**World Perspective: The Social Experience**

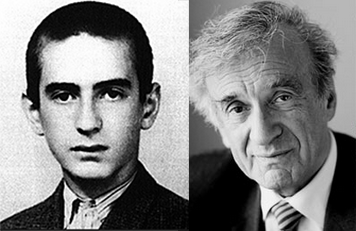
**Dealing with Universal Issues**

*Night* by Elie Wiesel

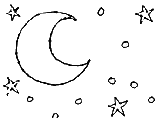
*Night* is a **memoir** – an **autobiographical** story. The term comes from the Latin word meaning “to remember.” In the book, *Why I Write*, Elie Wiesel recalls what he saw and experienced during the Holocaust. He tells of how that story changed him as a person. When asked why he had chosen to tell it, he responded by speaking of those who did not survive to tell their own stories. “I owe them my roots and memory. I am duty-bound to serve as their emissary, transmitting the history of their disappearance, even if it disturbs, even if it brings pain. Not to do so would be to betray them, and thus myself (Wiesel, 202).

### Glossary

* **Tulmud** – A collection of 1000 years of Jewish laws and tradition(pg.1).
* **Cabbala** – A system of mystical interpretations of scriptures allowing insight into sacred mysteries and to foretell the future.
* **Syngogue** – The Jewish house of worship. A center for prayer, education communal Welfare (pg.3).
* **Rabbi** - means “my teacher” or “my master”. A religious and spiritual leader of the Jewish people (pg. 14, 86).
* **Star of David** – after 1935, all German Jews were forced to wear the black star on a yellow background when out in public. This made them easily identifiable vulnerable(pg. 8).
* **Ghetto** – Beginning in 1939, Jews were moved into small, walled and guarded areas of the city. These turned out to be holding stations for the deportation to camps that followed (pg.9).
* **SS (Schutzstaffel**) – Originally Hitler’s own body guards. Elite, highly trained force in charge of nation’s security and security of camps (pg.29).
* **Gestapo** – A division of the SS, a secret police force, in charge of imprisoning enemies of the Nazi state (pg.4).
* **Kapos** – Prisoners who supervised other camp inmates in exchange for special privileges (pg. 34).
* **Crematory** – The ovens used to burn the bodies of gassed inmates (pg.30).
* **The Kaddish** – The Jewish prayer for the dead. A hymn of praise to God, it is sung at the funeral and on the anniversary of the death every year after (pg.31, 65).
* **Passover** – A week of celebration to commemorate the exodus the Jews from captivity in Egypt (pg.8).
* **Rosh Hashanah** – Marks the beginning of the Jewish New Year (pg.63).
* **Yom Kippur** – Celebrated 9 days after Rosh Hashanah. Marked by a day of fasting and a daylong recitation of prayers (pg.65).

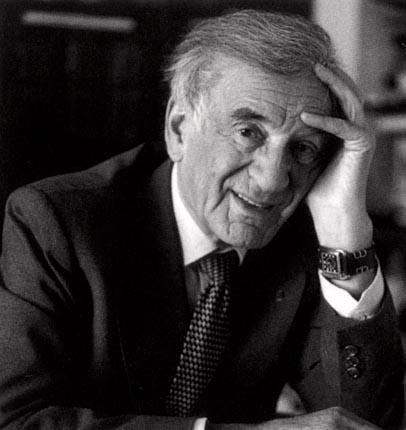


“The opposite of love is not hate, it's indifference.” - Elie Wiesel

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***Night*: Author Biography**

**Elie Wiesel (1928 - 2016)**

Elie Wiesel was born in 1928 in Sighet, a border town of about 120,000 people. It is a town with a long and complicated history. After World War I, it was a part of Hungary, then handed over to Romania, and then taken back by Hungary at the beginning of World War II. During the war, the town became part of Hitler’s Third Reich. After the war, it was under Russian rule for a time and then turned over to Romania.

Wiesel grew up in the Jewish section of Sighet. His father Shlomo, was a shopkeeper who was deeply involved in the Jewish community. He wanted his only son (Elie Wiesel had three sisters) to be as practical as he himself was. The boy’s mother, a well-educated woman, encouraged him to be pious. She would have liked for her son to become a rabbi. As a boy, Wiesel felt closer to his mother than his father. He immersed himself in religious studies and dreamed of becoming a scholar.

