



# Pestalozzi

From the remembrance of the Holocaust to the prevention of radicalisation and crimes against humanity (PREV2)

Teaching about choices and moral dilemmas: difficulty or professional challenge?

by

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## Teaching about choices and moral dilemmas: difficulty or professional challenge?

### Brief description

History school textbooks, as well as textbooks used for other social subjects, do not write at great length about people's individual fates, even less so about people's choices in the historical context of the Holocaust. In this training unit the participants will be involved in cooperative learning activities and delve into the importance of teaching about choices and moral dilemmas of people in the past. By analysing the material dealing with various choices and consequences thereof they will delve into the complexity of human behaviour in extraordinary war circumstances and see if they can arrive at a final answer to the issue. This unit also aims at assessing the potential of teaching about such topics towards the prevention of crimes against humanity and examining whether teachers feel they have the professional and personal competence to teach about this subject matter (what they find to be an obstacle and what they see as a challenge).

### Expected outcomes

The participants will:

- ✓ delve into the complexity of human behaviour by discussing the moral choices taken by people in the historical context of the Holocaust.
- ✓ define their initial personal and professional attitudes towards teaching about moral dilemmas and choices taken, and compare them with the attitudes of other participants.
- ✓ assess the potential this topic has for teaching towards the prevention of crimes against humanity, identifying also the pros and possible difficulties.
- ✓ discuss the value of cooperative learning and enhance the professional and personal competences of teachers for this type of work with students.

- ✓ **Competences**

**Attitudes:**

*Diversity and empathy:* willingness to acknowledge other people's feelings, acceptance of diversity as a positive value for the environment and the survival of mankind

*Cooperation and participation:* responsibility for one's own choices, willingness to work together with others and become actively involved

*Human rights and equity:* acceptance that all human beings are equal without exceptions

*Knowledge instruction and epistemology:* inclination to see the things from different perspectives, openness to question one's own values, attitudes and other people's views, recognition of importance to question controversial issues and acceptance of personal risk

*Self and Interaction:* Readiness to learn from challenges

**Skills:**

*Attitude:* attitude to listen and to respond to other people's beliefs and values, feelings and behaviour, ability to discover facts about other people's values

*Cooperation and participation:* ability to learn in a variety of ways from participation in a group

*Knowledge instruction and epistemology:* aptitude for dealing with complex issues and avoiding one-dimensional answers, aptitude for searching for answers in different sources and for evaluating them

*Self and interaction:* capacity to face the challenges

**Knowledge:**

*Diversity and empathy:* understanding the main concepts related to diversity

*Cooperation and participation:* understanding the role of political and social actors, knowledge about different forms of discrimination and violence

**Activities**

	<b>Duration</b>	<b>Methods used</b>
Activity 1 – Introduction	<b>95 minutes</b>	Cooperative learning Text analysis Plenary discussion
Activity 2 – Dilemmas, choices and responses	<b>95 minutes</b>	Cooperative learning (jigsaw) Text analysis Plenary discussion
Activity 3 – Possibility of making an individual choice	<b>45 minutes</b>	Cooperative learning Text analysis Plenary discussion
Activity 4 – Introduction revisited	<b>30 minutes</b>	Group work
Activity 5 – Evaluation	<b>25 minutes</b>	Self-evaluation

## Activity 1: Introduction

Duration : 95 min

### Expected outcome

- ✓ opening a discussion with the participants about the materials containing a choice an individual can make, in order to gain an insight into the teachers' preconceptions and reasons for their resistance to the inclusion of such topics in the classroom.
- ✓ stimulating the teachers' emotional reaction and interest in the discussion and participation in the activities.

### Competences

- ✓ willingness to work together with others and to become actively involved
- ✓ inclination to see things from different perspectives
- ✓ openness to question one's own values, attitudes and other people's views, recognition of importance to question controversial issues and acceptance of personal risk.
- ✓ readiness to learn from challenges
- ✓ ability to learn in a variety of ways from participation in a group
- ✓ aptitude for coping with complex issues and avoiding one-dimensional answers, aptitude for searching for answers through different sources and for evaluating them.

### Methods/ techniques used

- ✓ presentation
- ✓ cooperative learning (think-pair-share)
- ✓ text analysis
- ✓ discussion

### Resources

- ✓ flip chart and A4 paper
- ✓ marker pens
- ✓ materials prepared by the facilitator (**Appendix 1a, 1b, 1c**)

### Practical arrangements

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### Procedure

#### Step 1 (10 min)

- ✓ Extending welcome to the participating teachers and introducing them to the workshop topic, its objectives and duration.
- ✓ The participants are divided into 4 groups (of 4-5 teachers)
- ✓ A flip chart, A4 paper and marker pens are handed out to each group.
- ✓ Each group is given the materials presenting a dilemma or moral choice individuals made in the historical context of the Holocaust; all the groups are given the same materials. (**Appendix 1a**)

Step 2 (25 min)

- ✓ The participants are instructed to first think about and then write down the answers to the following questions:
  - (1) What emotions does this source evoke in you?
  - (2) If you were asked to assess the level of “topic sensitivity” of each source on a scale of 1 – 5, what would be your rating? Argue your point of view. *(The workshop facilitator could draw a line-shaped scale on the board. (Appendix 1b) It is explained to the participants that 1 on the scale stands for less negative emotions, and 5 for high-intensity negative emotions).*
  - (3) Would you use this material in your classroom?
  - (4) If you were to use it in your classroom, can you explain why?
  - (5) If you opt against using it in your classroom, can you explain why?
- ✓ They are asked to argue their point. (think)

Step 3 (40 min)

- ✓ The participants are asked to engage in pair work by exchanging their views with the participant sitting next to them (pair) and then all together as a group. (share)
- ✓ The workshop facilitator asks the participants to have a discussion within their group on what would be barriers and challenges for using these materials in the classroom.
- ✓ They are instructed to write down on the flip chart the conclusion each group has arrived at in the dedicated spaces. **(Appendix 1c)**
- ✓ Each group’s spokesperson presents the conclusions their group has arrived at and sticks their group’s flipchart onto the wall.

