



The Jewish Education Center Of Cleveland

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The Jewish Education Center of Cleveland's Response Curriculum *1999 - Summer of Hate, Summer of Unity*

As the summer of 1999 draws to a close, we look back upon a series of violent acts that sadden us as Jews and American citizens. We mourn the loss of life and share the pain of those injured in Chicago. We mourn the loss of spiritual homes and sacred property in Sacramento. And we mourn the loss of childhood and innocence in Los Angeles.

At the same time, as educators we look ahead to our students returning to Jewish neighborhoods and institutions that may have heightened security measures and police surveillance. It is our responsibility to give our students a safe "Jewish space" to become informed, express their concerns, raise questions they find most troubling, and formulate realistic Jewish responses.

The Curriculum Resources Department of the Jewish Education Center of Cleveland (JECC) has developed the attached Response Curriculum as a resource for K-12 teachers searching for ways to respond to these hate crimes within a Jewish context.

Teachers must realize their own limits in handling this situation with their students and ask for other professionals to assist, as needed. Educators are not trained to deal with emotional issues on other than a surface level. Be alert to those youngsters who may need extra help in working through their own emotions and refer them to your educational director or rabbi.

In this resource packet you will find:

- Background Information
- Text Study & Classroom Activities
- Resources

Please Note: We have not included Hebrew translations for most of the texts found within. This is a reflection of the size of this document and not of our belief regarding introducing students to the text in its original Hebrew format.

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Background Information Sacramento

Sacramento synagogues torched in 'night of fire' Anti-Jewish, anti-NATO, pro-Serb leaflets found at scene

June 18, 1999

Web posted at: 8:08 p.m. EDT (0008 GMT)

Sacramento, California (CNN) -- Three Sacramento synagogues were set on fire early Friday morning, and anti-Jewish and anti-NATO literature, including a flier with the words "Free Serbia," was found at the scene of two of the blazes.

Police responding to a burglar alarm at one of the synagogues detained at least one person. Reuters reported that three other teen-age boys were later taken into custody for questioning, but said all four suspects had been released.

The fires, set within 35 minutes of each other, significantly damaged the Congregation B'nai Israel and Congregation Beth Shalom synagogues. B'nai Israel is the oldest Jewish congregation west of the Mississippi.

A library at the Knesset (B'nai) Israel Torah Center, containing materials relating to Jewish culture and history, was also gutted. No injuries were reported.

"I'm absolutely utterly devastated by what's happened here. I just can't believe that this occurred in this age and time," said Jeff Aran, a member of B'nai Israel's board of trustees.

"To my shock, I saw what hatred had done," said Rabbi Brad Bloom of B'nai Israel. "This night was the night of fire in Sacramento."

Police: Attacks work of more than one person

Police said that the attacks appeared coordinated and, because of the timing and locations, could not have been set by one person. However, an official from the federal Bureau of Alcohol, Tobacco and Firearms refused to say definitively that the fires were connected.

"The fact that they were all set this morning within the same time frame, we'd have to assume (they were related). But until we get involved in the investigation, we don't know," said ATF agent Bill Newberry.

Flier blames 'Jewsmedia' for airstrikes

Sacramento County Sheriff's Department Lt. Jim Cooper told CNN that "racist literature" was found on and around the grounds at B'nai Israel, with "Free Serbia" on top of one of the fliers.

"The ugly American and NATO aggressors are the ultimate hypocrites. The fake Albanian refugee crisis was manufactured by the International Jewsmedia to justify the terrorizing, the bestial bombing of our Yugoslavia back into the dark ages," a flier read.

A similar flier was found at the Knesset Israel Torah Center by KOVR-TV.

"We are Slavs, we will never allow the International Jews World Order to take our Land," the flier read. "We fight to keep Serbia free forever."

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Available on line at <http://www.cnn.com/US/9906/18/synagogue.fires.03/>

Background Information Chicago

Midwest shooting spree ends with apparent suicide of suspect July 5, 1999

Web posted at: 5:09 a.m. EDT (0909 GMT)

SALEM, Illinois (CNN) -- A white supremacist suspected of targeting blacks, Jews and Asians in a deadly Independence Day weekend drive-by shooting rampage from Chicago to Bloomington, Indiana, died after a high-speed chase in Salem, Illinois on Sunday night, police said Monday.

Benjamin Nathaniel Smith was tentatively identified early Monday from his driver's license photograph, police in the Chicago suburb of Skokie said.

Police said two guns were found in the van, a .22-caliber handgun and .380 semi-automatic. Shell casings from those caliber weapons had been found at several of the shootings.

Skokie Police Sgt. Michael Ruth, a spokesman for a multi-agency task force coordinating the investigation, said "investigators believe he acted alone in these cases" but are trying to "piece together what circumstances caused all of this to occur."

Decatur shooting added to string of drive-bys

The drive-by shootings started Friday night in Chicago and its suburbs, moving southwest to Springfield, Illinois, and Decatur Saturday afternoon, back east to Urbana, Illinois, Saturday night and then Bloomington, Indiana, Sunday morning.

Two men were killed -- a black former college basketball coach and a Korean post-graduate student -- and nine others wounded, including Orthodox Jews in Skokie, blacks and other Asians.

The dead men were Ricky Byrdsong, black former basketball coach of Northwestern University in Evanston, Illinois, and Won-Joon Yoon, a Korean set to begin pursuing a doctoral degree in computer science at Indiana University this fall.

Early Monday, police added the Saturday shooting of a black minister in Decatur, Illinois, to the string of drive-bys tentatively attributed to Smith. The Decatur minister survived two gunshot wounds. He was treated and released from a hospital.

A proponent of white supremacy

Smith, 21, described as a white supremacist, had attended Indiana University in Bloomington where the last shooting occurred and University of Illinois at Champaign-Urbana near the site of one of the Saturday shootings, police said.

FBI sources said a preliminary physical description of the driver matches that of Smith, a clean-cut 6-footer weighing 135 pounds with a tattoo on his chest saying "Sabbath Breaker."

Richard McKaig, the dean of students at Indiana University who met with Smith last year, said Smith wrote articles in the student newspaper "talking about the separation of races." "There's no question you would call him a supremacist," he said.