Then in March of 1944, the Germans entered Hungary and the boy’s life changed forever. Within a month, the Nazis were deporting thousands of Jews from Transylvania, including about fifteen thousand from Sighet and eighteen thousand from neighboring villages. Wiesel, at the age of fifteen, was among those shipped to Auschwitz along with his parents and sisters. Read his memoir *Night* to learn the fate of each member of his family.

After the war, Wiesel was sent to France along with four hundred other child refugees. At the border, the children were asked if they wanted to become French citizens. Wiesel, unable to understand the question, did not respond. As a result, he was stateless until 1963, when he became a U.S. citizen. Over the next few years, Wiesel studied French, continued his Jewish studies, and took classes in philosophy and literature. He supported himself by torturing in Yiddish, Hebrew, and the Bible.

For Wiesel, the French language offered a “new beginning, a new possibility, a new world.” Although he eventually became a reporter who wrote articles in Hebrew, Yiddish, and English (which he learned in 1952 on a trip to India), all of his books except *Night* have been written in French. And it was a Frenchman who first encouraged him to tell his story. On one assignment reporter to write about his experiences but also helped him find a publisher. Two years later, Wiesel completed the first version of *Night*. After it was condensed and translated form Yiddish into French, Mauriac wrote the foreword.

The publication of *Night* marked the beginning of Wiesel’s literary career. Since then, he has written more than thirty-five books. After their marriage in 1968, his wife, Marion, served as his English translator. The Wiesels live in New York City with their son, Elisha. Today, Wiesel is not only a writer but also a teacher. He is Andrew W. Mellon Professor in the Humanities and University Professor at Boston University. He is also an observant Jew who continues to be a witness to history. He has spoken out repeatedly against injustices wherever they occur in the world. Over the years, he has received many awards for his work, including the Presidential Medal of Freedom, the United States Congressional gold Medal, the French Legion of Honor, an in 1986, the Nobel Peace Prize. In presenting the award, Egil Aarvik, the chair of the Nobel Committee, said the following of Wiesel:

*His mission is not to gain the world’s sympathy for the victims or the survivors. His aim is to awaken our conscience. Our indifference to evil makes us partners in the crime. This is the reason for his attack on indifference and his insistence on measures aimed at preventing a new Holocaust. We know that the unimaginable has happened. What are we doing now to prevent its happening again?*

*Through his books Elie Wiesel has given us not only an eyewitness account of what happened, but also an analysis of the evil powers which lay behind the events. His main concern is the question of what measures we can take to prevent a recurrence of these events.*

By the 1990s, Wiesel was expressing his concern by traveling to war-torn countries to call attention to the violations of basic human rights.

