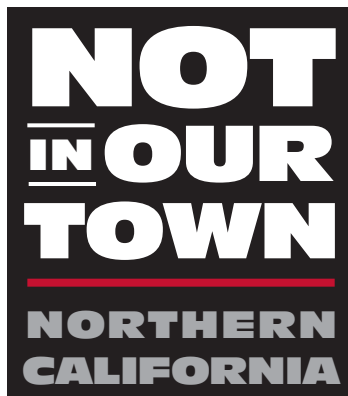


JEWISH RESPONSES TO

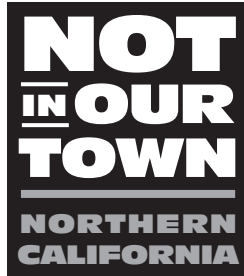
HATE



A Jewish study guide for the film



When **Hate** Happens Here



When Hate Happens Here

is a co-production of The Working Group and KQED-TV.

To purchase tapes and for more information about
The Working Group and **NOT IN OUR TOWN**,
visit us on the web at:

www.kqed.org/niot

www.pbs.org/niot

www.theworkinggroup.org

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NOT IN OUR TOWN NORTHERN CALIFORNIA Educator Guide,
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JEWISH RESPONSES TO HATE

A Jewish study guide for the film

NOT IN OUR TOWN NORTHERN CALIFORNIA When Hate Happens Here

*If I am not for myself, who is for me?
When I am only for myself, what am I?
If not now, when?*

Hillel

As Jewish people, we have a responsibility to create *Tikkun Olam*—Repairing the World. If we are going to learn any lesson from the Holocaust, it is that we as Jews have a moral and ethical responsibility to fight hate whenever it occurs. Our righteousness and pursuit of *tzedek* (justice) demand that we both educate ourselves about hate and take action to prevent it.



NOT IN OUR TOWN began in Billings, Montana in 1993 after a brick was thrown through the window of a Jewish home where a *chanukiyah*, the special nine-branched menorah that is the symbol of Chanukah, was displayed. Wayne Inman, who was the Billings police chief at the time of the incident, stated, “Hate crimes are not a police problem, they’re a community problem. Hate crimes and hate activity flourish only in communities that allow them to flourish.”

The Working Group’s 1995 PBS production about the Billings story sparked a national movement, documented in the follow-up documentary **NOT IN OUR TOWN II**. Ten years later, the Not In Our Town campaign has become one of the country’s leading resources for communities seeking to respond to, and to prevent, hate violence.



NOT IN OUR TOWN NORTHERN CALIFORNIA presents four stories about communities dealing with and responding to hate violence:



Staging a Response to Hate

Newark, 2002: After a transgender teen is killed by local youth in the Silicon Valley suburb of Newark, high school students, residents and civic leaders struggle with how to deal with a brutal and preventable crime.



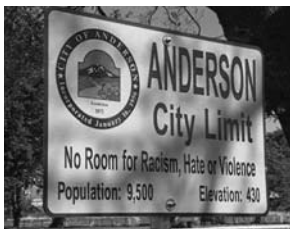
Summer of Hate/Season of Healing

Sacramento and Redding, 1999: Sacramento mobilizes after the worst anti-Semitic attacks in the California capital's history; Redding citizens find new strength in diversity after a prominent gay couple is murdered.



Reversing Vandalism

San Francisco, 2000: The San Francisco Public Library turns the mutilation of gay-themed books into an opportunity for creative community action.



Welcome Signs

Anderson, 2004: The residents of the Shasta County town of Anderson join forces to make their values clear when a cross is burned on an African American family's lawn.



**FOR THE TEACHER/
FACILITATOR**

This curriculum examines the events portrayed in the film from a Jewish perspective. Each lesson has Jewish values, case studies, and activities that help students/participants explore the incidents and develop a Jewish response.

Structure

The curriculum can be presented in two ways, according to which version of the film works best for your situation:

Part I is structured as four one-hour sessions, accompanied by video modules created especially for classroom use. (*Note: The video material for Lessons 2 and 3 of this guide are both included in Program 2 of the video modules.*)

Part II is structured as a single two-hour session suitable for adult community groups, accompanied by the one-hour broadcast documentary **NOT IN OUR TOWN NORTHERN CALIFORNIA** viewed in its entirety.

Content

There is a lot of provocative material both in the film and in the lessons, with the potential for discussions to move off topic. You can always follow up the lesson with a more focused discussion on subjects that come up. The intent of this curriculum, however, is to help students focus on the importance of facing and fighting hate. The curriculum is *not* meant to inspire fear or to highlight the persecution of Jews, but to show how communities *come together in response to bigotry*. It is important to note that much of the film shows the support that victims of hate crimes, including Jews, have received from other communities. This message of hope, and the importance of coming together across difference to fight intolerance, should be the message that you highlight in your discussions for students to take away.

Values

This curriculum emphasizes Jewish *values* and reflective exercises, rather than focusing on *texts*. While you might bring texts into the discussion, you should spend some time in each lesson making your students familiar with the values included with the lesson plan and helping them to understand how these values are reflected in the exercises and the film. You could have your group discuss the whole list of Jewish values provided below before you begin the lesson series, or concentrate on

Values
continued

one value during each lesson. Here are some activities that you can use to explore these values:

- Write each value in Hebrew on a piece of paper and then write the corresponding English definition on another piece of paper. Place each of the Hebrew definitions on the floor and hand each student one of the English definitions. Have the students line up the Hebrew and the English values.
- Place the values around the room, have the students stand under the value that they most identify with. Ask them to share with the group they are standing with (or with the larger group) how they have demonstrated this value recently.