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Available on line at <http://cnn.com/US/9907/05/illinois.shootings.02/>

Background Information Los Angeles

L.A. shooting suspect says child victims 'got in the way'

August 13, 1999

Web posted at: 6:22 p.m. EDT (2222 GMT)

Los Angeles (CNN) -- White supremacist Buford Furrow told investigators he did not intend to shoot three children at a Los Angeles area community center, but that they "got in the way" as he aimed for a teen-ager and an adult, federal authorities said.

The account, based on an alleged confession by Furrow, 37, came after Los Angeles County prosecutors on Thursday charged him with murder and five counts of attempted murder - all filed as hate crimes -- in connection with Tuesday's shootings.

U.S. prosecutors had already charged Furrow in the slaying of Filipino-American postal worker Joseph Iletto, 39. The murder charges could bring the death penalty.

Furrow in court: 'They all like me'

After the charges were announced, Furrow, handcuffed and shackled, was led into federal court for arraignment. Looking around at the crowd of mostly reporters, he smiled and told his public defender, "They all like me."

Chief Magistrate Judge Carolyn Turchin refused bail for Furrow, who has a history of mental problems as well as ties to hate groups in the Northwest.

Furrow told investigators he saw Iletto next to his postal van and asked if Iletto would mail a letter. When he agreed, Furrow allegedly pulled out a gun and shot him twice. Iletto tried to run and Furrow said he shot him in the back until Iletto fell to the ground. The postal worker was shot nine times in the chest and back of the head.

Furrow told investigators that Iletto was a good "target of opportunity" to kill because he was "non-white and worked for the federal government," said U.S. Attorney Alejandro Mayorkas.

Iletto was gunned down Tuesday in a quiet Los Angeles suburb about an hour after five people were wounded at the nearby North Valley Jewish Community Center.

The wounded include Isabelle Shalometh, 68, a receptionist; counselor Mindy Finkelstein, 16; Joshua Stepakoff and James Zidell -- both 6 -- and 5-year-old Benjamin Kadish.

Suspect scouted places for victims

According to a report in The Los Angeles Times Friday, Furrow scouted the Museum of Tolerance, the Skirball Cultural Center and the University of Judaism to find a place to kill Jews.

He found security too tight at the three prominent Jewish institutions and stumbled upon the community center in suburban Granada Hills after pulling off a freeway for gas, a law enforcement source told the newspaper.

He said he wanted the attack to be "a wake-up call to America to kill Jews," an FBI source said, speaking on condition of anonymity.

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Available on line at <http://cnn.com/US/9908/13/calif.shooting.01/>

Helping Children Deal With The Summer of 1999 Hate Crimes

When tragedies occur, such as the shootings in Chicago and Los Angeles or the bombing of synagogues in Sacramento, California, adults are not alone in their feelings of fear, shock and anger. Children of all ages can share in these same emotions.

When a tragedy occurs, many social workers recommend that adults speak to their children about it. While we would all like to shield our youngsters from evil, the truth is that at some time in their lives, they will learn there is both good and bad in the world. Don't ignore their questions, anger, or attempts to talk about general concerns or a specific event. According to the American Academy of Child & Adolescent Psychiatry Web site (www.aacap.org), Helping Children After a Disaster, "Falsely minimizing the danger will not end a child's concerns."

The first step with dealing with any age group is to assure them of their safety. Teachers may want to tell their students "a tragedy did happen somewhere else, and we have taken every precaution to make our school a safe environment." Safety drills and explanations of the safety precautions may ease students' worries; especially if school doors are now locked or security people are guarding the entrances.

AGE APPROPRIATE WAYS TO DEAL WITH THIS SUMMER'S HATE CRIMES

Preschool

In talking to area preschools, the JECC staff has learned that this summer's hate crimes are not an issue with their students. Preschool age children are in an egocentric developmental stage and are just learning the difference between good and bad, fair and unfair. Children of this age simply need assurance that the "evil or bad won't get them" and that the adults in their lives are taking care of them. Children of this age depend on structure and normalcy, therefore maintaining a schedule and the regular classroom activities are important.

Elementary School

The older children will talk about their feelings; they understand that there is good and bad in the world. Rabbi Jeffrey Schein of the Cleveland College of Jewish Studies suggests discussing the good and bad inclination of people. Schein recommends teachers say to their students "yes, there are evil people in the world who do bad things and we are saddened by them, but we cannot be discouraged by them. We need to know there is good in all of us because we are all created in G-d's image." He also suggests having discussions on "responsibility for our actions" with the students.

High School

According to Ms. Lili Baus, LISW, a psychotherapist from Cleveland's Jewish Family Service Association, high school students will have a stronger grasp of reality and feel they are more in control of their lives. Rabbi Jeffrey Schein suggests an open-floor discussion regarding the events to solicit responses, reactions, and feelings. Ms. Baus cautions that the conversation should not take over the class. Encourage the students to talk to their parents about their fears, help them to find ways to take responsibility for their own safety, and assure them that the adults in their community are addressing the situation.

Focus #1: Prejudice, Intolerance & Hatred

DEFINITIONS

Anti-Semitism: Prejudice and/or discrimination against Jews. (In general the term “Semitic” does not just refer only to Jews, but to all people from “Semitic” or Middle Eastern lands. The specific compound word “anti-Semitism” applies exclusively to Jews.)

Discrimination: While prejudice is only an attitude (and not against the law), discrimination refers to real actions taken against someone based on prejudice (e.g. not letting a Jewish person join a country club). In the United States, discriminating against people because of their religion, sex, age or the color of their skin is illegal.

Hate Crimes: Criminal offenses directed at a group in society. The source of the crime can be related directly to the suspect's hatred of the specific group(s).

Intolerance: Unthinkingly hostile to others or to other views.

Prejudice: A negative attitude against an entire group of people (all Blacks, Asians, homeless, etc.).

Stereotyping: The act of generalizing about an entire group. (e.g. “Jews are money hungry,” “Polish people are stupid,” etc.)

TEXT STUDY & CLASS ACTIVITIES

9 אֵי אֵי עֵי אֵי אֵי אֵי אֵי (Babylonian Talmud Yoma 9b)

Why was the First Temple destroyed?

Because of three evils in it: idolatry, immorality, and bloodshed.

But why was the Second Temple destroyed, seeing that during the time it stood people occupied themselves with Torah, fulfilling *mitzvot* (commandments) and giving *tzedakah* (charity)?

