Tours Using *Make a Difference*
2024-2025 School Year
Docent Training—Tour & Exhibition Updates

Make a Difference! The Harvey L. Miller Family Youth Exhibition is an interactive experience that uses the tenets of character education (trustworthiness, respect, responsibility, fairness, caring, and citizenship) to help visitors to learn what they can do to be upstanders and affect positive change in their world. Although designed with visitors ages 8-11 (3rd-6th grade) in mind, the exhibition and its themes resonate with visitors of all ages. Elements of the exhibition address multiple areas of character education, including identity, community building, and respect for difference. The exhibition also provides opportunities to consider the choices people make in real-life situations to be an upstander, a bystander, a collaborator, etc.

ANTICIPATED LEARNING OUTCOMES FOR YOUTH TOURS

- Visitors will be able to identify who they are as individuals, their relationships, and their responsibilities toward others.
- Visitors will have the strategies and tools necessary to not only identify a problem, but be able to identify and overcome the obstacles necessary to solve that problem.
- Middle and high school students will draw connections between the lessons and themes of *Make a Difference!* and the lessons and themes of a study of the Holocaust and genocide, identified in the Karkomi Permanent Exhibition and the Museum's special exhibitions (when age-appropriate).
- Student visitors will be prepared to meet and exceed Illinois Learning Goals for Social Emotional Learning, ISBE Learning Standards for Social Sciences, including the new Illinois Civics Education Mandate, and selected Common Core State Standards for English Language Arts.

EXHIBITION COMPONENTS

Eyewitness Stories

- Short videos present stories of local eyewitnesses to the Holocaust—both survivors and rescuers—and lessons on making a difference.

Playground Interactive

- A large-scale mural depicts a park filled with children. By looking and deciphering the small scenes within it, students learn to identify positive, negative, and neutral or ambiguous interactions. A series of questions guides visitors to examine individual scenes-within-the-scene more closely to learn to identify body language, to discover consequences of action or inaction, and to build skills understand and evaluate situations they may encounter.

Choices (Lockers)

- A series of lockers provides an introduction to seven upstanders. Visitors learn about a choice each of those people made and what consequences that choice had. Students will learn about upstanders whose choices had far-reaching consequences and those whose impact was much closer to home. A*dditional information on the people profiled in this area is included in a separate handout.*

Identity Rubbings

- Students are encouraged to think about prejudice by making portraits of their inner selves. Taking rubbings from words on embossed plates found around the gallery, students express their personalities and aspirations, which may not coincide with what they look like on the outside. Ensuing discussion encourages students to understand that "more than meets the eye" is true not only of themselves, but of others as well. Students on *Become a Witness* and *Memory, Action, Community* tours create identity rubbings of the eyewitness whose video they watched or the survivor who spoke to their group.

What Would You Do?

- Touch-screen computers present three scenarios, and students offer advice to a child whose friend is being bullied. Students then move to a second set of three scenarios and must decide how to respond. After watching a short scene, students record—in their own words—a response. The scene is then replayed with the student's voice and photograph incorporated, so he can see the results of his decision.

Upstander Oath

- Students watch a short introductory video, then have a chance to create, print, and email an "Upstander Oath" containing pledges of what they will do to be upstanders. After completing the oath, a short video introduces visitors to Ethan Barhydt, a local student who founded Youth United for Darfur while still in high school. Visitors also have the opportunity to add their pledge to the electronic community board located in this gallery.

Your Story

- Touch-screen computers provide students an opportunity to watch short videos recorded by other visitors in response to brief prompts regarding challenges faced by their communities and what actions one might take to solve those problems. After watching, students are then prompted to record their own video: a 30-second clip in response to a question about challenges in their school, local, or global community, and a second 30-second clip explaining what he or she might do to help solve the problem. Students may watch back their own video; then, a prompt lets them either delete the video or submit it for inclusion in the exhibition. All videos are reviewed by staff before being made available to the public.