***Night* and "First They Came for the Jews"**   
By Pastor Martin Niemoller

**First they came for the Jews and**

**I did not speak out**

**because I was not a Jew.**  
  
**Then they came for the Communists**

**and I did not speak out**

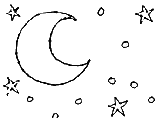
**because I was not a Communist.**  
  
**Then they came for the trade unionists**

**and I did not speak out**

**because I was not a trade unionist.**  
  
**Then they came for me**

**and there was no one left to speak out for me.**

|  |
| --- |
| **Author’s Background Information**  **Friedrich Gustav Emil Martin Niemöller** (14 January 1892 – 6 March 1984) was a prominent [German](http://en.wikipedia.org/wiki/Germany) anti-Nazi [theologian](http://en.wikipedia.org/wiki/Theologian) and [Lutheran](http://en.wikipedia.org/wiki/Lutheranism) pastor. Although he was a [national conservative](http://en.wikipedia.org/wiki/National_conservatism) and initially a supporter of [Adolf Hitler](http://en.wikipedia.org/wiki/Adolf_Hitler), he became one of the founders of the [Confessing Church](http://en.wikipedia.org/wiki/Confessing_Church), which opposed the nazification of German Protestant churches. He vehemently opposed the Nazis' [Aryan Paragraph](http://en.wikipedia.org/wiki/Aryan_Paragraph), but made remarks about Jews that some scholars have called [antisemitic](http://en.wikipedia.org/wiki/Anti-Semitism). For his opposition to the [Nazis](http://en.wikipedia.org/wiki/Nazism)' state control of the churches, Niemöller was imprisoned in [Sachsenhausen](http://en.wikipedia.org/wiki/Sachsenhausen_concentration_camp) and [Dachau concentration camps](http://en.wikipedia.org/wiki/Dachau_concentration_camp) from 1937 to 1945. He narrowly escaped execution and survived imprisonment. After his imprisonment, he expressed his deep regret about not having done enough to help the victims of the Nazis. He turned away from his earlier nationalistic beliefs and was one of the initiators of the [*Stuttgart Declaration of Guilt*](http://en.wikipedia.org/wiki/Stuttgart_Declaration_of_Guilt). From the 1950s on, he was a vocal [pacifist](http://en.wikipedia.org/wiki/Pacifism) and [anti-war](http://en.wikipedia.org/wiki/Anti-war) activist, and vice-chair of [War Resisters' International](http://en.wikipedia.org/wiki/War_Resisters%2527_International) from 1966 to 1972. He met with [Ho Chi Minh](http://en.wikipedia.org/wiki/Ho_Chi_Minh) during the [Vietnam War](http://en.wikipedia.org/wiki/Vietnam_War) and was a committed campaigner for [nuclear disarmament](http://en.wikipedia.org/wiki/Nuclear_disarmament). |

***Night*: Context of the Story**

Scientist who showed the flaws in racist thinking were ignored. In the late 1800s, the German Anthropological Society tried to determine whether there really were racial differences between Jewish and “Aryan” children. After studying nearly seven million students, the society concluded that the two groups were more alike than different. Historian George Mosse notes that the survey had surprisingly little impact: “The idea of race had been infused with myths, stereotypes, and subjectivities long ago and a scientific survey could change little. The idea of pure, superior races and the concept of a racial enemy solved too many pressing problems to be easily discarded.”

By the early 1900s, “race had become the distorted lens through which too many people viewed the world. And as racist thinking became “respectable,” attacks against the Jew and other minorities intensified. These attacks were particularly virulent in times of stress and uncertainty, like the worldwide depression that began in the late 1920s and early 1930s. At such times, having a “racial enemy” who can be blamed for society’s problems offers and easy answer to complex problems.

In 1933, for example, a Protestant minister in Germany, the influence of Judaism has strengthened extraordinarily. The number of Jewish judges, Jewish politicians, Jewish civil servants in influential positions has grown noticeably. The voice of the people is turning against this.” Yet government statistics paint a very different picture. In 1933, Jews made up less than 1 percent of the population. And of the 250 Germans who help prominent government post between 1919 and 1933, only four were Jews. The myth of a Germany dominated by Jews was fostered by groups like Adolf Hitler’s National Socialist, or Nazi, party. In speech after speech, they maintained that the Jews were everywhere, controlled everything, and acted so secretly that few cold detect their influence. The charge was absurd; but after hearing it again and again, many came to believe it.

**The Rise of Hitler**

In January 1933, Adolf Hitler became chancellor, or prime minister of Germany. Within weeks, he had set into motion a series of laws and orders that replaced a democratic government with a dictatorship based on “race” and terror. From the start, he targeted Jews as “the enemy.” Little by little, step by step, they were separated from their neighbors. Then in 1935, Hitler announced three new laws that stripped Jews of citizenship and made it a crime for Christians to have contacts with them.

Once he was firmly in control of Germany, Hitler turned his attention to neighboring countries. By 1940, he ruled much of Eastern and Western Europe. In one conquered nation after another, Jews were identified, isolated, and ultimately singled out for murder. By 1943, most European Jews were either dead or on the way to death camps.

Only one large group was alive: the Jews of Hungary. They were safe chiefly because Hungary was an ally of Germany rather than a conquered nation. As an ally, Hungary had its own anti-Jewish laws, but Miklos Horthy and the nation’s other leaders were not willing to murder or expel Hungarian Jews. When the Hungarians refused to grant it, he took control of the government. By the spring of 1944, the Nazis were shipping twelve thousand Hungarian Jews a day to their death. Night is the true story of teenager who was among the hundreds of thousands of Jews deported that spring. Fewer than one out of every four of them survived the Holocaust.

