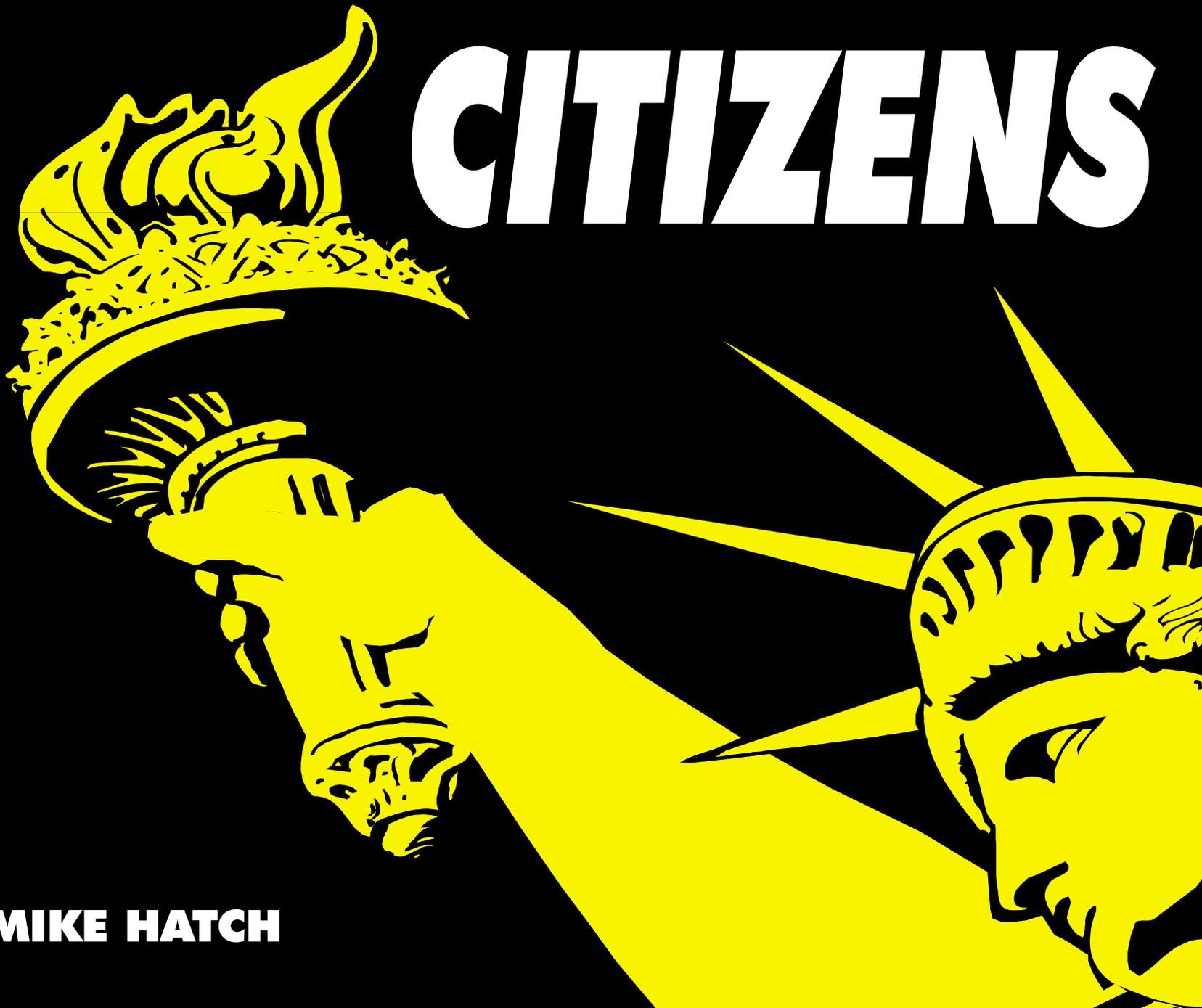


# CITIZENS



By **MIKE HATCH**



# **CITIZENS**

**by Mike Hatch, Attorney General, State of Minnesota**

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**Doing the  
right thing  
...at the  
right time.**

# Teacher's Note

In the nineties, the Minnesota Legislature required the Minnesota Attorney General to undertake annual surveys on school violence. At the same time, the Minnesota Commissioner of Public Safety was charged with issuing an annual report on hate crimes.

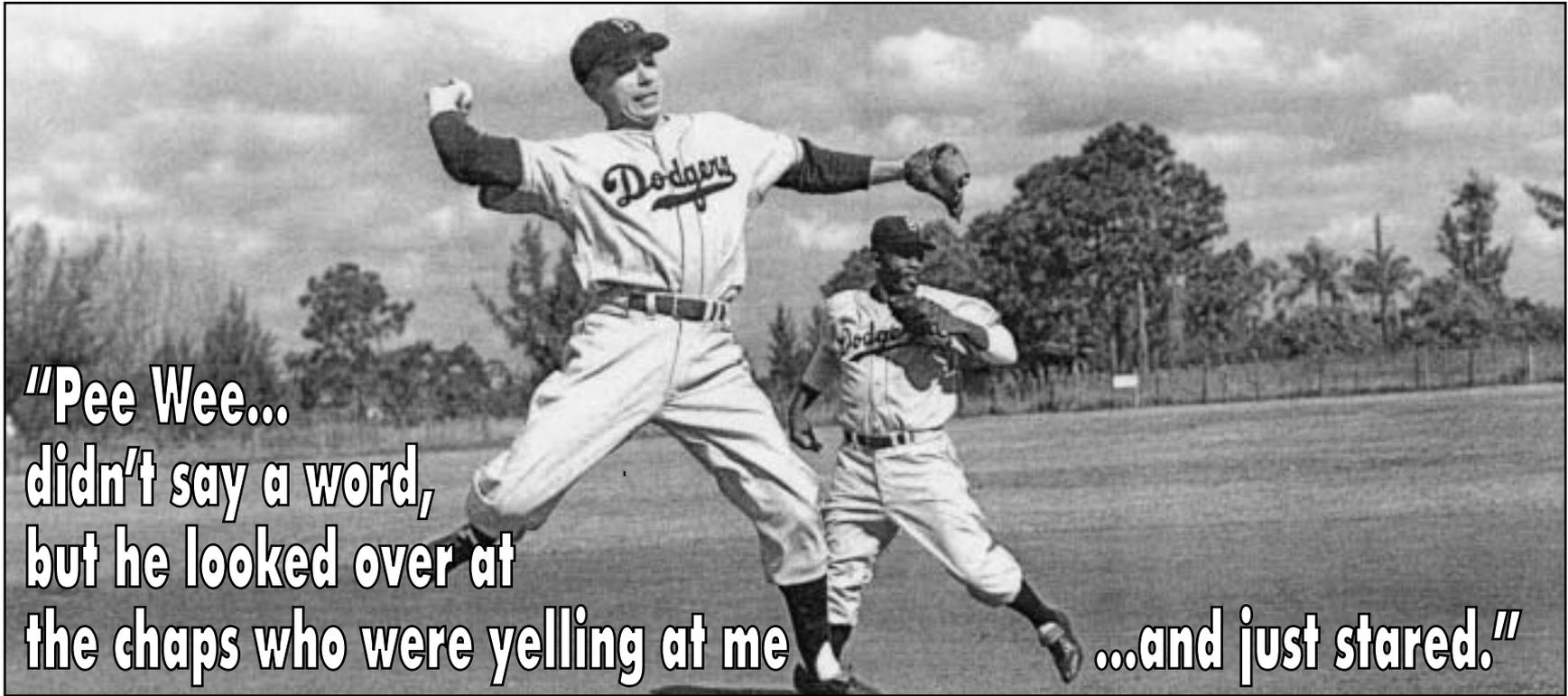
A comparison of the two annual reports reveals an overlap of the perpetrators and the victims. Approximately two-thirds of hate crimes are committed by white males between the ages of thirteen and twenty, and males are the largest segment of perpetrators of school violence.

Greater overlap exists among victims of school violence and hate crimes. Two-thirds of victims of school violence were either members of, or associating with, classes of people protected under hate crime statutes. If one includes overweight, tall and short persons as a protected class, the victims of the

two crimes are virtually the same.

Over the past several years, the Attorney General's Office has tried to address these issues by hosting public symposiums, holding seminars in school districts and attending forums. Few of these events were attended by members of the target group: white males between the ages of thirteen and twenty.

The Wallenberg Institute in Sweden has studied racism and bigotry by age group. The Institute found that the optimum age to discuss racism is when a child is seven. At this age, the child does not distinguish others by superficial differences and is very tolerant of differences. The Institute also found that by the time he or she becomes a teenager, the child has adopted some of the negative attitudes of family and peers, attitudes which quickly become "hard-wired" and difficult to change.



*Photo credit: National Baseball Hall of Fame.*

Other studies have shown that perpetrators of hate crimes (and school violence) generally come from broken homes, have poor social skills, or have borderline mental health issues. These young men have a strong need to be recognized and accepted by peers, but generally cannot do so through conventional methods such as academics, athletics, or extra curricular activities.

Accordingly, the perpetrator gets the idea to use bigotry as a vehicle to be recognized.

He puts down others so that he receives the attention that otherwise evades him. This book is comprised of stories about heroes, virtually all of whom would otherwise have fit the profile of the perpetrator of a hate crime. In each of these stories, the hero is confronted by bigotry and chooses “to do the right thing” even though it may have been at great risk. The names of the people are accurate and the events are true. Many of these events, however, have become embellished as they are described

in literature. The historical accuracy, however, is not as important as the discussion that each story hopes to provoke. These stories are about courage, decency and valor. In each case, the hero survives the ordeal and is recognized for heroism by his peers.

Each story is followed by a series of questions. The purpose of the questions is to provoke a discussion in the class about the attitude of the hero and the attitude of the perpetrator.

## Chapter One

# Ethical Citizenship: Six Considerations

*"It is not enough to know the 'right thing' to do.*

*It is equally important to do the 'right thing'."*

This book is about hate crimes. School surveys taken over a six year period by the Minnesota Attorney General's Office indicate that virtually every student has witnessed prejudice. Students categorized school violence as not only physical abuse, but also verbal abuse of victims because of their size, their weight, hair color, their gender or their sexual orientation.

The profile of a bully is easy to recognize. Numerous studies, as well as the description offered by students responding to the Attorney General's surveys, depict a bully as a young, white, male who has little support from his family and cannot achieve scholastic, athletic or romantic recognition from his peers. The bully carries out bigoted acts in order to be recognized by peers. Unable to succeed on his own, he tries to dignify himself by attacking the dignity of others.

Most students are not so starved for

attention that they need to bully others. Even so, these students are at an age when peer pressure is strong and the need to blend into the crowd is enormous. As a result, it is easier to remain silent when a fellow student becomes a victim of discrimination. The Attorney General's surveys indicate that many students find it difficult to react when they witness school violence because they don't think anyone cares. Students state that they don't report school violence to school administrators because they don't think the administrators will take action. Others are concerned they might in turn become the target of abuse.

This book is designed for the student who is not a bully but has been a bystander, generally in silence, to a hate crime. It tells stories about citizens who undertook courageous acts to help others at a time of crisis. Several of these citizens indicate that the basis for their act of heroism was because "it was the right thing to do."



While each may have known that their heroic act was simply “the right thing,” in each story there are bystanders who remained silent. In some cases, those bystanders may not have known the “right thing.” In other cases, the bystanders didn’t have the strength of convictions to carry out “the right thing.” There have been many studies undertaken and theories propounded about why certain citizens take a stand and speak out while others seek silent refuge in following the crowd. The purpose of this book is to provoke discussion about this paradox

The stories in this book refer to:

1. **Oskar Schindler**, a gallivant who responded to cruelty by risking his life to save over a thousand people.
2. **Pee Wee Reese**, a Southern baseball player who helped Jackie Robinson break the color barrier in professional sports.
3. **Hugh Thompson**, a helicopter pilot who interrupted a war mission to stop a massacre of Vietnamese civilians.

4. **Raoul Wallenberg**, who used entrepreneurial diplomacy to rescue Jews about to be killed by Nazis.

5. **Henry Whipple**, who intervened during the Civil War to save over two hundred Indians during the largest execution in U. S. history.

6. **Gerry Bertier**, who helped break the segregation barrier in Alexandria, Virginia.

7. **Margaret McDonald, Wayne Inman and Richard Wesnick**, the community activist, the police chief, and the newspaper editor who united their community in a stand against hate crimes.

8. **Martin Niemoeller**, a Lutheran pastor who stood up to Hitler and coined perhaps the most famous declaration in support of human rights.

9. **Soheila Helal and Mir Faziullah**, who risked their lives under the Taliban rule of Afghanistan by teaching girls and giving women medical treatment.

**An important part of our education process is to prepare students for citizenship. A citizen in the United States must understand basic concepts of English, history, math and science.**

**Otherwise, the citizen cannot functionally participate in our nation's society or conduct meaningful discussions about our government policies.**

**"I thought of killing myself many times.  
...Only my love for my students saved me."  
Sohelia Helal**



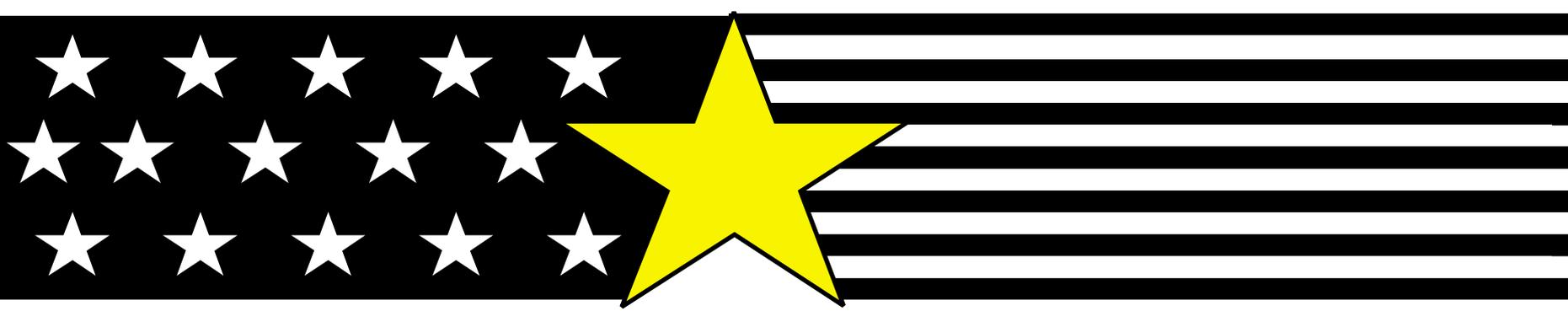
*Photo credit: Newsweek.*

A citizen is the highest person in a democracy. No government official, be it governor or general, stands higher than the citizen. The citizen defines the character of our society which in turn is reflected in our government institutions. Ethical citizenship does not come easily. It is earned by people whose conscience and character will not tolerate injustice or prejudice.

