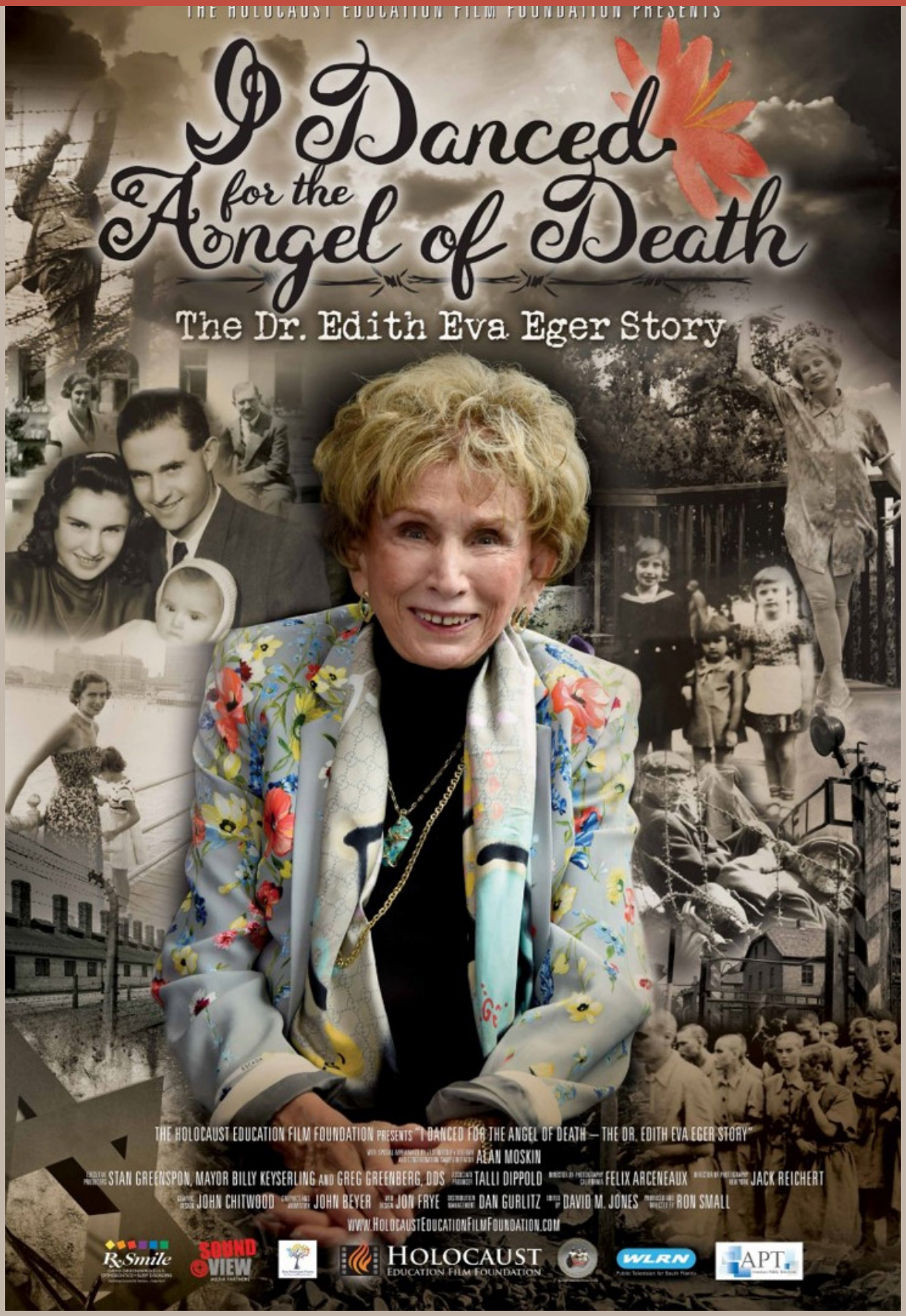


Classroom Handouts

Handouts

1. **Lesson One: And Introduction to the Holocaust in Hungary**
- Timeline of Antisemitism in Hungary from 1349 -1900
- Choosing Sides

