Unit 7

Title: “Keep Memory Alive” by Elie Wiesel

Suggested Time: 4-5 days (45 minutes per day)

Common Core ELA Standards: RI.9-10.1, RI.9-10.2, RI.9-10.3, RI.9-10.4, RI.9-10.5; W.9-10.1, W.9-10.4; SL.9-10.1; L.9-10.1, L.9-10.2, L.9-10.4, L.9-10.5

Teacher Instructions

**Preparing for Teaching**

1. Read the Big Ideas and Key Understandings and the Synopsis. Please do **not** read this to the students. This is a description for teachers about the big ideas and key understanding that students should take away **after** completing this task.

Big Ideas and Key Understandings

To be neutral—silent—amidst oppression and suffering empowers the oppressors; neutrality—silence—amidst oppression and suffering furthers the humiliation and destruction of the oppressed.

Synopsis

In this excerpt from his Nobel Peace Prize acceptance speech, Elie Wiesel reminds the audience of “urgent importance of the Holocaust and the evil drove it and casts those who would remain silent in the role of the perpetrator” (*Timeless Voices, Timeless Themes:* Prentice-Hall) Incorporating the voice of a “young Jewish boy” (Wiesel’s younger self), Wiesel confronts the choice of silence versus raising your voice against injustice, cruelty, and inhumanity.

Note

Depending on the background knowledge of the students, teachers may have to briefly provide background information about the WWII Holocaust and Elie Wiesel’s childhood experience in the Nazi concentration camps.

1. Read the entire selection, keeping in mind the Big Ideas and Key Understandings.
2. Re-read the text while noting the stopping points for the Text Dependent Questions and teaching Tier II/academic vocabulary.

**During Teaching**

1. Students read the entire selection independently.
2. Teacher reads the text aloud while students follow along or students take turns reading aloud to each other.
3. Students and teacher re-read the text while stopping to respond to and discuss the questions, continually returning to the text. A variety of methods can be used to structure the reading and discussion (i.e., whole class discussion, think-pair-share, independent written response, group work, etc.)