Step 4 – Debriefing (20 min)

- ✓ The teachers will comment on why they did this activity and how they felt while doing it.

Tips for trainers

- ✓ Analysis of the provocative material might arouse certain emotional reactions in the teachers, which is what this activity aims at. The activity is set to reveal the participants’ preconceptions and their readiness/unreadiness to deal with sensitive topics in their classroom. The facilitator is expected to allow them to think for themselves and to non-verbally encourage the debate and expression and exchange of views.

## Activity 2: Dilemmas, choices and responses to the Holocaust

Duration: 95 min

### Expected outcome

- ✓ Encouraging teachers to examine some of the dilemmas faced by actors involved in the Holocaust and their responses to them.
- ✓ Demonstrating the complexity of understanding human behaviour beyond reductive notions of 'good' people vs. 'bad' people.
- ✓ Highlighting the importance of focusing on the stories of individuals, on moral dilemmas faced and the choices made in order to make the teaching more immediate and relevant.
- ✓ Encouraging discussion on the issue of pedagogical challenges of dealing with controversial and sensitive subjects in the classroom.

### Competences :

- ✓ Inclination to see things from different perspectives, openness to question one's own values, attitudes and other people's views
- ✓ Recognition of the importance of questioning controversial issues and acceptance of personal risk
- ✓ Aptitude for listening and responding to other people's beliefs and values, feelings and behaviour, ability to discover facts about other people's values
- ✓ Ability to learn in a variety of ways from participation in a group
- ✓ Aptitude for coping with complex issues and avoiding one-dimensional answers
- ✓ knowledge about different forms of discrimination and violence
- ✓ Understanding the main concepts related to the topic

### Methods/ techniques used

- ✓ Cooperative learning (Jigsaw technique)
- ✓ Text analysis
- ✓ Interpretive approach

### Resources

- ✓ Material prepared by the facilitator (**Appendix 2**)
- ✓ flip chart, marker
- ✓ copies of the cartoon for each participant in their original jigsaw group (see website references)

### Practical arrangements

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### Procedure

#### Step 1 (30 min)

- ✓ The workshop facilitator presents the material the participants will work on.
- ✓ The participants are split into 4 groups (of 4-5 teachers). In their original jigsaw group each

group member is handed out a selected excerpt from Art Spiegelman's comic book *Maus* which presents a certain moral choice or dilemma faced by one of the book's characters. It is important to draw the participants' attention to the specific form the book is written in. Art Spiegelman's *Maus* characters are represented as animals, which contains certain symbolism and carries particular meaning. It is important to point out that in this stage of work the excerpt from the story does not end. The participants will see the choice that was made in the next stage of group work.

- ✓ Along with their story, each group member is given a card numbered 1-5.
- ✓ Each participant studies their segment individually and answers the following questions:
  - (1) What happened in the excerpt?
  - (2) Can you guess what happens next?
  - (3) In your view, what would be the right choice to make?

Once participants have learned about their segment, they form so-called 'temporary jigsaw groups' so that one person from each jigsaw group joins other participants that are learning about the same number as them (for example, all those who have read story no. 1 join the same group).

#### Step 2 (20 min)

- ✓ The workshop facilitator hands out the other part of the story to the temporary jigsaw groups. Participants will find out the ending to their stories, that is, the choice that they end with. After this, they are asked to answer the following questions:
  - (1) What consequences did the choice that was made lead to?
  - (2) Are they different from the ones I thought would ensue?
  - (3) What feelings does the decision that was made evoke in you?
- ✓ While in their "new groups", participants are encouraged to discuss the key elements that they learned about and what they will present to their original jigsaw group members.
- ✓ The participants are brought back together into their original jigsaw groups.

#### Step 3 (30 min)

- ✓ The facilitator asks the participants to think about the following questions in their original jigsaw groups:
  - (1) Could you presume why the person made that particular choice?
  - (2) Could you presume whether the choice the person in your story made was easy to make?
  - (3) Do you want to know more about that? What additional information is required to have a better understanding of that choice?
- ✓ They comment on the material in their original group and reach a conclusion on it.

#### Step 4 - Debriefing (15 min)

- ✓ The participants sit in a circle and discuss the activity they took part in. The workshop facilitator directs the discussion towards the following questions :
  - (1) How did you feel while working on the material?
  - (2) What did you find challenging about working with such sensitive and controversial stories?
  - (3) Could you use it in your classroom?
  - (4) What questions would you ask your students in order to explore these stories deeper?

