

# Shine a Light 2022

## Lesson 1: Hate and Society's Ills Through Speech and Art

Created by: Erica Hruby, M.A.



### Educator Background Information/Knowledge

#### The #ShineALight Campaign

The #ShineALight Campaign is a national initiative to create a collective light of celebration spreading the Jewish joy of Chanukah. Sponsored by two NY-based funders and the UJA-Federation of NY, the campaign is designed as a counter-expression to antisemitism and other messages and acts of hate towards Jews and Israel. The Jewish Education Project

is a proud content partner of the #ShineALight Campaign and is delighted to provide these materials to Jewish educators. We encourage you to utilize this education content in the weeks leading up to and through Chanukah (this year and in the future), and if applicable, at other times of the year.

#### Purpose:

The purpose of this lesson is to learn about the origins and impact of antisemitism through the lens of Rabbi Lord Jonathan Sacks <sup>z"l</sup> and to explore the tool of graffiti as a way to combat or communicate against antisemitism, bringing attention (and light) to important social issues.



#### Overview:

- 1) Lessons from Lord Rabbi Lord Jonathan Sacks
- 2) Graffiti Art in Response to Antisemitism



#### Supplies Needed:

- Technology to show [Rabbi Sacks videos to students](#)
- Printouts of Rabbi Lord Jonathan Sacks video transcripts (below)
- Electronic access to printout of Tel Aviv Graffiti PDF ([link here](#) or print from pages 7-12)
- Art supplies for mock graffiti project (large pieces of construction paper, variety of spray paint cans, plastic sheet to protect design surface)



#### Timing (80 minutes total):

- 1) Lessons from the Lord – 40 minutes
- 2) Graffiti Art in Response to Antisemitism – 40 minutes



#### Lesson:

##### A) Lessons from the Lord Rabbi Lord Jonathan Sacks <sup>z"l</sup>

- 1) The first part of this lesson is to learn about antisemitism through three speeches delivered by Rabbi Lord Jonathan Sacks. Students will better understand the speeches through discussion questions that also include questions related to the Chanukah story/themes.
- 2) Educators can [learn more about Rabbi Lord Jonathan Sacks here](#).  
For the sake of this lesson, students might benefit from knowing:
  - a. Rabbi Lord Jonathan Sacks was a well-respected modern-day Torah scholar and philosopher
  - b. He was born in London on March 8, 1948 and died November 7, 2020
  - c. He authored 43 books and received 21 honorary doctorates
  - d. In 1991 he was named Chief Rabbi of the United Hebrew Congregations of the Commonwealth, the sixth Chief Rabbi since the role was formalized in 1845, and the tenth since the office was created in 1704

# Lesson 1: Hate and Society's Ills Through Speech and Art

Lesson, Continued



- 3) There is one video and two written speeches. This part of the lesson can be done in a few ways, depending upon the number of students in the class.
  - a. Whole class watches and discusses
  - b. Chevruta (pairs) watches and discusses
  - c. Small groups (three to five students) watch and discuss
- 4) Video/Speech framing
  - a. Let students know some of the above facts about Rabbi Lord Jonathan Sacks.
  - b. Let students know that they are going to watch some brief well-known speeches that Rabbi Lord Jonathan Sacks delivered here he directly addressed antisemitism.
  - c. Let students know that following the video viewing, they will discuss questions related to that video (can be done as a whole class, chevruta, or small groups).
  - d. Let students know that some of the questions will connect directly to the Chanukah story or Chanukah themes such as hope, darkness/light, courage, etc.
    - i. You may wish to give a quick reminder of the Chanukah story as a refresher. You can use the resource provided and/or show students [Mayim Bialik's Chanukah overview video \(2020\)](#)
- 5) *Speech 1 (video): How can we combat antisemitism?*
  - a. Full video transcript can be found in resources on page 5
  - b. Speech 1 discussion questions:
    - i. Why do Jews need others to fight antisemitism for/with them?
    - ii. How does Rabbi Jonathan Sacks describe the relationship between what Jews should do for people of other faiths and what they should do for Jews?
    - iii. Why does hatred of Jews translate to hatred of humanity?
    - iv. How was antisemitism on display during the time of the Maccabees?
    - v. Describe how antisemitism during the time of the Maccabees is the same or different than antisemitism today?
    - vi. What is one piece of advice that Rabbi Lord Jonathan Sacks would have given the Maccabees if they had lived at the same time?
- 6) *Speech 2: "The only sane response to antisemitism..."*
  - a. Read the text below

"The only sane response to antisemitism is to monitor it, fight it, but never let it affect our idea of who we are. Pride is always a healthier response than shame. Some years ago, a Rabbi told me of an episode that happened to him in Russia. Glasnost was in its early days. For the first time in seventy years, Jews were free to practice Judaism openly. He had gone there to help in the revival of Jewish life. He discovered, as many did at that time, that "openness" meant also that antisemitism could be more freely expressed."A Letter in the Scroll," p. 213
  - b. Speech 2 discussion questions:
    - i. Why mustn't Jews allow antisemitism to affect our idea of who we are (what is the harm)?
    - ii. Why does "openness" to religious practice also mean "openness" to antisemitism?
    - iii. How might that "openness" be seen as darkness in the midst of light?
    - iv. How did the Maccabees exemplify the idea of Jewish pride and a strong Jewish identity?