JEWISH VALUES

<i>Ahavat Hashem</i>	Love of G-d and universe
<i>Bal Tashchit</i>	Do not destroy
<i>Hachnasat Orchim</i>	Hospitality to strangers
<i>Kavod</i>	Dignity/respect
<i>Klal Yisrael</i>	Responsibility as a member of the community
<i>Ma'asim Tovim</i>	Acts of love and kindness
<i>Rodef Shalom</i>	Seeking peace
<i>Shabbat V'Yom Tov</i>	Day of rest, renewal and recollection
<i>Shmira Haguf</i>	Respect of self and others
<i>Shirat HaLashon</i>	Guarding our tongue
<i>Talmud Torah</i>	Appreciation for study and learning
<i>T'fillah</i>	Daily blessings, prayer and synagogue
<i>Teshuvah</i>	Repentance and turning
<i>Tikkun Olam</i>	Repairing the world
<i>Tzedakah</i>	Charitable acts
<i>Tzedek</i>	Justice

PART 1

Four One-Hour Sessions

For Use With

NOT IN OUR TOWN When Hate Happens Here

Program Modules*



FOR THE TEACHER:

The material provided for you in each of the four lessons in Part I will exceed an hour's classroom time. Take some time to look over the material and choose different exercises that will work with your class. The material in this section was developed for 7th-12th grade students; each lesson is age appropriate, however for the younger grades you may want to spend more time setting up each lesson. Go over the material and edit out elements that may be too sophisticated for your students.

Each of the lessons begins with an experiential warm-up exercise, followed by case studies, viewing of the video module, and discussion. You can of course reconfigure the presentation of the lesson or include other materials that you find valuable. The lesson plans are simply guidelines, leaving room for discussion topics that may develop.

**For information on ordering the program modules, go to www.theworkinggroup.org/orderatape.html*

LESSON 1 • (Video Module Program 1)

Staging a Response to Hate—Newark 2002

In the fall of 2002, Newark Memorial High School was making plans to present *The Laramie Project* as the school's fall play. The play explores how the residents of Laramie, Wyoming, dealt with the murder of Matthew Shepard, a shocking act of violence that focused the country's attention on hate crimes against gays and lesbians. In the middle of rehearsals for the play, students learned that one of their peers had been murdered, in a crime horrifyingly reminiscent of the one they explored on stage. Gwen Araujo was found brutally beaten and strangled to death. Her body had been dumped in a shallow



grave in the Sierra Nevada Mountains more than 100 miles away. She was allegedly killed by a group of male students who were angered to discover that Gwen was biologically male. The story follows student cast members as they take the lessons about hate and homophobia that they learned from the play into their own lives, and explores how the play became a catalyst for the city of Newark to take action and respond to these issues in their community.



**KAVOD—
PRESERVING
ONE’S DIGNITY**

FOR THE TEACHER: *The material presented in this lesson is meant to help students focus on a community’s responsibility for inclusion and respect of others. While the victim of hate in this lesson is a transgendered person, this is not meant to be a lesson on Jewish perspectives on transgender issues. You may, however, want to begin the lesson with a basic introduction to what transgender identity is, going over some basic definitions and impressions that students have without taking too much time from the main point of the lesson. This session will be most successful if you can contain the discussion to address the material presented, with the assurance that issues that come up can be addressed in a future class session. (There are resources provided at the end of the curriculum if in the future you want to develop a separate lesson with that focus.)*

**Activity:
School of Life**

FOR THE TEACHER: *It is important to set out by creating a climate of safety and setting the appropriate tone for the group. You may want to start this exercise by creating some ground rules such as confidentiality and no commenting on other what other students share. The exercise is not intended to have the students delve into deeply personal material, but as an icebreaker to gain some empathy around difference in school settings by sharing a way they feel different (e.g., “The kids at school all dress ‘preppy’ and I like to dress in a more ‘hippie’ fashion”). You can help establish this by starting the exercise with your own sharing, and by letting students know in advance that their answers will be shared with the whole group.*



Have students break into pairs and complete the following statement with each other: “I have the following three things in common with many people at my school (“I like sports, I’m good at math, I hate homework...”). Then: “I feel different from the other kids at my school because_____.”
Have the students share their answers with their partner.
When each student has shared his/her answer, have the partner share it with the group.

Discussion questions

- How did it feel to share a way that you are different from your peers?
- What did it feel like to have someone else disclose this information?
- Would you prefer that no one knew?
- What is the relationship between *kavod* and feeling different?