Text Dependent Questions

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| **Text-dependent Questions** | **Evidence-based Answers** |
| In the first paragraph, Wiesel states, “I know: your choice transcends me.” Transcend is defined as “go beyond the range or limits of (a field of activity or conceptual sphere).” What is the significance of the word “transcends”? As the speech progresses, how does Wiesel illustrate this concept? | In the context of this speech, Wiesel is stating that in choosing him for this award, the Nobel committee was actually going beyond and above him as individual and acknowledging and recognizing the victims of the Holocaust. As his speech continues, his references to the “survivors and their children,” “to the Jewish people,” and including the voice of the “young Jewish boy” illustrates how this recognition goes beyond Wiesel receiving this award. |
| In the second paragraph, Wiesel states, “It frightens me because I wonder…” Why is he frightened? | Wiesel is afraid that he does not have the right to represent the “multitudes” that have perished in the Holocaust. He continues to state, “…do I have the right to represent the multitudes who have perished? Do I have the right to accept this great honor on their behalf?” He is afraid that he does not that the right to accept this prize on behalf all those that perished in the Holocaust. |
| Wiesel was delivering this speech as a result of being awarded the Nobel prize. In this speech, he states, “No one can speak for the dead…” In this speech, how does he justify his right to take on this role? (Pg. 688) | He justifies the award by stating in the next paragraph that “This honor belongs to the survivors and their children,” (688) but the best words he used to justify himself are the following words: “and through us, to the Jewish people with whose destiny I always identified.” (688) Since he is a survivor himself, he can be that voice that represents the “survivors and their children.” (688) |
| Reread paragraphs four – six. In these paragraphs, Wiesel is portraying the young boy in two different ways. In paragraphs four and five, who is the young boy? In paragraph six, who is the boy? (Pg. 688) | The young boy could be viewed in two different ways. First, it can be inferred that he represents the Jewish children who were victims in the Holocaust, which is evident in the fourth paragraph when Wiesel lists the horrors of the Holocaust, “The ghetto. The deportation…” (688). Second, the boy could be Wiesel himself which is shown in the question “what have you done with my future, what have you done with your life?” (688). |
| In paragraphs five and six on page 688, the young boy first addresses his father, then Wiesel. How do the questions link together to support the relevance of memory and responsibility? | Returning to the questions “what have you done with my future, what have you done with your life?” Wiesel is connecting the past—the Holocaust experience with the father—to the responsibility of the survivors—Wiesel and others—to all those who were lost. |
| What is the tone in the sentence, “A young Jewish boy discovered the kingdom of night” (688)? Identify the shifts of tone in the subsequent sentences (“I remember his bewilderment…The fiery altar upon which the history of our people and the future of mankind were meant to be sacrificed” [688]) in the paragraph. How do the sentence structures (syntax) in the paragraph contribute to these shifts?  (Note: the title of Wiesel’s well-known memoir of his Holocaust experience is titled *Night*, which if the students are familiar with the book, the teacher might want to extend the discussion of how the phrase “kingdom of night” connects to his book) | The word “discover” has positive connotations in this sentence when combined with the “kingdom of night.” The tone reflects the child’s innocence, with the “kingdom” connecting to images of fairy tales and a kingdom far away that only children can imagine being true. However, Wiesel then follows with a set of paired words that state a tone of negative change from “bewilderment” to “anguish.” This is a shift that happens when a child goes from a nice dream to a nightmare. The world of innocence and fairy tales is being quickly and violently stripped away as illustrated with the clauses and phrases: “It all happened too fast”. “The ghetto,” “The deportation,” “The cattle car.” The sentence fragments emphasize the rapid and frightening shift that was happening to the boy. The last sentence in the paragraph with the phrase “fiery altar” concludes this paragraph with a tone of terror and horror. |
| In the concentration camps, the Nazis used large crematoriums—furnaces used to burn the dead—to continually burn the large amounts of prisoners (most of them Jewish) that they were killing. The fourth paragraph on page 688 ends with the sentence, “The fiery altar upon which the history of our people and the future of mankind were meant to be sacrificed.” How does this sentence connect to the questions: “Can this be true?”, “Who would allow such crimes to be committed?” and “How could the world remain silent?” | If students are not aware of the crematoriums used by the Nazis in the concentration camps, then the teacher should **briefly** frontload that information. Also, the teacher should provide the students with a historical context regarding the way that many ancient cultures, including Judaism, used a stone altar for animal sacrifices.  The word “fiery” refers to the crematoriums that were used for Hitler’s attempt to destroy the Jewish race. The “history” and the “future” of the Jewish people were being sacrificed to the Nazi’s “god,” which was Hitler, as animals were sacrificed to the gods of ancient religions. The boy’s question (the voice of childhood innocence) to his father echo disbelief and horror at this incomprehensible act and how he recognizes that entire race and culture were being “sacrificed” in order for the Aryan race as defined by the Nazis to thrive and dominant Europe and eventually the world. |
| In the first paragraph he uses the word “humility” (687), and in the last paragraph, he uses the word “humiliation” (688). What does each word mean in the context of each paragraph? How does Wiesel’s “humility” link to the “humiliation” he discusses in the last paragraph of the text? What is the concrete and contextual association between both words? (Pgs. 687-688) | The word “humility” refers to his modesty at accepting an award that he believes he is not worthy of. “Humiliation” refers the degrading circumstances that the Jewish people suffered during Hitler’s reign of power. At the beginning of the speech, Wiesel declares that, “no one may speak for the dead…” (687), emphasizing his “humility” in accepting the award. However, by the last paragraph he declares, “…I swore never to be silent whenever and wherever human beings endure suffering and humiliation,” (688) which brings him to the point of acknowledging that he has to “speak for the dead,” putting aside his own “humility” in order to make sure that if people are facing “suffering and humiliation,” societies are forced to notice and take action. |
| What is the common thread that Wiesel establishes in his use of “And” (688) at the beginning of the following sentences: “And now the boy is turning to me…And I tell him that I have tried…And then I explained to him how naïve we were, that the world did know and remain silent” (688) sentences? | By stringing all the sentences that begin with “And” together, Wiesel is answering the boy’s questions and explaining why silence occurred and the commitment he made never to be silent again: “And now the boy is turning to me…And I tell him that I have tried…And then I explained to him how naïve we were, that the world did know and remain silent” (688). The use of the conjunction connects the boy, Wiesel, and the Wiesel’s answer together. |
| Parallel structure is an author’s tool in which there are similar patterns of words used in writing. Wiesel uses this structure in the following passages: Because we forget, we are guilty, we areaccomplices.” “Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented” (688). These passages come from the last two paragraphs of the text. How does Wiesel use parallel structure in these passages to confront the audience with the consequences of silence? How does the syntactical structure of these passages work together to build and reinforce the forceful tone at the end of the last paragraph? | By using this parallel structure in these passages, Wiesel emphasizes that if a person chooses to be silent, they are guilty of supporting the oppressors. This structure reinforces the central idea in this excerpt that silence in the face of oppression only empowers the oppressor.  The parallel structure in both of these passages is constructed with short sentences in the first passage and short phrases in the second paragraph, both separated by commas. With the repetition of “we are…” in the first passage and “never the…” in the second passage, along with the brevity of the statements, the emphasis of the repetition “forces” the reader to face Wiesel’s idea. It is almost as though with these short phrases and sentences in this parallel structure, Wiesel is “hitting” the reader with his argument. |