# Lesson 1: Hate and Society's Ills Through Speech and Art

Lesson, Continued



## 7) Speech 3: "Antisemitism is a deadly doctrine..."

### a. Read the text below

"Antisemitism is a deadly doctrine. It endangers Jews. But it also ultimately destroys antisemitic societies themselves. The reason should be obvious. When you blame others and define yourself as a victim, you abdicate responsibility for solving your own problems. That is why medieval Christendom, Nazi Germany, Czarist Russia and the Soviet Union – massive powers in their day – died from internal decay. You cannot build a viable religion, society or identity on prejudice. Hate endangers the hated but it destroys the hater.

In the last month of his life, Moses gave the Israelites an unusual command. He said, "Do not hate an Egyptian for you were strangers in his land" (Deuteronomy 23:8). What did he mean? The Egyptians enslaved the Israelites and tried to kill every male child. Was that a reason not to hate them? Surely the opposite was the case.

What Moses was doing was very profound. He was telling the next generation that if they continued to hate Egyptians, they would still be slaves – to the past, to resentment, to a sense of grievance. Moses would have taken the Israelites out of Egypt but he would not have taken Egypt out of the Israelites. He was stating one of the deepest truths of all: If you want to be free, you have to let go of hate.

That is a message we must insist on at every opportunity. Antisemitism matters not because Jews are Jews but because Jews are human. You cannot deny someone else's humanity without endangering your own." Letter 16: Antisemitism in Letters to the Next Generation, pp. 57-58

### b. Speech 3 discussion questions:

- i. How does hatred endanger a society/community/people?
- ii. What is meant by this quote in terms of hatred? "Moses would have taken the Israelites out of Egypt but he would not have taken Egypt out of the Israelites."
- iii. How might this connect with the plight of the Maccabees during the Maccabean Revolt? What role do you think hate played in their minds during that time period?
- iv. What can Jews themselves do to help communicate this message about hate for others to learn the lesson?

## B) Graffiti Art in Response to Antisemitism

- 1) In this lesson, students will get to see four well-known graffiti pieces in Tel Aviv, Israel. Graffiti is a type of art that enables the artist to (often) anonymously communicate a message to the public, typically without permission. They will learn a bit about each piece of art and apply this to their own art project related to antisemitism today.
- 2) Let students know that while Rabbi Jonathan Sacks <sup>z"l</sup> spoke about antisemitism, others have different ways of communicating their concern about society's ills. Artists use a variety of art forms to express their feelings, thoughts, and attitudes about the world. In this lesson, they will examine some graffiti art in Tel Aviv, Israel.
- 3) The definition of graffiti is,
  - a. "Graffiti is a form of visual communication, usually illegal, involving the unauthorized marking of public space by an individual or group." [www.britannica.com](http://www.britannica.com)
  - b. Graffiti that is legal would be commissioned (paid for and approved) and likely called a mural or wall art.
  - c. The purpose of graffiti is typically to express a message that might not be widely accepted or known by the community, government, people, etc. It is often focused on social ills or global concerns.

## Lesson 1: Hate and Society's Ills Through Speech and Art

Lesson, Continued



### B) Graffiti Art in Response to Antisemitism, continued

- 4) Show the [Tel Aviv graffiti PDF](#) on the board through projection or print and pass out copies of the PDF from pages 7-12. Encourage students to consider how Chanukah themes such as light, darkness, courage, resiliency, might be exemplified in these graffiti pieces as well.
- 5) This part of the lesson can be done in:
  - a. Whole class
  - b. Chevruta
  - c. Small groups
    - i. Questions to discuss after looking at each piece of graffiti art:
      1. After looking at the piece of art and reading the explanation, do you think the intended message was conveyed? Why? Why not?
      2. Can anything about the piece of art be connected to antisemitism or the Chanukah story/themes? If yes, what?
      3. Does darkness or light factor into the art?
      4. What might have been a legal and alternate way to express the same message shared in the piece of art?
      5. Might there be any unrevealed messages in the piece of art?
    - 6) Use these graffiti images to inspire you to create your own graffiti image about antisemitism in the world today. Students' mock graffiti design could be done using any type of art medium available. Graffiti is done using spray paint, so that is ideal! If using spray paint, it is recommended that the project be done outdoors.
    - 7) Once students have completed their design, they can share them with the class. This might need to be done during the following session, after the paint has dried.