Tips for trainers

- ✓ While introducing the material to the participants, the facilitator draws their attention to the fact that although the book *Maus* is written in the form of a comic, it has a historical significance, since it is a testimony of a victim rendered in an artistic form.
- ✓ Some difficulty the participants may encounter understanding the task could result from the book's specific form. This can be prevented by familiarising the participants with the gist of *Maus* and the main characters in the book.
- ✓ Although the material can also be used with students, the goal is to have the participants think about it from the perspective of teachers and work on such material in the classroom.
- ✓ Should more time be required for the analysis of the source, the participants should be allowed enough time, especially for debriefing and thinking about the material and the activities.



## Activity 3: Possibility of making an individual choice

Duration: 45 min

### Expected outcome

- ✓ By analysing the material the participants will get to see different interpretations and thoughts on why people made certain choices in the context of the Holocaust and discuss whether a choice existed, that is, whether it was possible and what it depended on.
- ✓ The participants will try to examine the complex and often very human motives which led people to act as they did.
- ✓ The activity will highlight the process of re-humanisation in Holocaust education – it is important that we see the victims, perpetrators and others as human beings who made moral choices as we do today.

### Competences

- ✓ Responsibility for one's own choices
- ✓ Acceptance that all human beings are equal
- ✓ Inclination to see things from different perspectives, openness to question one's own values, attitudes and other people's views
- ✓ Aptitude for dealing with complex issues and avoiding one-dimensional answers
- ✓ Aptitude for searching for answers in different sources and for evaluating them
- ✓ Understanding the role of political and social actors
- ✓ Understanding the main concepts related to the topic
- ✓ Ability to learn in a variety of ways from participation in a group

### Methods/ techniques used

- ✓ Cooperative learning (think-pair-share)
- ✓ Text analysis
- ✓ Plenary discussion

### Resources

- ✓ Material prepared by the facilitator (**Appendix 3a, 3b**)
- ✓ Flip chart and marker

### Practical arrangements

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### Procedure

#### Step 1 (10 min)

- ✓ The facilitator introduces the participants to the activity topic. The participants then watch the video in which C.G. Jung speaks about the existence of human evil. (<https://www.youtube.com/watch?v=0I7q5L6wB6M> – **Appendix 3a**)

Step 2 (20 min)

- ✓ The participants are instructed to form new groups based on the missing pieces of a puzzle. The participants are divided into 4 groups of 5-6 members.
- ✓ Each group is given the material for studying the question of different interpretations of choices made during the Holocaust. **(Appendix 3b)**
- ✓ The participants start by reading and analysing the material individually (think), then exchange their views in pairs (pair), and finally in groups (share).
- ✓ Participants write down three insights that they gained during this exchange.
- ✓ Upon completion of the analysis of the text about choices the participants are asked to think about and give answers to the following questions:
  - (1) Will people behave differently in light of what they know?
  - (2) Can teaching about the nature of human behaviour affect the behaviour itself?
  - (3) Is there a simple and final explanation that we can come up with for this issue in the classroom?

Step 3 - Debriefing (15 min)

- ✓ Each group representative presents the insights his/her group have gained.
- ✓ The participants are asked to think about the ways these insights can be used in the classroom. The facilitator asks the participants to single out three pedagogical challenges they find could motivate them to classroom work focusing on such sensitive topics.

Tips for trainers

- ✓ Tables need to be arranged so that both group work and a whole class discussion can be easily managed.
- ✓ Should more time be required for the analysis of the source, the participants should be allowed enough time, especially for debriefing and thinking about the material and the activities.

## Activity 4: Introduction revisited

Duration : 30 min

### Expected outcome

- ✓ Revisiting the preconceptions, reconsideration thereof, analysis and redefinition of the preconceived ideas.
- ✓ Self-assessment by comparing the challenged preconceptions and views from the beginning of the session and those at the end of the session to see if teachers can recognise the necessity of dealing with sensitive topics in the classroom.

### Methods/ techniques used

- ✓ Group work
- ✓ Moderated whole groups discussion
- ✓

### Resources

- ✓ The flip chart done previously in Activity 1.
- ✓

### Practical arrangements

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### Procedure

#### Step 1 (15 min)

- ✓ The participants are instructed to return to the group in which they did the introductory activity.
- ✓ Within their respective groups the participants are asked to take a look at the preconceptions they have written on the flip chart inside the *opportunities/barriers* arrows.
- ✓ The participants are asked to think about and discuss the following questions:
  - (1) Do I believe that teaching about choices and moral dilemmas is important in the classroom?
  - (2) Am I feeling comfortable coping with this topic in the classroom?
  - (3) What could enhance my teaching competences and the decision to include such topics in the classroom?
- ✓ The participants are instructed to use a marker pen to mark the changes in their initial attitudes that may have occurred over the course of the workshop (by drawing an arrow from *barriers* over to *opportunities*)

#### Step 2 – Debriefing (15 min)

- ✓ The participants are asked to discuss the conclusions reached within the group, the reasons that led to them and what caused the change in initial attitudes. The closing debriefing can be initiated by the following questions:

- (1) Have you ever taught sensitive and controversial topics in your classroom?
- (2) What did you find particularly difficult? How did you deal with the situation?

- ✓ From a teacher's perspective, what do you think would help you strengthen your conviction that these topics are important?

#### Tips for trainers

- ✓ The activity with the arrow drawing will also be used as an evaluation of the extent to which the teachers' initial attitudes have changed by the end of the session.
- ✓ Optional: during the workshop a number of questions and teachers' reflections may arise that could not be given attention or discussed earlier, or that have been brought forward by other questions. An option is to have the teachers write down these dilemmas on a piece of paper during the activity and drop them in a box placed on a desk.