TOUR CONTENT IN *MAKE A DIFFERENCE!*

Be an Upstander tour option

- 5th and 6th grades (older grades may take this tour by request)
- Choices (Lockers) and Identity Rubbings
- The Act of Art Gallery or Special Exhibition (if age appropriate)
- Permanent Exhibition (Immigration/Skokie ONLY)
- "Artefact" suitcase discussion in Global Community Theater
- Interactive survivor experience (Sam Harris)

During a **Be an Upstander** tour:

- Choices (Lockers)
    - Divide your group into seven teams, and assign each group to a locker. Explain how the lockers work (the top locker introduces the person or family, and the choice they faced; students use the dial to identify the choice they made and learn about the outcome in the bottom locker). Once students have worked through their lockers, have each team introduce the group to their upstander. If time allows, discuss the choice each upstander made and the impact of that choice.
- Identity Rubbings
    - Explain what a "word portrait" is, and demonstrate how to take a rubbing.
    - Ask students to consider the characteristics they possess that could help them to be an upstander. Ask for volunteers to share works from their finished portraits and discuss the group's collective tools for being upstanders.

See "Tip Sheet" for additional tour details.

Stand Up, Speak Out tour option:

- 3rd and 4th grades (some 5th grade teachers may choose this option)
- Upstander Backpacks, Identity Rubbings, Upstander Oath, Playground
- The Act of Art Gallery or Special Exhibition (if age-appropriate)

Rotations for **Stand Up, Speak Out** tours:

- Upstander Backpacks
    - In the global community theater, facilitate a discussion of one or both of the upstanders profiled in the backpacks. See below for additional details.
- Identity Rubbings
    - Explain what a self-portrait is, and also what a "word portrait" is. Demonstrate how to take a rubbing.
    - Ask students to consider the characteristics that make them who they are and that make them unique. Ask students to create a self-portrait using words. Then, ask for volunteers to use their word portrait to "introduce" themselves to the group.
- Upstander Oath
    - As a group, students reach consensus on a collective pledge for how they will be Upstanders in their school and community. Docent will facilitate the activity using a large, magnetic pledge sheet, then complete a "take home" version to give the teacher.

- Playground Interactive
    - Facilitate a discussion of the playground interactive, focusing on reading body language and understanding group dynamics. Which children are having a fun day at the park? Who could use a helping hand? How can you tell?

See "Tip Sheet" for additional tour details.

Additional Activities

UPSTANDER BACKPACKS

Stand Up, Speak Out tours will include a facilitated discussion of images and objects related to the lives of young Upstanders Malala Yousefzai, Ryan Hreljac, and Jimmy Akana. This discussion takes place in the Global Community Theater. Biographies of Malala and of Ryan and Jimmy were distributed separately.

- From the time she was a young girl in Pakistan's Swat Valley, Malala's parents instilled in her the importance of education. Getting an education became increasingly difficult as political and religious groups made it increasingly difficult, and even illegal, or girls to go to school. Malala chose to speak out, writing a blog for the BBC. She courageously spoke out for the rights of girls, and for peace and education for all children, in the face of extreme danger. Why did she choose to do this? How did her actions make a difference, in Pakistan and around the world? Objects to use in this discussion include photographs, maps, a school book in Urdu (the language of Pakistan's education system), quotes from Malala, and Article 26 of the Universal Declaration of Human Rights (simplified text).
- In first grade, Ryan (in Canada) and Jimmy (in Uganda) became penpals. When Ryan learned that Jimmy had to walk for miles every day carrying water for his family to use for drinking, cooking, and washing, Ryan decided to raise money to build a well in Jimmy's village. The idea grew, and Ryan's Well Foundation has build wells to provide clean water for thousands of people around the world. How did Ryan and Jimmy make a difference? Ryan built his first well when he was in first grade. Is there such a think as being "too young" to make a difference? Objects to use in this discussion include photographs, maps, quotes from Ryan and Jimmy, and a water can similar to the one Jimmy carried before the well was built in his village.

"ARTEFACT" DISCUSSION

Be an Upstander tours include a facilitated discussion of images and reproductions of objects from the introductory section (Life before/Life under Nazism) of Karkomi. This discussion takes place in the Global Community Theater.