**Case Study
The Transgender Rabbi**

In 2003, Hebrew Union College, the Reform movement’s rabbinic seminary, accepted Reuben Zellman, its first openly transgender rabbinical student. Reuben Zellman was not sure what response he would get when he applied to the school. The administrators of the school did not see Zellman’s gender identity as a factor in his ability to be a rabbi, but instead based their acceptance of Zellman on his academic and Judaic knowledge. “Yes, we did have to stop and think about this situation, but the real question was ‘is he a qualified candidate the way others are,’ and the answer was ‘certainly,’ ” said Rabbi Roxanne Schneider Shapiro, national director of admissions and recruitment for the Reform seminary. “Our concern about Reuben was the same as we have about any candidate who has gone through any major life-changing event — we ask if they are in therapy and if this is the right time in their life for them to go to rabbinical school. While he is very concerned for the transgender community, his is not a transgender agenda,” she said. “It’s a Jewish agenda. This is just part of who he is.”

Discussion questions

- Why do you think Reuben was unsure about the school's response?
- Why do you think that the Hebrew Union College placed more importance on Reuben's Judaism than it did on his transgender identity?
- What kind of example does this set for the Jewish people regarding dignity and acceptance of diversity?

View Video Module
24 minutes

Post-Viewing Discussion



- When Newark High School presented *The Laramie Project* as their school play, angry demonstrators used religious quotes and imagery in their protest signs. What are some Jewish values or perspectives that could have been used in response to this religious hate?
- Captain Lance Morrison of the Newark Police department raises an important question: *"You have to ask yourself, what got people to the point that they would feel that this [killing a transgender teenager] is okay?... And in some ways they [the killers] are a result of the educational and cultural system of Newark. You have to ask yourself, how did this happen, what went wrong here?"* What do you think "went wrong" in Newark?
- Are such issues unique to this community, or are they present in many communities?
- Do you think events like this could take place at your school? Are there things you can do to prevent something like this from happening?

LESSON 2 • (Video Module Program 1)

Summer of Hate/Season of Healing—Sacramento and Redding, 1999



Within a 45-minute period in the morning hours of June 18, 1999, three synagogues— Congregation B’nai Israel, Congregation Beth Shalom and the Keneset Israel Torah Center—were firebombed. It was one of the worst anti-Semitic attacks in California’s history. Jimmie Yee, a Sacramento city councilmember who oversaw the district where the crimes took place, organized members of the Asian and African American communities to take a collective stand against anti-Semitic hate crimes. The next day, more than 5,000 people shared a stage at the Sacramento community center under the banner “Sacramento Together—United We Stand.”



The arson attacks in Sacramento were only the beginning of what came to be known as the “summer of hate.” The alleged arsonists drove up the highway to Redding, in Shasta County, to commit another tragic crime. Gary Matson and Winfield Scott Mowder, a gay couple, were found murdered in their home less than two weeks after the Sacramento arsons. Four hundred people gathered to remember Scott and Gary, and for the first time, members of the community of Redding had the courage to speak publicly about an issue they had never addressed before: discrimination against the gay community.

Though these acts of hate connected the members of the torched synagogues to the family of the murdered men in Redding, this relationship had not been recognized by the two communities until a B’nai Israel congregation member made the discovery that his assistant was married to Gary Matson’s brother. In the spring of 2004, the congregation of B’nai Israel held a shabbat service for Gary Matson and Scott Mowder, recognizing the connection between the crimes and the power of coming together and uniting their communities against hate.

**KLAL YISRAEL—
RESPONSIBILITY
AS A MEMBER OF
THE COMMUNITY**



FOR THE TEACHER: *This lesson presents an excellent opportunity to focus on the Hillel quote:*

***If I am not for myself, who is for me?
When I am only for myself, what am I?
If not now, when?***

There are many opportunities throughout the lesson to weave this quote in and use it as an example to support the events shown in the movie.

As in previous lessons, this lesson is not meant to focus on Jewish perspectives on homosexuality. The value of this lesson is to demonstrate that even when one is suffering or has suffered, Jewish values teach us we must reach out to others. The specific identity of the “other” is not the focus here, but rather the importance of reaching out and building community.

The “summer of hate” illustrates two different kinds of hate. It forces us to examine when hate happens to the Jewish community and the support we need, as well as how we can support others when hate incidents target non-Jewish communities. Again, it is important again not to place fear in the students, but to emphasis how members of the community rallied to support each other.

Activity
***When I Am Only for
Myself, What Am I?***

Break the students into groups of three. Two people will act out the following scenario and one person will act as the “inner voice” for both characters. The “inner voice” character will say some of the things that the two students might be thinking but not saying aloud to each other.

The Scenario: Two high school students are walking towards their lockers. One is Jewish and the other is not. When the Jewish student gets to her/his locker, s/he sees that a swastika has been scrawled on it. The other student is not Jewish, and thinks s/he may know who did this, but is afraid to bring it up.

As a second part of the exercise, reverse the roles: the student who is not Jewish finds hate symbols on her/his locker; the Jewish student thinks s/he may know who did it, but is afraid to say so.

Discussion questions

After each part of the exercise, have the group discuss the following questions:

- How do you think the student felt upon seeing a hate symbol on his or her locker?
- What are some ways the Jewish student could respond, either as the person who was the victim of the hate crime, or as the friend of the victim, that would be upheld by Jewish values?
- What are some ways a non-Jewish student could respond?
- “If I am not for myself, who is for me?” What do you think this means?

