

Resisting Injustice

ESSENTIAL QUESTIONS

- What forms can resistance take against oppression and genocides?
- What is the relationship between resistance and human dignity?
- What types of resistance to oppression do you see today?

Overview

This activity engages students with the topic of resistance during times of genocide as it relates to strength and human dignity. Students will be introduced to the different forms resistance can take, such as cultural resistance, spiritual resistance, and strategic or armed resistance. Students begin by using a brainstorming activity to think about what resistance means to them and consider historical or contemporary examples of resistance they have learned about. Students will then learn about the different forms resistance can take and will categorize their examples as either cultural, spiritual, or strategic/armed. Next, students will reflect on examples of resistance through excerpts from *The Children of Willesden Lane*, along with testimonies from survivors of the Armenian Genocide, the Holocaust, and the 1994 Genocide Against the Tutsi in Rwanda. Finally, students will apply their understanding of resistance and the various forms that it can take through their creation of a headline to display in a class gallery walk. Students will then take action by researching groups who are experiencing injustice today and will create a product that promotes how these groups resist.

Target Audience

Grades 6–8

Activity Duration

Two 45–60 minute sessions

Enduring Understandings

- During the Armenian Genocide, Holocaust, and the 1994 Genocide Against the Tutsi in Rwanda, civilians demonstrated strength and human dignity by resisting oppression, injustice, and hate through acts in opposition to the policies, actions or authority of those in power.

Materials

- Brainstorming Chart Handout (One per student)
- Testimony as Primary Source Analysis Chart Handout (At least one per student, teacher discretion)
- Headlines Organizer Handout (One per student)
- Resistance Today Handout (One per student group)

- Resistance can take many forms, including cultural, spiritual, and strategic resistance to perpetrators and their oppression.
- When faced with overwhelming adversity, individuals find ways to exhibit agency for themselves and empower others.

Historical Background for Educator

From cultural and spiritual to strategic and armed, resistance to hatred and oppression can take many forms. Resistance movements throughout history have emerged during mass atrocities and genocides as individuals and groups worked together to find ways to exhibit agency for themselves and empower others in the face of oppression. There are many forms of resistance, such as cultural resistance, spiritual resistance, and strategic or armed resistance. Cultural resistance consists of many diverse actions, such as creating music, writing, or creating works of art. Spiritual resistance is also diverse, but can include a variety of spiritual actions such as prayer, refusing to adopt new religious beliefs, or providing sanctuary in places of worship. Strategic or armed resistance also incorporates many actions such as organizing community resources like food, water, or financial resources, taking up arms in defense, and finding or providing locations to hide. By studying the stories of survivors of the Armenian Genocide, Holocaust, and the 1994 Genocide Against the Tutsi in Rwanda, students can learn of the diverse forms resistance to hatred and oppression have taken through history.

The Armenian Genocide

On October 29th, 1914, the Ottoman Empire, led by the Young Turk government, entered the First World War on the side of the Central Powers. Under the cover of war, the Armenian Christians, who were viewed as ethnic and religious others by the state, were targeted by the government for total destruction. This was part of a plan to form a Turkish state and expand Ottoman territories east, beyond the Armenian Highlands. These crimes against the Armenian people are known as the Armenian Genocide.

In 1915, leaders of the Young Turk government began to eliminate its Armenian population through political orders of forced deportations and mass murder. To avoid any possible resistance, more than 200 Armenian community leaders were arrested on April 24th in Constantinople (Istanbul). Most were executed soon after. In large groups, Armenians were forced out of their homes and pushed south toward the Syrian desert. Along the way,

men were separated and killed, while women and children were forced to march under extreme harsh conditions. As Armenians were removed from their towns, new laws allowed for their homes, businesses and churches to be looted, confiscated and/or destroyed. In some places, Armenian communities led efforts to resist deportation, such as in Van, Urfa or Musa Dagh. Most Armenians survived death as a result of forced conversion to Islam, abduction, forced adoption, or by being sold or married into Turkish, Kurdish or Arab households. Others were saved due to aid from American and European missionary and relief organizations, while others were saved by neighbors who resisted political orders to harm Armenians. An estimated 1.5 million Armenians, approximately two-thirds of the pre-war Armenian population living in the Ottoman Empire, were murdered between 1915 and 1923.

