

**World Youth Alliance  
Human Dignity Curriculum**

**GRADE 10**

# Introductory Questionnaire

Please fill in the Introductory Questionnaire before the first lesson.

A. Expectations

1. What do you think this curriculum is all about? Explain in three sentences.

2. Circle the topics you would like this curriculum to cover.

- Human Dignity
- Violations of human dignity in society
- Achieving excellence
- How to improve my thinking skills
- Finding my personal mission
- Heroism
- Developing courage
- Improving relationships with friends
- Nazism
- Art and propaganda
- Treating others with respect
- Solidarity with others
- Developing good habits
- Creativity
- Youth who achieved something great

3. What do you expect to learn from this curriculum? What skills do you hope to gain?

4. How would you rate your level of motivation for attending this curriculum from 1 (lowest) to 10 (highest)?

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

# Introductory Questionnaire

5. What do you hope the curriculum will not contain? What do you hope will not be present in the classes?

## B. Competencies

Do you agree with the following statements? Circle the number from -5 (strongly disagree) to 5 (strongly agree), depending on how much you agree with the statements.

### B.1. Opinions and values

6. Some people do not have human dignity.

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

7. Some people are born courageous.

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

8. Friends should try to improve themselves and the world around them together.

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

9. Animals can be free in the same way as humans can be free.

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

# Introductory Questionnaire

10. Heroes exist in real life.

|                   |    |    |                            |    |   |   |   |                |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

11. Art can influence how we perceive the world.

|                   |    |    |                            |    |   |   |   |                |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

12. People do not have any significant purpose in life.

|                   |    |    |                            |    |   |   |   |                |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

13. The state can dispose of the people who are unworthy of living.

|                   |    |    |                            |    |   |   |   |                |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

14. Courageous people feel no fear.

|                   |    |    |                            |    |   |   |   |                |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

## B.2. Behaviors

15. I think hard about important decisions in my life.

|                   |    |    |                            |    |   |   |   |                |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

16. I take responsibility for my actions.

|                   |    |    |                            |    |   |   |   |                |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

## Introductory Questionnaire

17. I tend to believe something if most of my friends believe it.

|                   |    |    |                            |    |   |   |   |                |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

18. If my surroundings pressure me to do something bad, I usually do it.

|                   |    |    |                            |    |   |   |   |                |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

19. I rely on others to become better.

|                   |    |    |                            |    |   |   |   |                |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

20. I do not think about the long-term consequences of my actions.

|                   |    |    |                            |    |   |   |   |                |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

21. I treat everyone as having equal human dignity.

|                   |    |    |                            |    |   |   |   |                |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

### C. Final considerations

22. Do you have anything else you would like to share regarding the curriculum, the classes, etc.?

# Lesson 1: Hierarchy of Being and Human Dignity

## PURPOSE

To understand the special place human beings have in the world and in relation to other humans.

## LEARNING OBJECTIVES

By the end of the lesson, students will be able to:

1. Understand the powers humans share with other living beings, recognizing the powers to think and choose as specifically human powers.
2. Understand human dignity as the universal, intrinsic and inalienable value of human persons.
3. Understand that we need others to become fully ourselves.

## MATERIALS & RESOURCES

- Introductory Questionnaire
- The Need for a Thou
- Supplementary Lesson
- [Video](#): What Makes a Good Life? by Robert Waldinger

## VOCABULARY

- Human dignity: the universal, intrinsic, and inalienable value of human persons
- Universal: every person has dignity
- Intrinsic: it is within each person, simply because they are human
- Inalienable: dignity cannot be given or taken away from a person
- Power: the ability of a living being to do something on its own
- Power to Think: the human ability to know and connect ideas about oneself, others, and the world
- Power to Choose: the human ability to knowingly select between options

### PRELIMINARY ACTIVITY

Ask the students to fill out the [Introductory Questionnaire](#) before the first class. If you consider it helpful, comment on some of the questions at the beginning of the lesson to understand the students' opinions on some of the most critical issues the course deals with.

## PROCEDURE

Ask the students to fill out the [Introductory Questionnaire](#) before the first class. If you consider it helpful, comment on some of the questions at the beginning of the lesson to understand the students' opinions on some of the most critical issues the course deals with.

**Step 1:** Introduce the purpose of the course.

Ask students what they expect to learn in the course.

Explain that the course will primarily deal with the following questions:

Who am I?

What am I capable of?

What can I become?

In academic courses, the students are mostly learning about the world around them. In this course, they have the opportunity to learn about themselves. Knowing oneself is the first step in determining how to live a good life, how to have authentic friendships, how to deal with problems, and how to give and receive respect.

Knowing oneself is the basis of understanding what one is capable of and what one can become. If someone can achieve excellence in what they do, they can become excellent as a person. One purpose of this class is to learn how to become excellent. During the course of the following lessons, the students will learn what this means.

**Step 2:** Review the key points from Lesson 1 in Grade 9. [If the students have not completed it, guide the students through the [Supplementary Lesson](#) available in the materials]. Draw an empty [Hierarchy of Being table](#). Review the vocabulary definition of Power: the ability of a living being to do something on its own. Ask students to recall:

- A) Three powers that all living beings share
- B) Three powers which only animals and humans share
- C) Two powers unique to humans

Fill in the table as students provide correct answers.

The correctly filled **Hierarchy of Being table** should look like the one below:

|                                       | Plants | Animals | Humans |
|---------------------------------------|--------|---------|--------|
| POWERS                                |        |         |        |
| Eat                                   | x      | x       | x      |
| Grow                                  | x      | x       | x      |
| Reproduce                             | x      | x       | x      |
| Move from place to place on their own |        | x       | x      |
| Use the senses                        |        | x       | x      |
| Feel emotions                         |        | x       | x      |
| Think                                 |        |         | x      |
| Choose                                |        |         | x      |

Highlight that the powers to think and to choose are specifically human powers and write the definitions of those powers on the board:

**Power to Think: the human ability to know and connect ideas about oneself, others, and the world**  
**Power to Choose: the human ability to knowingly select between options**

Ask the students to consider whether there is something else that distinguishes humans from all other beings, apart from the powers to think and choose. Humans differ from all other living beings in one specific aspect.

Write the definition of Human Dignity and its three characteristics on the board:

**Human dignity: the universal, intrinsic, and inalienable value of human persons**  
**Universal: every person has dignity**  
**Intrinsic: it is within each person, simply because they are human**  
**Inalienable: dignity cannot be given or taken away from a person**



**Step 3: Our human dignity is what gives us human rights, as well as responsibilities.** Explain that the human person is a dynamic being. This means that while each person possesses natural powers, they have to make the effort to develop them. Each person has the power to think, but also needs to develop habits of excellent thinking. Each person has the power to choose, but must strive to choose what is excellent. The similar thing is true of our human dignity: each person has a special value, which means that we should always act in a way that recognizes and responds to this dignity in ourselves and others.

**Step 4:** What does it mean to act in a way that responds to our dignity and the dignity of others? The class will explore this idea by reading the text “The Need for a Thou”. “Thou” is an archaic word for “You” and is based on the book “I and Thou” by Martin Buber, a Jewish philosopher of the 20th century. The main proposition of the book is that we can think and choose to relate to existence in one of two ways: an attitude of “I” towards an “It”, characterized as a relationship of use or experience (what can this other person do for me?) Or the attitude of “I” towards “Thou” or “You”, knowing and valuing another person for their own sake. Buber’s work influenced the Civil Rights leader Martin Luther King Jr., and he references Martin Buber and the “I-Thou” relationship in his “Letter from Birmingham Jail” as well as his sermon, “A Testament of Hope”, describing the cultural and legal climate of segregation as an “I-It” relationship, reducing human beings to “things”.

Divide the students into groups to read “[The Need for a Thou](#)” text. After the students finish reading and discussing, ask each group to share their answers with the rest of the class. Respond to questions as needed, using the Answer Key for the teacher, provided.

Explain that in the depth of our being, each person is directed towards others. For example, in the first year of life, human babies cannot distinguish themselves from their mothers. If their mother is hurting, they think they are hurting too; if their mother is happy, they are happy too. It is only in the second year of their lives that children start to develop an ego of their own. That is why, in this phase, it is common to hear children say “no” and refuse the help of parents and older people. By doing this, they create boundaries around their ego and develop their own identity. This psychological fact reveals that from the earliest age, human beings need others to properly develop. Each person discovers their identity through other people: first with family and later through friends. While this is most evident in childhood, where the influence of parents, grandparents, siblings and one’s surroundings has a larger impact on who we will turn out to be, it is also relevant later throughout life.

In the discussion, the class mentioned some examples of I-Thou relationships, such as true friendship. There is another important factor that appears in the I-Thou relationship, and this is that in it, we recognize our own dignity and that of others.

In this way, one discovers that they are truly important and valuable, simply because they are themselves. In an I-Thou relationship, we want the true good for the other person and delight in them simply for who they are, not for qualities or characteristics they possess.

This image of love is vividly present in thinking about a mother's love for her child. If a teenager behaves badly, even to the point of making very bad decisions, his mother will still love him. She may get mad or even punish him, but his mother's love is there for him. (Unfortunately, there are cases in which some mothers do not love their children in this way due to psychological, emotional or other reasons.) In the case of true love, "I" and "Thou" relationships, the only condition attached rests on the person being themselves, not on their behavior or actions they take.

**Step 5.** Summarize. Review the three powers which all living beings share, three which only humans and animals share, and highlight that the powers to think and to choose are specifically human powers. Recall the definition of human dignity and its three characteristics. Finally, highlight once more that each person is a being who both is and is becoming, and that each person needs others to fully realize themselves, to live out our human dignity. Recall the main messages from "The Need for a Thou" article.

## SUPPLEMENTARY MATERIAL

1. Supplementary Lesson
2. [Video](#): What Makes a Good Life? Lessons from the longest study on happiness | Robert Waldinger

## The Need for a Thou<sup>1</sup>

Some years ago I started feeling terribly lonely. It didn't happen in a moment, the process developed over time. I couldn't find a reason for it.

The thing perplexed me. I was studying hard while in college, then got hired in a top consulting firm, had many colleagues I would spend time with in the evenings, was healthy and in a good shape, the list could go on and on. Hey, I even had girlfriends here and there! And I still felt lonely.

Then a guy who I knew from the gym told me to read a book by a guy called Martin Buber. Apparently, he was a Jewish philosopher and a smart guy. The book was called "I and Thou". At first I was discouraged because it was written in such a complicated language. It starts with this:



The world is twofold for man in accordance with his twofold attitude.

The attitude of man is twofold in accordance with the two basic words he can speak.

The basic words are not single words but word pairs.

One basic word is the word pair I-You.

The other basic word is the word-pair I-It; but this basic word is not changed when He or She takes the place of It.

Thus the I of man is also twofold.

For the I of the basic word I-You is different from that in the basic word I-It."

What the author was trying to say is that we are always basically in these two modes of existence: I-Thou or I-It:



When one says You, the I of the word pair I-You is said, too.

When one says It, the I of the word pair is I-It is said, too.

The basic word I-You can only be spoken with one's whole being."

[...]

<sup>1</sup> Martin Buber: I and Thou, Translated by Ronald Gregor Smith, 1952.

Ok, I grasped this. But, why does this matter, I asked myself? I never imagined the book would have the answer to my loneliness, but I continued reading:



There is no I as such but only the I of the basic word I-You and the I of the basic word I-It. When a man says I, he means one or the other."

Things started to unravel for me. I understood that ever since I was little, I understood myself solely as an individual, as an "I". Yes, I always wanted to be a good person, work hard, succeed in life, but I always did it merely as an "I": I studied hard for myself, progressed in my career for myself, exercised for myself, etc. And now, Buber was telling me that I never exist solely as an "I", but always in relation to either You or an It. I started to unpack the story further. [...]

Buber explained the life I was living:




The life of a human being does not exist merely in the sphere of goal-directed verbs. It does not consist merely of activities that have something for their object.  
I perceive something. I feel something. I imagine something. I want something. I sense something. I think something...  
...this is the basis of the realm of the It."

Even though I didn't do it on purpose, I was living an I-It life. I led a life "in the sphere of goal-directed verbs" treating everything around me as an object. I wanted career progress, I wanted success, even the time I spent with colleagues was mostly for networking and my career advancement. I sank into the realm of I-It, but I needed I-You:




But the realm of You has another basis.  
Whoever says You does not have something for his object. [...]  
Where You is said there is no something. You has no borders.  
Whoever says You does not have something; he has nothing. But he stands in relation. [...] The basic word I-You establishes the world of relation."


And this was where my problem lied. I never entered a true relationship. I always understood myself as an individual and everyone around me as an object. I acquired, learned, improved, earned, achieved, but never stayed or stood in relation. No, not even with my friends or girlfriends. The book again explained to me why this is so:

 One should not try to dilute the meaning of the relation: relation is reciprocity. [...] When I confront a human being as my You and speak the basic word I-You to him, then he is no thing among things nor does he consist of things. [...] Neighborliness and seamlessness, he is you and fills the firmament. Not as if there was nothing but he; but everything else lives in his light. The basic word I-You can be spoken only with one's whole being. The concentration and fusion into a whole being. The concentration and fusion into a whole being can never be accomplished without me."

Yes, I tried to dilute the meaning of the relation: I never offered reciprocity to the other person. Yes, I have never spoken the basic word I-You with my whole being. I was never fully present. And I was never fully at the disposal of another. I worked to become always better and more independent, but I never understood the truth which Buber put so plainly:

 I require a You to become; becoming I, I say You. All actual life is encounter."

I sought to achieve development, to become who I should be, but without others. I never realized this was not possible. I needed others to become fully myself. Without others, I could never become fully "I". Every "I" needs a "Thou" to discover who we really are. And here was the key to unlocking the meaning of my loneliness: whoever does not live in the basic I-You mode, sinks into loneliness. Man is a "being-with-others" and "for-others". Without others, he loses his life's energy; only with others he can flourish. As Buber would say it:

 Relation is reciprocity. My You acts on me as I act on it. Inscrutably involved, we live in the currents of universal reciprocity."

**QUESTIONS FOR A DISCUSSION:**

How would you describe the main message of the text?

What was the reason for the main character's loneliness?

Can a person become fully themselves by their own forces (by themselves)? Why or why not?

What is the proper mode of relating to others?

---

**Answer Key for the teacher**

**1. How would you describe the main message of the text?** The main message of the text is that the human person is fundamentally a social being. We're all familiar with the saying, "man is not an island," which reminds us that human persons need others. We learn and grow and develop in relation to others. Without a proper view of others as equal to us in dignity and value, we look at people as "it" or objects, which in turn leaves us to feel empty and lonely.

**2. What was the reason for the main character's loneliness?** The main reason for the main character's loneliness is his individualistic way of life. He was going through life pursuing his individualistic goals. He understood himself as an individual and everything and everyone else as his object. Even in his relationship to himself, he saw himself as an "It" or an object, i.e. that he was his college degree, or his job status or his physical physique. What he didn't realize is that relationships of exchange will leave him lonely.

**3. Can a person become fully themselves by their own forces (by themselves)? Why or why not?** No, every person needs reciprocal relations with others. As Buber puts it, he is never an isolated "I", but he always lives in an I-It or an I-Thou mode. He needs to choose how he will direct his life, whether towards I-It or I-Thou relations, but only through I-Thou relations, in living for more than himself, can he become fully himself.

**4. What is the proper mode of relating to others?** A proper mode of relating to other persons is always I-Thou. Even though I-Thou is often hard to achieve and we tend to sink into I-it relations, we should always aspire and try to achieve I-Thou relations. For instance, a person sitting next to a complete stranger on a park bench may enter into an "I-Thou" relationship with the stranger merely by beginning to think positively about people in general. I-Thou are relations that are fully reciprocal and in which we enter with our whole being (while in I-It we usually enter with just a part of ourselves). As Buber says: "Whoever says You does not have something; he has nothing. But he stands in relation."

**5. What are some examples of I-Thou (You) relationships?** The clearest examples of I-Thou relationships are true friendships. Many of us have probably had the experience of talking to a best friend or a sibling, parent, family member, etc. for hours, losing all track of time. The exchange is fully reciprocal and persons seem to be exchanging, sharing and relating their whole person, and not just words. After such an experience, a person often learns something new about himself or herself, something which he or she would not know simply by individual, personal reflection. In this way, the person also feels that he is more fully actualized, seen, or heard, and this encourages us to strive to be more of our best self.

**SUPPLEMENTARY LESSON**

1. Explain that the core concept the students will explore in this curriculum is called human dignity. Only humans have a special value called human dignity. This dignity makes them worthy of respect and gives them certain rights, but also responsibilities; and demands that all people behave in a certain way to nurture and protect this dignity. The word “human” in “human dignity” means that all humans have it and that they have it simply by being human. Even though people differ in many ways, they all possess human dignity regardless of any differences. It is important to note that no one gives people human dignity – it is not granted by the society, political community, family, etc. Every person has it simply by being human and no one can take this value away from people. Human dignity does not exist in degrees – one cannot say that some people have more or less than others – each person is equal in dignity.

2. Explain that all living beings have powers to eat, grow and reproduce. Non-living beings like rocks can be divided into pieces by an outside force (e.g. if someone smashes them) but this is quite different from reproduction in living beings. Reproduction means creating a new member of one’s species. When the rock is smashed, nothing new is created, but only the existing piece is divided into smaller pieces. Power to eat means that living beings are able to take in nutrients from the environment in order to sustain themselves. With the sufficient intake of nutrients and by receiving the needed support from the environment (e.g. warmth, parental support, etc.), living beings can grow and develop. Notice that the support from the environment helps living beings to grow, but it does not generate this growth. The growth is generated “from within” and each living being grows and develops following specific instructions coded for by their genes. These genes provide instructions and direction for growth.

Animals and humans share three extra powers which plants do not have. First, this is the power to use the senses, such as smell, touch, sight, sound and taste. With the senses, animals and humans gather information from the environment. Senses are the powers which help humans and animals to gather different kinds of information from the outside world or within ourselves. This is done through sensory organs (e.g. nose, eyes, ears, etc.) which means senses are connected to our bodies. Plants too receive stimuli from the environment (e.g. the flower being directed towards sunlight) but it is hard to say that they sense it, i.e. that they perceive the stimulus when being exposed to it. The third is the already mentioned power to move from one place to another. Obviously, someone could move the plant from one place to another, but the plants cannot do that by themselves without outside help. Of course, sometimes plant seeds disseminate, but this is not the same as moving on one’s own. The seed is usually taken to another place by the wind or by an animal, and not by the plant itself. Then, after the seed is taken to another place, a new plant grows. On the other hand, animals and humans can move on their own, which means they do have this power.



Power to feel emotions is connected to the power to use the senses, both internal and external ones. After gathering information through the senses, through their emotions, animals and humans can experience reactions to the things that affect them. For example, an animal can see a predator approaching which can trigger the emotion of fear. A human person can hear someone making fun of him or her, and feel the emotion of sadness. On the other hand, when plants receive stimuli from the environment, they do not experience it emotionally. If someone cuts a tree, the tree does not feel pain.

Finally, humans alone have the power to think and choose. Plants and animals do not share this power. Animals, and especially higher animals like chimpanzees, do have some form of cognition and decision-making. However, this is always strictly connected to the basic survival instincts. For example, an animal can learn how to escape different mazes or use tools in order to reach food. A dog can learn how to respond to basic commands such as “sit”, “stay”, “go”. However, these are not, strictly speaking, the powers to think and choose. Humans are not just able to use more complex tools to reach food, but they can also decide to temporarily give up on food to pursue higher goals. Humans alone can think about complex concepts, such as solving a math problem, making new inventions, inventing jokes, or creatively expressing themselves through art. Humans are also fundamentally free from their environment. Whenever an animal is exposed to the same stimulus from the environment for a prolonged period of time, it will develop the same response to this stimulus (e.g. when exposed to pain, it will run away or attack back). But, humans can freely decide how to respond to stimuli. For example, when someone hits us, we can decide neither to flee nor to fight back, but to forgive the person and try to reconcile with them.

## Lesson 2: Subjects vs. Objects

### PURPOSE

To enable students to accurately recognize when their own human dignity and that of others is respected or disrespected.

### LEARNING OBJECTIVES

By the end of the lesson, students will be able to:

1. Understand that universal, intrinsic, and inherent human dignity is the foundation of a free and just society and that no human community can grant or rescind that dignity.
2. Understand that the person is always free to choose how they treat others.

### MATERIALS & RESOURCES

- Subjects vs. Objects worksheet
- [Video](#): Man's Search for Meaning by Viktor Frankl
- Viktor Frankl: Experiences from the Concentration Camp
- The Journaling Worksheet

### VOCABULARY

- Treating persons as subjects: valuing persons for their intrinsic worth
- Treating persons as objects: using persons for personal pleasure or benefit

### PROCEDURE

**Step 1:** Review the previous lesson. Remind the students that the powers to think and to choose are specifically human powers. Define human dignity and its three characteristics. Review the article, "The Need for a Thou" from the previous lesson, and have students explain the difference between an I-It and an I-Thou attitude of relationship.

