

Introduction

Background information and didactical perspective

Anti-Semitic stereotypes and negatively charged images of Jewish people occur in a range of societal arenas. Young people often associate this issue exclusively with the history of the National Socialist period in Germany and of the Holocaust. They are exposed to little discussion, and therefore show low awareness, of present-day anti-Semitism. This module represents an accessible opportunity for pupils to explore the extent of anti-Semitism in our present-day life and consider ways of combating it. The module begins by encouraging pupils to think about how prejudice begins and why it is a problem. Pupils then apply the insights gained here to the issue of anti-Semitism by examining prejudices against Jewish people. Building on this work, the module goes on to explore the definition of anti-Semitism and identify a number of its characteristics. The module's final part raises awareness of anti-Semitism in the pupils' surroundings and facilitates them in discussing what they can do to combat it.



- 13-16
- 3 x 45 min.
- smartphones/computer with internet access for students; computer with internet access and attached projector;
- This module will help pupils explore the phenomenon of anti-Semitism, its impact, and prejudice more generally, as well as their own role in perpetuating prejudices
- Social Studies/Civic Education

Learning outcomes

Competencies

How discrimination works and its impact on people; stepping into someone else's shoes and empathising with their point of view (multiperspectivity); developing a view on political and social issues and reflecting upon that view; non-violent solutions to conflicts of differing interests; describing strategies for action against discrimination; open and non-violent conflict resolution and approaching others and their views with respect (values orientation); demonstrating comprehension of media content, engaging with it and evaluating it critically (media skills)

Topics / National curriculum

Engaging with difference and conflict arising from differences; inspiration for personal, societal and cultural development; acceptance of and respect for those different from ourselves; discrimination, racism, violence and ostracism

Lesson plan

Abbreviations:

- A** = Activity
- D** = Discussion
- GW** = Group work

- HW** = Homework
- PW** = Partnerwork
- PTS** = Previous Teacher's Study

- PO** = Pupils opinions
- PP** = Pupil's presentations
- TP** = Teacher's presentation

Lesson No 1: How prejudice begins

Phase	Content	Type of activity	Media, Material
Introduction (10 min.)	<p>Objective</p> <ul style="list-style-type: none">• Pupils will engage with stereotypical ascriptions of characteristics to people and with their consequences and reflect on the stereotypes they themselves subscribe to.• They will consider what they know about Judaism and whether they have any prejudices towards Judaism or Jewish people.• They will think about their ideas and views. <p>Preparation</p> <ul style="list-style-type: none">• The teacher, in preparation, has engaged with how prejudices and stereotypes come into being and how they are perpetuated: text <i>What ist prejudice?</i>.• Before the lesson starts, the teacher should have made sufficient copies of worksheet <i>A box labelled "Jewish"</i> and perhaps transcripts of the video <i>Don't put people in boxes</i> and ensured the equipment for projecting the video <i>Don't put people in boxes</i> is ready and working. <p>Execution</p> <p>Step 1 The teacher accesses the video <i>Don't put people in boxes</i> online and shows it (NB: It will need to be stopped at 45 seconds!)</p> <p>Step 2 The teacher may choose to additionally hand out the video's transcript <i>Don't put people in boxes</i>.</p> <p>Step 3 In a brief discussion, guided by the teacher, pupils consider what the video is about and what 'boxes' mean in this particular case.</p>	A D	M2 Video "Don't put people in boxes"
	<p>Note on 'prejudices':</p> <ul style="list-style-type: none">• Prejudices can be defined as established or entrenched negative attitudes towards specific groups or individuals belonging to the group in question. It is frequently the case that prejudices are not based on a person's own experience, but instead are received from others in the person's environment and accepted uncritically. It is generally people with weak characters that adhere to prejudices. See <i>What ist prejudice?</i>.		

Initial phase of work
(5 min.)

Step 1 Working on their own, the pupils should now think of and note down other types of 'boxes' which people might be categorised in by others.