2. **Lesson Two: Collaborate or Resist**
- Vocabulary
- Activity One: Choices and Consequences - Events
- Activity One: Choices and Consequences - Evaluation
- Activity Two: Resistance and Levers of Power/The White Rose and the Jewish Partisans

3. **Lesson Three: Friendships in the Camps**
- Hope and Resistance
- Saying Thank You

4. **Lesson Four:**
- No handouts

5. **Lesson Five: The Value of Oral History**
- Family Oral History Project
- Family Oral History Project Evaluation

6. **Lesson Six: Victim or Survivor? It's All in the Word**
- Activity One: Words Have Power

Timeline of antisemitistism in Hungary from 1349-1900

1349 – 1480 - Jews expelled from Hungary and blamed for the Black Plague and for refusing to convert to Catholicism. They were eventually allowed to return once the disease passed and when Hungary needed their money (Jews paid an extra tax) and skills.
1490s – Christian Hungarians stole property, money, and goods from Jewish families. The government did nothing to stop them and imposed heavy taxes on Jewish land and business owners.
1500s – The Ottoman Empire conquers Hungary. Ottoman leaders resettle Jewish communities throughout the empire. Some rulers evict all Jews from their provinces while others tax them double the rate of non-Jews. Under Ottoman rule, it is illegal to "harbor" (be friends with, give shelter to) Jews or do any business with them.
1600s – New laws passed by the Ottoman rulers put a double tax on Jews and forbid them from any agricultural work, owning real estate, or hiring Christian servants.
1700s – Charles III, who ruled the Austrian province of Hungary, decreed that Jews could only have one child per household. Under the rule of Maria Theresa, Jews were removed from many more cities and towns, taxed at a rate two to three times that of other citizens, and owed an extra tax directly to the queen at the end of every year.
Joseph II (Maria's son), cancels all the oppressive laws against the Jews. However, he also requires all Jews to choose and use a Germanic last name, establish Jewish schools that teach the same curriculum as the national schools, hire Christian teachers for their schools, wait 10 years after attending a school to open a business or start a trade, and serve in the military. Marriage between Jews and non-Jews is still forbidden.
1800 - 1867 – An outbreak of antisemitic riots and demonstrations spread across Hungary during the Hungarian Revolution. The attacks are directed against Jewish homes, property, and Jewish people.
1867 – The Austro-Hungarian Empire becomes Austria-Hungary. The Hungarian government is granted full governing power over its diverse population. Many ethnic groups are given more rights and Hungarian Jews are granted equal rights under the law. Jewish men may now serve in the government and other jobs denied to them for years. Several Hungarian leaders, afraid that Jews will actually become equal citizens, begin to spread antisemitic ideas in their speeches and in writing.
1879 – The Parliament opens a debate about allowing intermarriage between Catholics and Jews, which was illegal at that time in Hungary. Leaders in the Catholic church, on a national and local level, begin to preach and teach antisemitic ideas. They warn their followers about the dangers of mixing with Jews.1 Intermarriage is not allowed.
1882 – Two young Jewish men are accused of ritual murder of a young Christian girl, which was a lie. When they are found not guilty, anti-Jewish riots break out across Hungary. This leads to the establishment of an antisemitic political party which gains many followers and a petition to the government to stop Jewish immigration.1

1.https://events.ceu.edu/2020-02-26/numerus-clausus-hungary-antisemitism-gender-and-exile-hundred-years

Choosing Sides

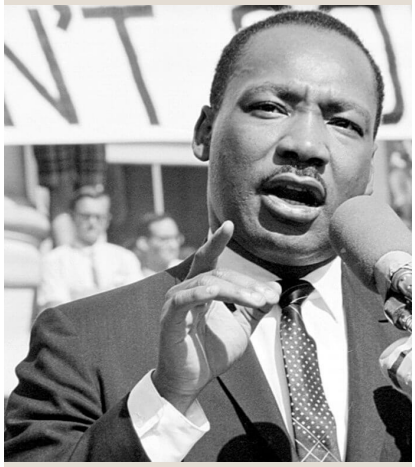
As with every major event in history, there is a backstory to Hungary's choice to ally itself with the Nazis in World War II. Events and choices prior to World War II paved the way that led to Hungary's collaboration. Here is the brief summary of those choices.

