

Idaho Anne Frank Human Rights Memorial



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TABLE OF CONTENTS

The mission of the Wassmuth Center for Human Rights is to promote respect for human dignity and diversity through education and to foster individual responsibility to work for justice and peace. The enclosed lessons have been developed to reinforce the Center’s mission by extending the message of the Idaho Anne Frank Human Rights Memorial into the classroom.

COMING TO THE MEMORIAL

Grades 3-5 – Respect: The Action of Ordinary People	6
Grades 6-8 – Responsibility: The Action of Ordinary People	12
Grades 9-12 – Reaction: The Action of Ordinary People	16

IN THE MEMORIAL

THE PEACE POLE –	26
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“A Symbol of Peace”

The student will understand the purpose of symbols, recognize commonly used peace symbols, and examine the history of peace symbols.

THE SAPLING PROJECT –	30
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“Anne Frank: Planting a Tree and Living a Legacy”

The student will use primary sources (diary quotes and photographs) to review the story of Anne Frank, her persecution and the solace she found in writing her diary; define legacy and understand how Anne’s diary, the preservation of the Anne Frank House, the chestnut tree, the Idaho Anne Frank Human Rights Memorial and the chestnut saplings have become her legacy; recognize that human rights violations, injustices, and intolerance exist in the world, in communities, and in schools; identify an action to address intolerance, prejudice and stereotyping in communities or schools, using the inspiration of the Anne Frank legacy.

THE QUOTE WALLS –	52
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“Believe, Speak, Act”

The student will read the script *Believe, Speak Act* utilizing a readers theatre format; enhance comprehension of text using the readers theatre format to create interest and enthusiasm for reading; acquire and analyze background information about the selected human rights leaders featured on the Idaho Anne Frank Human Rights Memorial quote walls; understand the need for respecting human dignity and diversity.



Wassmuth
**CENTER FOR
HUMAN RIGHTS**

Home of the Idaho Anne Frank Human Rights Memorial

The Idaho Anne Frank Human Rights Memorial

“Dear Teacher: I am a survivor of a concentration camp. My eyes saw what no person should witness: Gas chambers built by learned engineers. Children poisoned by educated physicians. Infants killed by trained nurses. Women and babies shot and killed by high school and college graduates. So, I am suspicious of education. My request is: Help your students become human. Your efforts must never produce learned monsters, skilled psychopaths, or educated Eichmanns. **Reading, writing and arithmetic are only important if they serve to make our children more humane.**”

Haim Ginott, *Teacher and Child: A Book for Parents and Teachers*

Respect: The Action of Ordinary People
Discrimination is Cruel and Irrational

“What you do not want done to yourself, do not do to others.”

Confucius

Grades: elementary school, grades 3-5

I. Content:

I want my students to maximize their learning experience at the Idaho Anne Frank Human Rights Memorial.

II. Instructional Objectives: Students will:

- A. define the word *discrimination*.
- B. identify acts of discrimination.
- C. explore positive alternatives to discrimination.

III. Materials/Resources:

available through the Wassmuth Center for Human Rights lending library; call 208-345-0304 or email info@wassmuthcenter.org

DVD: *The Short Life of Anne Frank* (30 minutes)

This program provides an in-depth look at the life of Anne Frank. Excerpts from Anne's diary and vivid archival footage provide a moving study of her life, including her early years as a carefree child in Germany, the time she spent hidden in the Secret Annex during the Nazi occupation of Amsterdam, and her final tragic months at Bergen-Belsen. Viewers will be captivated by the only existing film footage of Anne and touched by the words of her father Otto Frank. This documentary tells not only the story of Anne Frank and her family, but also that of the Second World War, the persecution of the Jews, and the horrors of the Holocaust.

Pamphlet: "Memorial Wall Quotes"

a printed collection of all the quotes etched in stone at the Idaho Anne Frank Human Rights Memorial

Background Reading: "The Life of Anne Frank" (included in this lesson packet)

IV. Instructional Procedures:

- A. Write the Confucius quote on the board.
- B. Ask the students to create a list that identifies:
RESPECT: how someone showed them respect today AND if and how they showed respect for someone else, and
DISRESPECT: how someone hurt their feelings today AND if and how they hurt someone's feelings
- C. Based upon the students' lists, conduct a class survey asking, "How many of you have more examples of respectful actions than disrespectful?"
- D. On the board, create a class brainstorm of examples of respectful and disrespectful actions.
- E. Post or read the following quote from the Idaho Anne Frank Human Rights Memorial. (All the Memorial Wall quotes are available in pamphlet form published by the Wassmuth Center for Human Rights.)

"May the Idaho Human Rights Anne Frank Memorial stand as a tribute to Anne Frank's memory, as a warning to any who would dare trespass upon the freedoms of others, and as an inspiration to all whose lives are devoted to love, respect, understanding, peace, and good will among the totality and diversity of the human family. May this memorial inspire each of us to contemplate the moral implications of our civic responsibilities."

Nancy S. Taylor

- F. Define the word *discrimination*. One definition states: a difference in attitude or treatment shown to a particular person, class, etc.
- G. Discuss that the Idaho Anne Frank Human Rights Memorial stands as a public apology and tribute to all people who have felt injustice or harm due to discrimination.

- H. Before visiting the Memorial, share a brief overview of the life of Anne Frank and how various groups of people were targeted or discriminated against by the Nazis based on their religion, ethnic background, or lifestyle. (To extend this portion of the lesson, show the DVD “The Short Life of Anne Frank” to review the personal and tragic impact of the Holocaust.) Explain to the class that Anne’s story is known because she wrote about her thoughts in a diary.

V. Extension Activity:

After visiting the Memorial, ask the students to identify how and why people have been discriminated against and what can be learned from Anne Frank’s story? Ask the students to privately identify if they could list more examples of respectful action or disrespectful action. Assign the students to write a private apology to someone to whom they showed disrespect. Seal the apology in an envelope and have each student write his/her name on the outside of the envelope. Collect the envelopes and file them; return the envelopes to each student prior to the end of the school year.

Revisit the lesson by asking the students to open and privately read their apology. Then ask, “Have you attempted to actually apologize and make a respectful action public?”

The Life of Anne Frank

(Available online: <http://www.graceproducts.com/frank/annelife.html>)

The world took notice of Anne Frank because in her diary she spoke for millions of victims of racial hatred. She wrote with a beauty and sensitivity that made her one of the unique writers of our times. Before that she was an ordinary Jewish girl in Amsterdam.

Before the Secret Annex

- **Birth**--Anne Frank was born on June 12, 1929 to Otto and Edith Frank in the city of Frankfurt, Germany. Anne had a sister, Margot, who was 3 years older. Frankfurt was a large financial center. Otto Frank was in the banking business.
- **The rise of the Nazis**--Some leaders in Germany had negative ideas about the Jewish communities of the cities of Europe. Germany had lost a great deal in World War I and had to pay for the damages to other countries. In the years following the war, they suffered through inflation and then depression. German pride had been injured, and the Germans were ready for a savior, but what they got was Adolph Hitler. Hitler brought an ideology of the supremacy of the German people. He blamed the Jews for the nation's troubles, and spread hatred about other groups such as Gypsies and Jehovah's Witnesses. When Hitler's Nazi party came to power in 1933, anti-Semitism (hatred of Jews) became public policy. Jews were denied jobs. Jewish children had to attend separate schools. There were limits on where Jews could go, where they could shop, and when they could be on the streets.
- **The move to Amsterdam**--In the summer of 1933, when Anne was 4 years old, Otto Frank moved his family to the Netherlands to escape the hatred of the Nazis. He developed a business in food and chemical products and prospered. Anne went to a Montessori kindergarten and grade school.
- **The Nazis come to Amsterdam**--Hitler wanted to control all of Europe. In 1939, German armies invaded Poland. Because of this, England and France declared war on Germany. World War II had begun. In May 1940, Germany invaded the Netherlands, and the Franks and other Jews in Amsterdam were again controlled by the Nazis. Jews were forced to wear badges--a yellow "Star of David." Anne was forced to go to an all-Jewish school. Businesses owned by Jews were to be liquidated and Otto Frank passed the business into the hands of trusted non-Jewish friends. In December 1940, the business was moved to 263 Prinsengracht, the building that was to become famous for its secret annex.
- **Occupied Amsterdam**--During the two years following the Nazi invasion, life became more and more difficult for the Franks. Mr. Frank began to devise a plan to move his family into hiding. In June 1942, the Nazis informed the Franks that Anne's older sister, Margot, was to be taken away. The time for decision had come, and the Franks secretly hid in a suite of rooms at the back of 263 Prinsengracht. This was in the early part of July 1942. The entry to the rooms was hidden with a bookcase.
- **The diary begins**--One month before the family went into hiding, Anne began her diary. She told of her friends and flirtations in the light and giddy manner of a precocious adolescent. During WWII, many adults and children kept diaries. Anne's was to become

the most famous because of her beautiful writing ability, her sincerity, and the way she gave a name and a face to the victims of the Holocaust.

The Frank Family in Hiding

- **The people of the annex**--Eight people eventually came to live in the secret annex. There were the four members of the Frank family (Otto Frank, Edith Frank, Margot and Anne), three from the Van Pels family (Herman and Auguste Van Pels and their son Peter), and an elderly dentist named Friedrich Pfeffer.
- **The Dutch protectors**--In addition, four people acted as helpers for the people in the annex and brought them food, supplies and news of the outside world (Johannes Kleiman, Victor Kugler, Miep Gies and Bep Voskuijl). These protectors had placed themselves at great personal risk because they could have been arrested and jailed for helping Jews. All of these people worked at the business that had belonged to Mr. Frank. Miep Gies was the woman who saved the diary after the Franks had been captured. Also, her husband Jan worked in the Dutch underground resistance. Miep co-authored a widely read personal story: *Anne Frank Remembered*.

After the Secret Annex

- **The arrest**--Anne was never to have the opportunity to grow into full womanhood. On August 4, 1944, between 10:00 and 10:30 am, a German car pulled up before 263 Prinsengracht with an Austrian officer, Karl Silberbauer, and several Dutch officials. They entered the warehouse, secured the building, and began a search that led to the bookcase that concealed the secret annex. The Franks had spent 2 years and 30 days in hiding, but now they were prisoners of the Gestapo.
- **The saving of the diary**--As the Gestapo men searched the annex for valuables such as money, the briefcase in which Anne kept her writings was opened and the papers were scattered on the floor. Little did these men realize the eventual value of these materials. However, the two women, Bep and Miep, had known of Anne's intense feelings about these papers and gathered them up for safe keeping.
- **The concentration camps**--At first, the members of the secret annex were sent to Westerbork reception camp in Holland. At least the family members were together there, and were able to visit each other. But on September 2, they were herded into railway cattle cars, and taken east to the dreaded Auschwitz death camp, where the men and women were separated. Their heads were shaven, and the suffering was brutal. After some two months, on October 30, Margot and Anne were separated from their mother and Mrs. Frank died in the Auschwitz gas chamber. The two girls were sent to the Bergen-Belsen concentration camp, along with Mrs. Van Pels who went with a separate group. At Bergen-Belsen the prisoners slowly starved, and typhus was rampant. All three women eventually died, either of starvation, sickness, or both.
- **The survival of Otto Frank**--At the gates of Auschwitz, Mr. Frank was separated from his family for the last time. In January 1945, the German guards left the camp to the advancing Russian army. Most of the prisoners, including Peter Van Pels, were herded along with the troops, but Mr. Frank was in the camp infirmary and was left behind. Mr. Frank tried to convince Peter to hide in the infirmary, but he was afraid. Peter was

never heard from again. Mr. Frank was taken to Russia, and from there, he returned to Holland after the war. He was the only one of the original 8 residents of the secret annex to survive. Mr. Van Pels died in the Auschwitz gas chambers and Mr. Pfeffer died at the Neuengamme camp in Germany.

- **The road to publication**--After Mr. Frank returned to Holland, Miep brought him Anne's diary. He was deeply moved by his daughter's writings. At first he made a transcription of the key portions of the diary for circulation to family members, but soon the diary came to the attention of key publishers.

“We must remind ourselves that the Holocaust was not 6 million.

It was one, plus one, plus one . . .”

--**Judith Miller**, journalist



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Haim Ginott, *Teacher and Child: A Book for Parents and Teachers*

Responsibility: The Action of Ordinary People
Discrimination is Choice

“If God lets me live ... I shall not remain insignificant.
I shall work in the world and for mankind.” **Anne M. Frank**, April 4, 1944

Grades: middle school, grades 6-8

I. Content:

I want my students to maximize their learning experience at the Idaho Anne Frank Human Rights Memorial.

II. Instructional Objectives: Students will:

- A. understand that discrimination is a choice.
- B. recognize the power of group / peer pressure in influencing individual choice or action.
- C. acknowledge that individual action or inaction is a personal choice and responsibility.

III. Materials/Resources:

available through the Wassmuth Center for Human Rights lending library; call 208-345-0304 or email info@wassmuthcenter.org

DVD: *The Short Life of Anne Frank* (30 minutes)

This program provides an in-depth look at the life of Anne Frank. Excerpts from Anne's diary and vivid archival footage provide a moving study of her life, including her early years as a carefree child in Germany, the time she spent hidden in the Secret Annex during the Nazi occupation of Amsterdam, and her final tragic months at Bergen-Belsen. Viewers will be captivated by the only existing film footage of Anne and touched by the words of her father, Otto Frank. This documentary tells not only the story of Anne Frank and her family, but also that of the Second World War, the persecution of the Jews, and the horrors of the Holocaust.

DVD: "Youth for Human Rights – 30 Rights. 30 Ads"

Produced by Youth for Human Rights International, the DVD presents the 30 articles of the "Universal Declaration of Human Rights" as public service announcements, 30 to 60 seconds in length.

The PSAs are also available online at:

<http://www.youthforhumanrights.org/watchads/index.html>

Pamphlet: "Memorial Wall Quotes"

a printed collection of all the quotes etched in stone at the Idaho Anne Frank Human Rights Memorial

IV. Instructional Procedures:

- A. On the board, list the following: food, clothing, friends. Ask the class, if given a choice, would they rather have oatmeal or cheerios for breakfast? Ask the class how they decide what to wear each day? Ask the class why they choose someone to be a friend and not someone else?
- B. In a journal entry format, assign the students to describe an instance when they made a choice based upon the desires of a group rather than making their own individual decision.
- C. As class discussion, ask why might we allow a group to make our decisions or influence our individual actions?
- D. Continuing in the journal writing format, ask the students to recount a time when they accepted a decision or action, but then wished that the outcome had been different.
- E. Either in DVD format or from the website, show the Youth for Human Rights International Public Service Announcement (PSA) Article 12, "The Right to Privacy."
- F. Read or post the following quote from the Idaho Anne Frank Human Rights Memorial. (All the Memorial Wall quotes are available in pamphlet form published by the Wassmuth Center for Human Rights.)

"Each time a person stands up for an ideal, or acts to improve the lot of others, they send forth a tiny ripple of hope ... These ripples build a current which can sweep down the mightiest walls of oppression and resistance."