Step 2 After this, they should discuss their ideas with a partner.

Step 3 In that discussion, pupils can be given the following questions as prompts:

- Why do we like to 'put people in boxes'? What makes us do this?
- What has this got to do with me?

A
PW

Presentation and knowledge checking
(10 min.)

Step 1 A few groups now present the results of their discussion to the class. Pupils comment on the results and ask questions.

Step 2 There follows a whole-class discussion on the following question:

- If everyone puts people in 'boxes' and everyone has been put in a 'box' at some point, what's the problem?

Step 3 The teacher should facilitate the discussion.

The objective here is for pupils to gain an awareness of why negative, exclusionary stereotypes and prejudices are a problem.

PP
D

Second phase of work
(20 min.)

Step 1 The teacher now hands out the worksheet *A box labelled "Jewish"* and asks one or several pupils to read out the piece of text cited there, written by a young author. (Where the language of instruction is German, the teacher may choose to show the relevant film extract instead).

Step 2 The pupils should be given time to ask questions and comment on the text.

Step 3 The pupils now read the passage for themselves and do the tasks from the sheet with a partner.

Step 4 After this, some pupils present their work to the class, while others add any information or ideas they consider relevant, comment on the presentations and ask questions.

PO
PW
PP

M4
Worksheet "A box labelled 'Jewish'"

Lesson No 2: What is anti-Semitism?

Phase	Content	Type of activity	Media, Material
Introduction (5 min.)	<p>Objective</p> <ul style="list-style-type: none">• Pupils gain background knowledge on anti-Semitism.• Pupils consider where they encounter anti-Semitism in their day-to-day environment. <p>Preparation</p> <ul style="list-style-type: none">• The teacher should have made sufficient copies of cards <i>Anti-Semitism is...</i> (pupils will be working in pairs, pairs will be given one card).• There should be a pinboard with pins or a board with adhesive tape available in the room.• The teacher will need to provide copies of the list of situations <i>What has this got to do with anti-Semitism?</i>. <p>Execution</p> <p>Step 1 The teacher asks the pupils whether they have ever heard the term 'anti-Semitism' and asks for their associations with it.</p> <p>Step 2 Pupils contribute their associations to a whole-class discussion.</p> <div style="border: 1px solid #ccc; padding: 10px; margin-top: 10px;"><p>It may be helpful to write up some contributions to the discussion on the board.</p></div>	PO	Additional material <ul style="list-style-type: none">• white board
Main section (15 min.)	<p>Step 1 The teacher writes 'Anti-Semitism is...' on the board and explains that the next phase of the lesson will be about finding out what anti-Semitism is.</p> <p>Step 2 Pupils work in pairs. Each pair is given a card <i>Anti-Semitism is...</i>. Some pairs may need to be given more than one card in order to ensure that all cards are studied and explained.</p> <p>Step 3 Pupils read their card and ask any questions on terms or other content they find difficult to understand.</p> <p>Step 4 Pupils now discuss with their partners what they have understood from the card and whether and how it can help them to understand what anti-Semitism is.</p>	A PW	M5 Cards "Anti-Semitism is ..." Additional material <ul style="list-style-type: none">• white board
Presentation and knowledge checking (15 min.)	<p>Step 1 Each pair reads their card to the whole class and explains how they have understood it. Ideally, they will have thought of some examples and additional explanations.</p>	PP A D	

Step 2 The other pairs add their own thoughts and ideas to the explanations, ask questions and make any comments.

Step 3 The teacher should arrange all the cards on the board or pinboard so they form a mind map around 'Anti-Semitism is...'.

Step 4 When the mind map is complete, the teacher can lead a discussion to which the pupils contribute further ideas or in which they talk about their thoughts on the workings of anti-Semitism.