Tier II/Academic Vocabulary

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|  | **These words require less time to learn**  (They are concrete or describe an object/event/  process/characteristic that is familiar to students) | **These words require more time to learn**  (They are abstract, have multiple meanings, are a part  of a word family, or are likely to appear again in future texts) |
| **Meaning can be learned from context** | 687- profound 687-perished  687 –humility/688-humiliation 688-accomplices  687-bestow 688-destiny  687-multitudes 688-eternities  687-presumptuous 688-endure  687-mutilated  688-bewilderment  688-anguish  688-deportation (see footnote)  688-sacrifice | 687 -transcends  688-naïve  688-Oppressor  688-Tormentor/tormented |
| **Meaning needs to be provided** | 688-ghetto  688-neutrality  688-Middle Ages  688-cattle car | 688-fiery altar |

Culminating Writing Task

* Prompt
  + *In his Nobel Peace Prize acceptance speech, Elie Wiesel makes two strong statements towards the end of this excerpt regarding neutrality and silence in the face of adversity: “Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented” (688). Examine how Wiesel’s speech builds to this powerful statement and reinforces it at the conclusion of the last paragraph. Compose an argument that is one page in length (approximately 500 words), which supports your analysis and claims with valid reasoning and relevant and sufficient evidence from the text, including direct quotes and page numbers.*
* Teacher Instructions

This paper is a rhetorical analysis of Wiesel’s speech. The use of the term “argument” is to require that the student’s position is strongly supported with evidence from the text. This one page essay is designed to be an on-demand writing, which then should be revised through multiple drafts to create the final product.

1. Students identify their writing task from the prompt provided.
2. Students complete an evidence chart as a pre-writing activity. Teachers should remind students to use any relevant notes they compiled while reading and answering the text-dependent questions.