Robert F. Kennedy

- G. Pose the question to the class, "Have you ever had the courage to stand up for the rights of another person?"
- H. Pose the question to the class, "Can one person make a difference in the world?" Ask for examples. (Rosa Parks and the Montgomery bus boycotts, Martin Luther King, Jr., Gandhi, local examples)
- I. Pose the question to the class, "Are there examples of how one person had the courage to stand against the tyranny of World War II?" Though Anne Frank did not stand against her oppressors, she remains as a symbol of hope in humanity. Her diary exists as a testimony to our individual obligation to work for justice and peace. (To extend this portion of the lesson, show the DVD "The Short Life of Anne Frank" to review the personal and tragic impact of the Holocaust.)
- J. While visiting the Memorial, ask the students to note the individual choices that they make in the course of the day. As follow-up, ask if any of the choices required individual courage?

V. Extension Activity:

Having visited the Memorial, extend the topic with a lesson based on the children's book *Terrible Things* by Eve Bunting. It was written as an allegory to Martin Niemöller's quote:

"In Germany they came first for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me, and by that time no one was left to speak up."



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Haim Ginott, *Teacher and Child: A Book for Parents and Teachers*

**Reaction: The Action of Ordinary People
*Dangers of Discrimination***

“Never doubt that a small group of thoughtful committed citizens can change the world; indeed, it’s the only thing that ever has.”

Margaret Mead

Grades: high school, grades 9-12

I. Content:

I want my student to maximize their learning experience at the Idaho Anne Frank Human Rights Memorial.

II. Instructional Objectives: Students will:

- A. identify rights listed in the “Universal Declaration of Human Rights”.
- B. examine the inherent purpose of the “Universal Declaration of Human Rights.”
- C. equate the global need for the protection of rights with the local need to address violations in their home community.

III. Materials/Resources:

available through the Wassmuth Center for Human Rights lending library; call 208-345-0304 or email info@wassmuthcenter.org

DVD: *The Short Life of Anne Frank* (30 minutes)

This program provides an in-depth look at the life of Anne Frank. Excerpts from Anne's diary and vivid archival footage provide a moving study of her life, including her early years as a carefree child in Germany, the time she spent hidden in the Secret Annex during the Nazi occupation of Amsterdam, and her final tragic months at Bergen-Belsen. Viewers will be captivated by the only existing film footage of Anne and touched by the words of her father, Otto Frank. This documentary tells not only the story of Anne Frank and her family, but also that of the Second World War, the persecution of the Jews, and the horrors of the Holocaust.

Pamphlet: "Memorial Wall Quotes"

a printed collection of all the quotes etched in stone at the Idaho Anne Frank Human Rights Memorial

Booklet: "Universal Declaration of Human Rights"

Published by the Wassmuth Center for Human Rights, the booklet lists the 30 articles of the "Universal Declaration of Human Rights".

Fact Sheet: The Cost of War (included in this lesson packet)

Background Reading: "The Universal Declaration of Human Rights – a Magna Carta for all humanity" (included in this lesson packet)

IV. Instructional Procedures:

- A. Using the fact sheet, The Cost of War, as either an overhead or as a class handout, review the personal and public impact of World War II. (To extend this portion of the lesson, show the DVD "The Short Life of Anne Frank" to review the personal and tragic impact of the Holocaust.)
- B. Teacher-directed – Explain that one legacy of World War II was the creation of the "Universal Declaration of Human Rights". Refer to the reading "The Universal Declaration of Human Rights – a Magna Carta for all humanity" for detail.
- C. Explain that Eleanor Roosevelt was one of the chief architects of the document. Read the following quote included in both the enclosed background reading and at the Idaho Anne Frank Human Rights Memorial. (All the Memorial Wall quotes are available in pamphlet form published by the Wassmuth Center for Human Rights.)

"Where, after all, do universal human rights begin? In small places close to home – so close and so small that they cannot be seen on any map of the world. Yet they are the world of the individual person: the neighborhood he lives in; the school or college he attends; the

factory, farm or office where he works. Such are the places where every man, woman and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere.”

Eleanor Roosevelt’s remarks at the United Nations Commission on Human Rights, March 27, 1958

- D. Assign the students to draft a list of rights that they consider to be fundamental human rights regardless of a person’s national, ethnic, racial, or economic status.
- E. Ask students to carry their list of rights with them to the Idaho Anne Frank Human Rights Memorial to compare their list with the 30 Articles of the “Universal Declaration of Human Rights” etched in travertine marble at the Memorial. (For additional reference, the Wassmuth Center for Human Rights publishes the “Universal Declaration of Human Rights” in booklet form.)

V. Extension Activity:

Having visited the Memorial, assign the students to select one of the rights identified in the “Universal Declaration of Human Rights”. Using a variety of news sources, have them conduct research on the **global** condition of that right and the existence of any **local** violations of that right.

Assign the class to create an Action Board – a bulletin board of state and local agencies dedicated to addressing social injustice, promoting equal opportunity and equal dignity without discrimination, and dedicated to promoting and protecting the student’s selected human right.

FACT SHEET

The Cost of War – World War II

World War II killed more people, involved more nations, and cost more money than any other war in history. Altogether, 70 million people served in the armed forces during the war and 17 million combatants died. Civilian deaths were even greater. At least 19 million Soviet civilians, 10 million Chinese, and 6 million European Jews lost their lives during the war.

World War II was truly a global war. Some 70 nations took part in the conflict, and fighting took place on the continents of Africa, Asia, and Europe, as well as on the high seas. Entire societies were involved as soldiers, war workers, or victims of occupation and mass murder.

World War II's basic statistics qualify it as by far the most costly war in history in terms of human casualties and material resources expended. In all, 61 countries with 1.7 billion people, three-fourths of the world's population, took part. A total of 110 million people were mobilized for military service, more than half of those by three countries: the USSR (22 million to 30 million), Germany (17 million), and the United States (16 million). For the major participants the largest numbers on duty at any one time were as follows: USSR (12,500,000); United States (12,245,000); Germany (10,938,000); British Empire and Commonwealth (8,720,000); Japan (7,193,000); and China (5,000,000).

Most statistics on the war are only estimates. The war's vast and chaotic sweep made uniform record keeping impossible. Some governments lost control of the data, and some resorted to manipulating it for political reasons.

A rough consensus has been reached on the total cost of the war. The human cost is estimated at 55 million dead—25 million in the military and 30 million civilians. The amount of money spent has been estimated at more than \$1 trillion, which makes World War II more expensive than all other wars combined.

Economics Statistics: The United States spent the most money on the war, an estimated \$341 billion, including \$50 billion for lend-lease supplies, of which \$31 billion went to Britain, \$11 billion to the Soviet Union, \$5 billion to China, and \$3 billion to 35 other countries. Germany was next, with \$272 billion; followed by the Soviet Union, \$192 billion; and then Britain, \$120 billion; Italy, \$94 billion; and Japan, \$56 billion. Except for the United States, however, and some of the less militarily active Allies, the money spent does not come close to being the war's true cost. The Soviet government has calculated that the USSR lost 30 percent of its national wealth, while Nazi exactions and looting were of incalculable amounts in the occupied countries. The full cost to Japan has been estimated at \$562 billion. In Germany, bombing and shelling had produced 4 billion cu m (5 billion cu yd) of rubble.

Material Costs: The historian C. Hartley Grattan wrote in 1949, "Of the material costs [of the war], the largest by all odds came from that most appalling innovation in ruthless destruction, air bombardment — especially area raids which were indiscriminate in that no specific target

was aimed at. The assault on dwellings ranks as one of the great horrors of the war Terror and obliteration air raids were considered successful almost in proportion to the number of people who lost their homes."

According to another historian, William Henry Chamberlin, "About twenty out of every one hundred residences in Germany were destroyed. Two and a quarter million homes were destroyed in Japan and 460,000 in Great Britain. Every fifth Greek was left homeless and 28,000 homes in Rotterdam were obliterated Ironically, the French suffered more from bombing by their American and British 'liberators' than from the air attacks from their German invaders.

Tens of millions of people, according to Chamberlin, were uprooted from their homes during and after the war. At least five million people from eastern Germany and the Baltic states died — from murder, starvation, and exposure — after being expelled from their homes.

Direct Costs in Money Terms: The war's direct cost in money terms was \$4 trillion (in then-current dollars). In 1950, Secretary of the Army Gordon Gray said that the ultimate monetary cost of a war was four times the direct cost. In America, the fiscal effects were immense. The price tag, in then-current terms, was \$350 billion. Virtually all taxes were raised. It was World War II that made the income tax the mass tax that it is today. Five million people were added to the tax rolls during the war.

Perhaps the most significant casualty over the long term was the world balance of power. Britain, France, Germany, and Japan ceased to be great powers in the traditional military sense, leaving only two, the United States and the Soviet Union.

The Universal Declaration of Human Rights: *A Magna Carta for all humanity*

Some 50 years have elapsed since the “Universal Declaration of Human Rights” was adopted by the United Nations on 10 December 1948. The Declaration was one of the first major achievements of the United Nations, and after 50 years remains a powerful instrument which continues to exert an enormous effect on people's lives all over the world. This was the first time in history that a document considered to have universal value was adopted by an international organization. It was also the first time that human rights and fundamental freedoms were set forth in such detail. There was broad-based international support for the Declaration when it was adopted. It represented "a world milestone in the long struggle for human rights," in the words of a UN General Assembly representative from France.

The adoption of the Universal Declaration stems in large part from the strong desire for peace in the aftermath of the Second World War. Although the 58 Member States which formed the United Nations at that time varied in their ideologies, political systems and religious and cultural backgrounds and had different patterns of socio-economic development, the “Universal Declaration of Human Rights” represented a common statement of goals and aspirations -- a vision of the world as the international community would want it to become.

Since 1948, the Universal Declaration has been translated into more than 200 languages and remains one of the best known and most often cited human rights documents in the world. Over the years, the Declaration has been used in the defense and advancement of people's rights. Its principles have been enshrined in and continue to inspire national legislation and the constitutions of many newly independent states. References to the Declaration have been made in charters and resolutions of regional intergovernmental organizations as well as in treaties and resolutions adopted by the United Nations system.

The year 1998 marks the fiftieth anniversary of this "Magna Carta for all humanity." The theme of the fiftieth anniversary--"All Human Rights for All"-- highlights the universality, the indivisibility and the interrelationship of all human rights. It reinforces the idea that human rights--civil, cultural, economic, political and social--should be taken in their totality and not disassociated from one another.

Drafting and adopting the Declaration, a long and arduous task

When created in 1946, the United Nations Commission on Human Rights was composed of 18 Member States. During its first sessions, the main item on the agenda was the “Universal Declaration of Human Rights”. The Commission set up a drafting committee which devoted itself exclusively to preparing the draft of the “Universal Declaration of Human Rights”. The drafting committee was composed of eight persons from Australia, Chile, China, France, Lebanon, the Union of Soviet Socialist Republics, the United Kingdom and the United States of America. The United Nations Secretariat, under the guidance of John Humphrey, drafted the outline (400 pages in length) to serve as the basic working paper of the Committee.

During the two-year drafting process of the Universal Declaration, the drafters maintained a common ground for discussions and a common goal: respect for fundamental rights and freedoms. Despite their conflicting views on certain questions, they agreed to include in the document the principles of non-discrimination, civil and political rights, and social and economic rights. They also agreed that the Declaration had to be universal.

Personally dedicated to the task of preparing this Declaration, Mrs. Eleanor Roosevelt, who chaired the Human Rights Commission in its first years, asked, "Where, after all, do universal human rights begin? In small places, close to home -- so close and so small that they cannot be seen on any maps of the world. Yet they are the world of the individual person; the neighbourhood he lives in; the school or college he attends; the factory, farm or office where he works. Such are the places where every man, woman and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere. Without concerted citizen action to uphold them close to home, we shall look in vain for progress in the larger world."

On 10 December 1948, at the Palais de Chaillot in Paris, the 58 Member States of the United Nations General Assembly adopted the "Universal Declaration of Human Rights", with 48 states in favour and eight abstentions. (Two countries were not present at the time of the voting.) General Assembly resolution 217 A (III) of 10 December 1948, which proclaimed the "Universal Declaration of Human Rights", was adopted as follows: In favour: Afghanistan, Argentina, Australia, Belgium, Bolivia, Brazil, Burma, Canada, Chile, China, Colombia, Costa Rica, Cuba, Denmark, the Dominican Republic, Ecuador, Egypt, El Salvador, Ethiopia, France, Greece, Guatemala, Haiti, Iceland, India, Iran, Iraq, Lebanon, Liberia, Luxembourg, Mexico, Netherlands, New Zealand, Nicaragua, Norway, Pakistan, Panama, Paraguay, Peru, Philippines, Siam (Thailand), Sweden, Syria, Turkey, United Kingdom, United States, Uruguay, Venezuela. Abstaining: Byelorussian SSR, Czechoslovakia, Poland, Saudi Arabia, Ukrainian SSR, Union of South Africa, USSR, Yugoslavia. The General Assembly proclaimed the Declaration as a "common standard of achievement for all peoples and all nations," towards which individuals and societies should "strive by progressive measures, national and international, to secure their universal and effective recognition and observance."

The Declaration, a vision of what the world should be

Although the Declaration, which comprises a broad range of rights, is not a legally binding document, it has inspired more than 60 human rights instruments which together constitute an international standard of human rights. These instruments include the International Covenant on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights, both of which are legally binding treaties. Together with the Universal Declaration, they constitute the International Bill of Rights.

The Declaration recognizes that the "inherent dignity of all members of the human family is the foundation of freedom, justice and peace in the world" and is linked to the recognition of fundamental rights towards which every human being aspires, namely the right to life, liberty

and security of person; the right to an adequate standard of living; the right to seek and to enjoy in other countries asylum from persecution; the right to own property; the right to freedom of opinion and expression; the right to education, freedom of thought, conscience and religion; and the right to freedom from torture and degrading treatment, among others. These are inherent rights to be enjoyed by all human beings of the global village -- men, women and children, as well as by any group of society, disadvantaged or not -- and not "gifts" to be withdrawn, withheld or granted at someone's whim or will.

Mary Robinson, who became the second United Nations High Commissioner for Human Rights in September 1997, expressed this opinion when she declared that "human rights belong to people, human rights are about people on the ground and their rights." She has stated that she would take a "bottom-up" approach in promoting human rights, an approach which reflects the first words of the United Nations Charter, "We the Peoples."

The rights contained in the Declaration and the two covenants were further elaborated in such legal documents as the International Convention on the Elimination of All Forms of Racial Discrimination, which declares dissemination of ideas based on racial superiority or hatred as being punishable by law; the Convention on the Elimination of All Forms of Discrimination Against Women, covering measures to be taken for eliminating discrimination against women in political and public life, education, employment, health, marriage and family; and the Convention on the Rights of the Child, which lays down guarantees in terms of the child's human rights.