### Wrap-up:

It is the hope that students will better understand the lessons that come from our history and experience through the lens of Rabbi Lord Jonathan Sacks, and how his philosophy about antisemitism connects to the story and themes of Chanukah. Students will also gain exposure to the art form of graffiti through four pieces of Israeli graffiti art. They will then have the opportunity to make their own graffiti art as a way to express antisemitism in the world today.

## Lesson 1: Hate and Society's Ills Through Speech and Art

### Resources

#### The definition of antisemitism:

Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.

<https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-antisemitism>

#### Speech 1: 'How can we combat antisemitism?' Transcript

"We have to be very clear, in the 21st Century, of a fundamental principle: Jews cannot fight antisemitism alone. The victim cannot cure the crime. The hated cannot cure the hate. And this is something that is sometimes very difficult to understand with hindsight. And I think we should judge no-one with hindsight, because in the same situation, each one of us might so easily have made the same mistake.

But in hindsight, the Jews of Germany in the 19th century made a momentous and tragic mistake. They said, 'Since Jews are the objects of antisemitism, Jews must be the cause of antisemitism. And therefore, if we are the cause of antisemitism, we can be the cure of antisemitism. They hate us because we're different, let's stop being different. Okay? We eat different foods. Let's get rid of the Laws of Kashrut. We observe a different Holy day, let's move Shabbat to Sunday.'

That's what some Jews in Germany actually did. 'They don't like us because we have different marriage and divorce laws. Well, let's say *dina d'malchuta dina*; the law of the land is the law. Let's stop having our own special Jewish marriages and divorces.' The whole shooting match, everything that made Jews different from others. Jews in Germany – some Jews – gave up, in the 19th century.

How much did that diminish antisemitism? Not one millimetre. Why? Because, it's a fallacy. Jews don't cause antisemitism, something in the mind of the antisemite causes antisemitism. And therefore, if we think that is something we alone can do to cure antisemitism, we are making a great mistake.

And therefore, we have to stand up loud and clear and say, 'We as Jews will fight for the right of Christians anywhere in the world to live their faith without fear. But we ask Christians to stand up for the right of Jews anywhere else in the world to live their faith without fear.' I personally, and our community, have led the fight against Islamophobia and we always will do. But we have to ask Muslims, 'You have to lead the fight against Judeophobia.'

We have to stand together to fight hate, not Jews alone but every single person who cares for the sanctity of life and for a free and just and tolerant society. And we must never be left alone. We must gather allies because ultimately the hatred of Jews is hatred of difference, which is hatred of humanity. The enemies of Jews are the enemies of freedom, wherever it is. And that is why we must stand together to fight hate, in all its forms."

#### Speech 2: "The only sane response to antisemitism..."

"The only sane response to antisemitism is to monitor it, fight it, but never let it affect our idea of who we are. Pride is always a healthier response than shame. Some years ago, a Rabbi told me of an episode that happened to him in Russia. Glasnost was in its early days. For the first time in seventy years, Jews were free to practice Judaism openly. He had gone there to help in the revival of Jewish life. He discovered, as many did at that time, that "openness" meant also that antisemitism could be more freely expressed." A Letter in the Scroll, p. 213

## Lesson 1: Hate and Society's Ills Through Speech and Art



Resources, continued

### Speech 3: “Antisemitism is a deadly doctrine...”

“Antisemitism is a deadly doctrine. It endangers Jews. But it also ultimately destroys antisemitic societies themselves. The reason should be obvious. When you blame others and define yourself as a victim, you abdicate responsibility for solving your own problems. That is why medieval Christendom, Nazi Germany, Czarist Russia and the Soviet Union – massive powers in their day – died from internal decay. You cannot build a viable religion, society or identity on prejudice. Hate endangers the hated but it destroys the hater.

In the last month of his life, Moses gave the Israelites an unusual command. He said, “Do not hate an Egyptian for you were strangers in his land” (Deuteronomy 23:8). What did he mean? The Egyptians enslaved the Israelites and tried to kill every male child. Was that a reason not to hate them? Surely the opposite was the case.

What Moses was doing was very profound. He was telling the next generation that if they continued to hate Egyptians, they would still be slaves – to the past, to resentment, to a sense of grievance. Moses would have taken the Israelites out of Egypt but he would not have taken Egypt out of the Israelites. He was stating one of the deepest truths of all: If you want to be free, you have to let go of hate.