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| ***Evidence***  ***Quote or paraphrase*** | ***Page number*** | ***Elaboration / explanation of how this evidence supports ideas or argument*** |
| “No one may speak for the dead.” | 687 | Even though Wiesel is a Holocaust survivor, he strongly believes that no has the right to try speak for the people who were brutally murdered in the Holocaust; no one has the right to try and put together their destroyed dreams and visions. |
| “A young Jewish boy discovered the kingdom of night.”  “I remembered: It happened yesterday or eternities ago.”  “The ghetto. The deportation. The sealed cattle car.”  “The fiery altar upon which the history of our people and the future of mankind were meant to be sacrificed.” | 688  688  688  688 | In this short paragraph where all these quotes are located, Wiesel establishes a brief but powerful description of the boy’s experiences of the Holocaust. He introduces the boy in the quote, “A young Jewish boy…” The boy is never named but it can be inferred that it is Wiesel by the statement, “I remembered: It happened yesterday or eternities ago.” The word “kingdom” has positive connotations, conjuring images of kings and knights, but as the nightmare progresses the “kingdom” becomes a kingdom of the “night”—a kingdom of darkness, fear, and death. The short phrases—“The ghetto. The deportation. The sealed cattle.”—due to their structure, accentuate the rapid decline into the darkness and the fear. The “fiery altar” represents the crematoriums the Nazis used to burn the bodies. The use of the word altar refers back to the ancient Jewish traditions of animal sacrifices. The crematoriums represent these altars and the Jewish culture, history, and people were being burned away along with the “future of mankind.” |
| “What have you done with my future? What have you done with your life?” | 688 | The boy after questioning his father about why these horrific things were occurring, immediately turns to Wiesel and asks him these questions. By abruptly turning from the past—the father—to the present—Wiesel—the audience is jolted back to the present and is confronted with Wiesel about how they have lived their lives to address to the wrongs of the past. |
| “And now the boy is turning to me…And I tell him that I have tried…And then I explained to him how naïve we were…”  “…I have tried to fight those who would forget. Because if we forget, we are guilty, we are accomplices”  “…the world did know and remain silent. And that is why I swore never to be silent whenever and where ever human beings endure suffering and humiliation”  “We must always takes sides”  “Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented” | 688  688  688  688  688 | In the three paragraphs where Wiesel answers the boy, parallel sentence structure is used to interconnect and support Wiesel’s message. Each paragraph begins with “and:” “And now the boy is turning to me…And I tell him that I have tried…And then I explained to him how naïve we were…” (688). This parallel structure (beginning the sentence with “And”) emphasizes how Wiesel’s life has been focused on these questions. Wiesel tells the boy, “…I have tried to fight those who would forget. Because if we forget, we are guilty, we are accomplices” (688). Wiesel continues to use parallel structure to stress that everyone stays silent, “we” are accomplices, criminally guilty. He continues to build his argument in the next paragraph when he explains to the boy that during the Holocaust “…the world did know and remained silent. And that is why I swore never to be silent whenever and where ever human beings endure suffering and humiliation” (688). In this statement, Wiesel acknowledges the world stood by and let millions die and suffer and did nothing. Wiesel boldly declares, “We must always takes sides” (688). This simple emphatic statement connects back to the earlier statements with “we,” strengthening the concept that if you take sides, speak up, you will avoid the guilt. With his last lines in the paragraph, he completes his indictment of past society and challenges the world—present and future: “Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented” (688). Structuring each of these two short sentences to be parallel, Wiesel reinforces the previous statement that people must take sides to protect the victims and the tormented. |
| Wiesel proves that he is the “speaker for the dead.”  “…profound sense of humility…” | 687  687 | At the beginning of this speech, Wiesel states he accepts the Nobel Prize with a “profound sense of humility” (687), and as discussed earlier, proclaims that he does not have the right to “speak for the dead.” In the last paragraph of this excerpt, Wiesel states he cannot be silent “…whenever human beings endure…humiliation” (688). In this speech, Wiesel proves that he does have the right to speak for the dead and the living, the victims and the survivors. In this speech he moved beyond his humility to challenge the world to never forget the past and never silent its voice in the face of injustice and suffering. |

1. Once students have completed the evidence chart, they should look back at the writing prompt in order to remind themselves what kind of response they are writing (i.e. expository, analytical, argumentative) and think about the evidence they found. (Depending on the grade level, teachers may want to review students’ evidence charts in some way to ensure accuracy.) From here, students should develop a specific thesis statement. This could be done independently, with a partner, small group, or the entire class. Consider directing students to the following sites to learn more about thesis statements: http://owl.english.purdue.edu/owl/resource/545/01/ OR http://www.indiana.edu/~wts/pamphlets/ thesis\_statement.shtml.
2. Using their notes—answers to the questions, chart, developed thesis statement—students respond to the prompt on-demand during the class period.
3. After the on-demand writing session, students will revise their one page essay through multiple drafts to create a final draft (see W.9-10.5). With regard to grade level and student ability, teachers should decide how much scaffolding they will provide during this process (i.e. modeling, showing example pieces, sharing work as students go).

* Sample Answer

In 1986, in his acceptance speech for the Nobel Peace Prize, Elie Wiesel—successful writer, great humanitarian, Holocaust survivor—emphatically challenges the world, to confront injustice and inhumanity with action, not silence. Wiesel begins his speech with humility, but builds the momentum by bringing to the forefront the voice of the Jewish children of the Holocaust—his own boyhood voice—to question himself and the audience. Through a small excerpt (eight paragraphs) Wiesel shows that to be silent in the face of injustice and oppression only destroys the innocent and perpetuates human suffering.

Wiesel opens his speech telling the audience that it would be “presumptuous” (687) of him to accept the Nobel Prize. He states, “No one may speak for the dead, no one may interpret their mutilated dreams and visions” (687). Even though Wiesel is a Holocaust survivor, he strongly believes that no has the right to try speak for the people who were brutally murdered in the Holocaust; no one has the right to try and put together their destroyed dreams and visions. Therefore, he allows a child that survived the Holocaust—himself—to speak and confront Wiesel and the audience with very difficult questions.