International mobilization in favour of the Declaration: Government commitment

At the World Conference on Human Rights held in Vienna (Austria) in June 1993, 171 countries reiterated the universality, indivisibility and interdependence of human rights, and reaffirmed their commitment to the "Universal Declaration of Human Rights". They adopted the Vienna Declaration and Programme of Action, which provides the new "framework of planning, dialogue and cooperation," to enable a holistic approach to promoting human rights and involving actors at the local, national and international levels. The five-year review of the Vienna Programme of Action will also take place in 1998. This review provides a substantive dimension to the fiftieth anniversary, which many human rights activists and professionals see as a time for States to renew their commitment to the promotion and protection of human rights.

It is a time for Governments to ensure that the rights set forth in the Declaration are reflected in their national legislation and to move to ratify those international human rights treaties that are still pending. Governments could consider formulating and implementing a pro-active strategy in favour of the promotion of and respect for human rights. This could be translated into action by adopting national plans of action for advancing human rights and fostering human rights education. This anniversary also provides the opportunity for more countries not only to condemn blatant violations of human rights but also to take responsibility and action to break the cycle of impunity whenever human rights are violated.

Public awareness campaign

The fiftieth anniversary is a time to promote public awareness of the meaning of the Universal Declaration and its relevance to our daily lives. Providing information about human rights in the languages understood by peoples everywhere is one aspect of a global public awareness campaign. Falling during the Decade for Human Rights Education (1995-2004), the anniversary also provides another focus for education and action. In addition to the 200 language versions already available, a number of other local language translations are to be released for the fiftieth anniversary.

The fiftieth anniversary of the Universal Declaration is an opportunity for people worldwide to commemorate the adoption of this landmark document. It also represents an opportunity to mobilize all strata of society in a reinvigorated and broad-based human rights movement. The involvement of civil society and non-governmental organizations in fighting for and demanding recognition of basic rights has played a central role in the advancement and promotion of human rights around the world. National Committees have already been set up in many countries, with the aim of undertaking activities to mark the Anniversary.

Grass-roots movements to encourage entire communities to know, demand and defend their rights will send a positive and strong message: that people everywhere are adamant that human rights should be respected. At local level, concerned citizens can approach their congressional or parliamentary representatives and ask their governments to ratify international human rights treaties if they have yet not done so.

The United Nations

In accordance with the recommendations made at the 1993 World Conference on Human Rights for increased coordination within the United Nations system, Kofi Annan, Secretary-General of the United Nations, stated, "I will be a champion of human rights and will ensure that human rights are fully integrated in the action of the Organization in all other domains." Human rights, indeed, cut across all the work of the United Nations, from peacekeeping, child rights, health and development to the rights of indigenous peoples to education, social development and the eradication of poverty. Consultations have already taken place among all agencies and programmes of the United Nations, leading to strategies and campaigns being devised.

Challenges

Since the inception of the United Nations, the promotion and protection of human rights have been at its very core. Reference to the promotion of and respect for human rights was made in Article 1 of the United Nations Charter and in the establishment of a commission for the promotion of human rights, mentioned in Article 68 of the Charter. Over the years, the United Nations has created a wide range of mechanisms for monitoring human rights violations. Conventional mechanisms (treaty bodies) and extra-conventional mechanisms (UN special

rapporteurs, representatives, experts and working groups) have been established in order to monitor compliance of States' parties with the various human rights instruments and to investigate allegations of human rights abuses. In recent years, a number of field offices have been opened at the request of Governments, *inter alia*, to assist in the development of national institutions for the promotion and protection of human rights and to conduct education campaigns on human rights.

Challenges still lie ahead, despite many accomplishments in the field of human rights. Many in the international community believe that human rights, democracy and development are intertwined. Unless human rights are respected, the maintenance of international peace and security and the promotion of economic and social development cannot be achieved. The world is still plagued with incidents of ethnic hatred and acts of genocide. People are still victims of xenophobic attitudes, are subjected to discrimination because of religion or gender and suffer from exclusion. Around the world, millions of people are still denied food, shelter, access to medical care, education and work, and too many live in extreme poverty. Their inherent humanity and dignity are not recognized.

The future of human rights lies in our hands. We must all act when human rights are violated. States as well as the individual must take responsibility for the realization and effective protection of human rights.

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Wassmuth
**CENTER FOR
HUMAN RIGHTS**

Home of the Idaho Anne Frank Human Rights Memorial

The Peace Pole: A Symbol of Peace

Approximately 30 minutes are required to complete this lesson.

This lesson is designed for background information on the Peace Pole installed in the Idaho Anne Frank Human Rights Memorial.

I. Content:

I want my students to:

- A. understand the purpose of symbols.
- B. recognize commonly used peace symbols.
- C. examine the history of peace symbols.

II. Instructional Objectives:

The student will:

- A. define the word *symbol*.
- B. analyze commonly used peace symbols in terms of history and meaning.
- C. interpret quotations referring to peace.
- D. design a peace symbol with an accompanying quotation for display in the school community.

III. Materials:

Student handout: Symbols of Peace

IV. Instructional Procedures:

- A. Write the word *symbol* on the board and ask for student volunteers to provide a definition. (example: an object used to represent an abstract concept)
- B. When a working definition is established, record it on the board. Then ask, "What symbol do we see around our school that encourages the abstract concept of *community* or *belonging*?" (school mascot, etc.)
- C. Write the word *peace* on the board and ask students, "What symbols come to mind that represent the word *peace*?" (dove, olive branch, V sign, etc.)

- D. Distribute student handout. Read aloud #1. Allow students a few minutes to complete the matching exercise. After it appears that the students have finished, provide the answers while students self-check.

ANSWERS: 1. B 2. D 3. F 4. A 5. C 6. E

- E. Continue oral reading of #2. Encourage students to offer suggestions in response to the question posed. (The extent of student participation will depend upon the grade level and previous study.) Either through student or teacher input, the following information should be provided:

Hiroshima, Japan, was the first city in the world to suffer the devastation of a nuclear attack when on August 6, 1945, the *Enola Gay*, an American B-29 bomber, dropped an atomic bomb on the industrial city. It is estimated that ultimately 200,000 people died either directly or from the effects of radiation.

Japan officially surrendered on September 2, 1945, bringing WWII to a close. Article 9 of the Constitution of Japan states that the Japanese people will never again wage war.

“Among all of the constitutions in the world, the Japanese Constitution is the only one that specifically indicates the world’s citizens’ right to live in peace. . . .”

Hiroyuki Koneshi, Democratic Party of Japan lawmaker

The Japanese Parliament designated Hiroshima as a *City of Peace* in 1949.

- F. Read orally #3 Extension Activity to introduce the student project. Discuss the quotations provided.

Symbols of Peace

1. The abstract word *peace* is often symbolized by the following. Look at each symbol and locate the background information that seems appropriate for each and write the letter in the space preceding each symbol.

1. _____



4. _____



2. _____



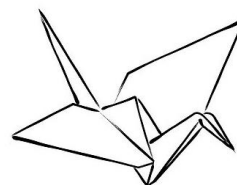
5. _____



3. _____



6. _____



- A. originally designed in 1958 for the British nuclear disarmament movement and adopted by anti-war activists in the United States and elsewhere
- B. in the story of Noah, a sign after the Flood; Christians later adopted this as a symbol of peace.
- C. a symbol of peace in Western Civilization dating to the 5th Century B.C.; it represented plenty and was used on Roman coins.
- D. used to represent victory during WWII; activists against the Vietnam War in the 1960's adopted the gesture as a sign of peace.
- E. a traditional symbol of luck in Japan; inspired by the story of Sadako Sasaki (1943-1955), a girl who died as a result of the atomic bombing of Hiroshima, it has become a popular peace symbol. A statue of Sadako is located in the Hiroshima Peace Park.
- F. the emblem of the United Nations whose purpose is to unite the nations of the world in the work of peace and development based upon the principles of justice, human dignity, and the well-being of all humanity

2. Although more than 100,000 have been placed in over 180 countries, a less familiar peace symbol is the *Peace Pole*. A Peace Pole displays the message “May Peace Prevail on Earth” in the language of the country in which it has been placed and generally with 3-5 additional translations.

Masahisa Goi of Japan conceived of with the idea of Peace Poles in 1955. He dedicated his life to serving humanity and promoting global peace and harmony. Think about what experience might have given Mr. Goi’s life this direction?

Peace Poles have been placed in many notable locations – Hiroshima Peace Memorial, the Egyptian Pyramids in Giza, as well as locations throughout the United States. In September 2013, a Peace Pole was installed at the Idaho Anne Frank Human Rights Memorial in Boise. The message is written in English, Chinese, Russian, Serbo-Croatian, Spanish and Vietnamese.

3. Extension Activity:

A symbol can have a positive effect on those who see it and recognize its meaning. Create a peace symbol that could be displayed in your school. Sketch your design or write a detailed description of the design. Include a suggestion for the location in your school. Along with the design/written description, incorporate a peace quote. Research to find one appropriate to your design or write your own thought about peace. Below are quotations on the subject of peace by five persons who have other quotes etched in the walls of the Idaho Anne Frank Human Rights Memorial. Read them and reflect upon their meanings.

“It isn’t enough to talk about peace. One must believe in it. And it isn’t enough to believe in it. One must work at it.”
Eleanor Roosevelt

“Better than a thousand hollow words is one word that brings peace.”
Buddha

“Peace begins with a smile.”
Mother Teresa

“An eye for an eye only ends up making the whole world blind.”
Mahatma Gandhi

“Mankind must remember that peace is not God’s gift to his creatures; peace is our gift to each other.”
Elie Wiesel

Content Area: Reading, English, Social Studies
Subject: Anne Frank, Holocaust, Human Rights
Grade Level: Middle and High School

Anne Frank: Planting a Tree and Living a Legacy

Approximately two one-hour class periods are required to complete this lesson.

I. Content:

I want my students to:

- A. use primary sources (diary quotes and photographs) to review the story of Anne Frank, her persecution and the solace she found in writing her diary.
- B. define legacy and understand how Anne's diary, the preservation of the Anne Frank House, the chestnut tree, the Idaho Anne Frank Human Rights Memorial and the chestnut saplings have become her legacy.
- C. recognize that human rights violations, injustices, and intolerance exist in the world, in communities, and in schools.
- D. identify an action to address intolerance, prejudice and stereotyping in communities or schools, using the inspiration of the Anne Frank legacy.

II. Prerequisites:

In order to fully appreciate this lesson, the students must have background knowledge of World War II and the Holocaust.

III. Instructional Objective:

The student will:

- A. examine the idea of how an object such as a tree can have personal significance.
- B. write and share a short account of a tree that has personal meaning to him/her.
- C. define and provide an example of a *notable tree*.
- D. review the story of Anne Frank and the Holocaust by viewing the slide presentation from the Anne Frank website or by reading the optional handout.
- E. participate in a virtual tour of the Anne Frank house with emphasis on the view of the chestnut tree from the Annex window.
- F. read those reflections from Anne's diary that refer to the chestnut tree, comparing and contrasting them with the personal tree description.
- G. write an explanation of what the tree may have symbolized to Anne Frank and the readers of her diary.
- H. read about the Anne Frank tree and its saplings, spotlighting the Idaho Anne Frank Human Rights Memorial in Boise, Idaho.
- I. define and discuss *legacy*.
- J. identify an injustice in his/her community or school.
- K. identify an action to address this injustice.
- L. construct an Anne Frank "legacy tree" bulletin board.

M. read the selected excerpt from the poem *On the Pulse of Morning* by Maya Angelou.

IV. Materials and Equipment:

Smart board with Internet access

Handout 1: *Personal Tree Reflections*

Handout 2: *The Life of Anne Frank* (optional)

Handout 3: *Chestnut Tree Quotes from The Diary of Anne Frank and Personal Comparison/Contrast*

Handout 4: *Chestnut Leaf*

Handout 5: *The Chestnut Tree*

Handout 6: *On the Pulse of Morning* (optional)

V. Instructional Procedures:

A. Introduce a discussion of trees. Listed are sample focus questions:

Think about and estimate the number of trees in the yard of your home.

Think about and estimate the number of trees between your house and school.

Think about and estimate the number of trees on your school grounds.

Think about and estimate the number of trees you can see from the classroom window.

Think about and estimate the number of trees you can see from your bedroom window.

Identify streets in your town that are named after trees.

Name items in your classroom that are made from wood.

List additional items made of wood.

Discuss value/importance of trees. (Sample answers may include oxygen, food, shelter, medicine, fuel, products, paper, shade, privacy, sound barriers, water conservation, wildlife support, aesthetic environment, historical landmark. For other ideas, see <http://www.savatree.com/whytrees.html>.)

B. Reflect on a personal tree.

Continue discussing the idea that a tree can have importance in one's everyday life by asking students if any of them have or have ever had a tree that carries/carried special meaning. Explain that trees often have a more personal story - a story about oneself, one's family or one's friends. Ask volunteers to share reflections of this tree.

C. Assign a short written reflection entitled "My Own Personal Tree."

Using Handout #1: *Personal Tree Reflections*, instruct students to write reflections on their personal trees. Encourage them to be descriptive and emotive. Explain that the writing need not be in story form. Suggested writing prompts include the following:

Think about a tree from your childhood or perhaps a tree that you observe today.

Describe this tree. What is the size and shape of tree, the shape and size of the leaves, the bark, the flowers, the seeds, etc.?

Describe this tree during one or each of the four seasons.

Use your senses to help illustrate the tree: hearing (sounds of birds/insects/squirrels, swaying), touching, scent or aroma, nests, etc.

What are your memories of this tree?

What importance does this tree have in your life?

What does it symbolize to you?

What are some activities you associate with this tree?

What are the positive or negative incidents associated with this tree?

What are the emotions or feelings the tree conveys?

- D. Have students share reflections as a class or in small groups.
- E. Provide a definition for the term *notable tree*.

The teacher will introduce the idea of a notable tree, thus making a transition from the student's own personal tree to a notable tree. A definition of a notable tree is "one that is remarkable or distinguishable in some way, or related to a famous or historical person, place or event. A tree may also be notable if the surrounding community accepts it as being special based upon its species, uniqueness, or contribution to the community." Provide some examples of notable trees: the Biblical Tree of Life in the Garden of Eden, the Bodhi Tree (sacred fig tree of Buddha), the Cotton Tree (symbol of freedom in Freetown, Sierra Leone) the Liberty Tree (Boston, Massachusetts) or the Survivor Tree of Sept. 11, 2001 (the World Trade Center in NYC). A complete list of notable trees is found at http://en.wikipedia.org/wiki/List_of_trees. Examples of notable trees in Boise might include the Idaho Liberty Tree located in Capitol Park, the sapling of the Tree of Guernica on the Basque Block, the Western White Pine (the Idaho state tree), and the historic trees formerly located on the grounds of the Idaho State Capital.

In this lesson, the notable tree is the chestnut tree that stood outside the Anne Frank home in Amsterdam, Netherlands.

- F. Lead students in a review of the history of Anne Frank.

View the slide presentation at <http://www.annefrank.org/en/>. The brief summary of the Anne Frank story includes many primary source photographs. Instructions to utilize this website are as follows:

- On the top menu bar, click the words "Anne Frank."
- On the new page, hover your computer mouse over each of the eight topics listed in the left side aqua dialogue box.

