

Teachers's

Museum of History & Holocaust Education

Enduring Tension: (En)Countering Antisemitism in Every Age

Guide



GRADES
5 - 12

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Table of Contents

About this Teacher's Guide	3
Overview	4
Georgia Standards of Excellence	6
Key Vocabulary	12

LESSON PLANS

5-12 Grade Activities

One - Antisemitism from its Origins	13
Two - Combating Hatred: The Example of Billings, Montana	19
Three - Introduction to Judaism	22
Four - Oral History Analysis	24

8-12 Grade Activities

One - The Lynching of Leo Frank	27
Two - "And None Shall Make Them Afraid"	30

SUPPLEMENTARY MATERIALS

MHHE Resources for Teachers: K-12 Educational Programs	35
William Breman Jewish Heritage Museum Mission and Resources	36

About this Teacher's Guide

This teacher's guide accompanies the Museum of History and Holocaust Education's exhibit *Enduring Tension: (En)Countering Antisemitism in Every Age*, which explores the history of antisemitism and the struggle against it. Using historical panels and images from the founding of our nation to the present day, *Enduring Tension* demonstrates how antisemitism has influenced thinking over time and what everyday citizens can do to counter this hatred.

Enduring Tension is accompanied by a traveling exhibition that brings the content to your classroom. To enquire about availability, please call (470) 578-2083 or email us at mhheeducation@kennesaw.edu.

This curriculum guide for **fifth through twelfth grade social studies teachers** will help educate students about the global history and effects of antisemitism, or hatred and prejudice towards Jews. Although many of the lessons in this guide focus on U.S. and World History Standards, the activities are designed to be cross-curricular and can also be used for English Language Arts and Advanced Placement classes.

This guide is organized by individual lessons that are intended to take between one and two class periods to complete. We recognize, however, that not all teachers will be able to dedicate a lot of time to the topic of antisemitism; the activities, therefore, can be pulled out of the lessons and stand alone as individual parts.

All of the lessons in this guide align with the Georgia Standards of Excellence.

In designing this guide, we also sought to place a heavy emphasis on primary and secondary sources to teach this topic. All primary sources and worksheets needed for each lesson are included in the guide. Sources include propaganda posters, images, and oral history testimony.

Teachers should review all resources provided in this guide before sharing them with students to determine the appropriateness for their class.

***Credits:** The descriptions, activities and graphics in this teacher's guide were developed by Tyler Crafton-Karnes, Andrea Miskewicz, Ryan Norrington, Kate Daly, Adina Langer, James Newberry, and Zoila Torres of Kennesaw State University's Museum of History and Holocaust Education.*

Special thanks to the Breman Foundation for funding the development of this teacher's guide and the accompanying exhibit.

Overview

Known as “the longest hatred,” antisemitism has a history stretching back more than 2,000 years. Antisemitism is hatred or prejudice against Jews. Wilhelm Marr of Germany coined the term in the nineteenth century when groups were often labeled by their languages. Hebrew, the language of Judaism, is a Semitic language much like Arabic and Aramaic. Antisemitism, however, only applies to Jews, not Muslims or any other group.

Antisemitism is spelled two different ways: antisemitism and anti-Semitism. The latter implies that there is a “Semitic” group of people and that anti-Semites are against them. As has been shown, the “Semitic” group should also include those who speak Arabic or Aramaic as they are Semitic languages, and thus, anti-Semites would also hate and act prejudicially against them. They, however, do not hate those that speak other Semitic languages, only Jews. Therefore, antisemitism is more appropriate to use as antisemites are not against all speakers of Semitic languages.

Antisemitism is often a result of scapegoating. Antisemites find a reason for problems facing their communities by blaming Jews as the cause of that problem. This scapegoating was often caused by stereotypes, or the image or idea that people thought all Jews exuded (i.e., sly, greedy, powerful, conspiratorial, etc.). These dangerous stereotypes featured prominently in propaganda, literature, and the arts throughout history. Jews stood out in the ancient Middle East because they practiced a religion in which they worshiped only one deity. This monotheism caused problems with other religions and societies, especially among the Romans who saw Jews as stubborn and set in their ways. In 70 CE, the Romans destroyed the Second Temple in Jerusalem and sent Jews into exile. Eventually, with the rise of Christianity, Jews were blamed for the death of Jesus Christ, a stereotype that continues to this day.