Case Study
Kristallnacht and
Righteous Gentiles

On the nights of November 9 and 10, 1938, members of the SA, SS and local Nazi parties roamed through Jewish neighborhoods throughout Germany and occupied Austria, breaking windows of Jewish businesses and homes, vandalizing cemeteries, burning synagogues, and looting. Tens of thousands of Jews were arrested and sent to concentration camps. Many were physically attacked during the rioting, and 91 died.

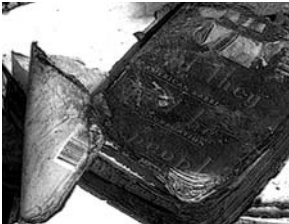
While Kristallnacht was an enormous tragedy and was in many ways the beginning of one of the most devastating periods in Jewish history, there were many examples even in this time of non-Jews helping Jews. Dr. Tadeusz Brzezinski, the Polish Consul General in Leipzig, opened the consulate door to many and renewed the lapsed passports of Jewish Polish expatriates, thus saving their lives.

Discussion questions

- What can we learn from Dr. Brzezinski's actions?
- What are some other examples of non-Jews supporting Jews when they were persecuted? What is the impact of this support on the Jewish community?

View Video Module
24 minutes

Post-Viewing Discussion



- What is the impact on a Jewish community when its buildings and holy objects are destroyed?
- What are the similarities between what Dr. Brzezinski did during Kristallnacht and how the members of the Sacramento community responded to the synagogue burnings? What is the impact on the Jewish community when non-Jews support Jews? What is the impact on the community as a whole?
- When Rabbi Brad Bloom set up a service to heal from the synagogue burnings and the murders in Redding, what Jewish values did this reflect?
- What was the impact of Rabbi Bloom's action on the community as a whole?

LESSON 3 • (Video Module Program 2)

Reversing Vandalism—San Francisco, 2000

In 2000, staff members of the main branch of the San Francisco Public Library began discovering books vandalized beyond repair. Most disturbing was the pattern of the crime—all the books were gay-oriented. The books were vandalized with the culprit's "signature," almond-shaped cutouts through the faces and eyes of people appearing in the books. The vandalism continued for more than a year until one librarian, on her day off, happened upon a man returning a freshly slashed book to the stacks. The man was arrested and later charged with felony vandalism with a hate crime enhancement. In all, more than 600 books were destroyed. The police returned the damaged books, but the library staff struggled with what to do about them. It was then suggested that the damaged books be offered to artists. The response was overwhelming—the library received hundreds of requests for the books. When they came back in their altered forms, they took on a life of their own. The result was an exhibition at the library in spring 2004 called "Reversing Vandalism."



FOR THE TEACHER: *This lesson focuses on how hate is manifested through the destruction of things or property. This idea is explored through several methods. The first is the exploration of the Jewish value Bal Tashchit. You will want to spend some time with this value and really make sure that your students understand its importance. The Torah of Tikkun exercise can be done at the end of this lesson, or as a culminating activity at the end of the four lesson sequence.*

**BAL TASCHCHIT—
MITZVAH OF NOT
DESTROYING**



The principle of *Bal Tashchit* (Deut. 20:19) “Do not destroy,” was developed to ensure that trees that bear fruit weren’t needlessly cut down even if it would help the Israelites in any way. The rabbis of the Talmud took this principle and made laws against wasteful actions.

The modern version of *Bal Tashchit* says that any form of wasting or destroying is prohibited. The Torah tells us to waste nothing, not even the smallest seed of a plant. The Talmud goes even further and says that if you drop a bottle on the street and don’t pick up the pieces (*Bava Kama* 30a) or if your furnace causes smoke or odor or causes extra air pollution (*Bava Kama* 82b), then you are breaking the law or *Bal Tashchit*.

Maimonides, one of the great Torah scholars, said that not only someone who cuts down trees that bear fruit or nuts breaks the law of *Bal Tashchit*, but also anyone who smashes household goods, demolishes a building, blocks up a spring or destroys food also breaks this valuable law. (Maimonides, *Mishneh Torah*, Book of Judges, “Laws of Kings and Wars” 6:8-6:10)

Jews are often described as people of the book. Our books, Torahs and other texts are so holy that in fact we cannot throw them away if they have the name of G-d in them; they have to be buried in a *Geniza*, a repository of Jewish texts that contain the name of G-d.

**Activity
My Precious**

Break students into pairs. Have them think about an object that is very precious to them. Have them tell their partners why this object is so important to them and the meaning that this object has for them.

Discussion Questions

- Why would Judaism create laws that protect things, trees, household goods, etc., in addition to the laws that protect people?
 - Why would we bury a book like we would a person?
-

**Case Study
Burning and Banned
Books**

One of the earliest forms of persecution in the Holocaust was the control, censorship, and destruction of certain books and artwork. In 1933, in one particularly violent moment of intimidation and violence, Nazi youth burned the entire library of Magnus Hirschfeld, the gay Jewish founder of Berlin’s Institute of Sexology.

Throughout history, groups across the entire political spectrum and in all parts of the world have attempted to suppress books that conflict with their own beliefs.

Following is a list of some of the books that have been most commonly banned or challenged in the past ten years in the US. Hand out the list of banned books to

your students, break them into pairs, and have them read through the list and discuss if they have read any of these books.