**The Context of the Story**

Much of Night takes place within a single year, 1944-1945. It was the final year of what later became known as the Holocaust, a Greek word that means “complete destruction by fire.” Between 1933 and 1945. Adolf Hitler and his followers murdered about one-third of all the Jews in the world. Young and old alike were killed solely because of their ancestry.

**Roots of Anti-Semitism**

Scholars are still debating why the Jews were singled out for destruction. Historians have traced negative feelings about Jews back over two thousand years to the time of the Roman Empire and the beginnings of Christianity. Jesus lives as a Jew in Palestine at a time of crisis. After the Romans conquered the country, they insisted that the Jews not only obey Roman laws but also worship Roman gods just as other conquered people did. When Jews refused to do so, they were labeled “stubborn,” clannish,” and “hostile.” As pressure to accept Roman culture mounted. Jews searched desperately for a way to maintain their religious identity. Some urged open rebellion against Rome. Others, including Jesus, argued for peace.

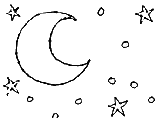
As each side marshaled arguments in defense of its position, the debate increased in intensity. Still, all of the attacks and counterattacks took place within the context of Judaism. Only when Jesus’ disciples separated themselves from Judaism, did their words take on new meaning. They became, in the words of Krister Stendahla professor of Christian Studies, “missiles hurled from a mainly gentile Church toward the Synagogue across the street, form which now those Jews who followed Jesus had been excommunicated. And by that shift Christian anti-Judaism was born.” He goes on to say that much as been written about why and how the parting of ways happened, but no one factor was decisive. But once the division was established, both the Church and the Synagogue “felt the necessity to define them selves by sharpening their differences” even though they two faiths are more alike than they are different. As a result, each came to regard the other as not only different but also suspicious, even dangerous.

As a small minority in Europe, Jews were particularly vulnerable to attacks by the Christian majority. By the sixteenth century, many were totally isolated from their Christian neighbors. In a number of countries, people of the Jewish faith were confined to ghettos, sections of a city or town enclosed by high walls and guarded by Christian gatekeepers. With more rigid separation came new myths and misinformation. Jews and other minorities were increasingly portrayed as agents of the devil responsible for every catastrophe, form random crime to plague and drought. People had moved form fearing those they did not know to regarding them as the enemy.

**Race and Anti-Semitism**

By the 1700s and 1800s, even as the walls of the ghettos were coming down, a new idea was reviving the old myths and misinformation. That idea was race. Until the 1800s, the word referred mainly to people who shared a nationality or were related to one another in some way. Now many scientists used the term race to refer to those who shared a genetic heritage. Some were so certain that “race” explained all of the cultural differences they observed in the world that they distorted facts or made claims they could not substantiate. Many even ranked the “races.” At the top were the “Aryans,” a mythical people that left India in the distant past and carried its language and culture westward.

A number of people took pride in tracing their ancestry to the “Aryans.” Increasingly, these Europeans and Americans believed that as the descendants of the “Aryans,” they were superior to other “races,” including the Jewish or “Semitic race.” In the past, Jews were targeted for discrimination because of their religious beliefs. Now they were excluded because of their “race.” Anti-Semitism, which literally means “against Semites,” was coined specifically to describe this new hatred of Jews.

***Night*: Timeline of the Holocaust**

**Entries in *italics* refer to events described or alluded to in *Night*.**

**1933** The Nazi party takes power in Germany. Adolf Hitler becomes chancellor, or prime Minister, of Germany. Nazis “temporarily” suspend civil libertiesfor all citizens. They are never restored. The Nazis set up the first concentration camp at Dachau. The first inmates are twohundred Communists.Books contrary to Nazi beliefs are burned inpublic.

**1934** Hitlercombines the positions of chancellor and president to become “Fuhrer,” or leader, of Germany.

**1935** Jews in Germany are deprived of citizenship and other fundamental rights. The Nazis intensify persecution of political dissidents and others considered “racial inferior” including “Gypsies,” Jehovah’s Witnesses, and homosexuals. Many are sent to concentration camps.