- Be an Upstander Tours
    - The title of this exhibition, *Make a Difference,* tour is your guide when shaping this discussion. The objects/images available to you reflect those found in the Life Before/Life Under Nazism sections of Karkomi. Select a few objects/images and discuss them as holders of memory, prompts to action, and expressions of community. Continue the discussion to include the students' roles as potential upstanders: What examples of upstanders have they learned about? What responsibility do they have to be upstanders? What actions can they take to stand up for what they believe in.

OTHER GALLERIES

When using the Museum's other galleries as part of a youth tour, it is critical to tailor your presentation to ensure the material and discussion is age-appropriate for your group.

- Be an Upstander and Stand Up, Speak Out tours will make use of the Act of Art Gallery, located on the lower level within the Take a Stand Center.
    - For tours with younger students, the key themes to emphasize within The Act of Art are memory and the idea of art-making as action. Using Matthew Girson's "The Painter's Other Library, #2," discuss how at first, the painting seems to be large, dark rectangles, but as you continue to look, shapes and images emerge slowly. Why might an artist create a painting like this? What does this painting have to do with memory? (Memory fades over time, and details are lost; here is the opposite—details emerge over time.) What pictures (photographs, paintings, etc) help the students to remember people and events?
    - Using Ana Tiscornia's "Untitled (Portrait Series)" (the backwards picture frames), lead students in a discussion of "defining moments" in their lives—these could be a birthday, a spelling bee victory, scoring a goal in the big game, etc. Ask the students why these moments are so important and how the students remember them. What happens to memories over time? When memories start to fade, how can we help ourselves remember? Talk about photographs, souvenirs, trophies, diaries, etc, and how they help us to hold onto memories.
- When age-appropriate, these tours will use Special Exhibitions located on the second floor or lower level galleries. Information will be distributed at the exhibition trainings.

- Karkomi Permanent Exhibition

  Be an Upstander tours include selected portions of the Karkomi Permanent Exhibition. Although you will be in the Immigration and Skokie sections of the exhibition, you will

use the space differently than you would for an In Our Voices tour. **NOTE:** Students on these tours will **not** watch the Closing Film.

- **IMMIGRATION—BUILDING A NEW LIFE**
  - Key questions in this section include: where did survivors go? Who decided where they would go? What challenges did they face in building a new life in America? In Israel? Becoming "American" often meant not talking about their experiences during the Holocaust. What made survivors finally start talking?
- **SKOKIE**
  - Why is IHMEC in Skokie? Why was Skokie a destination for Neo-Nazi demonstrations in the 1970s, and how did the community respond?

Additional information on using Karkomi with Be an Upstander tours is included below.

LOGISTICS

The tours described here have a lot of activity packed into a relatively short time and large numbers of students in a fairly small space. Because of this, it is essential that you follow your tour card exactly.

- Because Be an Upstander tours use the Interactive survivor theater, the tour cards for this tour MUST be taken in numerical order. (If there are 3 docents for the group, you must use cards 1, 2, and 3.) Seats in the interactive survivor theater are reserved based on tour card order, and we cannot guarantee seats for your students if you take the cards out of order.
- Talk to each other! If your group is late, talk with your fellow docents about how you will adjust your timing. If one docent's timing is off, it will interrupt the flow of the tour for the other groups.
- **All** 9:45 youth tours that include lunch will eat in the Student Dining Hall or Cafe **after** their tour (similar to a 9:30 In Our Voices tour). **All** 11:45 youth tours that include lunch will eat in the Student Dining Hall or Cafe **before** their tour (similar to an 11:30 In Our Voices tour). The Docents' responsibilities regarding lunch are the same for these tours as for In Our Voices tours.
- For **Be an Upstander** tours, it is essential that your group arrive for the interactive survivor experience on time. Tour cards 1-3 will experience the 10:00 showing and cards 4-5 will experience the 11:00 showing. Because other visitors may be in the theater for the 11:00 showing, the interactive cannot be delayed for late-arriving groups.

You have spent countless hours in the PE and *The Act of Art* getting comfortable with the content and the space. It is just as important to spend time getting to know *Make a Difference*. Spend time using the computers and interactives, watching the Eyewitness Stories, and creating word portraits and self-portraits. As you get to know the space, you will become increasingly familiar with the contents and the concepts you will address on your tours. This understanding will help you to facilitate meaningful discussion and ensure your tour groups have a memorable and educational experience. Remember, **you** are the facilitator of learning!