The Holocaust

In 1932, Adolf Hitler, leader of the nationalistic, antisemitic and racist National Socialist German Workers' Party (Nazi Party), was elected to the German Reichstag (Parliament). The Nazis established a single party dictatorship referred to as the Third Reich. From 1933 until 1939, the Nazi government enacted hundreds of increasingly restrictive and discriminatory laws and decrees that banned Jews from all aspects of German public life.

During World War II, the Nazis systematically targeted Jews in Nazi occupied territories. Jews were forced to wear identifying symbols, relocate to heavily crowded ghettos, and participate in forced labor. Millions of Jews were murdered during the Holocaust. The Nazis also targeted racial, political, or ideological groups deemed "inferior" or "undesirable"—"Roma (Gypsies), homosexuals, Slavic peoples, the mentally and physically disabled, Socialists, Communists, and Jehovah's Witnesses.

Even when their defeat was imminent, the Nazi leadership committed resources to the destruction of Europe's Jewish population. Prisoners were forced to evacuate in what are now known as Death Marches.

The 1994 Genocide Against the Tutsi in Rwanda

Decolonialization of Rwanda in the 1950s led to violence against the Tutsi. When Rwanda became an independent republic in 1962, the Hutu established a dictatorship. Ethnic division and violence forced some Tutsi into exile. In October 1990, the Rwandan Patriotic Front (RPF), a militant group founded by Tutsi refugees, invaded Rwanda. The RPF demanded a safe return to Rwanda and expected a role in the country's government. Rwandan president Juvénal Habyarimana was forced to negotiate a peace agreement with the RPF. Hutu extremists feared they would lose power, and formed militias, called Interahamwe. These militias believed in Hutu supremacy and promoted violence against Tutsis. On the evening of April 6th, 1994, a private jet carrying President Habyarimana was shot out of the sky, killing everyone on board. Immediately, extremists within the government and the media blamed the RPF for the attack. Militias set up roadblocks around the capital city of Kigali. Their perceived enemies—Tutsi leaders and Hutu who did not believe in ethnic-based nationalism—were targeted for killing. By the morning of April 7th, the genocide had begun. Violence quickly spread throughout the country. The RPF believed the violence violated the ceasefire, and they renewed their campaign against Rwandan government forces.

Tutsi were hunted, tortured, raped, and murdered. Neighbors, friends, and family members turned on one another. Much of the killing was perpetrated with machetes and other farm tools. Tutsi sought

refuge in churches, schools and stadiums. During prior instances of mass violence, churches offered sanctuary. Yet, during the genocide, militias attacked them. Schools, stadiums, and churches are now the site of mass graves. Over the course of approximately 100 days, Hutu extremists murdered at least 900,000 Tutsi and Hutu moderates. The genocide in Rwanda is the fastest genocide in modern history.

Sources

- https://vhap.usc.edu/vhap.iwitness.appdata/historicalcontext/en/Armenian_Genocide.pdf
- <https://vhap.usc.edu/vhap.iwitness.appdata/historicalcontext/en/Holocaust.pdf>
- <https://vhap.usc.edu/vhap.iwitness.appdata/historicalcontext/en/Rwanda.pdf>
- <https://encyclopedia.ushmm.org/content/en/article/the-armenian-genocide-1915-16-in-depth>
- https://www.armenian-genocide.org/Education.56/current_category.117/resourceguide_detail.html#full_te
- <https://www.ushmm.org/genocide-prevention/countries/rwanda/case-study/background/divided-by-ethnicity>
- <https://encyclopedia.ushmm.org/content/en/article/german-jewish-refugees-1933-1939>
- <https://www.ushmm.org/antisemitism/teaching-about-antisemitism/educational-modules-based-on-audio-podcasts/rescue-and-resistance>

Procedure

Ask

- 1 The teacher will begin by allowing students to record their thoughts about the relationship between resistance and human dignity on the Brainstorming Chart Handout, which contains the following introductory prompts:
 - What is “human dignity?”
 - How is the concept of human dignity related to resistance to oppression?
- 2 The teacher will then lead a brief class discussion to support students in building a shared definition of the terms “hate” and “oppression.” These definitions will serve as a foundation for the study of resistance movements in the Armenian Genocide, the Holocaust, and the 1994 Genocide Against the Tutsi in Rwanda.
- 3 Each student will record the shared class definition of the terms hate and oppression in the space available on the Brainstorming Chart Handout.
- 4 Students will then begin building context around the term “resistance” and what form it can take. Students, bringing their own experiences and understanding to the class, can construct their understanding by using examples from current events and then build on their understanding throughout the activity to answer the following questions:
 - What does it mean to resist?
 - What does resistance mean to me?