The following describes six sources of ethical citizenship. Given any single situation, reliance on one source may directly conflict with directives of another source. In addition, no citizen will utilize the sources in the same manner as another. Yet all the sources give people a foundation upon which to base ethical citizenship.

One source of ethical citizenship is our **laws** and **government proclamations**. Our government has promulgated a complex

web of laws and rules at the city, state and national levels. Laws are designed to maintain an orderly process in our economy and society. Some people appear to rely on the law as the sole criteria for ethical citizenship. After World War II, many Germans justified their obedience to the cruelty of the Nazi government by saying they were simply "following orders." Some of the soldiers encountered by **Hugh Thompson** at My Lai undertook acts they knew to be cruel because of the orders of Lt. William Calley. In contrast, some of the citizens in this book undertook heroic acts even though they may have been violating the law. **Oskar Schindler** and **Raoul Wallenberg** violated German law by assisting Jewish prisoners to escape. **Soheila Helal** and **Mir Faziullah** violated Afghani law by helping women. Warrant Officer **Hugh Thompson** thought he might be court martialed for the actions he took



in saving the lives of Vietnamese women and children.

A second source of ethical citizenship is **emphatic compassion**. The compassionate approach is expressed by the aphorism “put yourself in another person’s shoes.” The focus of this criterion is understanding the hurt inflicted upon the victim. Most children in elementary school have tremendous empathy for others, and use the compassionate approach to relate to others. It is not unusual for a young child to intervene and assist victims of prejudice. The compassionate approach perhaps describes the motivation of people who provide aid and comfort to prisoners convicted of heinous crimes. Perhaps most of the citizens described in this book relied, in part, upon the compassionate approach in undertaking an heroic act. Indeed, **Oskar Schindler** probably transformed himself from a self-centered playboy to an

extraordinary hero because of the compassion generated from working with his Jewish factory workers.

A third source of ethical citizenship is **religion**. This consideration should be consistent with customs and values expressed in religious doctrine. Religion undoubtedly motivated **Martin Niemoeller** in his confrontation with Hitler and, according to one study, may have been a guiding force for **Hugh Thompson**. **Henry Whipple** probably relied upon his religious convictions when he intervened on behalf of the Dakota Indians.

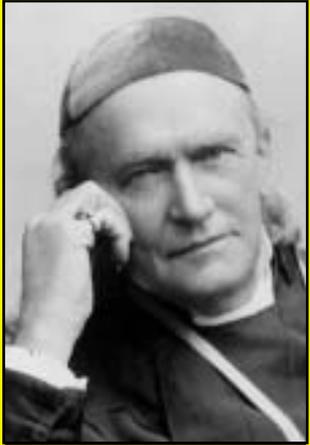
The religious consideration, however, can interfere with other ethical considerations. Just as **Henry Whipple** believed his religious convictions could not tolerate the mass execution of the Dakota Indians, the Taliban police in Afghanistan enslaved women in their country because of extremist

directives from Taliban leaders who twisted the teachings of the Islamic faith. The religious approach is not relied upon by all heroes in this book. It does not appear the motivations of **Oskar Schindler**, **Pee Wee Reese**, **Raoul Wallenberg** or **Gerry Bertier** should be ascribed to this consideration.

A fourth source of ethical citizenship is **self-enlightenment**. Self-enlightenment is premised upon a utilitarian belief that people should pursue the course of action which creates the greatest good for the most people.

From the perspective of self-interest, it makes good sense that people consider what happens if cruelty is allowed to proliferate.

**Martin Neimoeller’s** famous declaration about the Nazis attacking the Protestants, after the Protestants turned a blind eye to the persecution of the Communists, the Jews and the Catholics, reflects this concern.



**Henry Whipple**

**The “right thing”  
may be hard  
to explain, but  
it is clearly easy  
to recognize.**

Self-enlightenment is also reflected in the adage of “there but for the grace of God go I.” Indeed, perhaps the premise of most social programs is “there but for the grace of God go my parents, my children or my loved ones.” The actions of the citizens of the city of **Billings, Montana** to the leadership of **Margaret McDonald, Wayne Inman and Richard Wesnick** may reflect the concern of self-enlightenment. Similarly, the actions of the teacher and physician in Afghanistan reflect the utilitarian basis of the self-enlightened approach.

A fifth source of ethical citizenship is in the inherent belief in **equality and fairness**. People generally believe there is a higher law that requires that people should be treated equally, or if not equally, then fairly. After World War II, the Allies convened a world court in Nuremburg, Germany to put on trial Nazi leaders for committing “crimes against humanity.”

Over the past 50 years other courts have been convened to put on trial government leaders who committed genocide and other atrocities upon their citizens. The premise for putting people on trial for their “crimes against humanity” appears to be based upon this inherent belief in equality and fairness. **Hugh Thompson** put equality and fairness before other considerations when he was carrying out a wartime helicopter mission to kill Vietcong soldiers at My Lai. During the mission, Thompson heroically intervened with his helicopter to stop fellow soldiers from killing Vietnamese civilians who likely supported the Vietcong. While his mission was to kill Vietcong soldiers, he was willing to risk his life to

stop the unfair killing of civilians who supported the Vietcong.

A sixth source of ethical citizenship is popularly described as the **virtuous approach**, which is premised upon the concept that the citizen should take the course of action that is most consistent with the key attitudes and character traits of our cultural leaders. For instance, the heroic actions of **Hugh Thompson** are, in part, a reflection of what he witnessed his father do to help a group of Indians at an archery tournament.

We can only speculate as to whether the citizens in this book considered the above ethical sources when they undertook their heroic deeds. However, one thing is certain - each took great personal risk to stand up for someone in trouble and to not follow the crowd. The “right thing” expressed by **Pee Wee Reese** was not initially recognized by the stadium crowd. The “right thing” exercised by **Gerry Bertier**, carried out at an age when most boys want to blend in, was actively opposed by some of his friends. **Hugh Thompson** did the “right thing” even though his military training taught him that he was violating the chain of command.

Even though it is safe and convenient to blend in and follow the crowd, great acts of courage and valor occur when a citizen is willing to stand out from the crowd.

The “right thing” may be hard to explain, but it is clearly easy to recognize.

# Oskar Schindler



*Photo credit: Leopold Page Photographie Collection, courtesy of USHMM Photo Archives.*

Oskar Schindler was born a Catholic in 1908 in Zwittau, Austria. He grew up with all the privileges money could buy. He married at the age of nineteen and began running the family business in the 1930s. Over the next twelve years, Schindler ran with fast company, leading a shameful life of debauchery, drinking and gambling. He lived a playboy lifestyle even though he was married and had children. His reckless behavior caused the collapse of his family business and, with the onset of World War II in 1939, Schindler needed to find a job.

After the German invasion of Poland, Schindler became active in the black market. Because food, clothing and other necessities were available on a very limited basis, Schindler made a nice living selling liquor, tires, cars and other restricted products to the Polish elite at inflated prices. Schindler succeeded in making the black market sales because he continually bribed German officers to look the other way.

Before the German invasion, Poland had a relatively large population of Jewish citizens. After the invasion, the German occupation was in part directed to the destruction of the Jewish culture and the Jewish population.

The Germans arrested Jewish citizens and forced them into a ghetto where they were divided into several groups. The people who had craft skills were made into slaves to work in factories that made products needed for the war effort, such as munitions, tools and utensils. People who were too old, too weak or too young to work were initially confined to the ghetto where they lived in an environment of starvation and disease. Jewish businesses, homes and property were confiscated by the Germans and sold to Nazi sympathizers who operated the factories with the Jewish laborers as slaves.

Schindler was one of the Nazi sympathizers who was offered the opportunity to purchase a factory from the Nazis. Schindler worked out a deal with several Jewish businessmen. He used their money to buy an enamel ware plant and, in turn, he picked the friends and families of its Jewish “investors” as slaves for the plant. The Jewish slaves not only acted as the factory workers but also as the management of the newly formed company. The factory worked by slaves soon became quite profitable. Schindler used some of the profits to bribe the German police and soldiers to allow him to use more slaves in the factory. As Nazi cruelty spread through the

***“Beyond this day,  
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**Oskar Schindler**

Krakow ghetto, the slaves in Schindler’s “Emalia” factory became refugees in a safe haven, an asylum which fed them, clothed them and kept them safe.

The Emalia factory continued its success, and Schindler initially used some of the profits to return to his playboy lifestyle by hosting parties for German officers and buying them gifts. Schindler could have continued to earn profits from the factory and become very rich. Rather than continuing to profit from the slave labor and the war like other industrialists, Schindler became sickened by what he saw and heard at Nazi parties and from Jewish workers.

The brutality of the Holocaust became more intense and vivid to Schindler. In 1942, Schindler watched the Gestapo storm a Jewish ghetto, round up the families, and push them into boxcars to be hauled to certain death. The scene shocked Schindler. He recalled, “Beyond this day, no thinking person could fail to see what was happening. I was then resolved to do everything in my power to defeat the system.”

Schindler then risked his life by working with Jewish families to use their hidden wealth to expand the factory. He used the rest of his money, together with profits from the factory, to bribe the German Gestapo to assign more Jewish slaves to his factory. The workforce continued to grow at the Emalia factory and soon Schindler faced pressure from the Gestapo to send some of the workers to death camps.

Schindler fought the efforts of the Gestapo by making more bribes and cajoling more German officers.

In 1944, the Germans recognized that they were losing the war, and the Nazi leadership directed that all of the Jewish citizens in Krakow be “liquidated,” which meant that they were to be put to death. One of the directives was that Jews in the Krakow ghetto be transferred to concentration camps located throughout Poland. Schindler responded by bribing more German officers to allow him to set up a new factory near the Plaszow Concentration Camp in Zablocie. Schindler proposed that the factory would make bullets for the German army.

During negotiations with the Gestapo Schindler bribed a number of the Nazi officers into designating a specific list of 1,200 Jewish citizens, who otherwise were destined for the death camp, to be diverted to this factory. Schindler agreed to pay a price for each person on the list. In doing so, Schindler gave up all of his money in order to add more names to the famous “Schindler’s List.” In the end, there were 1,200 people on the list. To get 1,200 people on the list, Schindler not only had to bribe the Germans, but he also had to lie to them and claim that 1,200 people were needed to operate the bullet factory. To do so, Schindler made up fictitious jobs to convince the Germans the positions were vital to the munitions plant.



*Photo credit: Leopold Page Photographic Collection of USHMM Photo Archives.*

The document known as Schindler's list was eventually discovered 50 years later in October of 1999 in a battered Samsonite suitcase in Hildersheim, Germany.

The factory in Zablocie operated for a year. During its operation, Schindler was so furious with the Nazis that he directed the Jewish workers to make sure the bullets were defective. The workers became nervous, fearing that the Gestapo would investigate the defective bullets and that they would be exposed. Schindler, nonetheless, insisted that the bullets be defective. He said he was determined to do everything humanly possible to defeat the German army.

As Poland began to fall, the Nazis once again demanded the liquidation of the Jewish workers. Once again Schindler took extraordinary risks and in October of 1944, he bribed and cajoled more Gestapo officers into letting him transfer the factory - and the Jewish slaves - to Brunlitz, Germany.

The scope of Schindler's efforts is staggering when one looks at the progeny of Schindler's list. Today there are approximately 5,000 Jewish citizens living in Poland. In contrast, there are over 6,000 people alive today located throughout the world, who are descendants of the survivors on Schindler's list.

After the war ended, Schindler fled to Argentina and lived there from 1945 to 1958. He returned to Germany and eventually died in 1974. Most of the people on Schindler's list immigrated to Israel.

Israel has recognized Schindler as a hero. A movie called "Schindler's List" has won numerous Academy Awards and other recognition for its portrayal of the courage demonstrated by Oskar Schindler.

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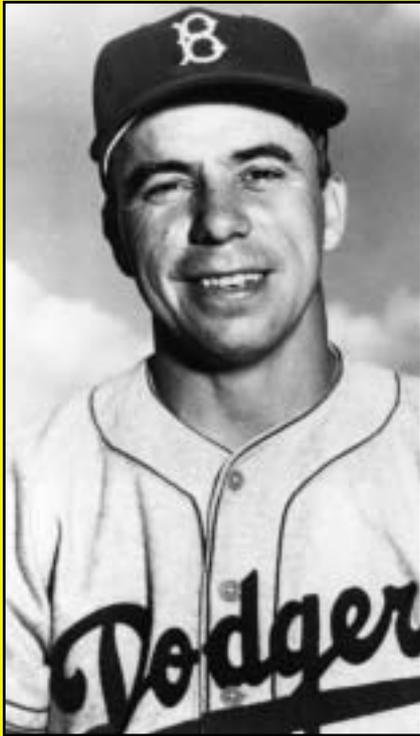
## QUESTIONS

1. In the first chapter, six criteria of ethical citizenship are listed. Rank in order of priority which criteria was used by Schindler. Which was most important? Which was least important?
2. Schindler unmistakably lived a terrible life before he saved these people. He was disloyal to his wife by having girlfriends. He was disloyal to the family business in the 1920s when he wasted the company's assets on gambling losses. He was disloyal to himself by engaging in excessive drinking. Schindler's life makes it clear that even a rebel can stand up for courage. If Oskar Schindler could be courageous, why weren't the other industrialists?
3. One of the lessons of Oskar Schindler's life is that even the "worst" of us can perform extraordinary acts of humanity. Why does this happen?
4. Citizenship is not simply following the law. The law in Nazi Germany required Schindler to cooperate with the Gestapo and not interfere with the evacuation and killing of Jews. After the war, a trial was held in Nuremberg where several Nazis were convicted because they followed German law. How can someone be punished for following the law? Is there a higher law?
5. Ethics is described as the exercise of discretion involving the balancing of competing interests of law, of religion, of socially accepted behavior, and of empathy. Schindler clearly determined that empathy for the Jews was more important than the laws in Nazi Germany. Why was he so empathetic to the Jews?
6. What would you do if the teacher ordered you to kill someone? Why?
7. What would you do if a school bully told you to heckle a disabled student? Why?
8. What would you do if you saw a school bully pushing and name-calling a student? Why?