## Activity 5: Evaluation

Duration: 25 min

### Expected outcome

- ✓ Through discussions on moral choices made by people in the historical context of the Holocaust the participants will get to understand the complexity of human behaviour and that no definitive answers can be given regarding certain situations and choices.
- ✓ They will get to see the potential of teaching about topics related to moral dilemmas and choices towards the prevention of crimes against humanity, but also define the opportunities and barriers.
- ✓ They will get to understand that teaching about such topics calls for an age-appropriate approach that fits the level of students' cognitive and emotional development.
- ✓ The teachers will reconsider their personal and professional attitudes towards teaching about moral dilemmas and choices and will accurately define what they result from.
- ✓ They will recognise the value of cooperative learning and be encouraged to apply this type of work in their classroom.

### Methods/ techniques used

- ✓ Self-evaluation

### Resources

- ✓ graffiti wall (optional)
- ✓ the body (optional) (**Appendix 5**)

### Practical arrangements

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### Procedure

#### Step 1 (10 min)

- ✓ Divide the participants into their working groups. Ask the participants to read the following questions:
  - 1) What did you like best?
  - 2) What improvements would you suggest?
  - 3) What have you learned?
- ✓ Give the participants a flip chart with bricks drawn to give the effect of a wall. Ask the participants to write down their thoughts in graffiti form following the previous questions or on post-its to stick on the wall.
- ✓ Ask them to stick the graffiti wall on the wall as a form of evaluation of their group.
- ✓ *(optional)* Evaluation can be carried out by means of a "Body" evaluation form. The facilitator hands out the "Body" evaluation sheet. The participants write down what they

have learned and experienced in the workshop, the take-home messages, and the things they did not find good and would like to discard. **(Appendix 5)**

Step 2 – Debriefing (15 min)

- ✓ The participants are asked to elaborate on their idea about how they would implement the idea of teaching about moral choices and dilemmas in their classroom. They are instructed to do so in the form of an action plan and to send a short feedback report on that, with an emphasis on the approach and materials used and problems encountered and, if possible, some students' work.

Tips for trainers

- ✓ Before they fill the graffiti wall or “Body”, the participants can discuss the common conclusion, either in pairs or in groups.

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2. Spiegelman A., *Maus. A survivor's tale*. Vol. 1. My father bleeds the history. Retrieved from <https://uniteyouthdublin.files.wordpress.com/2016/01/maus-a-survivors-tale-my-father-bleeds-history-by-art-spiegelman.pdf> and Vol. 2. And here my troubles began. Retrieved from <https://betterlesson.com/community/document/488818/maus-ii-pdf>
3. C. N. Trueman "Give Me Your Children" (22 May 2015. 6 Aug 2016.) Retrieved from <http://www.historylearningsite.co.uk/world-war-two/holocaust-index/give-me-your-children/>)
4. Video in which C.G. Jung speaks about the existence of human evil. Retrieved from <https://www.youtube.com/watch?v=0l7q5L6wB6M>

## Appendices

### Appendix 1

#### 1a.

##### Source 1

**Letter of complaint from Mrs. Eleonore Gusenbauer of Ried, the village above Mauthausen, September 1941:**

“Inmates of the Mauthausen concentration camp are constantly being shot at the Vienna Ditch work site. Those who are badly struck still live for some time and lie next to the dead for hours and in some cases for half a day.

My property is situated on an elevation close to the Vienna Ditch and therefore on often becomes the unwilling witness of such misdeeds. I am sickly in any case and such sights make such demands on my nerves, that I will not be able to bear it much longer.

I request that it be arranged that such inhuman deeds will cease or else be conducted out of sight.”

Source: Horwitz, J. (1990) *In the Shadow of Death - Living Outside the Gates of Mauthausen*. New York: Free Press. p.35.

##### Source 2

**From the diary of Felix Landau, SS officer and member of Einsatzgruppe (Task Squad) C: 12 July 1941**

“At 6:00 in the morning I was suddenly awoken from a deep sleep. Report for an execution. Fine, so I’ll just play executioner and then gravedigger, why not?... I was detailed as marksman and had to shoot any runaway. We drove one kilometre along the road out of the town and then turned right into a wood. There were six of us that point and we had to find a suitable spot to shoot and bury them... The death candidates assembled with shovels to dig their own graves. Two of them were weeping. The others have incredible courage. What on earth is running through their minds during those moments? I think that each of them harbors a small hope that somehow he won’t be shot... Strange, I am completely unmoved. No pity, nothing. That’s the way it is and then its all over...I came back dog-tired but the work went on. Everything in the building had to be straightened up. And so it went without respite. In the afternoon the car came from Radom unexpectedly. Like a small child I couldn’t wait to get my mail. That was my first question...Apart from anything else Trude (his friend) wrote that she doesn’t know whether she can keep her promise and whether she will be strong enough. Why does this have to happen to me with a person I love so much? I have to see her and talk to her, then my little Trude will be strong again. She must come here.”

Source: Steinfeld, I. (2002) *How Was It Humanly Possible? A Study of Perpetrators and Bystanders During the Holocaust*, Jerusalem: Yad Vashem. p. 63-64.