How have I demonstrated resistance against something in my own life? What did I resist? Why did I resist it? How did this resistance make me feel?

- What might resistance mean to others?
- Does it always look the same?

- 5 Using the Brainstorming Chart Handout, students will then brainstorm historical and contemporary ways people resist oppression and hate, then students will categorize their ideas as Cultural (Music and Art) Resistance, Spiritual Resistance, or Strategic/Armed Resistance. These might include ways that people resist and the amount of time, effort, resources, or training required. Students will better understand that resistance can take many forms and that many who resisted were not trained soldiers but were civilians who courageously took action.

Analyze

- 6 To begin, the teacher will briefly introduce students to The Kindertransport to provide context for Lisa's story and why she is in London during World War II.
- Kindertransport, a German term meaning children's transport, was the informal name of a series of rescue efforts that brought thousands of refugee Jewish children to Great Britain from Nazi-held lands between 1938 and 1940.
 - Nazi authorities staged a violent pogrom upon Jews in Germany on November 9th–10th, 1938, known as Kristallnacht (Night of Broken Glass). After the pogrom, the British government eased immigration restrictions for certain categories of Jewish refugees. British authorities agreed to allow an unspecified number of children under the age of 17 to enter Great Britain from Germany and German-annexed territories.
 - Private citizens or organizations had to guarantee payment for each child's care, education, and eventual emigration from Britain. In return, the British government agreed to allow unaccompanied refugee children to enter the country on temporary travel visas, with the understanding that when the "crisis was over," the children would return to the families. Lisa Jura was one of the children whose family arranged passage for her to travel to London via The Kindertransport, and her story is documented through *The Children of Willesden Lane*.
- 7 Use an excerpt from *The Children of Willesden Lane* to highlight a form of resistance and how Lisa used music as a tool to persevere. Using pages 99–102, read to students the scene that culminates with Lisa playing the piano as bombs fall around her. After reading, invite students to share their thoughts on the following questions:
- How might this scene be a demonstration of resistance? Why?
 - How might you classify this type of resistance?
- 8 Next, students will analyze forms of resistance through testimonies using the Testimony as Primary Source Analysis handout.

- 9** The teacher may select individual testimonies from the list below or use all of the testimonies listed. The teacher may structure this as an individual activity, partner activity, station activity, or JIGSAW small group activity to encourage student engagement with these testimonies, and the teacher may decide whether to use all or specifically selected testimonies from the list below.
- If selecting an individual activity, the teacher can assign each student a testimony to analyze independently, which will then be shared collectively with other students after the activity.
 - If selecting a partner activity, the teacher can pair each student with one partner and assign each pair either one or multiple testimonies to analyze together, which will then be shared collectively with other partner groups after the activity.
 - If selecting a station activity, the students can rotate through each testimony as a station, working with a small group of peers to complete a Testimony as Primary Source Analysis handout at each station.
 - If selecting a JIGSAW activity, the teacher can create small groups of six students each, and each student within the group is assigned their own testimony. Each group member will complete a Testimony as Primary Source Analysis handout for their assigned testimony, then share their testimony analysis findings with their assigned small group.
- 10** When viewing testimony, students should consider the following:
- Pay attention to the speaker's tone of voice and body language.
 - Consider the context and perspectives of the speaker.
 - Focus on the personal story of the testimony as opposed to facts and figures.
 - Create connections to their own lives and personal experiences.
 - Make connections to historical or contemporary examples of individuals who have demonstrated resistance.
- 11** To better support students as they view the testimonies, consider the following tips:
- Encourage students to listen to the testimony twice to allow time for students to reflect, record thoughts, questions, and ideas.
 - Engage students in investigations using active inquiry.
 - Be flexible to the needs of the students.
 - Promote interdisciplinary thinking and learning through common, recurring themes.