## Chapter Three

Photo credit: National Baseball Hall of Fame.



***“Pee Wee made me feel like I belonged.”***

***Jackie Robinson***

# Pee Wee Reese

Pee Wee Reese was born in 1919 and played for the Brooklyn Dodgers from 1940 to 1958. He was an eight time All Star, a Hall of Fame member, and led the Brooklyn Dodgers to seven national league pennants. He was the captain of the team during this period, and led the Dodgers to their only World Series championship in 1955.

Pee Wee’s nickname came from his prowess at marbles, being runner up to the National Marble Champion as a child. He grew up in Louisville, Kentucky.

Pee Wee Reese had the statistics and leadership qualities to be ranked as one of the top 100 players of the 20th century by virtually every credible sports publication. Pee Wee Reese certainly had remarkable athleticism. He will always be remembered, however, as the hero who helped break the color barrier in the United States of America.

In 1947, professional baseball was the national pastime. The only professional sport covered in the sports pages throughout America was baseball. Professional football, basketball and hockey were only regional sports. As

with other professional sports, National League baseball was played only by whites, as African Americans had a separate league of their own. This segregation reflected the status quo of race relations in America at that time. It was not until eight years later that the United States Supreme Court broke the color barrier in public schools and eight years after that when the bus boycott occurred in Montgomery, Alabama. It would yet be another 18 years before African Americans would be protected by voting rights laws, civil rights laws, and other human rights legislation.

In 1947, the Brooklyn Dodgers baseball team was owned by Branch Rickey. Branch Rickey wanted to break the color barrier, but knew that he had to recruit a special athlete who could take the abuse of being the first black professional baseball player.

Branch Rickey scouted over 1,000 athletes and finally selected Jackie Robinson. Robinson had played on four varsity teams at the University of California, Los Angeles (UCLA). He was named an “All American” running back in football, became the national champion in long jump, led the Pacific Coast basketball conference in



*Photo credit: National Baseball Hall of Fame.*

scoring (for two seasons), and, of course, was voted the best baseball player in the conference.

In 1947, Branch Rickey called Robinson to his office and told him of the taunting and misery Robinson would face if he joined the National League. Years later, Robinson recalled that the meeting with Rickey was particularly strained as Rickey would test Robinson's patience with racial slurs and taunts. Rickey told Robinson that he could not respond to those slurs in anger, but rather had to respond on the baseball field by getting hits, scoring runs, executing great plays, and showing that he was above the ranting and raving of the racist spectators. While Robinson was frustrated by Rickey's racial slurs, he recognized the great sacrifice being made

by Rickey, who would lose substantial revenue if baseball fans boycotted the Dodgers.

As important as the leadership of Branch Rickey, Pee Wee Reese's relationship with Jackie Robinson was equally remarkable. Robinson was frequently asked in his later years to recount of his relationship with Pee Wee Reese. As Jackie tells the story, Pee Wee Reese made a difference in how black Americans were able to step out of the darkness of segregation and into the sunshine of human rights.

In early spring of 1947, the players on the Brooklyn Dodgers became aware that Jackie Robinson might be signing a contract. At that time, the Brooklyn Dodgers were the kings of baseball, known

in history as "the boys of summer." At least seven of the Brooklyn Dodgers' players ended up in the Hall of Fame. Many of these ball players were Southerners who had not eaten in restaurants, used restrooms, or even drank from water fountains that were used by Blacks. The color barrier was so strong in 1947 that the Dodger players began circulating a petition stating that they would refuse to play for the Dodgers if Jackie Robinson signed a contract with the team.

Reese, who was the captain of the Dodgers and also from the deep south, was perhaps the most respected player on the team. The players felt that Pee Wee Reese, a Southerner, would respect their desire to keep the baseball team "white." They were shocked, however, when the petition was

brought to Pee Wee and he refused to sign it. When word got out to the media that Pee Wee Reese refused to sign the petition, a sports writer confronted Pee Wee and told him that Jackie Robinson was an infielder and would likely steal Pee Wee's position as shortstop. Reese responded, "If Robinson is man enough to take my job, I am not going to like it, but, dammit, black or white, he deserves it."

It was with this quote that Roger Kahn, the author of the 1972 book "The Boys of Summer," hails Pee Wee Reese as the "catalyst of baseball integration."

But the abuse did not stop with the petition.

During spring training in 1947, professional ball clubs played baseball in Florida before the season began. Florida was a segregated state, and the presence of Jackie Robinson on the field brought great derision and anger against the Dodgers. On many occasions, Dodger baseball games were closed down by police because of local "Jim Crow" laws that prohibited blacks and whites from playing or engaging in activity in the same place. The loss of revenue, the embarrassment, and the frustration for the ball players tended to grow as southern culture placed pressure upon Branch Rickey to drop the attempt to break the color line. Exhibition games were canceled in cities such as Deland, Jacksonville and Sanford, Florida.

And, in games which did take place, an extremely tense scene would inevitably occur where Robinson often had to endure a profanity laced confrontation between the Dodger players and the baseball fans. On many occasions, the profanity and racial slurs were so bad that Robinson could hardly stand it. He knew he had to heed the



*Photo credit: National Baseball Hall of Fame.*

warning of Branch Rickey: he had to stand silent and take the abuse.

Robinson later recalled that he could not have survived the abuse but for Pee Wee Reese. And that is because Pee Wee Reese played shortstop, across from Jackie who played first base. During the outbursts when Pee Wee saw the garbage, the beer cups, and the profanity being thrown at Robinson, Pee Wee -- a southern white player who had nothing to gain -- walked across the infield, stood beside Jackie Robinson, and put his arm around him. In the beginning, this show of heroism, of brotherly love, and of strength, was ignored by the crowd as the taunts and slurs continued.

Through spring training, Pee Wee Reese repeated this defiant attitude to the fans and, at times, the players on the other teams. It continued until the beginning of the baseball season in April of 1947 in Cincinnati. Just before a game, just across the river from Pee Wee Reese's native Kentucky, the ugliness hit a pinnacle. Fans in the stands joined the Cincinnati players in the opposing dugout to shout racial slurs at the solitary black man taking infield practice at first base. Once again, Pee Wee Reese raised his arm to halt his team's warm up. He slowly walked from the shortstop position to first base. He put his arm around Jackie Robinson's shoulders. The baseball players stopped shouting. The crowd became silent.

**Sometimes you don't need to say anything to lead. You just need to be there. You just need to stand up for what you know is right.**

**There is eloquence in actions that words can't equal.**

This event, occurring on a sunny baseball field on a spring day in Cincinnati, is believed to be one of the first major steps in the American civil rights movement of the mid-century. It was to open the door to a series of major changes in America's racial attitude over the next 30 years.

"Pee Wee kind of sensed the sort of hopeless, dead feeling in me and came over and stood beside me for a while," Robinson recalled. "He didn't say a word, but he looked over at the chaps who were yelling at me...and just stared. He was standing by me. I could tell you that."

Robinson later reflected on the occasion in Cincinnati where Pee Wee Reese stared at the opposing baseball team: "That may have saved my career," Robinson recalled later. "Pee Wee made me feel like I belonged." Jackie Robinson took a stand to break the color barrier and Pee Wee Reese took a stand to support him.

Jackie Robinson was named rookie of the year in 1947. In 1949, he was named Most Valuable Player of the National League. He played for ten seasons, had a

career batting average of .311 and was elected to the Baseball Hall of Fame in 1962. He helped the Dodgers win six pennants and the 1955 World Series. Robinson died in 1972 at the age of 53.

Pee Wee Reese was the captain of the Dodgers when it won the World Series in 1955. Pee Wee Reese retired from baseball in 1958 and was elected to the Hall of Fame in 1974. He died in 1999 at the age of 80.

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## QUESTIONS

1. Knowing that his team members and fans were against Robinson joining the team, why did Pee Wee Reese decide not to sign the petition against Robinson? Could it be because he knew it was wrong to discriminate against someone because of his race? Or was it because he knew that Robinson was a good athlete and could improve the team?
2. When Pee Wee Reese stopped his team's warm up to put an arm around Robinson in Cincinnati, what do you think his fellow teammates and the crowd were thinking at the time? Do you think the team was embarrassed or proud of the fact that he would make such a gesture?
3. Robinson said that Pee Wee made him feel like he belonged in National League baseball. Why do you think Pee Wee would risk his career to break the color barrier? Why do you think the other players didn't initially stand up for Robinson?
4. In the first chapter, six criteria of ethical citizenship are listed. Rank in order of priority the criteria probably used by Pee Wee Reese.
5. What would you do if several students heckled another student because of his or her weight? Because of the person's race?
6. What would you do if some students at lunch began discussing a plan to taunt a minority student?



## Chapter Four

# Hugh C. Thompson, Jr.

Photo credit: Trent Angers.



***“He would teach me that you best not pick on anybody. And if there is a bully around, you take up for the little kid and take care of the bully.”***

**Hugh C. Thompson, Jr.**

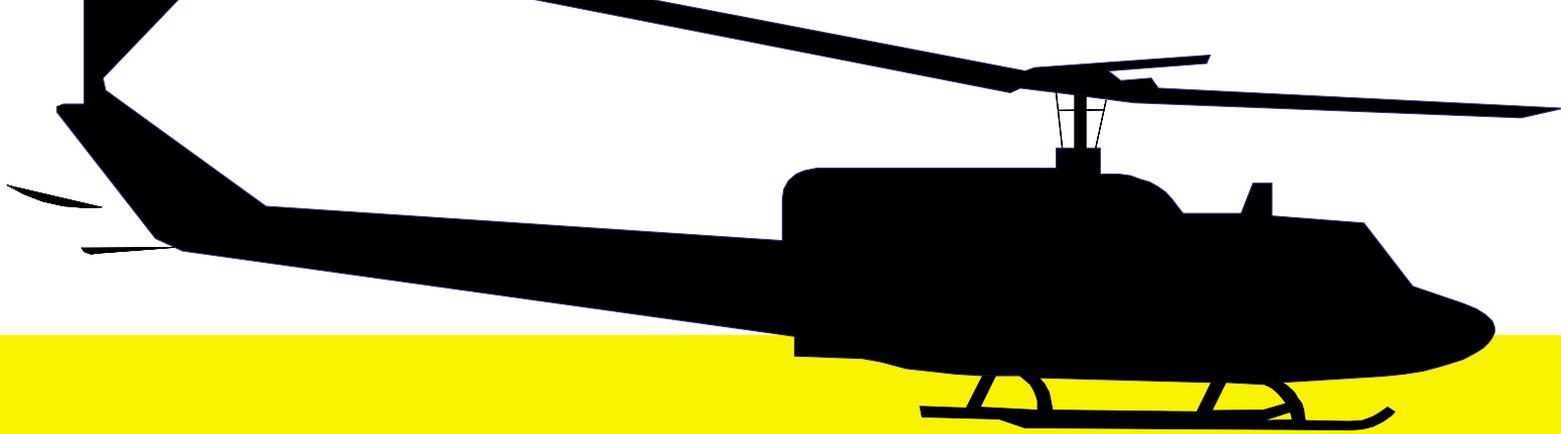
Hugh Thompson was born on April 15, 1943, and grew up in Stone Mountain, Georgia. Thompson said he learned his ethics from his parents: “Do your chores. Don’t lie. And don’t run if you’re about to get a whipping!” Hugh recalled about his father: “He would teach me that you best not pick on anybody. And if there is a bully around, you take up for the little kid and take care of the bully.” Hugh’s father practiced what he preached. A champion archer, Hugh’s father once participated in an archery tournament in Atlanta, Georgia. The tournament organizers tried to segregate the Indian participants from the white participants, but after substantial protest by Hugh’s father, the organizers gave up. Thompson’s mother remembers Hugh as “always taking up for the little guy,” and recalls one occasion where Hugh scolded a group of boys who were making fun of a physically handicapped child at school.

In high school, Hugh worked at the local funeral home. He also helped transport accident victims by ambulance to the hospital. He played end on the high school football team, drove a motorcycle, and dated a girl named Dolores. His favorite dates were drive-in movies and “sock hops.” His favorite singers were Chuck Berry, Chubby Checker and Elvis

Presley. In 1961, Hugh graduated from high school and married Dolores. He enlisted in the Navy and served from 1961 through 1964. After he was discharged from the Navy, Hugh worked as a funeral director in Stone Mountain, but became bored with it. Finally, in 1965, Hugh enlisted in the U.S. Army, signing up for the Warrant Officer Flight Program. The program was designed to train helicopter pilots for the Vietnam War.

On March 16, 1968, Warrant Officer Hugh Thompson was 24 years of age. Thompson and his two man crew were flying a helicopter on a reconnaissance mission in Vietnam in support of heavy helicopter gunships and 190 ground troops. Aboard his helicopter were Gunner Larry Colburn and Crew Chief Glenn Andreotta. As they flew over the tiny hamlet of My Lai, their job was to draw enemy fire, revealing targets for the larger Huey gunships behind them. Thompson recalled, however, that they never encountered any enemy fire.

After making one pass over My Lai, Thompson returned the helicopter to base for refueling. When Thompson flew back to My Lai, the scene made no sense. He first saw U.S. soldiers shooting at what he



thought were Vietcong, but then he noticed that the Vietnamese being shot were unarmed and were trying to flee or hide. Thompson finally realized that the Vietnamese being shot were not soldiers. They were women and children.

Thompson flew over a ditch and noticed it was filled with dead villagers. Thompson and his crew then saw a frightened woman who was crouched down and shaking. Sitting in the helicopter hovering over the woman, Thompson used hand signals to tell an officer on the ground that the woman was alive but needed medical help.

Thompson and his crew then watched as the officer, who was later determined to be Captain Ernest Medina, approached her. The old woman made a gesture with her hand. Captain Medina nudged her with his foot, took aim with his rifle, and shot her dead. The horrific incident seemed surreal to Thompson, who watched the massacre develop while his mind processed a scene where unarmed villagers cried for help as soldiers sprayed bullets at them. Thompson could not believe what he was seeing, and eventually landed his helicopter to confront

the ground troops.

