



Educational Resources Posters

The series of posters have been produced as an educational resource for you to use in your organisation. Please feel free to use the materials in any way you choose. Here are some suggestions as to ways in which you might use the quotes on the posters in an informal educational setting.

Please contact shelley@reshetnet.com if you would like to discuss ways of adapting any of these programming materials but are unsure how to do so.

Equally, if you are working on a new programme idea and would like to share it on the Reshet website for other educators to access, please email to info@reshetnet.com for inclusion in future materials.

Please note, all materials shared give appropriate credit to those who create the materials.

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Poster 1

First 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 for me.

Pastor Martin Niemoller



Suggested Programme Idea

(suitable for age 10+. Adapt as needed – edit the biography for younger children/young people)

Read through Martin Niemoller's life history below. Ask your chanichim/students to create a timeline the major events in his life.

Niemoller's Life Story

There are many versions of this poem around. The one on the poster is by no means the only version. Similarly, the author of the poem is often not mentioned. Martin Niemoller was an outspoken advocate for accepting the burden of collective guilt for WW II as a means of atonement for the suffering that the German nation (through the Nazis) caused before and during WW II. Niemoller had been a U-boat captain in WW I, prior to becoming a pastor. He had initially supported Hitler prior to his taking power. Indeed, the Nazi press held him up as a model... for his service in W I

Niemoller changed his mind and re-assessed his understanding of Nazi ideology. From 1933 to 1937, Niemoller consistently rejected everything the Nazis stood for.

Rev. Martin Niemoller was protected until 1937 by both the foreign press and influential friends in the up-scale Berlin suburb where he preached. Eventually, he was arrested for treason. Perhaps due to foreign pressure, he was found guilty, but initially only given only a



suspended sentence. He was however then almost immediately re-arrested on Hitler's direct orders. From then on, until the end of WW II, he was held at the Sachsenhausen and Dachau concentration camps. Near the end of the war, he narrowly escaped execution. After the war, Niemoller emerged from prison as an adamant pacifist and advocate of reconciliation. He actively sought out contacts in Eastern Europe and traveled to Moscow in 1952 and North Vietnam in 1967. He received the Lenin Peace Prize in 1967 and the West German Grand Cross of Merit in 1971. Martin Niemoller died in Wiesbaden, West Germany on Mar 6, 1984, at the age of 92. [from the *Encyclopedia Britannica*

Suggested Programme Idea

Niemoller life shares the complexity of 'dugma ishit' 'personal example'. He saw a situation happening that he was unhappy with and began to denounce the Nazis through his role as a Pastor. He acted for change.

Niemoller is an interesting character to understand in the context of informal Jewish education. He stood up for what he believed in, he put his life at risk by being so outspoken in such a politically challenging time.

He also changed his mind.

Initially, Niemoller supported Hitler and this is something that we can question.

- Why did he change his mind about his political position?
- How difficult is it to change your mind if you are in a position of power?
- How do you publicly admit you were wrong?

Suggested Activity



Art activity

Have the chanichim in your group make posters about what they want to change in the world.

Social Action.

Discuss with your children/young people what they understand by the term social action. Discuss with them what they would like to do to make a change to the world around them, either in a global or a very local sense.

Why is getting involved in social action a Jewish value?

Discuss specific projects with your group that they might choose to get involved in.

Once your groups have decided on their support for social action, they need to decide how to make an act for change.

Ask your group:

- What do the leaders they admire have in common?
- What separates them?
- What makes these people inspire others?
- What role models do your chanichim have and why do they value them?

Suggested Programme Activity

Design an exhibition around inspirational leaders. Use a variety of resources to show how these people have changed the world, in a small or great way.

Take your exhibition out and make it interactive, so that the chanichim who helped in its creation can discuss their thoughts with the wider community.

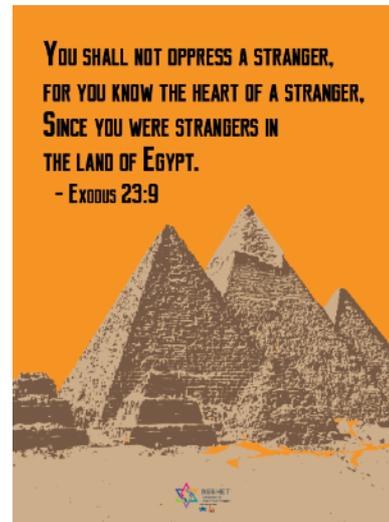
You might want to take your exhibition to homes for the elderly, hospital wards, synagogue communities, youth and community centres. Make the poster with the Niemoller quote at the center of your exhibition to focus the display on the need to speak up for what one believes in.



Poster 2

*You shall not oppress a stranger,
for you know the heart of a
stranger,
since you were strangers in the
land of Egypt.*

Exodus 23:9



Suggested Programme Activity (suitable from aged 8+. Adapt as needed.)