Testimonies for Analysis

Armenian Genocide Testimony

- [Nvart Assaturian](#) (1:51)
 - Teaching Points: Strategic Resistance. Nvart Assaturian describes how women brought food to their husbands and family members who had been arrested and imprisoned during a night of anti-Armenian arrests in Bitlis.
- [S. Yeznig Boyadjian](#) (2:10)
 - Teaching Points: Strategic Resistance. S. Yeznig Boyadjian explains how the people of his village questioned and defied the deportation order. The Armenian people gathered whatever they could and climbed the nearby mountain of *Musa Dagh*, or the Mountain of Moses, so they had a place to settle with water, and they trimmed bushes to make shelter and beds to stay dry and sleep.

Holocaust Testimony

- [Halina Nelken](#) (3:17)
 - Teaching Points: Cultural Resistance. Halina Nelkin describes how groups organized concerts, describing it as “living by culture,” and played Jewish songs and bonded over music. In the second half of this testimony, she talks about how she wrote a poem to inspire herself and discusses the struggle of resistance while trying to keep her spirits up, and how her desire to write a poem created her spirit of inner strength and resistance.
- [Kurt Messerschmidt](#) (0:51)
 - Teaching Points: Spiritual Resistance. Kurt Messerschmidt describes praying in secret, and how it gave him hope and faith.

The 1994 Genocide Against the Tutsi in Rwanda Testimony

- [Francoise Muteteli](#) (2:02)
 - Teaching Points: Strategic/Armed Resistance. Francoise Muteteli describes how one woman saved her life by allowing her to hide in an earth-oven to evade capture by Interahamwe militia.
- [Ezechiel Ndamage](#) (2:50)
 - Teaching Points: Strategic/Armed Resistance. Ezechiel Ndamage describes hiding in vehicles at his home until they were confiscated, erecting roadblocks to block oppressors, receiving help from villagers to stop attackers from plundering, and collecting money to bribe attackers.

After reviewing the excerpts of testimony, students will share reflections they noted on the connection between resistance and strength and human dignity as well as the form(s) of resistance demonstrated through each testimony.

Apply

- 12 Using the Headlines Organizer, students will use the evidence from at least one of their completed Testimony as Primary Source Analysis handouts to construct a headline that highlights what resistance is, one form of resistance, and the importance of resisting oppression.
- 13 The headlines strategy provides students with a structure to synthesize their learning of complex topics and highlight their key points for takeaway. Headlines must contain both subjects and verbs and are generally no more than 12 words in length.
- 14 Underneath their headline, students will write a summary of the process they used to create their headline and to explain what form of resistance their headline shows (cultural, spiritual, strategic/armed).
- 15 Next, students will pull three pieces of evidence from their testimony analysis to support and explain their headline and include that evidence in their headline document.
- 16 Finally, students will participate in a gallery walk where they will have the opportunity to share their headlines and how it represents the idea of resistance and the form of resistance represented.

Act

- As a culminating activity, students will work in small groups using the Resistance Today handout to research marginalized groups who are fighting against oppression and hate today. As students research, they will note methods these groups are using and the forms of oppression these groups must resist today.
- After researching, students will create an artistic product such as a poem, song, poster, work of art, or flag that calls attention to the resistance efforts of the group.
- In their creative product, students will include examples of how the group is resisting oppression today and how this resistance relates to strength and human dignity.

Connections

Connection to Student Lives	Connection to Contemporary Events	Connection to the Future
Students will develop their knowledge of the diverse forms resistance can take and identify the relationship between resistance and strength and human dignity.	Students will analyze secondary sources to collect information about marginalized groups resisting oppression in the contemporary world.	Students will develop their knowledge of the diverse forms resistance can take and identify the relationship between resistance and strength and human dignity. This knowledge can be used to inform future student advocacy to support resistance efforts.