Because during the time it stood, *sinat hinam* (יֵדִי אֵי אֵי אֵי- hatred without cause) was everywhere. This is to teach you that *sinat hinam* is as bad as all the three sins of idolatry, immorality and bloodshed, together.

10:12 עֵי אֵי (Proverbs)

Hatred stirs up strife.

2:16 אֵי אֵי אֵי אֵי (Pirke Avot)

Rabbi Yehoshua says:

Stinginess,

the inclination to do harm

and hatred of other human beings

destroy a person's life.

248 עֲאֹדְצָא ׀וֹנִי (*Sefer Haḥinuh*)

. . . in any event, hate in the heart is tougher than any open hate . . .
Any intelligent person can see that this is the lowest and ugliest human trait of all.

31 וָאִוּוּ עֵי אָאֵ אֵיִי לִי (*Babylonian Talmud Shabbat*)

Do not do to your friend what is hateful to yourself.

יִאֲוֹעֵי וָוֶעִי ,אֲוֶדּוּ יֵאֵ אֲוִי (*Moshe ben Ezra, Shirat Yisrael*)

People hate what they do not understand.

יִאֲוֹעֵי וָוֶעִי ,אֲוֶדּוּ יֵאֵ אֲוִי (*Moshe ben Ezra, Shirat Yisrael*)

Just as love blindfolds you and you see no faults,
so hate blindfolds you and you see no virtues.

עֲאֹדְצָא ,עֲאֹדִי וּ (*Shimoni, B'hashai*)

G-d gave people two precious gifts:
hatred and love.

Hatred - so that they hate themselves and ever aspire to betterment and perfection.

Love - so that they love others and have cause for betterment.

But people reversed the order -
they took love for themselves
and hatred they gave to others.

13 צָאֵוּ ,אֵאֵאֵ יֵאֵ ׀וֹדִי אֵ (*Eliezer ben Yehudah, Roke-ah*)

Hate ruins
the very savor of food,
the peace of sleep,
and all reverence in the soul.

יִוֹדֵי עֲאֹאֵ וָאֵאֵ (*Avot d'Rabbi Natan*)

Who is a hero?

One who turns an enemy into a friend.

Activities: Prejudice, Intolerance & Hatred

1. The rabbis of the Talmud considered $\text{í } \text{ðç } \text{úàðù}$ (*sinat hinam* - hatred without cause) to be a grave sin. They equated such hatred with all three sins which led to the destruction of the First Temple in Jerusalem. Have your students read the rabbis' views in the Talmud [see quote from *Babylonian Talmud Yoma 9b*] then ask your students to write their own equations for today (i.e. *sinat hinam*/prejudice is equal to a+b+c).
2. We oftentimes see prejudicial actions or hear prejudicial comments in our schools. Have students describe what they have seen or heard. Ask what they or others did while the events transpired. Speak out? Stand by idly? Join in? Ask: If we agree that prejudice is a learned behavior, what lessons we are teaching others through our actions? Divide students into groups and ask them to role play other outcomes for the situations they have described.
3. Show the video *What is a Jew?* As they watch the video, ask students to identify generalizations about Jews that are mentioned by the people interviewed. Then as a class, discuss the perceptions of Jews presented in the video. Ask students why the people interviewed were prepared to talk about Jews despite the fact that they knew so little about Judaism. What lessons can we learn from this video?
4. People have termed the three incidents (Sacramento synagogue bombings, Chicago shootings and LA JCC shooting) as Hate Crimes. Ask students to read the newspaper article summaries to determine who is hating whom, and why. Discuss their conclusions. Why are these labeled Hate Crimes?
5. Assign small groups 1-2 different quotes, above. Ask students to discuss the texts in light of the three Hate Crimes. How do the texts apply to (or illuminate) the incidents?
6. Are there texts that students resonate to the strongest? Why? Are there texts that students would recommend the curriculum authors have eliminated? Why? Develop a poster campaign to highlight the texts students find most helpful to the discussion. Display in the halls of the school.
7. Ask students to imagine that they can communicate with the alleged perpetrators of the Hate Crimes. Have them improvise a conversation with (or write a letter to) one of the people, including at least one or two quotes along with a explanation.
8. Go online and have your students look for anti-Semitic incidents as reported by the Anti-Defamation League (<http://www.adl.org>). The ADL also monitors the World Wide Web for anti-Semitic web pages. Use these documents as a basis to debate whether the Jewish community should be concerned with anti-Semitism on the Internet.
9. Show the video *California Reich* or *The Longest Hatred*. These videos provide a glimpse into the lives of members of a neo-Nazi group. OR Go on line to the Simon Wiesenthal Center (<http://www.wiesenthal.com/tj/index.html>) and ask students to read the account of a former skin head. Then ask students if we can do anything to change the attitudes of these people. Is anti-Semitism/racism inevitable or can we respond in ways that will make a difference?

10. Use Trouble in Jewish Cheyenne - An Instant Lesson to have students examine Jewish texts and determine a method for dealing with anti-Semitism in "Jewish Cheyenne," based on Jewish teaching. [*Teacher Note: CAJE produced a Trouble In Jewish Cheyenne: A CAJE Model Teaching Unit which is a good additional resource when teaching this Instant Lesson.]
11. The Y? National Forum on People's Differences (<http://www.yforum.com>) is dedicated to the proposition that America would be a healthier place if people talked more honestly about issues that divide us. At this site, people post comments about race, gender, religion, ethnicity, and sexual orientation then wait for on line responses. Students can post their reactions to the violent series of events this summer and enter a world-wide dialogue.
12. Ask students to read and carefully consider the following quote:
"...we're sending a message... -- and it concerns me greatly -- to every loner, to every loser, to every person on the margins who is dying for some attention: the way you get attention in America and you get a lot of it right away, is you go into a roomful of people and you start shooting. That's a terrible message to send." (Michael Medved on CNN Crossfire, Aired August 11, 1999 - 7:30 p.m. ET Available on line at <http://cnn.com/TRANSCRIPTS/9908/11/cf.00.html>) Ask students to engage in a debate. Resolved: Reports in the media increase the likelihood of more such hate crimes?
13. The FBI publishes annual reports on hate crimes in America (<http://www.fbi.gov/ucr.htm>). Ask students to choose two reports and compare the information. Are hate crimes on the rise? Is there a region in the country where hate crimes are decreasing? Which identifiable minority is the target of the most hate crimes? Challenge students to think of ways they can make a difference to pursue justice in their own communities.