Messy Art activity – Exodus Scene

Equipment you will need

Large bag of sand (available from DIY shops)

Glue

Large sheets of cardboard or corrugated paper

A4 plain paper

Paints or felts

Place the cardboard on the floor or a large flat surface. Cover two thirds of the card in glue. Liberally cover the glue with the sand. Wait for it to dry.

Whilst waiting, use paints or felt tips to draw people. Cut them out and glue them onto the sand. The people all need to be facing the same direction. Leave some spaces for additional people to be added at the end.

Using paints or felts – copy the quote on the poster and glue that onto the 'sky' in the final third of the cardboard.

In small groups or pairs, have the chanichim/students take one word from the quote on the poster. They need to write their word on a sheet of A4 paper and illustrate it with paints or felts. The word must remain clearly visible.

Once all the artwork is dry – stick it onto the walls (with the words in order so they make up the entire quote) and put the Exodus Scene somewhere central.

Bring the group together into the middle of the room and ask the chanichim (children/young people) to relate all they know about the story of exodus.

Key questions you might want to prompt them with could be

- What kind of lives did the Children of Israel have in Egypt?
- How did they feel about leaving Egypt?
- How did the Egyptians behave towards the Children of Israel?

Link this discussion back to the quote by asking the children/young people if they can think of any groups of people in more modern times who are like the Israelites were (i.e. oppressed and fleeing to another place).

Key points you might want to bring in that come from more recent Jewish history

- The Jewish population in Germany during WW2
- Ethiopian Jews
- Russian Jews



You might want to widen the discussion to people that are seeking political, or economic asylum in this country.

How does this quote tell us that we are obligated to support oppressed minority groups?

How is the experience of being 'a stranger' part of our collective experience and shared memory?

Now go back to the art activity. Ask the children/young people to draw more people (asylum seekers, Ethiopian Jews, Jews escaping antisemitism in Nazi Germany or any other people that you have discussed). Add those people into the picture.

And you might also want to...

... Contact World Jewish Relief and add another dimension to this activity by collecting money or items that can be distributed to Jewish people in other countries.

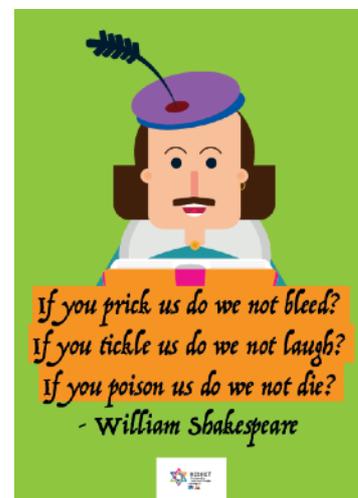
The story of exodus reminds us of being without shelter and security.

... Consider raising awareness of charities that support the homeless and see if your organisation can add its support to a homeless charity.

Poster 3

*If you prick us do we not bleed?
If you tickle us do we not laugh?
If you poison us do we not die?*

William Shakespeare



Suggested Questions

- How is this poster trying to say that all people are the same as everyone else? Does that seem offensive or acceptable to you?
- What was the context that Jewish people were living in during Shakespeare's time of writing?
- How were Jews viewed?
- How was Shakespeare trying to make a political statement through his writing?

Suggested activity (suitable for 12+. Adapt as needed.)

Interfaith opportunities

Take a large sheet of paper and write the following on each poster:

Jewish
Muslim
Hindu
Sikh
Christian

Ask the group to write adjectives that they connect to the faith on each sheet. Read them out (even if you don't agree with the adjectives).

Discuss with your group if they feel the adjectives others have written are accurate in describing each faith.

Ask the group how they believe they have come to these thoughts regarding each religious group.

- Have they met many people of that particular faith group?
- Do they have friends of each faith?
- Do they believe their thoughts about the other faith groups have been influenced by the media?

Which interfaith opportunities are accessed?

How might your chanichim create or get involved in interfaith activities?

Discuss with the group what might influence people's understanding of a religion. You might want to share some newspaper articles or footage from a programme/YouTube etc with the group. Explore how the use of language can influence how we portray people.

Link back to the text on the poster and ask what Shakespeare was trying to say in his writing.

Was he trying to challenge a stereotype? (There were very few Jews in the UK during Shakespeare's time of writing and the general population was quite antisemitic.)

Where did the population get their antisemitic views?

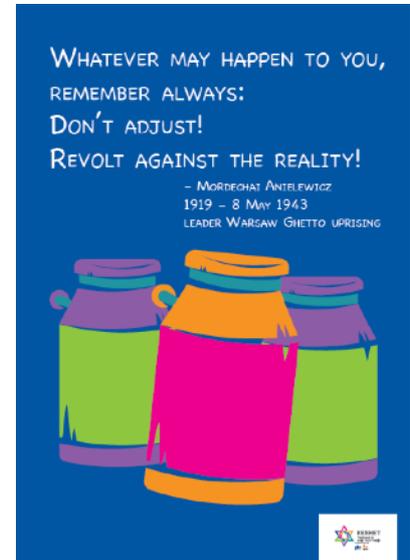
Discuss how this reference to Jews might have influenced the audience who saw this play.