View each slide:

"Life in Germany 1925"

"Emigrating to the Netherlands 1933"

"The German Invasion 1940"

"The Hiding Place 1942"

"A Dairy as Best Friend"

"The Arrest 1944"

"Otter Frank Returns 1945"

“The Diary Is Published 1947”

Optional: To view a different version of other photographs, click on each of the eight topics. To proceed through these slides, click the top right black menu bar to view the next topic.

Handout #2: *The Life of Anne Frank* provides an optional activity to review her history. <http://www.graceproducts.com/frank/annelife.html>.

G. Show the photos and videos of the Anne Frank Annex and chestnut tree in Amsterdam, along with a *virtual tour of the Anne Frank House with the focus on the view of the chestnut tree from the attic window*. Instructions are as follows:

- Return to the Anne Frank home page <http://www.annefrank.org/en/>.
- In the left side aqua dialogue box, click the words “The Secret Annex Online.”
- On the new page, view the video entitled “Why Go into Hiding?” (2:47 seconds).
- Next click the yellow-gold symbol (o) on the left side photo of the bookcase.
- After the “Movable Bookcase” page loads, click the arrow or the speaker icon near the top left side to hear the description of the bookcase (17 second audio).
- Double click the yellow-gold icon (o) in the middle of the bookcase to go into the secret hiding place. You will be led inside to the “Hallway Secret Annex”. Listen to the audio description (18 sec.) by clicking the arrow or the speaker icon.
- Click the yellow-gold icon (o) in the middle of the door to take you to the “Room Frank Family.” Listen to the story (20 sec.) by clicking the arrow or speaker icon. Additional stories are in the drop-down menu. You may also use the yellow-gold icon (o) to continue to view other rooms if time permits.
- Draw attention to the secret attic. Go directly there by clicking your mouse on the top floor of the small house plan diagram found in the top right corner of the screen page.
- When the large house diagram loads, double click on the words “Attic Secret Annex” on the right side menu bar.
- Click the arrow or speaker icon to listen to the audio (14 sec.) describing this space.
- Hover over the arrow/speaker icon to view the dropdown menu.
- Under “HOTSPOTS”, double click the words “Anne Draws Comfort from Nature” (1:45 sec.) to view the chestnut tree and hear her thoughts.

H. Show video “Views of the Anne Frank Chestnut Tree” from the attic at <http://www.youtube.com/watch?v=hrYMPwK6HIk> (44 sec.) and view CBS Katie Couric report “Anne Frank Tree Toppled” at <http://www.youtube.com/watch?v=P3Cg95Snu6E> (32 sec.). Both are featured on “The Sapling Project” page of The Anne Frank Center USA at <http://www.annefranktreeusa.com/af/sapling.nsf/Pages/SaplingStory>.

I. Distribute Handout #3: *Chestnut Tree Quotes from the Diary of Anne Frank and Personal Comparison/Contrast*.

Read orally and discuss the three quotes from Anne Frank’s diary referencing the chestnut tree. On the backside of this handout, have students write a

comparison/contrast paragraph of the descriptions or statements about their personal trees with the descriptions and statements Anne made about the chestnut tree.

- J. Invite students to discuss and share these ideas.

Focus on the concrete similarities and differences. Some sample questions might include:

Where are the trees located?

What kinds of trees are they?

Explain how the descriptions of the trees are similar? How are they different?

Does your description include a reference to the sky, to the surrounding wildlife, to the leaf or a blossom, to the weather, etc.?

Does your personal tree reveal a love of nature?

How is/was your experience with your personal tree similar or different from Anne's experience? Explain.

- K. Distribute Handout #4: *Chestnut Leaf*.

On Handout #4, Chestnut Leaf Leaflet #1, instruct students to write one word that describes what they think the tree meant to Anne Frank. Sample word responses might include freedom, hope, courage, inspiration, strength, resilience, tolerance, and/or rebirth. Then have them write a short explanation.

- L. Encourage students to share these words and ideas. List ideas on the whiteboard and discuss.

- M. Distribute and read *The Chestnut Tree*: Handout #5, which includes the story of the saplings and references to the Idaho Anne Frank Human Rights Memorial. [For an up-to-date overview see the Sapling Project website at http://annefranktreeusa.com/.](http://annefranktreeusa.com/)

- N. Ask students to define *legacy*.

Definitions might include the following ideas: "something handed down by an ancestor or by a predecessor from one's past, an inanimate or an animate object, such as a talent or a love of something, whatever you leave behind when you are dead, stories that are told, a cooking recipe, a way to complete a task, whatever you leave behind to be remembered by."

- O. Lead a discussion on the legacy of Anne Frank as exemplified through her diary, the Anne Frank House Museum, the Idaho Anne Frank Human Rights Memorial, other Holocaust memorials, the original chestnut tree, and the chestnut tree saplings. Emphasize the importance of a legacy.

- P. Discuss the concept *never again*, by reading the following:

The holocaust is seen as a turning point in history which prompted the world to say "never again." It calls for a remembrance of past crimes with an eye towards preventing them in the future. While the horrors of the Holocaust are often thought of as an historic event that happened in a distant land, recent history is full of many examples of injustice, intolerance, prejudice and genocide, including the 1988 gassing of Iraqi Kurds, the 1994 Rwandan genocide, and the racial slaughter in Darfur, Sudan. Examples in our own history include the treatment of Native Americans, slavery and segregation, and the struggle for rights of women and

others. Past issues concerning the abolition of slavery have shifted to the present-day trafficking of men, women and children. Violations of freedom of speech, freedom of movement and human dignity are ever present. *Never again* means fighting these intolerances by identifying prejudice, stereotyping, and discrimination in communities and schools and advocating for a world based on mutual respect and dignity.

Eleanor Roosevelt's quote, featured on a quote wall in the Idaho Anne Frank Human Rights Memorial reads, "Where after all do universal human rights begin? In small places, close to home – so close and so small that they cannot be seen on any map of the world. Yet they are the world of the individual person: The neighborhood he lives in; the school or college he attends; the factory, farm or office where he works. Such are the places where every man, woman, and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere. Without concerted citizen action to uphold them close to home, we shall look in vain for progress in the larger world." (Remarks at the United Nations, March 27, 1958)

The legacy of Anne Frank and the chestnut tree is a story that inspires us to confront injustice whenever it occurs and to whomever it impacts, thereby encouraging us to become upstanders, not bystanders.

- Q. Read and discuss the Anne Frank quote from the diary printed on Leaflet #2 of the Chestnut Tree Leaf Handout #4, also featured on a quote wall in the Idaho Anne Frank Human Rights Memorial: "I want to go on living even after my death! And therefore, I am grateful to God for giving me this gift, this possibility of developing myself and of writing, of expressing all that is in me." **Anne M. Frank** (April 4, 1944)
- R. Complete Leaflet #3 of Handout #4.
Ask students to identify and briefly describe an injustice, an act of discrimination or intolerance that exists in their communities or schools. Have them write and describe this on Handout #4, Leaflet #3.
- S. Read and discuss the following quote as featured on a quote wall in the Idaho Anne Frank Human Rights Memorial: "How lovely to think that no one need wait a moment, we can start now, start slowly changing the world." **Anne M. Frank** (March 26, 1944)
- T. Ask each student to identify an action in response to his/her named injustice, act of discrimination or intolerance. Sample discussion questions are as follows:
Why is just recognizing an injustice not enough?
How are you going to move from recognizing to making a difference?
What action are you going to take to begin to "slowly change the world" and become an "Anne Frank" legacy advocate in your community or your school?
Have students record their responses on Handout #4, Leaflet #5.
- U. Assign the class to construct an Anne Frank Legacy Tree bulletin board.
After completing the responses on the leaflets, create a colorful, inspirational bulletin board of a tree. Instruct each student to cut around his/her chestnut leaf

before adding it to the class Anne Frank Legacy Tree. The following pictures provide examples for the design and display of the leaves.



The Giving Tree Lesson Plans: Hallway Displays at
<http://www.uniqueteachingresources.com/Giving-Tree-Lesson-Plans.html>

- V. Read the following excerpt from the Maya Angelou poem *On the Pulse of Morning* as featured in the Idaho Anne Frank Human Rights Memorial. Incorporate this excerpt on the trunk of the tree or elsewhere on the bulletin board. See Handout #6 for the entire text of the poem. Video footage of Angelou reciting her poem at the 1993 Presidential Inaugural is provided by the Clinton Presidential Library at <http://www.youtube.com/watch?v=59xGmHzxtZ4>.

*Here, root yourselves beside me.
I am that tree planted by the River,
Which will not be moved.
I, the Rock, I, the River, I, the Tree,
I am yours – your passages have been paid.
Lift up your faces, you have a piercing need
For this bright morning dawning for you.
History, despite its wrenching pain,
Cannot be unlived, but if faced
With courage, need not be lived again.*

III. Assessment/Evaluation:

Using a rubric:

- A. score each student on classroom participation, discussion, creativity, and work ethic.
- B. score completion of Chestnut Leaf Handout #4.

IV. Common Core Standards:

English Language Arts Standards

Reading: Literature Grade 8

Key Ideas and Details

[CCSS.ELA-Literacy.RL.8.1](#) Cite the textual evidence that most strongly supports an analysis of what the text says explicitly as well as inferences drawn from the text.

[CCSS.ELA-Literacy.RL.8.2](#) Determine a theme or central idea of a text and analyze its development over the course of the text, including its relationship to the characters, setting, and plot; provide an objective summary of the text.

[CCSS.ELA-Literacy.RL.8.3](#) Analyze how particular lines of dialogue or incidents in a story or drama propel the action, reveal aspects of a character, or provoke a decision.

Craft and Structure

[CCSS.ELA-Literacy.RL.8.4](#) Determine the meaning of words and phrases as they are used in a text, including figurative and connotative meanings; analyze the impact of specific word choices on meaning and tone, including analogies or allusions to other texts.

English Language Arts Standards

Reading: Informational Text Grade 8

Key Ideas and Details

[CCSS.ELA-Literacy.RI.8.6](#) Determine an author's point of view or purpose in a text and analyze how the author acknowledges and responds to conflicting evidence or viewpoints.

Integration of Knowledge and Ideas

[CCSS.ELA-Literacy.RI.8.7](#) Evaluate the advantages and disadvantages of using different mediums (e.g., print or digital text, video, multimedia) to present a particular topic or idea.

Social Studies 6-8:

Key Ideas and Details

[CCSS.ELA-Literacy.RH.6-8.1](#) Cite specific textual evidence to support analysis of primary and secondary sources.

[CCSS.ELA-Literacy.RH.6-8.2](#) Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

[CCSS.ELA-Literacy.RH.6-8.3](#) Identify key steps in a text's description of a process related to history/social studies.

Craft and Structure

[CCSS.ELA-Literacy.RH.6-8.4](#) Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

[CCSS.ELA-Literacy.RH.6-8.6](#) Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).

Integration of Knowledge and Ideas

[CCSS.ELA-Literacy.RH.6-8.7](#) Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

V. Extension Activities:

- A. Present the following question: *If one additional sapling was available, where else in the U.S. would you plant an Anne Frank chestnut tree sapling? Where else in the world?*

Divide the class into groups and assign a specific site for each group to research.

Possible sites in the U.S. might include Columbine High School, Littleton, Colorado (1999) and Sandy Hook Elementary School, Newtown, Connecticut (2012). International sites might include the Hiroshima Peace Memorial Park, Japan, and Srebrenica, Bosnia-Herzegovina. Have each group assemble information to present a persuasive argument to the class in support of its choice as the site for the single remaining sapling.

- B. Place a chestnut leaf on the virtual Anne Frank Tree, an interactive monument at <http://www.annefrank.org/en/Subsites/AnneFrankTree/>.
- C. Visit the Idaho Anne Frank Human Rights Memorial in Boise, Idaho, by requesting an hour-long tour with docents at info@wassmuthcenter.org or (208)345-0304.
- D. Take a virtual tour of the Idaho Anne Frank Human Rights Memorial at <https://www.youtube.com/channel/UChyxKEFyYRds2W4j4b-GyBg>.
- E. Additional information and video resources for teaching students to become “upstanders” include the following samples:
- View <http://www.dallasholocaustmuseum.org/experience/upstanders>
We Make Upstanders (5:35 min)
- View <http://www.youtube.com/watch?v=xtoNUWOT8Cg> (2:24 min) *Who Is an Upstander?* packs Facing History’s complex mission into just over two minutes of animated punch.
- View <http://www.schoolclimate.org/bullybust/upstander/video-resources> (3:07) *Red* is a top upstander video from ***BullyBust: Promoting a Community of Upstanders***, a nationwide bully prevention campaign that supports students and adults to become “upstanders”—people who stand up against bullying or mean/cruel behavior, and mobilize the entire community to end harmful harassment, teasing, and violence in our nation’s schools.
- View <http://www.youtube.com/watch?v=up-FKa0aEuI> (:31) NAB and The Alannah and Madeline Foundation are encouraging people to find a voice for someone who can’t find theirs to help prevent bullying. If you see someone getting bullied, say something.

Personal Tree Reflections

Write reflections on your personal tree. Be descriptive and emotive. The writing need not be in story form. Suggested writing prompts include the following, but are not limited to them:

Think about a tree from your childhood or perhaps a tree that you observe today.

Describe this tree. What is the size and shape of the tree, the shape and size of the leaves, the bark, the flowers, the seeds, etc.?

Describe this tree during one or each of the four seasons.

Use your senses to help illustrate the tree: hearing (sounds of birds/insects/squirrels, swaying), touching, scent or aroma, nests, etc.

What are your memories of this tree?

What importance does this tree have in your life?

What does it symbolize to you?

What are some activities you associate with this tree?

What are the positive or negative incidents associated with this tree?

What are the emotions or feelings the tree conveys?

[illegible]

Handout 2

The Life of Anne Frank

(Available online: <http://www.graceproducts.com/frank/annelife.html>)

The world took notice of Anne Frank because in her diary she spoke for millions of victims of hatred. The beauty and sensitivity of her writing make her one of the unique writers of our times. Before that she was an ordinary Jewish girl in Amsterdam.