Martin Buber, Kampf um Israel (1933), page 133

We have been held together and upheld by common remembering.

30:12 אֱלֹהִים בְּרָבָה (Vayikrah Rabbah)

G-d is praised in heaven

when they (the Jews) are one band on earth.

צִנּוֹת יְיָ אֱלֹהֵינוּ (Pesah haggadah)

In every generation, every person must see him or herself as if s/he had gone out of Egypt.

ACTIVITIES: If I am not for myself . . .

1. Have students cull through primary news sources (see the list of Internet site listed on page 24) for examples of how Jews have responded to each of the hate-inspired incidences. Create a master list on the blackboard or chart paper and then work to categorize the kinds of responses. How have Jews responded? How do the students react to the various activities? Are there other ideas the students might offer?
2. Study the texts offered, above, and ask students to sort the responses of Jews to the hate-inspired incidences according to the thoughts behind each of the quotes. In other words, match the texts above to the examples of Jewish responses to helping those in need.
3. Divide the students into groups of 2-3, giving each one a quote to discuss and illustrate so that others can better understand its simple meaning.
4. Ask each student to pick one of the quotes, above, to illustrate in light of one of the hate-inspired incidents this summer. Post these on a bulletin board, quote included.
5. Ask students to develop a master-list of potential Jewish responses to hate-crimes based on their discussion and research. Decide who in your community might be most interested in such a list and send it to them. Consider: your Board of Directors, your rabbi, local Jewish newspaper, Anti-Defamation League, etc.
6. Ask students to write a short piece of "historical fiction," expanding on the details of the news events, in light of at least one Jewish text. To set the context for this, consider reading to students *The Christmas Menorahs* by Janice Cohn, or showing the video, "Not In Our Town."

1:14 וְאִם אֶלֶּי אֶלֶּי

And if I am for myself alone, then what am I?

וְאִם אֶלֶּי אֶלֶּי וְאִם אֶלֶּי

In each of the three hate-inspired crimes of the summer of 1999, actions were directed against Jews. Yet, in only one of them (Sacramento synagogue bombings) were Jews the only ones targeted or hurt. The quotes in this section explore the issues of both divisiveness and the need to work together . . . Jews with Jews and Jews with those of other religious and racial backgrounds.

19:33-34 וְאִם אֶלֶּי (Vayikrah/Leviticus)

When a stranger lives with you in your land,
you shall not wrong him.

The stranger who lives with you shall be like one of your citizens.

You shall love him as yourself,
for you were strangers in the land of Egypt.

I, Adonai, am your G-d.

133:1 וְאִם אֶלֶּי (Tehillim/Psalms)

How good and pleasant it is for brothers and sisters to live together.

14 וְאִם אֶלֶּי וְאִם אֶלֶּי וְאִם אֶלֶּי (Babylonian Talmud Y'vamot)

In spite of the fact that the school of *Shammai* and the school of *Hillel* were in disagreement . . . the school of *Shammai* did not stop marrying women of the families of the school of *Hillel*. And the school of *Hillel* did not stop from marrying those of the school of *Shammai*.

This should teach you that they showed love and friendship towards one another, putting into practice the rule:

"Love truth, but also peace." (*Zehariah 8*)

6 וְאִם אֶלֶּי וְאִם אֶלֶּי וְאִם אֶלֶּי (Babylonian Talmud Sanhedrin).

Conflict is like a water pipe with a hole in it -

Once the water begins to seep through,
the hole gets large and the water gushes out.

Abbaye the Elder said,
It is like a plank in a footbridge -

Once the plank begins to settle,
it becomes much more firmly fixed.

1:2 וְאִם אֶלֶּי וְאִם אֶלֶּי (Pirke Avot)

By three things the world exists: On the Torah, on worship and on acts of loving kindness.

Martin Niemoller (1892-1984), a pastor of a Protestant congregation in Germany who was imprisoned in Sachsenhausen and Dachau concentration camps.

“They came after the Jews,
 but I was not a Jew, so I did not object.
 Then they came after the Catholics,
 but I was not a Catholic, so I did not object.
 Then they came after the Trade Unionists,
 but I was not a Trade Unionist, so I did not object.
 Then they came after me,
 and there was no one left to object.”

Activities: If I am only for myself . . .

1. Divide students into groups of 3-5, providing each with a quote and a small bag of "props." Ask each group to spend some time discussing the quote given them. They need to be able to:
 - explain it to others
 - offer a modern-day example of the quote, preferably from one of the events surrounding the hate-inspired crimes of the summer
 - create a short skit that includes both the quote, an explanation, and the props, set within the context of the summer's events.
 2. Offer groups of 2-3 students a set of the quotes, along with photographs from each of the hate-inspired incidents (see the list of CNN Internet sites on page 23 of this curriculum). Ask the groups to match at least one quote to at least one photograph. Glue both to a sheet of construction paper and write a brief explanation of the two. Post on a bulletin board.
 3. Show the movie "The Hangman."
 - Ask students to list the actions that took place because "the man" was afraid to stand up to the Hangman.
 - As a class, brainstorm a list of reasons why people choose to not to get involved.
- Have students open a *humash* (Bible) and together with a partner read the narrative of Cain & Abel [*Bereshit* (Genesis) 4:1-12]. Ask students to look for:
- a) Cain's response when G-d asks where Abel is.
 - b) What happens to Cain despite his response. Ask students what lessons we can learn from this narrative that can be applied to the "Hangman."

1:14 וְאֵלֵינוּ עֲדֹנִי

And, if not now, when?

עֲדֹנִי עַד אֵלֵינוּ אֵלֵינוּ עֲדֹנִי

Hillel's famous statement ends with a challenge to make an immediate response. And so it is with this curriculum guide. To simply study, without action, does little to affect the evil that seeps through our community. The quotes below, and the activities offered, all prod those studying to make a difference in the world.

16:20 וְעַד אֵלֵינוּ (Devarim/Deuteronomy)

Justice, justice you shall pursue.

Elie Wiesel, quoted in Noah Ben Shea's The Word, page 191

There may be a time when we are powerless to prevent injustice, but there must never be a time when we fail to protest.