### Source 3

#### Socha Leopold

During the occupation of Lwów, Leopold Socha, a petty thief, found employment as a city cleaner. He worked there with Stefan Wróblewski. Among their duties was maintaining the sewerage system within the ghetto area. In May 1943, within the sewers, they met Icchak Chigier, whose idea it was to hide there to avoid the approaching liquidation operations. The ghetto was located nearby the underground Peitwa River, which was covered by a vault and into which flowed tributary canals carrying waste from the entire city. Icchak Chigier, together with a few other Jews, had dug a tunnel from the basement of a barracks within the ghetto, all the way to the Peitwa canal. They planned to hide there. The canal workers met them just as work on the tunnel was almost finished. The Jews told them of their idea and asked them for their help. Of greatest interest was when Leopold Socha took them along the tunnel to the basement in the ghetto where the Chigier family was hiding - his wife and two children - seven-year-old Krysia and four-year-old Paweł.

*"(...) He saw my wife and the children hunched by their mother. You could tell that it touched his heart greatly. He began talking with us, asking about everything (...). It was apparent that he had some sort of internal conflict. He was greatly moved",* writes Chigier in his memoirs.

On the night of 30<sup>th</sup> May 1943 the ghetto liquidation began. A group of twenty one people hid in the canals. Ten of them survived, among them, Icchak Chigier with the wife and children. They spent fourteen months below ground. Leopold Socha and Stefan Wróblewski brought them food and clothing. At first, they bought them using money provided by the Jews. Later, they used their own resources. Leopold brought them a prayer-book which he had found in the ghetto ruins. One of the Jews, Mrs Weinberg, gave birth to a child in the canal. When the child died shortly afterwards, Leopold organised his burial...

Lwów was liberated by the Russian army on 27<sup>th</sup> July 1944. Those who had been saved celebrated the end of the War together with Socha and Wróblewski. Shortly after, Leopold Socha left for Gliwice. He died there, on 13<sup>th</sup> May 1945, having been run over by a Russian lorry.

Source: Aneta Szeliga (2011, November). Story of rescue - Socha Leopold. Retrieved from <https://sprawiedliwi.org.pl/en/stories-of-rescue/story-rescue-socha-leopold>

### Source 4

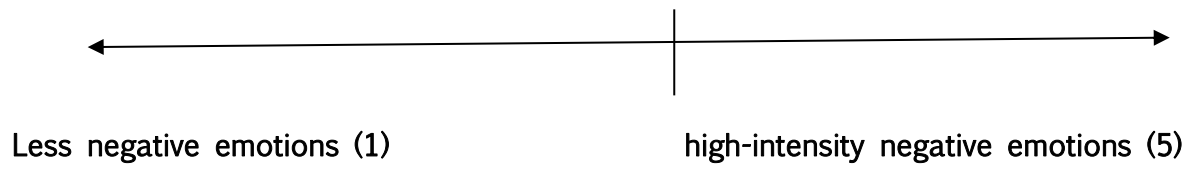
In September [1942 Chaim Rumkowski](#), the head of the Jewish Council of the [Lodz Ghetto](#), was ordered by the [Nazis](#) to round up the children of the ghetto in preparation for their deportation. The children were all aged 10 years or under. Some believed that his compliance of this order was proof of his status as a Nazi collaborator. Others said that he had no choice and that the children would have been deported regardless of whether he complied or not. Seemingly no one in the ghetto was willing to support Rumkowski and as a result he had to make the following plea:

„A grievous blow has struck the ghetto. They are asking us to give up the best we possess - the children and the elderly. I was unworthy of having a child of my own, so I gave the best years of my life to children. I've lived and breathed with children, I never imagined I would be forced to deliver this sacrifice to the altar with my own hands. In my old age, I

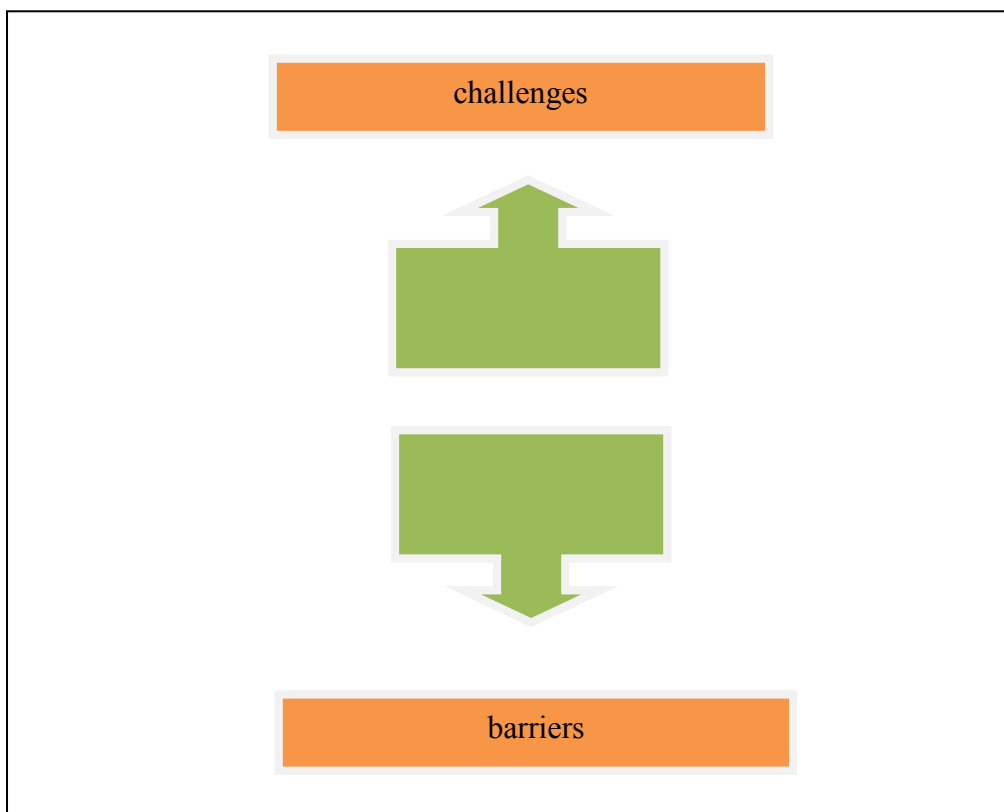
must stretch out my hands and beg: Brothers and sisters! Hand them over to me! Fathers and mothers: Give me your children!... I understand you, mothers; I see your tears, alright. I also feel what you feel in your hearts, you fathers who will have to go to work in the morning after your children have been taken from you, when just yesterday you were playing with your dear little ones. All this I know and feel. Since 4 o'clock yesterday, when I first found out about the order, I have been utterly broken. I share your pain. I suffer because of your anguish, and I don't know how I'll survive this – where I'll find the strength to do so. You may judge as you please; my duty is to preserve the Jews who remain. I do not speak to hot-heads! I speak to your reason and conscience. I have done and will continue doing everything possible to keep arms from appearing in the streets and blood from being shed. The order could not be undone; it could only be reduced..."