“Choices” Locker Bios

Rosa Parks, 1955. Fighting for Civil Rights

Rosa Parks was born on February 4, 1913, in Tuskegee, Alabama. At age eleven she moved to Montgomery, where she had to deal with segregation and laws she did not agree with. Rosa was affected greatly by segregation as a child; she despised being separated in everyday life. Although Rosa had to live with these rules and segregation as she grew, she believed in equality among the races. In fact, as her mother stated about Rosa's beliefs, **"...People should be judged by the respect that they have for themselves and others."**

As an adult, Rosa married a barber, Raymond Parks. Rosa Parks was very active in the NAACP and the Montgomery Voters League. By her mid-life, Rosa became even more involved in the pursuit of racial justice. She participated in boycotts against various facilities endorsing segregation.

On December 1, 1955, Rosa Parks took her seat in the back of the bus, just behind the whites only section. When she and three other African-American bus riders were told to relinquish their seats to white passengers, Rosa Parks refused. The bus driver had Rosa arrested and taken to police headquarters. She was released later that night on $100 bond. Parks detailed her feelings at this moment in her autobiography, **Rosa Parks: My Story: *“People always say that I didn't give up my seat because I was tired, but that isn't true. I was not tired physically, or no more tired than I usually was at the end of a working day. I was not old, although some people have an image of me as being old then. I was forty-two. No, the only tired I was, was tired of giving in.”***

The Montgomery chapter of the NAACP had been looking for a case to challenge the legality of segregated bus seating and decided to mount a protest in Rosa Parks’ name. In addition, the Women's Political Council (WPC) led by Joann Robinson, had the idea of a one-day bus boycott and wanted to initiate the boycott in protest of Rosa Parks’ arrest.

Within 24 hours, the WPC distributed more than 52,000 fliers asking black Americans—who comprised 75% of Montgomery’s bus business--to boycott the city buses on the day of Rosa Parks' trial. On December 5, Montgomery buses went empty, and Rosa Parks was convicted by the local court and ordered to pay a fine of $14, which she refused to pay. What was planned as a one-day bus boycott became a 381-day protest, during which time 42,000 protesters walked, carpooled or took taxis instead of riding the segregated Montgomery buses. Shortly thereafter, the newly-appointed president of the Montgomery Improvement Association (MIA), Martin Luther King, Jr., filed a case in a United States District Court on behalf of the organization to desegregate the public buses in Montgomery. The district court ruled for the plaintiffs, declaring segregated seating on buses unconstitutional. When the case was taken to the Supreme Court, the segregation of Montgomery public buses was declared illegal, and on December 20, 1956, the Montgomery buses were officially desegregated.

Hudson Taylor, 2010: Working against gay hate speech

In addition to spending four years as a champion wrestler at the University of Maryland from 2005-2009, Hudson Taylor is an academic All-American with his eye on law school and a possible future political career. It's his outspoken support for gay rights, though, that makes him unique in the athletic world, where straight allies are few and far between. Not many athletes would wear a Human Rights Campaign sticker on their headgear in competition.

"For me and my generation, [LGBT rights] is a pressing issue," said Taylor, 23, a native of New Jersey. "I believe that whatever history I'm a part of, I'm responsible for. If I feel something is unjust or unequal, I feel a responsibility to do something about it." One of his greatest impacts is trying to counteract the aura of homophobia that pervades sports. He does this by bringing up gay rights in media interviews and discussing the issue with teammates, despite the discomfort it might bring. "It's tough being a college athlete," Taylor says. "Guys like to bring each other down and use hurtful words. But I think you need to be conscious of your thoughts, words, and actions."

Taylor will always challenge his teammates if he hears language demeaning of gays. "A common way to degrade a teammate is to call them a ‘fag.' This is not unique to wrestling, but a common discourse for many male sports teams. It's important to address it publicly and say something in front of the team." He says he often has a larger impact with younger teammates than with his peers, whom he fears some times roll their eyes when he starts in on gay rights talk, saying it's just Hudson. There are, though, those breakthrough moments when he and a teammate will have a meaningful dialogue and "I think I make a difference." His passion for gay rights is borne more out of righting a wrong than of having a lot of gay friends. Believing in the power of each person’s voice, Hudson created the Athlete Ally Pledge and Whydoyoufight.org blog to gather support from athletes and advocates around the country.