6:8 אֲדַע (Micah)

What does G-d require of you,
but to do justice,
love kindness,
and walk humbly with your G-d.

19:16 אֲדַע (Vayikrah/Leviticus)

Do not stand idly by the blood of your neighbor, I am Adonai.

73 יִעֲשֶׂה אֱלֹהִים עִי אֵלֵינוּ אֲדַע לְנוֹ (Babylonian Talmud Sanhedrin)

How do we know that if a person sees another person drowning, mauled by beasts, or attacked by robbers, s/he is bound to save him? From the verse, "You shall not stand by the blood of your neighbor!" (Vayikrah/Leviticus 19:16)

2:1 וְאֵלֵינוּ עֲדֹנִי (Pirke Avot)

Rabbi said,
What is the right path for a person to follow in life?
One that is honorable in itself
and that also wins honor from others.

2:6 וְאֵלֵינוּ עֲדֹנִי (Pirke Avot)

He (*Hillel*) used to say:
In a place where there are no leaders, strive to be a leader.

52:6 וְעַד אֵלֵינוּ עֲדֹנִי (Midrash Tehillim/Psalms)

"Why do you boast yourself of evil, mighty fellow? (Psalms 52:3)

David asked Doeg:

"Is this really might,

for one who sees another at the edge of a pit
to push the other into it?"

or seeing someone on top of a roof,
to push the person off?
Is this might?

When can someone truly be called a 'mighty person?'
When there's an individual who is about to fall into a pit,
and that someone seizes the individual's hand so that s/he does not fall in.
Or when that someone sees another fallen into a pit and lifts the other out of it.

4:1 וְאֵלֹהִים עֲדֹוּוּ (Pirke Avot)

Who is mighty?

One who conquers his evil impulse.

As it is written,

Those who are slow to anger are better than the mighty,
and those who rule over their spirit than those who conquer a city.

2:21 וְאֵלֹהִים עֲדֹוּוּ (Pirke Avot)

We are not obligated to complete the work,
but we also are NOT free to not begin it.

1 יֵאָוֹדוּ אֵי אֶחָדָם (Tanhuma, Nitzavim)

Separate reeds are weak and easily broken.

But bound together, they are strong and hard to tear apart.

4:13-16 מְדַבֵּר אֵי אֵי (Megillat Esther/Book of Esther)

Mordecai said,

Do not imagine that you, of all the Jews
will escape with your life being in the king's palace.

On the contrary, if you keep silent in this crisis,
relief and deliverance will come to the Jews from somewhere else,
while you and your father's house will perish.

And who knows,

Maybe you have risen to royal position just for such a crisis.

Then Esther sent back this answer to Mordecai,
Go and gather all the Jews who live in Shushan
and fast on my behalf.

Do not eat or drink for three days, night or day.

I and my maidens will observe the same fast.

Then I shall go to the king,

though it is against the law.

If I am to die, I shall die.

Disraeli, Contarini Fleming (1832), 7.2

Circumstances are beyond the control of human beings,
but their behavior is in their own hands.

58:9-11 אֲשֶׁר (Yishayahu/Isaiah)

If you remove from your midst those things that enslave others,
 The denigration of others, the saying of evil things about others,
 And share what you have with those who have not,
 And respond to the needs of those who call out to you,
 Then shall your light be a beacon in the darkness,
 And your darkness will be washed in the full day's light,
 And G-d will walk beside you as a guide,
 And shall richly fill and nourish your life;
 And G-d will renew your strength,
 And you will be like a garden wealthy with water,
 A spring of water, whose waters do not fail.

Activities: If not now, when?

1. Divide students into small groups, giving each one a quote or two from this section. As they consider the summer's three incidents, who might they imagine offering that quote in a conversation with someone else? (e.g., might it be an educator from one of the Sacramento synagogues? a person shot? a friend of the family? a rabbi in Chicago? a staff person working with the Anti-Defamation League?).
2. Many rabbis will be speaking about the summer's events during their High Holiday sermons. Ask groups of students to work together to write a note to their rabbi, offering their advice of what to say from the pulpit. Include at least two quotes from either this section, and/or any of the previous ones.
3. Ask students to consider the many people who keep them safe and care for them. Write thank you notes, including if possible, one of the quotes from this curriculum.
4. Even before the Granada Hills Jewish Community Center violence occurred, plans were underway for "Stop the Hate: Interfaith Vigils Against Hate Violence" co-sponsored by the Fellowship of Reconciliation and the Interfaith Alliance. The vigils are scheduled for Thursday, October 7th and are endorsed by the UAHC and scores of other worthy organizations. For an organizing toolkit contact: Stop the Hate Campaign, Fellowship of Reconciliation, Box 271, Nyack, NY 10960, (914) 358-4601, stophate@forusa.org
5. Organize a campaign for your school to raise *tzedakah* (charity) for the "Unity Fund" that is assisting in the rebuilding of the Sacramento synagogues. Create posters, distribute collection boxes, collect classroom *tzedakah*, and/or write an appeal for the synagogue newsletter.
6. Organize a school-wide rally/assembly devoted to community unity and the "defeat" of hate. Use quotes, songs and skits.

RESOURCES

All items are available from the
Ratner Media & Technology Center of the Jewish Education Center of Cleveland.

LITERATURE ON PREJUDICE, INTOLERANCE & HATRED

Teacher Resources

ABC's of Scapegoating, 9th Rev. Ed. by Gordon W. Allport. NY: Anti-Defamation League, 1983.

An American Testament: Letters to the Burned Churches. NY: Anti-Defamation League, 1996. Discussion Guide available.

Critical Jewish Issues: A Book for Teenagers by Rabbi Ronald H. Isaacs. NY: KTAV, 1996.

Every Kid's Guide to Overcoming Prejudice and Discrimination by Joy Berry. Chicago, Children's Press, 1987.

Group Exercises for Enhancing Social Skills and Self-Esteem by SiriNam S. Khalsa. Sarasota, FL: Professional Resource Exchange, 1996.

Learning the Skills of Peacemaking: An Activity Guide for Elementary-Age Children on Communicating, Cooperating, Resolving Conflict by Naomi Drew. Rolling Hills Estates, CA: Jalmar Press, n.d.