Source: C. N. Trueman "Give Me Your Children" (22 May 2015. 6 Aug 2016.) Retrieved from <http://www.historylearningsite.co.uk/world-war-two/holocaust-index/give-me-your-children/>

1b.



1c.



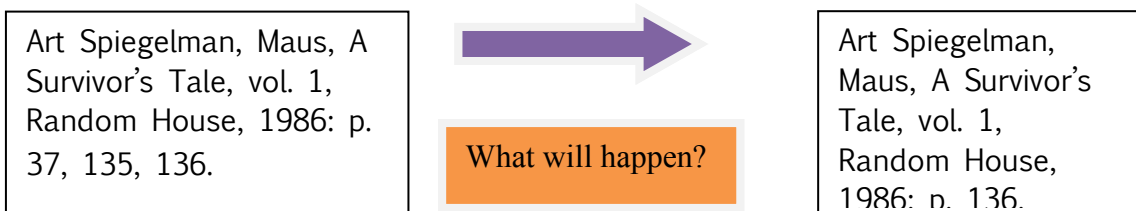
## Appendix 2

N.B. The stories are arranged in such a way that the first segment serves as an introduction to the situation containing a moral choice. This part of the story is handed out to the participants in the first part of the activity. The arrow refers to the moral choice made by a book character. This part of the story is handed out to the participants in the second part of the activity, when they learn how the story ends.

### Choice nr. 1– the story of maid Janina

(source: Art Spiegelman, Maus, A Survivor’s Tale, vol. 1, Random House, 1986: p. 37, 135, 136 or same pages on link

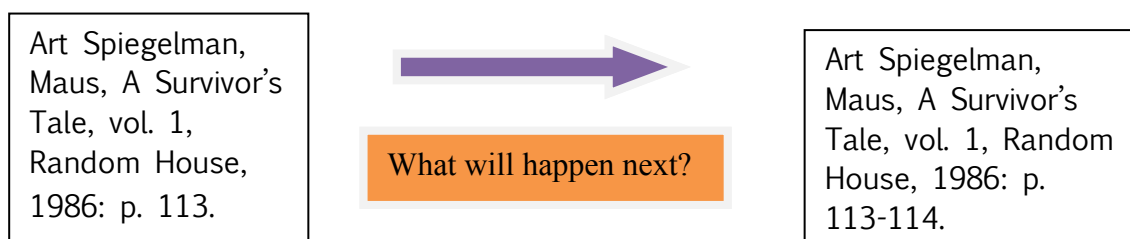
<https://uniteyouthdublin.files.wordpress.com/2016/01/maus-a-survivors-tale-my-father-bleeds-history-by-art-spiegelman.pdf>)



### Choice nr. 2 – the story of Juden Raus

(source: Art Spiegelman, Maus, A Survivor’s Tale, vol. 1, Random House, 1986: p. 113, 114 or the same pages on link

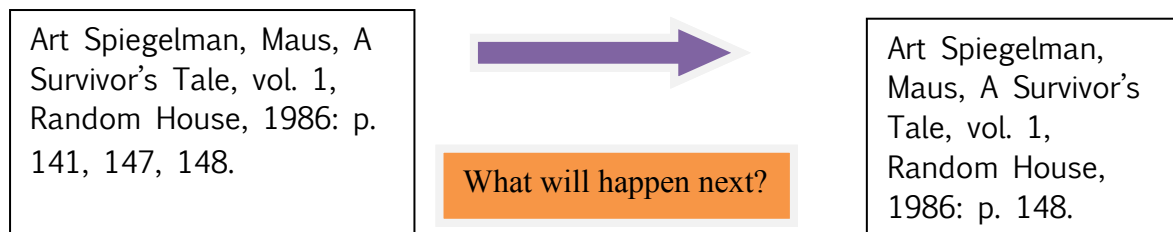
<https://uniteyouthdublin.files.wordpress.com/2016/01/maus-a-survivors-tale-my-father-bleeds-history-by-art-spiegelman.pdf>)