Emily and Sarah Buder, 2007. Working to stop bullying.

Olivia Gardner, a teenager from Northern California, had been severely bullied in school. After reading of her ordeal in a local newspaper, Emily and Sarah Buder were shocked. Olivia had endured so much pain. Her book bag had been dragged through the mud, her schoolmates had created an "Olivia's Haters" page on the internet, and they would whisper "Die Olivia" to her in the halls. Olivia's story broke their hearts.

Olivia's story moved and a spark ignited between them to become upstanders to bullying - recognizing that there was something that had to be done about this situation. Knowing they couldn't be bystanders, the sisters organized a letter-writing campaign and asking friends to write letters of encouragement to Olivia. These messages of healing and hope were sent to Olivia to let her know that she was not alone and that others were thinking about her and hoping she would get better.

Heartfelt, honest and powerful letters started pouring in. The more attention the "Olivia's Letters" project got, the more letters the sisters received. Emily and Sarah were thrust into the world of bullying while they read the letters sent to Olivia by former bullies and targets of these bullies. Remorseful adults wrote of feeling guilty for having been bullies themselves in their teen years, and of the depression the targets of bullies still experience years after they have been bullied. Thousands of letters from all over the country and even the world flooded into Olivia's mailbox, each offering a unique perspective on courage and compassion.

Emily and Sarah could never have imagined what a great and widespread response a project to help one girl would receive. In a matter of a few weeks we became activists. Their message is that you too can be a part of this grass roots movement to erase bullying. We each must do our part to increase public awareness and understanding about the issue of bullying and bring comfort and healing to those enduring the lonely pains of being bullied.

Miep Gies, 1944. Saving Anne Frank's diary.

During the Nazi occupation of Holland, Miep Gies risked her life daily to hide Anne Frank, her family, and four other peole from the Nazis. For more than two years, Gies illegally protected and cared for the Franks and four of their friends hiding from the Nazis in an attic. Gies brought food, comfort, and news of the world to them in a tiny hideout in the canal-side building that housed the family business. Gies insisted that she was not a hero. "I myself am just an ordinary woman. I simply had no choice."

It all ended on August 4, 1944, when the hiding place was betrayed and the family was arrested by the Nazis. Gies found Anne's diary in the debris left by the Nazis and hid it in her desk drawer. This brave choice protected the people who helped the Frank family, all of whom were named in the diary. After the war, Gies returned the diary to Otto Frank, Anne's father, making it possible for Anne Frank's name to be known around the world. Since its initial publication in 1947, *The Diary of a Young Girl* has sold more than 25 million copies in nearly 60languages. After the Bible, it is the most widely read book in the world, and for many children, it provides their first encounter with the horrors of the Holocaust. Though Anne Frank never lived to see her 16th birthday, her innermost thoughts scribbled on scraps of paper still challenge us a full fifty years after her death.

Until her death in 2010, Miep Gies devoted her life to keeping the memory of her beloved friends alive. Every year on August 4, she closed her curtains and ignored the doorbell and the telephone. Every year on August 4, Miep Gies grieved for her lost Jewish friends.

Marcellino Family, 2010. Standing up for people with special needs.

Rosa Marcellino is the youngest of a large family in Maryland. Her family has banded together to speak out against the discrimination that accompanies the phrase “mentally retarded”. The family is united in finding ways for people with Intellectual Disabilities, like Rosa, to fight adversity, and their cornerstone is Rosa’s Law, legislation that focuses on the importance of government documents using the phrase “intellectually disabled” instead of the derogatory term “mentally retarded”.

"We're not allowed to use the words at my house, it would be just like saying a curse word," said Nick, Rosa’s older brother, in testimony to Maryland legislators. "We're also not allowed to use other words that are hurtful to minorities or people who are different."