Before World War I, Hungary was part of Austria-Hungary, an empire composed of many different ethnicities who identified more with their ethnic and cultural origins (Serbian, Croatian, Romanian, etc.) than with the Austro-Hungarian Empire. The choice to maintain these identities led to internal struggles as well as difficult confrontations with neighboring nations. One of these countries was Serbia. One of the political groups in Serbia chose to commit an act of violence, hoping to gain the part of Austria-Hungary in which many ethnic Serbians lived. This group assassinated Archduke Franz Ferdinand (of Austria-Hungary).

At that time, Russia was an ally of Serbia and Germany was an ally of Austria-Hungary. After the assassination, the government of Austria-Hungary wanted to go to war with Serbia but did not have the resources to fight a awar on their own. Germany sent word they would support Austria-Hungary if they went to war. Russia promised the same to Serbia. On July 28, 1914 Austria-Hungary chose to declare war on Serbia. On August 1, Germany chose to declare war on Russia and World War I began.

Four years into the war, in March of 1918, Russia left the war due to revolutions in Russia. The Allied forces made steady gains and in October, the Turks surrendered. On November 4, influenced by internal uprisings, Austria-Hungary chose to sign an armistice. On November 11, Germany was forced to sign an armistice and "the War to end all wars" came to an end.

After World War I, the Treaty of Versailles took effect and Austria-Hungary became two countries. The world leaders who wrote the terms of the treaty intentionally chose to punish Hungary and Germany by removing land and much more. Hungary lost ⅔ of its territory as well as 50% of its multiethnic population. Germany lost 13% of its land and a tenth of its population.1 Communities and families were broken apart. A German narrative blamed the Jews for the loss of the war. This idea spread to many other countries, including Hungary.



"In the end, we will remember not the words of our enemies, but the silence of our friends."
Martin Luther King Jr.

Lesson One: An Introduction to the Holocaust in Hungary

Choosing Sides Continued

After the war, Miklos Horthy took power in Hungary and began a military crackdown targeting Jews and other counter-revolutionaries. He approved of a new law that limited the number of Jewish students who could attend Universities. Thousands of Hungarian Jewish students fled to other countries to continue their studies.2 In 1938 the Hungarian government chose to pass more antisemitic laws, inspired by those enacted in Nazi Germany. (By 1944, over 300 anti-Jewish laws were passed).

By 1940, the Nazis annexed Austria and invaded Czechoslovakia. As a result, Hungary regained some of the territory it lost after WWI. Miklos Horthy chose to ally Hungary with Nazi Germany in the war because he saw benefits for his country. Rather than appoint a new leader, Hitler allowed Horthy and his government to remain. Hitler told the Hungarian government to decide how to deal with "the Jewish problem." During the next six months, 20,000 Jews were deported to Ukraine and killed.

Between 1941 and 1944 the Horthy government chose to stop sending Jews to the Nazi camps in the east. Instead, they chose to use Jewish men as forced laborers within the country and in the military. These laborers performed the most dangerous and difficult work without pay and with little food or rest. Many were worked to death.

In March, 1944, Miklos Horthy realized that the Allies would win the war. He hoped to turn the story of "Hungary as a partner to the Nazis" into "Hungary as a victim of the Nazis," so he chose to stop cooperating with the Nazis. The Nazis then took military control of the country. Horthy stayed in power and helped to appoint new, more Nazi-friendly, government officials.