Peacemaker's A, B, Cs for Young Children: A Guide for Teaching Conflict Resolution with a Peace Table by Rebecca Ann Janke and Julie Peshorn Peterson. Marine on St. Croix, MN: Growing Communities for Peace, 1995.

The Prejudice Book: Activities for the Classroom by David A. Shiman. NY: Anti-Defamation League, 1994.

"Teacher, They Called Me a ---!": Prejudice and Discrimination in the Classroom by Deborah Byrnes. NY: Anti-Defamation League, 1987.

Trouble in Jewish Cheyenne - Instant Lesson by Joel Lurie Grishaver. NY: Torah Aura. Through analysis of Biblical and rabbinic legal texts, the learners develop Jewishly acceptable stances on self-defense.

Related Reading from the Isidore & Fay Rudin Children's Literature Collection

Differences

Faraway Summer by Johanna Hurwitz. Illus. by Mary Azarian. NY: Morrow Junior Books, 1998. A gentle story set in 1910 about a girl from a New York tenement who is sent by the

Fresh Air Fund to a Vermont farm for two weeks. To Dossi, a Jewish orphan, farm life with her Christian hosts is confusing at first. To the Meade family, Dossi's kosher dietary restrictions seem strange. In the course of the visit, many discoveries about differences and similarities are made by both Dossi and the Meade family and mutual respect is achieved. Recommended for ages 10 - 13.

Fitting In by Sharon Kirsh. Toronto: Second Story Press, 1995. A coming-of-age story about friendship, identity, and community. As teenaged Molly's sense of Jewish identity grows stronger, her non-Jewish friends grow more distant. Despite the pain, Molly comes to understand that fitting in isn't everything and sometimes, being different is being true to yourself. Recommended for ages 12 - 14.

Gideon's People by Carolyn Meyer. San Diego: Gulliver/Harcourt Brace, 1996. Torn between youthful rebellion and their traditional heritages, two boys from very different backgrounds – one an Orthodox Jew and one Amish – discover just how similar they really are. Recommended for ages 11 – 13.

Hats Off to Hair by Virginia Kroll. Illus. by Kay Life. Watertown, MA: Charlesbridge, 1995. A picture book that uses the hair styles of different cultures and groups to celebrate difference. Large color illustrations and a short, rhymed text make this nice for reading aloud. Recommended for ages 3 – 6.

Katarina by Kathryn Winter. NY: Farrar, Straus, and Giroux, 1998. Being different from the people on whom her survival depends magnifies the danger faced by a child on the run in wartime Slovakia. One of the most powerful and disturbing explorations of difference to be written for young people in many years. Recommended for ages 11 - 14.

Moose Street by Anne Mazer. NY: Knopf, 1992. An eleven year old Jewish girl, the only one on her street, tells what it is like to belong and not belong, both at the same time. A sensitive and child-centered exploration of difference. Recommended for ages 10 –12.

The Sabbath Garden by Patricia Baird Greene. NY: Lodestar/Dutton, 1993. Set in a gritty urban neighborhood, this is the compelling story of a friendship between a young African American girl and her elderly Jewish neighbor. Both need friendship and support, and they are able to rally help for one another in times of crisis. Recommended for ages 11 – 14.

Sarah with an "H" by Hadley Irwin. NY: Simon and Schuster, 1996. The new girl in town is almost perfect: smart, pretty, friendly, and a great basketball player. But – she's Jewish! This story about conformity and prejudice in high school will appeal most to girls. Recommended for ages 11 – 14.

Stone Men by Nicki Weiss. NY: Greenwillow, 1993. Told as a folk tale with attractive illustrations, this story is about a solitary and rather peculiar peddler who saves a town from a pogrom. Young children will grasp the significance of the obliquely-told story without being frightened. Recommended for ages 6 – 9.

The View from Saturday by E. L. Konigsburg. NY: Atheneum, 1996. Four unconventional teens tell their own individual stories and about how their lives intermingled in unexpected and

fascinating ways. A winner of a Newberry Award, this is more multicultural than Jewish but it is a superbly written portrayal of friendship and non-conformity, appealing to both boys and girls. Recommended for ages 12 – 15.

Intolerance

Drummer of Jericho by Carolyn Meyer. San Diego, CA: Gulliver/Harcourt Brace, 1995. Fundamentalist Christian bigotry fuels this engrossing story. A Jewish teen moves to a small town and becomes the center of a civil rights battle when she decides to assert herself over the cross formations of her high school marching band. Recommended for ages 12 – 14.

Speed of Light by Sybil Rosen. NY: Atheneum, 1999. Audrey Ina's life grows ever more complicated as her father stands up for a black man against Southern racism and hatred turns toward the town's small Jewish population. Set in Virginia at the onset of the Civil Rights movement, this is a remarkable blend of several themes, told from a child's point of view. Recommended for ages 11 – 14.

The Storyteller's Beads by Jane Kurtz. San Diego: Gulliver/Harcourt Brace, 1998. During political strife and famine in Ethiopia in the 1980's, two girls, one Christian and the other Jewish and blind, struggle to overcome many difficulties, including their prejudices against one another, in order to make the dangerous journey out of Ethiopia. Recommended for ages 12 – 14.

Terrible Things by Eve Bunting. Illus. by Stephen Gammell. Philadelphia: Jewish Publication Society, 1980. Subtitled "an allegory of the Holocaust" but definitely not limited to the Holocaust, this simple and powerful picture book raises issues of intolerance in a manner understandable to children as young as preschoolers. Recommended for ages 4 – 7.

Yossi and Laibel On the Ball by Dena Rosenfeld. Illus. by Norman Nodel. Brooklyn, NY: HaChai, 1998. Two brothers meet a new boy in the neighborhood and discover to their surprise that he can pitch, despite being in a wheelchair. Told in rhyme and appealing to young children, this encourages tolerance by pointing out that differences are only skin deep. Recommended for ages 4 – 6.

Anti-Semitism

Champion Jewboy by Bruce Siegel. Illus. by Spark. LA: Alef Design, 1996. These two novellas explore anti-Semitism from different points of view and experience. In the first, a Jewish boy learns about his grandfather's career as a boxer in pre-war Germany. In the second, a teenaged white supremacist discovers the persecutions that Jews have suffered throughout history. Recommended for ages 13 – 15.