**Step 2:** Introduce the subject-object distinction with the following table:

| Objects...  | Subjects...                                |
|---|--|
| Are to be used  | Are to be valued                           |
| We manipulate   | We respect                                 |
| Most we can do is to like them                            | We can love                                |
| We don't care how they feel                               | We show empathy                            |
| We do with them as we please                              | We ask for their opinion                   |
| Can be disposed of  | Should be cared for                        |
| Have price  | Priceless/ worth the infinite/have dignity |
| We can own, buy and sell                                  | Own themselves                             |
| Get rid of when no longer useful, productive              | Protect when they can't do it themselves   |
| Don't enter into relation with us (relation is one-sided) | Develop (two-sided) relationships          |
| Talk at   | Talk to                                    |

Hand out the [Subjects vs. Objects](#) worksheet and ask students to fill in the empty spaces. The answers can be found in the table above in grey. Explain that objects are used as means to achieve some other goals or ends. However, subjects cannot be used as mere means. Objects are used, while subjects are valued for their dignity.

Objects fall in the category of all non-living beings (things, technology, tools, etc.) and to a certain extent, plants and animals as well (although not in the same way as things). Human persons fall in the category of subjects.

Ask the students what could happen if one were to switch the left and right columns in the table above, e.g. if we would:

care for objects, and dispose of subjects  
 talk at subjects, and talk to objects  
 own, buy and sell subjects (has this ever happened before?)  
 value objects and use subjects, etc.

Introduce the idea that because human beings have dignity, they should always be treated as subjects, and never merely as objects. Persons should never be treated merely as objects and valued simply for their usefulness or the enjoyment they bring us. Highlight that whenever any person is treated as an object, this violates their dignity. Write on the board:

Treating persons as subjects: valuing persons for their intrinsic worth

Treating persons as objects: using persons for personal pleasure or benefit

Highlight once more: What Does It Mean to Treat Someone as an Object?

When people treat other people as objects, they use them for personal pleasure, advantage, or benefit. Rather than recognizing what would be good for that person, they focus on what the person can do for them. When people use other people merely to get what they want rather than out of concern for their wellbeing, they are treating them like tools, such as cell phones or hammers. This way of treating human beings goes against their dignity.

Ask the students if they can think of any examples from their surroundings where people were treated as objects. You can help them by mentioning some examples:

Spending time with someone because they have money and I can benefit from it.

Manipulating someone because I want to achieve some goal.

Spending time with someone so they will do me a favor.

Gossiping about someone to make myself look better than them.

Appear that I'm interested in someone just because I want to befriend their friend.

Lying to someone to make them do something I want.

**Step 3:** Explain that today, students will learn how people are capable of choosing to treat others as subjects or as objects, even in the most dire circumstances. The class discussion will be based on the experiences of Viktor Frankl. Frankl was an Austrian neurologist and psychiatrist who survived a Nazi concentration camp and on the basis of his experiences there, wrote a book called *Man's Search for Meaning*.

Play the [video](#) Man's Search for Meaning by Viktor Frankl to help the students learn more about Frankl and his experiences living in a concentration camp. While watching the video, ask the students to highlight key takeaways and discuss them afterwards.

**Step 4:** Divide the students into groups and ask them to read the text [Experiences from the Concentration Camp by Viktor Frankl](#) and discuss the questions associated with the text. The text explains how it is possible that those in the camp were treated as either subjects or objects.

After the groups finish their discussions, ask them to share their conclusions with the rest of the class. Afterwards, lead the class discussion on the basis of the Answer Key provided with the text.

Ask the students to recognize some behaviors in the class where their classmates are treated as objects. After recognizing these behaviors, ask them to individually answer the questions on [The Journaling Worksheet](#). After everyone finishes, ask if there are volunteers who would like to share their conclusions with the rest of the class. Since the answers can be sensitive, make sure to keep a respectful atmosphere while hearing the responses from students.

**Step 5:** Summarize. Wrap up the lesson by reviewing how societies can treat people as objects and how they can treat people as subjects. Recall the examples from the text of how both, prisoners and guards, treated others as either subjects or objects in the concentration camp.

# SUBJECTS VS. OBJECTS WORKSHEET

Fill in the blank spaces in the following table:

| Objects...                                   | Subjects...                                |
|--|--|
| Are to be used                               | Are to be valued                           |
| We manipulate                                | We respect                                 |
| Most we can do is to like them               | We can love                                |
| We don't care how they feel                  | We show empathy                            |
| We do with them as we please                 | We ask for their opinion                   |
| Can be disposed of                           | Should be cared for                        |
| Have price                                   | Priceless/ worth the infinite/have dignity |
| We can own, buy and sell                     |  |
| Get rid of when no longer useful, productive |  |
|  | Develop (two-sided) relationships          |
|  | Talk to                                    |

## Viktor Frankl: Experiences from the Concentration Camp<sup>2</sup>

Beatings occurred on the slightest provocation, sometimes for no reason at all. For example, bread was rationed out at our work site and we had to line up for it. Once, the man behind me stood off a little to one side and that lack of symmetry displeased the SS guard: I did not know what was going on in the line behind me, nor in the mind of the SS guard, but suddenly I received two sharp blows on my head. Only then did I spot the guard at my side who was using his stick. At such a moment it is not the physical pain which hurts the most (and this applies to adults as much as to punished children); it is the mental agony caused by the injustice, the unreasonableness of it all. Strangely enough, a blow which does not even find its mark can, under certain circumstances, hurt more than one that finds its mark.

Once I was standing on a railway track in a snowstorm. In spite of the weather our party had to keep on working. I worked quite hard at mending the track with gravel, since that was the only way to keep warm. For only one moment I paused to get my breath and to lean on my shovel. Unfortunately the guard turned around just then and thought I was loafing. The pain he caused me was not from any insults or any blows. That guard did not think it worth his while to say anything, not even a swear word, to the ragged, emaciated figure standing before him, which probably reminded him only vaguely of a human form. Instead, he playfully picked up a stone and threw it at me. That, to me, seemed the way to attract the attention of a beast, to call a domestic animal back to its job, a creature with which you have so little in common that you do not even punish it.

Do the prisoners' reactions to the singular world of the concentration camp prove that man cannot escape the influences of his surroundings? Does man have no choice of action in the face of such circumstances? We can answer these questions from experience as well as on principle. The experiences of camp life show that man does have a choice of action. There were enough examples, often of a heroic nature, which proved that apathy could be overcome, irritability suppressed. Man can preserve a vestige of spiritual freedom, of independence of mind, even in such terrible conditions of psychic and physical stress.

We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of the human freedoms – to choose one's attitude in any given set of circumstances, to choose one's own way.

---

2 Victor E. Frankl: *Man's Search for Meaning*, 1946.

And there were always choices to make. Every day, every hour, offered the opportunity to make a decision, a decision which determined whether you would or would not submit to those powers which threatened to rob you of your very self, your inner freedom; which determined whether or not you would become the plaything of circumstance, renouncing freedom and dignity to become molded into the form of the typical inmate.(...) In the final analysis it becomes clear that the sort of person the prisoner became was the result of an inner decision, and not the result of camp influences alone. Fundamentally, therefore, any man can, even under such circumstances, decide what shall become of him — mentally and spiritually.

I remember an incident when there was occasion for psychotherapeutic work on the inmates of a whole hut, due to an intensification of their receptiveness because of a certain external situation. It had been a bad day. On parade, an announcement had been made about the many actions that would, from then on, be regarded as sabotage and therefore punishable by immediate death by hanging. Among these were crimes such as cutting small strips from our old blankets (in order to improvise ankle supports) and very minor “thefts.” A few days previously a semi-starved prisoner had broken into the potato store to steal a few pounds of potatoes. The theft had been discovered and some prisoners had recognized the “burglar”. When the camp authorities heard about it they ordered that the guilty man be given up to them or the whole camp would starve for a day. Naturally the 2,500 men preferred to fast.

It must be stated that even among the guards there were some who took pity on us. I shall only mention the commander of the camp from which I was liberated. It was found after the liberation — only the camp doctor, a prisoner himself, had known of it previously — that this man had paid no small sum of money from his own pocket in order to purchase medicines for his prisoners from the nearest market town. But the senior camp warden, a prisoner himself was harder than any of the SS guards. He beat the other prisoners at every slightest opportunity, while the camp commander, to my knowledge, never once lifted his hand against any of us.

Certainly, it was a considerable achievement for a guard or foreman to be kind to the prisoners in spite of all the camp’s influences, and, on the other hand, the baseness of a prisoner who treated his own companions badly was exceptionally contemptible. I remember how one day a foreman secretly gave me a piece of bread which I knew he must have saved from his breakfast ration. It was far more than the small piece of bread which moved me to tears at that time. It was the human “something” which this man also gave to me—the word and look which accompanied the gift.



From all this we may learn that there are two races of men in this world, but only these two – the “race” of the decent man and the “race” of the indecent man. Both are found everywhere; they penetrate into all groups of society. No group consists entirely of decent or indecent people. In this sense, no group is of “pure race” and therefore one occasionally found a decent fellow among the camp guards.

### **QUESTIONS FOR A DISCUSSION:**

How were prisoners treated as objects in the concentration camp? Give some examples.

Were there examples of prisoners and guards treating others as subjects? Explain.

Can a person ever be fully influenced or conditioned by their environment – to the extent to which they can be forced to treat others as objects against their better judgement?

Which kind of guard or prisoner in a concentration camp would you be? Would you treat others as subjects or as objects?

**Answer Key for the teacher**

**1. How were prisoners treated as objects in the concentration camp? Give some examples.** Frankl shares some experiences of how the prisoners were treated as objects in the concentration camp:

“Beatings occurred on the slightest provocation, sometimes for no reason at all. For example, bread was rationed out at our work site and we had to line up for it. Once, the man behind me stood off a little to one side and that lack of symmetry displeased the SS guard: I did not know what was going on in the line behind me, nor in the mind of the SS guard, but suddenly I received two sharp blows on my head. Only then did I spot the guard at my side who was using his stick. At such a moment it is not the physical pain which hurts the most (and this applies to adults as much as to punished children); it is the mental agony caused by the injustice, the unreasonableness of it all. Strangely enough, a blow which does not even find its mark can, under certain circumstances, hurt more than one that finds its mark.

Once I was standing on a railway track in a snowstorm. In spite of the weather our party had to keep on working. I worked quite hard at mending the track with gravel, since that was the only way to keep warm. For only one moment I paused to get my breath and to lean on my shovel. Unfortunately the guard turned around just then and thought I was loafing. The pain he caused me was not from any insults or any blows. That guard did not think it worth his while to say anything, not even a swear word, to the ragged, emaciated figure standing before him, which probably reminded him only vaguely of a human form. Instead, he playfully picked up a stone and threw it at me. That, to me, seemed the way to attract the attention of a beast, to call a domestic animal back to its job, a creature with which you have so little in common that you do not even punish it.”

**2. Were there examples of prisoners and guards treating others as subjects? Explain.** There were definitely examples of times when people were treated as subjects. Frankl mentions a few of them:

“We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of the human freedoms – to choose one’s attitude in any given set of circumstances, to choose one’s own way.”

"I remember an incident when there was an occasion for psychotherapeutic work on the inmates of a whole hut, due to an intensification of their receptiveness because of a certain external situation. It had been a bad day. On parade, an announcement had been made about the many actions that would, from then on, be regarded as sabotage and therefore punishable by immediate death by hanging. Among these were crimes such as cutting small strips from our old blankets (in order to improvise ankle supports) and very minor "thefts." A few days previously a semi-starved prisoner had broken into the potato store to steal a few pounds of potatoes. The theft had been discovered and some prisoners had recognized the "burglar." When the camp authorities heard about it they ordered that the guilty man be given up to them or the whole camp would starve for a day. Naturally the 2,500 men preferred to fast.

It must be stated that even among the guards there were some who took pity on us. I shall only mention the commander of the camp from which I was liberated. It was found after the liberation— only the camp doctor, a prisoner himself, had known of it previously—that this man had paid no small sum of money from his own pocket in order to purchase medicines for his prisoners from the nearest market town. But the senior camp warden, a prisoner himself, was harder than any of the SS guards. He beat the other prisoners at every slightest opportunity, while the camp commander, to my knowledge, never once lifted his hand against any of us.

Certainly, it was a considerable achievement for a guard or foreman to be kind to the prisoners in spite of all the camp's influences, and, on the other hand, the baseness of a prisoner who treated his own companions badly was exceptionally contemptible. I remember how one day a foreman secretly gave me a piece of bread which I knew he must have saved from his breakfast ration. It was far more than the small piece of bread which moved me to tears at that time. It was the human "something" which this man also gave to me—the word and look which accompanied the gift."

**3. Can a person ever be fully influenced or conditioned by their environment – to the extent to which they can be forced to treat others as objects against their better judgement?** Frankl explains that people are never fully conditioned by their surroundings, and that each person always has the spiritual freedom and power to choose their attitude towards their particular circumstances:

"Do the prisoners' reactions to the singular world of the concentration camp prove that man cannot escape the influences of his surroundings? Does man have no choice of action in the face of such circumstances?" We can answer these questions from experience as well as on principle.

The experiences of camp life show that man does have a choice of action. There were enough examples, often of a heroic nature, which proved that apathy could be overcome, irritability suppressed. Man can preserve a vestige of spiritual freedom, of independence of mind, even in such terrible conditions of psychic and physical stress.

We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of the human freedoms – to choose one's attitude in any given set of circumstances, to choose one's own way.

And there were always choices to make. Every day, every hour, offered the opportunity to make a decision, a decision which determined whether you would or would not submit to those powers which threatened to rob you of your very self, your inner freedom; which determined whether or not you would become the plaything of circumstance, renouncing freedom and dignity to become molded into the form of the typical inmate... in the final analysis it becomes clear that the sort of person the prisoner became was the result of an inner decision, and not the result of camp influences alone. Fundamentally, therefore, any man can, even under such circumstances, decide what shall become of him—mentally and spiritually."

**4. Which kind of guard or prisoner in a concentration camp would you be? Would you treat others as subjects or as objects?** Students will likely provide different answers to this question, but make sure to highlight that one must not be quick to judge that they would always be among the "good guys". Taking responsibility for one's actions to treat others as subjects and not as objects, even when circumstances are hard, requires developing habits of excellence and respecting the human dignity of ourselves and of others in daily life.

### **JOURNALING WORKSHEET**

Reflect upon a time when you had to make a difficult decision, in which you refused to go along with the crowd in treating someone as an object. How did you feel? Why did you do it? Would you do it again?

Can you think of a similar situation in which someone else refused to go along with the crowd in order to prevent you being treated as an object. How did this make you feel? Did you thank this person?

## Lesson 3: Power to Think: Habits of Excellent Thinking

### PURPOSE

To acquire excellent habits of thinking.

### LEARNING OBJECTIVES

By the end of the lesson, students will be able to:

1. Understand the importance of using the power to think in an excellent way.
2. Recognize conditions for correct thinking and examples of the most common fallacies.
3. Recognize the fallacies in Nazi propaganda.

### MATERIALS & RESOURCES

- Five Fallacies table
- Joseph Goebbels, "Nation, Rise Up, and Let the Storm Break Loose"
- The Fallacies Exercise
- [Video](#): Introduction to Propaganda

### VOCABULARY

- Propaganda: communication based on biased or misleading information, which aims to deceive the audience to promote a certain, often political, agenda

### PROCEDURE

**Step 1:** Review the previous lesson. Recall how societies can either treat persons as subjects or as objects. Consider examples of how both prisoners and guards treated others as either subjects or objects in the concentration camp.

**Step 2:** Recall that the power to think is a specifically human power which distinguishes humans from all other beings. Human beings use this power in different areas of everyday life: in education, work, decision making, and action. However, it is good to be aware of the fact that sometimes, people can be wrong in their judgments and can be convinced of things that are not true. Many times in life, one faces doubt of whether something is really true or whether it simply appears to be true. This happens when one holds an opinion, and their friend thinks the opposite is true; or, when someone believes they are good at something, but maybe their sibling disagrees. Other times, it is common to be confronted with a difficult decision and to be unsure about what to decide.

Introduce a quote by the Scottish writer Samuel Smiles to analyze the importance of the power to think:

Sow a thought, and you reap an act;  
Sow an act, and you reap a habit;  
Sow a habit, and you reap a character;  
Sow a character, and you reap a destiny.<sup>3</sup>

Ask the students to comment on the quote and share their thoughts on it.

Explain that how one uses the power to think influences almost all other aspects of their lives, from their actions to decisions to habits, and finally, their “destiny” as Samuel Smiles calls it. The far-reaching effect of the power to think well is itself a testament to how important it is.

**Step 3:** Explain that using our power to think excellently, should reflect two conditions:

It has to be based on true facts.  
It has to be logically consistent.

If either one of these conditions is not satisfied, one’s thinking will result in error. Show the following diagram to help students visualize conditions of excellent thinking:

| FACT                        | LOGIC | Logically coherent/ correct             | Logically incoherent/ incorrect           |
|-----------------------------|-------|---|---|
|                             |       |   |   |
| Factually correct/ true     |       | Factually & Logically Correct           | Factually Correct & Logically Incorrect   |
| Factually incorrect/ untrue |       | Factually Incorrect & Logically Correct | Factually Incorrect & Logically Incorrect |

There are many possible errors one can make when thinking that can hamper the very process of thinking well. These errors are called fallacies. Hand out the Five Fallacies Table with students so they can follow along with the explanations.

3 Stephen R. Covey: 7 Habits of Highly Effective People, 2004.

Below, some of the most common fallacies.

**1. BASING THINKING ON MERE OPINION, RUMOR OR PREJUDICE:**

For example, this type of fallacy would occur if someone argued that women shouldn't have the right to vote since they are clearly inferior. This is an error in reasoning since there is no proof that women are inferior to men, and because of this, it is an ungrounded opinion.

**2. APPEAL TO EMOTIONS (*AD PASSIONES*):**

This fallacy often occurs when one tries to arouse strong emotions in their listener in the place of offering arguments based on sound evidence. For example, when someone argues that some reasoning is false since no one should hold such horrible views.

**3. APPEAL TO MASSES (*AD POPULUM*):**

This happens when one invokes "everyone" or "almost everyone" to prove something. It occurs, for example, when someone references the fact that everyone knows that the Sun revolves around the Earth as evidence that it is true. Even if all people believe something to be true, that fact alone does not make it true.

**4. ATTACK THE PERSON (*AD HOMINEM*):**

This type of fallacy occurs when one attacks another person instead of their argument as a way to discredit their argument. For example, this could happen if someone argued that since another person is a terrible person, everything they say is a lie. This is not necessarily true, as even a person who acts terribly can tell the truth or make a sound argument.



### 5. HASTY GENERALIZATIONS (*SECUNDUM QUID*):

This fallacy often occurs when one tries to come up with a conclusion or underlying explanation for all members of some groups, even though there are most likely to be exceptions. The problem is that reaching such general conclusions on the basis of a handful of examples often results in rational error. A typical example of this type of fallacy is when one argues, “all members of the Orange Party are narrow-minded, so because of that, no one should listen to them.” Often, people who make these conclusions do not take every case into account.

After explaining each fallacy, ask the students if they can give some examples of fallacies they have seen or heard in the media, popular culture, or in their surroundings.

**Step 3:** Hand out [The Fallacies Exercise](#) to the students and ask them to fill it in. After they finish, ask them to share their results and discuss with the class. Help the students analyze the cases using the Answer Key as a guide.

**Step 4:** Divide students into groups and give them the [speech “Nation, Rise Up, and Let the Storm Break Loose”](#) by Joseph Goebbels, Minister of Propaganda of Nazi Germany from 1933 to 1945. Propaganda was a key factor in the promotion of totalitarian ideologies, including Nazism. In 1926, Adolf Hitler wrote that propaganda’s “task is not to make an objective study of the truth, insofar as it favors the enemy, and then set it before the masses with academic fairness; its task is to serve our own right, always and unflinchingly.”<sup>4</sup>

Ask the students if they can compare Hitler’s explanation of the task of propaganda with Socrates’ understanding of the purpose of speech? Explain that Hitler argues that the purpose of propagandistic speech is neither the study of truth nor presenting it with fairness, while Socrates argues that people should use speech to communicate what is true and to communicate it in a good and fair way.

Write the definition of propaganda on the board:

Propaganda: communication based on biased or misleading information, which aims to deceive the audience to promote a certain, often political, agenda

4 Adolf Hitler: Mein Kampf, 1926.

Provide the following context on the speech the groups will read: This is one of the most famous speeches of Joseph Goebbels delivered on 18 February, 1943, to a large and carefully selected audience in Berlin, after the serious defeat of the German army in the battle of Stalingrad. Goebbels wanted the speech to arouse enthusiasm among the people for the “total war”, or mobilization of all resources of the country for war purposes. The audience loudly applauded and approved Goebbels’ speech.

Ask the students to read the speech in groups and answer the questions associated with the speech. After the groups finish reading and analyzing the speech, ask them to share their conclusions with the rest of the class. Lead the class discussion on the basis of the Answer Key provided with the speech and help students to assess the text.