**Choice nr. 3 – the story of Ms Montowa**

(source: Art Spiegelman, Maus, A Survivor’s Tale, vol. 1, Random House, 1986: p. 141, 147, 148 or the same pages on link

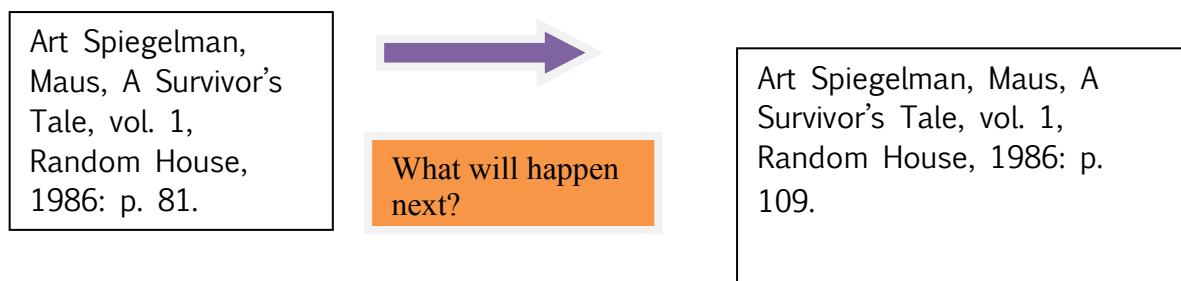
<https://uniteyouthdublin.files.wordpress.com/2016/01/maus-a-survivors-tale-my-father-bleeds-history-by-art-spiegelman.pdf>)



**Choice nr. 4 – the story of Vladek’s son Richieu and his fate**

(source: Art Spiegelman, Maus, A Survivor’s Tale, vol. 1, Random House, 1986: p. 81, 109 or the same pages on link

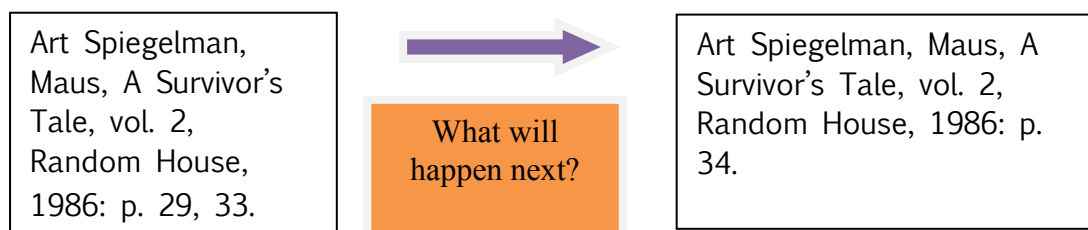
<https://uniteyouthdublin.files.wordpress.com/2016/01/maus-a-survivors-tale-my-father-bleeds-history-by-art-spiegelman.pdf>)



**Choice nr. 5 – the story of Vladek’s friend Mandelbaum**

(source: Art Spiegelman, Maus, Survivor’s Tale, vol. 2, Random House, 1986: p. 29, 33, 34 or the same pages on link

<https://betterlesson.com/community/document/488818/maus-ii-pdf>)



## Appendix 3

### 3a)

Video in which C.G. Jung speaks about the existence of human evil. Retrieved from <https://www.youtube.com/watch?v=0l7q5L6wB6M>

### 3b)

#### Group 1

"We cannot ignore our evolutionary heritage in our attempt to understand how ordinary people commit extraordinary evil. The nature of our human nature endows us with psychological mechanisms that leave us all *capable* of extraordinary evil when activated by appropriate cues... We can, and should, identify those elements of our human nature that can most usefully serve cooperative and peaceful goals, and build on them. There are certainly innate tendencies for cooperative, caring, nonviolent relations that enhanced our ancestors' survival and reproductive success in a world of limited resources. Such prosocial tendencies would have been favored by natural selection and would still be retained, at some level, as long-term adaptations. We can foster cultural practices and resources that activate these adaptations and produce mutually beneficial outcomes for formerly antagonistic groups...Perpetrators are not just the hapless victims of human nature or their social context. At each step of the explanatory model, there are many opportunities for choice. Sometimes the choosing may take place without awareness or conscious deliberation. At other times, it is a matter of very focused and deliberate decision making. Regardless, the perpetrators, in wilfully failing to exercise their moral judgment, retain full moral and legal accountability for the atrocities they committed. It is important to understand the conditions under which we can be transformed into killing machines. The more we know, and the more open we are to seeing ourselves as we are, the better we can control ourselves. Civility, after all, is a chosen state, not a natural condition. If we can understand more accurately how ordinary people come to commit extraordinary evil, there is at least a faint glimmer of hope that we all may, ultimately, be delivered from extraordinary evil."

Adapted from: Waller J. (2002) *Becoming Evil: How Ordinary People Commit Genocide and Mass Killing*, New York: Oxford University Press. p.278-279.