The Christmas Menorahs: How a Town Fought Hate by Janice Cohn. Illus. by Bill Farnsworth. Morton Grove, IL: Albert Whitman, 1995. A story about resisting anti-Semitism and standing up for one's own beliefs. It is based on a true incident that happened in Billings, Montana and is about how some children, their families, and eventually, the entire town, fought hate crimes following an attack on a Jewish home during Hanukkah. The illustrated format may look too young for adolescents but the story and the issues it raises are provocative. Recommended for ages 10-14.

The Hate Crime by Phyllis Karas. NY: Avon Books, 1995. When a synagogue is defaced with anti-Semitic graffiti, a teenaged boy wonders “What’s the big deal? It isn’t murder.” As he learns more about the hatred creeping through his town and the terror instilled by hate crimes, he realizes that no one is immune. Recommended for ages 13 – 15.

If I Should Die Before I Wake by Han Nolan. San Diego: Harcourt Brace, 1989. As Hilary, a teenaged neo-Nazi, lies in a hospital bed in a coma, her memory merges with that of the elderly woman in the next bed. She travels in time back into the life of a Jewish teenager in Poland at the onset of war, experiencing a reality that her skinhead friends know nothing about. An unusual treatment of the theme. Recommended for ages 14 – 17.

Rooftop Secrets and Other Stories of Anti-Semitism by Lawrence Bush. NY: UAHC, 1986. Illus. by Martin Lemelman. These eight stories span five hundred years of Jewish history, ranging in setting from Spain of the Inquisition to the Soviet Union. A short historical overview precedes each story and provides perspective to students and teachers who will find this book excellent for class discussions. Teacher’s Guide is available. Recommended for ages 12 – 15.

The Swastika on the Synagogue Door by J. Leonard Romm. LA: Alef Design, 1994. The appeal of a mystery is added to this page-turner about an anti-Semitic act. When a synagogue on Long Island is defaced with a swastika and a racist slogan, two teenagers solve the question of “whodunnit?” with the help of their rabbi and a Holocaust survivor. Recommended for ages 12 – 15.

Tunes for Bears to Dance To by Robert Cormier. NY: Delacorte, 1992. A chilling story about a boy who is manipulated into betraying his friend, a Holocaust survivor. In addition to being about anti-Semitism, this also explores abuse of power and challenges readers to consider how they would react to evil. Recommended for ages 13 – 16.

The Violin Players by Eileen B. Sherman. Philadelphia: Jewish Publication Society, 1998. A teenager from an assimilated Jewish family encounters anti-Semitism in her new high school. It is directed at a talented and sensitive fellow student to whom she is attracted. Rising to his defense against overt prejudice and the more pervasive indifference that allows it to happen, she discovers her own Jewish identity and resolves to strengthen it. Recommended for ages 14 – 16.

Walker’s Crossing by Phyllis Reynolds Naylor. NY: Atheneum, 1999. Twelve year old Ryan loves ranching and the cowboy life. The “big sky” of Wyoming darkens, however, when his older brother, Gil, and his friend, Matt, both reveal their membership in a local militia. Ryan is perplexed by the hatred that motivates the militia and his struggle to understand and reach his own decisions is one that adolescent readers will identify with. The author has written the popular “Shiloh” series and is an award-winner. Recommended for ages 11 – 14.

VIDEOS ON ANTI-SEMITISM AND TOLERANCE

Behind The Mask. ADL, 1986, 8 minutes, color. Ages 5 –9.

A quick, trigger film that explores prejudices and stereotypes using cut-out masks and narrated to the rhythmic rap of children, admirably tackles some difficult topics without being overbearing. It is an excellent tool to assist children to celebrate their differences and opens discussion on prejudice and stereotypes. With study guide.

Breaking Through Stereotypes. Anti-Defamation League, 1997, B&W, 15 minutes. Ages 12 and up.

This trigger film was produced by and for teenagers. It explores how stereotypes influence interaction with "others" who are perceived as being "different." Hollywood films and TV programs provide the context for exploration into Hispanic, Asian, African-American, Italian and Jewish stereotypes. This video is an excellent discussion starter for a multicultural curriculum, conflict resolution and human dynamics training. Discussion guide available.

The Craftsman. Time Warner, 1977, 30 minutes, color. Ages 10 and up.

From the Little House on The Prairie series, Albert Ingalls learns a painful lesson about prejudice when he becomes the apprentice of 80-year-old Isaac Singerman, the only Jew in Walnut Grove. Though Albert is branded a "Jew-lover" and beaten up by local boys, he refuses to turn his back on the old woodcarver, who teaches him the value of pride and tradition.

Esther. Geshar, 1994, 24 minutes, color. Ages 12 and up.

Perhaps the best production in the People of The Book series of videos, fusing comical caricatures of the Purim story with its deeper level of historical perspective. The dramatized recreations create a backdrop for serious exploration of the Jewish condition in the Diaspora - the need to mask one's faith convictions, the desire to demonstrate loyalty to authority in exchange for protection, and at times, the victim of persecution based on prejudice and personal whim. The program convincingly relates how in Purim, G-d moves off the center stage, and we play a role in determining our destiny, even as G-d watches behind the curtain. Educators can ask older students to take up the challenge of identifying analogies to the Purim story in our history. In this context, the program adeptly keys into chapter 3:8 in *Megillat Esther* to unravel the dynamic of anti-Semitism.

The Hangman. CRM, 1964, 12 minutes, B&W, animated. Ages 14 and up.

Based on Maurice Ogden's award-winning poem, and narrated by Hershel Bernardi, this animated film creates a chilling metaphoric journey of the forces of evil as they grow and flourish in the fertile soil of apathy and social irresponsibility. A social evil which is not faced by responsible men will eventually destroy everyone. The film is filled with strong visual images which complement and contrast with the lines of the poem. Hangman can open worthwhile and penetrating discussions.

Kids in The Crossfire: Violence in America. ABC News, 1993, 70 minutes, color. Ages 12 and up.

Peter Jennings moderates this live special from Elliott Junior High School in Washington, D.C., in which a cross-section of adolescents from urban, suburban and rural environments around the

country discuss the reality of living every day with violence and the threat of violence. U.S. Attorney General, Janet Reno joins in the discussion, that emphasizes conflict resolution. The participants include some kids who have perpetrated violent acts, some who have been victims of violent crimes and some who fear becoming victims

The Longest Hatred: The History of Anti-Semitism. Films for the Humanities & Sciences, 1993, 2 ½ hours (2 pts.)