The teacher can expand the discussion by asking if students can recognize any widespread lies that appeal to a large number of people and influence many other people, today?

**Step 5:** Summarize. Recall the conditions for correct thinking as well as the five logical fallacies. Explain how these were used in the speech by Joseph Goebbels.

### **SUPPLEMENTARY MATERIAL**

[Video:](#) Introduction to Propaganda

**FIVE FALLACIES TABLE**

| FALLACY  | EXAMPLE  | EXPLANATION   |
|--|--|---|
| Basing thinking on mere opinion, rumors or prejudice | "Women should not have the right to vote since they are clearly inferior." | There is no proof that women are in any relevant way inferior.                          |
| Appeal to emotions                                   | "No one should be allowed to hold such horrible views!"                    | This is not an argument. It does not explain why one should not hold such views.        |
| Appeal to masses                                     | "Literally everybody knows this is true!"                                  | Even if everyone believed the same thing, this still wouldn't necessarily make it true. |
| Ad hominem   | "This position is clearly false since it is held by such a bigot."         | Even the worst person could say something which is true.                                |
| Hasty generalization                                 | "Cannabis helps with some illnesses. So, everyone should smoke cannabis."  | If it helps with some illnesses, that does not mean it is healthy for everyone.         |

**THE FALLACIES EXERCISE**

| EXAMPLE   | FALLACY | WHY IS IT FALLACY? |
|---|---------|--------------------|
| "Mark said that? Why listen to him? He's a nobody who is failing in almost every class!?"   |         |                    |
| "I should get an A on the English exam because the whole class knows I'm the best at English."  |         |                    |
| "I have literally seen a black person steal something from a shop several times. Black people are criminals."                         |         |                    |
| "Arguing that students should be admitted to college based on their knowledge and skills is such a hateful thing."                    |         |                    |
| "I heard from Rose that our new teacher actually got fired from her last teaching position. She must have done something really bad." |         |                    |

**Answer Key for the teacher**

| EXAMPLE   | FALLACY                  | WHY IS IT FALLACY?  |
|---|--------------------------|---|
| "Mark? Why listen to him, he's a nobody who is failing almost every class!?"  | Ad hominem               | Attacking Mark's character does not resolve his argument. Even if he failed almost every class, he still can be right about some things.  |
| "I should get an A on the English exam because the whole class knows I'm the best at English."  | Appeal to masses         | Even though he may be the best at English, that does not mean that he should get an A on the exam.  |
| "I have literally seen a black person steal something from a shop. Black people are criminals."                                       | Hasty generalization     | Even if one has witnessed an example of a crime, this is not evidence to draw a conclusion about an entire race of people. This generalization is a racist one.   |
| "Arguing that students should be admitted to college based on their knowledge and skills is such a hateful thing."                    | Appeal to emotions       | It is reasonable to admit students to a college based on their knowledge and skills. Saying that it is "hateful" is a means of swaying opinion, not necessarily a good reason to conclude that such an approach is bad. |
| "I heard from Rose that our new teacher actually got fired from her last teaching position. She must have done something really bad." | Thinking based on rumors | There is "actually" not sufficient proof that the teacher was really fired from her last position, other than hearsay from Rose.  |

**Joseph Goebbels: excerpt from the speech  
*Nation, Rise Up, and Let the Storm Break Loose*<sup>5</sup>**

"My third thesis is that the danger is immediate. The paralysis of the Western European democracies before their deadliest threat is frightening. International Jewry is doing all it can to encourage such paralysis. During our struggle for power in Germany, Jewish newspapers tried to conceal the danger, until National Socialism awakened the people. It is just the same today in other nations. Jewry once again reveals itself as the incarnation of evil, as the plastic demon of decay and the bearer of an international culture-destroying chaos.

This explains, by the way, our consistent Jewish policies. We see Jewry as a direct threat to every nation. We do not care what other people do about the danger. What we do to defend ourselves is our own business, however, and we will not tolerate objections from others. Jewry is a contagious infection. Enemy nations may raise hypocritical protests against our measures against Jewry and cry crocodile tears, but that will not stop us from doing that which is necessary. Germany, in any event, has no intention of bowing before this threat, but rather intends to take the most radical measures, if necessary, in good time (*After this sentence, the chants of the audience prevent the minister from going on for several minutes*)."

"Total war is the demand of the hour. [...] The danger facing us is enormous. The efforts we take to meet it must be just as enormous."

"Again, let me say that the heavier the sacrifices the German people must make, the more urgent it is that they be fairly shared. The people want it that way. No one resists even the heaviest burdens of war."

"The front shares our desires. The entire German people agrees passionately. It is no longer willing to put up with efforts that only waste time and resources."

"The present day has a remarkable resemblance for every genuine National Socialist to the period of struggle. We have always acted in the same way. We were with the people through thick and thin, and that is why the people followed us. We have always carried our burdens together with the people, and therefore they did not seem heavy to us, but rather light. The people want to be led. Never in history has the people failed a brave and determined leadership at a critical hour."

---

<sup>5</sup> Joseph Goebbels: excerpt from the speech *Nation, Rise Up, and Let the Storm Break Loose*, German Propaganda Archive, Calvin University, available at <https://research.calvin.edu/german-propaganda-archive/goeb36.htm> (last visited Nov 11, 2022).

"I am happy to reveal this plan for victory (*Stormy applause*) to the German people. They not only accept these measures, they have demanded them, demanded them more strongly than ever before during the war. The people want action! It is time for it! We must use our time to prepare for coming surprises."

"To make the truth plain, however, my German comrades, I want to ask you a series of questions [...] I have invited to today's meeting, a cross-section of the German people in the best sense of the word. (*The minister's words were accompanied by stormy applause that increased in intensity as he came to the representatives of the army present at the meeting.*)[...] No class, no occupation, no age remained uninvited. I can rightly say that before me is gathered a representative sample of the German population, both from the homeland and the front. Is that true? Yes or no? (*The masses spring to their feet. A hurricane of thousands of voices shouts yes. The participants experience a spontaneous popular referendum and expression of will.*) You, my hearers, at this moment represent the whole nation. I wish to ask you ten questions that you will answer for the German people throughout the world, but especially for our enemies, who are listening to us on the radio. (*Only with difficulty can the minister be heard. The crowd is at the peak of excitement. The individual questions are razor sharp. Each individual feels as if he is being spoken to personally. With full participation and enthusiasm, the crowd answers each question [...] a single shout of agreement.*)

"Fourth: The English maintain that the German people is resisting the government's total war measures. It does not want total war, but capitulation! (*Shouts: Never! Never! Never!*) I ask you: Do you want total war? If necessary, do you want a war more total and radical than anything that we can even imagine today?"

"Fifth: The English maintain that the German people have lost faith in the Führer. I ask you: Is your confidence in the Führer greater, more faithful and more unshakable than ever before? Are you absolutely and completely ready to follow him wherever he goes and do all that is necessary to bring the war to a victorious end? (*The crowd rises as one man. It displays unprecedented enthusiasm. Thousands of voices join in shouting: "Führer command, we follow!" A wave of shouts of Heil flows through the hall. As if by command, the flags and standards are raised as the highest expression of the sacred moment in which the crowd honors the Führer.*)"

"I have asked; you have given me your answers. You are part of the people, and your answers are those of the German people."

"Now we must and will succeed! I stand before you not only as the spokesman of the government, but as the spokesman of the people."

"Now, people rise up and let the storm break loose!"

*(The minister's final words were lost in unending stormy applause.)*

**QUESTIONS FOR A DISCUSSION:**

Is this speech true? Why? Does it contain any of the 5 fallacies we mentioned? Highlight the sentences in which they can be found.

Is this speech good? Does it respect human dignity?

If you lived in Germany at this time do you think you would share or support this speech? Why or why not?



**Answer Key for the teacher**

**1. Is this speech true? Why? Does it contain any of the 5 fallacies we mentioned? Highlight the sentences in which they can be found.** Goebbels' speech is not based on truth, but on prejudice, mere opinion and fallacy. For example, there is no proof that Jews are "a direct threat to every nation". There are several other fallacies evident throughout the speech:

- Hasty generalizations: "International Jewry is doing all it can to encourage such paralysis."; "We see Jewry as a direct threat to every nation."
- Ad hominem: "Jewry once again reveals itself as the incarnation of evil, as the plastic demon of decay and the bearer of an international culture-destroying chaos."; "Jewry is a contagious infection."
- Appeal to the masses: the entire paragraph beginning with "Again let me say..." e.g. "The people want it that way.", "The entire German people agrees passionately.", "The people want to be led."; "The people want action!"
- Appeal to emotions: in the paragraph starting from "To make the truth plain...", instead of offering proofs and arguments to justify his demands of "total war", Goebbels arouses the audience by asking them ten quick yes or no questions, and appeals to their emotions, saying, "You, my hearers, at this moment represent the whole nation!", etc.

**2. Is this speech good? Does it respect human dignity?** The speech is not good since it disrespects the dignity of one group of people (Jews) and motivates hatred and violence towards them. The speech will bring more harm and destruction to Jews and also to Germans and other soldiers on the war front. It does not support the excellence of the people hearing it, but the contrary – it motivates freedom of indifference and arouses the lowest emotions without critical thinking.

**3. If you lived in Germany at this time do you think you would share or support this speech? Why or why not?** The students will likely offer different thoughts on this question, but it is important to highlight how hard it would be to resist the influence of group thinking, appeal to emotions, mass hysteria, and widespread societal prejudice to just "go along". For someone surrounded by this propaganda, it would require great strength of character and critical thinking to see through the lies of Nazism.

## Lesson 4: Freedom for Excellence

### PURPOSE

To motivate students to take responsibility for their actions and to use their freedom to respect human dignity.

### LEARNING OBJECTIVES

By the end of the lesson, students will be able to:

1. Distinguish between intentional and non-intentional actions and their distinctive traits.
2. Understand that people are responsible for intentional actions, regardless of their circumstances.
3. Recognize the difference between freedom of indifference and freedom for excellence and historical examples of both.

### MATERIALS & RESOURCES

- Qualities of Actions worksheet
- Adolf Eichmann's Final Plea
- Oskar Schindler's Speech May 1945
- [The Schindler's List Discussion Guide](#)

### VOCABULARY

- Intentional actions: actions knowingly and freely chosen, for which people are responsible
- Non-intentional actions: actions that happen without one knowingly and freely choosing them
- Responsibility: being accountable for one's actions
- Freedom for excellence: performing intentional actions in a way which respects one's dignity and that of others, leading to human excellence
- Freedom of indifference: performing intentional actions carelessly, failing to consider one's dignity or the dignity of others

**PROCEDURE**

**Step 1:** Review the previous lesson. Recall that using our power to think excellently, should reflect two conditions (it has to be based on true facts and it has to be logically consistent) and have students identify the five logical fallacies. Remind the students of how these fallacies were evident in [the speech by Joseph Goebbels](#), which students read in the last class.

**Step 2:** Divide the students into groups and hand them the [Qualities of Actions worksheet](#). Ask them to answer the following questions for each action:

Does one use the power to think to perform this action?  
Is the action automatic or does one freely choose it?  
Is a person responsible for this action?  
Is this action good or bad, or do these categories not apply?  
Is the action praiseworthy or blameworthy, or do these categories not apply?

After all groups finish the tasks, ask them to share their results and elaborate on some of their choices.

Explain that in the worksheet, there were two basic types of actions which we call intentional and non-intentional actions. Write on the board:

Intentional actions: actions knowingly and freely chosen, for which people are responsible  
Non-intentional actions: actions happening without one knowingly and freely choosing them

Explain that intentional actions are actions which only humans can perform, since they involve using specifically human powers: the powers to think and to choose. Animals cannot apologize to each other or say "I love you".

On the other hand, non-intentional actions do not require people to use the powers to think and choose. That is why it is better to say that they are merely happening to someone or in someone, rather than saying that someone is actively performing them. Non-intentional actions are characteristic of plants and animals: for example, sleeping, breathing, feeling pain, etc.

Explain that intentional actions have important qualities that do not apply to non-intentional actions:

People are responsible for them.  
They can be excellent or non-excellent.  
They are worthy of praise or blame.

Highlight the definition of responsibility and write it on the board:

Responsibility: being accountable for one's actions

Intentional actions can be excellent or non-excellent. For this reason, they are worthy of praise or blame, which is not the case with non-intentional actions (for example, one does not praise someone for breathing or blame him for feeling pain).

Recall the distinction between freedom for excellence and freedom of indifference. Reiterate that people should always strive to perform intentional actions in an excellent way and write the two definitions of freedom on the board:

Freedom for excellence: performing intentional actions in a way which respects human dignity and the dignity of others, leading to human excellence  
Freedom of indifference: performing intentional actions carelessly; failing to consider one's dignity or the dignity of others

**Step 3:** Divide students into an even number of groups. Ask half of the groups to read [Adolf Eichmann's Final Plea](#) and the other half to read [The Speech by Oskar Schindler](#). Before the groups start reading, provide a short biographical introduction to both Adolf Eichmann and Oskar Schindler:

Adolf Eichmann (1906–1962) was one of the senior leaders of the SS (a paramilitary group of the German Nazi party) and one of the major organizers of the Holocaust. He facilitated and managed the logistics involved in the mass deportation of Jews to ghettos and extermination camps in Nazi-occupied Eastern Europe during World War II. Eichmann was captured by the Israeli intelligence agency Mossad in Argentina on 11 May 1960. He was tried in Jerusalem and found guilty of war crimes. He was executed by hanging in 1962.

Oskar Schindler (1908–1974) was a German industrialist and a member of the Nazi Party who is credited with saving the lives of 1,200 Jews during the Holocaust by employing them in his enamelware and ammunitions factories in occupied Poland and the Protectorate of Bohemia and Moravia. Numerous movies and novels were made to pay homage to Schindler, most famous being the 1993 Steven Spielberg movie *Schindler's List*.

Ask each group to discuss the provided questions at the end of the two texts. After the groups finish their discussions, have them share their conclusions with the rest of the class.

**Step 4:** After discussing the answers of each group, ask the following further questions to compare and contrast the behavior of Eichmann and of Schindler. Lead the class discussion by using the Answer Key on the next page.

**QUESTIONS FOR A DISCUSSION:**

How did Eichmann and Schindler approach the question of responsibility for their actions?

Should Eichmann be blamed for his actions even though he was only following orders?

Can Schindler's actions be praised as excellent, even though he tried to reverse or defy orders?

Everything Eichmann did was according to the law. Are all laws just? How can we know if a law is unjust? (Should we follow unjust laws?)

**Step 5:** Summarize. Recall the main differences between intentional and non-intentional actions. Highlight what is wrong with Eichmann's "I was just following orders" defense.

**FOLLOW UP AND HOMEWORK**

Propose the idea of organizing a movie night to watch the movie [The Schindler's List](#).

Provide them with the [The Schindler's List Discussion Guide](#), which they can use after watching the movie.

**Answer Key for the teacher**

**1. How did Eichmann and Schindler approach the question of responsibility for their actions?** Explain that Eichmann wanted to avoid responsibility by claiming that he was only following orders which were given to him by his superiors. He claimed that the guilt is solely on the political leaders, and that he did not wish for any of the atrocities to occur.

Nevertheless, since the facilitation, mass deportation, and execution of Jews were all intentional actions, it is clear that those actions carry responsibility, which makes the agent of those actions accountable. Intentional actions are always connected with the powers to think and to choose, and as such, Eichmann had the capability to think about whether his actions were right or wrong. He was free to choose a different course of action.

**2. Should Eichmann be blamed for his actions even though he was only following orders?** The Nuremberg Trials were trials in which Nazi leaders were persecuted for war crimes after World War II. Principle IV of the Nuremberg Principles states:

*“The fact that a person acted pursuant to order of his Government or of a superior does not relieve him from responsibility under international law, provided a moral choice was in fact possible to him.”*

Obviously, one can understand the difficulty for a person asked by their superiors to perform an action contrary to human dignity. Sometimes they do not wish to perform that action and find themselves in a very difficult situation. Although in these cases defying orders could be very dangerous, the person is nonetheless responsible and accountable for the intentional actions they perform.

On the other hand, Oskar Schindler decided to do more than was strictly his duty and take responsibility for the Jews displaced and hurt by the Nazi regime. He allowed many of them to work in his factory, saving many people from persecution and death. He did this even though it caused him to have personal difficulties and entailed a personal risk. Schindler ended up going a step further, working to provide food and clothing for his workers, trying to reverse orders of deportation, even going so far as to deal with the administrations of concentration camps.

## 3. Can Schindler's actions be praised as excellent, even though he tried to reverse or defy orders?

Schindler's intentional actions were certainly excellent, and merit praise even though he was trying to avoid and change the orders of government authority. On the other hand, Eichmann's actions were wrong and deserve blame regardless of the fact that he was following orders from government authority. No matter the circumstances, moral choice is always a possibility, as the Nuremberg Principles claim, and Eichmann should have tried to find ways to avoid performing the morally reprehensible acts of facilitating the mass deportation and extermination of Jews.

## 4. Everything Eichmann did was according to the law. Are all laws just? How can we know if a law is unjust? (Should we follow unjust laws?)

From the lives and examples of Schindler and Eichmann, it is clear that not all laws are just. The fact that something is legal is not necessarily a guarantee that it is morally right and just, although laws ought to reflect justice. To name a few examples, slavery was legal for many years, holocaust was legal, and racial segregation was legal. Laws are unjust if they violate human dignity (recall the subject-object table from the previous lesson). When a law violates human dignity, one is not morally obliged to follow it. Those who courageously try to change the law, reverse its orders, and save people who are unjustly treated by the law, do the noble and just thing. Oskar Schindler did this, and it will be clear in other lessons that others did as well, such as Sophie Scholl and the White Rose movement.

### QUALITIES OF ACTIONS WORKSHEET

For each action in the table, put + for yes or – for no, in response to each question below:

- Does one use the power to think to perform this action?
- Is the action automatic or does one freely choose it?
- Is one responsible for this action?
- Is this action good or bad, or do these categories not apply?
- Is the action praiseworthy or blameworthy, or do these categories not apply?

Be ready to explain each answer.

| Action                           | Think | Choose | Responsibility | Excellent | Non-excellent | N/A | Praise | Blame | N/A |
|----------------------------------|-------|--------|----------------|-----------|---------------|-----|--------|-------|-----|
| Sneezing                         | –     | –      | –              |           |               | –   |        |       | –   |
| Helping a friend in need         | +     | +      | +              | +         |               |     | +      |       |     |
| Sleeping                         |       |        |                |           |               |     |        |       |     |
| Making fun of someone            |       |        |                |           |               |     |        |       |     |
| Skipping class                   |       |        |                |           |               |     |        |       |     |
| Breathing heavily                |       |        |                |           |               |     |        |       |     |
| Experience shock                 |       |        |                |           |               |     |        |       |     |
| Feel angry                       |       |        |                |           |               |     |        |       |     |
| Reacting out of anger            |       |        |                |           |               |     |        |       |     |
| Apologize                        |       |        |                |           |               |     |        |       |     |
| Feel pain because someone hit me |       |        |                |           |               |     |        |       |     |
| Hitting someone back             |       |        |                |           |               |     |        |       |     |
| Say “I love you” to someone      |       |        |                |           |               |     |        |       |     |



## Qualities of Actions worksheet – Answer Key for the teacher

| Action                           | Think | Choose | Responsibility | Excellent | Non-excellent | N/A | Praise | Blame | N/A |
|----------------------------------|-------|--------|----------------|-----------|---------------|-----|--------|-------|-----|
| Sneezing                         | -     | -      | -              |           |               | -   |        |       | -   |
| Helping a friend in need         | +     | +      | +              | +         |               |     | +      |       |     |
| Sleeping                         | -     | -      | -              |           |               | -   |        |       | -   |
| Making fun of someone            | +     | +      | +              |           | +             |     |        | +     |     |
| Skipping class                   | +     | +      | +              |           | +             |     |        | +     |     |
| Breathing heavily                | -     | -      | -              |           |               | -   |        |       | -   |
| Experience shock                 | -     | -      | -              |           |               | -   |        |       | -   |
| Feel angry                       | -     | -      | -              |           |               | -   |        |       | -   |
| Reacting out of anger            | +     | +      | +              |           | +             |     |        | +     |     |
| Apologize                        | +     | +      | +              | +         |               |     | +      |       |     |
| Feel pain because someone hit me | -     | -      | -              |           |               | -   |        |       | -   |
| Hitting someone back             | +     | +      | +              |           | +             |     |        | +     |     |
| Say "I love you" to someone      | +     | +      | +              | +         |               |     | +      |       |     |

## Adolf Eichmann's Final Plea<sup>6</sup>

**Presiding Judge:** Adolf Eichmann, you have heard your Counsel's statement on the penalty. Do you wish to add anything concerning the penalty which the Court should impose on you for the crimes of which you have been found guilty?