Between May and July, 1944, thousands of Hungarian government officials, military and police, chose to help with the deportation of 437,402 Hungarian Jews, primarily to Auschwitz where almost all of them were murdered.3

1. German territorial losses, Treaty of Versailles, 1919 | Holocaust Encyclopedia (ushmm.org)
2.https://events.ceu.edu/2020-02-26/numerus-clausus-hungary-antisemitism-gender-and-exile-hundred-years
3.https://www.theholocaust-explained.org/life-in-nazi-occupied-europe/occupation-case-studies/hungary/

Lesson Two Vocabulary

Perpetrator - a person who performs a harmful or immoral act, particularly against another person or groups of persons. During the Holocuast, perpetrators were the Nazis and any person who committed acts of violence against targeted groups.

Collaborator - a person who supports a system, group, or individual working on a project or activity. During the Holocaust, the term collaborator refers to a person who supported the projects or activities related to the persecution and murder of Jews and other group sof 'undesireables.' Collaborators often did not commit acts of violence, but made those acts possible.

Upstander - a person speaks out or acts to support a person or group of people who are being targeted for harm. Upstanders also join causes that fight injustice.

Bystander - one who is present at an event or who knows about its occurrence and chooses to ignore it. That is, he or she neither participates in, nor responds to it.

SS vs Wehrmacht - The Wehrmacht (pronounced vher' makht) was the ordinary Germany armed forces - army, navy, airforce. The SS (short for Schutzstaffel "protective echelon") started out as Hitler's personal bodyguards. This group rapidly expanded to become a powerful police force that was responsible for political prisoners, concentration camps and the Gestapo. The SS were considered the most dedicated and elite of the Nazi forces.

Death March - The name given to the forced evacuation of prisoners from Nazi concentration and death camps as the Allied forces came closer to those camps. The largest death marches took place during the winter of 1944-1945 as Russian forces liberated Poland. Prisoners were forced to walk long distances without food and water. If they dropped behind, they were shot. In some instances, Nazi guards shot large numbers of prisoners for no reason at all.1

https://encyclopedia.ushmm.org/content/en/article/death-marches-1

Activity One: Choices and Consquences

EVENT ONE

In June of 1941, Edie's grandparents' house was destroyed by a Russian bomb. Shortly after that, the Hungarian government requires all Jews to wear the yellow star. Edie and her friends hide the star under their coats when they go out in public. A month later, the Hungarian government institutes a curfew for Jews. Edie and her boyfriend Eric sneak out after the curfew, without wearing their yellow stars, to see movies. They take an afternoon trip to the river and Eric takes the picture of Edie doing the splits that you see in the film.

During this time, Edie begins taking gymnastic classes and quickly rises to the top of her class. Her coach selects her and other top students to begin training for the Olympics. Before class one day, in 1943, Edie's coach asks her to step into the hall for a private conversation. Her coach explains, "This isn't my choice. But I must be the one to tell you that your place on the Olympic training team will go to someone else." Edie asks what she has done and the coach replies that it is not any fault of Edie's, it is because Edie is Jewish that she "no longer qualifies."

EVENT TWO

In the middle of the night, a group of soldiers bangs on the door of Edie's apartment. They barge into the bedroom where Edie and her sister are sleeping. They give the family enough time to pack one suitcase for all four of them. The soldiers break furniture and insult the family members. The soldiers force them into a waiting truck and take them to the Jakab brick factory where the Jews are being held for transport to camps. This is called a transit camp.

In Edie's words, "All of us sleep on the floor. We cover ourselves without coats and shiver through the spring chill. We cover our ears when, for minor offenses, people are beaten with rubber truncheons at the center of the camp. There is no running water here. . . From inside the brick factory we can hear the streetcars trundle past. They are within reach. How easy it would be to jump aboard. But anyone who comes close to the outer fence is shot without warning."