Before the Secret Annex

- **Birth**—Anne Frank was born on June 12, 1929, to Otto and Edith Frank in the city of Frankfurt, Germany. Anne had a sister Margot who was three years older. Frankfurt was a large financial center where Otto Frank was engaged in the banking business.
- **The rise of the Nazis**—Some leaders in Germany had negative ideas about the Jewish communities in European cities. Germany had lost a great deal in World War I and had to pay for the damages to other countries. In the years following the war, the country suffered through inflation and then depression. German pride had been injured, and the Germans were ready for a savior, but what they got was Adolph Hitler. Hitler brought an ideology of the supremacy of the German people. He blamed the Jews for the nation's troubles, and spread hatred about other groups such as Gypsies and Jehovah's Witnesses. When Hitler's Nazi party came to power in 1933, anti-Semitism (hatred of Jews) became public policy. Jews were denied jobs. Jewish children had to attend separate schools. There were limits on where Jews could go, where they could shop, and when they could be on the streets.
- **The move to Amsterdam**—In the summer of 1933, when Anne was four years old, Otto Frank moved his family to the Netherlands to escape the hatred of the Nazis. He developed a business in food and chemical products and prospered. Anne went to a Montessori kindergarten and grade school.
- **The Nazis come to Amsterdam**—Hitler's goal was to control all of Europe. In 1939, German armies invaded Poland which resulted in England and France declaring war on Germany. World War II had begun. In May 1940, Germany invaded the Netherlands, and the Franks and other Jews in Amsterdam were again controlled by the Nazis. Jews were forced to wear badges—a yellow "Star of David." Anne was forced to go to an all-Jewish school. Businesses owned by Jews were to be liquidated and Otto Frank passed the business into the hands of trusted non-Jewish friends. In December 1940, the business was moved to 263 Prinsengracht, the building that was to become famous for its secret annex.
- **Occupied Amsterdam**—During the two years following the Nazi invasion, life became more and more difficult for the Franks. Mr. Frank began to devise a plan to move his family into hiding. In June 1942, the Nazis informed the Franks that Anne's older sister Margot was to be taken away. The time for decision had come, and in July 1942, the Franks went into hiding in a suite of rooms at the back of 263 Prinsengracht. The entry to the rooms was hidden by a bookcase.
- **The diary begins**—One month before the family went into hiding, Anne began her diary. She told of her friends and flirtations in the light and giddy manner of a precocious

adolescent. During WWII, many adults and children kept diaries. Anne's was to become one of the most famous because of her beautiful writing ability, her sincerity, and the way she gave a name and a face to the victims of the Holocaust.

The Frank Family in Hiding

- **The people of the annex**—Eight people eventually came to live in the secret annex. There were the four members of the Frank family (Otto Frank, Edith Frank, Margot and Anne), three from the Van Pels family (Herman and Auguste Van Pels and their son Peter), and an elderly dentist named Friedrich Pfeffer.
- **The Dutch protectors**—In addition, four others acted as helpers for the people in the annex and brought them food, supplies and news of the outside world (Johannes Kleiman, Victor Kugler, Miep Gies and Bep Voskuijl). These protectors had placed themselves at great personal risk because they could have been arrested and jailed for helping Jews. All of them worked at the business that had belonged to Mr. Frank. Miep Gies was the woman who saved the diary after the Franks had been captured. Also, her husband Jan worked in the Dutch underground resistance. Miep co-authored a widely read personal story *Anne Frank Remembered*.

After the Secret Annex

- **The arrest**—Anne was never to have the opportunity to grow into full womanhood. On August 4, 1944, between 10:00 and 10:30 am, a German car pulled up before 263 Prinsengracht with an Austrian officer Karl Silberbauer and several Dutch officials. They entered the warehouse, secured the building, and began a search that led to the bookcase that concealed the secret annex. The Franks had spent two years and 30 days in hiding, but now they were prisoners of the Gestapo.
- **The saving of the diary**—As the Gestapo men searched the annex for valuables, the briefcase in which Anne kept her writings was opened and the papers were scattered on the floor. Little did these men realize the eventual value of these materials. However, the two women, Bep and Miep, had known of Anne's intense feelings about these papers and gathered them for safe keeping.
- **The concentration camps**—At first, the members of the secret annex were sent to Westerbork reception camp in Holland. At least the family members were together there and were able to visit each other. But on September 2, they were herded into railway cattle cars and taken east to the dreaded Auschwitz death camp, where the men and women were separated. Their heads were shaven, and the suffering was brutal. After some two months, on October 30, Margot and Anne were separated from their mother and Mrs. Frank died in the Auschwitz gas chamber. The two girls were sent to the Bergen-Belsen concentration camp, along with Mrs. Van Pels who went with a separate group. At Bergen-Belsen the prisoners slowly starved, and typhus was rampant. All three women eventually died, either of starvation, sickness or both.
- **The survival of Otto Frank**—At the gates of Auschwitz, Mr. Frank saw his family for the last time. In January 1945, the German guards left the camp to the advancing Russian army. Most of the prisoners, including Peter Van Pels, were herded along

with the troops, but Mr. Frank was in the camp infirmary and left behind. Mr. Frank tried to convince Peter to hide in the infirmary, but he was afraid. Peter was never heard from again. Mr. Frank was taken to Russia, and from there, he returned to Holland after the war. He was the only one of the original eight residents of the secret annex to survive. Mr. Van Pels died in the Auschwitz gas chambers and Mr. Pfeffer died at the Neuengamme camp in Germany.

- **The road to publication**—After Mr. Frank returned to Holland, Miep brought him Anne's diary. He was deeply moved by his daughter's writings. At first he made a transcription of the key portions of the diary for circulation to family members, but soon the diary came to the attention of key publishers.

"We must remind ourselves that the Holocaust was not six million.

It was one, plus one, plus one . . ."

--**Judith Miller**, journalist

"One day this terrible war will be over. The time will come when we'll be people again and not just Jews! Who has inflicted this on us? Who has set us apart from all the rest? Who has put us through such suffering?"

Anne M. Frank (April 11, 1944)

as featured on a quote wall in the Idaho Anne Frank Human Rights Memorial



Handout 3

Chestnut Tree Quotes from The Diary of Anne Frank

Read the following three quotes from Anne Frank's diary referencing the chestnut tree:

February 23, 1944

"The two of us looked out at the blue sky, the bare chestnut tree glistening with dew, the seagulls and other birds glinting with silver as they swooped through the air, and we were so moved and entranced that we couldn't speak.

Nearly every morning I go to the attic to blow the stuffy air out of my lungs, from my favorite spot on the floor I look up at the blue sky and the bare chestnut tree, on whose branches little raindrops shine, appearing like silver, and at the seagulls and other birds as they glide on the wind...I firmly believe that nature brings solace in all troubles."

April 18, 1944

"April is glorious, not too hot and not too cold, with occasional light showers. Our chestnut tree is in leaf, and here and there you can already see a few small blossoms."

May 13, 1944

"Our chestnut tree is in full blossom. It is covered with leaves and is even more beautiful than last year."

Personal Comparison/Contrast

After reading and discussing the three quotes from Anne Frank's diary referencing the chestnut tree, look over your reflections of your personal tree. List the similarities and differences between the description or statements about your own personal tree with the description and statements Anne made about the chestnut tree. Focus on the concrete similarities and differences. Some sample question prompts might include:



Where are the trees located?

What kinds of tree are they?

Explain how the descriptions of the trees are similar? How are they different?

Does your description include a reference to the sky, to the surrounding wildlife, to the leaf or a blossom, to the weather, etc.?

Does your personal tree reveal a love of nature?

How is/was your experience with your personal tree similar or different from Anne's experience? Explain.

Similarities

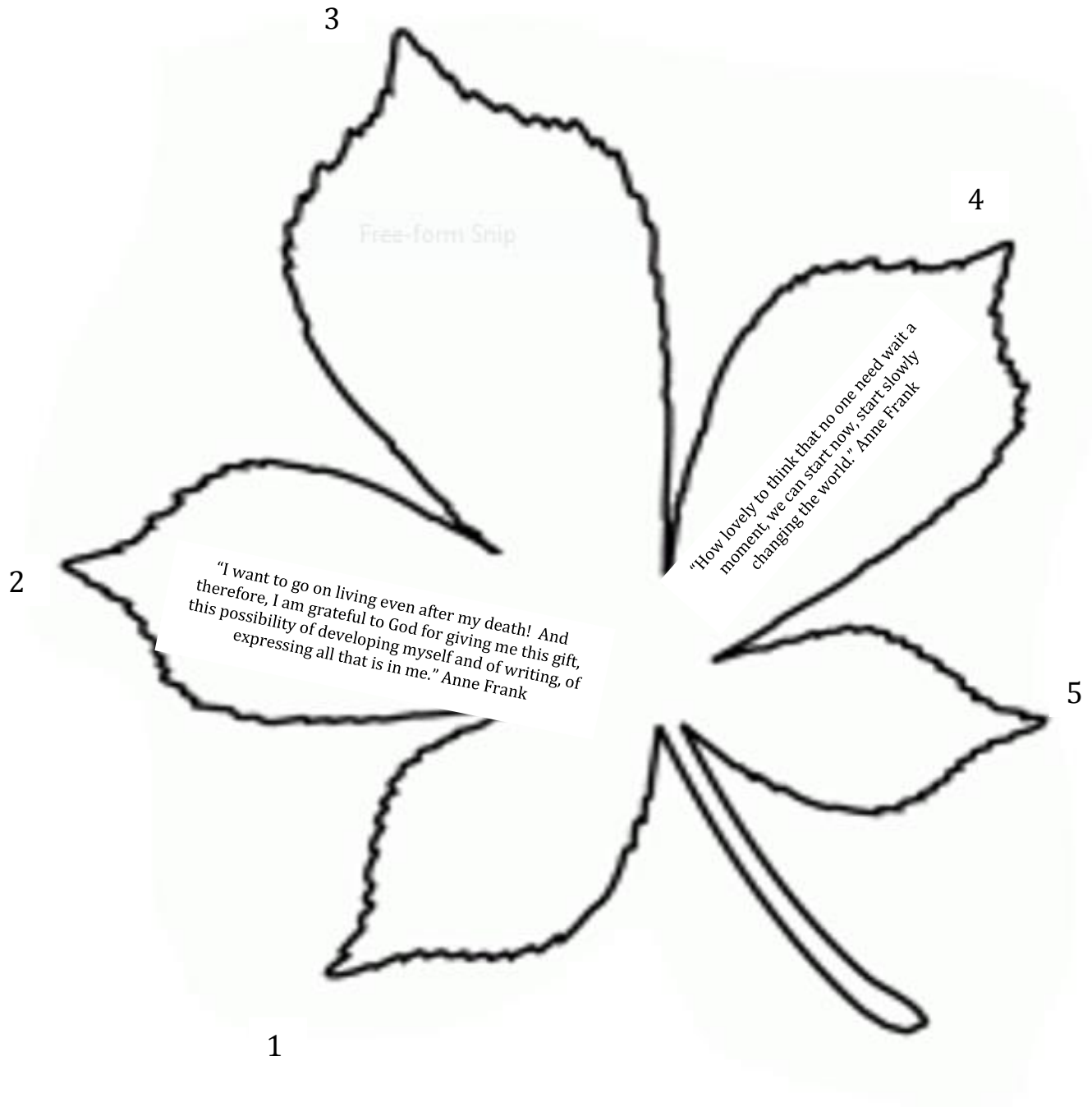
Differences

"Believe me, if you have been shut up for a year and a half, it can get too much for you some days...cycling, dancing, whistling, looking out into the world, feeling young, to know that I'm free – that's what I long for..."

Anne M. Frank (Dec. 24, 1944)

as featured on a quote wall in the Idaho Anne Frank Human Rights Memorial

Handout 4 Chestnut Leaf



Leaflet #1

Write the one word that describes what you think the tree meant to Anne Frank or to others who later read her diary.
Write a brief explanation of the importance of this tree.

Leaflet #3

Identify and briefly describe an injustice, an act of discrimination or intolerance that exists in your community and/or your school today.

Leaflet #5

Write your planned action for Living the Legacy.



Handout 5

The Chestnut Tree

The Anne Frank tree was a horse-chestnut tree in the city center of Amsterdam that was featured in Anne Frank's *The Diary of a Young Girl*. Anne Frank described the tree from the annex window of the building where she and her family hid from the Nazis during World War II. The tree was one of the few signs of nature visible to the Jewish teenager from the concealed space where she lived for over two years.

Otto Frank, Anne's father, described his thoughts upon reading the diary for the first time in a 1968 speech. He was surprised to learn of the tree's importance to Anne: "How could I have suspected that it meant so much to Anne to see a patch of blue sky, to observe the gulls during their flight and how important the chestnut tree was to her, as I recall that she never took an interest in nature? But she longed for it during that time when she felt like a caged bird. She only found consolation in thinking about nature. But she had kept such feelings completely to herself."

This tree was estimated to be between 150 and 170 years old. On August 23, 2010, the diseased chestnut was blown down by high winds during a rain-and-gale storm. Concerns about the tree's health dated back to at least 1993 when the museum began collecting chestnuts from the tree to grow seedlings.

Thus, the seedlings grew to saplings and Anne's notable tree continues to flourish. Two hundred saplings were planted in a park in Amsterdam; others were donated to locations in Europe and around the world. Eleven saplings were distributed to the U.S. in 2009. These sites were chosen by the Anne Frank Center USA, largely because the sites represent ideals of social justice and freedom and stand against "the consequences of intolerance — and that include racism, discrimination and hatred." View an interactive location map of these sites at the following websites <http://www.annefranktreeusa.com/af/sapling.nsf/Locations.xsp> or <http://www.cnn.com/2010/US/04/30/anne.frank.tree/index.html?hpt=Mid> by clicking on "US sites" located on the scroll bar at the bottom of the power point titled Anne Frank's tree.

- **The White House in Washington, D.C.** (for President Barack Obama's commitment to tolerance, hope and increased understanding)
- **Holocaust & Genocide Memorial Grove at Sonoma State University, California** (for an exhibit created by an Auschwitz survivor who attended school with Anne)
- **The Children's Museum of Indianapolis, Indiana** (for its "Power of Children" exhibition, honoring Anne Frank, as well as Ryan White and Ruby Bridges)
- **Southern Cayuga School District, New York** (for nearby landmarks of the home of Harriet Tubman and Seneca Falls, regarded as the birthplace of the women's rights movement)
- **Washington State Holocaust Resource Center, Washington** (for its educational outreach on the subjects of the Holocaust, tolerance, and genocide)

- **Boston Common, Massachusetts** (for its monuments to liberty resulting from a 12 year-old's strong connection with Anne Frank)
- **Central High School, Arkansas** (for recognition of the black students who integrated a Little Rock, Arkansas high school in 1957)
- **Holocaust Memorial Center, Michigan** (for being the first dedicated Holocaust Museum in the United States)
- **William J. Clinton Foundation, Arkansas** (for the former president's commitment to social justice)
- **National September 11 Memorial & Museum, New York** (to honor the victims of the 2001 terror attack and to symbolize renewal)
- **Idaho Anne Frank Human Rights Memorial, Idaho** (for a public park operated by the Wassmuth Center for Human Rights which provides Holocaust education and human rights learning)

The Idaho Anne Frank Human Rights Memorial located in Boise, Idaho, is a world-class educational park inspired by Anne Frank's faith in humanity. It was built to promote respect for human dignity and diversity. The Human Rights Memorial reminds us of the terrible costs of failing to act when action is required. It traces its beginnings to 1995 when concerned citizens brought the internationally-recognized "Anne Frank and the World Exhibit" to Idaho for a one-month stay. It was an enormous success, attracting more than 46,000 visitors. Following the exhibit's state-wide success, citizens from throughout Idaho and the U.S. contributed \$1.8 million to build the Human Rights Memorial. Idaho school children raised the funds to build the bronze statue of Anne Frank located in the "Attic" area of the Memorial. The park site contains over 60 quotes that were selected from among the approximately 2,000 submitted. These quotes were drawn from leaders and human rights figures throughout the world, and inspire people to continue contemplating the moral implications of their actions and to work toward creating an environment where diversity is appreciated and celebrated. It is one of the few places in the world where the "Universal Declaration of Human Rights" is displayed in its entirety.