This child is introduced by Wiesel as “A young Jewish boy discovered the kingdom of night” (688). He never names the child and the child is always presented in third person, but the inference can be made that this child is Wiesel because Wiesel opens the introduction, “I remembered: It happened yesterday or eternities ago” (688). And then, in very short phrases which accentuate the fear and rapid loss of freedom and dignity the boy experienced, Wiesel lists the confusion, anguish, and horrors the boy faced: “The ghetto. The deportation. The sealed cattle car” (688). As this boy was plunge into this horror of darkness, degradation, and death, his “kingdom,” which normally would have positive connotations connected to kings and knights has now become one of constant “night”—fear and death. This description culminates with the final statement: “The fiery altar upon which the history of our people and the future of mankind were meant to be sacrificed” (688). In ancient times, the Jewish people would sacrifice animals at the altar, but Hitler and the Nazis were burning Jews in the crematoriums, which became these “fiery altars” in which the culture, the history, the Jewish people were being burned away along with the any of hope for humanity.

With this horrific backdrop of the Holocaust established in one short paragraph, the boy—Wiesel as a child—questions his father about these horrors, but the father has no chance to answer because the boy turns to the present day Wiesel and confronts him with the following questions: “What have you done with my future? What have you done with your life?” (688). By the boy immediately questioning Wiesel, the audience is catapulted back to the present, and forced, along with Wiesel, to face how they have lived their lives to address the wrongs of the past and move forward in the future.

In the three paragraphs where Wiesel answers the boy, parallel sentence structure is used to interconnect and support Wiesel’s message. Each paragraph begins with “and:” “And now the boy is turning to me…And I tell him that I have tried…And then I explained to him how naïve we were…” (688). This parallel structure (beginning the sentence with “And”) emphasizes how Wiesel’s life has been focused on these questions. Wiesel tells the boy, “…I have tried to fight those who would forget. Because if we forget, we are guilty, we are accomplices” (688). Wiesel continues to use parallel structure to stress that everyone stays silent, “we” are accomplices, criminally guilty. He continues to build his argument in the next paragraph when he explains to the boy that during the Holocaust “…the world did know and remained silent. And that is why I swore never to be silent whenever and where ever human beings endure suffering and humiliation” (688). In this statement, Wiesel acknowledges the world stood by and let millions die and suffer and did nothing. Wiesel boldly declares, “We must always takes sides” (688). This simple emphatic statement connects back to the earlier statements with “we,” strengthening the concept that if you take sides, speak up, you will avoid the guilt. With his last lines in the paragraph, he completes his indictment of past society and challenges the world—present and future: “Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented” (688). Structuring each of these two short sentences to be parallel, Wiesel reinforces the previous statement that people must take sides to protect the victims and the tormented.

At the beginning of this speech, Wiesel states he accepts the Nobel Prize with a “profound sense of humility” (687), and as discussed earlier, proclaims that he does not have the right to “speak for the dead.” In the last paragraph of this excerpt, Wiesel states he cannot be silent “…whenever human beings endure…humiliation” (688). In this speech, Wiesel proves that he does have the right to speak for the dead and the living, the victims and the survivors. In this speech he moved beyond his humility to challenge the world to never forget the past and never silent its voice in the face of injustice and suffering.

Additional Tasks

* Choose one vocabulary word (s) or several connected words and analyze Wiesel’s choice(s,) including the denotative and connotative meanings and interpretations. Explain how this word (s) supports the message of “keeping memory alive.”

Answer: “I remember: it happened yesterday or eternities ago.” “Eternities” denotes durations without beginning or end. In this passage, the connotation is that the Holocaust—the memory, the pain, the horror—never ends even though it happened over 40 years ago (Wiesel speech was delivered in 1986).

* Teachers can further extend the discussion of “transcends” (see the first text-dependent question) by examining the Latin origins and meaning of “trans”—across—and “Scandere”—meaning to climb
* The excerpt of Wiesel’s speech presented in the textbook has added changed the punctuation, wording, and capitalization in two sentences from the original speech that is published on Wiesel’s foundation website (<http://www.eliewieselfoundation.org/nobelprizespeech.aspx>):

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| **Textbook Excerpt** | **Speech published on Website** |
| Page 687, first paragraph:  “I know: your choice transcends me” | Fourth paragraph:  “I know your choice transcends my person” |
| Page 688, fourth paragraph:  “A young Jewish boy discovered the kingdom of the night.” | Sixth paragraph:  “A young Jewish boy discovered the Kingdom of the Night.” |

Explain how these editing changes made by the textbook company shift or do not shift the meaning and/or relevance of these sentences in the context of the speech.