After a month, Edie and her family are loaded onto a train car that will take them to Auschwitz. They believe they are heading to a town called Kenyérmező, where they would work until the end of the war. The Hungarian police at the transit camp had started this rumor to maintain false hope in the Jewish prisoners. On the train, Magda tells the family they are in Poland. She knows this because when she went to fill the water bucket during a stop, "a man out in his field had yelled a greeting to her in Polish and German, telling her the name of the town and gesturing frantically, drawing his finger across his neck." Magda scoffs and says the man is only trying to scare them.

EVENT THREE

Edie and her family arrive at Auschwitz in the middle of the day. There is the chaos of people crushing into one another, Nazi guards yelling and dogs barking. Edie's father is separated from the rest of the family. Edie, Magda, and their mother get into a long line of women. At the front of the line, Dr. Mengele is separating the women into two more lines, one to the left and one to the right. He asks if anyone is sick or feeling unwell. If they say "yes," he sends them to the left. Another guard is yelling that anyone over 40 or under 14 must go to the left. Magda and Edie try to hide their mother between them. Once they are in front of Dr. Mengele, he separates Edie and Magda from their mother. He assures them their mother will shower and join them soon.

Edie and Magda are marched to a different part of the camp. The line stops in front of long, low buildings. Edie's coat is open and her blue silk dress catches the eye of one of the women prisoners who has been put in charge. She walks over to Edie.

"Well, look at you," she says in Polish. She kicks dust on Edie's low-heeled shoes. Before Edie realizes what is happening, she reaches for the tiny coral earrings set in gold that, in keeping with Hungarian custom, have been in Edie's ears since birth."

Edie is hurt, physically and emotionally. She asks why the woman did that and explains that she would have given the earrings had she been asked.

"I was rotting here while you were free, going to school, going to the theater," she says . . . "When will I see my mother, Edie asks her. "I was told I'd see her soon."

She gives Edie a cold, sharp stare. There is no empathy in her eyes. There is nothing but rage. She points to the smoke rising from one of the chimneys in the distance. "Your mother is burning in there," she says. "You better start talking about her in the past tense."

Activity One: Choices and Consquences

EVENT FOUR

In January of 1945, pressured by Russian advances, the Nazis relocated all of the prisoners from Auschwitz to camps further to the west. During this process, Edie and her sister, Magda are separated. Edie explains what happens next in her book: "And then I see Magda. She's been selected for a different line. If I'm sent to die, if I'm sent to work, if they evacuate me to a different camp as they've begun to do to others . . . nothing matters except that I stay with my sister. . . . I eye the gap of crusted-over snow that separates us. Guards ring us. I don't have a plan. . . . Magda and I share a glance. I see her blue eyes. And then I am in motion. I am doing cartwheels, hands to earth, feet to sky, around, around. A guard stares at me . . . I expect a bullet any second . . . He doesn't raise his gun. Is he too surprised to shoot me? Am I too dizzy to see? He winks at me. I swear I see him wink. Okay, he seems to say, this time you win.

In the free seconds that I hold his complete attention, MAgda runs across the yard into my line to join me. We melt back into the crowd of girls waiting for whatever will happen next."

Magda and Edie are herded with the rest of the girls to a waiting boxcar. After they are loaded, Magda and Edie sit down to wait for the train to move on. As they wait, a soldier (not an SS Guard, but a Wehrmacht soldier) sticks his head into the boxcar and speaks in Hungarian. "You have to eat," he says. "No matter what they do, remember to eat, because you might get free, maybe soon." Edie wonders if this is false hope or a false promise. She remembers the lies told by the guards at the transit camp. "But even in the dark of the cattle car, his face backlit by miles of fence, miles of snow," Edie recalls "that his eyes were kind."