**1936** The Olympic games are held in Germany; Signs barring Jews from public places are removed until the event is over.

**1938** German troops annex Austria on Kristallnacht (the “Night of Broken Glass”). Nazi gangs physically attack Jews throughout Germany and Austria.

**1939** In March, Germany takes over a Neighboring nation. Czechoslovakia. On September 1, Germany invades Poland. World War II begins in Europe. Hitler orders the systematic murder of the mentally and physically disabled in Germany and Austria. Polish Jews are ordered to register and relocated. They are also required to wear armbands or yellow stars.

**1940** Nazis begin deporting German Jews to Poland. Jews are forced into ghettos. Germany conquers one nation after another in Western Europe including the Netherlands. Denmark, Norway, Belgium, Luxembourg, and France. With Germany’s backing, Hungary annexes parts of Romania, including Sighet and other towns in northern Transylvania.

**1941** Germany attacks the Soviet Union. Jews throughout Europe are forced into ghettos and internment camps. Mobile killing units begin the systematic slaughter of Jews. In two days, one of those units was responsible for the murder of 33, 771 Ukrainian Jews at Babi Yar-the largest single massacre of the Holocaust. Hungary deports 17,000 foreign and “stateless” Jews. Several thousand are used as slave laborers. The Nazis massacre the rest. The first death camp at Chelmno in Poland begins operations. Germany, as an ally of Japan, declares war on the United States immediately after the bombing of Pearl Harbor.

**1942** At the Wannsee Conference, Nazi officials turn over the “Final Solution”-their plan to kill all European Jews-to the bureaucracy. Five more death camps begin operation in Poland: Majdanek, Sobibor, Treblinka, Belzed, and Auschwitz-Birkenau. March: About 20 to 25 percent of the Jews who would die in the Holocaust have already perished. The ghettos of Eastern Europe are emptied as thousands of Jews are shipped to death camps. The United States, Britain, and the Soviet Union acknowledge that Germans were systematically murdering the Jews of Europe.

**1943** February: About 80 to 85 percent of the Jews who would die in the Holocaust have already perished. *April: Jews in Poland’s Warsaw Ghetto strike back as the Nazis begin new rounds of deportations. It takes nearly a month for the Nazis to put down the uprising.*

**1944** *March: Hitler occupies Hungary; by June, the Germans are deporting twelve thousand Hungarian Jews a day to Auschwitz.*

**1945** *January: as the Russian army pushes west, the Nazis begin to evacuate death camps, including Auschwitz. April: American forces liberate the prisoners in Buchenwald. May: World War II ends in Europe with Hitler’s defeat.* The Holocaust is over: about one-third of all the Jews in the world are murdered and the survivors are homeless.

**1946** An international Military Tribunal created by Britain, France, the United States, and the Soviet Union tries Nazi leaders for war crimes and crimes against humanity in Nuremberg.

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**From “Race” to “Racism”**

**from** [**http://www.remember.org/shoah/preview.html**](http://www.remember.org/shoah/preview.html)

Between 1933 and 1945, the Nazis murdered about one-third of all of the Jews in the world. Young and old alike were killed solely because of their ancestry. *How could it happen in the twentieth century in the heart of Europe?*

Historians, psychologists, and theologians are still debating that question. So are the survivors. One survivor traces the Holocaust to hate. In the documentary, Share Braun warns, "Don't hate anybody. Just don't hate anybody. Well, look what happened from the hatred. Because somebody has different religion or a different race, you shouldn't look at that. You should look for the person, the human being, what is inside."

For centuries, communities and nations have been divided over religion, culture, and ethnicity. In the 1700s and 1800s, a new idea deepened those divisions by strengthening prejudices and giving new life to old myths and misinformation. That idea was race. Until the 1800's the word referred mainly to people who shared a nationality or were related to one another in some way. Now scientists used the term to refer to those who share a genetic heritage. Some scientists, however, were so certain that "race" explained all of the cultural differences they observed in the world that they distorted facts or make claims they could not substantiate.

Among these "scientists" was an American named Samuel Morton. In the early 1800's, he hypothesized that there was link not only between skull size and intelligence but also between skull size and "race." After measuring a vast number of skulls, he concluded that the "white race" had larger skulls and was therefore superior to the "African race." He also maintained that each race is intrinsically different from others and incapable of being changed. Few white Americans questioned his research even though they were surrounded by people of "mixed races." Many liked the idea that they were part of a superior race.