The Anne Frank sapling arrived in the spring of 2013 and when planted will be an additional tribute to the triumph of the human spirit that is epitomized at this Boise memorial.

"In spite of everything, I still believe that people are truly good at heart."

Anne M. Frank (July 15, 1944)

as featured on a quote wall in the Idaho Anne Frank Human Rights Memorial



Handout 6
On the Pulse of Morning

On the Pulse of Morning is a poem by African-American writer and poet Maya Angelou which she read at the inauguration of President Bill Clinton on January 20, 1993. With her public recitation, Angelou became the second poet in history to read a poem at a presidential inauguration, and the first black woman. Robert Frost was the first inaugural poet at the 1961 inauguration of John F. Kennedy. The poem's themes are about change, inclusion and responsibility, referencing contemporary issues personified through nature.

On the Pulse of Morning
Maya Angelou

A Rock, A River, A Tree
Hosts to species long since departed,
Marked the mastodon,
The dinosaur, who left dried tokens
Of their sojourn here
On our planet floor,
Any broad alarm of their hastening doom
Is lost in the gloom of dust and ages.

But today, the Rock cries out to us, clearly, forcefully,
Come, you may stand upon my
Back and face your distant destiny,
But seek no haven in my shadow,
I will give you no hiding place down here.

You, created only a little lower than
The angels, have crouched too long in
The bruising darkness
Have lain too long
Face down in ignorance,
Your mouths spilling words
Armed for slaughter.

The Rock cries out to us today,
You may stand upon me,
But do not hide your face.

Across the wall of the world,
A River sings a beautiful song. It says,
Come, rest here by my side.

Each of you, a bordered country,
Delicate and strangely made proud,
Yet thrusting perpetually under siege.
Your armed struggles for profit
Have left collars of waste upon
My shore, currents of debris upon my breast.
Yet today I call you to my riverside,
If you will study war no more.

Come, clad in peace,
And I will sing the songs
The Creator gave to me when I and the
Tree and the rock were one.
Before cynicism was a bloody sear across your brow
And when you yet knew you still knew nothing.
The River sang and sings on.

There is a true yearning to respond to
The singing River and the wise Rock.
So say the Asian, the Hispanic, the Jew
The African, the Native American, the Sioux,
The Catholic, the Muslim, the French, the Greek,
The Irish, the Rabbi, the Priest, the Sheik,
The Gay, the Straight, the Preacher,
The privileged, the homeless, the Teacher.
They hear. They all hear
The speaking of the Tree.

They hear the first and last of every Tree
Speak to humankind today.
Come to me,
Here beside the River.
Plant yourself beside the River.

Each of you, descendant of some passed --
On traveler, has been paid for.
You, who gave me my first name, you,
Pawnee, Apache, Seneca, you,
Cherokee Nation, who rested with me, then
Forced on bloody feet,
Left me to the employment of
Other seekers -- desperate for gain,
Starving for gold.

You, the Turk, the Arab, the Swede,
The German, the Eskimo, the Scot,
The Italian, the Hungarian, the Pole,
You the Ashanti, the Yoruba, the Kru, bought,
Sold, stolen, arriving on the nightmare,
Praying for a dream.

*The following bolded words are featured on a quote wall in the
Idaho Anne Frank Human Rights Memorial.

Here, root yourselves beside me.
I am that Tree planted by the River,
Which will not be moved.
I, the Rock, I, the River, I, the Tree
I am yours -- your passages have been paid.
Lift up your faces, you have a piercing need
For this bright morning dawning for you.
History, despite its wrenching pain,
Cannot be unlived, but if faced
With courage, need not be lived again.

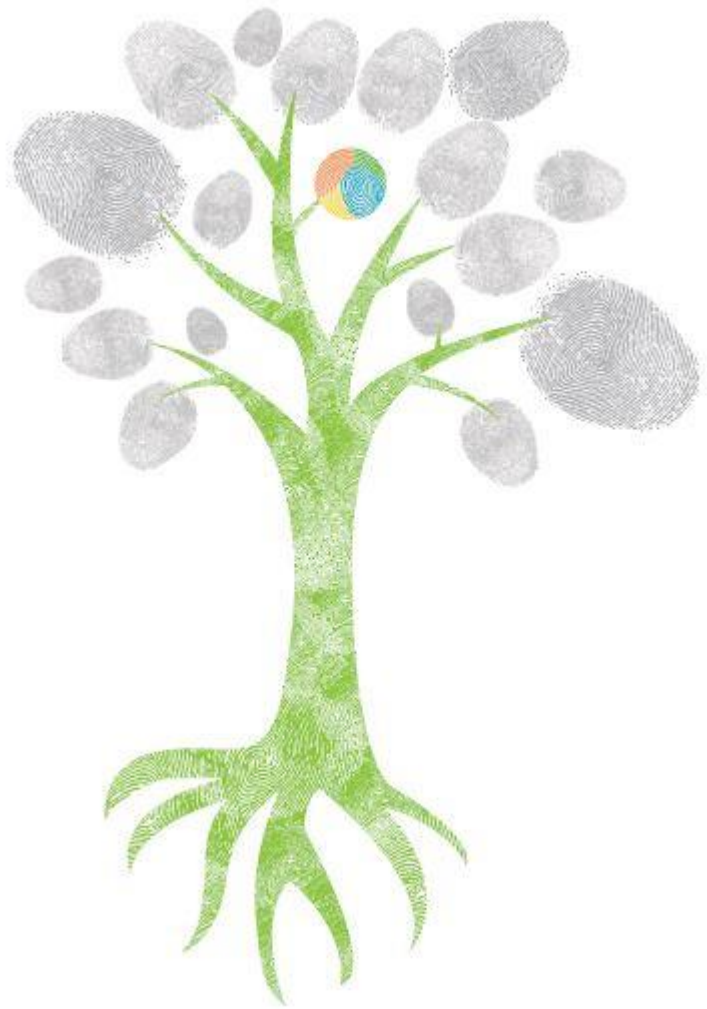
Lift up your eyes upon
This day breaking for you.
Give birth again
To the dream.

Women, children, men,
Take it into the palms of your hands,
Mold it into the shape of your most
Private need. Sculpt it into
The image of your most public self.
Lift up your hearts
Each new hour holds new chances
For a new beginning.
Do not be wedded forever
To fear, yoked eternally
To brutishness.

The horizon leans forward,
Offering you space
To place new steps of change.
Here, on the pulse of this fine day,
You may have the courage
To look up and out and upon me,

The Rock, the River, the Tree, your country.
No less to Midas than the mendicant.
No less to you now than the mastodon then.

Here, on the pulse of this new day,
You may have the grace to look up and out
And into your sister's eyes,
And into your brother's face,
Your country,
And say simply
Very simply
With hope --
Good morning.



Content Area: Reading, English, Social Studies
Subject: Anne Frank, Human Rights, Discrimination
Grade Level: Middle and High School

Readers Theatre: Believe, Speak, Act

Approximately two one-hour class periods are required to complete this lesson.

I. Content:

I want my students to:

- A. read the script *Believe, Speak, Act* utilizing a readers theatre format.
- B. enhance student comprehension of text using the readers theatre format to create interest and enthusiasm for reading.
- C. acquire and analyze background information about the selected human rights leaders featured on the Idaho Anne Frank Human Rights Memorial quote walls.
- D. understand the need for respecting human dignity and diversity.

II. Prerequisites:

In order to fully appreciate this lesson, the students must have background knowledge in the holocaust, Anne Frank, human rights and the “Universal Declaration of Human Rights”.

III. Instructional Objectives:

The student will:

- A. define vocabulary terms.
- B. perform the readers theatre entitled *Speak, Act, Believe*.
- C. read with fluency and expression.
- D. discuss, analyze and evaluate the concepts and history of human rights and social justice based on the featured characters.
- E. identify specific human rights from the “Universal Declaration of Human Rights”.
- F. evaluate the language and delivery of ideas, emotion, logic and tone using a rubric.
- G. write a reflection on Article 1 of the “Universal Declaration of Human Rights”.

IV. Materials and Equipment:

Handout 1: *What is Readers Theatre?*

Handout 2: *Readers Theatre Rubric*

Handout 3: *The “Universal Declaration of Human Rights”*

Script: *Believe, Speak, Act* (room set)

Script: *Glossary*

Booklet: “The Idaho Anne Frank Human Rights Memorial”

Highlighters - optional (colors for each character)

V. Instructional Procedures:

- A. Introduce the concept of readers theatre to the class. See Handout 1 *What is Readers Theatre* for background information. Additional tips on preparing, staging, and performing can be found at Aaron Shepard's RT Tips: A Guide to Readers Theatre at <http://www.aaronshepard.com/rt/Tips.html>.
- B. Write the names of the 12 characters featured in the script *Believe, Speak, Act* on the whiteboard. Brainstorm what students may already know about each of the characters. Create personal connections to the characters by having the students share related books, movies, current events and/or other related knowledge.
- C. Distribute the vocabulary terms from the *Glossary* (see Script) or list the words on the whiteboard/large sheet of paper. Assign students to look up the meaning of each term. Refer to this list while reading the script, citing the context of each term in the script.
- D. Distribute and review Handout 4 *Readers Theatre Rubric*. Determine if the teacher will score the student/group or whether the students will use self or peer evaluation.
- E. Depending on the number of students in a classroom, assign each student a role (12 characters) in the script *Believe, Speak, Act* (Script attached). The class could also be divided into two or more performance groups when assigning these roles.
- F. Have the students use a highlighter to highlight his/her role in the script.
- G. Provide time for the students to practice reading through the scripts. Circulate around the room and give assistance as needed. Offer support on the pronunciation of words and model fluent reading. Encourage reading with expression, using appropriate rate, pitch, tone, and volume.
- H. Have the students perform the script *Believe, Speak, Act*. Students may score each individual or group performance.
- I. Lead a class discussion on ways to make the performance more enjoyable referring to the rubric template (Handout 2). Give students the opportunity to reflect on their participation in this activity: *How did it feel to present? To receive feedback?*
- J. Discuss the story. Sample feedback questions include:
Explain what you liked/disliked about the story? The setting? The plot?
Describe the character who was the most powerful.
Did using different voices for the characters add an element of interest, enjoyment and understanding of the story? Cite an example for each.
Did this readers theatre help you understand human rights?
Have the issues of discrimination and prejudice addressed in the script been eliminated, or do abuses still exist? Explain.
What connections can you make to other stories or personal events or experiences concerning human rights violations?
*Which character or quote inspires you to **speak** or **act** against social injustice?*
What more information would you like to know/learn?
- K. Identify and discuss the human right/s addressed by each character. See Handout 3: *The Universal Declaration of Human Rights*.

- L. Discuss the character's role in enhancing social justice and dignity. Identify each character's quote as featured on the Idaho Anne Frank Human Rights Memorial. (Idaho Anne Frank Human Rights Memorial booklet available upon request; contact info@idaho-humanrights.org.) Discuss each quote including its meaning, background, historical setting and current application.
- M. Collect and/or evaluate the completed rubrics.
- N. Write a reflection on Article 1 of the "Universal Declaration of Human Rights", "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."
Explain what this article means? Who in your life has reinforced or exemplified this concept? What issue/s would prompt you to **speak** and/or **act**?

VI. Assessment/Evaluation:

Use Handout 2: *Readers Theatre Rubric* or adapt your own. This rubric assesses students in two major areas: individual delivery and cooperation and group on-task participation.

- A. Use of this rubric is flexible and can be used individually, for a group, or combination of both. For example, ask each student to do a self-assessment. Confer with each student to compare with the teacher's assessment. Students might do a peer evaluation of another group's performance. Students could also meet with a partner or in small groups to give feedback and explain his/her scoring of an individual.
- B. Students will write a reflection on Article 1 of the "Universal Declaration of Human Rights". See Handout 3.

VII: Common Core Standards: Idaho State Standards

This lesson addresses the following Common Core Standards using Grade 9 as a sample. Standards for other grades are similar and may be adapted. The extent to which these standards are fulfilled depends upon the scope and depth of individual teacher instruction and engagement in lesson extension.

Subject: Language Arts - Sample for Grade 9

Standard: 9.LA.1.8.2. Use context analysis to determine the meanings of unfamiliar words. (752.01.a)

Standard: 9.LA.2.1.2. Apply reading strategies to self-monitor for comprehension.

Standard: 9.LA.2.3.2. Determine characters' traits by what the characters say about themselves in narration, dialogue, and soliloquy. (752.03.b; 752.01.d)

Standard: 9.Spch.6.1.1. Assess how language and delivery affect the mood and tone of oral communication and make an impact on the audience. (754.02.a; 754.03.a)

- Standard:** 9.Spch.6.1.4. Evaluate the clarity, quality, effectiveness, and general coherence of a speaker's important points, arguments, evidence, organization of ideas, delivery, choice of words, and use of language. (754.03.a)
- Standard:** 9.Spch.6.1.5. Analyze the types of arguments used by a speaker (e.g., argument by causation, analogy, authority, emotion, and logic). (754.03.a)
- Standard:** 9.Spch.6.3.5. Identify the aesthetic appeal of a media presentation and evaluate the techniques used to create the effects. (756.02.a)
- Standard:** RL.9-10.1. Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.
- Standard:** RL.9-10.5. Analyze how an author's choices concerning how to structure a text, order events within it (e.g., parallel plots), and manipulate time (e.g., pacing, flashbacks) create such effects as mystery, tension, or surprise.
- Standard:** W.9-10.3(a) Engage and orient the reader by setting out a problem, situation, or observation, establishing one or multiple point(s) of view, and introducing a narrator and/or characters; create a smooth progression of experiences or events.
- Standard:** W.9-10.3(e) Provide a conclusion that follows from and reflects on what is experienced, observed, or resolved over the course of the narrative.
- Standard:** SL.9-10.1(d) Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.
- Standard:** L.9-10.4(a) Use context (e.g., the overall meaning of a sentence, paragraph, or text; a word's position or function in a sentence) as a clue to the meaning of a word or phrase.

Subject: Social Studies Sample for Grade 9

- Standard:** CCSS.ELA-LITERACY.RH.9-10.3 Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.
- Standard:** CCSS.ELA-LITERACY.RH.9-10.4 Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science.

Standard: CCSS.ELA-LITERACY.RH.9-10.5 Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.