## Group 2

"How is it possible that men of flesh and blood could treat others as so many prisoners say they have been treated? From all this we may learn that there are two races of men in this world, but only these two—the "race" of the decent man and the "race" of the indecent man. Both are found everywhere; they penetrate into all groups of society. No group consists entirely of decent or indecent people. In this sense, no group is of "pure race"—and therefore one occasionally found a decent fellow among the camp guards...Life in a concentration camp tore open the human soul and exposed its depths. Is it surprising that in those depths we again found only human qualities which in their very nature were a mixture of good and evil? The rift dividing good from evil, which goes through all human beings, reaches into the lowest depths and becomes apparent even on the bottom of the abyss which is laid open by the concentration camp. But what about human liberty? Is there no spiritual freedom in regard to behaviour and reaction to any given surroundings? Is that theory true which would have us believe that man is no more than a product of many conditional and environmental factors — be they of a biological, psychological or sociological nature? Is man but an accidental product of these? Does man have no choice of action in the face of such circumstances?

We can answer these questions from experience as well as on principle. The experiences of camp life show that man does have a choice of action. There were enough examples, often of a heroic nature, which proved that apathy could be overcome, irritability suppressed. Man *can* preserve a vestige of spiritual freedom, of independence of mind, even in such terrible conditions of psychic and physical stress. We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of the human freedoms — to choose one's attitude in any given set of circumstances, to choose one's own way."

Source: Frankl V. (1992) *Man's search for meaning*, Boston: Beacon Press. p. 73-75, 93-94.

## Group 3

"In Hitler's Germany a particular code was widespread: those who did ask questions received no answers. In this way the typical German citizen won and defended his ignorance, which seemed to him sufficient justification of his adherence to Nazism. Shutting his mouth, his eyes and his ears, he built for himself the illusion of not knowing, hence not being an accomplice to the things taking place in front of his very door....Perhaps one cannot, what is more one must not, understand what happened, because to understand is almost to justify. Let me explain: "understanding" a proposal of human behaviour means to "contain" it, contain its author, put oneself in his place, identify with him.....If understanding is impossible, knowing is imperative, because what happened could happen again. Conscience can be seduced and obscured again – even our consciences...The ideas they proclaimed (Hitler and Mussolini) were not always the same and were, in general, aberrant or silly or cruel. And yet they were acclaimed with hosannas and followed to the death by millions of the faithful. We must remember that these followers, among them the diligent executors and inhuman orders, were not born torturers, were not (with a few exceptions) monsters: they were ordinary men. Monsters exist, but they are too few in number to be truly dangerous. More dangerous are the common men, the functionaries ready to believe and to act without asking questions like Eichmann, like Hoss, the commandant of Auschwitz; like Stangl, commandant of Treblinka; like French military of twenty years later, slaughterers in Algeria, like Khmer Rouge of the late seventies, slaughterers in Cambodia. It is therefore

necessary to be suspicious of those who seek to convince us with means other than reason, and of charismatic leaders: we must be cautious about delegating to others our judgement and our will... A new fascism, with its trail of intolerance, of abuse, and of servitude, can be born outside our country and be imported into it, walking on tiptoe and calling itself by other names, or it can lose itself from within with such violence that it routs all defences. At this point, wise counsel no longer serves, and one must find the strength to resist. Even in this contingency, the memory of what happened in the heart of Europe, not very long ago, can serve as support and warning.”

Source: Levi, P. (1991) *If this is a men*. London: Abacus. p. 427-428, 441-443.

#### Group 4

##### From Rudolf Höss's autobiography

“Many of men involved approached me as I went my rounds through the extermination buildings, and poured out their anxieties and impressions to me, in hope that I could allay them... I myself dared not admit such doubts. In order to make my subordinates carry on with their task, it was psychologically essential that I myself appear convinced of necessity for this gruesomely harsh order... I am entirely normal. Even while I was doing extermination work, I led a normal family life and so on... Don't you see, we SS men were not supposed to think about these things; it never even occurred to us. And besides, it was something already taken for granted that the Jews were to blame for everything... You can be sure that it was not always a pleasure to see those mountains of corpses and smell the continual burning. But Himmler had ordered it and had even explained the necessity and I really never gave much thought to whether it was wrong. It just seemed a necessity... For me as an old National Socialist, I took it all as fact – just as a Catholic believes in his Church dogma. It was just truth without question; I had no doubt about that... That was a picture I had in my head, so when Himmler called me to him, I just accepted it as the realization of something I had already accepted – not only I, but everybody. I took it so much for granted that this crass order to exterminate thousands of people (I did not know then how many) – even though it did frighten me momentarily – it fitted in with all that had been preached to me for years. The problem itself, the extermination of Jewry, was not new – but only that I was the one to carry it out, frightened me at first. But after getting the clear direct order and even an explanation with it – there was nothing left but to carry it out...Don't you see, we SS men were not supposed to think about these things; it never occurred to us... We were all so much trained to obey orders without even thinking, that the thought of disobeying an order would simply never have occurred to anybody; and somebody else would have done just as well if I hadn't.”

Steinfeld, I. (2002) *How Was It Humanly Possible? A Study of Perpetrators and Bystanders During the Holocaust*, Jerusalem: Yad Vashem. p. 124, 132-134.



#### Appendix 4

“Body” evaluation. Retrieved from  
[http://www.nwpcp.org.uk/upload/public/attachments/420/Step\\_5Evaluating.pdf](http://www.nwpcp.org.uk/upload/public/attachments/420/Step_5Evaluating.pdf)