The teacher should be aware that there is broad public support in society for an anti-Semitism dressed up as 'criticism of Israel'. It is important for them to differentiate between the two and raise the issues around equating (genuine) criticism of Israel with antagonism towards Jews. There is a low level of consciousness in society of historical anti-Semitism before the National Socialist period. The teacher should therefore be aware of the historical background to the emergence of anti-Semitism.

M5

Cards "Anti-Semitism is ..."

Additional material

- board or pinboard
- pins or adhesive tape

A closer look; more knowledge checking (10 min.)

Step 1 The teacher explains that he/she is about to read out a list of statements and that the pupils will have the task of working out what each statement has to do with anti-Semitism.

Step 2 The teacher reads out selected statements/situations from the list in *What has this got to do with anti-Semitism?*, and then asks selected students what they think these situations have to do with anti-Semitism, encouraging them to give reasons related to the definition in the mind map. This manner of proceeding will help ensure that pupils do not simply go by their 'gut feeling' or their own prejudices.

Step 3 In a teacher-facilitated discussion, pupils share their views with one another.

Step 4 Prompts:

- Which attitudes or content we can see here are anti-Semitic?
- Are they easy or difficult to recognise?

TP
A
D

M6

Activity "What has this got to do with anti-Semitism?"

The protection of anyone in the class who has been affected by anti-Semitism is paramount, and teachers need to be just as mindful of this when analysing anti-Semitic stereotypes and images as during other work. It is vital for any pupils who have been victim to anti-Semitism to feel that their needs are being considered and not to gain the impression that their suffering is being talked about and called into question. Even if there is nobody in the class who has been on the receiving end of anti-Semitism, or the teacher is not aware of anyone to whom this applies, the lessons should always proceed with consideration for victims and their experiences.

Asking what is anti-Semitic about a particular statement opens up a space for discussion of anti-Semitic arguments and claims and allows the teacher to raise the question of where anti-Semitism begins, how it works and is structured, and what its central components are.

The question of whether anti-Semitic attitudes are easy or difficult to recognise enables teachers to speak openly of the fact that anti-Semitism is not easy to recognise and prevents situations in which pupils 'shut down' because they are worried that their statements and assumptions might be too speedily condemned as anti-Semitic. Using this question will make it easier for the class to assess what anti-Semitism is and how it can be recognised as such.

Lesson No 3: Does anti-Semitism exists in our society?

Phase	Content	Type of activity	Media, Material
Introduction (2 min.)	<p>Objective</p> <ul style="list-style-type: none">• Pupils explore present-day instances of anti-Semitism and ways of speaking out against it.• They will have the opportunity to improve their debating skills. <p>Preparation</p> <ul style="list-style-type: none">• The teacher may wish to prepare by finding out about cases of anti-Semitic acts that have taken place in his or her country in the recent past. This will enable him or her to help the pupils with their online research.• The teacher should have made sufficient copies of the task <i>Anti-Semitism in our country</i> for the group work and of the transcript <i>I am a Jew</i>.• Showing the video <i>I am a Jew</i> will require a projector, a computer with an internet connection and loudspeakers.• Between four and six groups of pupils will each need internet access for the research phase. <p>Execution</p> <p>Step 1 The pupils, facilitated by the teacher, talk about whether anti-Semitism is a current issue in their country.</p> <p>Step 2 Discussion starters:</p> <ul style="list-style-type: none">◦ Is anti-Semitism a problem in our country?◦ If not, why not? If there aren't many Jewish people among our population, does that necessarily mean that there isn't any anti-Semitism problem in our country?◦ Can you think of any cases of anti-Semitic acts that have taken place in our country?	D	
Initial phase of work (10 min.)	<p>Step 1 The teacher explains the task <i>Anti-Semitism in our country</i>.</p> <p>Step 2 In small groups of no more than four pupils each, the class do the task.</p>	GW	
Main section (15 min.)	<ul style="list-style-type: none">• Using task <i>Anti-Semitism in our country</i> as a guide, the groups prepare information on the case of anti-Semitic hate crime they are going to present.	GW	M7 Activity "Anti-Semitism in our country"
Presentation and knowledge checking (10 min.)	<p>Step 1 The groups present their work in turn to the rest of the class.</p>	PP A D	

Step 2 The pupils try to find a summarising term or terms for the ways of tackling anti-Semitism that have been raised so far and compile a list of any other action people could take.