The law affects how Americans refer to the more than 6 million adults and children who are diagnosed with intellectual disabilities. Sen. Barbara Mikulski banded with the Marcellino family and introduced a bill in the U.S. Senate. "It brings us out of the dark ages and into a world of evolved sensibilities by retiring an archaic term that equates the person with the disability and substituting it with a term that references the type of disability," Mikulski told her fellow senators.

At the turn of the 20th century, children like Rosa were institutionalized, and the prevailing thinking was that they should not interact with so-called "normal" people.

Those who were intellectually challenged were labeled "feeble-minded" in federal statutes. But by the 1960s, that term was thrown out in favor of "mentally retarded." By 1990, Congress passed the Americans with Disabilities Act that outlawed many forms of discrimination against disabled people, but it wasn't until much later that terminology changed. In 2006, the American Association on Mental Retardation voted to change its name to the American Association on Intellectual and Developmental Disabilities. By 2008, The Associated Press struck "mentally retarded" from its stylebook -- the Bible of mainstream journalism. Today, most advocacy groups use phrases like "mentally challenged" or "intellectual disability" or the broader term, which also encompasses autism and cerebral palsy, "developmental disability."

Rosa’s mother, Nina Marcellino, and her family say the issue with the phrase mentally retarded is larger than just changing the lexicon. "It was more than words to us," she said. "We all felt like you cannot separate what you call people from how you treat people. Attitudes have been changing and everybody felt that with a new term, it was a new beginning."

Ryan Hreljac, 1998. Providing communities with clean water.

One day in January 1998, Ryan was sitting in his first grade classroom. His teacher, Mrs. Prest, explained that people were sick and some were even dying because they didn't have clean water. She told the class that some people walked for hours in Africa and sometimes it was just to get dirty water.

"All I had to do was take 10 steps from my classroom to get to the drinking fountain and I had clean water. Before that day in school, I figured everyone lived like me. When I found out this wasn't the case, I decided I had to do something about it," Ryan said.

So, he went home and begged his mom and dad to help. After a few days, they told him he could do extra chores to earn the $70 he thought would build a well. He thought that's all it would take to solve the world's water problem. He worked for four months to earn his first $70. Then he learned that it was actually going to cost $2,000 to build a well in a place like Uganda. He also learned that the problem was way bigger than he realized.

Ryan started speaking to service clubs, school classes, to anyone who would listen to his story so that he could raise money for his first well at Angolo Primary School in Uganda. That's how his little first grade project became the Ryan's Well Foundation.

He attended University of King's College in Halifax on the east coast of Canada. He's just completed his studies in international development and political science, but remain involved with the Foundation as a Project Manager. Ryan speaks around the world on water issues and on the importance of making a difference no matter who you are or how old you are.

According to Ryan, "My work would not happen without the support of my family and friends. My Ugandan pen pal, Jimmy Akana, who I met on my first trip to Uganda, is now a member of our family. Jimmy is an inspiration because he works hard and has a positive outlook. He always has a great big smile."

Ryan's advice to anyone is that in order to make a positive change in the world, you need to find something you are passionate about and then you need to take steps to act. For Ryan, the issue is water and sanitation.

Ryan sums up his story this way: "Water is essential to all life. I hope my story is a reminder that we can all make a difference – it applies to each and every one of us."

Adapted from Ryan's Well Foundation, https://www.ryanswell.ca/about-ryans-well/ryans-story/.

Chiune Sempo Sugihara, 1940. Helping refugees in need.

Chiune (Sempo) Sugihara (January 1, 1900-1986) was the first Japanese diplomat posted to Lithuania. He was born to a middle-class family on the main Japanese Island of Honshu. Sugihara is sometimes also referred to as "Chiune," an earlier rendition of the Japanese character for "Sempo," part of his formal name.

Sugihara graduated from the exclusive Harbin Gakuin, Japan's training center for experts on the Soviet Union. Because Sugihara was fluent in Russian, the Japanese sent him to the Lithuanian capital, Kovno, in November 1939 and ordered him to provide Japan with intelligence on Soviet and German troop movements in the Baltic region.

Sugihara also exchanged information with members of the Polish underground in Lithuania and issued them visas for transit through Japan in 1940. He recognized the urgency of the situation in Lithuania following the occupation by Soviet forces in June 1940 and the accompanying wave of arrests by Soviet secret police. Sugihara may also have realized that, with western Europe engulfed in war, the most likely avenue for escape for refugees in Lithuania was an eastern route through the Soviet Union to Japan.