The Adventures of Huckleberry Finn by Mark Twain
Are You There, God? It's Me, Margaret by Judy Blume
Beloved by Toni Morrison
Brave New World by Aldous Huxley
The Catcher in the Rye by J.D. Salinger
The Color Purple by Alice Walker
Daddy's Roommate by Michael Willhoite
Fallen Angels by Walter Myers
The Handmaid's Tale by Margaret Atwood
Harry Potter (series) by J.K. Rowling
Heather Has Two Mommies by Leslea Newman
The House of the Spirits by Isabel Allende
I Know Why the Caged Bird Sings by Maya Angelou
In the Night Kitchen by Maurice Sendak
James and the Giant Peach by Roald Dahl
Lord of the Flies by William Golding
Native Son by Richard Wright
Of Mice and Men by John Steinbeck
To Kill a Mockingbird by Harper Lee
Where's Waldo? by Martin Hanford
Complete list at www.ala.org/ala/oif/bannedbooksweek/bbwlinks/100mostfrequently.htm

Discussion Questions

- Have you read any of these books?
- How would you feel if you did not have access to them?
- Is there a difference between banning and burning books?
- Are books different from trees, household goods or other things whose destruction is prohibited by the Talmud? If so, how? If not, why not?

View Video Module
5 minutes

Post-Screening Discussion

- John Perkyngs destroyed more than 600 gay-themed books at the San Francisco Public Library. Do you think vandalizing books is an act of violence as powerful as hurting people? Why or why not?
- Why would book vandalism be considered a hate crime?

Activity
Torah of Tikkun—
Rebuilding the World

This activity could take place at the end of this session, or as a closing activity to the four-lesson sequence.

Take a long piece of butcher paper and place it across the tables in the classroom. Give the students twenty minutes to draw, write, paint etc. some of the ways that they both destroy and repair in their lives. Hang this in the classroom for several weeks and use it as a basis for discussion.

LESSON 4 • (Video Module Program 3)

Welcome Signs—Anderson, 2004

In January 2004, an eight-foot high cross was erected and burned on the lawn of an African American family in the town of Anderson in Shasta County. Fearing for their safety, the family considered moving. City officials met with the family and encouraged them to stay, vowing to take action. The police chief designated the cross burning as a hate crime and called in the FBI to handle the offense as a federal crime. Six hundred people showed up the following week to march through the neighborhood as a demonstration of support for the family. In addition, the city was declared a “no hate” zone, and signs were installed at the city limits that state: “No Room for Racism, Hate or Violence.” The two offenders were caught and convicted of their crime.

SHMIRAT HAGUF— RESPECTING SELF AND OTHERS

FOR THE TEACHER: *There are several components to this lesson. The first part focuses on the value of Shmirat Haguf—respecting self and others. You can spend time with your students asking them to define what they think “respect” means. The second part of the lesson looks at the experience of Jews being treated as outsiders and persecuted for being different.*



The next segment of the lesson focuses on violent and non-violent responses to expressions of hate. The example in Skokie teaches the students that Jews will sometimes choose a problematic response, but that there are alternatives.

The last part of the lesson focuses on building coalitions and creating empathy. The Isaiah Project is one local example of Jews building coalitions with other communities; however, there may be examples within your own school or synagogue that could also be used.

Activity Inside/Outside

Give a paper plate to each student. On the outside of the plate, have the students write down some of the things that one might see just from looking at them. On the inside of the plate, have them write a few things that might not be obvious from outside appearances. Have the students share what they've written on the outside with the group, as well as one attribute from the inside.

Discussion Questions

- When people are racist, they make assumptions about people based on their race or the color of their skin. How does this erase a person and their whole identity?
- How does this prevent us from respecting others?

Case Study
The Isaiah Project



You shall love your neighbor as yourself." (Lev. 19:18)

Responding to real and perceived divisions between Jews and African Americans—two communities who were closely allied during the civil rights struggle four decades ago—a small leadership group came together in the late 1990s to create a forum that would “promote better understanding between the African American and Jewish communities of the Bay Area.” Dubbed the Isaiah Project, the program was designed to include a Black/Jewish teen project, a hate violence reduction program, and shared holiday experiences.

Discussion Questions

- What is the importance of a group like the Isaiah Project?
- Do Jews have a moral and ethical responsibility to fight racism?
- How is racism similar to anti-Semitism? How is it different?
- What are examples of racism in your community that you could speak out about?

View Video Module
9 minutes

Case Study
Lessons from Pogroms

“I remember a time when I thought a pogrom had broken out in our street, and I wonder that I did not die of fear. It was some Christian holiday, and we had been warned by the police to keep indoors. Gates were locked; shutters were barred. Fearful and yet curious, we looked through the cracks in the shutters. We saw a procession of peasants and townspeople, led by priests, carrying crosses and banners and images. We lived in fear till the end of the day, knowing that the least disturbance might start a riot, and a riot led to a pogrom.”

from Mary Antin, *The Promised Land*

Discussion Questions

- Why is burning a cross different than burning something else on someone’s lawn?
- Like the California family harassed by the cross burning, Jews have also been persecuted using religious symbols. What can our experiences teach us about helping others when they are persecuted for being different?

Case Study
An Eye For An Eye?