Step 3 The teacher makes notes on the board.

Step 4 Once all groups have presented their work, the teacher adds any other ways of combating anti-Semitism that pupils have not mentioned.

Some important answers:

One of the ways in which governments can tackle anti-Semitism is via their country's education system. This could take the form of a proactive approach via curricular content and/or of a reactive response via schools and other educational institutions:

Preventive measures might include curricular emphasis on human rights, global citizenship education, promoting critical thinking, stressing values centering on respect, and the creation of a safe and supportive learning atmosphere in which pupils can raise issues and work together on their resolution. Teaching about the Holocaust and its effects can also raise awareness of the issue.

Those who witness anti-Semitic hate crimes can also take action against them. It is important to assess the situation appropriately so the most suitable action can be taken. Intervening will always involve being brave enough to stand up for what is right. If someone is being subjected to a verbal attack, intervening can defuse the situation and help the victim. This might involve naming the issue, facing the perpetrator alongside the victim and offering the victim support. In more volatile or threatening situations, the police should be called and others should be alerted to what is going on. It's always crucial to avoid minimising or glossing over anti-Semitism or denying that it exists.

Further reading: <https://www.osce.org>

A closer look
(10 min.)

Step 1 The teacher shows the video *I am a Jew* and may wish to hand out the transcript *I am a Jew*.

Step 2 Pupils then discuss the video's content and its relationship to the topic at hand.

TP
D

M8
Video "I am a Jew"

M9
Transcript of video "I am a Jew"

Step 3 Discussion starters:

- What do the people in the video have in common?
How are they different from one another?
- What is the video's message? What is it trying to communicate to the viewer?
- Does the video attempt to tackle prejudice?
- What does this have to do with anti-Semitism?

M1 Brief information “What is prejudice?”

“What is prejudice?”

Prejudices can be defined as established or entrenched negative attitudes towards specific groups or individuals belonging to the group in question. It is frequently the case that prejudices are not based on a person's own experience, but instead are received from others in the person's environment and accepted uncritically. It is generally people with weak characters that adhere to prejudices.

[...]

Defining prejudice

A key element of prejudice, correctly defined, is its normative, moral dimension. In other words, prejudices differ from other attitudes not in specific qualities immanent to them, but in their social undesirability. To be counted as a prejudice, then, a social judgement needs to violate the following generally accepted human norms and values:

- Rationality: prejudices infringe the principle of only judging another human being on the basis of knowledge which is as certain, robust and soundly tested as possible. [...]
- Justice (equal treatment): prejudices apply unequal treatment to individuals or groups in that they judge one's own group by standards different from those to which other groups are held. [...]
- Humanity: prejudices are characterised by an intolerant and deprecatory attitude towards the other as a human being and individual. They lack an empathic dimension, a component of ability to 'step into another person's shoes' with positive regard for them.

Our definition, in including these aspects of 'social undesirability', limits the applicability of the term 'prejudice' in two ways. It means that the term can only apply to negative attitudes (although positive generalisations such as 'Jews are intelligent' can also be wrong) and that it relates exclusively to attitudes to people, or, more precisely, groups of people.

[...]

Evidently, [then], prejudices are not subject to specific principles of thought, but instead function in accordance with the general psychological rules governing the way we think, feel and act. There are a number of theories which have attempted to explain individual differences in susceptibility to prejudice. Other theories seek to identify the influence of group dynamics on the development of prejudices, while still others examine the ways in which prejudices are passed from one person to another.