What Thompson did not know was that the U.S. troops he was observing were part of Charlie Company, commanded by Captain Medina, which was participating in Task Force Barker, an operation designed to rid the area around My Lai of Vietcong. Charlie Company platoons under the command of Lieutenant William Calley, Lieutenant Stephen Brooks and Lieutenant Geoffrey LaCross surrounded the hamlet they nicknamed "Pinkville." They then entered the village and found that there were no Vietcong. Instead of continuing to search for troops, the soldiers were ordered by the officers to indiscriminately kill the villagers, almost all of whom were old people, women, children, and babies.

Some of the troops were reluctant to shoot at first. The scene quickly developed into a blood bath, with havoc breaking out as troops began shooting to death babies and cutting the throats of women. Children were ordered to leave huts and walk outside, only to be shot down by U.S. troops with automatic gunfire.

One observer was a *Stars and Stripes*

photographer by the name of Ron Haeberle. He was unsure of what to do, because he had no authority over the troops. Haeberle was transfixed when he watched a four-year-old boy limping among dead bodies trying to find his mother. As he raised his camera to take a picture of the heartrending scene, a shot rang out about two feet from Haeberle's ear. The boy flipped over, dead. Haeberle turned and looked at the soldier who fired the shot. He was 18 or 19-years-old. Haeberle looked at him with a bewildered expression of "Why?" The soldier looked at him with a blank face and walked away.

Haeberle then resorted to taking as many pictures as he could of the melee. He was determined to document the massacre.

Other men tried to avoid the massacre. One was Harry Stanley, who tried to hide a wounded boy from the troops. Another was Dennis Bunning who refused to kill civilians and, accordingly, was ordered by his officer to leave the village and wait by the assembly point.

Two hours after the massacre started, Lieutenant Calley marched sixty civilian

Vietnamese out to a clearing. He ordered his troops to shoot them dead. After some resistance, Calley and a soldier took aim with their automatic weapons and killed them all.

Lieutenant Calley left and returned to the site one hour later with several dozen more civilians. Once again he ordered a soldier, this time Harry Stanley, to kill them. Stanley refused and Calley stuck his rifle in Stanley's gut, threatening to kill him for disobeying a direct order. Stanley responded by drawing his handgun and jamming it in Calley's ribs. They stood in a stalemate, staring at each other. Stanley finally said "We all are going to die anyway. I just as soon go out right here and now - but I ain't killin' no women and children." Lieutenant Calley finally lowered his gun.

Calley then turned around, ordered a different soldier to help him, and they killed the civilians.

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It was at this point that Thompson, Colburn and Andreotta were landing their helicopter to confront the ground troops. They landed near the scene where Calley and his troops were gathered. Thompson saw dead civilians

laying in a ditch. Thompson got out of the helicopter, hesitated, looked around at Calley's troops, and walked up to a soldier named David Mitchell. Thompson pointed to an old woman screaming in pain and said, "These people need help. Is there any way you

*Photo credit: Trent Angers.*



can help them out?" Mitchell sneered at him and said that one way to do that "would be to put them out of their misery."

With growing unease, Thompson and his crew waited, and soon Lieutenant Calley walked up to him. Thompson asked Calley, "What's going on here, Lieutenant?" Calley responded by telling Thompson "you better get back in that chopper and mind your own business."

Under the military rules of engagement, Thompson was supposed to follow the orders of an officer. He was not to interfere with the operation of another division. Accordingly, Thompson and his crew reluctantly headed back to their helicopter, looking at the civilians in the ditch. While most were dead, several were still alive but wounded.

Thompson and his crew lifted off to return to their base and find out what was going on in My Lai. "As we took off... we heard a machine gun going off in very close proximity, and we thought we were hit." Andreotta came over the intercom and screamed: "My God, they're firing into the ditch!"

They then saw three villagers - a child, an old man and an old woman - being

**Whatever caused Hugh Thompson to intervene, he clearly is a hero. He demonstrates that attributes of heroism include a strong conviction of what is morally right and the confidence to act on that conviction.**

chased by seven or eight soldiers. It was apparent the soldiers intended to kill them and the villagers were trying to hide in a bunker. Thompson knew what to do. Even though military law at the time required Thompson to return to the base, Thompson said he was never more sure of anything in his life. He was willing to risk his life to save the civilians.

Thompson radioed back to Colburn and Andreotta: "We're going in." Colburn replied: "We're with you, boss. Let's do it." Thompson landed the helicopter as a barrier between the soldiers and the bunker. He ordered his crew, "You cover me. If our guys open up, you open up on them."

It was at this moment that Thompson was no longer an observer. Before this point in time, Thompson didn't interfere with Calley and his troops. The textbook military doctrine required that Thompson defer to an officer leading his troops. Although he asked what was going on when he met Calley, he was not supposed to interfere. He also thought at the time that he would be killed if he interfered with their operation.

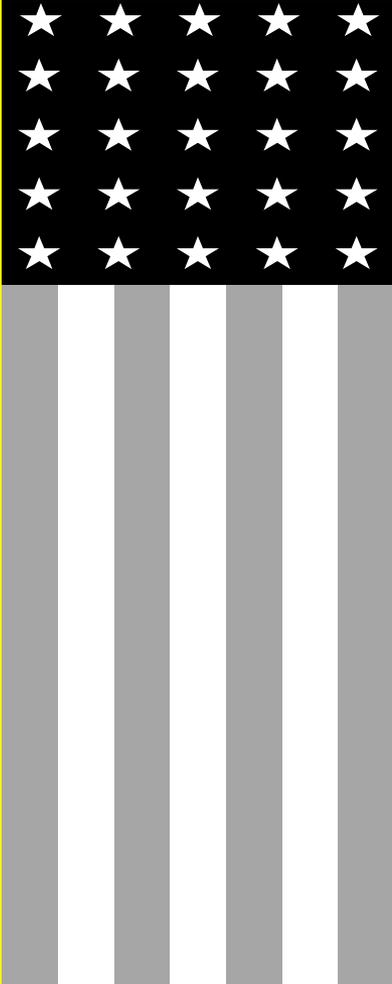
At the moment Thompson dropped his helicopter to shield the three villagers, Thompson became an active participant, at great personal risk. He and his crew were so certain of their moral position that they were risking their own lives by jumping between the

advancing troops and the huddling Vietnamese. At a minimum, they faced a likely court martial for turning their guns on their own troops, for disobeying a senior officer and for interfering with a military operation.

A tense stand-off followed as the pursuing soldiers stopped and watched.

As it turned out, there were 11 villagers in the bunker, not three. Thompson's helicopter was too small to evacuate the villagers. Accordingly, Thompson radioed to another pilot flying overhead in a larger gunship. Violating heavy gunship tactics, the pilot landed in the combat zone and in two trips they airlifted the villagers away from the scene. During this period of time, Thompson did not know what to expect from Calley or his own supervisors. Would Calley open fire to cover up the massacre? Was Thompson in dereliction of his duties? Did Thompson inappropriately interfere with an officer? Would he be court-martialed?

During the rescue, Thompson radioed back to headquarters and screamed about the carnage. About one hour later, Captain Medina received orders to cease fire. Finally, Thompson's helicopter lifted off to return to base. As they were taking off, Thompson's crew looked at the ditch and saw movement. They landed again and Andreotta, who died three weeks later



when his helicopter was shot down, clambered over the dead and dying to pluck a crying baby from the heap. They delivered the baby to a hospital.

In 2001 Hugh Thompson was 58 years of age and employed at the Louisiana Department of Veterans Affairs in Lafayette, Louisiana. He regularly speaks to school children about his experiences in Vietnam.

#### **REFERENCES**

Trent Angers, *“The Forgotten Hero of My Lai: The Hugh Thompson Story,”* (Acadian Publishing House, Lafayette, LA, 1999).

Joseph Goldstein, et al., *“The My Lai Massacre and Its Cover Up: Beyond Reach of the Law,”* (Macmillan Publishing Company, New York, NY, 1976).

Seymour M. Hersh, *“Cover Up: The Army’s Secret Investigation of the Massacre at My Lai 4,”* (Random House, New York, NY, 1973).

## QUESTIONS

1. At least one study of the My Lai massacre found that a common attribute of those soldiers who refused to carry out Lieutenant Calley's commands was "strong character." The study concluded that people who are able to withstand pressure to harm others have strong moral convictions and are confident enough to follow them. Do people who "follow the crowd" or "follow the bully" lack confidence? Why or why not?
2. How does one acquire confidence in his or her moral convictions? One study of My Lai states that the moral convictions of those who refused to shoot came from their religious backgrounds. Others say it comes from observing leaders. From where else can moral convictions come?
3. Thompson said the soldiers who were engaged in the frenzy of the massacre looked relieved when he lowered his helicopter and confronted them. Why do you think they were relieved? If they did not like what they were ordered to do, why did they not just walk away?
4. One develops a philosophy or a moral bearing from education. Education comes from a number of sources, including family, school, and peers. In the case of a soldier, it also comes from the army. How does the "character" develop in a person who makes fun of others because of weight, race, or religion? Some studies indicate that such people are less intelligent and lack confidence. Do you agree? Why or why not?



***“To save one life is as if you have saved the world.”***

## **The Talmud**

### **Chapter Five**

# **Raoul Wallenberg**

There have been only two foreign nationals who have been named honorary United States citizens by Congress. The first person to receive that honor was Sir Winston Churchill, the Prime Minister of England during World War II. In 1981, the United States Congress voted to confer honorary United States citizenship upon Raoul Wallenberg, a Swedish citizen.

During World War II, the Nazi government of Germany occupied almost all of Europe. The Swedish government, which declared itself “neutral,” maintained relations with both the Nazi government and the Allied countries.

In 1944, as the Nazis were carrying out the execution of millions of Jews (the "Final Solution"), the world was generally ignorant of the genocide. In 1944, Hungary, which had been a country aligned with Nazi Germany, signed a peace pact with the Soviet Union and the Allied powers. As a result, the Nazi government took over Hungary and began to focus on the execution of the Jewish population in that country, shipping them to concentration camps in Poland and Germany. The Swedish Red Cross, becoming aware of the “Final Solution” in 1944, wanted to rescue the Hungarian Jewish population.

In June of 1944, Raoul Wallenberg was approximately 32 years old and a businessman. He had a degree from the University of Michigan and had built a small fortune as an import/export trader. Wallenberg’s business partner was Koloman Lauer, an active member of the Swedish Red Cross.

The Swedish Red Cross requested the Swedish government to place an individual in the Swedish Embassy at Budapest who would be dedicated to rescuing the Jewish population. Lauer suggested that Wallenberg be that person. After a long selection process, the Swedish government appointed Wallenberg, who was criticized as being too young and too inexperienced in diplomatic matters, to be the “First Secretary” at the Swedish legation at Budapest.

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In July of 1944, Wallenberg arrived in Budapest. By this time over 400,000 Hungarian Jews had been sent to death camps. Only 237,000 were left to be deported.

Wallenberg had to work fast if he was to rescue anyone.

# SCHUTZ-PASS

Nr 28/69.

Name: **Lilli Kava**  
 Név:  
 Wohnort: **Budapest**  
 Lakás:  
 Geburtsdatum: **13. Sept. 1913.**  
 Születési ideje:  
 Geburtsort: **Budapest**  
 Születési hely:  
 Körperlänge: **164 cm.**  
 Magasság:  
 Haarfarbe: **blond** Augenfarbe: **grau**  
 Hajszín: Szemszín:



SCHWEDEN



SVÉDORSZÁG

Die Kgl. Schwedische Gesandtschaft in Budapest bestätigt, dass der Obengenannte im Rahmen der — von dem Kgl. Schwedischen Außenministerium autorisierten — Repatriierung nach Schweden reisen wird. Der Betroffenen ist auch in einen Kollektivpass eingetragen.

Bis Ablauf steht der Obengenannte und seine Wohnung unter dem Schutz der Kgl. Schwedischen Gesandtschaft in Budapest.

Gültigkeit: etwa 14 Tage nach Einreise nach Schweden.

A Budapesti Svéd Kir. Követség igazolja, hogy fentnevezett — a Svéd Kir. Külügyminisztérium által jóváhagyott — repatriálás keretében Svédországra utazik.

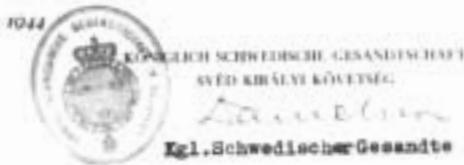
Nevezett a kollektív útlevelel is szerepel.

Előzetesen fentnevezett és lakása a budapesti Svéd Kir. Követség védelme alatt áll.

Érvényessége körülbelül 14 napot követi az utazás után.

Reiseberechtigung nur gemeinsam mit dem Kollektivpass. Einreiseort muss nur in dem Kollektivpass eingetragen.

Budapest, den **25. August**



*Handwritten initials and signature.*

The Wallenberg "Protective Pass." Photo credit: Lena Kurtz Deutsch, courtesy of USHMM Photo Archives.

Upon his arrival, Wallenberg shocked the diplomats by his use of creative, daring and unconventional methods. Knowing that the remaining Jewish population was on the verge of being wiped out, Wallenberg immediately bribed and threatened Hungarian government officials to get cooperation for his plans to help the Jews.

Wallenberg first began leasing buildings in war torn Budapest. He then designated the buildings as being subject to diplomatic immunity and protection, posting signs on the buildings which labeled them as "Swedish Diplomatic Library," "Swedish Research Institute," or "Swedish Consulate." Wallenberg then filled the buildings with Jews who were about to be deported. He then claimed to the Hungarian government and the Nazi officials that the Nazis could not enter the buildings because of diplomatic immunity.

One day Wallenberg saw a train loading 1,600 Jews that was to leave Budapest. He knew that they were being taken to a concentration camp. Having no time to spare, Wallenberg drafted a letter from the Swedish King and delivered it to Miklos Hortly, the head of the Hungarian government. The letter demanded that the deportation stop. When he delivered the letter, Wallenberg also offered bribes to the government officials, who quickly agreed to stop the train at the Hungarian border and to send the occupants back to Budapest.

*Photo credit: Hagstromen and Qviberg  
Fondkommission AB, courtesy of USHMM  
Photo Archives.*



**Raoul Gustav Wallenberg**

Wallenberg then devised a “protective pass” which had the look and feel of a Swedish passport. Knowing that the Nazis were prone to blindly follow official orders, Wallenberg designed the “protective passport” to appear official with ornate seals and ribbons. The cover of the “protective pass” had the colors of the Swedish flag and the three crowns of the Swedish Coat of Arms. While the “protective pass” had no value under international law, Wallenberg bluffed the Nazi authorities into thinking that the “protective pass” gave international protection to the holder.