Many Europeans were also intrigued with that notion. They, however, looked for differences within the "white race." some traced their ancestry to the "Aryans," a mythical people that supposedly left India in the distant past and carried its language and culture westward. Increasingly, these Europeans believed that as descendants of the "Aryans," they were superior to members of other "races," including the Jewish or "Semitic race."

In the past, Jews were considered outsiders because of their religious beliefs. Now, they were excluded because of their "race." The word anti-Semitism, which literally means "against Semites," described this new opposition to Jews.

Scientists who showed the flaws in racist thinking were ignored. In the late 1800's, the German Anthropological Society studied seven million Jewish and "Aryan" children. They found the two groups were more alike than different.

Historian George writes: This survey should have ended controversies about the existence of pure Aryans and Jews. However, it seems to have had surprisingly little impact. The idea of race had been infused with myths, stereotypes, and subjective long ago, and a scientific survey could change little. The idea of pure, superior races and the concept of a racial enemy solved too many pressing problems to be easily discarded.

As racist ideas were preached from pulpits and taught in schools around the world, "race" increasing became the distorted lens through which people viewed the world. And as racist thinking became accepted, attacks against Jews and other minorities increased sharply. Some Jews responded by turning inward to their own community and their faith for support. Others tried to assimilate - become more like the majority. They were confident that as differences diminished, so would discrimination. When it did not, many became bitter and angry.

Walter Rathenau, a prominent German Businessman and politician, wrote in the early 1900s, "In the youth of every German Jew there comes the painful moment which he will remember for the rest of his life, when for the first time he becomes conscious that he has come into the world as a second-class citizen, and that no ability or accomplishment can liberate him form this condition."

Some Jews tried to ignore the attacks. Others publicly protested. Neither approach worked. And as a worldwide depression deepened in the 1930s, prejudices and discrimination intensified. So did the separation between us and them. In times of stress and uncertainty, it was all too easy to blame them for the society's problems. People responded favorably to such attacks in part because they tapped old prejudices and offered easy answers to complex problems.

In 1933, for example, a Protestant minister in Germany wrote, "In the last 15 years in Germany, the influence of Judaism has strengthened extraordinarily. The number of Jewish judges, Jewish politicians, and Jewish civil servants in influential positions has grown noticeably. The voice of the people is turning against this." In 1933, Jews made up less than one percent of Germany's population. And of the 250 Germans who held important government posts between 1919 and 1933, only four were Jews. The myth of a Germany dominated by Jews was fostered by groups like Adolf Hitler's National Socialist, or Nazi, party. In speech after speech, they maintained that the Jews were everywhere, controlled everything, and acted so secretly that few could detect their influence. The charge was absurd; but after hearing it again and again, many people came to believe it.

Less than 1 percent of Germany's population was of Jewish descent. In other parts of Europe, the percentage ranged from 10 percent in Poland to less than 1/2 percent in Sweden, Denmark, Italy, and Yugoslavia. Although a few European Jews were rich, many barely made a living. They disagreed on many issues, including the best way to counter discrimination. Some urged "a low profile," while others challenged anti-Semites on the street, in the courtroom, and in the voting booth. Despite such differences, many Europeans saw Jews as united, rich, and dangerous.

In July, 1932, Adolf Hitler ran for president of Germany against a Communist candidate and Paul von Hindenburg, the incumbent president. Although Hitler lost the election to Hindenburg, he did surprisingly well. He was so popular that in January of 1933, Hindenburg named Hitler chancellor, or prime minister. The man he succeeded had tried and failed to end the depression. Now Hitler would have a chance to end the depression. Hindenburg and his advisors were certain that Hitler, took would fail and when he did, they would step in to save the nation. In the meantime, they convinced themselves that they could control Hitler. They were wrong.

Within weeks, Hitler had set into motion a series of laws and orders that destroyed Germany's democracy and replaced it with a dictatorship based on "race" and terror.