This tape, originally a PBS documentary, successfully outlines the causes of modern anti-Semitism, through the use of interviews, archival still and film footage. Five segments: trace the history of Christian anti-Semitism from the death of Jesus until modern times; German anti-Semitism for the 1880's through the Nazi period; post WWII European anti-Semitism; post communist Russian anti-Semitism; and, modern Arab anti-Semitism as portrayed under the guise of anti-Zionism. This monumental work can fit into a variety of settings and used most effectively by selecting segments as trigger for discussion.

Not in Our Town. California Working Group, Inc., 1995, 27 minutes, B&W. Ages 12 and up. The people of Billings, Montana took a stand against a series of hate crimes in their community in an extraordinary show of civil rights and responsibilities. Rather than accept a climate of fear and intimidation, they banded together in a show of solidarity against the forces of intolerance. The story is told by people directly involved in the incidents, including a young Jewish couple whose home is vandalized during Hannukah. In response, almost 10,000 people displayed menorahs in their windows. An excellent teacher's guide accompanies this video.

Only One Me.. Only One You. Sunburst Communications. 1994, 25 minutes, color. Ages 12 and up.

This video is designed to help middle school students confront the issues of being different, understand the uniqueness of each of us, and learn to appreciate and value personal and cultural differences in ourselves and in others. As the program tells its viewers, we are all different. We all have likes and dislikes, talents and abilities that make us special. Recognizing and accepting differences often allows us to see the many ways in which we are the same. The program presents three scenarios that deal with differences in personal preferences, differences in cultural backgrounds and differences in physical abilities. Teacher's guide available.

Preserving The Past to Ensure The Future. Ergo, 1989, 15 minutes, color. Ages 14 and up. Sensitive and soulful video dealing with the Yad Vashem Memorial to the children who perished in the Holocaust. Current news footage of racist violence around the world is juxtaposed with the poetry and art works of children who perished in the camps. A stirring and powerful video that illustrates how far have we come and how far we still have to go.

Seeds for Peace. Global Peace, 1995, 60 minutes, color. Ages 12 and up.

Seeds of Peace is a camping experience, founded by John Wallach, that brings teenagers from various backgrounds together in order for them to open communication and begin to overcome their prejudices. Over 150 teenagers from Israel, the Arab countries, particularly Palestinians, Bosnia and Serbia as well as other countries come to the woods of Maine to engage in sports and other camping activities to help in conflict resolution. It is Mr. Wallach's hope this process will lead to a better, safer world.

To Jew is Not A Verb. TV/Ontario, 30 minutes, color. Ages 10 –12.

The video takes place around a Jewish boy growing up surrounded by "subtle" anti-Semitism, such as the use of the derogatory, "To Jew" meaning to cheat. In fact, the boy, not understanding the connotation, uses the phrase himself. Though the goal of the film is commendable, the young boy's transition, as well as the transformation of his friends, to caring, sensitive individuals is much too simplistic. It can be useful as a springboard for discussion.

What is A Jew? Aish HaTorah College of Jewish Studies, 1986, 26 minutes, color. Ages 12 and up.

Interviews by Michael Hart expose the attitudes of average people to Jews and Judaism. Powerfully presents dangerous misconceptions accepted as "facts." Could be used in discussion of anti-Semitism, not in its most overt forms, but as it appears among those who could be our neighbors or co-workers.

When Bad Things Happen To Good People. Oblate Media, 1992, 60 minutes, color. Ages 14 and up.

Rabbi Kushner discusses his view of this age-old theological question using personal experience and biblical narrative.

ON LINE RESOURCES

Anti-Defamation League

The world's leading organization to fight anti-Semitism, hatred, prejudice and bigotry. Has a variety of print and on line materials.

<http://www.adl.org>

CNN

Sacramento background - <http://www.cnn.com/US/9906/18/synagogue.fires.03>

Chicago background - <http://cnn.com/US/9907/05/illinois.shootings.02>

Los Angeles background - <http://cnn.com/US/9908/13/calif.shooting.01>

HateWatch

A site devoted to collecting and publishing information regarding on line hate groups.

<http://hatewatch.org>

Stop The Hate

The Governor's Task Force on Hate Crimes, Commonwealth of Massachusetts, maintains a site where students can go to report hate crimes and research ways of responding.

<http://www.stopthehate.org>

The Simon Wiesenthal Center

International center for Holocaust remembrance, the defense of human rights and the Jewish people. Houses the Museum of Tolerance and numerous on line publications.

<http://www.wiesenthal.com>

The Southern Poverty Law Center

The Center began a project called, Teaching Tolerance in 1991 in response to increasing incidences of hate crime among youth. To disperse resources, they maintain a web site as well as a magazine that is published twice a year focusing on themes of tolerance, respect and community building within a classroom setting. The magazine, Teaching Tolerance, is distributed free to more than a half-million educators throughout the U.S. and in 70 other countries.

<http://splcenter.com/teachingtolerance/tt-index.html>

The White House

The Clinton Administration maintains a series of web pages to promote the President's One America in the 21st Century initiative. Here the White House explains its plan for building racial harmony in our divided nation.

<http://www.whitehouse.gov/Initiatives/OneAmerica/america.html>

The Y? National Forum on People's Differences

This site is dedicated to the proposition that America would be a healthier place if people talked more honestly about issues that divide us.

<http://www.yforum.com>

U.S. Department of Justice, Federal Bureau of Investigation

The FBI places on line its annual Hate Crimes.

<http://www.fbi.gov/ucr.htm>

Community Responses to Hate Crimes**JTA On Line**

- <http://www.jta.org/jun99/22-sacr.htm>

Jewish Federation of Sacramento

- <http://www.jewishsac.org/>

Chicago Jewish Community On Line

- http://www.juf.org/news_public_affairs/article.asp?key=525
- http://www.juf.org/news_public_affairs/article.asp?key=526

The Jewish Journal of Greater Los Angeles

- <http://www.jewishjournal.com/jccshooting.help.8.13.9.htm>
- <http://www.jewishjournal.com/jccreturn.8.20.9.htm>
- <http://www.jewishjournal.com/jccrally.8.20.9.htm>
- <http://www.jewishjournal.com/jccrabbis.8.20.9.htm>