**Accused:** I have heard the Court's severe verdict of guilty. I see myself disappointed in my hopes for justice. I cannot recognize the verdict of guilty. I understand the demand for atonement for the crimes which were perpetrated against the Jews. The witnesses' statements here in the Court made my limbs go numb once again, just as they went numb when once, acting on orders, I had to look at the atrocities. It was my misfortune to become entangled in these atrocities. But these misdeeds did not happen according to my wishes. It was not my wish to slay people. The guilt for the mass murder is solely that of the political leaders.

I did try to leave my position, to leave for the front, for honest battle. But I was held fast in those dark duties. Once again I would stress that I am guilty of having been obedient having subordinated myself to my official duties and the obligations of war service and my oath of allegiance and my oath of office, and in addition, once the war started, there was also martial law.

This obedience was not easy. And again, anyone who has to give orders and has to obey orders knows what one can demand of people. I did not persecute Jews with avidity and passion. That is what the government did.

Nor could the persecution be carried out other than by a government. But I never... I accuse the leaders of abusing my obedience. At that time obedience was demanded, just as in the future it will also be demanded of the subordinate. Obedience is commended as a virtue.

May I therefore ask that consideration be given to the fact that I obeyed, and not whom I obeyed.

I have already said that the top echelons, to which I did not belong, gave the orders, and they rightly, in my opinion, deserved punishment for the atrocities which were perpetrated on the victims on their orders. But the subordinates are now also victims. I am one of such victims. This cannot be ignored. It is said that I could and should have refused to be obedient. That is a consideration with hindsight. Under the circumstances then prevailing such an attitude was not possible. Nor did anyone behave in this fashion.

---

<sup>6</sup> Adolf Eichmann's Final Plea, In His Own Words, *Remember.org*, available at <https://remember.org/eichmann/eichmann?amp=1> (last visited Nov 9, 2022).

From my experience I know that the possibility, which was alleged only after the War, of opposing orders is a self-protective fairy tale. An individual could secretly slip away. But I was not one of those who thought that permissible. [...]

I am not the monster that I am made out to be. I am the victim of an error of judgment. I was assaulted in Buenos Aires, tied to a bed for a week and then drugged by injections in my arms and brought to the airport in Buenos Aires; from there I was flown out of Argentina. This can quite obviously only be explained by the fact that I was considered to be the person who was responsible for everything. The reason for this lies in the fact that the National Socialists of the time and others have spread untruths about me. They wanted to exonerate themselves at my expense, or to create confusion for reasons unknown to me. Oddly enough, some of the press coverage also reproduced the same untrue descriptions in an extremely exaggerated fashion over fifteen years in a most suggestive manner. This is the cause of the false inference. This is the reason why I am here. I thank my Counsel, who has insisted on my rights. I am utterly convinced that I must suffer here for others. I must bear what fate imposes on me.

**Presiding Judge:** We shall announce the sentence on Friday, the day after tomorrow, at 9 o'clock.

Adolf Eichmann (1906–1962) was one of the senior leaders of the SS (a paramilitary group of the German Nazi party) and one of the major organizers of the Holocaust. He facilitated and managed the logistics involved in the mass deportation of Jews to ghettos and extermination camps in Nazi-occupied Eastern Europe during World War II. Eichmann was captured by the Israeli intelligence agency Mossad in Argentina on 11 May 1960. He was tried in Jerusalem and found guilty of war crimes. He was executed by hanging in 1962.

#### QUESTIONS FOR A DISCUSSION:

What is the main argument Eichmann provides to prove that he is not guilty?

Was he accused for performing intentional or non-intentional actions? Can he be held responsible for those actions?

Can his actions be considered praise or blameworthy? Why?

Did he perform freedom of indifference or freedom for excellence?

**Answer Key for the teacher**

- 1. What is the main argument Eichmann provides to prove that he is not guilty?** Eichmann argues that the misdeeds did not happen according to his wishes and that the guilt for the mass murder is solely that of the political leaders. He argues that he was simply obeying orders and that he does not carry responsibility for the actions he performed.
- 2. Was he accused for performing intentional or non-intentional actions? Can he be held responsible for those actions?** The actions that Eichmann was accused of include coordinating the mass extermination of Jews and other people. These are definitely intentional actions. Since human beings are responsible for their intentional actions, Eichmann was responsible for what he did, and, as a result, could be held accountable.
- 3. Can his actions be considered praise or blameworthy? Why?** Eichmann's actions were blameworthy since they were contrary to human dignity, even though the law and the orders of superiors commanded him to perform them.
- 4. Did he perform freedom of indifference or freedom for excellence?** Eichmann's actions are an example of freedom of indifference since he was indifferent to the suffering of Jewish people and did nothing to stop it.

## **The Speech delivered by Oskar Schindler to his Jewish workers in Brunnitz, May 1945, upon the proclamation of the German surrender<sup>7</sup>**

Many of you know the persecutions, harassment and obstacles that I had to overcome in order to keep my workers during these terrible years. Although it was already difficult to protect the limited rights of a Polish worker, to help him keep his business, protect him from being deported into the Reich, protect his property and preserve his modest belongings and assets – the difficulties of protecting Jewish laborers often seemed insurmountable. Those of you who have worked with me from the beginning, through all these years, know how I made innumerable personal interventions after the closure of the ghetto, how I worked with the camp administration on your behalf in order to save you from deportation and liquidation, or how I managed to reverse orders that had already been given. How many worries it caused me, how threatening the danger was, to think that I might lose my Jewish laborers, when you were kept away from the factory under various pretenses for days, in some cases even for weeks. Very few of the workers who were sent to me actually had experience as skilled laborers before the war, the kind of workers that I was looking for to do this work, and it is a miracle that we were able, thanks to your positive attitude, to overcome the greatest difficulties.

I have demanded some productive output from you, which must have seemed rather senseless to most of you, since you were shielded from seeing the overall situation, but it was always my will to demonstrate and defend humanity, to conduct my affairs humanely, the principle that guided all of my decisions. Continue to maintain your discipline and order. When, after a few days spent here, the gates of freedom are opened to you, think about what many of the people who live around this factory have done for you in terms of providing additional food and clothing.

I have tried and risked everything to acquire additional food for you in the past, and I pledge to continue putting everything on the line to protect you and provide you with your daily bread. I will continue to work around the clock to do everything for you that is within my power. Do not go into the houses around here to forage and steal. Show yourselves to be worthy of the sacrifice of millions from your ranks, avoid every act of revenge and terrorism. The Schindler Jews were off-limits in Brunnitz. I charge all of the capos and overseers to continue to uphold order and enforce good conduct. Tell this to all of your people, because it is in the interest of their security. Thank the Daubek Mill, whose energetic support improved your nutrition, often beyond the realm of the possible. I wish to express sincere thanks to Director Drabek on your behalf, who personally did everything I requested in order to get food for you. [...]

<sup>7</sup> Yad Vashem, *The World Holocaust Remembrance Center*, available at <https://www.yadvashem.org/righteous/stories/schindler/schindler-speech.html> (last visited Nov 9, 2022).

This solemn hour reminds us of our obligation to remain alert and maintain order; as long as we remain here together, I ask you all, among yourselves, to decide upon courses of action that are humane and just. I thank my personal staff for their restless sacrifice for my work. To the SS guards and the marines who are assembled here, who were assigned to this duty without their consent, I thank you also; as heads of families themselves, they have long realized the capricious and senseless nature of their orders. They have behaved in an extraordinarily humane and proper manner.

In conclusion, I ask all of you for three minutes of silence, to remember the innumerable victims who have fallen from your ranks in these terrible times.

Oskar Schindler (1908–1974) was a German industrialist and a member of the Nazi Party who is credited with saving the lives of 1,200 Jews during the Holocaust by employing them in his enamelware and ammunitions factories in occupied Poland and the Protectorate of Bohemia and Moravia. Numerous movies and novels were made to pay homage to Schindler, most famous being the 1993 Steven Spielberg movie *Schindler's List*.

**QUESTIONS FOR A DISCUSSION:**

Was Schindler's duty to save the Jews or he did more than he was asked? Why?

Why did he feel responsible for them? What was his reason for helping them?

How did he approach unjust orders?

Did he perform freedom of indifference or freedom for excellence?

**Answer Key for the teacher**

**1. Was Schindler's duty to save the Jews or he did more than he was asked? Why?** Schindler did not have the strict duty to help Jews as much as he did, but he did more than he was asked, putting himself in danger. Nevertheless, he says that it was always his will to demonstrate and defend humanity and to conduct his affairs humanely. Recognizing the human dignity of Jewish persons, he decided to help them in numerous ways.

**2. Why did he feel responsible for them?** He felt responsibility for them precisely because he recognized their humanity being threatened. When he saw that their dignity is under threat of being disrespected, he actively took responsibility to protect them.

**3. What was his reason for helping them? How did he approach unjust orders?** He did not blindly follow unjust orders, but he actively worked to change the orders. He made innumerable personal interventions after the closure of the ghetto, he worked with the camp administration on behalf of Jews in order to save them from deportation and death, and he managed to reverse orders that had already been given.

**4. Did he perform freedom of indifference or freedom for excellence?** Schindler performed freedom for excellence since he used his freedom to promote and protect the dignity of the Jewish people.

## Lesson 5: The Power of Art

### PURPOSE

To introduce students to the concept that art is a unique and powerful aspect of what it means to be human.

### LEARNING OBJECTIVES

By the end of the lesson, students will be able to:

1. Understand that art has a persuasive power to shape how one thinks and feels about the world.
2. Recognize the power of art to move and shape the world.
3. Identify how art was used for ideological purposes in Nazi Germany.

### MATERIALS & RESOURCES

- The Aryan Family [painting](#)
- Mendelssohn Violin [concerto](#) played by Joshua Bell
- [Video](#): 1935: Triumph of the Will – The Power of Propaganda
- [Video](#): Olympia Diving Sequence
- Who Was Leni Riefenstahl?
- How to Recognize Propaganda
- Interim Quiz 1

### VOCABULARY

- Creativity: the human power to use one’s imagination and ideas to shape the world.
- Art: a means of communicating what would otherwise remain hidden; to reach beyond oneself towards the transcendent.

### PROCEDURE

**Step 1:** Review the previous lesson. Recall the main differences between intentional and non-intentional actions. Highlight what is wrong with Eichmann’s “I was just following orders” defense.



**Step 2:** Introduce students to the nature and power of art. Art has the power to influence the way people perceive the world. Art can be used to influence people and culture, both for good and for ill. For instance, if the movies, funny videos, and music we listen to are all critical of some idea or value, it is easy for us to become critical of that idea or value as well. The reverse is also true, if art promotes certain ideas, its persuasive power will influence the people who perceive it to accept those ideas.

Before going deeper into the topic, show students this [painting](#) by Wolfgang Willrich (also available in the Materials), without providing the context of the painting (for example, the title of the painting, its author, the time in which it was painted, or its meaning). After looking at the painting, ask the following questions:

What do you think about the painting, do you like it?

Do you think it was technically well done, i.e. was it done by a professional painter following certain artistic rules?

Do you think the painting conveys a message? If so, what message do you think the painting communicates?

After hearing the comments from students, explain that this is the painting called *The Aryan Family* by a 20th century German painter Wolfgang Willrich. He was commissioned to portray the most important leaders of the German Armed Forces, among other subjects. Willrich was a professional painter and the painting itself can be said to be technically well done. It isn't considered a masterpiece, but it achieves the effects of a realist painting.

However, the message which the painting communicates is problematic. The painting depicts what could be described as an *ideal* Aryan family, with their sunshine-blond hair, strong jaw lines, chiseled "Nordic" features, and rosy-red cheeks. The clothing of the boy in the foreground seems to identify him as a member of the Hitler Youth, while the traditional rustic clothing of the others links them to the rural population so idealized by the regime. Symbols of hard work, fertility, bounty, health, vitality, and connection to the land abound. The family's home, a half-timbered, thatched-roof construction, exemplifies the *völkisch* (rural) vernacular architecture celebrated by the Nazis, and, as such, provides a fitting backdrop for this idyllic family scene.

If one understands the context of the Nazi ideology, it is clear that the ideology of the Aryan race promoted by this painting included discrimination and extermination of other races and peoples, such as Jews, Slavs, Roma people, etc..

This leads to the important conclusion that when critically examining art, one needs to understand the message it communicates and determine whether that message respects and promotes human dignity. Some forms of art exploit its persuasive power to promote ideologies which disrespect human dignity.

The fact that art can promote certain ideas and its persuasive power can influence people to accept those ideas, shows that one should always be critical about the ideas promoted through art and determine if they promote or degrade human dignity. Art is a powerful force, so much so that throughout history, it has been one of the first things to be banned or destroyed in the effort to promote a particular political ideology. This powerful influence of art was well understood by the leaders of different political regimes. For example, Joseph Goebbels ran the “Ministry of Propaganda” for Nazi Germany, which, among other projects, used art and film to promote the Nazi ideology.

**Step 3:** Hitler and the Nazi Party understood well the power of art to influence people, ideas and culture. They did not simply use art to promote Nazi ideology, but also banned other artists and artistic styles, labeling it “Degenerate Art”. Some art was being labeled “degenerate” simply because it was made by Jewish or American artists. Hitler intended to cleanse the culture of so-called “degeneracy”, organizing book burnings, dismissing artists and musicians from teaching positions, and replacing them with Party members or collaborators. He funded certain artists who created the type of art he wanted (propaganda) and banned others. Many artists went into exile, forced to flee their country.

Play the Mendelssohn Violin [concerto](#) played by American violinist Joshua Bell with students in Brazil.

After hearing the concerto, ask students the following questions:

What did you think, feel or imagine while listening to this piece of music?  
Do you think that this music would have been labeled “degenerate”?

Explain that the music of Felix Mendelssohn, a composer, pianist, and conductor, was banned as dangerous “Degenerate Art” because he was Jewish. The Nazis even changed Mendelssohn’s original compositions, cutting out references to “Israel”, “Jehovah” and “David”. The Mayor of Leipzig (a city in Germany), Carl Goerdeler, tried to halt the removal of a monument to Mendelssohn in 1936. Goerdeler later became a leading opposition figure and was executed because of his role in the plot to assassinate Hitler.

The Violin concert is Mendelssohn's last large orchestral work. It holds an important place in the violin repertoire and is one of the most popular and frequently performed violin concertos in history. It represents a true work of art and nothing in this musical piece itself can be understood as "degenerate". This label is inadequate, and a result of ideological views forced on the musical piece, an idea based on discrediting the Jewish composer.

Ideology is a system of ideas which serves as a substitute for reality. The reality is that all persons have dignity and value. Ideology provides justification for the lie that says some people have more dignity and more value than others. Mendelssohn was a Jew, and Nazi ideology promoted the lie that only certain races of people have value or can contribute anything of value.

**Step 4:** Let us look at the work of another artist. Her name is Leni Riefenstahl. Leni Riefenstahl was a German actress and a very skillful film director. Her film, *The Blue Light*, impressed Adolf Hitler, who requested to meet with Riefenstahl and offered her the opportunity to direct an hour-long propaganda film, *The Victory of Faith*. A year later, Riefenstahl was asked by Hitler to make another film, *Triumph of the Will*, a documentary of a Nuremberg Nazi rally. *Triumph of the Will* is usually considered to be a classical example of the art of filmmaking used for propaganda purposes.

If there is time and you consider it helpful, add [Supplementary reading: Who was Leni Riefenstahl?](#) and read it aloud as a class.

Show the excerpt from the [video](#) "1935: Triumph of the Will - The Power of Propaganda" (from 10:17 to 16:05) to learn more about how propaganda was used in the movie.

After watching the video, highlight that the movie *Triumph of the Will* was artistically well done and that Leni Riefenstahl was a skillful filmmaker. However, it was not merely a documentary of the Nazi rally in Nuremberg, but used filmmaking techniques to convey a certain message. The movie opens with a caption trumpeting "German rebirth" and goes on to imply that Hitler was a kind of a godlike savior of Germany. For example, the film portrays Hitler as having a "divine status" by showing him descending from the heavens in an airplane. He is shown arriving in Nuremberg as a supported and adored leader. In the film, the military strength of Nazi Germany is exaggerated, and the propaganda attempts to show that the military is strong and powerful because of its connection and loyalty to Hitler.

Ask the students if they recognize any of the “Five Fallacies” they learned about in the third lesson, visually employed in the film. After listening to their comments, highlight the following two out of the Five Fallacies employed in the film:

**Appeal to the masses (ad populum)** – when Hitler enters the city of Nuremberg, when he speaks, etc. the crowds are shown as supporting and adoring him; after the final speech “The Reich is Hitler and Hitler is Reich” there is a loud and strong applause from the crowd. All of these scenes imply that Hitler is justified in his project, or that he is a great leader because of the support he received.

**Appeal to emotions (ad passiones)** – the movie attempts to evoke strong emotions in the viewer not by helping them to understand the truth about reality, but rather, by concealing some parts of reality (such as the atrocious persecutions and concentration camps).

**Step 5:** Highlight that propaganda is not always obvious. Take, for example, another movie made by Leni Riefenstahl called *Olympia*, filmed during the 1936 Olympics in Berlin. This was a film funded by the Nazis and heavily promoted for their propaganda, but the propagandistic messages behind the scenes are not all obvious. The scenes are uniquely cinematic, with slow-motion sequences, tracking shots, an astonishing number of different camera angles, and some extreme close-ups which were filmed afterwards and then spliced into the competition footage. This radical aesthetic approach culminates in a mesmerizing high-diving montage shot by Hans Ertl. What begins as a straightforward record of the competitors’ dives becomes more abstract and ecstatic until it is more like an aerial ballet, or a firework display. Riefenstahl even runs one segment backwards, in which a diver soars out of the water and into the air.

Show the Olympia Diving Sequence [video](#) to the students and lead the class discussion by asking the following questions:

**QUESTIONS FOR A DISCUSSION:**

- Have you recognized any elements of propaganda in the video? If yes, what are those?
- Riefenstahl’s films are aesthetically well made. Can one really blame Riefenstahl for accepting money from the Nazis to make her art, considering that she was not an official party member?

**Answer Key for the teacher**

**1. Have you recognized any elements of propaganda in the video? If yes, what are those?** Propaganda is, in fact, hardly visible in the whole film, and in the diving scene, there is hardly anything that could be considered propagandistic. However, a characteristic of truly effective propaganda is that it is subtle and that the manipulation is not clearly visible. The philosopher Joseph Pieper wrote, “The most perfect propaganda achieves just this: that the menace is not apparent but well concealed.”.

Riefenstahl’s use of technique and imagery is so well done that it is easy to be impressed by her films from an artistic point of view! Leni Riefenstahl was a gifted filmmaker. It is precisely because she was so talented that her films are the best form of propaganda for the Nazis. There is hardly something to “disagree” with in her films – the “menace” is well concealed.

However, her film *Olympia* cannot be as easily classified as propaganda in the strict sense of the word. Even though there are a number of scenes which seem to suggest that the film is propaganda, in which shots of Hitler show him up in the stands, clapping and cheering when the Germans are doing well, drumming his fingers on his uniformed knee when they are not, there are also scenes which suggest that the film is not propaganda after all. For example, in the film, Jesse Owens, a Black American runner, is represented in an entirely positive light. He is described by the commentator as “the fastest man in the world”, and is shown winning four gold medals and beaming at the camera afterwards. All things considered, *Olympia* could hardly be propaganda in the strong sense, that is, in the sense of falsifying reality to promote evil ideas. The film could possibly only be understood as “soft” propaganda by giving a positive image of Hitler and Nazi Germany to the world, an image associated with the positive feeling evoked by great athletic performances and the values embodied in the Olympic games.

**2. Riefenstahl’s films are aesthetically well made. Can one really blame Riefenstahl for accepting money from the Nazis to make her art, considering that she was not an official party member?** It is clear that Riefenstahl’s films are technically and visually skillful. She was asked by Hitler to make films and she accepted the opportunity. Riefenstahl was willing to collaborate with him. That is, she was willing to “go along to get along”. Leni Riefenstahl was not an official member of the Nazi party, but (as we can read in the article in Supplementary materials) she attended parties at the home of Joseph Goebbels, head of the Ministry of Propaganda, and was in the same social circles of high-ranking Nazi officials, which makes it difficult to believe that she was ignorant of their ideological ideas and beliefs.

Riefenstahl must have known about the people, including artists, who were unfairly persecuted under Nazi rule. This unfair persecution is something she could have opposed, but did not... Risking her career to show solidarity with persecuted artists or targeted groups was not something she was willing to do. It is much easier to make judgements from a hindsight perspective, however, than to live and choose in the circumstances themselves. Riefenstahl heard Hitler speaking at a 1932 rally and was mesmerized by his talent as a public speaker. Her strong and positive impression of Hitler made it easier for her to collaborate with the Nazis.

**Step 6:** Give to students [How to Recognize Propaganda Worksheet](#). If there is time, read and discuss it together as a class.

**Step 7:** Summarize. Recall the persuasive power which art has and how this power can be misused. Recall the examples of the Aryan Family painting of Felix Mendelssohn and the films by Leni Riefenstahl, and how their art was either used or rejected because of ideological purposes.