During the Middle Ages, Jews were used as scapegoats and accused of causing the Black Death and killing Christian children to use their blood for Jewish rituals. Due to the fact that Christians could not borrow money from one another and because Jews were excluded from professional guilds, Jews became the money-lenders; they then gained the stereotype of being “money-hungry” and engaged in shady business deals. Jews often found themselves being expelled from various countries, murdered, or forced to convert.

During the Renaissance and the Reformation, Jews were still unwilling to convert to Catholicism or Protestantism. Both churches decried Jews as heretics and forced part of the Jewish population to live in ghettos. During the Enlightenment, philosophers called for equal rights for all religions. Except in exceptional circumstances, this call for equal rights did not apply to Judaism until the French Revolution, which allowed for complete freedom of religion in France.

Beginning in the nineteenth century, many non-Jews began to view Jewish people not as a religious group, but as a race. This coincided with a rise in antisemitic sentiment, which included the Dreyfus affair, pogroms against the Jews in Eastern Europe, and the

publication of the *Protocols of the Elders of Zion*, a fictional account of a secret meeting between Jewish leaders who plotted to take control of the world. The belief in this work continued throughout the twentieth century and is still published in some parts of the world today. Hitler blamed the failings of the German army in World War I on Jews.

Not only was antisemitism rampant in Europe; it also thrived in the United States and it still exists today. In the twenty-first century, Jews continue to be used as scapegoats, including the cause of the terrorist attacks on September 11, 2001.

Georgia Standards of Excellence correlated with <i>Enduring Tension: (En)Countering Antisemitism in Every Age</i> activities:
FIFTH GRADE
These lessons meet the criteria for the following 5th Grade Georgia Standards of Excellence:
SOCIAL STUDIES
SS5H4 Explain America's involvement in World War II.
b. Describe major events in the war in both Europe and the Pacific; include Pearl Harbor, Iwo Jima, D-Day, VE and VJ Days, and the Holocaust .
SIXTH GRADE
SOCIAL STUDIES
SS6H3 Explain conflict and change in Europe.
a. Describe the aftermath of World War I: the rise of communism, the Treaty of Versailles, the rise of Nazism , and worldwide depression. b. Explain the rise of Nazism including preexisting prejudices , the use of propaganda , and events which resulted in the Holocaust.
LITERACY IN HISTORY/SOCIAL STUDIES, SCIENCE, AND TECHNICAL SUBJECTS: READING STANDARDS/KEY IDEAS AND DETAILS
L6-8RHSS1: Cite specific textual evidence to support analysis of primary and secondary sources. L6-8RHSS2: Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.
CRAFT AND STRUCTURE
L6-8RHSS4: Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies. L6-8RHSS6: Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).
INTEGRATION OF KNOWLEDGE AND IDEAS
L6-8RHSS7: Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts. L6-8RHSS8: Distinguish among fact, opinion, and reasoned judgment in a text. L6-8RHSS9: Analyze the relationship between a primary and secondary source on the same topic.