EVENT FIVE

After the evacuation from Auschwitz, Edie and Magda are forced to work in a German thread factory. After a few weeks there, they are used as human shields on the top of a Nazi train carrying ammunition to the German troops. Once that ordeal is over, they begin a death march with hundreds of other women prisoners. They march for days without food. Many women are shot by the Nazi guards while trying to run away or if they lagged too far behind. Other women die of starvation, ill health, or freezing temperatures. Along the march the prisoners are forced to work in an ammunition factory. When it catches fire, the march continues. Each night is spent at another location, a forest, an abandoned barn, or a field. One night, the guards herd the women into an old community center building and warn that anyone who leaves will be shot. There is no food. Magda tells Edie, "Soon it will be the end for me." Edie knows that the SS guards sometimes throw a scrap of food to the women "just to see them grovel," so she crawls to the guards and begs. One SS guard holds out a piece of food. When Edie reaches for it, he pulls it back and all the guards laugh. This continues until Edie is worn out.

When the guards leave the doorway to relieve themselves, Edie sneaks out a side door. She sees a garden wall, climbs it, and pulls up some fresh carrots. As she climbs back over the wall she sees a man. She describes the next events in her book: "A man stares down at me. He clutches a gun. He's a soldier - Wehrmacht, not SS. Worse than the gun are his eyes, punitive eyes. How dare you? His eyes say. I'll teach you to obey. He pushes me down to my knees. He cocks the gun and points it at my chest." When he tries to shoot her, the gun misfires, clicking several times without firing a bullet. He yanks her to her feet and brings her back to the building. He shoves her inside using the butt of the gun. Edie gives the carrots to Magda.

The next morning, the guard returns. He asks to see the "girl who dared to break the rules." Terrified and shaking, Edie crawls to the man and crouches at his feet. She stares at his boots. "You," the guard says. Edie hears something heavy drop nearby. She thinks it is a rock and she will be stoned to death. But it is a small loaf of dark rye bread. The man says, "You must have been very hungry to do what you did."

Activity One: Choices and Consquences

Person (or Group):

Action during the event:

Our group thinks the person's/group's choice was motivated by:

This person/group had the following level of freedom of choice in their actions:

1 2 3 4 5 6 7 8 9 10

(no freedom at all) (complete freedom)

We believe this because:

We believe this person/group was in the following role during this event *(circle as many as apply)*:

victim perpetrator bystander upstander

We believe this because:

The outcome of the action was:

Activity Two: Resistance and Levers of Power/ The White Rose and the Jewish Partisans

Think about the two stories you just saw. They were different in many ways. The members of the White Rose were non-Jewish German teenagers. They started out as members of the favored group in Germany. They used nonviolent means to resist. Their lives were not at risk until they decided to act.

The members of the Jewish Partisans were Jews from all the areas of Nazi-occupied territories. They were a mix of adults and teenagers. They were always members of the group targeted for violence and death. They used military tactics to resist. Their lives were at risk whether they decided to act or not.

In spite of those differences, both groups felt it was their duty to fight back against the Nazis and their collaborators. Their methods and results were different, but they both used their access to levers of power to try and make change.

For each group, evaluate which levers they used and what they hoped to gain. If the lever of power on the left of the chart is not used by that group, write N/A in the "Used to . . ." column.

Once you have finished, be ready to discuss your ideas with the larger group.

Lever of Power	**Used to...**
Government (national, state, local)	
Nonprofit Organizations/Charities (Red Cross, local agencies, churches, etc.)	
Educational Facilities (universities, high schools, business schools, etc.)	
Influential Individuals (authors, lecturers, scientists, etc.)	
Example: Influential Individual	Example: Edie Eger's sister, Klara, used her professor to get out of Austria and hide in Budapest during the Holocaust.

Hope and Resistance

Think about everything you saw in Edie's film and the testimonies of other Holocaust survivors. Come up with as many answers as possible for each of the following questions. You do not have to write in complete sentences. Simply jot down words and phrases.

1. How did the Nazis and their collaborators try to harm the Jewish people during the Holocaust? As you brainstorm, think of both physical and non-physical methods.