### SUPPLEMENTARY MATERIALS

Read and discuss the text [Who was Leni Riefenstahl?](#).

### FOLLOW-UP & HOMEWORK

Ask the students to Fill in [Interim Quiz 1](#) at home and bring it to the next class. Let them know that solving the Interim Quiz will help them in the Final Quiz which will be given during the last class.



**WOLFGANG WILLRICH: THE ARYAN FAMILY PAINTING<sup>8</sup>**



<sup>8</sup> The Aryan Family (c. 1938-1939), available at [https://germanhistorydocs.ghi-dc.org/sub\\_image.cfm?image\\_id=2040](https://germanhistorydocs.ghi-dc.org/sub_image.cfm?image_id=2040) (last visited Dec 2, 2022).

### Who was Leni Riefenstahl?<sup>9</sup>

Leni Riefenstahl was a German actress and film director. Her film, *The Blue Light*, impressed Adolf Hitler, who requested to meet with Riefenstahl and offered her the opportunity to direct an hour-long propaganda film, *The Victory of Faith*. A year later, Riefenstahl was asked by Hitler to make the infamous film, *Triumph of the Will*, a documentary of a Nuremberg Nazi rally.



Riefenstahl stands near Heinrich Himmler while instructing her camera crew at Nuremberg, 1934.

Riefenstahl went on to make the film *Olympia*, documenting the 1936 Berlin Summer Olympics. Riefenstahl said the film had been commissioned by the International Olympic Committee, but it was funded by the Third Reich. *Olympia* was a huge success and widely acclaimed for its technical and aesthetic achievements. Riefenstahl was one of the first filmmakers to use tracking shots in a documentary, placing a camera on rails to follow the athletes' movement. The film is also impressive for its slow motion shots. Riefenstahl used slow motion in underwater diving shots, used extremely high and low shooting angles, panoramic aerial shots and tracking system shots to capture quick movements.

<sup>9</sup> Scheinberg, Robert (4 September 1997). "Award to German filmmaker spurs debate on her role as propagandist". *JTA News*. Jewish Telegraphic Agency. Retrieved 27 February 2017.



Many of these shots were relatively unheard of at the time, and set new standards in cinematography that are still in use today.

Riefenstahl's films were powerful because of their artistry. In a sequence of *Olympia*, divers leap in the air and soar like birds before effortlessly hitting the water. There is no narrator in these films, leaving the viewer to freely contemplate the Director's meaning and message. The films are so well done, they appear to be unbiased and neutral documents of history. But beneath the carefully manicured surface, the reality is that every sound and sequence of images gives an emotional cue to the audience. It is what is not shown that is as important as what is shown.

The international debut of *Olympia* led Riefenstahl to embark on an American publicity tour in an attempt to secure commercial release. She was received by Henry Ford in Detroit and *Olympia* was shown at the Chicago Engineers Club two days later. Avery Brundage, President of the International Olympic Committee, praised the film and held Riefenstahl in the highest regard. Walt Disney brought Riefenstahl on a three-hour tour showing her the ongoing production of *Fantasia*.



Riefenstahl in conversation with Propaganda Minister, Joseph Goebbels, in 1937.

Riefenstahl was friends with Joseph Goebbels and his wife, Magda. She went to the opera with them and attended their parties. Goebbels thought highly of Riefenstahl's filmmaking, but was angered by her overspending on the Nazi-provided filmmaking budgets.

Riefenstahl later denied any deliberate attempt to create Nazi propaganda and said she was disgusted that *Triumph of the Will* was used in such a way. In the post-war years, she was declared a Nazi sympathizer, but never prosecuted. Riefenstahl insisted that she was not an *official member* of the Nazi party but others have noted that this was a tactic of the party itself, to feign unbiased representation.

"The point is no artist, no journalist, no filmmaker, no opinion maker of any kind was a member of the party. Goebbels was really smart. Goebbels was Hitler's propaganda chief. He was really smart, and he knew that party *sympathizers* were far more useful. [...] Riefenstahl was close to the party leadership for years. [...] So it's a question of being highly selective with the truth, which after all, is exactly what the Nazi regime was all about in the first place [...] The fact of the matter was she was the closest person to the party in the German film industry at the time, and she was perfectly able to commandeer the sorts of resources, with the help of Hitler, that allowed her to film the rally [*Triumph of the Will*]. The fact – the notion that she was ordered to make the film, I think, is really neither here nor there. In one sense, everybody was ordered by Hitler to do anything, right? But in another sense, she was perfectly placed to receive that order. It was no accident."<sup>10</sup>

So, who was Leni Riefenstahl? An artist of unparalleled gifts, a woman in an industry dominated by men, one of the great formalists of the cinema and a Nazi propagandist. "Without the Riefenstahls of the world in the 1930s", said Rabbi Abraham Cooper, "the Holocaust might not have happened. I would consider her an unindicted co-conspirator."

<sup>10</sup> Brian Winston, the head of the School of Communication and Creative Industries at the University of Westminster, interviewed by Jonathan Man, CNN.

## How to Recognize Propaganda

Determining whether an artwork is propaganda is not always easy. However, there are a few general questions one can think about which can make it easier to recognize propaganda.

1. What is the message the artwork wants to communicate and does this message respect human dignity? Is the message the artwork communicates just and noble or does it promote unjust and immoral ideas?

To determine the message of the artwork, it is helpful and often necessary to know the context in which it was made. For example, if the Aryan family painting was made 300 years earlier in Sweden, it would probably be safe to say that it did not promote Aryan racial ideology. In the same way, the Swastika was used as a symbol for the Nazi ideology, but in some Eastern religions, it is considered to be a symbol of good luck, spirituality, and divinity. One should try to be attentive and careful in interpreting the meaning of the artwork. True art should always respect human dignity. Some of the greatest thinkers in the history of the world have argued that the beautiful and the good are always connected. If art does not promote human dignity or encourages moral evil, it cannot be considered true art.

2. Does the artwork elucidate some deeper aspect of reality or does it aim to conceal the truth about reality, substituting it with ideology?

As discussed in 9th grade, true art reveals a deeper and transcendent aspect of reality, which helps one to see reality more clearly and fully. True art elevates one's senses to perceive the invisible aspects of reality more clearly, while propaganda manipulates our senses and emotions, presenting a false image of reality. Propaganda causes people to see reality less clearly, and intentionally focuses on specific ideas or motives, leaving out or purposefully distorting the full truth. Thus, propaganda puts forth an artificial reality grounded in ideology.

3. What are the aims or purposes of the person making the artwork and who funded or commissioned its creation?

This question is sometimes the easiest to answer, but even after one answers it, it still does not give us a clear answer about whether something is or is not propaganda.

For example, Leni Riefenstahl was funded by the Nazis, but her film *Olympia* could not be considered as propaganda in the strongest sense of the word. Nevertheless, knowing if there are some political, financial, or ideological interests invested in making the artwork could help one to determine whether it is propaganda or true art.

Answering these questions will not always provide a clear and unambiguous answer, but the process of asking them will certainly help to critically evaluate whether or not a work of art has the characteristics of propaganda.

## Interim Quiz 1

**A. True/false questions**

1. T/F We are responsible for non-intentional actions.
2. T/F In Nazi concentration camps, guards never treated prisoners as subjects.
3. T/F "Intrinsic" means that human dignity is within us and it is with us our entire life.
4. T/F Felix Mendelssohn created degenerate art.
5. T/F Society which respects human dignity views human life in economic terms.
6. T/F Leni Riefenstahl was a leader of the White Rose movement.
7. T/F Animals can perform intentional actions.
8. T/F Adolf Eichmann took responsibility for his actions.

**B. Essay questions**

9. What is the difference between intentional and non-intentional actions?

**C. For each answer, make a correct question.**

*For example, if the answer is "The first letter of the alphabet", the question is "What is the letter A?". Or, if the answer is "A paste or gel used in conjunction with a toothbrush to help clean and maintain the aesthetics and health of teeth", the correct question is "What is toothpaste?"*

10. The actions knowingly and freely chosen, for which we are responsible.
11. The human power to use our imagination and ideas to shape the world.
12. Communication which aims to deceive the audience to promote a certain agenda
13. Errors in thinking, such as appeal to masses, appeal to emotions, attacking the person, making hasty generalizations etc.
14. Using persons for our pleasure, advantage or benefit.

**D. Multiple choice questions**

15. Societies which treat persons as subjects:
  - a) Dispose of elderly, sick, vulnerable
  - b) Understand that persons cannot be owned
  - c) Recognize that everyone has equal dignity
  - d) Manipulate
16. When we want to prove something by saying that almost everyone believes it, this is:
  - a) Ad hominem
  - b) Appeal to masses
  - c) Appeal to emotions
  - d) Making hasty generalizations
17. What is not the characteristic of intentional actions:
  - a) They are worthy of praise or blame
  - b) We are responsible for them
  - c) They are always excellent
  - d) We use the power to think when performing them
18. Which of the following is true:
  - a) Other persons need to be treated in the I-Thou mode
  - b) We need others to become fully ourselves
  - c) Proper relation to other persons is through I-It mode
  - d) We are not connected to others in any significant way
19. Which of the following is not a Nazi propaganda artwork:
  - a) Triumph of the Will film by Leni Riefenstahl
  - b) Felix Mendelssohn's violin concert
  - c) The Aryan Family painting by Wolfgang Willrich
  - d) Man's Search for Meaning book by Viktor Frankl
20. For our thinking to be correct it has to be:
  - a) Based on facts and logical fallacies
  - b) Based on facts and logically inconsistent
  - c) Based on facts and logically coherent
  - d) Logically coherent and factually incorrect

- 21. Who saved more than 1000 Jews during World War II?
  - a) Hans Scholl
  - b) Adolf Eichmann
  - c) Oskar Schindler
  - d) Sophie Scholl
- 22. To perform non-intentional actions, we need:
  - a) Power to think
  - b) To be alive
  - c) Power to choose
  - d) To embody habits of excellence
- 23. Which of the following is not a fallacy:
  - a) Appeal to emotions
  - b) Ad hominem
  - c) Making hasty generalizations
  - d) Logical consistency
- 24. Universal means that:
  - a) All persons have dignity
  - b) No one can take dignity away from us
  - c) Dignity is with us our entire life
  - d) Dignity is not earned
- 25. The author of the film Triumph of the Will is:
  - a) Steven Spielberg
  - b) Wolfgang Willrich
  - c) Leni Riefenstahl
  - d) Felix Mendelssohn

**Interim Quiz 1 – Answer Key**

1. F – we are responsible for intentional actions.
2. F – as Frankl shows, guards also sometimes treated prisoners as subjects.
3. T
4. F – he was making genuine art but was accused by Nazis of creating degenerate art because of being Jewish.
5. F – human persons cannot be viewed economically, they are worth the infinite.
6. F – it was Sophie Scholl.
7. F – only humans can perform intentional actions.
8. F – he wanted to avoid responsibility by claiming that he was just following orders.
9. Intentional actions are knowingly and freely chosen, while non-intentional actions are happening without us knowingly and freely choosing them. Only humans can perform intentional actions since they involve using specifically human powers, namely powers to think and choose. Animals cannot apologize to each other or say “I love you”. On the other hand, non-intentional actions do not require us to use powers to think and choose. That is why it is better to say that they are merely happening to us or in us, than that we are actively performing them. Non-intentional actions are also characteristic of the plants and animals: e.g. sleeping, breathing, feeling pain, etc. Intentional actions have some important qualities, which do not apply to non-intentional actions: we are responsible for them, they can be excellent or non-excellent and they are worthy of praise or blame.
10. What are intentional actions?
11. What is creativity?
12. What is propaganda?
13. What are fallacies?
14. What does it mean to treat persons as objects?
15. b and c
16. b
17. c – they are not necessarily always excellent, even though they can be.
18. a and b
19. b and d
20. c
21. c
22. b
23. d
24. a
25. c



## Lesson 6: Friendship and Solidarity: The White Rose Movement

### PURPOSE

To motivate students to promote solidarity by pursuing excellence together with a group of friends.

### LEARNING OBJECTIVES

By the end of the lesson, students will be able to:

1. Understand solidarity as a group of people unified in the pursuit of excellence, respecting the dignity of persons.
2. Recognize the White Rose Movement as a historical example of solidarity.

### MATERIALS & RESOURCES

- [Video](#): The secret student resistance to Hitler
- White Rose – excerpt from the Second Leaflet
- White Rose – excerpt from the Third Leaflet

### VOCABULARY

- Solidarity: a group of people unified in the pursuit of excellence for themselves and others

### PROCEDURE

**Step 1:** Review the previous lesson. Recall the persuasive power art has and how this power can be misused. Recall the examples of the Aryan Family painting, of Felix Mendelssohn and of Leni Riefenstahl and how art was either used or rejected for ideological purpose.

Ask the students if they have completed the [Interim Quiz 1](#). Ask them if some of the questions were difficult and help clarify the answers.

**Step 2:** Display the poem No Man is an Island by John Donne<sup>11</sup> on the board and ask a volunteer to read it:

No man is an island,  
entire of itself;  
every man is a piece of the continent,  
a part of the main.  
If a clod be washed away by the sea,  
Europe is the less,  
as well as if a promontory were.  
as well as if a manor of thy friend's  
or of thine own were.  
Any man's death diminishes me,  
because I am involved in mankind;  
and therefore never send to know for whom the bell tolls;  
it tolls for thee.

Lead the class discussion by asking questions:

What is the main idea of the poem?

What does the poem tell us about human nature?

Emphasize the poem's focus on how humans are social beings. Explain that this means that no person can be properly understood in isolation from others. One's needs, wishes and struggles are always connected with other people. One can fully flourish as a human being only when in a community with others.

Explain that recognizing the social nature of the person puts certain demands on behavior. That is, it is not enough to pursue one's own interests without thinking about how our choices will affect others. To properly respect the human dignity of all people, it is important to promote and protect that dignity on every level, from the personal to the societal.

Alone, one can only achieve so much, but together, people can achieve great things. Solidarity is the principle that makes the pursuit of excellence a unified reality.

<sup>11</sup> <https://tfl.gov.uk/forms/12393.aspx?ID=32> (last visited Dec 2, 2022).

Write the definition of solidarity on the board:

**Solidarity: a group of friends unified in the pursuit of excellence for themselves and others**

**Step 3:** The pursuit of excellence is an exciting challenge, and the best part is that since humans are social beings, that pursuit can and should be shared with friends. Ask the students if they can share some examples of a group of friends pursuing and achieving excellent things together. Explain that this lesson will focus on one such example: The White Rose movement.

Introduce the story of the White Rose movement by showing this [video](#): “The secret student resistance to Hitler”.

After watching the video, highlight the most important facts about the White Rose movement:

The White Rose movement opposed Hitler and Nazi rule through non-violent resistance. The movement was made up of six students who attended Munich University. Its most famous members were Hans and Sophie Scholl. Members of the White Rose movement clandestinely distributed anti-Nazi and anti-war leaflets and it was while they were in the process of doing this that they were caught. The White Rose movement was active between June 1942 and February 1943. In that time, they made six anti-war and anti-Nazi leaflets, which were distributed in public. When Hans and Sophie Scholl distributed the sixth set of leaflets at Munich University, they were arrested by the Gestapo. They were caught by a caretaker who saw them throwing the leaflets around the university's atrium, and he contacted the Gestapo. Both Hans and Sophie accepted full responsibility for the leaflets in an attempt to end interrogations that could lead to them revealing the other members of the movement. In spite of this, the Gestapo discovered the names of the others involved and arrested them. Sophie, Hans and the third member, Christoph Probst, were found guilty and sentenced to death by beheading. Other members were later sentenced to death too, apart from Georg Wittenstein, who is still alive. Before World War II ended in Europe, the final leaflet produced by the White Rose movement was smuggled out of Germany and shared with the advancing Allies. They printed millions of copies of them and distributed them all over the country.

**Step 4:** Divide students into an even number of groups and have half of the groups read [The Second Pamphlet of the White Rose](#), and the other half [The Third Pamphlet](#). Each group should discuss the main ideas from the pamphlet.

After small group discussions, each group should present their conclusions to the rest of the class. Lead a class discussion on how the members of the White Rose pursued excellence together and how they challenged society to do so at the same time.

The members of the White Rose directed their friendship towards excellence. Through their friendship, they practiced solidarity with one another for the good of society in general. They did this by pursuing the noble goal of defending human dignity and opposing Nazism – a political ideology which attacked the universal, intrinsic and inviolable dignity of all human persons. The members of the White Rose were creative in their approach to pursuing excellence, and found many different ways to work toward their cause in spite of difficult and dangerous circumstances. Some examples include their decision to print leaflets in different printing shops so as not to be discovered, their effort to get rid of the written addresses of those they sent the leaflets to so they too wouldn't be in danger, and their initiative in writing compelling arguments against Nazism to motivate resistance. They offered a “wake-up call” to society to rise from their slumber and to rise up in solidarity against Nazism.

Ask the students to compare the behavior of the members of the White Rose movement with that of Adolf Eichmann. After listening to the students' comments, emphasize that Eichmann used his freedom for indifference since he did nothing to take responsibility for his actions nor did he respect human dignity. On the other hand, the members of the White Rose movement took responsibility for themselves and others, using their freedom for excellence, even at the risk of their own lives.

**Step 5:** Ask students if they can think of an example of solidarity they have witnessed in their surroundings? How do they see themselves or others striving to pursue excellence in their everyday life?

**Step 6:** Summarize. Recall the definition of solidarity and the most important facts about the White Rose movement. Highlight how the friendship of the members of the White Rose movement led them to pursue excellence together.

**White Rose – excerpt from the Second Leaflet<sup>12</sup>**

It is impossible to engage in intellectual discourse with National Socialist Philosophy, for if there were such an entity, one would have to try by means of analysis and discussion either to prove its validity or to combat it. In actuality, however, we face a totally different situation.

At its very inception this movement depended on the deception and betrayal of one's fellow man; even at that time it was inwardly corrupt and could support itself only by constant lies. After all, Hitler states in an early edition of "his" book (a book written in the worst German I have ever read, in spite of the fact that it has been elevated to the position of the Bible in this nation of poets and thinkers): "It is unbelievable, to what extent one must betray a people in order to rule it."

If at the start this cancerous growth in the nation was not particularly noticeable, it was only because there were still enough forces at work that operated for the good, so that it was kept under control. As it grew larger, however, and finally in an ultimate spurt of growth attained ruling power, the tumor broke open, as it were, and infected the whole body. The greater part of its former opponents went into hiding. The German intellectuals fled to their cellars, there, like plants struggling in the dark, away from light and sun, gradually to choke to death. Now the end is at hand.

Now it is our task to find one another again, to spread information from person to person, to keep a steady purpose, and to allow ourselves no rest until the last man is persuaded of the urgent need of his struggle against this system. When thus a wave of unrest goes through the land, when "it is in the air", when many join the cause, then in a great final effort this system can be shaken off. After all, an end in terror is preferable to terror without end. [...]

Here we touch on a problem which involves us deeply and forces us all to take thought. Why do German people behave so apathetically in the face of all these abominable crimes, crimes so unworthy of the human race? Hardly anyone thinks about that. It is accepted as fact and put out of mind. The German people slumber on in their dull, stupid sleep and encourage these fascist criminals; they give them the opportunity to carry on their depredations; and of course they do so. Is this a sign that the Germans are brutalised in their simplest human feelings, that no chord within them cries out at the sight of such deeds, that they have sunk into a fatal consciencelessness from which they will never, never awake?

---

12 White Rose - Leaflet 2, *Libcom.org*, available at <https://libcom.org/library/white-rose-leaflet-2> (last visited Nov 9, 2022).

It seems to be so, and will certainly be so, if the German does not at last start up out of his stupor, if he does not protest wherever and whenever he can against this clique of criminals, if he shows no sympathy for these hundreds of thousands of victims. He must evidence not only sympathy; no, much more: a sense of complicity in guilt. For through his apathetic behaviour he gives these evil men the opportunity to act as they do; he tolerates this "government" which has taken upon itself such an infinitely great burden of guilt; indeed, he himself is to blame for the fact that it came about at all! Each man wants to be exonerated of a guilt of this kind, each one continues on his way with the most placid, the calmest conscience. But he cannot be exonerated; he is guilty, guilty, guilty!

It is not too late, however, to do away with this most reprehensible of all miscarriages of government, so as to avoid being burdened with even greater guilt. Now, when in recent years our eyes have been opened, when we know exactly who our adversary is, it is high time to root out this brown horde. Up until the outbreak of the war the larger part of the German people was blinded; the Nazis did not show themselves in their true aspect. But now, now that we have recognised them for what they are, it must be the sole and first duty, the holiest duty of every German to destroy these beasts. [...]

Please make as many copies as possible of this leaflet and distribute them.

**QUESTION FOR A DISCUSSION:**

What part of the German people's attitude towards Nazism frustrates the White Rose movement the most?

How can the Nazi system be shaken off, according to the pamphlet?

How did the members of the White Rose manifest their friendship?