Clips of Testimony

- **Nvart Assaturian**, an Armenian survivor, describes how women brought food to their husbands and family members who had been arrested and imprisoned during a night of anti-Armenian arrests in Bitlis. (1:51)
- **S. Yeznig Boyadjian**, an Armenian survivor, explains how the people of his village, in the region surrounding *Musa Dagh*, or the Mountain of Moses, questioned and defied the deportation order. The Armenian people gathered whatever they could and climbed a nearby mountain so they had a place to settle with water, and they trimmed bushes to make shelter and beds to stay dry and sleep. (2:10)
- **Halina Nelkin**, a Jewish survivor, describes how groups organized concerts, describing it as “living by culture,” and played Jewish songs and bonded over music. In the second half of this testimony, she talks about how she wrote a poem to inspire herself and discusses the struggle of resistance while trying to keep her spirits up, and how her desire to write a poem created her spirit of inner strength and resistance. (3:17)
- **Kurt Messerschmidt**, a Jewish survivor, describes praying in secret, and how it gave him hope and faith. (0:51)
- Francoise Muteteli, a Tutsi survivor, describes how one woman saved her life by allowing her to hide in an earth-oven to evade capture by Interahamwe militia. (2:02)
- Ezechiel Ndamage, a rescuer and aid giver, describes hiding in vehicles at his home until they were confiscated, erecting roadblocks to block oppressors, receiving help from villagers to stop attackers from plundering, and collecting money to bribe attackers. (2:50)

National Standards and Frameworks

C3

D2.His.9.3-5 Summarize how different kinds of historical sources are used to explain events of the past.

D3.1.3-5 Gather relevant information from multiple sources while using the origin, structure, and context to guide the selection.

D4.1.3-5 Construct arguments using claims and evidence from multiple sources.

D4.2.3-5 Construct explanations using reasoning, correct sequence, examples, and details with relevant information and data.

Common Core ELA

SL.6.2. Interpret information presented in diverse media and formats (e.g., visually, quantitatively, orally) and explain how it contributes to a topic, text, or issue under study.

RI.8.10 By the end of the year, read and comprehend literary nonfiction at the high end of the grades 6-8 text complexity band independently and proficiently.

SL.8.1 Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 8 topics, texts, and issues, building on others' ideas and expressing their own clearly.

SL.8.2 Analyze the purpose of information presented in diverse media and formats (e.g., visually, quantitatively, orally) and evaluate the motives (e.g., social, commercial, political) behind its presentation.

SL.8.4 Present claims and findings, emphasizing salient points in a focused, coherent manner with relevant evidence, sound valid reasoning, and well-chosen details; use appropriate eye contact, adequate volume, and clear pronunciation.

W.8.9 Draw evidence from literary or informational texts to support analysis, reflection, and research.

CASEL's SEL Framework

SELF-AWARENESS is the ability to understand one's own emotions, thoughts, and values and how they influence behavior across contexts. This includes capacities to recognize one's strengths and limitations with a well-grounded sense of confidence and purpose. Such as:

- Experiencing self-efficacy
- Having a growth mindset
- Developing interests and a sense of purpose

SOCIAL AWARENESS is the ability to understand the perspectives of and empathize with others, including those from diverse backgrounds, cultures, & contexts. This includes the capacities to feel compassion for others, understand broader historical and social norms for behavior in different settings, and recognize family, school, and community resources and support. Such as:

- Recognizing strengths in others
- Demonstrating empathy and compassion
- Showing concern for the feelings of others

The Willesden Project is a global initiative that expands the reach of Lisa Jura's story of survival, resilience, and triumph as she struggles to come of age separated from her family during World War II, as originally shared by her daughter, author and concert pianist Mona Golabek, in *The Children of Willesden Lane* books and musical performances. [Learn more at The Willesden Project.](#)

Lisa of Willesden Lane:

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Survivor and Witness Biographies



STUDENT HANDOUT

Nvart Assaturian

Nvart Assaturian was born in the city of Bitlis in the historical Ottoman Empire in 1904. Nvart was a child when the Ottoman Turkish government issued a deportation order in 1915, first arresting and deporting her father and later arresting Nvart and her remaining family members. However, Nvart's family were able to use their resources to bribe Ottoman Turkish policemen and return to their home, where they remained in hiding for about four months until they were discovered, arrested, and deported again. As the Russian Army approached the location where Nvart and her family were held, Ottoman Turkish officials killed many Armenian men, women, and children, including Nvart's brother. Nvart survived after her family was liberated by Russian soldiers. Nvart was interviewed in McLean, Virginia, on February 21st, 1988.