WRITING STANDARDS: TEXT TYPES AND PURPOSES
L6-8WHST1: Write arguments focused on discipline-specific content. L6-8WHST2: Write informative/explanatory texts, including the narration of historical events, scientific procedures/experiments, or technical processes.
PRODUCTION AND DISTRIBUTION OF WRITING
L6-8WHST4: Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.
RESEARCH TO BUILD AND PRESENT KNOWLEDGE
L6-8WHST7: Conduct short research projects to answer a question (including a self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration. L6-8WHST8: Gather relevant information from multiple print and digital sources, using search terms effectively; assess the credibility and accuracy of each source; and quote or paraphrase the data and conclusions of others while avoiding plagiarism and following a standard format for citation. L6-8WHST9: Draw evidence from informational texts to support analysis reflection, and research.
SEVENTH GRADE
SOCIAL STUDIES
SS7H2 Analyze continuity and change in Southwest Asia (Middle East).
b. Explain the historical factors contributing to the establishment of the modern State of Israel in 1948; include the Jewish religious connection to the land, antisemitism , the development of Zionism in Europe, and the aftermath of the Holocaust.
LITERACY IN HISTORY/SOCIAL STUDIES, SCIENCE, AND TECHNICAL SUBJECTS: READING STANDARDS/KEY IDEAS AND DETAILS
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EIGHTH GRADE
SOCIAL STUDIES
SS8H7 Evaluate key political, social, and economic changes that occurred in Georgia during the New South Era.
d. Examine antisemitism and the resistance to racial equality exemplified in the Leo Frank case .
LITERACY IN HISTORY/SOCIAL STUDIES, SCIENCE, AND TECHNICAL SUBJECTS: READING STANDARDS/KEY IDEAS AND DETAILS
L6-8RHSS1: Cite specific textual evidence to support analysis of primary and secondary sources. L6-8RHSS2: Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.
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HIGH SCHOOL
WORLD HISTORY
SSWH5 Examine the political, economic, and cultural interactions within the Medieval Mediterranean World between 600 CE/AD and 1300 CE/AD.
e. Analyze the relationship between Judaism , Christianity, and Islam.
9-10 GRADES
READING STANDARDS FOR LITERACY IN HISTORY/SOCIAL STUDIES: KEY IDEAS AND DETAILS
L9-10RHSS1: Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information. L9-10RHSS2: Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.
CRAFT AND STRUCTURE
L9-10RHSS4: Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science. L9-10RHSS5: Analyze how a text uses structure to emphasize key points or advance an explanation or analysis L9-10RHSS6: Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.

INTEGRATION OF KNOWLEDGE AND IDEAS
L9-10RHSS8: Assess the extent to which the reasoning and evidence in a text support the author's claims. L9-10RHSS9: Compare and contrast treatments of the same topic in several primary and secondary sources.
WRITING STANDARDS FOR LITERACY IN HISTORY/SOCIAL STUDIES, SCIENCE, AND TECHNICAL SUBJECTS: TEXT TYPES AND PURPOSES
L9-10WHST1: Write arguments focused on discipline-specific content. L9-10WHST2: Write informative/explanatory texts, including the narration of historical events, scientific procedures/experiments, or technical processes.
PRODUCTION AND DISTRIBUTION OF WRITING
L9-10WHST4: Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.
RESEARCH TO BUILD AND PRESENT KNOWLEDGE
L9-10WHST7: Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation. L9-10WHST8: Gather relevant information from multiple authoritative print and digital sources, using advanced searches effectively; assess the usefulness of each source in answering the research question; integrate information into the text selectively to maintain the flow of ideas, avoiding plagiarism and following a standard format for citation. L9-10WHST9: Draw evidence from informational texts to support analysis, reflection, and research.
11-12 GRADES
READING STANDARDS FOR LITERACY IN HISTORY/SOCIAL STUDIES: KEY IDEAS AND DETAILS
L11-12RHSS1: Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole. L11-12RHSS2: Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.
CRAFT AND STRUCTURE
L11-12RHSS4: Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text (e.g., how Madison defines faction in Federalist No. 10). L11-12RHSS5: Analyze in detail how a complex primary source is structured, including how key sentences, paragraphs, and larger portions of the text contribute to the whole. L11-12RHSS6: Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.

INTEGRATION OF KNOWLEDGE AND IDEAS

L11-12RHSS8: Evaluate an author’s premises, claims, and evidence by corroborating or challenging them with other information.

L11-12RHSS9: Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

WRITING STANDARDS FOR LITERACY IN HISTORY/SOCIAL STUDIES, SCIENCE, AND TECHNICAL SUBJECTS: TEXT TYPES AND PURPOSES

L11-12WHST1: Write arguments focused on *discipline-specific content*.