FOR THE TEACHER *This segment on Skokie is potentially very provocative. The intent of the lesson is to acknowledge that even though sometimes we may want to respond violently when we feel that we are being subjected to hate or intolerance, other more positive responses are also available.*

In December of 2000, the Ku Klux Klan marched in Skokie, a Chicago suburb that is home to many Holocaust survivors. Anti-Klan demonstrators, including many Jews, responded violently, overturning cars and attacking the marchers. Several of the protestors were arrested. Another group that opposed the march had urged those opposed to the hate group to ignore the rally, and convened a unity rally the next day.

Discussion Questions

- Why do you think the anti-Klan demonstrators in Skokie responded violently?
- Are violent community responses to the Klan appropriate? What are other potential responses? How would you respond?
- What kind of impact did the community’s non-violent response in Anderson have?

PART 2

Two-Hour Session

For Use With the Broadcast Documentary

NOT IN OUR TOWN NORTHERN CALIFORNIA*



FOR THE TEACHER:

This lesson is structured so as to fit within the confines of a single session.

The material in the film is so dense that it is important to stick to the discussion questions, with the aim of helping to guide the participants toward a social action project fighting hate. Once they have created their mission statement, the group can develop action items to keep the momentum of the session going. You may want to help the group set additional meeting times after this session to follow up on some of the goals developed here.

**For information on ordering the documentary, go to www.theworkinggroup.org/orderatape.html*

TIKKUN OLAM • Repairing the World

Activity *Gathering the Shards*



“You shall love your neighbor as yourself.” (Lev. 19:18)

According to the Southern Poverty Law Center, in the past several years there have been hundreds of hate crimes throughout California. Hate is not something that happens “over there,” it is a real and unfortunate element in our own communities. As Jews, we have a responsibility to fight hate and pursue tzedek, justice.

Below are three different hate incidents that recently occurred in California. Break the group into smaller groups of four participants. Have them discuss which hate crime immediately draws their attention and makes them want to find out more:

Riverside, February 18, 2005

A 21-year-old man was convicted of second-degree murder for the June 2002 stabbing death of a gay man outside a downtown bar.

Orinda, June 2, 2005

Swastikas and anti-Semitic graffiti were scrawled on the walls of a school.

Merced, August 8, 2005

A trailer with swastikas and the letters ‘KKK’ was parked in front of a black woman’s home.

Discussion Questions

- Which of the three incidents did you choose and what about the content of this specific hate crime engaged you?
- How would you organize your community to respond to this hate crime?
- How would you use Jewish values to support your work?

View Film 55 minutes

Post-screening Discussion

- Break the group into groups of four again. Have them answer these discussion questions:
- One of the hate crimes depicted in the film happened to Jews. Is our responsibility as Jews to focus on Jewish hate crimes over others? (This is a perfect opportunity to bring in the Hillel quote at the beginning of this guide.)
- How would you use the “Golden Rule” to support your community in fighting hate?

Case Study
First They Came
For the Jews



Martin Niemöller was a Christian pastor who vocally opposed the Nazi regime during World War II. Here are his eloquent words:

*First they came for the Communists
And I did not speak out
Because I was not a Communist.
Then they came for the socialists
And I did not speak out
Because I was not a socialist.
Then they came for the trade unionists
And I did not speak out
Because I was not a trade unionist.
Then they came for the Jews
And I did not speak out
Because I was not a Jew.
Then they came for me
And there was no one left
To speak out for me.*

Discussion Questions

- What lessons does this text teach us about the value of speaking out, even when the incident does not impact us personally?
- Why is it sometimes difficult to speak out in favor of justice? What are the things that sometimes prevent us from speaking out? How might we overcome those obstacles?

Activity
Tikkun Olam
Mission Statement



Have the participants devise a group mission statement for how they can fight hate in their community. The mission statement should include:

- The Jewish values that support fighting hate
- Action items (e.g., attending demonstrations, calling elected officials, publishing letters to the editor, etc.; more ideas on the next page and at www.pbs.org/niot)
- Guidelines for educating the larger Jewish community about how to respond to hate violence.

Once they have created the mission statement, ask them:

- How can we put this mission statement into use in our community?

*“It is not incumbent on you to finish the work,
neither are you free to exempt yourself from it.”*

Tarfon Mishna: Abot, 2.16

WHAT YOU CAN DO TO FIGHT HATE

ORGANIZE a screening or town hall meeting to watch and discuss **NOT IN OUR TOWN** with teachers, students, law enforcement, religious, civic, labor and business leaders. Community Action Kits containing resources for fighting hate are available at www.pbs.org/niot/toolkit

TALK with your local elected officials about a **NOT IN OUR TOWN** proclamation as a way of raising public awareness about hate crimes and intolerance. A sample proclamation is available at www.pbs.org/niot/toolkit

ASK teachers and principals to include **NOT IN OUR TOWN** curriculum materials in their coursework for this week. Teacher guides are available at www.pbs.org/niot/resources and at www.kqed.org/niot

LEARN MORE about the experiences of community leaders who have responded to hate—read their stories at www.kqed.org/niot

DISTRIBUTE AND DISPLAY **NOT IN OUR TOWN** posters as signs of visible community support. You can create your own logo or use one of the examples of locally produced posters at www.pbs.org/niot/toolkit

CONNECT with local resource organizations to create an inclusive community. Find a list on the following pages and at www.kqed.org/niot



WHAT IS A HATE CRIME?