[...] An individual's attitude to a group may be determined by the characteristics the person perceives in the members of this group; conversely, a change in emotionally-based attitude may usher in a shift in the characteristics the individual ascribes to the group.

[...]

We need to categorise information in order to find our way in our environment. For example, we might categorise a person by sex, age or skin colour. The problem with these categories, which we acquire in the course of our socialisation, is that they are, for the most part, not neutral, but rather entail value judgements which we project onto whatever we are categorising. [...] It is usually the case that even the very basic forms of social categorisation involve elements of stereotypical perception and prejudice in favour of one's own group. [...]

This means that our perceptions, in their normal functioning, evince a certain tendency towards stereotyping and the formation of prejudices. However, this cognitive dimension (emergence of stereotypes) is only one facet of the phenomenon of prejudice. Theories from or related to individual psychology, such as psychoanalysis, the theory of the authoritarian personality, and the frustration-aggression hypothesis, focus more closely on the emotional dimension of prejudice (antipathy).

[...]

Prejudice plays a role in social as well as in psychological conflict. [...] It is evidently the case that negative evaluations of another group ('outgroup') have an integrative function for one's own group ('ingroup'), reinforcing group cohesion and increasing internal homogeneity by covering up intra-group tensions. [...]

In day-to-day life, our prejudices tend not to stem from personal experience or from instances of conflict with members of another group [...]. This points to the conclusion that, in the main, we acquire prejudices from others rather than developing them ourselves, as does the fact that every culture has a repository of unquestioned attitudes, knowledge and norms and that prejudices are among them.

[...]

The existence of prejudice would be less of a concern if people kept their prejudices to themselves and did not express them in discriminatory behaviour. Experts fail to agree on the precise nature of the connections between our attitudes and the way we act. Numerous experiments have demonstrated that attitudes expressed verbally, for instance, do not necessarily tally with people's actual behaviour. [...] Factors that play a part in how we behave, alongside the specific situation we are faced with, include aspects of our personality (tendencies to aggression or whether we incline towards blaming others or ourselves for misfortunes), cultural traditions, and social class. Regardless, however, of situational factors, the presence of prejudice, such as xenophobic notions, in someone's attitudes has been shown to be a significant precondition for the occurrence of discriminatory behaviour.

[...]

Source:

Cited from Bergmann, Werner (2006): Was sind Vorurteile? In: Bundeszentrale für politische Bildung (ed.): Vorurteile. Informationen zur politischen Bildung (no. 271), available online at <http://www.bpb.de/izpb/9680/was-sind-vorurteile?p=all>

M2 Video “Don’t put people in boxes”

The teacher looks up the video online and projects it onto a whiteboard, screen, or plain white wall.

The teacher will need to stop the video at 45 seconds!!!

<https://www.youtube.com/watch?v=zRwt25M5nGw>

Source:

The video was distributed by Newhope Church in the US. Its opening segment, which looks at how we make generalisations about people, can serve as a good introduction to the topic of prejudice and of ‘putting people in boxes’.

M3 Transcript of video “Don’t put people in boxes”

Voiceover

It’s so easy to place people in boxes... drawing lines... creating sides.

There is us... and there is them.

Those we feel comfortable around... and those we don’t.

There are those of us with many chapters... and those just starting their own stories.

There is the well-to-do... and those doing what they can.

There are those we share something with... and those we don’t seem to share anything with.

M4 Worksheet “A box labelled ‘Jewish’”

The film ‘A box labelled “Jewish”’ (original German title: ‘Die Judenschublade’) depicts young Jewish people talking about their lives in present-day Germany, about their religion, their history, their hopes and fears. One of them is the writer Lena Gorelik.