Poster 4

*Whatever may happen to you,
remember always:
Don't adjust! Revolt against the
reality!*

**Mordechai Anielewicz 1919 – 8 May 1943,
leader Warsaw Ghetto uprising**



Suggested Programme activity – aged 12+

Ask the group to go around the room and find someone who...

Find Someone Who...

1. has spoken out about injustice
2. can name another leader from the Warsaw ghetto uprising
3. has read a book which inspired them to speak out
4. has heard racist abuse
5. has received antisemitic abuse
6. has attended a march/rally
7. has acted on abuse they have heard
8. has created and delivered a campaign
9. has learned about the Warsaw ghetto uprising
10. can name someone they admire who has spoken out/not adjusted and has 'revolted against the reality'



The design on the poster is of milk churns.

Ask chanichim why they think the milk churns are relevant to this quote. Have a look at the excellent resource created by Yad v'Shem <https://www.yadvashem.org/yv/en/exhibitions/ringelblum/index.asp>

Which shares the story of the Ringelblum and the other contributors to the Oneg Shabbat undertaking, which took place in the Warsaw Ghetto.

How was the endeavour of the Oneg Shabbat an act of revolution?
What can we learn from the leadership of those in Oneg Shabbat?

Poster 5

*Racism is man's gravest threat
to man
The maximum of hatred for a
minimum of reason*

Abraham Joshua Heschel

We have chosen to share an image of Meghan and Harry on this poster, grappling with a text from Heschel on racism. There has been much discussion about race, connected to the couple.



[Link 1 - The Guardian](#)

[Link 2 - vox.com](#)

The couple expressed they have faced racist remarks.

Rabbi Abraham Joshua Heschel wrote that "in a free society not all are guilty, but all are responsible." People of moral bearing, who feel love and empathy, who believe that "the world must be built on love" (Psalms 89:3), have a responsibility to fight against hatred, wherever it may be found.

How is racism part of 'baseless hatred'?

Suggested Programme Activity

Role play & Wide Game aged approximately 8+

This is an activity that explores the concept of 'baseless hatred'. The quotation on the poster describes racism as the maximum of hatred for the minimum of reason. This wide game encourages chanichim to exclude others, for no particular reason. It is an example of how people will often go along with an idea, without questioning it.

Have the chanichim come in and tell them that you are going to do a fantastic activity. Tell the chanichim that it is really important that everyone pays attention and listens to the madrichim at all times.

Have the madrichim split the group up into people who have brown eyes, and people who have any other eye colour (blue or green need to be together)

Once the groups have been split, take each group into a separate room, with madrichim in each group too.

The madrichim need to be dramatic in this part of the game – really setting the chanichim up so that they feel like the elite – or not!



Brown eyed group

The madrichim with this group need to tell the chanichim that they are the best group and they are actually the most intelligent. Tell them how the groups have been divided and that they are superior to the others. Tell them that whatever they choose for the rest of activity, will be done. So, if they choose to play stuck in the mud, all the other chanichim will have to do as they say, since they are the elite, because they have brown eyes. Tell the group that they can make a chant about how fab people with brown eyes are. Encourage them to chant it.



Blue/green eyed group

The madrichim with this group need to tell the chanichim that they are the a pathetic group and they are actually the least intelligent. Tell them how the groups have been divided and that they are inferior to the others. Tell them that whatever they do not get to choose anything for the rest of activity because they have blue/green eyes and that is not really acceptable.

Bring the groups back together and play 2 or 3 games, all the games must be chosen by chanichim with brown eyes. If someone from the bleu/green eyed group attempts to lead/suggest a game, tha

madrachim need to role play well – and tell those chanichim that only people with brown eyes can choose games because they are superior. Some blue eyed chanichim may get frustrated and angry – try and keep them involved by telling them this is an important exercise.

After 10 minutes or so, ask the groups to sit separately again (brown eyed in one place and blue/green in another) with madrichim.

Ask the chanichim:

- 1) How did this exercise make you feel?
- 2) How might you actually be you really inferior/superior?
- 3) Was there a reason to separate the groups?
- 4) Was the colour of eyes a good way of dividing people?

Bring the group back together and focus on the poster.

Put it in the middle of the circle of chanichim & ask them to discuss its relevance to the exercise they have just taken part in.

Ask them to think of times in history where one group of people have been segregated from all others.

- Is that because of skin colour, religious belief, political position, sexuality?
- Does the segregation of one group of people encourage hatred of that group?
- Discuss with the group ways in which people can challenge baseless hatred