In the summer of 1940, when refugees came to him with bogus visas for Curaçao and other Dutch possessions in America, Sugihara decided to facilitate their escape from war-torn Europe. In the absence of clear instructions from Tokyo, he granted 10-day visas for transit through Japan to hundreds of refugees who held Curaçao destination visas. Before closing his consulate in the fall of 1940, Sugihara even gave visas to refugees who lacked all travel papers.

After Sugihara had issued some 1,800 visas, he received a cable from Tokyo reminding him: "You must make sure that they [refugees] have finished their procedure for their entry visas and also they must possess the travel money or the money that they need during their stay in Japan. Otherwise, you should not give them the transit visa."

In his response to the cable, Sugihara admitted issuing visas to people who had not completed all arrangements for destination visas. He explained the extenuating circumstances: Japan was the only transit country available for those going in the direction of the United States, and his visas were needed for departure from the Soviet Union. Sugihara suggested that travelers who arrived in the Soviet port of Vladivostok with incomplete paperwork should not be allowed to board ship for Japan. Tokyo wrote back that the Soviet Union insisted that Japan honor all visas already issued by its consulates.

By the time Sugihara left Lithuania he had issued visas to 2,140 persons. These visas also covered some 300 others, mostly children. Not everyone who held visas was able to leave Lithuania, however, before the Soviet Union stopped granting exit visas.

Sugihara left Lithuania in early September 1940. The Japanese transferred him to Prague in Bohemia and then to Bucharest, Romania, Germany's ally, where he remained until after the end of the war. During the victorious Soviet army's march though the Balkans in 1944, the Soviets arrested Sugihara together with other diplomats from enemy nations. Soviet authorities held him

and his family, under fairly benign conditions, for the next three years. When Sugihara returned to Japan in 1947, the Foreign Ministry retired him with a small pension as part of a large staff reduction enacted under the American occupation.

Yad Vashem, the Holocaust Martyrs' and Heroes' Remembrance Authority in Israel, declared Sugihara "Righteous Among the Nations" for his aid to the refugees in Lithuania during World War II. Yad Vashem conferred the title in 1984.

Be an Upstander Tours
Using Karkomi: Immigration and Skokie Sections

Be an Upstander tours make use of an under-utilized section of Karkomi—the areas addressing post-war immigration and the importance of Skokie.

Enter Karkomi through the back door (by the Library). Begin your discussion in the area by the gangway, amid the photos of survivors immigrating to Palestine/Israel and to the US. You will use the objects, photos, and stories from this section through the end of the exhibition. You will spend 15 minutes in this area. Students on these tours **will not watch the closing film**.

This is a rich area of the exhibition with many photographs, documents, and artifacts.
Be sure to let your students explore!

Key themes/questions to consider:
Immigration
• Where did survivors go? Who decided where they would go? How long did it take to leave Europe? What were some of the causes of the delays?
• Building a new life
  o In Israel
  o In the US
  o Education Learning a new language
  o "Catching up" after missing years of school
  o Citizenship Challenges of coming to a new country
    o HIAS, Selfhelp Home, other immigrant aid organizations
• Becoming "American" often meant not talking about their experiences. What made survivors start talking?

Skokie
• Frank Collin and the attempted Neo-Nazi marches
  o Why in Skokie?
  o Community response
  o First Amendment—Right to free speech and limits to free speech
• Survivor groups, HMFI & IHMEC

The Skokie Marches
In the late 1970s, the National Socialist Party of America, a Neo-Nazi group led by Frank Collin and based on the southwest side of Chicago, held political rallies in Chicago's Marquette Park. The group exploited racial and ethnic tensions in the neighborhood, pitting African-Americans living on one side of the park against Eastern European immigrants living on the other side of the park. In October, 1976, the City of Chicago denied the NSPA a permit to hold a demonstration in Marquette Park. In response, Collin sent letters to town officials in 30 Chicago suburbs requesting a permit to hold a march and rally. Of these letters, 29 went unanswered.