**Second Leaflet – Answer Key for the teacher**

**1. What part of the German people's attitude towards Nazism frustrates the White Rose movement the most?** Members of the White Rose resent the German people's apathy and toleration of an evil regime:

"Why do German people behave so apathetically in the face of all these abominable crimes, crimes so unworthy of the human race? Hardly anyone thinks about that. It is accepted as fact and put out of mind. The German people slumber on in their dull, stupid sleep and encourage these fascist criminals; they give them the opportunity to carry on their degradations; and of course they do so. Is this a sign that the Germans are brutalised in their simplest human feelings, that no chord within them cries out at the sight of such deeds, that they have sunk into a fatal lack of conscience from which they will never, never awake?

It seems to be so, and will certainly be so, if the German does not at last start up out of his stupor, if he does not protest wherever and whenever he can against this clique of criminals, if he shows no sympathy for these hundreds of thousands of victims. He must evidence not only sympathy; no, much more: a sense of complicity in guilt. For through his apathetic behaviour he gives these evil men the opportunity to act as they do; he tolerates this "government" which has taken upon itself such an infinitely great burden of guilt; indeed, he himself is to blame for the fact that it came about at all! Each man wants to be exonerated of a guilt of this kind, each one continues on his way with the most placid, the calmest conscience. But he cannot be exonerated; he is guilty, guilty, guilty!"

**2. How can the Nazi system be shaken off, according to the pamphlet?** The White Rose movement believes that people should build solidarity and persuade others of the evil nature of the regime by sharing true and real information:

"Now it is our task to find one another again, to spread information from person to person, to keep a steady purpose, and to allow ourselves no rest until the last man is persuaded of the urgent need of his struggle against this system. When thus a wave of unrest goes through the land, when "it is in the air", when many join the cause, then in a great final effort this system can be shaken off. After all, an end in terror is preferable to terror without end."

**3. How did the members of the White Rose manifest their friendship?** They manifested their friendship by pursuing excellence together and doing everything in their power to resist an unjust regime.

## White Rose – excerpt from the Third Leaflet<sup>13</sup>

*Salus publica suprema lex*

All ideal forms of government are utopias. A state cannot be constructed on a purely theoretical basis; rather, it must grow and ripen in the way an individual human being matures. But we must not forget that at the starting point of every civilisation the state was already there in rudimentary form. The family is as old as man himself, and out of this initial bond man, endowed with reason, created for himself a state founded on justice, whose highest law was the common good. The state should exist as a parallel to the divine order, and the highest of all utopias, the *civitas dei*, is the model which in the end it should approximate.

Here we will not pass judgment on the many possible forms of the state – democracy, constitutional monarchy and so on. But one matter needs to be brought out clearly and unambiguously. Every individual human being has a claim to a useful and just state, a state which secures freedom of the individual as well as the good of the whole. For, according to God's will, man is intended to pursue his natural goal, his earthly happiness, in self-reliance and self-chosen activity, freely and independently within the community of life and work of the nation.

But our present "state" is the dictatorship of evil. "Oh, we've known that for a long time," I hear you object, "and it isn't necessary to bring that to our attention again." But, I ask you, if you know that, why do you not bestir yourselves, why do you allow these men who are in power to rob you step by step, openly and in secret, of one domain of your rights after another, until one day nothing, nothing at all will be left but a mechanised state system presided over by criminals and drunks? Is your spirit already so crushed by abuse that you forget it is your right – or rather, your moral duty – to eliminate this system? But if a man no longer can summon the strength to demand his right, then it is absolutely certain that he will perish. We would deserve to be dispersed through the earth like dust before the wind if we do not muster our powers at this late hour and finally find the courage which up to now we have lacked. Do not hide your cowardice behind a cloak of expediency, for with every new day that you hesitate, failing to oppose this offspring of Hell, your guilt, as in a parabolic curve, grows higher and higher.

<sup>13</sup> White Rose – Leaflet 3, *Libcom.org*, available at <https://libcom.org/library/white-rose-leaflet-3> (last visited Nov 15, 2022).



Many, perhaps most, of the readers of these leaflets do not see clearly how they can practice an effective opposition. They do not see any avenues open to them. We want to try to show them that everyone is in a position to contribute to the overthrow of this system. It is not possible through solitary withdrawal, in the manner of embittered hermits, to prepare the ground for the overturn of this “government” or bring about the revolution at the earliest possible moment.

No, it can be done only by the cooperation of many convinced, energetic people – people who are agreed as to the means they must use to attain their goal. We have no great number of choices as to these means. The only one available is passive resistance. The meaning and the goal of passive resistance is to topple National Socialism, and in this struggle we must not recoil from any course, any action, whatever its nature. At all points we must oppose National Socialism, wherever it is open to attack. We must soon bring this monster of a state to an end. A victory of fascist Germany in this war would have immeasurable, frightful consequences. The military victory over Bolshevism dare not become the primary concern of the Germans. The defeat of the Nazis must unconditionally be the first order of business, the greater necessity of this latter requirement will be discussed in one of our forthcoming leaflets.

And now every convinced opponent of National Socialism must ask himself how he can fight against the present “state” in the most effective way, how he can strike it the most telling blows. Through passive resistance, without a doubt. We cannot provide each man with the blueprint for his acts, we can only suggest them in general terms, and he alone will find the way of achieving this end. [...]

Please duplicate and distribute!

**QUESTION FOR A DISCUSSION:**

What part of the German people’s attitude towards Nazism frustrates the White Rose movement the most?

How can people practice opposition to the oppressive system of Nazism according to the pamphlet?

How did the members of the White Rose manifest their friendship?

### Thrid Leaflet – Answer Key for the teacher

**1. What part of the German people’s attitude towards Nazism frustrates the White Rose movement the most?** Members of the White Rose movement are frustrated with the German people’s cowardice and the lack of spirit:

“But our present “state” is the dictatorship of evil. “Oh, we’ve known that for a long time,” I hear you object, “and it isn’t necessary to bring that to our attention again.” But, I ask you, if you know that, why do you not bestir yourselves, why do you allow these men who are in power to rob you step by step, openly and in secret, of one domain of your rights after another, until one day nothing, nothing at all will be left but a mechanised state system presided over by criminals and drunks? Is your spirit already so crushed by abuse that you forget it is your right – or rather, your moral duty – to eliminate this system? But if a man no longer can summon the strength to demand his right, then it is absolutely certain that he will perish. We would deserve to be dispersed through the earth like dust before the wind if we do not muster our powers at this late hour and finally find the courage which up to now we have lacked. Do not hide your cowardice behind a cloak of expediency, for with every new day that you hesitate, failing to oppose this offspring of Hell, your guilt, as in a parabolic curve, grows higher and higher.”

**2. How can people practice opposition to the oppressive system of Nazism according to the pamphlet?**

The members of the White Rose movement shared many different ideas for ways to oppose the Nazi regime:

“We want to try to show them that everyone is in a position to contribute to the overthrow of this system. It is not possible through solitary withdrawal, in the manner of embittered hermits, to prepare the ground for the overturn of this “government” or bring about the revolution at the earliest possible moment. No, it can be done only by the cooperation of many convinced, energetic people – people who are agreed as to the means they must use to attain their goal. We have no great number of choices as to these means. The only one available is passive resistance. The meaning and the goal of passive resistance is to topple National Socialism, and in this struggle we must not recoil from any course, any action, whatever its nature. At all points we must oppose National Socialism, wherever it is open to attack.”

“We cannot provide each man with the blueprint for his acts, we can only suggest them in general terms, and he alone will find the way of achieving this end.”

**3. How did the members of the White Rose manifest their friendship?** They manifested their friendship by pursuing excellence together and doing everything in their power to resist an unjust regime.

## Lesson 7: Courage

### PURPOSE

To help students understand and practice the habit of courage in their daily lives.

### LEARNING OBJECTIVES

By the end of the lesson, students will be able to:

1. Understand what the excellence of courage is and what its characteristics are.
2. Practice courage in their daily life.

### VOCABULARY

- Habits of excellence: behaviors acquired through regular practice which help people achieve excellence as *persons*
- Courage: ability to pursue excellence despite fear or danger

### MATERIALS & RESOURCES

- Winston Churchill's [speech](#) "We Shall Fight on the Beaches"
- Courageous Situations table
- [Video](#): Matt Cutts – Try something new for 30 days
- Seven Days Challenge (worksheet and checklist)

### PROCEDURE

**Step 1:** Review the previous lesson. Recall the definition of solidarity and key facts about the White Rose movement. Emphasize how the friendship of the members of the White Rose movement led them to pursue excellence together. It could be helpful to review the definitions *habits of excellence* and *freedom for excellence* from the earlier lessons.

**Step 2:** Recall the definition *habits of excellence* from Grade 9. Write the definition on the board.

Habits of excellence: behaviors acquired through regular practice which help people achieve excellence as persons

Highlight that these are the excellences of the person as *person*, or of the person as a whole. Some of these are: self-determination, courage, wisdom, justice, truthfulness, kindness, generosity, humility.

Recall also some of the characteristics of the habits of excellence:

They lead to excellence of the person *as a person*: they are not so much about being excellent in some particular field (e.g. sports, music, etc.), but rather, with developing an excellent *character*. As excellences of one's whole person, they are reflected in all aspects of one's life.

They can be acquired through practice and learning: one is not born with habits of excellence, they are acquired in the course of a lifetime. As one practices them more and more, they become natural to us and one can achieve them with less and less effort.

They are all connected: by developing one of them, one develops the others as well. As a result, wise people tend to be more humble, people with self-determination may be more courageous, etc..

After highlighting each of the characteristics, ask the students to think of examples.

**Step 3:** Introduce the excellence of courage through Winston Churchill's [speech](#) "We Shall Fight on the Beaches" from *The Darkest Hour* movie. Explain that "We Shall Fight on the Beaches" is a famous speech delivered by UK Prime Minister Winston Churchill to the UK Parliament on June 4, 1940, nine months after the outbreak of World War II in Europe. In the speech, Churchill reflected on the military defeats Allies were facing in France. He wanted to rally the British nation with determination to fight the Nazi occupation to the end.

After watching the video, start a class discussion by asking any of the following questions:

How does the speech portray courage?

Do you think that Churchill's courage involved feeling fear or not?

Do you think Churchill considered the risks and severity of the danger of fighting Hitler when he was delivering the speech?

Could we call Churchill truly courageous if he were fighting for an unjust cause?

What do you think courage is and how it is manifested?

After the students express their insights about the nature of courage, ask a volunteer to write the key ideas on the board. Then write the definition of courage on the board:

**Courage: the ability to pursue excellence despite fear or danger**

Courage is one of the most important habits of excellence, and we will learn more about it in this lesson. To better understand what courage is, this class will highlight five aspects of courage. Write each point on the board and explain it by connecting it to the Churchill example.

### **1. COURAGE DOES NOT MEAN BEING WITHOUT FEAR**

*"I learned that courage was not the absence of fear, but the triumph over it. The brave man is not he who does not feel afraid, but he who conquers that fear."* – Nelson Mandela

People do not need courage for things that come naturally to them and for which they are unafraid. Courage does not involve feeling no fear. On the contrary, courage involves feeling fear, but acting despite it. Churchill and the British people were naturally fearful of the dangers of their situation, but acted courageously in spite of that.

### **2. COURAGEOUS PEOPLE ARE NOT UNAWARE OF RISKS OR THREATS**

*"A ship is safe in harbor, but that's not what ships are for."* – John A. Shedd

Courageous people are not inconsiderate. They do not rush blindly into danger without considering the risks they take. This is especially true if their behavior poses a danger for people they are responsible for (e.g. family or members of a group they lead). Courageous people know how dangerous the threat is, but still decide that the excellence they are pursuing is worth more. Churchill knew that going into the fight would bring many risks, including the death of many of his people, but he believed that it was only by fighting to the end that his nation could survive and Europe could be saved.

*"Success is not final, failure is not fatal: it is the courage to continue that counts."* – Winston S. Churchill

### 3. COURAGE IS A MATTER OF MEASURE

*"Courage is the most important of all the virtues because without courage, you can't practice any other virtue consistently."* – Maya Angelou

Courage is not acting on the extremes, but it involves using the power to consider the best way to act in a certain situation. Sometimes, it is easier to envision courage as standing between two extremes: extreme fearfulness or cowardice, rashness or recklessness. A coward flees when faced with danger and the rash person rushes out headfirst into danger without using the power to think, which is the best course of action. Churchill motivated his people to fight to the end, but he also consulted his advisors and military leaders on the best course of action to take at each moment.

### 4. COURAGE IS NECESSARILY LINKED TO PURSUING JUST AND NOBLE GOALS

*"Courage isn't absence of fear, it is the awareness that something else is important"* – Stephen R. Covey

Someone who pursues selfish or evil goals cannot be considered courageous. A bank robber is not courageous, even though he acts in spite of fear. He is trying to achieve something selfish or wrong (stealing other people's property and putting people in danger simply to get more money for himself). Acts that are truly courageous are ones which involve sacrifice for a just and noble goal. Churchill was courageous because he fought for the freedom of his people and against occupation by a totalitarian regime.

### 5. COURAGE IS NOT FOR A CHOSEN FEW, IT CAN BE DEVELOPED

*"Many of life's failures are people who did not realize how close they were to success when they gave up."* – Thomas A. Edison

As is the case for all habits of excellence, no one is born courageous, but courage can be acquired. This is possible through the everyday practice of small courageous deeds, such as facing one's fears in everyday actions. Anyone can become courageous if they regularly practice small courageous deeds. Churchill had many ups and downs in his life and political career, but by practicing the habits of excellence in daily life, he was able to put them to use in the moment where they were most needed.

**Step 4:** Divide the students into groups and ask them to fill out the [Courageous Situations table](#) to help them recognize the courageous action in each situation. Encourage them to remember the Five Aspects of Courage while doing this exercise. After all groups finish filling out their worksheets, ask them to share their results with the rest of the class.

**Step 5:** Show this [video](#) and discuss the idea behind it: research shows that it takes 30 days of repeating some practice to develop or change a habit.

Encourage students to start with smaller steps and to try a seven days challenge to develop the habit of courage. Give each student a [Seven Days Challenge worksheet](#) and have them fill it in. Explain that they should think of a daily practice to help them develop courage. Show the example of the Seven Days Challenge available at the end of this lesson. Mention that [The Seven Day checklist](#) may help the students to stay on track.

To do the challenge effectively, it is important to think about the motive or main reason “why” it is important for them to develop courage. This higher purpose will help them stay on track when things get hard. It could be helpful for them to think of potential challenges or difficulties they will face and brainstorm ways to overcome them.

Finally, having a friend, teacher, or family member who can support them in their struggle will make it easier for them to overcome obstacles. Each student should think about one person who can support them and the ways in which that person could support them.

Explain that the students should not worry about struggling or failing, and that the only problem is if they choose not to struggle or if they do not even try. Let them know that with greater challenges come greater potential benefits, but also a greater likelihood of failing occasionally. Smaller challenges are easier to achieve, but they bring smaller potential benefits. It is often prudent to start with making the small steps and then increase challenges over time.

**Step 6:** Summarize. Recall the definition of habits of excellence and the most important aspects of those habits. Highlight the definition and characteristics of courage and motivate students to persist in their seven days challenge. Let them know that in the next lesson, everyone will have the opportunity to share their results.

### Courageous Situations table

Fill in the table below. For each situation think what would be a heroic, rash or cowardly action. Provide reasons for each decision.

| Situation   | Cowardice | Courage | Rashness |
|---|-----------|---------|----------|
| You are a member of the White Rose movement and are caught distributing leaflets against the Nazi regime. Called for interrogation, how do you defend yourself?   |           |         |          |
| A group of students are making fun of a student in front of others. As a bystander, what do you do?   |           |         |          |
| Allied forces have faced serious military defeats in France and you, the British Prime Minister, need to address the nation. What do you say?                     |           |         |          |
| You are caught cheating on the exam with another student who texted you the answers. The teacher asks you to admit what you did and say which student helped you. |           |         |          |



### Courageous Situations table – example

Reference the Five Aspects of Courage when discussing this exercise with the students.

| Situation   | Cowardice  | Courage   | Rashness  |
|---|--|---|---|
| You are a member of the White Rose movement and are caught distributing leaflets against the Nazi regime. Called for interrogation, how do you defend yourself?   | I blame others and give them the names of other people involved in the movement to lessen my punishment. | I make a truthful and strong statement, without giving away any names.<br><i>For reference:</i><br><i>2. Courageous people are not unaware of risks or threats.</i>                                       | I tell them more than they ask and attack the interrogators personally.                                   |
| A group of students are making fun of a student in front of others. As a bystander, what do you do?   | I say nothing as I don't want them to make fun of me.  | I stay calm as I am telling the students to stop – risking that they will make me their next victim.<br><i>For reference:</i><br><i>4. Courage is necessarily linked to pursuing just and noble goals</i> | I start yelling at the students and making a big scene.   |
| Allied forces have faced serious military defeats in France and you, the British Prime Minister, need to address the nation. What do you say?                     | I surrender.   | I use my resources to consider all options and afterwards address the nation in a calm but realistic matter.<br><i>For reference:</i><br><i>3. Courage is a matter of measure</i>                         | I give a speech ignoring all defeat and send more soldiers into battle without giving clear instructions. |
| You are caught cheating on the exam with another student who texted you the answers. The teacher asks you to admit what you did and say which student helped you. | I tell on the person but say I didn't want them to send me the answers.                                  | I confess I cheated and accept whatever punishment; I do not tell on others<br><i>For reference:</i><br><i>4. Courage is necessarily linked to pursuing just and noble goals</i>                          | I get very angry and storm out of class.  |

## Seven Days Challenge: Courage

a) In order to develop the excellence of courage, every day I will practice:

b) My main motive or the reason why I want to develop courage is:

c) The fear I want to tackle with this:

d) One likely challenge I will face:

e) I will counteract the challenge by:

## Seven Days Challenge - example

- a) In order to develop the excellence of courage, every day I will practice:

Volunteer in class when a teacher is asking if a student can explain or present something.

- b) My main motive or the reason why I want to develop courage is:

To be able to speak publicly without discomfort or embarrassment.

- c) The fear I want to tackle with this:

Speaking in front of people.

- d) One likely challenge I will face:

Not raising my hand to volunteer because I am afraid of saying the wrong thing.

- e) I will counteract the challenge by:

Telling my classmate about my decision so he could motivate me to keep working to achieve my goal.

## Seven Days Challenge Checklist

| Day | Tick box if challenge was accomplished* | Message  |
|-----|---|--|
| 1   |   | "Courage is the most important of all the virtues because without courage, you can't practice any other virtue consistently." – Maya Angelou                                     |
| 2   |   | "A ship is safe in harbor, but that's not what ships are for." – John A. Shedd   |
| 3   |   | "I learned that courage was not the absence of fear, but the triumph over it. The brave man is not he who does not feel afraid, but he who conquers that fear." – Nelson Mandela |
| 4   |   | "Success is not final, failure is not fatal: it is the courage to continue that counts." – Winston S. Churchill  |
| 5   |   | "Many of life's failures are people who did not realize how close they were to success when they gave up." – Thomas A. Edison  |
| 6   |   | "Courage isn't absence of fear, it is the awareness that something else is important" – Stephen R. Covey   |
| 7   |   | "He who is brave is free." Seneca  |

## Lesson 8: Heroism: Sophie Scholl

### PURPOSE

To motivate students to embody heroism in their daily lives.

### LEARNING OBJECTIVES

By the end of the lesson, students will be able to:

1. Understand that heroism means embodying habits of excellence.
2. Recognize the example of Sophie Scholl as a hero who embodied courage.
3. Understand how they can embody heroic wisdom.

### VOCABULARY

- Heroism: embodying habits of excellence

### MATERIALS & RESOURCES

- [Video](#): Opposition to the Nazis – Sophie Scholl
- Eichmann Rewrite exercise
- Adolf Eichmann's Final Plea
- Sophie Scholl: The Final Days

### PROCEDURE

**Step 1:** Review the previous lesson. Recall the definition of courage:

Courage: the ability to pursue excellence despite fear or danger

Recall five traits of courage:

Courage does not mean being without fear  
Courageous people are not unaware of risks or threats  
Courage is a matter of measure  
Courage is necessarily linked to pursuing just and noble goals  
Courage is not for a chosen few, it can be developed

Ask the students to briefly explain each of the traits of courage.

**Step 2:** Explain that today, the class will deal with the topic of heroism, specifically the type of heroism that is linked to living courageously. Ask the students if they remember what heroism is and how it was defined. After listening to initial comments, review the definition of heroism and write it on the board:

Heroism: embodying habits of excellence

Explain that during this lesson, the class will explore what constitutes courageous heroism and how one can acquire it. Sophie Scholl is an example of courageous heroism, and in this lesson, the class will focus on what one can learn from her.

Sophie Scholl (1921-1943) was a German student and a founder of the White Rose movement, which the class discussed in the last lesson. She was 22 years old when she was killed, because of her beliefs. As mentioned in the previous lesson, the White Rose movement distributed leaflets with anti-Nazi messages. With her brother Hans, Sophie distributed the sixth set of leaflets at the University of Munich, after which they were caught, convicted of high treason, and executed by guillotine. In this lesson, the class will explore how she practiced heroism.