Wallenberg was given permission by the Swedish government to issue 1,500 passes. By the time the war ended, Wallenberg had issued tens of thousands of the passes, most of which were issued without authority. Wallenberg found a willing work force to make the passes, mainly the Jews who were hiding in the “Swedish facilities” located in the buildings leased by him.

By October of 1944, the Nazis fully controlled the Hungarian government. The Nazi government was dedicated to killing all of the Jewish population. In response, Wallenberg took more risks, now buying dozens of homes in Budapest and hanging the Swedish flag outside the homes. Wallenberg claimed that each house he bought was part of the Swedish diplomatic compound. Over 15,000 Jews lived in these homes by the time the war ended.

In November of 1944, Wallenberg became aware that the Nazis were ordering a “death march” of Jews who would leave Hungary by foot. Thousands of Jews were forced to take the 150-mile march, walking ill-clothed in the bitterly cold Hungarian winter. Wallenberg quickly joined the march and began distributing “protective passes” to the Jewish prisoners. He then ran to the head of the march and threatened and bribed the Nazis to release those Jews who had the Swedish passes. Believe it or not, the Nazis released them.

The German Nazis then sent trains to Budapest that would transport Jews in boxcars for the “Final Solution” in Auschwitz, a concentration camp in Poland. At one point, a train full of Jews was about to leave Budapest. Wallenberg ran into the depot, climbed up on the boxcars, and began crawling on the roof of the boxcars throwing bunches of “protective passes” to the Jews who were confined in the boxcars. He crawled from boxcar to boxcar as the Nazi soldiers shot at him. When he finished distributing the passes, Wallenberg jumped from the train and demanded that the Jews who had passes be released. The German soldiers were so astounded at the courage and bravery of Wallenberg and at the brashness with which he made offers of bribes, that they released the Jews who had passes.

By the end of the war, Wallenberg had 340 people working for him on the rescue mission in Budapest.



**Raoul Wallenberg can be credited with saving the lives of at least 100,000 people.**

*Photo credit: courtesy of USHMM Photo Archives.*

Adolph Eichmann was the German Nazi in charge of the “Final Solution.” When Eichmann discovered that the Jewish population of Budapest was not being transported to death camps, he ordered that the “Arrow Cross,” a Nazi police force dedicated to annihilation of the Jewish population, storm two Jewish ghettos in Budapest. The massacre was to take place during the second week in January of 1945. Wallenberg found out about the plans for the massacre, however, and immediately contacted General Schmidhuber, the commander and chief for German troops in Hungary. Schmidhuber, while head of the German troops, was not a member of the Arrow Cross.

Many members of the professional German army were disgusted with the activity of the Arrow Cross and the “Final Solution.” As important, by January of 1945, the German army leadership recognized that the Allies would eventually win the war. Wallenberg took advantage of this knowledge by contacting General Schmidhuber and pointing out that, if the massacre were to take place, he would make sure that the Allies held Schmidhuber, not Eichmann, responsible for the massacre. He promised that he would have Schmidhuber hanged as a war criminal if the massacre were to occur. Once again, a German General was so astonished at the bravery and brashness of Wallenberg that he agreed to his demands. Schmidhuber ordered that the massacre be stopped.

Two days later the Allied troops, under the

command of the Soviet Union, arrived and found 97,000 Jews alive in Budapest Jewish ghettos. In total, 120,000 Jews survived the Nazi extermination in Hungary. According to Holocaust experts, Wallenberg can be credited with saving the lives of at least 100,000 people.

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On January 13, 1945, Soviet troops escorted Wallenberg to Russia. After that, no one knows what happened to Wallenberg. The initial reports were that the Russians arrested Wallenberg because they suspected him of being an American spy and were very skeptical of Wallenberg’s contact with the Germans. Thereafter, Wallenberg and his driver, Vilmos Langfelder, were reported to have been transported to Moscow.

Some people claim that Wallenberg was arrested by the KGB, the Soviet Union’s security agency, and then sent to a prison. The Soviet Union indicated that on July 17, 1947, Wallenberg passed away in his prison cell. Other prisoners who were released from Russian jails in the 1950s say that Raoul Wallenberg was still imprisoned in the Russian jails. There is an urban legend that Wallenberg may still be alive today and held in Russian captivity.

In 1981, Wallenberg was named an honorary citizen of the United States. In 1985, he was named an honorary citizen of Canada. In 1986, he was named an honorary citizen of Israel.



Several books and documentaries were written about Wallenberg, some of which are listed below:

Per Anger, *“With Raoul Wallenberg in Budapest: Memories of the Warriors in Hungary,”* (Holocaust Library, New York, NY, 1981).

John Bierman, *“Righteous Gentile: The Story of Raoul Wallenberg, Missing Hero of the Holocaust,”* (Viking Press, New York, NY, 1981, 1995).

Jeno Levai, *“Raoul Wallenberg. His Remarkable Life, Heroic Battles and the Secret of His Mysterious Disappearance,”* (White Ant Occasional Publishing, Melbourne Australia, 1988).

Kati Marton, *“Wallenberg,”* (Random House, New York, NY, 1982).

Harvey Rosenfield, *“Raoul Wallenberg, “Angel of Rescue: Heroism and Torment in the Gulag,”* (Prometheus Books, Buffalo, NY, 1982).

Frederick E. Werbell, *“Lost Hero: The Mystery of Raoul Wallenberg,”* (McGraw-Hill, 1982).

## QUESTIONS

- 1.. Wallenberg clearly knew that the Nazi soldiers would be fooled by official looking “protective passes.” Why did this fool the Nazis? Was it because the Nazis only looked at the form of the legal document, and not the substance of it? What does this say about the knowledge or sophistication of the Nazi soldiers?
2. The Swedish “diplomatic houses” leased and created by Wallenberg in Budapest would not be recognized under international law as having diplomatic protection. Why did Wallenberg think that the Nazis would be fooled into giving these “diplomatic houses” protection? Was it because the Nazis did not understand international law?
3. Perhaps the most remarkable episode was when Wallenberg crawled over the top of boxcars that were full of Jewish Hungarians about to be shipped to a concentration camp. At the time, Nazi soldiers were shooting bullets above him, apparently missing him on purpose. While he is crawling over the boxcars, Wallenberg threw “protective passes” into the boxcars to the prisoners. Once he ran out of “protective passes,” Wallenberg jumped off the boxcars and demanded that the Nazis release those prisoners who had “protective passes.” How knowledgeable were the Nazi soldiers if they were releasing prisoners from boxcars immediately after Wallenberg threw the “protective passes” at them? Were these Nazi soldiers more gullible than the average person? Were they willingly “ignorant” of the substance of the issues?
- 4) Why did Wallenberg risk his life to place the “protective passes” into the hands of the Hungarian Jews while they were on death marches and on death trains? Wallenberg was clearly a hero when he risked his life on these many occasions to save the Hungarian Jews.



## Chapter Six



**Henry Whipple  
1822-1902**

# Henry Whipple

The Dakota War of 1862 was one of our nation's bloodiest conflicts with Indian tribes. It resulted in well over 1,000 casualties and the destruction of dozens of farms and villages in southern Minnesota. The war also resulted in the deportation of most Indians from Minnesota and the largest mass execution in American history.

The mass execution would have been much worse if not for Henry Whipple.

Whipple was born in 1822 and raised in the comfort of a wealthy family in New York. At the age of 21, Whipple became ill and, as was the tradition at the time, moved to the warmer climate of the South. It was 1843, and Whipple was shocked at the miserable conditions in which the African American slaves lived. While traveling through Florida, he also encountered for the first time American Indians, who were members of the Seminole tribe and who lived in similar poverty. Whipple was surprised at how Indians were treated by the white population. Although not "owned" as slaves, they were

treated as savages and essentially banished from white society. After recovering from his illness, Whipple returned to New York state and resumed his family business. Several years later, more health problems convinced Whipple that he should leave the business world and join the ministry. Whipple became an Episcopalian priest, and after serving in parishes in New York and Illinois, Whipple in 1859 was named Bishop of the Episcopal church in the frontier state of Minnesota.

When Whipple moved to Minnesota, he was 37 years of age, and Minnesota had been a state for only one year. In 1862, Minnesota was a primitive frontier. Just thirty years earlier the Minnesota territory was principally "controlled" by the Dakota Indians in southern Minnesota and the Chippewa Indians in northern Minnesota. The Indians gave up "control" of most of the territory as the result of several treaties negotiated with the federal government between 1835 and 1850. After the treaties were signed, thousands of settlers moved from the East Coast and northern Europe to begin settlement of Minnesota. The settlers moved into the prairies, removed tree

***“The Dakota must be exterminated or driven beyond the borders of this state.”***

***Alexander Ramsey  
Governor  
State of Minnesota***

stumps, drained the ponds and began growing crops. These rugged individuals believed that the Indians, who roamed or “controlled” the entire Minnesota territory just a few years earlier, were savages who had no business interfering with their settlement of the land. These settlers resented the Dakota when the Indians hunted on the newly homesteaded property or entered the small villages.

In 1862, Whipple also found that the Dakota Indians were particularly distressed over their treatment by the federal government. Under one treaty with the United States, the Dakota gave up most of their land in southern Minnesota in exchange for cash payments, food, supplies and money for schools. Having given up the land and having moved to small settlements known as reservations, the Dakota were bitter that the federal government had not paid the cash, food and supplies as agreed to in the treaty. On some occasions, the food, supplies and cash were delivered a year or more late. On other occasions, traders that were licensed by the government simply stole the bounty before it was delivered to the Indians. Because they had no training in domestic agriculture and no experience in operating a farm, many Dakota were forced to resume their periodic hunt for wild game. Because these hunts took place over homesteaded property, friction with the settlers became more intense.

This friction between the two cultures periodically flared-up. In 1857, four white settlers near Lake Okoboji in northern Iowa were killed after an encounter with several Indians. The settlers feared for their lives and felt that the Dakota Indians had to be destroyed. A federal Indian agent at the time claimed that the one wish which unified all Minnesotans was the wish for “total annihilation of Indians within the state.”

In the midst of this controversy, Whipple attended to his clergy responsibilities by traveling through Dakota country in southern Minnesota and Chippewa country in the northern part of the state. He grew to respect the generosity and kindness of both the Chippewa and the Dakota. He became an advocate for reform of the government’s Indian policy. At one point, he opened an Indian school near his home in Faribault, to teach the Indians to adapt to white society.

There was a long drought in the summer of 1862. The land was parched and the crops were terrible. More than ever, the Dakota Indian settlements needed cash and food promised by the federal government. Fortunately, the food and products were stored in warehouses near the Dakota settlement. Unfortunately, government agents said they would not provide the bounty because of the demands of the Civil War being waged in the South.

Faced with starvation and hunger, the Dakota Indians demanded payment of their bounty. On August 18, 1862, a federal government agent at Fort Ridgely, located near New Ulm, Minnesota, refused to provide the promised cash. Instead, one of the federally licensed traders, Andrew Myreck, told them to “eat grass.” Starving for food and dignity, a few of the younger tribal members left the Indian settlement and attacked several settlers’ homes to secure food. They killed the settlers. Attacks soon broke out between settlers and Indians, and by the end of the first week, a full scale war erupted in southern Minnesota. The Dakota won one engagement at Redwood Ferry, attacked New Ulm twice, Fort Ridgely once and made a number of smaller raids throughout southwestern Minnesota. In the end, the small band of the Dakota Indians were stopped by the infantry and finally surrendered after a battle at Wood Lake on September 23, 1862.

The hatred among the white settlers throughout Minnesota was profound. Within several weeks, approximately 1200 Indian men, women and children were rounded up for a trial. The white population wanted revenge, and a military court quickly convened to give it to them. Even though most Dakota men did not participate in the hostilities, and their elected chiefs

*Photo credit: Minnesota Historical Society.*



opposed going to war, the prevailing feeling among the white settlers was that all Indians should pay. Minnesota Governor Alexander Ramsey reflected the population that elected him when he stated in a speech: “The Dakota must be exterminated or driven beyond the borders of this state forever.” A Minnesota newspaper stated that the Dakota should be treated “for all time as outlaws who forfeited all right to property and life.”

The military commission that was established to try the Dakota was determined to please the white settlers. Under pressure from the white citizens, all 400 of the Dakota men were charged with murder.

Those Indians who did not participate in the battles were presumed to have supported those who did. In the minds of the white settlers, all deserved to die, and the military commission was willing to accommodate that view.

Under the American criminal justice system, a person accused of a crime is presumed innocent until proven guilty. The military commission, however, found this presumption of innocence to be inconvenient and time consuming. Instead, the military commission told each Dakota Indian that he was guilty and would be hung unless he could prove that he was innocent. Because the only people who could testify that an Indian had not participated in an attack were other members of the tribe who did participate in the attack, and because those Indians who did participate in an attack were not credible, it was impossible for any Indian to prove that he was innocent. Additionally, the military commission did not provide the Indians with lawyers or interpreters, creating other hurdles for the prisoners facing the hostile commission.

Of course, even if the Indians had the protection of the criminal justice system, the result probably would have been the same. Members of the military commission were clearly predisposed to making sure that all of the Indians were hanged. One member of



the commission, a lawyer named Isaac Heard, recalled the commission's attitude as follows: "The fact that they were Indians, after the first murders were committed, impelled all the young men to become murderers themselves." Another member of the commission recalled his attitude concerning the guilt or innocence of each of the Indians as being irrelevant: "The majority of the accused were condemned on general principles without any specific charges provided."

After a quick trial, 303 Dakota Indians were judged guilty of murder and sentenced to death by the military commission. Most of the white settlers wished that the Indians would be put to death immediately. But for Henry Whipple, their wish probably would have come true.

Henry Whipple had been one of the first settlers in the state to go to the aid of the white settlers who had been hurt in the attacks. He cared for the injured settlers and their families day and night. He was outraged by the battles and he supported justice.

But Whipple knew that the trials had been unfair. Without excusing the crimes, Whipple advocated for clemency for those Indians who had not participated in the war. Whipple pointed out that the battles started

in direct response to the treatment of the Indians by the federal government. Whipple spoke out against the mass trial and pointed out that it was simply wrong to expect an American Indian who could not speak our language or understand the procedures to prove innocence in such a hostile proceeding.

The white settlers did not agree. With 800 people dead, western Minnesota desolated and villages in ruins, the settlers were blind with rage and wanted to kill all Indians. Rather than separating the renegade Indians from the innocent, the settlers believed all Indians were savages and that "there is no good Indian, but a dead Indian."