Answer: For the first sentence, “I know...,” the colon is actually incorrect use of punctuation and is actually confusing. Wiesel’s use of “my person” emphasizes how much more this award goes beyond him. The “my person” reflects his whole entire being, physically, emotionally, and intellectually. By substituting “me” for “my person,” the textbook editors have taken a very powerful statement and reduced it to almost a cliché. Syntactically, the use of “my person” makes the reader stop because it is such an unusual syntactical construction. The use of “me” does not make the reader stop and return and reread the sentence immediately.

Note to Teacher

* During this lesson, students should be discussing the questions in pairs or small groups and whole group discussion. Please review carefully the Speaking and Listening Standards assigned to this lesson for guidance on how students should be engaged in discussion.
* If students are not familiar with the Holocaust during WWII, briefly provide background information of the Holocaust, the concentration camps, and the crematoriums. Do not spend a lot of time teaching this information. The focus of the lesson should be on the structure, and key understandings of the speech.
* If the students in the class are not familiar with Elie Wiesel, briefly provide background information regarding his childhood Holocaust experience (see above for further directions.
* The culminating assignment is a rhetorical analysis of Wiesel’s speech. The use of the term “argument” requires students to state a position and strongly supported it with evidence from the text. This one-page essay is designed to be an on-demand writing, which then should be revised through multiple drafts to create the final product.

Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date: \_\_\_\_\_\_\_\_\_\_\_\_\_

**“Keep Memory Alive”**

1. In the first paragraph, Wiesel states, “I know: your choice transcends me.” Transcend is defined as “go beyond the range or limits of (a field of activity or conceptual sphere).” What is the significance of the word “transcends”? As the speech progresses, how does Wiesel illustrate this concept?
2. In the second paragraph, Wiesel states, “It frightens me because I wonder…” Why is he frightened?
3. Wiesel was delivering this speech as a result of being awarded the Nobel prize. In this speech, he states, “No one can speak for the dead…” In this speech, how does he justify his right to take on this role? (Pg. 688)
4. Reread paragraphs four – six. In these paragraphs, Wiesel is portraying the young boy in two different ways. In paragraphs four and five, who is the young boy? In paragraph six, who is the boy? (Pg. 688)
5. In paragraphs five and six on page 688, the young boy first addresses his father, then Wiesel. How do the questions link together to support the relevance of memory and responsibility?
6. What is the tone in the sentence, “A young Jewish boy discovered the kingdom of night” (688)? Identify the shifts of tone in the subsequent sentences (“I remember his bewilderment…The fiery altar upon which the history of our people and the future of mankind were meant to be sacrificed” [688]) in the paragraph. How do the sentence structures (syntax) in the paragraph contribute to these shifts?
7. In the concentration camps, the Nazis used large crematoriums—furnaces used to burn the dead—to continually burn the large amounts of prisoners (most of them Jewish) that they were killing. The fourth paragraph on page 688 ends with the sentence, “The fiery altar upon which the history of our people and the future of mankind were meant to be sacrificed.” How does this sentence connect to the questions: “Can this be true?”, “Who would allow such crimes to be committed?” and “How could the world remain silent?”
8. In the first paragraph he uses the word “humility” (687), and in the last paragraph, he uses the word “humiliation” (688). What does each word mean in the context of each paragraph? How does Wiesel’s “humility” link to the “humiliation” he discusses in the last paragraph of the text? What is the concrete and contextual association between both words? (Pgs. 687-688)
9. What is the common thread that Wiesel establishes in his use of “And” (688) at the beginning of the following sentences: “And now the boy is turning to me…And I tell him that I have tried…And then I explained to him how naïve we were, that the world did know and remain silent” (688) sentences?
10. Parallel structure is an author’s tool in which there are similar patterns of words used in writing. Wiesel uses this structure in the following passages: Because we forget, we are guilty, we areaccomplices.” “Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented” (688). These passages come from the last two paragraphs of the text. How does Wiesel use parallel structure in these passages to confront the audience with the consequences of silence? How does the syntactical structure of these passages work together to build and reinforce the forceful tone at the end of the last paragraph?