**Reaction Log**

*Video: Oprah and Elie Wiesel at Auschwitz*

**Direction(s):** During the video, record any feelings you experience. **Write down the emotion**, using the examples provided if needed (do not use basic words such as sad, mad, angry, happy – use more specific words), and then **write a brief summary** of what part of the video provoked that emotion.

Required to have a **minimum of 5 emotions** listed and explained. (10)

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Instead of Happy…** | **Instead of**  **Sad…** | **Instead of Angry…** | **Instead of Scared…** | **Instead of Confused…** |
| Ecstatic  Enthusiastic  Jubilant  Energized  Assured  Fulfilled  Optimistic  Resolved  Hopeful | Crushed  Defeated  Devastated  Helpless  Sorrowful  Burdened  Distraught  Mournful  Hopeless | Enraged  Furious  Outraged  Repulsed  Fuming  Appalled  Frustrated  Annoyed  Resentful | Fearful  Frantic  Horrified  Intimidated  Shocked  Overwhelmed  Alarmed  Disturbed  Uneasy | Baffled  Bewildered  Flustered  Perplexed  Troubled  Torn  Bothered  Uncomfortable  Unsettled |

|  |  |
| --- | --- |
| **Emotion**  (Specific as possible) | **What triggered this emotion?**  (Evidence from the video) |
| 1.  2.  3.  4.  5. |  |

**Reflection**: Elie Wiesel miraculously survived one of the most lethal, unjust occurrences in history: the Holocaust. In your opinion, how do we remedy injustice? (5)

*Night* by Elie Wiesel

**Silent Reading** (CRB30.4) (i)

**Comprehend and Respond** (CR B30.4) (a-d) (e-f)

**I. Identify Characters** (5)

**Direction(s):** In point form, provide 1-2 brief descriptions per character.

1. Eli 2. the Kapo Idek 3. Akiba Drumer 4. Mm. Schachter

5. Tzipora 6. Rabbie Eliahou 7. Dr. Mengele 8. Mr. Wiesel

9. Juliek 10. Moshe the Beadle

**II. Literary Elements** (14)

Irony (6)

**Direction(s):** Briefly explain what is ironic about the meaning of the passage.

* “Some prominent members of the community came….to ask him what he thought of the situation. My father did not consider it so grim…’The **yellow star?** Oh well, what of it? **You don’t die for it….**’” (pg.9).
* “But we had been marching only a few moments when we saw the barbed wire of another camp. An iron door with this inscription over it: ‘**Work is liberty!’ Auschwitz”** (pg. 38).
* “I’ve got **more faith in Hitler** than in anyone else. He’s the **only one who’s kept his promises, all his promises, to the Jewish people**” (pg.77).

Symbolism(8)

**Direction(s):** Provide one quote of support per symbol and briefly explain the symbolic nature.

* Night, Fire, Silence and Juliek’s Violin

**III. Questions** (16)

1. List the ways in which prisoners are **transported from ghettos to camps**.
2. **What warning do the Jews of Sighet** have of the coming persecution?
3. List the ways that camp **inmates** are **dehumanized**.
4. What is the difference between **concentration camps and death camps**?
5. Describe the **process of selection** as the Wiesel family encounters it.
6. How is Elie’s deep **religious faith affected** by his experiences?
7. In what ways does it help Eli to be with his father in the camps? In what ways is it a disadvantage?
8. How does the author’s **writing style** add to the impact of *Night*? Consider sentence length, word choices,

perspective, figurative language. In essence, how would you know that you’re reading Wiesel’s work and not Shakespeare’s or Dr. Seuss’?

|  |
| --- |
| **Full Credit (2)** |
| * Addresses the question * States a relevant and justifiable answer encompassing all key ideas and/or examples * Present argument in logical order * Accurate and relevant information presented; no extraneous information. * Uses acceptable style and grammar, no errors |
| **Partial Credit (1)** |
| * Does not address the question explicitly, perhaps tangentially * States a relevant and justifiable answer encompassing most key ideas and/or examples * Presents argument in logical order * Only adequate understanding of the question or concept; one or more key missing ideas * Uses acceptable grammar and style but has two errors |
| **No or Little Credit (0)** |
| * Fails to address the question and/or answer is irrelevant or unjustified * Fails to demonstrate an understanding of the question or concept * Fails to use acceptable grammar or style |