L11-12WHST2: Write informative/explanatory texts, including the narration of historical events, scientific procedures/experiments, or technical processes.

PRODUCTION AND DISTRIBUTION OF WRITING

L11-12WHST4: Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.

RESEARCH TO BUILD AND PRESENT KNOWLEDGE

L11-12WHST7: Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation.

L11-12WHST8: Gather relevant information from multiple authoritative print and digital sources, using advanced searches effectively; assess the strengths and limitations of each source in terms of the specific task, purpose, and audience; integrate information into the text selectively to maintain the flow of ideas, avoiding plagiarism and overreliance on any one source and following a standard format for citation.

L11-12WHST9: Draw evidence from informational texts to support analysis, reflection, and research.

Key Vocabulary

Antisemitism – hatred and/or prejudice towards Jewish people

Judaism – the first monotheistic religion begun by Abraham between the sixth and fifth centuries BCE; has a very strong history in the Middle East (including Israel); presently has approximately 14 million followers

Monotheism – a belief system with only one god

Polytheism – a belief system with multiple gods

Scapegoat – a person or group of people who are blamed for the problems other people face

Stereotype – a widely held but fixed and oversimplified image or idea of a particular type of person or thing

Zionism – a movement, originating in the late-nineteenth century, to establish a Jewish state (Zion) in Israel; today, Zionists seek to maintain Israel as a Jewish nation

One

Antisemitism from its Origins

5th - 12th Grade

Objectives:

Antisemitism did not begin or end with the Holocaust in the 1930s-40s. The roots of antisemitism began in earnest with the early Christian church over 2,000 years ago, and it remains a global problem today. At the end of the lesson, designed for one class period, students will be able to answer:

- What is antisemitism?
- In what ways were Jews used as a scapegoat in European history?
- How did propaganda in Europe during the Nazi regime contribute to the problem of antisemitism?

Materials needed:

Computer/tablet with Internet access, projector, speakers, propaganda posters (Source Sheets 1-3, pages 15-17), National Archives Poster Analysis document (Worksheet 1, page 18), 5-6 computers/tablets for student use

Preparation:

Print out two copies (color preferred) of each of the antisemitic propaganda posters. You may choose to laminate them or put them in page protectors since students will be handling these, especially if you have multiple classes doing this activity. Then, print out a copy of the “Analyze a Poster” document for each student.

Instructions:

Hook:

Write the word antisemitism on the board and its definition: hatred and/or prejudice towards Jewish people, and show the following thirteen-minute video created by the United States Holocaust Memorial Museum: <http://ow.ly/ZOcp30jpHW0>.

1. Encourage students to share both their reactions to the video along with any questions they might have about it.
2. Divide students into five or six groups (approx. four students per group), and give each student a copy of the “Analyze a Poster” document (Worksheet 1, page 18). Even though students are discussing and looking at the propaganda as a group, they should complete their analysis independently.
3. Give each group one of the three examples of propaganda (Source Sheets 1-3, pages 15-17).
4. As a group, students will work through the poster analysis document. If students would like to use the Internet to translate words in their propaganda, they may do so. They may also look up what other historical events occurred the same year the propaganda was created.

5. After completing the poster analysis document, have each student write a summary of the propaganda poster in paragraph format (they can do this on the back of their sheet).
6. Choose three students (one that represents each of the three posters), and allow them to share their analysis summary for the class. You may project the propaganda poster on your screen to give the entire class a larger view of the propaganda poster each student discusses.
7. Allow students to discuss how these different examples of propaganda could have shaped public opinion of Jews. Be sure to clarify that individuals viewing these examples of propaganda are doing so in different contexts and at different speeds (for example, not everyone believed the propaganda right away; sometimes it took longer for people to start believing the antisemitic tones of the propaganda).
8. At the end of the lesson, emphasize that the propaganda posters students viewed during the lesson are from the World War II era, but antisemitism still exists today. Primary sources showcasing modern antisemitism are in the news regularly (see the extension activity below for an example of a primary source reflecting on modern antisemitism).