S. Yeznig Boyadjian

S. Yeznig Boyadjian was born in the Hatay province of the historical Ottoman Empire in 1902. When the Ottoman Turkish government issued a deportation order in 1915, Yeznig was forced to leave his home. The people of Yeznig's town pushed back against the deportation order as they did not want to leave their homeland, and they decided instead to shelter in nearby mountainous terrain to protect themselves. While there, they managed to signal for military support from French warships against the attacking Turkish forces. The French military later helped Yeznig and his people escape, taking them to safety in Egypt. Yeznig was interviewed on March 24th, 1987, with his daughter, Sosi.

Halina Nelkin

Halina Nelken, daughter of Edmund and Regina, was born in Kraków, Poland on September 20th, 1925. She and her younger brother, Feliks, played piano. Halina's family was Jewish, but they were not observant. The family attended synagogue on Rosh Hashanah and they observed Passover. After the German invasion of Poland in September 1939, the Nelken family escaped to Eastern Poland. They returned to Nazi-occupied Kraków in November 1939. Life began to change for the Jews of Kraków in November 1939; Halina was not allowed to attend school. Later, Jews were forced to wear a white armband with a blue Star of David. Halina and her family were forced to move into the Kraków ghetto. While in the ghetto, Halina attended clandestine school, took care of children, and worked in a store. Throughout her time in the ghetto, Halina wrote a diary. Halina was deported from the ghetto in 1942. Between 1942 and 1945, Halina was imprisoned in Plaszow, Auschwitz-Birkenau, Ravensbrück, and Malchow. After being liberated by the Soviet Armed Forces at the Leipzig-Mansfield concentration camp, Halina was eventually reunited with her mother and brother. Later, Halina attended the University of Krakow, married, and had one child, Leszek. Halina and her husband divorced, and Halina moved to the United States. Halina has one grandchild, Jason. This interview was conducted on November 25, 1945 in Cambridge, Massachusetts, USA.

Kurt Messerschmidt

Kurt Messerschmidt was born on January 2nd, 1915, in Werneuchen, Germany, and was raised by his mother, Else. Kurt moved with his mother to Berlin in 1918, where Else was a seamstress and designer. Kurt had a younger half-brother, Henry Oertelt. In 1921, Kurt entered public school and also attended classes in Jewish education. Kurt excelled as a linguistics scholar, musician, and athlete. He represented his Gymnasium (high school) in an annual gymnastics competition in Berlin in 1932. In 1942, after the dissolution of his school, Kurt worked for a German furniture-moving firm whose owner, Mr. Schäffler, employed former Jewish educators to help them avoid deportation. Kurt's family remained in Berlin until 1943, when they were deported

Survivor and Witness Biographies



STUDENT HANDOUT

to the Theresienstadt ghetto. Kurt and his wife, Sonja, were married in Theresienstadt. Kurt was in many concentration camps, including Auschwitz-Birkenau, and he survived a death march. After the war, he was reunited with his wife and with his brother. Kurt's mother did not survive the Holocaust. Kurt and Sonja settled in Maine and had two children and two grandchildren. This interview took place on June 27th, 1997, in Portland, Maine.

Francoise Muteteli

Francoise Muteteli was born in 1969 in Nyanza; a town in the Nyanza District in the Southern Province of Rwanda. In April of 1994, Interahamwe militia attacked Francoise's home in the Nyanza District and killed all her relatives. Francoise was shot during the attack, but she survived by escaping and hiding in the home of a sympathetic Hutu woman. This woman helped Francoise survive by providing multiple hiding places throughout her house, including an old bed and an oven that was dug out of the earth inside her home, and sneaking food to Francoise. Francoise remained in hiding within the earth-oven until the town was liberated by the Rwandan Patriot Front (RPF). She was carried to safety and to find medical care for both her injuries and malnourishment from her time in hiding. Francoise was interviewed on April 22, 2011 in Kagarama-Kicukiro, Rwanda.