As a lone voice of reason, Henry Whipple did not sit back and allow innocent men to be slaughtered because of their race. He remembered what his mother advised him as a young boy: "Never be afraid to defend the weak and helpless, and never be afraid of anything if God is on your side." In the midst of overwhelming anger, Whipple stood firm.

For his convictions and courage, he was bitterly criticized in private and by the press. The Faribault paper claimed that "God was



mocked” by Whipple’s stand. Whipple’s life was threatened. Frontiersmen in St. Paul declared that they “must go down to Faribault and clean out” Whipple and his ideas. Whipple knew he was no longer welcome in the state he helped build.

But the death threats did not silence Whipple. He believed “punishment loses its lesson when it is for the revenge of a mob.”

He knew that a mass hanging of 300 Dakota men would destroy the Indian tribe. He knew that the Indian leadership opposed the battles and tried to constrain the young men who initiated the raids. In the face of taunts, boycotts and death threats, Whipple did not give in. He traveled to Washington, D.C., and demanded a meeting with President Lincoln. In the midst of the Civil War, it was not likely that Whipple would be given an audience with the President. To his surprise, President Lincoln met with Whipple and gave Whipple the opportunity to discuss the military trial.

As a result of Bishop Whipple’s visit, President Lincoln agreed to review the proceedings of

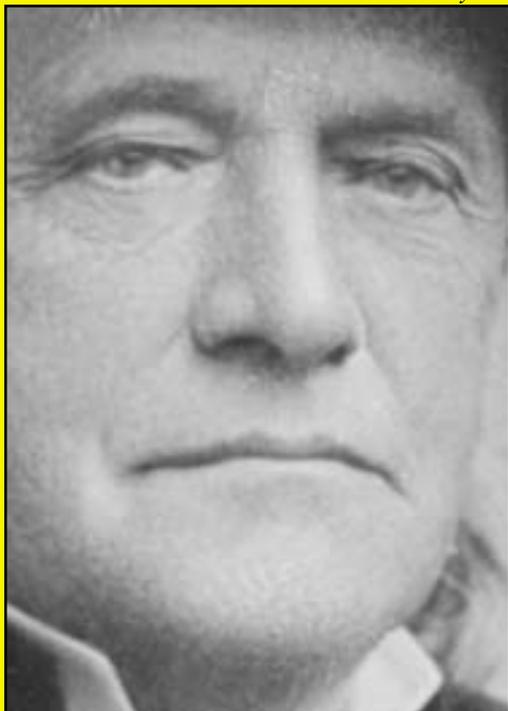
the military court. The President personally reviewed the charges and evidence against each of the Indians. Because of President Lincoln’s sense of justice, which was driven by the courage of Henry Whipple, the death sentence of over 264 of the condemned Indians was reversed.

Lincoln later told a friend, “When Bishop Whipple came here and talked to me about the rascality of this Indian business, I felt it down to my boots.”

The execution of the remaining 38 men was held on December 26, 1862 in Mankato, Minnesota. It is the largest mass execution in American history. Many of the surviving Minnesota Dakota were then deported to new reservations in Nebraska and South Dakota.

Throughout the rest of his life, Henry Whipple argued and fought for better treatment of Indian people. He became known around the world for his leadership in the church and for reform of the relationship between the federal government and Native Americans. Whipple wanted Indian children to be better educated

Photo credit: Minnesota Historical Society.



**Bishop Henry Whipple:  
one of Minnesota's finest  
and earliest examples  
of courage.**

and for the federal government to honor its promises made in the Indian treaties.

Reverend Phillips Endecott Osgood, Rector of St. Mark's Church in Minneapolis, Minnesota, described Whipple as follows:

“Both the Bishop and the President were emancipators. President Lincoln was the emancipator of the Negroes and the new founder of Southern solidarity with the nation; Bishop Whipple was the emancipator of the Indians and the founder-in-chief of our Northwestern solidarity with the nation. Henry Benjamin Whipple is the Church's Lincoln.”

In 1902, Henry Whipple, one of Minnesota's finest and earliest examples of courage, died.

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## QUESTIONS

1. Rank in priority the sources of ethical citizenship that probably were used by Whipple. Note that Whipple was a bishop. Would this make the religious source more important?
2. Why do some people think that just because certain people may look like those who commit crimes that they are also guilty of the same crimes? What is racial profiling?
3. Why do you think that the white settlers resented the Indians? Was it justified? Why do you think that the Dakota resented the federal government and the white settlers? Was it justified?
4. At the time Whipple visited President Lincoln, he was involved in a Civil War that resulted in the death of 500,000 Americans, more deaths than in any American war before or since that time. Why did President Lincoln personally review the proceedings and grant clemency to the Indians? What do you think the Minnesota settlers thought of President Lincoln when he did this?
5. What would you do if you witnessed a student getting blamed for something he did not do? Why?



# Gerry Bertier



*Photo credit: courtesy of Jean Agnew (Gerry's mother).*

Legend depicts a “Titan” as a person of gigantic strength.

Gerry Bertier was a caucasian born on August 20, 1953, in Alexandria, Virginia. Gerry, raised by his mother, understood early the meaning of independence and responsibility. As a child, Gerry had to quickly mature, helping his mother by tending to household chores as she earned money to support the family.

In 1970, Gerry was a teenager enrolled at Francis Hammond High School in Alexandria, Virginia. Previously a predominantly white high school in the 1950's and 1960's, this outstanding Hammond football team had a winning tradition and was ranked among the best in the entire state of Virginia. Gerry flourished in his ability to play football, and in the summer of 1971 he was named captain of the football team.

Alexandria, Virginia was a product of the segregation era, and its schools in 1970 reflected this history -- some were predominantly white and others were predominantly black. A 1971 court order required Hammond and two other schools to become part of a desegregation plan.

As a result, students of the three previously segregated schools were pooled and then divided among the schools without regard to race. Gerry was transferred to T. C. Williams, where the mixing of black and white students at the high school created a climate of hostility among the students and even the parents.

Gerry's ability on the field placed him in a position of leadership on the team. There was no doubt in anybody's mind that Gerry was the right choice to be captain of the Titan's football team. The Richmond News Leader in December of 1971 noted that, as a linebacker, “Gerry threw opposing backs for 432 yards in losses -- 52 yards more than were gained net against the state champions.” Another quote in the Richmond News Leader pointed out that “Bertier was credited with 84 individual tackles, including dumping opposing quarterbacks 42 times.” Gerry was named among the top 100 high school football players in the nation by Scholastic magazine.

More important than his talent for football was Gerry Bertier's ability to lead. Before 1971, Gerry and his friends played for a white only



T.C. Williams  
• where it's cool  
• to do well in school.

team. The white players were returning for the 1971 year with the expectation of keeping their places on the team. Now the players were confronted by black football players from other schools who were joining the team and attempting to take their positions from them. The tension between the players was intensely hostile. The parents didn't help: when the players met at training camp, several parents openly disparaged the children from the other race.

Not only did the team have difficulties with white and black players vying for the same positions, they had two coaches - one black and one white - both vying to be head coach. When the school board designated the black coach as the head coach, several players threatened to quit. At training camp, the Titans seemed to be destined for a miserable season of failure. The players did not like each other, they could not work with each other, and there was no concept of a "team."

The tension between the players exploded

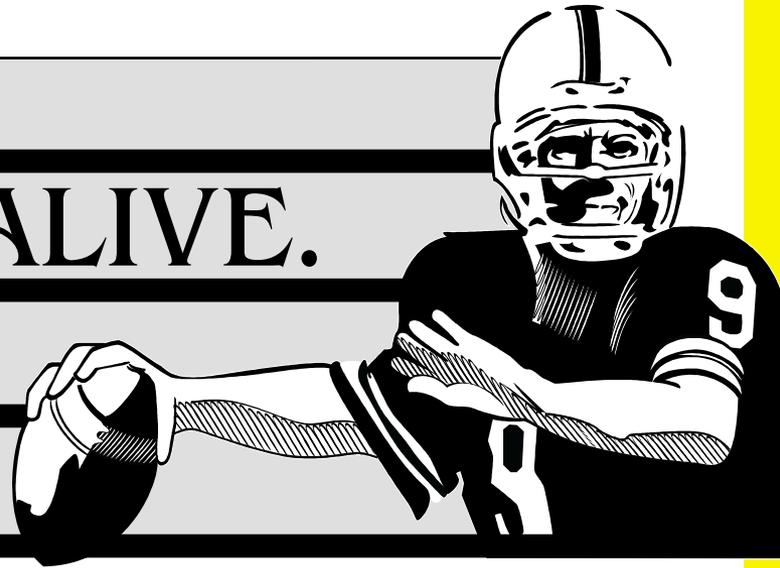
on the first day of practice. The color line was simply too deep. At one point, a fight broke out when a white player refused to block for a black player, causing the black player to get injured. Facing this hostility, destiny called on Gerry to lead his team. Gerry confronted the white player, telling him that he had to do his job for the team or he should quit. As a leader and captain of the team, Gerry demonstrated to the others that success of the team was more important than the rivalries of the individuals. By repeatedly yelling at white and black players about their hostility, Gerry attempted to break down the racial barrier that was holding the team back.

Even after practice camp the football team faced obstacles that prevented them from becoming a team. For instance, people in the community were not ready to accept that T.C. Williams was taking a step toward equality, and they had no problem showing it. As the black students left busses to walk up the school steps, the white students taunted them.

Through all of this hostility, Gerry felt deep shame. He was embarrassed that adults could treat children this way, and he was brokenhearted that students could be so cruel and heartless. In the midst of the taunting mess, Gerry approached a black teammate, Julius, and began talking to him, demonstrating to others that Julius and his fellow students were no different than anyone else. But even then, Gerry could not break the color line.

Gerry continued to demonstrate leadership by forcing the black and white Titan players to work together. He chastised players who were not helping one another. He attempted to befriend black players. And he paid for it. He lost his white friends. Parents complained to Gerry's mother. He was no longer welcome at friends' homes. But Gerry did not give up. He knew he was right, and Gerry was determined to show others as well. Gerry believed the football team could open the eyes of the community: if blacks and whites can come together on the football field and win, then anything was possible.

# TITAN PRIDE IS ALIVE.



Through the struggle and cooperation of his fellow teammates, Gerry led the Titans to a perfect season. The success of the football season opened the eyes of others and made them realize that they cannot be blinded by color. Whites and blacks were finally able to come together on neutral ground and combine forces. The community began to accept the idea of integration. And Gerry Bertier had proved his point.

On March 20, 1981, Gerry Bertier died. Ten years earlier, after the football award banquet, Gerry Bertier was paralyzed from the waist down as a result of a traffic accident. Although a paraplegic, Gerry did not give up.

He went on to compete in the wheelchair Olympics where he won gold medals in the

“shot put” event. Gerry also went on to fight for more accessibility for the handicapped as well as easier access to compete in the Olympics.

Gerry Bertier was a “Titan” in the truest sense of the word. He maintained the moral strength needed to lead the members of the T.C. Williams High School into a new world of acceptance and tolerance.

Gerry’s leadership still shines thirty years later. In 2000, a motion picture entitled “Remember the Titans” documented the leadership of Gerry and his coaches during the autumn of 1971.

## QUESTIONS

1. Rank which of the six criteria of ethical citizenship set forth in the first chapter motivated Bertier to withstand the peer pressure of the white football players and the white parents.
2. Should the success of the Titan football team be attributed to Bertier's courage in breaking down the color line?
3. Bertier was captain of the football team and, as such, its leader. Is an attribute of leadership being able to empathize with other people? Is an attribute of leadership the courage to withstand peer pressure?
4. The white players most bitter about the team's integration were those players who would likely lose their positions to the black players. Is racial bias attributable in part to fear? Is it attributable to envy?



# Margaret McDonald, Wayne Inman and Richard Wesnick



Billings, Montana is located in the Rocky Mountains. It is a community of people who are predominantly white, very Christian and very independent. In the early 1990's, Billings was the site of several anonymous racist attacks.

In 1993, Billings suffered several incidents where, under dark of night, vandals attacked the homes of African Americans with spray paint. On another occasion, they defaced the home of a Cheyenne Indian family. With each of these incidents, the town leaders became concerned about the growing surge of hate crimes in the community.

In the fall of 1993, Billings was hit by a series of racial incidents. Within a two-week period, hoodlums threw rocks through the windows of an African American church and broke windows of a Native American museum. In early December, the vandals threw a brick through the window of Tammi Schnitzer's home, which displayed a Menorah.

The Menorah is a symbol to commemorate the celebration of Hanukkah, a Jewish holiday known as the "Celebration of Lights." The Menorah is an ornate instrument that holds up to eight candles; during Hanukkah, a candle is lit each night to celebrate the victory and resettlement of a Jewish tribe several thousand years ago.

The town of Billings, faced with the bigotry of hate crimes, could easily have ignored these attacks. The citizens could have attributed the incidents to the excessive actions of a "foreign" skinhead element. They could have minimized the episodes, saying they were simply mischief by wayward kids. Or they could have simply adopted a "not my business" attitude. After all, there were plenty of communities in Europe during the occupation of the Nazis where frightened townspeople looked the other way when Jews were singled out for derision or worse.

"None Of Your Business" or "NOYB," is a



necessary part of bigotry. It allows prejudice to flourish. It intimidates people. It isolates individuals from the community. It allows people to be picked off one by one.

Indeed, the police officer who investigated the incident at the Schnitzer home suggested that the best thing she could do was to remove the Menorah from the window so that her family could blend in with the community.

The community of Billings, however, was led by people who refused to accept such acts and refused to accept the solution of “blending in”. Rather than adopting a “NOYB” attitude, the town’s leaders met together and determined that a crime against one member of the community was a crime against them all.

The night after the Jewish homes were vandalized and the Menorahs were stolen, the *Billings Gazette* newspaper and the Billings television station focused on the attacks and the families that were terrorized. Wayne Inman, the Police Chief of Billings, met with Margaret McDonald, a church leader, to plan a town meeting. The newspaper then publicized the meeting.

The organizers soon became nervous about the meeting. Would anybody attend? Would people say NOYB? Would the meeting be vandalized?

When people asked Chief Inman whether it was dangerous to provoke the vandals by showing support for the victims, the Chief replied that it was more dangerous to succumb to their terrorism.

Fortunately, the meeting was well attended. Not only by Jewish citizens. Not only by Native Americans. Not only by African Americans. Teachers showed up. So did the city council members and the police force. By the time the meeting started, all sorts of mothers, fathers and children from around town showed up in support.