2. How did close friendships help the Jewish people resist the Nazi atttempts to harm them?

Saying "Thank You!"

True friendship is one of the most valuable things human beings possess. To have a true friend is to have a wealth of resources that can help us celebrate the good times more fully and struggle through the bad times more easily. Some of our true friends are people we have known for a long time. Some of our true friends are people who come into our lives for a short time. We know our true friends by the way they treat us.

An important part of being a true friend is to thank people who help us in our lives. Often we forget to do this. When we do thank a friend, we usually do it through spoken words, a quick text, an emoji or a GIF. But, there is something very special about a written note of thanks. It is thoughtful, personal, and it lasts longer than words or electronic messages.

1. Think of a friend who has helped you through a tough time in your life. For the purpose of this assignment, your friend can be a sibling, a person at school, a neighbor, an adult (related to you or not), a young person.

2. Once you think of your friend and how they helped you, begin to compose a thank you note to them. You can do this on your computer or on a piece of paper. (If your handwriting is not great, you might want to use the computer. You will be sending this note to your friend.) Make sure you can share it with your teacher at the end of the class – either hand it in or share it electronically. They will hold onto the note until it is ready to mail.

3. Get the address to which you can mail your thank you note. Once you have the address, go to your teacher and they will give you an official thank you note and an envelope. They will help you address the envelope.

4. Now, open the thank you card, sign your name, will fold your note so it will fit inside the card, tuck everything into the envelope and seal it!

5. Your teacher will mail the card for you.

Family Oral History Project

This project is an opportunity to hear your family's story in a new way. It is also an opportunity for you to understand how your family's history fits within the greater context of U.S. history. Your role in the family has been one or more of the following: child, sibling, niece, nephew, grandchild, great-grandchild. You have been part of the day-to-day life of your family and may, or may not, know some of the stories about the past.

For the purpose of this project, you will take on a new role, the role of interviewer. The person you choose to interview also takes on a new role, the role of narrator. An interviewer's job is to find out the details of a story. The narrator's job is to tell the story. The interviewer tries to be objective, asking a series of questions and listening to the responses without commenting. The narrator tries to tell a story that is as accurate and complete as possible. The result is, in this case, a video story about your family's history!

Procedures:

Getting Ready

1. Determine who you will interview.
2. Record their name here _____
3. Set a date, time, and place for your interview. Choose a place that is quiet and where you and your Narrator will not be disturbed for the time set for the interview.
4. Record the information here:

Date: _____

Time: _____

Place: _____

5. Set a reminder in your phone or some other place in order to remind yourself of this commitment. One day before the interview, reach out to your narrator and remind them as well.

The Day of the Interview

1. Meet with your narrator as planned. Position your narrator and the video recording device so that the head and shoulders of your Narrator are in the center of the screen. Make sure the background is free from clutter.
2. Make a short, test recording to ensure the video and sound quality is good. You can ask your narrator to state their name and their relationship to you. Play the recording back to make sure everything is good. If the sound is not loud enough, move the recording device until the audio is clear.
3. Once everything is working, begin the interview using the questions your class created. Once you start to record, DO NOT stop for any reason. You will edit the video later to remove unusable pieces and parts.
4. Use the tips on how to interview to make the most professional video possible.
5. Save the recording. This is your raw interview. It is called "raw" because you have not edited it in any way.

Family Oral History Project, Continued

Editing and Beyond

You will have an entire class period to edit the interview. If you need more time, you will finish the editing on your own time.

When editing your interview, remember the following:

- Never remove pieces of the interview in which the narrator answered your question, even if you think it is not important.
- Never remove pieces during which the narrator repeats themselves to clarify and answer, even if they say, "Oh, let me start over." Watching someone refine their answer is important to the viewer.
- Do remove awkward pauses.
- Do remove interruptions.
- Do remove anything that the narrator does not want in the final version. Example: If your narrator answers a question, makes a follow up remark, and then says, "Oh, take that last part out. I don't want that in there." The narrator has the last say in the interview!
- When in doubt, ask your teacher!