Ezechiel Ndamage

Ezechiel Ndamage was born in 1949 in a village called Rwoga, in the current Ruhango district in Bushenyi. His father was the deputy chief of Rwoga. Ezechiel describes himself as being fortunate to grow up with a normal childhood and lucky that his father was a friend of the chief of Rwoga. Ezechiel did not attend school until he was at least 8 years old and by the time he was 10 years old, he was able to read and write. Ezechiel grew up a Seventh Day Adventist Christian, wanting to spread the word of God and be a leader like his father. In 1959, Ezechiel's home was demolished in the Hutu Revolution, and he and his father fled to Hanika in Nyanza. After several months, Ezechiel and his father returned to Rwoga, and his father converted his family from Tutsi to Hutu and Ezechiel continued school. However, as life continued, Ezechiel found that he continued to be a target of the Hutu. During the 1994 Genocide against the Tutsi in Rwanda, Ezechiel served as a rescuer in locations around his home village of Rwoga. Due to the wealth Ezechiel and his family had gained, especially from his father's leadership, Ezechiel was able to use his money and influence to protect his villagers from plunders and murderers. Ezechiel faced many challenges as an aidgiver and often needed to go into hiding to be able to continue giving aid. After the events of 1994, Ezechiel invited his extended family members to join him and his father in their village of Rwoga, which he describes as a united, peaceful, and sociable place. Ezechiel's desire for Rwanda as a nation is to find a way to unite, and he believes that through a shared faith in God, the people will be able to do that and live peacefully in the future. Ezechiel was interviewed in his home in Gisozi, Rwanda, on August 30th, 2011.

Brainstorming Chart



STUDENT HANDOUT 1

Directions: First, begin by brainstorming and recording responses to the introductory prompts below.

What is human dignity?	
How is the concept of human dignity related to resistance to oppression?	

Following the introductory prompt response, record the shared class definition of the terms “hate” and “oppression” in the space below. Then, brainstorm historical and contemporary ways that people have resisted oppression and hate through history and categorize those ideas under the topic that they most represent in the chart below.

Define Hate:	
Define Oppression:	

Cultural Resistance Music, art, theater, film, etc.	Spiritual Resistance	Strategic/Armed Resistance
Struggling to categorize a few of your events? Record them in the space below instead.		

Testimony as Primary Source Analysis Chart



Interviewee Name: _____ Experience Group: _____

Birth Date and Place: _____

Additional Relevant Info: _____

Directions: As you watch the clip of testimony, write facts that are presented in the left column. Use the right column to note emotions the interviewee demonstrates.

Facts: Who, What, Where, When, Why, How List the topic, dates, event details, location (city, region, country), and names/groups.	Emotions: What emotions did you notice? Notice facial and body expressions, tone of voice, pauses, and word choice.
Reflection Prompts (After viewing the testimony clip)	
What event is this person recalling? How do they feel about the event?	
What role does resistance play in the event this person is describing? Who/what did they resist?	
How does the resistance described in this clip relate to strength and human dignity? How does participating in this act of resistance make this person feel?	

Headlines Organizer



Directions: Use the chart below to organize and create your own headline that communicates the importance of resisting oppression through history.

Step 1: Organize	Define: What is resistance?	
	Select one testimony from today's activity and record their name.	
	How did resistance play a role in their story?	
Step 2: Create	<p>Using your selected testimony, create a headline (like a newspaper or magazine headline) that highlights how resistance was important to their story. Your headline should</p> <ul style="list-style-type: none"> ■ contain both subjects and verbs; ■ be generally no more than 12 words in length; and ■ reveal the role resistance played in your person's story. 	
Step 3: Reflect	Write a summary (3-5 sentences) that explains the process you used to create this headline. In your summary, explain what form of resistance (cultural, spiritual, strategic/armed) is primarily displayed in your headline.	
Step 4: Document	Choose three quotes from your selected testimony that provide evidence of the type of resistance you headlined. Record those quotes here.	1. 2. 3.

Resistance Today



STUDENT HANDOUT 4

Create a list of five groups that are resisting oppression around the world today. Record their names here:

Circle the name of one group from your list. Use that selected group for the rest of this activity.

<ul style="list-style-type: none">■ Who is your group?■ Where are they located?■ What form(s) of oppression is this group facing today?	<ul style="list-style-type: none">■ How is your group resisting the oppression they face?■ What method(s) are they using to resist oppression? Is it primarily cultural, spiritual, or strategic/armed resistance?	<ul style="list-style-type: none">■ How is the resistance of your group similar to the resistance shown in the testimony activity?■ How does the resistance of your group differ from the resistance shown in the testimony activity?

Create: Create an artistic product such as a poem, song, poster, work of art, or flag that calls attention to the resistance efforts of your focus group. In your creative product, include examples of how your group is resisting oppression today and how this resistance relates to strength and human dignity.