That is a message we must insist on at every opportunity. Antisemitism matters not because Jews are Jews but because Jews are human. You cannot deny someone else's humanity without endangering your own.” Letter 16: Antisemitism in Letters to the Next Generation, pp. 57-58

## Lesson 1: Hate and Society's Ills Through Speech and Art

### Resources:

Graffiti Art in Response to Antisemitism 1



Created by: Erica Hruby



## Lesson 1: Hate and Society's Ills Through Speech and Art

### Resources:

Graffiti Art in Response to Antisemitism 2

### INSTRUCTIONS:

- Explore these four images of graffiti in Tel Aviv, Israel.
- "Graffiti is a form of visual communication, usually illegal, involving the unauthorized marking of public space by an individual or group." <https://www.britannica.com/art/graffiti-art>
- Discuss: (1) What do you see in the art? What is explained by the artist or commentator? Is the message clear in the image?
- Use these graffiti images to inspire you to create your own graffiti image about antisemitism.





## Lesson 1: Hate and Society's Ills Through Speech and Art

### Resources:

#### Graffiti Art in Response to Antisemitism 3



Name of Piece: 27 CLUB

Quick Description: A list of popular musicians or artists who died at the age of 27

Artist: John Kiss

Location: Tel Aviv, on Haim Ben Atar Street

Size: 9.8 ft high by 23 ft wide

Explanation: The piece depicts Jimi Hendrix, Janis Joplin, Jim Morrison, Brian Jones, Jean-Michel Basquiat, Kurt Cobain, Amy Winehouse; all of whom died tragically at the age of 27. To the far right, there is an 8th unknown man believed to be the artist himself. As the story goes at the time, Kiss was dealing with drug and alcohol addiction, including himself in this piece was seen as some sort of self-fulfilling prophecy in his own eyes. One day, someone painted over his face, causing many to speculate on the art work's new meaning. Some say that the artists' enemies covered his face in an act of pettiness; others noted that either the artist or his sister came to cover his face after he successfully lived to 28, beating his own prophecy. [https://en.wikipedia.org/wiki/27\\_Club\\_graffiti\\_in\\_Tel\\_Aviv](https://en.wikipedia.org/wiki/27_Club_graffiti_in_Tel_Aviv)

## Lesson 1: Hate and Society's Ills Through Speech and Art

### Resources:

#### Graffiti Art in Response to Antisemitism 4



Name of Piece: Unknown

Quick Description: Response to antisemitic vandalism

Artist: Vered Dror

Location: Tel Aviv

Size: Unknown

Explanation: This type of artwork originated from when Vered was in Zagreb, Croatia for a graffiti competition. After days of planning her masterpiece for the competition, she noticed public places vandalized with swastikas painted on them. Vered Dror asked several locals why nobody was cleaning these horrific symbols up and everyone answered by simply saying "I didn't notice". Outraged, she abandoned her previous plan for the graffiti competition and placed all around the city a single statement in braille: "I didn't notice, I didn't see a thing". Vered went on to unanimously win the competition. <https://hellerhigh.org/2016/04/21/not-normal-tour-tel-aviv/>

## Lesson 1: Hate and Society's Ills Through Speech and Art

### Resources:

#### Graffiti Art in Response to Antisemitism 5



Name of Piece: The Peace Kids

Quick Description: Response to antisemitic vandalism

Artist: John Kiss

Location: Tel Aviv, Ha-Rav Yitskhak Yedidya Frenkel Street

Size: Unknown

Explanation: This drawing illustrates friendship between jews and arabs : on the left, "Srulik", a cartoon character symbolizing Israel, and on the right, Handala, a cartoon character by Naji Al-Ali, a 10 yo barefoot boy, has become one of the most powerful symbols for the Palestinians. [https://commons.wikimedia.org/wiki/File:Graffiti\\_TelAviv,\\_Ha-Rav\\_Yitskhak\\_Yedidya\\_Frenkel\\_St\\_-\\_close-up.jpg](https://commons.wikimedia.org/wiki/File:Graffiti_TelAviv,_Ha-Rav_Yitskhak_Yedidya_Frenkel_St_-_close-up.jpg)



## Lesson 1: Hate and Society's Ills Through Speech and Art

### Resources:

#### Graffiti Art in Response to Antisemitism 6



Name of Piece: Unknown

Quick Description: Intention to make an abandoned building become noticed

Artist: Dede

Location: Tel Aviv, beach front

Size: 98 ft by 32 feet

Explanation: The main issues that lead me to the creation were: real estate, municipality, territory, ownership problems, etc," Dede, who is currently working on a project abroad, tells ISRAEL21c in an email. "The concept is to make people notice this piece of abandoned real estate and the issues around it; to gain awareness within the public. This place is very central and located on the beach on a very expensive spot. Yet, people don't notice it or the problems around it." The bright red gums with bright white teeth creepily smiling off the Tel Aviv beachfront has now made it impossible not to notice this building. <https://www.israel21c.org/wind-up-teeth-graffiti-chomps-into-tel-aviv-cityscape/>