Play the [video](#) about Sophie Scholl's opposition to the Nazis. Ask the students to pay attention to the characteristics of courage discussed in the previous lesson and how Sophie embodied them.

**Step 3:** After watching the video, lead the class discussion by asking the following questions:

What makes Sophie Scholl heroic?

What is inspiring and deserves praise in her behavior?

Did Sophie feel fear? Where do we see that?

Was Sophie aware of the risk she was taking? Where do we see that?

What was the goal she was pursuing? Was it noble and just? Why?

Was Sophie born courageous, or did she develop courage?

Be sure to explain how Sophie lived each of the characteristics of courage:

It is clear from the film that Sophie did feel fear – for example, when she was accused by the judge in the courtroom. Nevertheless, she overcame her fear and stood up for her beliefs by defending them in front of the judge and the other people present.

Sophie was aware of the risk to her life, but she still believed taking that risk was worth pursuing her goals.

Sophie was certainly not cowardly, but she was also not reckless. She and other members of the White Rose movement used their powers to think and to choose well, thoughtfully considering how they could avoid being arrested by the Gestapo (e.g. by printing the leaflets in different places, by not physically keeping the addresses of people they were sending the leaflets in order not to put them in danger, etc.)

Sophie was sacrificing for a just and noble goal which she considered to be great enough to be worthy of the sacrifice of her life.

Sophie was a normal University student, not a famous military figure or politician. She struggled to find courage. It is clear in the movie clip that during the interrogation, she at first tried to escape the accusations of belonging to the White Rose movement and distributing the leaflets. It was only later, when pressed with the arguments, that she decided to admit everything and courageously defend her beliefs. From this, it is clear that she wasn't born with courage, but she developed it through practice.

**Step 4:** Lead the class discussion by asking the following questions:

Do you know of some other people from history, culture, or your everyday surroundings who embody courageous heroism?

What makes this person heroic?

Can Sophie's courage awake and stir us to do something similar? Is this realistic?

How could you embody the courage of Sophie in your life?

Are there some injustices in your society everyone should be fighting against?

**Step 5:** Divide the students into groups and ask them to complete the [Eichmann Rewrite exercise](#). Hand them also the original text of [Eichmann's Final Plea](#). They should imagine how Eichmann's Final Plea would look like if he would suddenly become courageous and he had the courage Sophie Scholl portrayed in her trial. How would he defend himself? How would he defend his actions? What would he say to the Presiding Judge? Students should rewrite Eichmann's speech, making it courageous. Highlight that they should make use of characteristics of courage in their reimagining of the speech.

Let them know that in the beginning of next class, they will be asked to read their Rewrite of Eichmann's speech.

**Step 6:** Summarize. Highlight some things that constitute courageous heroism and demonstrate how Sophie Scholl embodied them.

### **SUPPLEMENTARY MATERIAL**

Let students know that there is a film about Sophie Scholl, [Sophie Scholl: The Final Days](#), for those who want to know more about Sophie and the White Rose Movement. Encourage the students to organize a group showing and to discuss the movie afterwards.



**Eichmann Rewrite exercise**

Instructions: Review Eichmann's Final Plea. Now, imagine how his plea would sound if he suddenly became courageous. Imagine that he had the courage Sophie Scholl portrayed in her trial. How would he defend himself? What would he say to the Presiding Judge? Rewrite Eichmann's speech by making it courageous. Be sure to involve some important characteristics of courage. In the beginning of next class, you will be asked to present the defense by playing the role of Eichmann.

**Presiding Judge:** Adolf Eichmann, you have heard your Counsel's statement on the penalty. Do you wish to add anything concerning the penalty which the Court should impose on you for the crimes of which you have been found guilty?

**Accused:**

**Adolf Eichmann's Final Plea<sup>14</sup>**

**Presiding Judge:** Adolf Eichmann, you have heard your Counsel's statement on the penalty. Do you wish to add anything concerning the penalty which the Court should impose on you for the crimes of which you have been found guilty?

**Accused:** I have heard the Court's severe verdict of guilty. I see myself disappointed in my hopes for justice. I cannot recognize the verdict of guilty. I understand the demand for atonement for the crimes which were perpetrated against the Jews. The witnesses' statements here in the Court made my limbs go numb once again, just as they went numb when once, acting on orders, I had to look at the atrocities. It was my misfortune to become entangled in these atrocities. But these misdeeds did not happen according to my wishes. It was not my wish to slay people. The guilt for the mass murder is solely that of the political leaders.

I did try to leave my position, to leave for the front, for honest battle. But I was held fast in those dark duties. Once again I would stress that I am guilty of having been obedient having subordinated myself to my official duties and the obligations of war service and my oath of allegiance and my oath of office, and in addition, once the war started, there was also martial law.

This obedience was not easy. And again, anyone who has to give orders and has to obey orders knows what one can demand of people. I did not persecute Jews with avidity and passion. That is what the government did. Nor could the persecution be carried out other than by a government. But I never... I accuse the leaders of abusing my obedience. At that time obedience was demanded, just as in the future it will also be demanded of the subordinate. Obedience is commended as a virtue.

May I therefore ask that consideration be given to the fact that I obeyed, and not whom I obeyed.

I have already said that the top echelons, to which I did not belong, gave the orders, and they rightly, in my opinion, deserved punishment for the atrocities which were perpetrated on the victims on their orders. But the subordinates are now also victims. I am one of such victims. This cannot be ignored. It is said that I could and should have refused to be obedient. That is a consideration with hindsight. Under the circumstances then prevailing such an attitude was not possible. Nor did anyone behave in this fashion. From my experience I know that the possibility, which was alleged only after the War, of opposing orders is a self-protective fairy tale. An individual could secretly slip away. But I was not one of those who thought that permissible.

14 Adolf Eichmann's Final Plea, *Remember.org*, available at <https://remember.org/eichmann/eichmann?amp=1> (last visited Nov 9, 2022).

I am not the monster that I am made out to be. I am the victim of an error of judgment. I was assaulted in Buenos Aires, tied to a bed for a week and then drugged by injections in my arms and brought to the airport in Buenos Aires; from there I was flown out of Argentina. This can quite obviously only be explained by the fact that I was considered to be the person who was responsible for everything. The reason for this lies in the fact that the National Socialists of the time and others have spread untruths about me. They wanted to exonerate themselves at my expense, or to create confusion for reasons unknown to me. Oddly enough, some of the press coverage also reproduced the same untrue descriptions in an extremely exaggerated fashion over fifteen years in a most suggestive manner. This is the cause of the false inference. This is the reason why I am here. I thank my Counsel, who has insisted on my rights. I am utterly convinced that I must suffer here for others. I must bear what fate imposes on me.

**Presiding Judge:** We shall announce the sentence on Friday, the day after tomorrow, at 9 o'clock.

## Lesson 9: The Mission

### PURPOSE

To help students to pursue the mission of excellence and to respect human dignity in their lives.

### LEARNING OBJECTIVES

By the end of the lesson, students will be able to:

1. Understand their lives as a long-term mission to strive for excellence and respect human dignity.
2. More easily recognize their personal mission.

### VOCABULARY

- Mission: one's purpose or higher goal

### MATERIALS & RESOURCES

- Stephen Covey: Begin with the End in Mind
- The Mission Statement
- Interim Quiz 2

### PROCEDURE

**Step 1:** Briefly review the previous lesson by recalling the definition of heroism, some characteristics of courageous heroism, and how Sophie Scholl embodied them. Then, wrap up the Eichmann Rewrite exercise from the last class. Play the role of a judge as students read their speech.

**Step 2:** Remind everyone that one of the most important “ingredients” of becoming a hero involves having a mission, or a meaningful reason “why” one does what they do. Explain that in this lesson, the class will explore more of what this personal mission entails.

Recall the definition of a mission and write it on the board:

Mission: one's purpose or higher goal

Ask the students to share their thoughts on why it is important to have a mission in their lives.

A mission is the reason “why” we do everything we do. Sometimes, it is the reason why people get up in the morning and do things which require sacrifice. Mission is what gives us direction. Mission is meaning and purpose that can show us the right path if we go astray. Having a sense of mission in one’s life is essential for giving up short term satisfaction and enduring hardships for the sake of pursuing excellence long term.

**Step 3:** The idea of the “why” of every person was discovered a long time ago in the history of human thought under the concept of the “end” or purpose. The Ancient Greeks understood this concept as telos. Aristotle emphasized the “why” in his writings, referring to it as a “purpose”, but also as the “true potential” which resides in every being.

Having a strong purpose was one of the key factors because of which the Allied force managed to defeat the Nazi regime in World War II. This can be seen from one of the most famous speeches of Winston Churchill in times when the Nazis were still winning the war:

“Hope has returned to the hearts of scores of millions of men and women, and with that hope there burns the flame of anger against the brutal, corrupt invader [...] In a dozen famous ancient States now prostrate under the Nazi yoke, the masses of the people [...] await the hour of liberation [...] That hour will strike, and its solemn peal will proclaim that the night is past and that the dawn has come.”<sup>15</sup>

The importance of knowing the end goal or telos is also evident in Viktor Frankl’s experiences from the concentration camp:

“As we said before, any attempt to restore a man’s inner strength in the camp had first to succeed in showing him some future goal. Nietzsche’s words, “He who has a why to live can bear with almost any how,” could be the guiding motto or psychotherapeutic and psychohygienic efforts regarding prisoners. Whenever there was an opportunity for it, one had to give them a why — an aim — for their lives, in order to strengthen them to bear the terrible how of their existence. Woe to him who saw no more sense in his life, no aim, no purpose, and therefore no point in carrying on. He was soon lost.”<sup>16</sup>

<sup>15</sup> Winston Churchill, Address to Joint Session of US Congress, December 26, 1941.

<sup>16</sup> Viktor E. Frankl: Man’s Search for Meaning, 1946.

Stephen Covey, an author and educator, incorporated 'the end' or 'telos' in his principle "begin with the end in mind". Give each student the [Begin with the End in Mind](#) text by Stephen Covey and ask them to read it individually. After all students finish reading, divide them into smaller groups to discuss the questions associated with the text.

After finishing the small group discussions, all groups can share their conclusions with the class. Ask a volunteer to write the key points on the board so everyone can see them.

**Step 4:** Explain that one of the best ways to begin with the end in mind is to create a personal mission statement. A mission statement is your personal credo or motto, which you try to follow in life. Many companies and organizations have mission statements, but it is good for individuals to have them too.

In order to create one's personal mission statement, it is helpful to consider the following questions:

Who am I? What are my strengths and weaknesses? What do I enjoy doing?

Who do I want to become? What are my life goals? How can I help others or contribute to solving the problems of the world?

How can I get where I want to be? What habits of excellence am I missing to get there?

What are the obstacles I will likely face? What will keep me going after I fall?

Answering these questions will help each person to discover their mission. In this lesson, the students will craft a personal mission statement. A mission statement is an inspiring statement, usually one or two sentences long, which guides one's actions and should answer the question why one does what they do.

Mission statements can be short. Take, for example, the mission statement of Mahatma Gandhi:

"I shall not fear anyone on Earth. I shall fear only God. I shall not bear ill will toward anyone. I shall not submit to injustice from anyone. I shall conquer untruth by truth. And in resisting untruth, I shall put up with all suffering."<sup>17</sup>

17 Raymond Wells: Messengers Of Truth VOL II – In Their Own Words, 2022.

Sometimes a mission statement can be a concise list of values, defined in your own words. Such is the example of Benjamin Franklin's list of values and definitions:

**Temperance:** Eat not to dullness; drink not to elevation.

**Silence:** Speak not but what may benefit others or yourself; avoid trifling conversation.

**Order:** Let all your things have their places; let each part of your business have its time.

**Resolution:** Resolve to perform what you ought; perform without fail what you resolve.

**Frugality:** Make no expense but to do good to others or yourself; i.e., waste nothing.

**Industry:** Lose no time; be always employed in something useful; cut off all unnecessary actions.

**Sincerity:** Use no hurtful deceit; think innocently and justly, and, if you speak, speak accordingly.

**Justice:** Wrong none by doing injuries, or omitting the benefits that are your duty.

**Moderation:** Avoid extremes; forbear resenting injuries so much as you think they deserve.

**Cleanliness:** Tolerate no uncleanness in body, clothes, or habitation.

**Tranquility:** Be not disturbed at trifles, or at accidents common or unavoidable.

– The Autobiography of Benjamin Franklin, The Thirteen Necessary Virtues.

Mission statements can change later in life, especially when we discover more things about ourselves. However, mission statements should be crafted in a way that takes the future into consideration so that they can reflect one's long term goals and offer guidance in different situations.

Hand out [The Mission Statement](#) worksheet and go through it with the students to explain how to fill it out. Give students 10 minutes to reflect on it and craft their statement. Note that they can improve it at home when they have more time to think.

**Step 5:** After students finish drafting their mission statements, ask for volunteers to share their answers. Since mission statements are personal, some students may not want to share, but encourage those who do to help provide inspiration and ideas for others. Be supportive in providing feedback and encourage their classmates to contribute positively as well.

**Step 6:** Summarize. Recall the importance of having a mission in one's life and repeat the definition of a mission. Remind students of the steps for crafting their mission statement and motivate them to continue working on their mission statements even after the HDC classes end.

### **FOLLOW-UP & HOMEWORK**

Ask the students to Fill in Interim Quiz 2 at home and bring it to the next class. Let them know that solving the Interim Quiz will help them in the Final Quiz which will be given during the last class.



**Stephen Covey: Begin with the End in Mind<sup>18</sup>**

It's a rainy day and you're stuck indoors. You and a friend decide to put on some music and do a jigsaw puzzle, for old times' sake. You pour out all 1,000 pieces, spreading them out across a large table. You check out the lid to the box to see what you're putting together. But there's no picture! It's blank! How will you guys ever be able to finish the puzzle without knowing what it looks like? If you only had a one-second glimpse of what it's supposed to be. That's all you'd need. What a difference it would make! Without it, you have no clue where to even start.

Now think about your own life and your 1,000 pieces (at least 1,000!). Do you have an end in mind? Do you have a clear picture, even an idea, of who you want to be one year from now? Five years from now? Or do you feel lost?

Begin with the End in Mind, means developing a clear picture of where you want to go with your life. It means deciding what your values are and setting goals.

"Ummm, hold up," you might be thinking. "I'm too young to have an end in mind. I don't know what I want to be when I grow up, and frankly right now I don't care." If it makes you feel any better, I'm grown up and I still don't know what I want to be. By saying begin with the end in mind, I'm not talking about deciding every little detail of your future, like choosing your career or deciding whom you'll marry. I'm simply talking about thinking beyond today and deciding what direction you want to take so that each step you take is always in the right direction.

**Begin with the End in Mind—What It Means**

You may not realize it, but you do it all the time. Begin with the end in mind, that is. You draw up a blueprint before you build a house. You read a recipe before you bake a cake. You create an outline before you write a paper (at least I hope you do). It's part of life.

Why's it so important to have an end in mind? I'll give you two good reasons. The first is that you're at a critical crossroads in life, and the paths you choose now can affect you forever. The second is that if you don't decide your own future, someone else will do it for you.

---

18 Stephen Covey: The 7 Habits of Highly Effective Teens, 1998.

### The Crossroads of Life

Let's take a look at the first important reason. So here you are. You're young. You're free. You have your whole life before you. You're standing at the crossroads of life and you have to choose which paths to take:

Do you want to go to college? Graduate school?  
Do you want to travel? Learn another language?  
What type of friends do you want to have?  
Will you cut class again?  
Do you want to date? What kind of person?  
What kind of relationships do you want with your family?  
What will your attitude toward life be?  
What will you stand for?

The paths you choose today can shape you forever. It's both frightening and exciting that we have to make so many vital decisions during the seven years of teenagehood, when we're so young and full of hormones, but such is life.

### Who's in The Lead?

Besides being at the crossroads of the most important decisions you'll ever make, the other reason to visualize your future is because if you don't, someone else will do it for you. As Jack Welch, former teen and current business executive, put it, "Control your own destiny or someone else will."

"Who will?" you may ask.

Could be anyone—friends, parents, the media. Do you want your friends to tell you what you stand for? You may have fine parents, but do you want them to draw up the blueprint for your life? Their interests may be far different from yours. And how about the media? Do you want to adopt the values portrayed in video games or gossip blogs or on TV?

By now you might be thinking, “I’m gonna chill and worry about the future when it comes. I like to live in the moment and go with the flow.” I agree with the live in the moment part. We should enjoy the moment and not have our heads too far in the clouds. But I disagree with the go with the flow part. If you decide to just go with the flow, you’ll end up where the flow goes, and sometimes it’s headed straight downhill into a pile of sludge. You’ll end up doing what everyone else is doing, which may not be your end in mind at all. “The road to anywhere is really a life to nowhere,” the saying goes. You need to decide what direction feels right to you. It’s really never too early.

**QUESTIONS FOR A DISCUSSION:**

What does it mean to begin with the end in mind?

Why is it important to begin with the end in mind? Do you agree?

What happens if we don’t begin with the end in mind?

**Answer Key for the teacher**

**1. What does it mean to begin with the end in mind?** “Begin with the End in Mind” means developing a clear picture of where you want to go with your life. It means deciding what your values are and setting goals. It means thinking beyond today and deciding what direction you want to take so that each step you take is in the the aim of pursuing your goals and practicing habits of excellence.”

**2. Why is it important to begin with the end in mind?** “Why is it so important to have an end in mind? The first reason is that you’re at a critical crossroads in life, and the paths you choose now can affect you forever. The second reason is that if you don’t decide your own future, someone else will do it for you.”

**3. What happens if we don’t begin with the end in mind?** Stephen Covey shares what can happen for those who do not start with the end in mind:

“Besides being at the crossroads of the most important decisions you’ll ever make, the other reason to visualize your future is because if you don’t, someone else will do it for you. As Jack Welch, former teen and current business executive, put it, “Control your own destiny or someone else will.”

“Who will?” you may ask.

Could be anyone—friends, parents, the media....

It can be easy to think, “I’m gonna chill and worry about the future when it comes. I like to live in the moment and go with the flow.”

I agree with the live in the moment part. We should enjoy the moment and not have our heads too far in the clouds. But I disagree with the go with the flow part. If you decide to just go with the flow, you’ll end up where the flow goes, and sometimes it’s headed straight downhill into a pile of sludge. You’ll end up doing what everyone else is doing, which may not be your end in mind at all. “The road to anywhere is really a life to nowhere,” the saying goes. You need to decide what direction feels right to you. It’s really never too early.

## The Mission

Finish the sentences...

### PERFORMANCE

- A-1) I am at my best when
- A-2) I am at my worst when

### PASSION

- B-1) What do I really love to do at work or school?
- B-2) What do I really love to do in my personal life?

### TALENTS

- C-1) My natural talents and gifts are:  
(Examples may be art, music, decision making, being a loyal friend, etc.)

### IMAGINATION

- If I had unlimited time and resources, and knew I could not fail, what would I choose to do?
- D-1) I would:

### VISION

Imagine your life as an epic journey – and that you are the hero/heroine of the story. What do you imagine your journey is about? Complete the following statement by describing what you are doing, who it is for, why you are doing it, and what the journey's results are.

- E-1) My life's journey is...

### CHARACTER

- F-1) Imagine your 80th birthday. Who will be there with you? What tribute statement would you like them to make about your life?  
I will be a person who...

### CONTRIBUTION

- G-1) What do I consider to be the most important future contribution to the most important people in my life?

## CONSCIENCE

H-1) Are there things I feel I really should do or change, even though I may have dismissed such thoughts many times? What are they?

## INFLUENCE

Imagine you could invite three people who have influenced you the most to dinner – they could be past or present role models. Write their names in the boxes below. Then record the one quality or attribute you admire most in these people.

1) Name:  
I-1) Attribute:  
2) Name:  
I-2) Attribute:  
3) Name:  
I-3) Attribute:

## BALANCE

Let's think of balance as a state of fulfillment and renewal in each of the four dimensions: physical, spiritual, mental, and social/emotional. What are the single most important things you can do in each of these areas that will have the greatest positive impact on your life and help you achieve a sense of balance?

J-1) Physical:  
J-2) Spiritual:  
J-3) Mental:  
J-4) Social/Emotional:

You now have the beginning of a mission statement built on a foundation of your values. Hopefully, at this point, you have more clarity in what you want to be and what you want to do in your life. You can also start to detect the values and principles upon which your life is based.

Now you can write your...