Under California law, a hate crime is any act of intimidation, harassment, physical force or threat of physical force directed against any person or their property because of that person's real or perceived

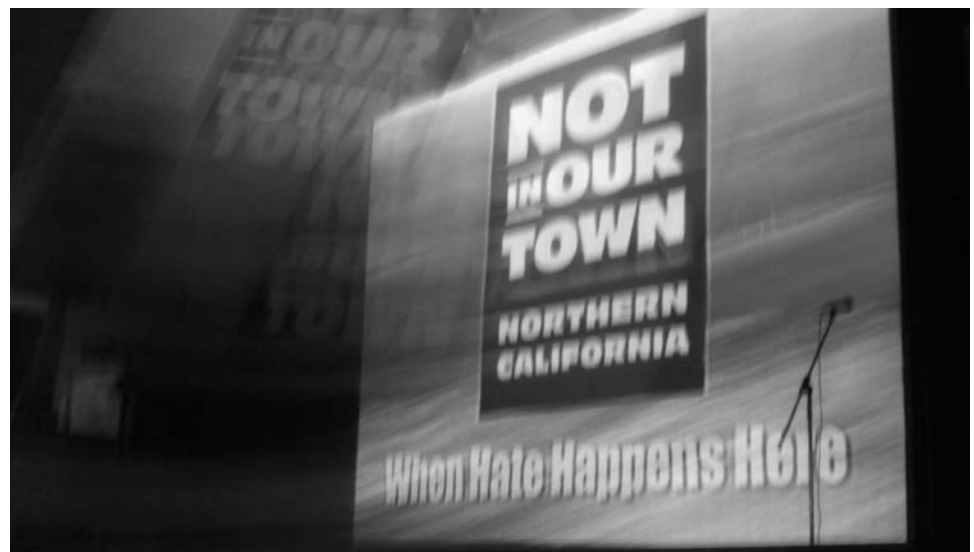
- race
- ethnic background
- national origin
- ancestry
- religion
- gender
- sexual orientation
- age
- disability

Hate crimes can take several forms:

- verbal or written threats
- physical assault or attempted assault
- graffiti, vandalism or property damage

Not all instances of hatred are crimes:

- Verbal name-calling, for instance, is not a crime unless accompanied by a viable threat of violence and the ability to carry out the threat.
- The act must be prejudicial — in whole or in part — to be considered a hate crime.



What To Do If You Or Someone You Know Becomes A Victim Of A Hate Crime:



- Report any violent threat, intimidation or harassment to the police immediately.
- In cases involving attack or serious physical injury, seek medical assistance immediately by calling 911.
- Document the incident. Write down exactly what happened, what was said or done by the offender or offenders. If the incident includes graffiti or vandalism, do not move, handle or erase it without contacting the police. Take pictures or ask the police to record the incident. Get names of witnesses and collect as much descriptive information about the perpetrators and their vehicles as possible.
- If local law enforcement refuses to investigate a crime that you believe is hate motivated, contact the California attorney general at (800) 952-5225.
- Victims of hate crimes often experience trauma and other psychological problems. If you or someone you know is fearful of going outside, unable to carry on normal activities or traumatized in other ways, get help. If you report the hate crime to the police, state funds may be available for counseling and other services.

Other Steps To Take:



- Mobilize community support. Consider issuing a statement from community leaders, holding a news conference, organizing a rally or march, meeting with officials, starting a letter-writing campaign or submitting an editorial to the local newspaper.
- Victims of hate crimes can file a complaint with the California Department of Fair Employment and Housing for possible relief, including payment for property repair or replacement, emotional suffering and distress, medical costs, attorney fees, lost wages, and monetary damages against the perpetrators. The complaint must be filed within one year of the act or threat of violence. Call (toll free) 1-866-460-HELP.
- Victims of hate crimes or immediate family members who are injured or threatened with injury may be awarded monetary relief by the State Victim Compensation and Government Claims Board for expenses, including funerals or burials, mental health treatment or counseling, relocation, home security installation, medical and dental care, and loss of support for deceased or disabled victims. In most cases, you must call within one year. For an application, call (toll free) 1-800-735-2929.
- If you are a victim of a hateful incident involving verbal harassment or intimidation that does not meet the legal definition of a hate crime, you may want to report it to one of a number of community-based organizations that track such activity.

Key resource:
caag.state.ca.us

- California’s civil and criminal laws pertaining to hate crimes
- Federal statutes prohibiting hate crime
- Other civil rights protections

Source: www.kqed.org/niot

RESOURCES

For comprehensive resources on responding to hate crimes, go to the

NOT IN OUR TOWN websites:

www.kqed.org/niot

www.pbs.org/niot

American Civil Liberties Union of Northern California

415/621-2493

www.aclunc.org

Works to protect civil liberties in the region through public education, legislative lobbying efforts and grassroots organizing.

Alameda County Human Relations Commission

510/271-9104

www.alamedasocialservices.org/public/community/boards/human_relations_commission/index.cfm

Conducts studies on current intergroup conditions, provides crisis intervention for volatile situations, and proposes long term solutions to promote acceptance of diversity.

American Jewish Committee

212/751-4000

www.ajc.org

An international think tank and advocacy organization that anticipates and acts on anti-Semitism, advances intergroup understanding, and combats human rights abuses.