First off, before we get going, I just want to say – it’s absolutely fine. I don’t want particular respect, I don’t want different treatment, I don’t want special privileges. It’s not that important; it’s just – fine the way it is. I’m Jewish and don’t really care who knows it. But I’m not bothered if people don’t know, either. I’m Jewish, but I don’t agree with Sharon’s policies, my dad doesn’t wear a black kaftan¹ and I don’t blame my friends who are my age for the Holocaust. I’m Jewish, I’m 24, but as well as being Jewish, perhaps even more so, I’m a woman, I’m a writer, I’m a student, I’m just a human being. Sure, go ahead and ask me about Judaism – but don’t stop bitching about Michel Friedman² just because I’ve walked into the room. It happens all the time that you get put in a box – a box labelled ‘Jewish’. There are so many young Jewish people in Germany, we can’t possibly all fit the label. They’re completely different from me – they’re like you lot, just different people. Some vote SPD, some FDP³. Some study IT and others philosophy. Some like coffee, others enjoy a beer. Some go to synagogue regularly and some have never seen one from the inside. Some define their identity around being Jewish, others consider it more of a minor aspect of who they are. Some call themselves young Jews, others think of themselves as young people who happen to be Jewish. It makes no sense to try and lump us all in under one label.

Underlined words indicate strong emphasis in the film.

¹ A kaftan is a long woollen or silken shirt once traditionally worn by Jews of both sexes in Eastern Europe.

² Michel Friedman is a Franco-German lawyer, politician, journalist and television talk show host who is a controversial public figure in Germany. From 1990 onward, among other roles and activities, he held office in the Central Council of Jews in Germany.

³ SPD and FDP are two distinct, democratically electable political parties in Germany.

Source:

Cited from the film ‘Young Jewish People in Germany, Part 1: Filed Under “Jew”’ (2005), Landeszentrale für politische Bildung Nordrhein-Westfalen, available online at <https://www.politische-bildung.nrw.de/multimedia/junge-juden-webdvd/die-judenschublade/index.html>

Tasks

1. Read what Lena Gorelik has to say about being young and Jewish in Germany today and complete the worksheet with a partner.
2. Make notes on how Lena describes herself and her experience of being 'labelled' or 'put in a box'.



3. Make a list of the 'boxes' in which Jewish people might be put. Include the 'boxes' Lena talks about and think what others there might be.



4. Discuss the impact of being 'put in a box' or 'labelled' on people it happens to.



M5 Cards “Anti-Semitism is ...”

... when I have ideas about Jews in my head – prejudices and hostile images.

... a term for hostility towards Jews.

... a way that people explain the world to themselves. When things are difficult and complicated, simple explanations feel good. Like ‘It’s the Jews’ fault.’

... splits people up into ‘us’ and ‘the others’.

...the idea that Jews control the world with money and power.

... not new. It has a long history in Europe – there was anti-Semitism long before the Nazis and it’s still around today.

... an attitude against Jews and against people whom other people believe to be Jews.

... expresses itself through attacks on synagogues and Jewish cemeteries, as well as on Jewish people and on people others think are Jewish.

... a box in someone’s mind: ‘All Jews are ...’ - and [believing] they all have the same fixed characteristics.

M6 Activity “What has this got to do with anti-Semitism?”

1. Many Jewish facilities are under constant police protection.
2. Someone claims that Jews are recognisable by their appearance.
3. Someone says it's the Jews' own fault that everyone hates them because they're always so arrogant.
4. Someone says the Jews have too much economic power.
5. Some Jewish men have been attacked because they wore their kippah in public.

Source:

Inspired by the method "Ist das Antisemitismus?" ("Is this anti-Semitism?") In Anne Frank Zentrum (ed.): Mehrheit, Macht, Geschichte. 7 Biografien zwischen Verfolgung, Diskriminierung und Selbstbehauptung. Mülheim an der Ruhr 2007

M7 Activity “Anti-Semitism in our country”

Use the internet to find a case of an act of anti-Semitism which took place in your country in the recent past. Before you answer the questions below, agree among yourselves who is going to work on which cases, so that at the end there is a range of different cases to look at.

Give a brief summary of what happened.

What is the prejudice against Jews to which this case mainly relates? Does it involve any other prejudices?