## MISSION STATEMENT<sup>19</sup>

I am at my best when (A-1)

I will try to prevent times when (A-2)

I will enjoy my work by finding employment where I can (B-1)

I will find enjoyment in my personal life through (B-2)

I will find opportunities to use my natural talents and gifts such as C-1)

I can do anything I set my mind to. I will (D-1)

My life's journey is (E-1)

I will be a person who (F-1)

My most important future contribution to others will be (G-1)

I will stop procrastinating and start working on (H-1)

I will strive to incorporate the following attributes into my life:

I-1:

I-2:

I-3:

I will constantly renew myself by focusing on the four dimensions of my life:

J-1:

J-2:

J-3:

J-4:

Signature:

<sup>19</sup> adjusted on the basis of <https://msb.franklincovey.com/>

## Interim Quiz 2

**A. True/false questions**

1. T/F The personal mission is a purpose or a higher goal we pursue.
2. T/F Habits of excellence are inherited.
3. T/F To be courageous means not to feel fear in face of adversity.
4. T/F A bank robber cannot be courageous.
5. T/F To begin with the end in mind means skipping training and preparation.
6. T/F To fully flourish as a human being man does not need community

**B. Essay Questions**

7. What is courage and what are its important characteristics?

8. What is the White Rose movement and how did its members display solidarity?

**C. For each answer, make a correct question.**

*For example, if the answer is "The first letter of the alphabet", the question is "What is the letter A?". Or, if the answer is "A paste or gel used in conjunction with a toothbrush to help clean and maintain the aesthetics and health of teeth", the correct question is "What is toothpaste?"*

9. Behaviors acquired through regular practice which help us achieve excellence as persons.
10. A group of friends unified in the pursuit of excellence for themselves and others..
11. "Such a fine, sunny day, and I have to go... What does my death matter, if through us, thousands of people are awakened and stirred to action?"



12. UK Prime Minister during World War II and the author of “We Shall Fight on the Beaches” speech.

**D. Multiple choice questions. There can be more than one correct answer.**

- |   |  |
|---|--|
| <p>13. Courage:</p> <ul style="list-style-type: none"> <li>a) Is between cowardice and rashness</li> <li>b) Can be trained</li> <li>c) Is only for few chosen people</li> <li>d) Means not caring for risks or threats</li> </ul>   | <p>17. Understanding our mission:</p> <ul style="list-style-type: none"> <li>a) Shows us the right path if we have gone astray</li> <li>b) Helps us to pursue excellence</li> <li>c) Explains why we are social beings</li> <li>d) Is connected with performing intentional actions</li> </ul> |
| <p>14. Knowing our mission:</p> <ul style="list-style-type: none"> <li>a) Gives us the reason “why” we do everything we do</li> <li>b) Provides us with the direction</li> <li>c) Is possible only if we are highly educated</li> <li>d) Involves avoiding non-intentional actions</li> </ul> |  |
| <p>15. Hans and Sophie Scholl distributed the sixth leaflet at the University of:</p> <ul style="list-style-type: none"> <li>a) Innsbruck</li> <li>b) Bonn</li> <li>c) Berlin</li> <li>d) Munich</li> </ul>   |  |
| <p>16. Courage involves:</p> <ul style="list-style-type: none"> <li>a) Using the power to think about what the best course of action is</li> <li>b) Disregarding risks</li> <li>c) Not feeling fear</li> <li>d) Pursuing just and noble goal</li> </ul>                                       |  |

**Interim Quiz 2 – Answer Key**

1. T
2. F – they are acquired through practice and learning.
3. F – courageous people feel fear, but act despite it.
4. T – we praise someone as courageous only if he is pursuing just and noble goals.
5. F – it means thinking about the purpose of our actions from the beginning.
6. F – we need community to fully flourish.
7. Courage is the ability to pursue excellence despite fear or danger. Courage does not involve feeling no fear. On the contrary, courage involves feeling fear, but acting despite it. Also, courageous people are not unaware of risks or threats. They know how dangerous threats are, but still decide that the excellence they are pursuing is worth more. Moreover, courage is a matter of measure between cowardice and recklessness. It is also necessarily linked to pursuing just and noble goals (we do not consider someone who pursues selfish or evil goals courageous). Finally, no one is born courageous-- courage can be developed. This is accomplished through the everyday practice of small courageous deeds, i.e. by facing one's fears in small everyday actions.
8. The White Rose movement opposed Hitler and Nazi rule through non-violent resistance. The movement was made up of six students who attended Munich University. Members of the White Rose movement clandestinely distributed anti-Nazi and anti-war leaflets and were ultimately caught while they were in the process of doing this. The members of the White Rose were creative in their approach to pursuing excellence, and found many different ways to work toward their cause in spite of difficult and dangerous circumstances. Some examples include their decision to print leaflets in different printing shops so as not to be discovered, their effort to get rid of the written addresses of those they sent the leaflets to so they wouldn't be in danger, and their initiative in writing compelling arguments against Nazism to motivate resistance. An important part of their message in the leaflets was the call for people to wake up from their slumber and practice solidarity in the face of Nazism.
9. What are habits of excellence?
10. What is solidarity?
11. What were Sophie Scholl's last words?
12. Who was Winston Churchill?
13. a and b – courage is not for a chosen few and involves thinking about risks or threats.
14. a and b
15. d
16. a and d – Courage does not mean being without fear or being unaware of risks or threats.
17. a, b and

## Lesson 10: Final Quiz

### PURPOSE

To review the content of the whole curriculum with students and evaluate their learning.

### LEARNING OBJECTIVES

By the end of the lesson, students will be able to:

1. Identify and further refine their knowledge of the core contents of the curriculum.

### VOCABULARY

- No new vocabulary.

### MATERIALS & RESOURCES

- Final Quiz
- Final Evaluation

### PROCEDURE

**Step 1:** Ask the students if they have completed the [Interim Quiz 2](#). Ask them if some of the questions were difficult and help clarify the answers.

**Step 2:** Announce to the students that the main part of this lesson will be the [Final Quiz](#) and give instructions for the quiz. Have a volunteer assist in handing out the questions and help calculate the points of all groups.

Divide the rest of the students into a maximum of 4 groups and have them play the quiz. Students should name their groups. The groups will compete against each other to answer the questions correctly. Lead the quiz by using the Final Quiz worksheet. The objective of the quiz is to review the main ideas from all the previous lessons.

After all four rounds of the quiz are completed, calculate the points of each group and announce the winners.

**Step 3:** Give instructions and ask students to fill the [Final Evaluation](#). Offer closing remarks and thank students for participating in the Human Dignity Curriculum.

**Final Quiz****A. MARK SENTENCES AS TRUE OR FALSE. EACH CORRECT ANSWER GIVES 1 POINT.**

Instructions: Give printed questions to each group. The groups get 3 minutes to answer all questions. After all groups finish, pick up the sheets with answered questions. With the help of the volunteer, read out loud the correct answers and calculate the number of points for each group. Write the points of each group on the board.

1. T/F We are responsible for non-intentional actions.
2. T/F The personal mission is a purpose or a higher goal we pursue.
3. T/F Habits of excellence are inherited.
4. T/F In Nazi concentration camps, guards never treated prisoners as subjects.
5. T/F "Intrinsic" means that human dignity is within us and it is with us our entire life.
6. T/F Felix Mendelssohn created degenerate art.
7. T/F Society which respects human dignity views human life in economic terms.
8. T/F To be courageous means not to feel fear in face of adversity.
9. T/F Leni Riefenstahl was a leader of the White Rose movement.
10. T/F Animals can perform intentional actions.
11. T/F A bank robber is courageous.
12. T/F Adolf Eichmann took responsibility for his actions.

**B. WRITE THE ANSWER TO THE ESSAY QUESTIONS. EACH CORRECT ANSWER GIVES 3 POINTS.**

Instructions: Give printed questions to each group. Groups get 7 minutes to answer all three questions. After all groups finish, pick up the sheets with answered questions. Read out loud the answers of each group on the following scale: 3 - the answer is comprehensive enough and explains the main point, 2 - the answer is correct but it is missing some important elements, or it is partially true and partially false, 1- the answer provides very limited accurate explanation, 0 - no answer is provided or it is completely false. Calculate the number of points for each group and write them on the board.

13. What is courage and what are its important characteristics?

14. What is the difference between intentional and non-intentional actions?

15. What is the White Rose movement and how did it display solidarity?

**C. FOR EACH ANSWER, MAKE A CORRECT QUESTION. EACH CORRECT ANSWER GIVES 1 POINT, EACH WRONG ANSWER GIVES -2 POINTS.**

Instructions: After hearing the question, the groups get 20 seconds to react by raising the hand. The group which reacts the fastest gets to answer the question. If they answer wrong, the next group gets to answer.

16. The actions knowingly and freely chosen, for which we are responsible.
17. Behaviors acquired through regular practice which help us achieve excellence as persons.
18. A group of friends unified in the pursuit of excellence for themselves and others.
19. The human power to use our imagination and ideas to shape the world.
20. Communication which aims to deceive the audience to promote certain agenda
21. Errors in thinking, such as appeal to masses, appeal to emotions, attacking the person, making hasty generalizations etc.

22. Using persons for our advantage or benefit; or sacrificing them for the sake of ideology or the collective

**D. THE CHASE: CHOOSE THE CORRECT ANSWER. THERE CAN BE MORE THAN ONE CORRECT ANSWER.**

Instructions: There will be two games: A and B. In each game there will be a Chaser from one group and the Contestant from the other group.

If there are 4 groups, write on two papers "Chaser" and on two other "Contestant" without students seeing it. Have each group choose one paper. In both games one group will chase and one will be chased.

There are 7 questions for each round. The Contestant starts with +1 point from the Chaser. Each correct answer brings +1 points. Both the Chaser and the Contestant are answering simultaneously. After the question is shown on the screen and read out loud by the teacher, both the Contestant and the Chaser have 15 seconds to write the answer on a sheet of paper. After the time is up, they hand out the answers to the teacher who gives points for correct answers and writes the points on the board. After all seven questions are answered, the total number of points is calculated for both the Chaser and the Contestant.

If the Contestant wins, the winning group gets +2 points. If it ends up tied, Chaser's group gets +2 points and the Contestant's group gets -1 point. If the Chaser wins, his group gets +5 points and the losing group -2 points.

## GAME A

23. Societies which treat persons as subjects:
- a) Dispose of elderly, sick, vulnerable
  - b) Understand that persons cannot be owned
  - c) Recognize that everyone has equal dignity
  - d) Manipulate
24. Courage:
- a) Is between cowardice and rashness
  - b) Can be trained
  - c) Is only for few chosen people
  - d) Means not caring for risks or threats
25. When we want to prove something by saying that almost everyone believes it, this is:
- a) Ad hominem
  - b) Appeal to masses
  - c) Appeal to emotions
  - d) Making hasty generalizations
26. What is not the characteristic of intentional actions:
- a) They are worthy of praise or blame.
  - b) We are responsible for them.
  - c) They are always excellent.
  - d) We use the power to think when performing them.
27. Which of the following is true:
- a) Other persons need to be treated in the I-Thou mode.
  - b) We need others to become fully developed.
  - c) Proper relation to other persons is through I-It mode.
  - d) We are not connected to others in any significant way.
28. Which of the following are not Nazi propaganda artworks:
- a) Triumph of the Will film by Leni Riefenstahl
  - b) Felix Mendelssohn's violin concert
  - c) The Aryan Family painting by Wolfgang Willrich
  - d) Man's Search for Meaning by Viktor Frankl
29. For our thinking to be correct it has to be:
- a) Based on facts and logical fallacies.
  - b) Based on facts and logically inconsistent.
  - c) Based on facts and logically coherent.
  - d) Logically coherent and factually incorrec.

30. Knowing our mission:
- a) Gives us the reason “why” we do everything we do.
  - b) Provides us with direction.
  - c) Is possible only if we are highly educated.
  - d) Involves avoiding non-intentional actions.
31. Who saved more than 1000 Jews during World War II?
- a) Hans Scholl
  - b) Adolf Eichmann
  - c) Oskar Schindler
  - d) Sophie Scholl



## GAME B:

32. To perform non-intentional actions, we need:
  - a) Power to think
  - b) To be alive
  - c) Power to choose
  - d) To embody habits of excellence
33. Societies violate human dignity when:
  - a) They use a person merely as an object.
  - b) Use persons as means for the goals of society.
  - c) Dispose of the elderly, sick, vulnerable.
  - d) Separate persons from the communal ties needed for their flourishing.
34. Which of the following is not a fallacy:
  - a) Appeal to emotions
  - b) Ad hominem
  - c) Making hasty generalizations
  - d) Logical consistency
35. Universal means that:
  - a) All persons have dignity
  - b) No one can take dignity away from us
  - c) Dignity is with us our entire life
  - d) Dignity is not earned
36. The author of the film *Triumph of the Will* is:
  - a) Steven Spielberg
  - b) Wolfgang Willrich
  - c) Leni Riefenstahl
  - d) Felix Mendelssohn
  - d) Sophie Scholl
37. Hans and Sophie Scholl distributed the sixth leaflet at the University of:
  - a) Innsbruck
  - b) Bonn
  - c) Berlin
  - d) Munich
38. Courage involves:
  - a) Using the power to think what the best course of action is
  - b) Disregarding risks
  - c) Not feeling fear
  - d) Pursuing a just and noble goal
39. Understanding our mission:
  - a) Shows us the right path if we have gone astray.
  - b) Helps us to pursue excellence.
  - c) Explains why we are social beings.
  - d) Is connected with performing intentional actions.
40. Who among the following persons was convicted for crimes done during World War II?
  - a) Hans Scholl
  - b) Adolf Eichmann
  - c) Oskar Schindler

**Final Quiz – Answer Key**

1. F – we are responsible for intentional actions.
2. T
3. F – they are acquired through practice and learning.
4. F – as Frankl shows, guards also sometimes treated prisoners as subjects.
5. T
6. F – he was making genuine art but was accused by Nazis of creating degenerate art because of being Jewish.
7. F – human persons cannot be viewed economically, they are worth the infinite.
8. F – courageous people feel fear, but act despite it.
9. F – it was Sophie Scholl.
10. F – only humans can perform intentional actions.
11. F – we praise someone as courageous only if he’s pursuing just and noble goals. (It is possible that this person exhibits courage later on, or that he did it before becoming a bank robber.)
12. F – he wanted to avoid responsibility by claiming that he was just following orders.
13. Courage is the ability to pursue excellence despite fear or danger. Courage does not involve feeling no fear. On the contrary, courage involves feeling fear, but acting despite it. Also, courageous people are not unaware of risks or threats. They know how dangerous threats are, but still decide that the excellence they are pursuing is worth more. Moreover, courage is a matter of measure between cowardice and recklessness. It is also necessarily linked to pursuing just and noble goals (we do not consider someone who pursues selfish or evil goals courageous). Finally, no one is born courageous-- courage can be developed. This is accomplished through the everyday practice of small courageous deeds, such as facing one’s fears in small everyday actions.
14. Intentional actions are knowingly and freely chosen, while non-intentional actions are happening without us knowingly and freely choosing them. Only humans can perform intentional actions since they involve using specifically human powers, namely powers to think and choose. Animals cannot apologize to each other or say “I love you”. On the other hand, non-intentional actions do not require us to use powers to think and choose. That is why it is better to say that they are merely happening to us or in us, than that we are actively performing them. Non-intentional actions are also characteristic of the plants and animals: e.g. sleeping, breathing, feeling pain, etc. Intentional actions have some important qualities, which do not apply to non-intentional actions: we are responsible for them, they can be excellent or non-excellent and they are worthy of praise or blame.

15. The White Rose movement opposed Hitler and Nazi rule through non-violent resistance. The movement was made up of six students who attended Munich University. Members of the White Rose movement clandestinely distributed anti-Nazi and anti-war leaflets and were ultimately caught while they were in the process of doing this. The members of the White Rose movement were creative in their approach to pursuing excellence, and found many different ways to work toward their cause in spite of difficult and dangerous circumstances. Some examples include their decision to print leaflets in different printing shops so as not to be discovered, their effort to get rid of the written addresses of those they sent the leaflets to so they wouldn't be in danger, and their initiative in writing compelling arguments against Nazism to motivate resistance. An important part of their message in the leaflets was the call for people to wake up from their slumber and practice solidarity in the face of Nazism.
16. What are intentional actions?
17. What are habits of excellence?
18. What is solidarity?
19. What is creativity?
20. What is propaganda?
21. What are fallacies?
22. What does it mean to treat persons as objects?
23. b and c
24. a and b – courage is not for a chosen few and involves thinking about risks or threats.
25. b
26. c – they are not necessarily always excellent, even though they can be.
27. a and b
28. b and d
29. c
30. a and b
31. c
32. b
33. a, b, c and d
34. d
35. a
36. c
37. d.
38. a and d – Courage does not mean being without fear or being unaware of risks or threats.
39. a, b and d
40. b

**Final Evaluation****A. Curriculum**

1. After finishing the curriculum, how would you describe its purpose?

2. Which topics did you like the most in the lessons? Pick your top three:

Human dignity (Martin Buber: The Need for a Thou)

Treating persons as subjects and objects (Viktor Frankl's examples from the concentration camp)

Habits of excellent thinking and fallacies

Freedom for excellence and freedom of indifference (Adolf Eichmann and Oskar Schindler)

Art and propaganda (Leni Riefenstahl and Felix Mendelssohn)

Friendship and solidarity (The White Rose movement)

Habits of excellence (courage)

Heroism (Sophie Scholl)

The Mission

1.

2.

3.

3. Rate the quality of each lesson on a scale from 1 to 10:

- Human dignity: \_\_\_\_
- Treating persons as subjects and objects: \_\_\_\_
- Habits of excellent thinking and fallacies: \_\_\_\_
- Freedom for excellence and freedom of indifference: \_\_\_\_
- Art and propaganda: \_\_\_\_
- Friendship and solidarity: \_\_\_\_
- Habits of excellence: \_\_\_\_
- Heroism: \_\_\_\_
- The mission: \_\_\_\_

4. What, generally, did you like the most about the curriculum?

5. What do you think you learned from the curriculum?

6. Did you change any opinions you held before? If so, which ones?

7. Did you think you gained any new skills? Which ones?

8. Were the examples and materials (videos, readings, discussion guides) interesting and illustrative of the content? Explain.

9. What did you find most useful about the curriculum? Do you find it relevant for your life? If so, how?

10. Is there anything you disliked?

11. Did the curriculum meet your expectations? How?

12. Would you recommend it to a friend? Why?

## B. Competencies

Do you agree with the following statements? Circle the number from -5 (strongly disagree) to 5 (strongly agree), depending on how much you agree with the statements.

### B.1. Opinions and values

13. Some people do not have human dignity

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

14. Some people are born courageous.

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

15. Friends should try to improve themselves and the world around them together.

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

16. Animals can be free in the same way as humans.

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

17. Heroes exist in real life.

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

18. Art can influence how we perceive the world.

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

19. People do not have any significant purpose in life.

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

20. The State can dispose of people who are unworthy of life.

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

21. Courageous people feel no fear.

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

## B.2. Behaviors

22. I think hard about important decisions in my life.

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

23. I take responsibility for my actions.

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

24. I tend to believe something if most of my friends believe it.

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

25. If my surroundings pressure me to do something bad, I will do so.

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |



26. I rely on others to become better.

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

27. I do not think about the long-term consequences of my actions.

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

28. I treat everyone as having equal human dignity.

| Strongly disagree |    |    | Do not agree, nor disagree |    |   |   |   | Strongly agree |   |   |
|-------------------|----|----|----------------------------|----|---|---|---|----------------|---|---|
| -5                | -4 | -3 | -2                         | -1 | 0 | 1 | 2 | 3              | 4 | 5 |

## C. Teacher

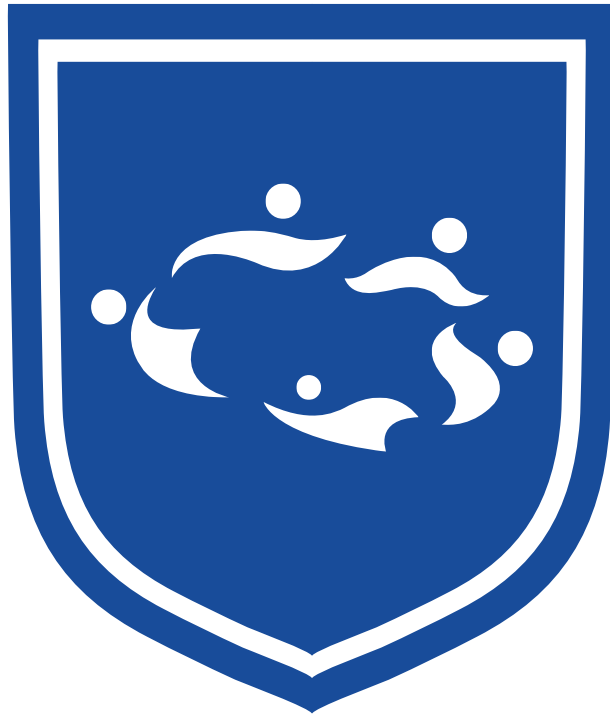
29. Did the teacher explain the content in a clear and effective way?

30. Did the teacher give examples that made the content more interesting and relevant to your life?

31. Did the teacher summarize the previous lesson at the start of each new lesson to help you recall the main ideas?

D. Final considerations

32. Do you have anything else you would like to share regarding the curriculum, the classes, etc.?



# **World Youth Alliance Human Dignity Curriculum**

[humandignitycurriculum.org](http://humandignitycurriculum.org)