VIII. Extension Activities:

- A. Visit the Idaho Anne Frank Human Rights Memorial in Boise, Idaho, by requesting a tour with docents by emailing info@wassmuthcenter.org, or call (208)345-0304.
- B. Take a virtual tour of the Idaho Anne Frank Human Rights Memorial at <https://www.youtube.com/channel/UChyxKEFyYRds2W4j4b-GyBg>.
- C. Construct a story map utilizing the characters in the script.
- D. Create a timeline using the characters in the script.
- E. Have students research and write a script based on other authors featured on the Idaho Anne Frank Human Rights Memorial quote wall. Include the quote in this narrative. Refer to the website <http://www.aaronshepard.com/rt/Tips1.html> for tips on scripting.
- F. Perform *Believe, Speak, Act* to another class, the school, a school club, community organization, parents, etc. Videotape your performance for a later presentation.

Handout 1

What is Readers Theatre?

Readers Theatre is a style of theatre where actors read a script with the audience picturing the action from hearing the script being read aloud. It requires no sets, costumes, props, or memorized lines. Instead of acting out literature as in a play, the performer's goal is to read a script aloud effectively, enabling the audience to visualize the action. Performers bring the text alive by using voice, facial expressions, and some gestures. This style of performance is praised because it emphasizes hearing a written text as an innovative way to understand literature.

Readers Theatre is a fun, interactive way to help students improve their reading fluency and oral speaking skills. It gives students a chance to work cooperatively in groups and help build their confidence, especially for reluctant readers. Students are excited and enthusiastic about reading when presented with the opportunity to participate.

With so many different kinds of texts available to students—from traditional books to podcasts and videos—it is important for teachers to explore a variety of ways to develop students' comprehension skills. This lesson models students' listening comprehension.

Rationale: Readers Theatre taps the multiple intelligences of a reader and allows for multiple ways of understanding (Gardner, 1985). Support for the comprehensive nature of reader's theatre is found in several reading theories and educational paradigms including those of Samuels (1979), Rosenblatt (1979), Schreiber (1980), and Slavin (1987). More recent studies by Griffith and Rasinski (2004) and Young and Rasinski (2009) indicate that reader's theatre also promotes fluency and interest in reading. Through repeated readings of the text, students increase sight word vocabulary and the ability to decode words quickly and accurately (Carrick 2006 & 2009). The repeated readings allow the students to phrase sentences appropriately, read punctuation markers, and read with greater ease. This fluent reading enables students to spend less time on decoding and increases comprehension (Pikulski & Chard, 2005). The reader's theatre script acts as an incentive to elicit thoughts, ideas, and past experiences from the reader. This allows the reader to read the script through an interpretive process and use both the cognitive and affective domains (Carrick 2001 & 2006).

Excerpt from ***ReadWriteThink.org***

The readers theatre script *Believe, Speak, Act* is an effective way to help students process dilemmas experienced by many characters. As opposed to presenting skits of the plot, reader's theater asks students to create a performance that reveals a message, theme, or conflict. In this lesson, students perform in a group, using their voices to depict one of twelve characters based on the quotes and the authors featured on the Idaho Anne Frank Human Rights Memorial quote walls. Students are assigned text to present to their peers. The more familiarity students have with the readers theater format, the more proficient they become at using the vocabulary to depict concepts and new ideas.

Handout 2: *Readers Theater Rubric*

Individual Scores	4–Excellent	3–Good	2–Fair	1–Needs Improvement
Delivery	Student read the script with confidence and expression, made gestures and good eye contact, and used props to add to the performance.	Student read the script with some expression, gestures, eye contact, and use of props.	Student read the script but had little expression, few gestures, little eye contact, or did not use props appropriately.	Student had difficulty reading the script and consistently did not use expression, eye contact, or props appropriately.
Cooperation with group	Student worked cooperatively with the group in all aspects of the project and shared all responsibilities and ideas well.	Student worked cooperatively with the group in most aspects of the project and shared most responsibilities and ideas.	Student worked cooperatively with the group in some aspects of the project but sometimes could not agree on what to do and wasted time.	Student did not work cooperatively with the group and could not agree on what to do. Student did not share responsibilities or ideas and wasted Time.
Comments				

Group Scores	4–Excellent	3–Good	2–Fair	1–Needs Improvement
On-task participation	high level of active, on-task participation from all group members	majority of group members on task and actively participating	moderate level of on-task work and/or few of the group members actively participating	low level of active participation from majority of group members
Comments				

Handout 3: *Universal Declaration of Human Rights*



"Universal Declaration of Human Rights"

Adopted and proclaimed by General Assembly resolution 217 A (III) of 10 December 1948

On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the "Universal Declaration of Human Rights" the full text of which appears in the following pages. Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories."

PREAMBLE

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS “UNIVERSAL DECLARATION OF HUMAN RIGHTS” as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3.

Everyone has the right to life, liberty and security of person.

Article 4.

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5.

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6.

Everyone has the right to recognition everywhere as a person before the law.

Article 7.

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8.

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9.

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10.

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11.

- (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
- (2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13.

- (1) Everyone has the right to freedom of movement and residence within the borders of each state.
- (2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14.

- (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15.

- (1) Everyone has the right to a nationality.
- (2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16.

- (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
- (2) Marriage shall be entered into only with the free and full consent of the intending spouses.
- (3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17.

- (1) Everyone has the right to own property alone as well as in association with others.
- (2) No one shall be arbitrarily deprived of his property.

Article 18.

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19.

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20.

- (1) Everyone has the right to freedom of peaceful assembly and association.
- (2) No one may be compelled to belong to an association.

Article 21.

- (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
- (2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22.

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23.

- (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- (2) Everyone, without any discrimination, has the right to equal pay for equal work.
- (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
- (4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24.

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25.

- (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
- (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26.

- (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27.

(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28.

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29.

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30.

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

BELIEVE, SPEAK, ACT
written by Deborah Eisinger

Cast (from left to right)

Edmund Burke
Nelson Mandela
Gabriela Mistral
Chief Seattle
Anne Frank
Historian
Girl from Bosnia
Mahatma Gandhi
Rose Kayetisi
Gordon B. Hinckley
Billie Jean King
Michi Weglyn

Anne Frank and downtown Boise may seem like an unlikely pairing, but the legacy Anne left for human dignity strongly resonates in Idaho.

In 1995, a traveling exhibit on Anne Frank drew in tens of thousands of visitors from across Idaho. This overwhelming interest sparked the idea for a more permanent tribute. Over the course of the next several years, a group of community leaders, human rights stalwarts, and citizens throughout the state and country worked tirelessly to bring the Memorial to life.

In 2002, their long-held vision was realized, and the Idaho Anne Frank Human Rights Memorial opened to the public. This world-class educational park, which has been profiled in several national publications including the National Geographic book *Etched in Stone: Enduring Words from Our Nation's Monuments*, is the only Anne Frank Memorial in the United States and one of the few places in the world where the full "Universal Declaration of Human Rights" is on public display.

This Readers Theater is drawn from ten of the quotes etched into the Memorial's stone walls. In every quote and every idea, we see the profound power of a single voice or bold action to overcome great odds and alter the course of history.

May the Idaho Anne Frank Human Rights Memorial stand as a tribute to Anne Frank's memory, as a warning to any who would dare trespass upon the freedoms of others, and as an inspiration to all whose lives are devoted to love, respect, understanding, peace, and good will among the totality and diversity of the human family. May this memorial inspire each of us to contemplate the moral implications of our civic responsibilities.

Rev. Dr. Nancy S. Taylor

Anne: *(writing in her diary)* Dear Kitty: Countless friends.....have been taken off to a dreadful fate. Night after night, green and gray military vehicles cruise the streets. They knock on every door, asking whether any Jews live there. If so, the whole family is immediately taken away.

It's impossible to escape their clutches unless you go into hiding..... I often see lines of good, innocent people, accompanied by crying children, walking on and on, ordered by a handful of men who bully and beat them until they nearly drop. No one is spared.

The sick, the elderly, children, babies and pregnant women—all are marched to their death.....And all because they're Jews.

Historian: Your family went into hiding.

Anne: *(startled, looking up from her diary)* Yes, we did. My father arranged-- Oh! What's happening? Who are all these people?

Historian: They spoke, as you did, of the rights of all to be free and equal.

Anne: I just wrote my thoughts in my diary; it was a gift on my 13th birthday.

Historian: After the war, your diary was published and translated into 67 languages. Your diary shared profound thoughts and insights with the world.

These people are here because of your words and your ideas. Your words and theirs are inscribed along with the quotations of many others at the Idaho Anne Frank Human Rights Memorial. Theirs words and deeds, from diverse times and places, hold one conviction: all people are born free and equal

Anne: *(whispers)* Who are they? And who are you?

Historian: I am an historian of human rights. And these people are:
(Historian gestures to each. Actors introduce themselves, each with a nod to Anne, suiting her/his character. Anne nods to each as introduced.)

Burke: Sir Edmund Burke, British statesman

Weglyn: Michi Weglyn, Japanese internee during WWII

Mistral: Gabriela Mistral, Latin American poet

Seattle: Chief Seattle, Native American chief

Girl: Bosnian fifth grade student and writer (*Anne gives her a tiny wave. Girl smiles at Anne and waves back.*)

Hinckley: Gordon B. Hinckley, 15th President of the Church of Jesus Christ of Latter Day Saints—the Mormon Church

Mandela: Nelson Mandela, first black President of South Africa

Kayetisi: Rose Kayetisi, director of an orphanage in Rwanda

King: Billie Jean King, American tennis champion

Gandhi: Mahatma Gandhi, non-violent leader of India's independence movement

Anne: (*turns to Historian*) Is this a group that meets often? (*Actors chuckle quietly, shaking their heads and smiling at Anne.*)

Historian: This group has never met and never will. All but Ms. King have passed away. But today we'd like to see in our minds' eyes, hear in our minds' ears, what a conversation among them might be.

Girl: I like to imagine; I always have.

Anne: I have, too. When I wrote in my diary, I always wrote to my imaginary friend Kitty.

Historian: Then let's imagine this conversation together. (*turns to Chief Seattle*) This is Chief Seattle, a leader of the Suquamish and Duwamish tribes.

Seattle: We were called "the people of the clear salt water." Our land was rich in forests. We lived on the meat of the salmon we caught. None of us owned the land—we shared in its bounty.

Then the white people came from every direction. They wanted to take the land—piece by piece--on which we had lived for thousands of years. They wanted us to practice their religions and give up our beliefs. They hacked down the trees—whole forests disappeared. They brought diseases that killed many. They tore up the berries and grasses for farms. I was a chief; I had to do something.

Anne: What did you do?

Seattle: I negotiated with the white man so my people could live in our traditional ways. They called us savages because we did not own land; we did not believe as they did. They stole our land. We signed peace treaties, but other tribes broke the treaties--many on both sides were killed.

The white man kept coming and coming, in numbers that our people had never seen. We were “given” some of the land we owned. (*bitterly*) A “reservation”. Our whole tribe lived in one small area; we were told to be like them and “farm.”

Anne: Your people had to leave their land?

Seattle: Yes. I tried to bring peace. I told people, “WE ARE all brothers after all.” But once we were herded like cattle onto our bit of land, all I could do was speak out, hoping someone would listen.

Anne: What did you say?

Seattle: “When the last red man has vanished from this earth, and his memory is only a story among the whites, these shores will still swarm with the invisible dead of my people. And when your children’s children think that they are alone in the fields, the forests, the shops, the highways, or the quiet of the woods, they will NOT be alone. At night when the streets of your towns and cities are quiet, and you think they are empty, they will throng with the returning spirits that once thronged them, and that still love these places. The white man will never be alone.”

Anne: I can almost see the spirits, just as I remember my family in our home.

Gandhi: We hope that our spirits live on, as yours has, Anne.

Historian: The United States made dozens of treaties with Native Americans in every territory. Most were broken.

Anne: (*turned to Billie Jean King*) You are not a Native American.

Historian: This is Ms. Billie Jean King. She is still with us, still working for human rights for women and the LGBT community.

King: My story is different—it was sexism I had to fight. I was a shy girl—nine years old—when I decided I HAD to play tennis. To buy my first racket, I did chores for the neighbors—mowing lawns, raking leaves—to save up the money. There were free tennis lessons in the park, and I never missed one. I practiced for hours, the *thock, thock, thock* of the ball hitting the court time after time after time. My family couldn’t afford to be part of a country club, but a friend let me go there with her, where there were tennis courts and tournaments.

Anne: Our friends often make our stories possible, don’t they?

Burke: Friends provide resources you could never pay for.

King: I began to enter tournaments. My hours of practice paid off, and I began to win. After I won important matches, I was expected to talk to reporters; my deep shyness made this difficult. As hard as I practiced at tennis, I also had to practice public speaking. Wimbledon is THE BIG TIME for tennis players; I'm proud to say I won Wimbledon 20 times. Holding the gleaming trophy, a cup or platter, I'd pose for photographs and, after all those years of winning, I had conquered my silence so I could speak out, and I did.

Anne: It sounds so exciting!

King: Oh, it was! But I realized that, when men won their tournaments, they won much more prize money than the women. I was shocked. I felt I had to do something about this unfairness.

I believe that all people are born free and equal, so I acted. In the 1970s, I was the first president of the Women's Tennis Association. We helped start a women's tennis tour; we, too, had the speed and strength to create that music of the *thock, thock, thock* of the ball on the court.

Historian: Don't forget to tell Anne about the "Battle of the Sexes."

Anne: *(frowning in confusion)* A war between men and women? *(Actors laugh)*

King: No. It was a famous tennis game. Bobby Riggs had been a number one tennis player, and at 55 he was still pretty good. He announced to the world that he could beat ANY woman. And I thought "OH, YEAH?" It was a television circus. We came onto the court carried on fancy chairs, mine by studly men and his by sexy women. It was all pretty silly. But I beat him—three sets in a row. It was just one part of America moving toward equal rights for women. I also fought for the rights of the LGBT community.

Girl: What did you say?

King: I said: "Everything I do is about equal opportunity. Race, gender, sexual orientation. Let's get over it. Let's celebrate our differences."

Anne: I wish the Nazis had believed that.

All Pause, looking at Anne.

Historian: I would like to say hearts have changed, but war and genocide continue around the world. In what used to be Yugoslavia, the Serbs and the Bosnians suffered war and genocide in the 1990s. Many cities were under siege.

Girl: I was in fifth grade, and nobody seemed to care about us in my town of Zenica. I believe that all people are born free and equal, but as a young girl there was nothing I could do. Still, like you, Anne, I wrote about what it was like. I said:

“....We are not afraid, and we will not give up.

Our fathers earn little, And we have no water, no electricity, no heat. We bear it all, but we cannot bear the hate and the evil.

Our teacher has told us about Anne Frank, and we have read her diary.”

Anne: Really, you did?

Girl: *nods and continues* “After fifty years, history is repeating itself right here with this war, with the hate and the killing and with having to hide to save your life.”

Anne: Like I had to hide. What’s your name?

Girl shakes her head and looks down, trying to seem invisible.

Historian: After wars and genocide, the names of many are lost or forgotten.

Anne: *(to girl)* I’m so sorry. I wish I could have known you.

Katesi: The world knows the name of Mahatma Gandhi.

Gandhi: I am honored to meet you, young lady. Like you, I believed that everyone is born free and equal. My country of India was rife with injustices. I took action to bring attention to lowly people born into the caste system, and action for the country of India, which was controlled by the British.