The only town to respond to the NSPA's request was Skokie. At the time, Skokie's population included the highest concentration of Jews in the country, and an estimated 7,000 (10%) of the

village's residents were Holocaust survivors. Led by Village President Albert J. Smith, Skokie denied the request. The NSPA, represented by the American Civil Liberties Union, filed a lawsuit alleging that its First Amendment right to assembly had been violated. Lawyers representing Skokie countered that the NSPA's right to free speech did not apply in this case, because displaying Nazi symbols and using Nazi slogans in a community of Holocaust survivors represented a deliberate attempt to intimidate and threaten and did not constitute protected speech. A series of village ordinances, injunctions, and appeals followed, and ultimately the NSPA's right to assemble was upheld by the United States Supreme Court. On April 30, 1977, a group of 30 NSPA members, some dressed in Nazi uniforms, were stopped by Skokie police as they were entering the village to hold a rally on the steps of the Village Hall. A large number of Skokie residents, including many Holocaust survivors, staged a counter-protest instead.

Ultimately, Chicago officials, likely under pressure from their counterparts in Skokie, relented and permitted the NSPA to march in Chicago. Thus, the planned Neo-Nazi march in Skokie never materialized. However, these events convinced survivors, many of whom had never spoken publicly of their experiences during the Holocaust, of the importance of speaking out about their experiences and educating the public about the danger of unchecked hatred and prejudice. This was the catalyst for the founding of the Holocaust Memorial Foundation of Illinois, the parent organization of what would become the Illinois Holocaust Museum & Education Center.

Additional information about the attempted marches and related court cases can be found in the Skokie Public Library's digital archives at http://skokielibrary.info/s_info/in_biography/attempted_march/index.asp.

Neo-Nazi Groups

Neo-Nazi groups, including the National Socialist Party of America, exist throughout the world. These groups embrace many aspects of Nazi ideology, including antisemitism. However, their beliefs and prejudices frequently extend to include racism against African Americans, Asian Americans, Native Americans and Latinos, anti-immigrant sentiments, and a belief in white supremacy. These beliefs are often pseudo-religious, including a veneration of Adolph Hitler and use of Nazi symbols including the swastika, "SS" lightning bolts, and eagle. Although they are distinct, there are many similarities in ideology and practice between Neo-Nazi groups and groups such as the Ku Klux Klan, racist skinhead groups, and other extremist hate groups. When working with students, it is important to distinguish between Nazis—members of the National Socialist German Workers Party between 1919 and 1945—and Neo-Nazis.

First Amendment Rights & Limitations

Key concepts:

• The First Amendment to the U.S. Constitution provides individuals with important personal freedoms. Throughout history, people — some well known and some not — have exercised their right to those freedoms in various ways.

• Students also have First Amendment freedoms. The ability to express oneself and the right to be heard are essential components of freedom.

The NSPA argued that, by denying a permit for a rally, Skokie infringed on their right to peaceably assemble—and further, that wearing and displaying Nazi symbols such as the swastika

and using Nazi slogans was protected by the right to free speech. The counter-argument was that such symbols and speech—particularly when displayed in the context of a public rally—were not protected under the First Amendment, because they were intended to threaten and intimidate the people of Skokie, particularly those who were Holocaust survivors

A common example of the type of speech that is not protected by the Constitution is "yelling 'fire' in a crowded theater." Students this age are able to understand that, while we are guaranteed the right to free speech, this does not extend to situations where our words are deliberately chosen to result in physical harm or the serious threat of harm.
This is a complicated issue; please be mindful of this without letting a discussion of Constitutional law (which will be well over the heads of your students) derail this portion of the tour.

Be a First Amendment UPSTANDER! This section brings the First Amendment back to the personal level, reminding students that they, too, can exercise their rights in a number of ways. Have them look at the protest posters against the marches and discuss how the survivors responded, using their First Amendments rights to be upstanders!
Consider brainstorming ways the students could become First Amendment upstanders in their everyday lives. Some ideas to help them get started:

Speak out when you see injustices.
Be tolerant of the ideas of others; allow others to speak their minds.
Use words, not violence, to fight against ideas and actions with which you disagree.
Have confidence in your ideas; don't be afraid to express them.