At the meeting, Mrs. McDonald talked about the treatment of Jews in Nazi Europe. She related the story of King Christian of Denmark who, when the Nazis demanded that the Jews wear the yellow Star of David to “stigmatize” themselves, walked out of his home into the street wearing his own yellow Star of David. Soon all the citizens of Denmark were wearing the Star of David as a symbol of unity with their Jewish brethren. Of course, with everyone wearing the Star of David, how would a Nazi know which person to intimidate?

The editor of the *Billings Gazette*, Richard Wesnick, was particularly impressed with the story of King Christian. He featured the story in the Billings newspaper. As important, Mr. Wesnick printed a diagram of a Menorah on an entire newspaper page. He also published an editorial which

## **Mr. Wesnick's Editorial**

On December 2, 1993, someone twisted by hate threw a brick through the window of the home of one of our neighbors: a Jewish family who chose to celebrate the holiday season by displaying a symbol of faith - a menorah - for all to see.

Today, members of religious faiths throughout Billings are joining together to ask residents to display the menorah as a symbol of something else: our determination to live together in harmony, and our dedication to the principle of religious liberty embodied in the First Amendment to the Constitution of the United States of America.

We urge all citizens to share in this message by displaying this menorah on a door or window from now until Christmas.

Let all the world know that the irrational hatred of a few cannot destroy what all of us in Billings, and in America, have worked together so long to build.

Billings Gazette  
December 11, 1993

encouraged the townspeople to place the outline of the Menorah in their own window as a symbol of unity with the Jewish citizens who had been vandalized.

The people of Billings responded by displaying the paper Menorahs in their homes. The vandals initially reacted by throwing bricks at a Catholic church which greeted the Hanukkah season and by breaking windows at several non-Jewish homes which displayed the Menorah. The townspeople persevered in their support, however, and soon over five thousand homes displayed the symbol.

By the end of the 1993 holiday season, almost all of the homes in Billings, Montana displayed a Menorah. The vandals, apparently afraid of being discovered and no longer able to intimidate people, stopped their vandalism. The townspeople would stroll around the neighborhoods waving in recognition to each other, congratulating themselves on standing up to the bullying of anonymous vandals.

Thereafter, Billings became known as the home of the "Christmas Menorah," and the hate crime incidents began to decrease. The town continued its fight against hate crimes, and eventually they came to a stop.

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## QUESTIONS

1. What causes some communities to draw together to respond to racial incidents while other communities ignore them? In the case of Billings, Montana, there were outspoken leaders such as Margaret McDonald , Wayne Inman and Richard Wesnick. What distinguishes these attitudes from NOYB?
2. When asked why she called upon the community to unite behind the victims of the hate crimes, Mrs. McDonald said she did it because “it is the right thing to do.” Why is it the right thing to do? Why did Mrs. McDonald not take a NOYB attitude?
3. How do you think the Jewish and Native American people felt when their homes were vandalized? Were they fearful or angry? What did their children think?
4. The story of King Christian is an urban legend. In other words, it is widely believed to have occurred but in fact never happened. Why are so many stories of heroism based on urban legend? Is it because heroism reflects courage? Is courage a fundamental ingredient of leadership? Why do people respect leadership?
5. What do you think the Jewish and Native American thought of their neighbors when they put the newspaper Menorahs in their windows? Why did the neighbors put up the Menorahs when the people in Nazi Germany were quiet?



## Chapter Nine

# Martin Niemoeller

Photo credit: Herman M. Leitner,  
courtesy of USHMM Photo Archives.



**Martin Niemoeller  
1892 - 1984**

Martin Niemoeller was born on January 14, 1892 in Lipstadt, Westphalia. In his twenties, he served as an officer in the German Navy, rising to be commander of a submarine during World War I. After the end of World War I in 1919, Germany suffered through economic upheaval with the combination of an economic depression and hyperinflation. Jobs were scarce, and the German mark was so worthless that at one time a wheelbarrow of Marks couldn't purchase a loaf of bread. Faced with such disparity, many Germans looked to extremist political leadership. Some thought that the Communists, who had recently begun an economic revolution in Russia, were the only savior of Germany. Niemoeller, who became a clergyman in the Lutheran Church after World War I, feared the Communists because of their belief that religion was a distraction, an "opiate for the masses," and ought to be quashed. Niemoeller joined other Germans in supporting Adolph Hitler, the leader of the Nazi party, which opposed the Communists.

The promises of candidate Hitler in the 1920's,

however, did not match his actions when he took control of the German government in the 1930's. After becoming Chancellor in 1932, Hitler formed a secret army dedicated to crushing political opposition, such as Communist party members, laborers who joined unions, socialist sympathizers and certain minority religious groups. By late 1932, Hitler had expanded the target of his wrath to include the German Jewish population, declaring that Germans must boycott Jewish owned businesses. Hitler's secret army further terrorized Jews by raiding their neighborhoods, vandalizing their property, and physically beating them. By the end of 1933, Hitler declared that Jews who converted to Christianity as a means to avoid his wrath would be prosecuted.

By 1933, Niemoeller headed a parish in Berlin and was quite popular in Germany's largest city for his booming sermons. Niemoeller grew angry at watching Adolph Hitler using henchmen and demagoguery to stir up prejudice against minorities. He was also upset that the German business and religious

***“We pastors have a responsibility for the people laid on us by God. Neither you (Hitler) or anyone else can take this away from us.”***

***Martin Niemoeller***  
***January 25, 1934***



leadership turned a blind eye to Hitler’s bullying tactics, in most cases saying Hitler wasn’t bothering them and that at least he stopped the Communists from overtaking Germany. Irritated by this “benign neglect” of human rights by his fellow countrymen, Niemoeller began speaking out against Hitler in his Sunday sermons. His thunderous sermons critical of Nazi treatment of minorities drew large crowds. Niemoeller followed up on his sermons by organizing a Pastor’s Emergency League to encourage religious leaders to speak out against the Nazi oppression. He declared that “I’d rather burn my church to the ground than preach the Nazi trinity of race, blood and soil.”

Niemoeller’s actions soon drew the attention of Hitler, who became incensed by what he considered to be treasonous behavior.

On January 25, 1934, Hitler summoned the German Protestant leadership to a meeting where they were warned of the consequences of their insubordination to the Nazi government. Niemoeller was one of the approximately 15 pastors who attended. Hitler told the ministers that the German society needed to be “cleansed” of minorities if order and prosperity was to be restored. He declared that any sermon that questioned his policies was seditious and that further criticism would not be tolerated.

While the other pastors remained silent, Niemoeller spoke out. He told Hitler that he had no right to interfere with the business of the church and said: “We pastors have a responsibility for the people laid on us by God. Neither you or anyone else can take this away from us.” Hitler responded by chastising the ministers and warned them that their churches would be closed if they persisted. He then walked out and the

ministers were told to leave.

Niemoeller left the meeting and continued to speak out against the Nazi treatment of the Jews. The Nazis quickly responded. His church was raided and Niemoeller found himself without a pulpit. Undeterred, Niemoeller continued his rebellious sermons until Hitler had him arrested for seditious behavior, found guilty and sentenced to seven months in prison.

The Nazis assumed that after seven months in prison, Niemoeller would learn his lesson and keep quiet. Niemoeller refused to give in, even at great risk to his life, and continued to counsel those who would listen about the evil of the Nazi activity. His actions once again attracted the attention of the Nazis, and he was soon arrested and brought to trial for sedition. The Nazi court

***“First they came for the Communists, but I was not a Communist so I did not speak out.  
Then they came for the Socialists and the trade unionists, but I was neither, so I did not speak out.  
Then they came for the Jews, but I was not a Jew, so I still didn’t speak out because I was a Protestant.  
And then they came for the Protestants, and by that time there was nobody left to speak for me.”***

***Martin Niemoeller***

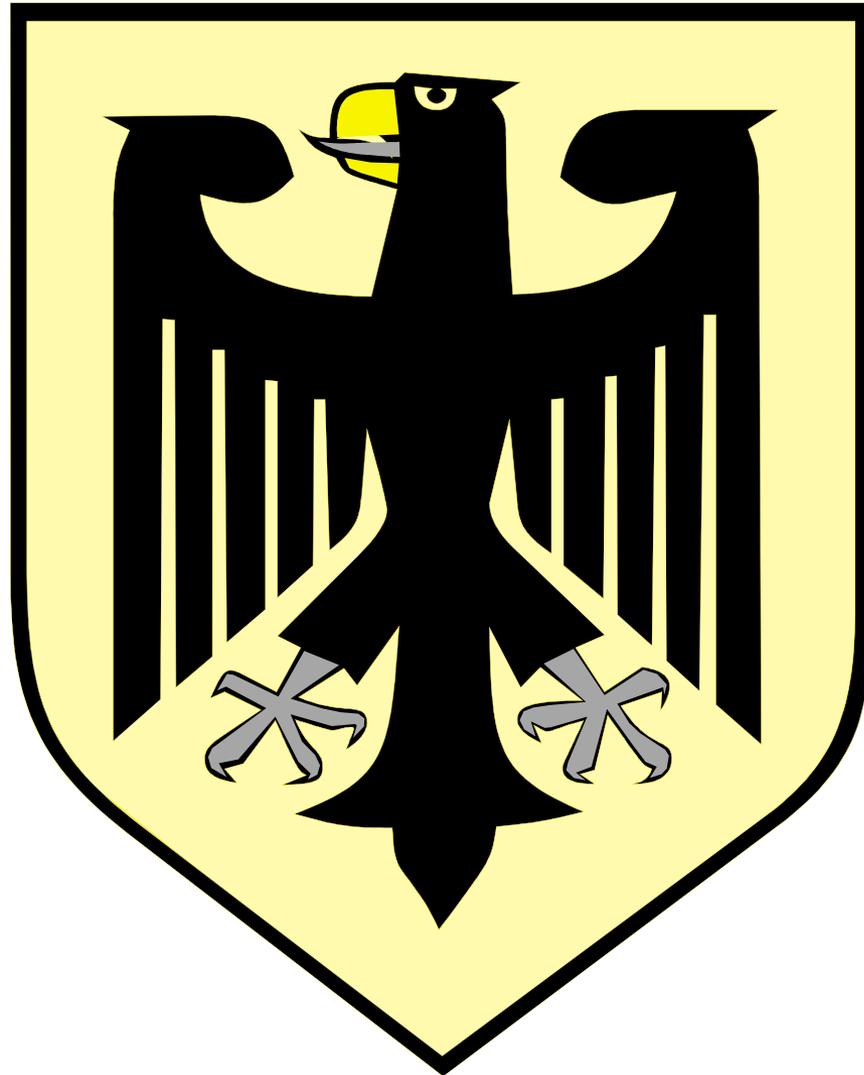
found Niemoeller guilty and sentenced him to death. He was initially imprisoned in Germany, but the Nazis discovered that Niemoeller’s incarceration was becoming a rallying point for dissenters. Concerned that his execution would spark further dissent, the Nazi government in 1941 transported Niemoeller from prison to the Dachau concentration camp where the death sentence would be carried out without notice. Niemoeller languished in the camp for four years, where he contracted tuberculosis while counseling fellow prisoners. His execution was postponed, and he was eventually rescued when allied troops captured Dachau in April of 1945, one month before the German surrender.

Although he was extremely ill with tuberculosis when freed from Dachau, Niemoeller stubbornly refused to give up his cause. After the war ended, he organized the Protestant churches in Germany to support human rights efforts and to oppose the proliferation of nuclear weapons. He continued his work through the 1960’s, when he served as President of the World Council of Churches.

Niemoeller died in Wiesbaden, Germany on March 6, 1984. He is best remembered for his declaration (above) of why it is important that each person speak out against prejudice and injustice every time it is seen.

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## QUESTIONS

1. Rank the order of citizenship criteria set forth in the first chapter which was probably considered by Niemoeller when he stood up to Hitler.
2. Was Niemoeller's religious motivation most important? Niemoeller clearly feared the Communists who threatened his religious beliefs. Was support or "benign neglect" when Communists were persecuted by Nazis defensible because "an enemy of an enemy is a friend?"
3. The famous declaration by Niemoeller concerning the reason for speaking out can be described as "enlightened self-interest." Enlightened self-interest relates closest to which criteria of citizenship set forth in Chapter One? How does "enlightened self-interest" affect Niemoeller's silence concerning the Nazi treatment of Communists?
4. The other Protestant ministers remained silent during the meeting with Hitler. What criteria motivated Niemoeller to stand out from the crowd and heroically confront Hitler?
5. The Nazis assumed that Niemoeller would stop his criticism after his release from prison in 1937. Why? Why did Niemoeller refuse to give in to the bully tactics?
6. Bystanders sometime remain silent while watching a bully heckle someone. Does the silence encourage the bully to continue his heckling? Have you ever seen a bully, after heckling someone in front of silent bystanders, turn and refocus his heckling on one of the bystanders? What are the alternatives to the bystander to remaining silent during an altercation? What message is given to the bully if the bystander walks away? What message is given to the victim? What message is given if the bystander silently walks over to the victim and gives comfort? What message is given if the bystander actively intervenes? What message is given if the bystander calls the victim the next day to express support? What message is given if the bystander tells others that the bully was wrong? What message is given if the bystander reports the matter to authorities?



# Soheila Helal and Mir Faziullah

In 1976, the Sports Stadium in Kabul, the capital of Afghanistan, was full of happy young men and women who dressed western style and cheered the Afghani athletes as they competed in track and field. By 1999, three years after the Taliban took control of Afghanistan government, the Sports Stadium became a venue of torture. Rather than overflowing with enthusiastic spectators, the stadium was filled with horrified Afghans who were herded up by Taliban troops twice a week and forced to watch Taliban punishments.

On a typical Friday in April of 1999, the stadium was hushed as two women fell to their knees and wailed as they were lashed. The younger woman was 25, unmarried, and had just delivered a baby. She was lashed 100 times for the indiscretion of having sex while unmarried. The older woman was her mother, about 50 years of age, who was lashed 39 times for not having reported the indiscretion. On other occasions, women suspected of prostitution were tied up to goal posts and shot to death, thieves had their hands cut off and other offenders had their throats sliced.

In 1996, the Taliban seized power in

Afghanistan. The Taliban's extreme reading of Islamic law made women prisoners in their own country. They were barred from employment. Education was forbidden to girls past the age of eight. Women had to wear a burqa, a heavy, full-length robe that covered the entire person, even the face. A burqa-laden woman was extremely limited in sight, sound and hearing, causing her to appear as a silent column blindly walking down the street ignored by other pedestrians.