Anti-Defamation League—Central Pacific Region

415/981-3500

www.adl.org

Combats anti-Semitism through programs and services that counteract hatred, bigotry, discrimination and prejudice.

Capital Unity Council

916/449-9600

www.capitalunity.org

Develops educational programs, responds to acts of hate and bias, and is building a Unity Center to present the history of diversity in California.

Center For Democratic Renewal

404/221-0025

www.thecdr.org

Published *When Hate Groups Come to Town: A Handbook of Effective Community Responses*.

City and County of San Francisco Human Rights

Commission

415/252-2500

www.sfgov.org/site/sfhumanrights_index.asp

Provides leadership and advocacy to secure, protect and promote human rights for all people.

Community Relations Service/Northern California

415/744-6565

www.usdoj.gov/crs

Mediates community conflicts and tensions arising from differences over race, color and national origin. Most of its work comes from requests by police chiefs, mayors, school superintendents, and other local and state authorities.

Community United Against Violence

415/777-2500

www.cuav.org

Offers a hotline, counseling, legal advocacy, and emergency assistance to LGBT survivors of domestic violence, hate violence and sexual assault, as well as speakers' bureau, youth program, and domestic violence prevention program.

Facing History and Ourselves

San Francisco/Bay Area Office

510/786-2500

www.facinghistory.org

Helps students and teachers promote critical thinking and moral behavior by studying the historical development of the Holocaust and other examples of collective violence.

Gay, Lesbian, Straight Education Network

San Francisco-East Bay

925/685-5480

www.glsen-sfeb.org

Educates teachers, students, administrators and the public at large about the damaging effects of homophobia and heterosexism.

Greater Sacramento Area Hate Crimes Task Force

916/554-2776

www.usdoj.gov/usao/cae/community/community.htm

Sponsored and administered by the U. S. Attorney's Office for the Eastern District of California, the task force helps law enforcement leaders and members of the community work together in the fight against hate crime.



Human Rights and Fair Housing Commission of the City and County of Sacramento

916/444-6903

www.hrfh.org

Counseling, investigation and mediation of disputes arising from hate crimes, acts of racism or sexism, and housing discrimination in the Sacramento area.

Jewish Community Relations Council

415/957-1551

www.jcrc.org

Educates and advocates on issues of vital importance to the organized Jewish community.

Jewish Community Federation of San Francisco/LGBT Alliance

415/512-6229

www.sjfcf.org/regions/GL/

Offers an array of events and resources for lesbian, gay, bisexual and transgender Jews and their allies living in the Bay Area.

Marin Human Rights Roundtable on Hate Violence

415/457-6328

www.volunteersolutions.org/marin/org/1334269.html

A coalition of community-based organizations, government entities, and individuals convened to build a consensus that hate violence in all forms is unacceptable.

Mosaic: The National Jewish Center for Sexual and Gender Diversity

www.jewishmosaic.org

Increases the visibility of LGBT Jews as integral members of Jewish communities.

People for the American Way

202/467-4999

www.pfaw.org

Supports community organizing for freedom of thought, expression and religion.

Political Research Associates

617/666-5300

www.publiceye.org

Think tank monitoring the full spectrum of hate organizations.

Santa Clara County Network for a Hate-Free Community

408/792-2304

www.sccgov.org/portal/site/ohr/

Provides community response to hate crimes and hate incidents in Santa Clara County.

Sonoma County Commission on Human Rights

707/565-2693

www.sonoma-county.org/ooc/chr.htm

Helps lead the Hate-Free Community Project, including citizens, businesses, churches, local government leaders and others who declare and identify their community as hate-free.

Southern Poverty Law Center

334/956-8200

www.splcenter.org

Reports on hate crime and advances the legal rights of victims of injustice. Home of Klanwatch and the Teaching Tolerance program.

Study Circles Resource Center

860/928-2616

www.studycircles.org

Helps communities and organizations begin small democratic discussion groups that can make significant progress on difficult issues including race.

Transgender Law Center

415/865-0176

www.transgenderlawcenter.org

Utilizes direct legal services, public policy advocacy and educational opportunities to advance the rights and safety of diverse transgender communities.

Transgender San Francisco

www.tgsf.org

Sponsors a variety of programs, including monthly educational seminars, a telephone hotline, a newsletter and a speakers' bureau.

this is the inside back cover.

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NOT IN OUR TOWN NORTHERN CALIFORNIA

tells intertwined stories of racism, prejudice, and antisemitism — stories that unfolded here in our own area and in our own time. They are difficult stories, sad in that they involve loss, destruction, and injustice, but simultaneously hopeful, in that each also focuses on positive, affirmative responses to cruelty and inhumanity. The Jewish study guide developed by The Working Group can help discussion leaders, teachers, and others unpack very important ideas in fruitful ways and process the information included in the film so that it can lead to positive participatory citizenship.

JACK WEINSTEIN

San Francisco Bay Area Director

Facing History and Ourselves

Founded in 1988, The Working Group is an Oakland-based non-profit media company that combines television, internet and web resources with outreach and organizing efforts in the areas of workplace issues; race, diversity and the battle against intolerance; and encouraging democracy and citizen participation.



**THE
WORKING
GROUP**

a media production company

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