If you have access and know how, add images and/or music to your interview. In Dr. Eger's film, the producer added the pictures that Edie's friend saved for her during the Holocuast. The producer also included music during different parts of Edie's story. These additions enhance the story, but are not necessary.

Due Dates:

Raw Interview due in class by _____ Edited Interview due in class by _____

Tips on how to Interview

Interviewing another person is not like having a casual conversation. You, as the interviewer, are trying to help the person you are interviewing, the narrator, tell as much of their story as possible. The more details you get, the richer their story will be. Here are some tips based on those found in the publication "Oral History Projects in Your Classroom" by Linda P. Wood

1. Be Curious. Ask the narrator to explain things to you, to provide details, to define words you do not understand.
2. Ask one question at a time. Asking two of three questions can be confusing to the narrator and they might not answer fully.
3. Listen. Listen. Listen. Be alert for clues about the narrator's story. Be prepared to follow up on things that interest you.
4. Leave space for silence. Your narrator may take a long pause before answering a question. The silence may feel uncomfortable to you. That's OK. Your narrator is just gathering their thoughts to give a great answer. If you need to, do a little doodling on your notepad and count to ten before re-asking the question.
5. Never challenge or contradict your narrator. This is their personal story, the way they remember it. If some of the information cannot be used in the final interview because it is just factually incorrect, that's OK.
6. Keep your narrator on track. If the narrator's answer wanders too far from your original question, gently lead them back. You might say, "That is very interesting, but I'd like to talk with you about . . ." and then ask your next question.
7. Stick to your questions. If your narrator mentions something that is very interesting, but not related to your questions, avoid the impulse to follow that idea. Instead, write it down and follow up after your interview is finished.
8. End the interview on time. Whatever time limit you have set for your interview (10, 20, 30 minutes) stick to it. If you want to talk further with your narrator, you can set up another time to talk.
9. Thank your narrator for taking the time to share this personal information with you and your class.

Family Oral History Project Evaluation

Now that you completed your Family Oral History Project, it is time to reflect on the process! Answer the following honestly and thoughtfully. Comments do not need to be given in full sentences.

Do you feel that you had enough preparation for this project? Y N
Comment:

Do you feel that this project helped you better understand your family? Y N
Comment:

Were there any surprising outcomes for you from this project? Y N
Comment:

Do you feel the Family Oral History Project was a valuable learning experience for you Y N
Comment:

What did you enjoy most? Explain.

What did you enjoy least? Explain.

Would you like to do another oral history project in the future? Y N
Comment:

Activity One: Words Have Power

Section A: Dr. Edith Eger calls herself a survivor. For her, survival means more than just "getting through" suffering. And, for Edie, suffering comes in many forms:

"There is no hierarchy of suffering. There's nothing that makes my pain worse or better than yours, no graph on which we can plot the relative importance of one sorrow versus another. . .This kind of comparison can lead us to minimize or diminish our own suffering. Being a survivor, being a "thriver" requires absolute acceptance of what was and what is." (The Choice: Embrace the Possible, Dr. Eva Edith Eger, p.7)

When Edie uses the word "thriver," she is describing a person who has suffered in some way and then used the lesson from that suffering to become better in some way. People around us often help us to "thrive."

1. Think about a time when someone said something to you that helped you become a "thriver." Write down, briefly, what happened and what they said. You do not have to use complete sentences.

Section B: Dr. Eger believes that any time we experience "affliction or calamity or abuse, caused by circumstances or people or institutions over which we have little control," our feelings of hurt are real and important. When other people think our pain is not real, it adds to the sadness or hurt we are already feeling. The words of others can prevent us from becoming "thrivers."

1. Think about a time when you experienced suffering and another person (or people) told you it wasn't really that bad. What thoughts were running through your mind? How do you feel now as you remember this time?

2. Write down what you wish that person had said to you.