Women were beaten with car antennas on the street if their ankles were showing or if they made any noise while walking. Women could not go outside the home without a mahram, a male chaperone who was related to them. The windows in homes occupied by women were required to be painted over in black. A woman who was caught with nail polish on her fingers had her fingers amputated by the Taliban police.

The Taliban Code created cold irony. Women could hold very few jobs in a country that had the highest ratio of widowed mothers in the world. Women physicians could not treat men in a country

devastated with disease. Because women could not hold jobs, women teachers could not teach children to read even though their culture suffered from high illiteracy. Because women could not work, widows whose husbands were killed as Taliban soldiers could not earn money to purchase food for their starving children.

Women were largely confined to their homes, where they washed laundry for others or shelled nuts. Some women were unable to wash enough laundry in their home to support their children and had to resort to selling young, teenaged daughters into marriage to relieve themselves of the responsibility to feed them. Many women have described living under the Taliban rule as "being neither alive nor dead." Women described their lives as a monotonous routine of waking up, cooking and eating, cleaning, washing clothes and sleeping. They could not talk, and therefore not barter with male shopkeepers. They could not talk to non-mahram males. They could not ride in a taxi with a male driver. They could not ride a bicycle, even with a mahram. They could not appear on the balconies of their homes. They could not wear flared pants or colorful clothes,



even if underneath a burqa. And no woman could be photographed.

The Taliban's religious police were ruthless in enforcing its strict penal code. If a woman was found outside the home without a male escort, she was promptly lashed and her home marked. Any men who lived with her, which of course had to be a husband or relative, would also be beaten for the indiscretion. Women who worked outside the home were imprisoned. Any attempt to educate women over the age of eight would result in severe torture. Indeed, even teenage girls who did not cover their faces were beaten and spit on in public.

After the Taliban fell in 2001, some Afghan women returned quietly to the streets to show their scars. Women displayed hands that were swollen from being beaten. At least one woman described her crime as having appeared in court to observe a relative being punished. When she protested the beating as being anti-Islamic, she was told that they would beat her again if she did not stay in her home.

For five years, from 1996 to 2001, Afghan women slowly suffocated under the Taliban dictatorship. Threatened by starvation, ignorance and even death, some people rebelled against the repression. Two of these people were Soheila Helal and Mir Faziullah.

Soheila Helal was a teacher for seventeen years in Afghanistan before the Taliban came to power in 1996. She taught at a girls' school located in Herot. Her husband died as the Taliban came to power, leaving her three children to support. Since women could not hold a job, however, she could not earn a living as a teacher. She could not support her



children. And, since female students were not to be educated, even if Soheila could hold a job as a teacher, she would have no pupils to teach.

Although Soheila acknowledged that the despair was so great that she often thought of suicide, she was determined to provide for her family. Living in fear of imprisonment, Soheila created an underground school that eventually taught 120 students, most of them girls.

The first lesson Soheila taught to students was what they should tell the Taliban religious police if they were stopped. They were to tell the police that they simply were going to visit her.

The second lesson for the students was how to surreptitiously leave her home without being observed - leaving in small groups so as not to create a disturbance or to draw attention.

With 120 students at her home, Soheila's school was one of the quietest classrooms in the world. Some neighbors turned a blind eye to the sessions and pretended to be ignorant of the activity, so that Soheila's classes were kept as clandestine as possible. Not only would Soheila be imprisoned if caught, but also the parents of the female students might be beaten.

Soheila maintained a tenuous existence under Taliban rule. According to the *New York Times*, Soheila said that "I thought of killing myself many times. ...Only my love for my students saved me."

Dr. Mir Faziullah ran a medical clinic in the Bagrami district of Afghanistan, just south of Kabul, the capital city. At the time of the fall of the Taliban, Dr. Faziullah was 42 years of age.

Under Taliban law, male physicians were not permitted to touch women or talk to them. As a result, only woman physicians and nurses were allowed to treat women, which created another set of problems. For instance, a woman physician or nurse was required to wear their burqa while treating patients. As a result, the mesh covering over the physician's face blocked the range and depth of vision.

On one occasion a woman named Karima Karin, who worked in a Kabul hospital, was caught treating a patient with her burqa rolled up to her forehead. She was promptly beaten and removed from the hospital. As important, the burqas were cumbersome and hardly sterile, making it extremely difficult to undertake basic medical procedures in a sterile field. Women patients were also not permitted to remove or pull back their burqa so a proper physical examination could be completed.

Perhaps most important, however, women were no longer permitted to be educated and the male physicians were not permitted to talk to the female physicians. As a result, woman physicians and nurses had no medical training whatsoever since 1996.

By 2000, the quality of women's health care in Afghanistan was one of the worst in the world. Indeed, Afghanistan had the second highest

infant mortality rate in the world and one of the lowest life expectancies - only 44 years.

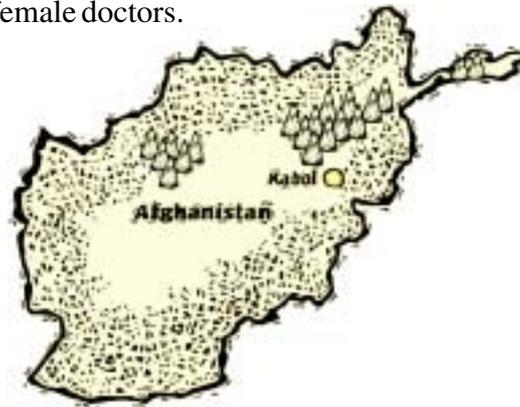
One Kabul physician was arrested by the Taliban when he assisted a woman during a difficult birth. While he was able to save the lives of the woman and baby, his punishment was to be tortured and imprisoned. He was eventually told that he would be freed if he agreed to amputate the hand of a thief. Refusing to do so, he was beaten until he was unconscious, and when he was revived he was told that he would be killed. Fortunately, an Allied bomb hit the prison and he escaped.

Dr. Faziullah was determined to evade the Taliban restrictions and to give humanitarian treatment to his patients. He arranged to draw curtains over the windows and to rotate workers at the front and back doors so that they could take turns looking out for the Taliban police. Approximately two to three times per month, they would quickly warn clinic workers when a Mullah appeared to inspect the clinic to try to find an infraction.

Risking his life by doing so, Dr. Faziullah was determined that physicians should treat male and female patients alike. He encouraged women nurses and physicians to remove their burqas during treatment and encouraged frequent consultation

between male physicians and female physicians in order to exchange information on new treatments.

Between 25 and 50 families were treated at the clinic daily. Each of these families were treated by women health providers without burqas and witnessed the free exchange of information between male and female doctors.



Patients of the clinic were clearly aware that Dr. Faziullah encouraged male and female physicians to treat both genders equally.

As with Soheila Helal, Dr. Faziullah risked his life each day he helped the people in Afghanistan. Even after the fall of the Taliban, Dr. Faziullah found it difficult to suppress a warning when he heard a vehicle pull up to the clinic. He recalls that even on occasions after the fall of the Taliban, clinic staff would start to quickly change

garments if a vehicle drove up for an unexpected visit. He recalls being concerned each day as to whether a family he treated would report him to the Taliban.

Even when faced with such intimidation, Dr. Faziullah remained steadfast in his belief that dispensing medical care came before issues of personal safety. "We agreed upon ourselves that the Taliban treated women as property," said Dr. Faziullah. "The Taliban cut my hair because it was not the right length. That was just hair. For women it was worse. I was very sympathetic to women."

Even after the fall of the Taliban, both Dr. Faziullah and Ms. Helal are concerned about the future. The women employees at Dr. Faziullah's clinic still wear burqas, although they push back the headdress so that they can see their patients. Ms. Helal still wears a burqa as she teaches but she teaches girls in an open setting. While Ms. Helal and Dr. Faziullah are optimistic about the future, they shared similar stories of dread concerning the fear that they endured while seeking to help other Afghans.

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## QUESTIONS

1. Ms. Helal's neighbors must have known something unusual was going on when over 100 girls entered and left her building.
  - a. What ethical considerations set forth in Chapter One motivated Soheila Helal to risk her life by teaching the girls?
  - b. What ethical considerations described in Chapter One motivated the bystanders to keep quiet about the activity at Ms. Helal's home?
  - c. Why did the same neighbors watch in silence when women were lashed on the street for showing their ankles?
  - d. What were the ethical considerations of the Taliban police who patrolled the streets and inflicted the punishment upon women?
2. Dr. Faziullah also risked his life by treating woman nurses and patients the same as men.
  - a. Did Dr. Faziullah use the same ethical motivations described in Chapter One as those used by Ms. Helal?
  - b. Did Ms. Helal's need to support her family affect her prioritization of the ethical considerations described in Chapter One?
3. The Taliban government fell quickly and its fall was greeted with great enthusiasm by Afghani citizens. Why do you think the Taliban maintained power with so little public support?
4. From 1980 to 1996, before the rise of the Taliban government, the Afghan population was decimated by war with the Soviet Union and later by war between the Afghan tribes. These wars are believed to have killed off many leaders of Afghan society.
  - a. Do you think the killing of these leaders enabled the Taliban to rule in a leadership vacuum?
  - b. Would the Taliban government have been able to rule without public support had certain of these leaders survived the conflict with the Soviet Union?
  - c. Could leadership have come from the bystanders who were ruled by the Taliban?
5. A bully tries to dignify himself by tearing down the dignity of others.
  - a. Would bullies be successful if bystanders simply ignored them?
  - b. Would bullies be successful if bystanders told them to back off?

# Conclusion

Government leaders have enacted many laws in this country relating to human rights, hate crimes and school violence. They have also hosted many conferences, printed lots of pamphlets and given lots of speeches. They have also issued lots of proclamations and held plenty of news conferences. But these measures only point the way for the citizen. In most cases they do little to motivate the citizen to stand up and do “the right thing.”

The heroes in this book stepped away from their positions of comfort and, at great personal risk, did “the right thing” for someone else who was confronted with a crisis. By doing so, they helped victims of hate and set a remarkable example for us all.

According to surveys conducted by the Attorney General’s Office, the vast majority of students who attend school today silently condemn harassment but are afraid to intervene when they see it. As a result, hate crimes, school violence and bullying are enabled by these students, whose silence is affirmation to the bully that his conduct is acceptable. The environment for the bully changes when students show open disdain for the bully, report incidents to authorities or give comfort to the victim. The bully will change his behavior if he doesn’t get recognition. So will the “wannabes” who watch the bully.

By reading about great people who stepped forward and did not acquiesce at a time of crisis, students will hopefully be inspired to also stand up and speak out. It takes courage to do so, particularly at a time in life when most students simply want to blend in and not be noticed.

The people in this book could have been members of the silent majority when they saw unjust acts being committed. They chose not to be. They stood up and broke the silence. Each time a new generation hears or reads these stories, these heroes continue to help the victims of hate. In the same way that parents bequeath possessions to their children upon death, these heroes, by the retelling of their deeds, bequeath inspiration, courage and honor to the heroes of tomorrow.



# MIKE'S QUIZ

1. Charlie is a member of the All American Boys (AAB). The All American Boys like to wear orange t-shirts with the initials "AAB" and go around to "diss" kids who talk to black students. Gerry Bertier overhears Charlie telling some other kids that the AAB will be vandalizing the home of a white kid who dated a black girl. What would Gerry Bertier do?
  - a. Gerry will report the incident to school authorities.
  - b. Gerry will tell the white kid about the threat.
  - c. Gerry will tell Charlie that he will cause trouble if the AAB does it.
  - d. Gerry does nothing. He is as big of a loser as Charlie.
  
2. Frank is an immigrant from Pakistan. Frank's family is Muslim. Donnie Imus is a vocal wise guy who likes to make fun of others. Donnie sees Frank at a McDonalds and he and his friends walk up to Frank and tell him "we don't need you rag heads. Why don't you fly back home and this time don't hit any buildings." Raoul Wallenberg overhears the conversation. What do you think Raoul Wallenberg would do?
  - a. He would join in with the crowd and laugh at Donnie's comments.
  - b. Raoul would intervene between Donnie and Frank, and tell Donnie to quit hassling Frank.



- c. Raoul would walk over and sit down with Frank to divert attention from Donnie.
- d. Raoul would report the incident to the school authorities.
- e. Raoul would not get involved. He does not want to make any enemies.
3. Howie Stern, a dull witted loudmouth, likes to snort pig noises when heavy students walk down the hall. Some of Howie's friends join in the cat calls. On one occasion a girl who is heavy walks down the steps in front of Howie, and Howie lets out a big snort. What do you think Pee Wee Reese would do?
- a. Pee Wee Reese would tell Howie to shut up.
- b. Pee Wee Reese would join in the laughter.
- c. Pee Wee Reese would walk with the girl and tell her that Howie is a jerk.
- d. Pee Wee Reese would report the incident to school authorities.
- e. Pee Wee Reese would not get involved.
4. Tommy Jones is on the school bus and drawing laughter from other kids as he loudly describes the ingredients of Oriental food as being "diseased pigeons and slanted bamboo shoots." Tommy draws more laughter as he slams Asian cooking. Two rows in front of Tom sits Oskar Schindler, and two rows in front of Oskar is Lu, a Hmong student listening to the ridicule. What do you think Oscar Schindler would do?
- a. Oskar Schindler would join in with the crowd.
- b. Oskar Schindler would sit in silence and ignore Tommy.
- c. Oskar Schindler would go up to Tommy and tell him to shut up.
- d. Oskar Schindler would go up to Lu and sit beside her.
- e. Oskar Schindler would report the incident to school authorities.
- f. Oskar Schindler would later call Lu and tell her that he thinks that Tom's actions were terrible.
5. Jason Louis is a self righteous kid who likes to use a big mouth to make up for a small brain. Ken, a smaller student, walks into the bathroom and Jason starts pushing Ken into a bathroom stall. Some other kids laugh at the roughhousing, although Ken clearly does not like it. Hugh Thompson walks into the bathroom and sees the ruckus. What do you think Hugh would do?
- a. Hugh joins in the laughter.
- b. Hugh puts his hand on Jason's shoulder and asks him what is going on.
- c. Hugh turns around, leaves the restroom, and reports it to authorities.
- d. Hugh joins the fun by playfully pushing Jason out the window.
- e. Hugh keeps quiet. He does not want to get involved.



***CITIZENS***