Historian: Mr. Gandhi taught the world that people and governments can disagree without violence. His ideas of civil disobedience became important to people such as Martin Luther King, Caesar Chavez and even the “hippies” of the 60s who protested the war in Vietnam. The Salt March was one example.

Gandhi: Can you believe it! The British, who controlled India for many years, required Indians to pay an extra tax on SALT—The salt used to preserve food for the poor; the salt used to flavor the food of life. I hoped to help Indians gain their rights without violence. In 1930, I marched toward the sea. I spoke in villages along the way, and people joined the march. Thousands marched with me to the sea to gather their own salt. (He smiles) It was a symbol—people working together peacefully to show the world the injustices placed upon them. “Make injustice visible.” As a leader of this action, I was arrested. Almost 60,000 people were arrested. British control continued; I brought attention to

the fact that ownership of India was NOT THEIRS. Many times I would fast, and made sure that the world knew I was standing up for my countrymen.

Weglyn: He would fast for a day or a week or even three weeks.

Hinckley: The world saw many photos of Gandhi dressed simply and becoming thinner and thinner as the injustice continued.

Gandhi: I made many speeches, but I also acted, demonstrating in nonviolent ways such as fasting, showing my beliefs to all. That's why I said, "Make injustice visible." And I did. Finally, I was able to negotiate with ministers to end British control.

Kayetisi: India is now the largest democracy in the world.

Gandhi: I was devastated when under our own rule fighting broke out between Muslims and Hindus. I taught nonviolent civil disobedience, but religious differences kept peace at bay.

Historian: In 1948, on the way to his prayers, a Hindu fanatic assassinated Mahatma Gandhi.

Hinckley: He showed the world that violence is not necessary to protest injustice.

Mistral: Another form of nonviolent protest is through writing. I was a writer.

Anne: I was a writer, too.

Mistral: I was a poet and a teacher. I was lucky enough to be strong and independent—I was never in danger of my life or liberty though my family lived in near-poverty. But I believed that all people are born free and equal. There was so much poverty and ignorance around me that I acted to improve education—the door to freedom. I worked all over the world to help countries such as Mexico improve their systems of education. I brought attention to the poverty around me through my poetry. I was the first Latin American to win the Nobel Prize in Literature. One poem I wrote was about children in deep poverty:

Piececitos de nino
Azulosos de frio,
Como os ven y no os cubren.
Dios Mio!

Hinckley: You wrote in Spanish. It's beautiful. In English?

Mistral:

Little feet of children
Blue with cold,
How can they see you and not cover you.
Dear God!

Weglyn: The children are often the most tragic victims—such as in the genocide of the 90s. Do you agree, Ms. Kayetisi?

Anne: *(stares at Kayetisi)* Genocide? Again?

Kayetisi: The killing in Rwanda was in 1994, about 20 years ago.

Anne: You were there? Did you hide?

Kayetisi: I had to hide. Many of us hid to escape the chaos. Hutus and Tutsis argued over politics; then the Hutus began killing the Tutsis and even the moderate Hutus.

Anne: More genocide!

Kayetisi: *(nodding)* More genocide. It happened very fast—just a few weeks—but the violence was everywhere—the rivers ran red with blood. Sometimes the Hutus would lock groups of Tutsis in wooden buildings, even churches, and burn the buildings around them so that all died in smoke and terror. One pastor in a Tutsi community sent a note to the president of his church: “We wish to inform you that tomorrow we will be killed—with our families.” Other countries around the world did little to stop this horror. Over 500,000 people were killed in about three months.

Anne: What did you do? What action could you take?

Kayetisi: I survived. And after the violence was over, there were many orphans. I wanted them to have happier lives, to know that they were free and equal—and safe. Caring for any child who needed it, I worked at an orphanage. I said: “We are trying to teach them to trust the world again, but it is very difficult.”

Anne: I guess you don’t have to be persecuted yourself to help others.

Historian: Thank goodness for that. People who have power and influence can also take action to promote freedom and equality. Mr. Burke?

Burke: I was born into a wealthy family in England in 1729, but I could not be blind to the suffering of the poor around me. The rich controlled government and business; the poor had few rights under the laws made by Parliament. When I was in Parliament, I acted—I spoke out for the poor. I wanted the world, especially the rich, to consider

freedom and equality for all people. I wrote many essays about this problem. I was pleased when the American colonies broke away from Great Britain to establish a democracy. I wanted all to take action. I spent years writing about human rights. I said: "All that is necessary for the triumph of evil is that good men do nothing."

Historian: That quote is often cited when referring to the Holocaust and other atrocities.

Burke: "All that is necessary for the triumph of evil is that good men do nothing."

Anne: The Nazis did triumph for years. And there were many who did nothing. I wish people thought as you do, Mr. Burke. But it can't be only Jews who have suffered for their religion.

Historian: Mr. Hinckley, you were the 15th president of the Church of Jesus Christ of Latter Day Saints—the Mormons. Did your followers suffer persecution?

Hinckley: Early on, Mormons were persecuted for their beliefs— even writing laws against us for our faith. In Idaho, discriminatory language against Mormons remained in the state Constitution until 1982.

Girl: The Idaho Government wrote laws against your people?

Hinckley: Yes, young lady. Indeed it did. But I tried to teach forgiveness among all people. If there were those who had harbored grudges, who had let hatred develop in their hearts one toward another, I asked them to make the effort to turn it around. Hatred always fails and bitterness always destroys, but charity brings prosperity. There is no peace in the nursing of a grudge. There is no happiness in living for the day when you can "get even." Is there a virtue more in need of application in our time than the virtue of forgiving and forgetting?

Mandela: Exactly! This is part of progress towards equality.

Hinckley: We must agree that, no matter what our backgrounds, all are free and equal. I spoke out: "We simply must work unitedly to remove from our hearts and to drive from our society all elements of hatred, bigotry, racism, and other divisive actions and words that limit a person's ability to progress, learn and be fully accepted."

Historian: Mr. Hinckley talks about driving from society all elements of racism. You know about that, don't you Ms. Weglyn?

Weglyn: I know a lot about racism—through Internment camps. Japanese-Americans had built businesses and farms. Most of us were hard-working people who contributed to our communities. Some had moved here; many were born here. We were proud to be part of the experience of being free and equal. Then Pearl Harbor happened.

Historian: In a surprise attack, on December 7, 1941, Japanese planes bombed the American Naval Harbor, killing thousands. They destroyed most of the American Navy.

Weglyn: Our lives became ugly overnight. People gave us cruel looks, even though we had nothing to do with the attack. We were Americans. But our families had come from an enemy country, and we looked “different.” We were seen only as Japanese, not citizens. Many of us were born in the United States.....but we were forced to leave and sell our property at greatly reduced prices.

Anne: Our properties were taken.

Weglyn: This was America—and 127,000 of us were relocated and interned in camps throughout the West. I had one suitcase—only one—in which to carry everything I would need to live on. How could I choose books or clothes? I was only fifteen years old and I didn’t know where I was going or for how long.

It didn’t matter much what each of us chose—the camps were cold in the winter and hot in the summer—how could we prepare to bring what we needed to live in desert barracks surrounded by barbed wire? We had loved our country, but now America seemed to hate us. Still, sometimes we were made to pretend that nothing had changed.

I will never forget some of the things they made us do., “An oft-repeated ritual in relocation camp schools . . . was the salute to the flag followed by the singing of (she sings) ‘My country ‘tis of thee, sweet land of (*long pause, ironic, loudly*) liberty’.”

Anne: How could any of you take action in a prison? I know—I knew-- what prison is like.

Weglyn: I could not do much, but many of the Japanese-American men who were interned still wanted to be part of the American war effort. We were so proud of them. The American military allowed them to enlist, but they didn’t want them to go to Japan, so they were sent to Europe. They fought in the army on the ground and many of them were pilots. They were American patriots, risking their lives, even while their families stayed behind barbed wire surrounded by guards with guns.

Though we lost our freedom, we stayed busy. I started a Girl Scout troop. We made the best of things, but it was hard to keep our spirits up.

Anne: I remember, too, how hard that is. The destruction of the spirit.....

Historian: As Ms. King has pointed out, it is hard for us to forget our differences. In South Africa, the white government imposed apartheid on its black people. Mr. Mandela?

Mandela: Our struggle went on for many years. People were forced to leave their homes, their jobs—everyone was separated by color. School for blacks were inferior. People of different races could not marry each other. Blacks could not move freely around the country without written passes.

Beaches and hospitals, benches and buses—all of these and more were separated by a person's color. The whites wrote laws that made it almost impossible for anyone in the country to protest against apartheid. I spoke out:

“I have fought against white domination and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons shall live together in harmony and with equal opportunities. It is an ideal which I hope to live for and achieve. But, if needs be, it is an ideal for which I am prepared to die.” I acted. I helped form a group to support the black population. I was the leader of the African National Congress, and we struggled to gain freedom for our people. It was a long and violent struggle. Throughout the world, many companies and countries refused to do business with South Africa. Pressure from other governments was put on the government of South Africa; it became too shameful to support apartheid in any way. I was punished for my words and actions.

Anne: Were you in prison, too?

Mandela: For 27 years. I was not the only one. But the African National Congress did not give up. Even from prison, I was part of their planning and working to get rid of apartheid. After I was released I was elected the first black president of the new government, and I appointed de Klerk, a white man who had been the former president, my deputy.

Anne: After all those years, how did your country find any peace?

Historian: Finally, after violence and oppression, something new was tried. Mr. Mandela and Mr. de Klerk set up the Truth and Reconciliation Commission.

Mandela: People came forward to confess their crimes. White people described their unjust treatment of the black people—even murder. Those who came forward to tell the truth were not punished.

We wanted the stories to come out of the darkness into the light, and many were able to forgive these crimes. It did not solve all of our problems, but it was a beginning. We have come a long way.

Historian: Nelson Mandela accomplished much even though he spent over a third of his life in prison. In 2013, the world mourned his death. Anne, you were one of the voices writing and speaking of human rights—though you may not have known it at the time. People around the world write and talk about freedom and equality—and many work toward this goal. We are not there yet—but maybe someday.

Anne: I remember I wrote in my diary: “The time will come when we’ll be people again and not just Jews.”

Weglyn: and not just Japanese

Mistral: and not just the poor

Seattle: and not just Native Americans

Girl: and not just ethnic minorities

Hinckley: and not just Mormons

Mandela: and not just black people

Kayetesi: and not just African Tutsis

King: and not just women, and not just gay

Gandhi: and not just Indians

Historian: As you can see, injustice continues.

Anne: But now, in the United States, everyone is free and equal.

Historian: *slightly cynical* We would like to believe that. *(he begins moving to the right, behind the other speakers;*

Mistral: *(stands and steps forward at the same time as King)*

King: *(stands and steps forward.)* But there are still ugly names for blacks, Latinos, women, gay people, Asians.....The mean, shocking words used by some people when they talk about others—I know you can think of some *(long pause, looks at audience)* can’t you? The words that diminish the dignity of others—so hurtful.

Weglyn: *(Stands and steps forward along with Burke.)*

Burke: *Stands and steps forward.* Think before you speak.

Historian: (*speaks from behind the others, look.*) Even today, some bully those they see as “different”. Minorities, those who have been marginalized, still fight for better jobs, better schools, better homes and—of course--their civil rights. In the struggle for freedom and equality, the actions we take do make a difference. People right here can act against bullying and name-calling – can stand up and step in when the rights of others are denied or diminished.

Girl and Seattle (*Stands and steps forward along with Hinckley*)

Hinckley: (*Stands and steps forward.*) Each of us has the ability and obligation to touch the hearts and minds of others.

Kayetisi and Gandhi (*Stands and steps forward along with Mandela*)

Mandela: (*Stands and steps forward.*) Against inequality, war, genocide, injustice—if one person will speak out for freedom, others will join in.

Historian: (*He moves forward from stage right*) It is a long process; it will take years. But, as Anne Frank wrote in her diary:

Anne: (*stands and takes two steps forward—one step more than the others*) We still love life... and we keep hoping for . . . everything. How lovely to think that no one need wait a moment, we can start now, start slowly changing the world!

GLOSSARY

apartheid: an unjust policy of separation of the races, created by the white minority government of South Africa in order to control the non-white population

bigotry: the behavior or attitude of intolerance and/or prejudice

boycott: a non-violent expression of disapproval by refusing to buy goods or services. In Montgomery, Alabama, in 1955, Rosa Parks, a black woman, refused to give up her seat on the bus for white passengers. She was arrested and jailed. Civil rights activists organized a citywide bus boycott that lasted 381 days. During the 1980's Caesar Chavez led a boycott to protest the use of toxic pesticides on grapes.

caste system: a social hierarchy in which a person is born into a particular caste or group and can only move into a different caste through reincarnation, the rebirth of the soul after death. Each caste has its own duties and obligations. There are four main castes, each with many subcastes. The "untouchables" or outcasts hold the lowest rank and do work the higher castes consider unclean. This system is now illegal in India, but is still a strong force.

civil disobedience: non-violent opposition to a government policy or law by refusing to obey it

domination: the control or power by one group or person over another

fast: to give up all or certain foods, sometimes done for religious reasons; also a method by which people demonstrate how strongly they support a cause. Gandhi employed this tactic to protest British rule in India as did Caesar Chavez in an attempt to bring national awareness to the poor treatment of farm workers.

Hutu: an ethnic group in Rwanda. In the early 1990's, ethnic violence between the Tutsi and Hutu resulted in a war that killed hundreds of thousands.

injustice: an act which is wrong, unfair; one that takes away the rights of people to be free and equal

LGBT: the group acronym for the community of lesbian, gay, bisexual and transgender individuals

memorial: a physical representation designed to call to memory a person or event

negotiate: the act of two or more parties meeting to solve differences with the goal of reaching agreement

Nobel Prize: annual international awards given to outstanding individuals in the fields of literature, peace-making, physics, medicine, etc.

quote: the exact words of a person, either spoken or written

reconciliation: the bringing together of people who have harmed one another to admit to wrongful acts and seek forgiveness; a way to move forward after conflict

relocation/internment camp: a place of confinement, especially during wartime. After the Japanese bombing of Pearl Harbor in 1941, the US government sent nearly 120,000 Japanese-Americans to relocation centers in Arizona, California, Colorado, Idaho, Utah, and Wyoming. Americans feared their neighbors of Japanese ancestry might collaborate with the enemy. Camps were closed between late 1945 and early 1946.

reservation: land set aside for some special use, such as that given to Native Americans after being removed from their traditional lands

ritual: an action done daily or often, religious or otherwise

Rwanda: a small country in the fertile highlands of East Africa with a population of approximately 11,000,000

siege: a method of warfare in which an opposing group surrounds another group, keeping it in place and under fire in an attempt to gain control

treaty: a formal agreement between two or more groups relating to peace, trade, etc.

Tutsi: an ethnic group in Rwanda. In the early 1990's, ethnic violence between the Tutsi and Hutu resulted in a war that killed hundreds of thousands.