Does the description of the case include any ways in which we might be able to combat anti-Semitism?

Can you think of any other action you could take?

M8 Video “I am a Jew”

00:07 (Couple 1)

- Man 1: I’m a Jew.
- Woman 1: I’m a what?

00:09 (Woman with long curly hair)

- Woman 2: I’m a Jew.

00:10 (Man with beard)

- Man 2: I am a Jew.

00:11 (Man with a bald head)

- Man 1: I’m a Jew.

00:12 (Couple 1)

- Woman 1: I am Jewish!
- Man 1: We’re Jewish.

00:13 (Woman with long blond hair)

- Woman 3: I’m a half-Jew.

00:14 (Woman with shoulder-length blond hair wearing glasses)

- Woman 4: I’m a rabbi.

00:16 (Older and younger woman together)

- Woman 5: I believe in human rights.
- Woman 6: For girls.

00:17 (Couple 2)

- Woman 7: For women and girls.

00:18 (Woman with shoulder-length curly hair)

- Woman 8: For women. I believe in human rights for queer folks.

00:22 (Woman with short brown hair wearing glasses)

- Woman 9: LGBTQ¹ people.

00:23 (Woman with long curly hair)

- Woman 2: For people of color. We’re not minorities. People of color are actually people of the global majority.

00:29 (Woman with short curly hair)

- Woman 10: For people in Africa...

00:30 (Woman with short brown hair)

- Woman 11: ... Asia, Latin America...

00:31 (Couple 2)

- Woman 7: ...and the Caribbean.

00:32 (Woman with shoulder-length curly hair)

- Woman 8: I believe in human rights for everyone.

00:37 (Man with beard wearing glasses)

- Man 3: I’m a Jew who believes that a threat to justice anywhere...

00:40 (Younger woman with long brown hair)

- Woman 6: ... is a threat to justice everywhere.

00:41 (Man with beard wearing glasses)

- Man 3: We all need to be responsible.

00:42 (Woman with shoulder-length blond hair wearing glasses)

- Woman 4: I'm a Jew who believes that my own liberation is tied up in the liberation of others.

00:47 (Man with short brown hair wearing glasses)

- Man 4: That's why I support...

00:48 (Couple 1)

- Woman 1 and Man 1: ... AJWS.

00:49 (Woman with long blond hair)

- Woman 3: AJWS.

00:50 (Couple 2)

- Woman 7: The American Jewish World Service.

00:51 (Woman with short brown hair wearing glasses)

- Woman 9: AJWS.

00:52 (Woman with long curly hair)

- Woman 2: Because human dignity is a Jewish value.

00:54 (Younger woman with long brown hair)

- Woman 6: Because never again means no genocide against anyone anywhere.

00:58 (Man with beard and short brown hair)

- Man 5: Because the Talmud says: "Whoever saves one life, saves the entire world."

01:02 (Woman with shoulder-length blond hair wearing glasses)

- Woman 4: Because Jews have a history of fighting for social justice.

01:04 (Woman with shoulder-length curly hair)

- Woman 8: Because *tikkun olam*² means we must repair the world.

01:08 (Woman with long brown hair)

- Woman 12: *Tikkun olam*.

01:09 (Woman with shoulder-length brown hair)

- Woman 5: Because a better world is possible.

¹ LGBTQ means lesbian, gay, bisexual, transgender and queer.

² *Tikkun olam* is a Hebrew phrase for repairing the world and a motto of the American Jewish World Service.

M9 Transcript of video “I am a Jew”



Co-funded by the
Erasmus+ Programme
of the European Union

EduSkills+
Reflections

This project has been funded with support from the European Union. The author exclusively is responsible for the publication content. The publication does not reflect the views of the European Commission and the European Commission is not responsible for usage of the data contained therein.

© 2018-2019 eduskills.plus

URL: https://eduskills.plus/modules/living_together/antisemitism