Extension:

For early finishers, or as an extension activity, students can analyze two or all three propaganda posters.

and/or

As a class listen to the following six-minute podcast (Voices on Antisemitism) about combatting modern antisemitism: <http://ow.ly/Zvb830jpHME>.

Differentiation:

For students that are new to primary source analysis or for your developing/beginning learners, a simpler version of the Poster Analysis document is available here: Poster Analysis Version 2 - <http://ow.ly/lj9e30jpHQL>. Students may also discuss the questions on the document rather than writing about it.

Source Sheet 1



*"Der ist Schuld am Kriege!" (Published 1943)
Courtesy Library of Congress*

Source Sheet 2



*"Juden Sind Hier Unerwünscht" 1936
Courtesy Children in History*

Source Sheet 3



*"Der Giftpilz" (Children's Book Cover), 1939
Courtesy Echoes and Reflections*

Worksheet 1: National Archives Poster Analysis

Analyze a Poster

Meet the poster.

Quickly scan the poster. What do you notice first?

Observe its parts.

WORDS

Does it have a message printed on it?

Are there questions or instructions?

Does it say who created it?

VISUALS

List the people, objects, places, and activities in the poster.

What are the main colors used?

Are there any symbols?

Does the poster try to persuade mainly through words, visuals, or both equally?

Write one sentence summarizing this poster.

Try to make sense of it.

When is this from?

What was happening at the time in history this poster was created?

Who do you think is the intended audience?

Why was it created? List evidence from the poster that tells you this.

Use it as historical evidence.

What did you find out from this poster that you might not learn anywhere else?

What other documents or historical evidence are you going to use to help you understand this event or topic?



Two

5th - 12th Grade

Combating Hatred: The Example of Billings, Montana

Objectives:

One of the main goals of the *Enduring Tension: (En)Countering Antisemitism in Every Age* exhibit is to teach that combating hatred is possible and that there are a number of different ways to stand up against hate groups. This lesson, designed for one class period, examines the town of Billings, Montana, and the measures its residents took to counter hate groups in their community. At the end of this lesson, students will know more about the “Not in Our Town” movement, be able to find ways they can combat hatred in their own communities, and answer:

- What are ways the citizens of Billings, Montana, supported minority groups?
- How did antisemitism play a role in the case of Billings, Montana?
- Do we have to live with hatred?

Materials needed:

Computer/tablet with Internet access, projector, screen, speakers, whiteboard, board markers, paper, pencils/pens, poster board, markers, colored pencils, crayons

Preparation:

Allow the video “Not in Our Town” (<https://www.youtube.com/watch?v=Z5yaMhcTCdw>) to load and gather art supplies (poster board, markers, colored pencils, crayons, etc.).

Instructions:

Hook:

Watch the video “Not in Our Town” (<https://www.youtube.com/watch?v=Z5yaMhcTCdw>, 25:37) with your class. After you complete the film, create a list, as a class, of actions/tactics the residents of Billings, Montana, took in order to combat antisemitism and hatred in their hometown. Alternatively, you can have students research the actions by using the panels of the exhibit or the following websites:

- Not In Our Town website - <https://www.niot.org/>
- Facing History and Ourselves: Not In Our Town (Reading) - <https://www.facinghistory.org/resource-library/not-our-town-0>
- *LA Times*: “When Hatemongers Came for Minorities, Town Said No” by Tom Lacey, March 6, 1994 - <https://lat.ms/1tFpZue>

Ask students to explain how antisemitism played a role in this movement. Why do you think the hate groups targeted the Jewish population? Discuss how the residents of Billings, Montana, were able to drive off hate groups in the town in 1992. What tactics did they use? How did they get everyone in the town to fight for this cause of combating hate?

1. Create another list on the board of social problems at your school. These could include bullying, racism, or homophobia.
2. Create a work that promotes racial unity or opposition to hate, racism, and antisemitism. Some options include:
 - A picture or poster for unity or against hate
 - Write a poem or letter for the “Not in Our Town” movement
 - Pretend that you are member of the “Not in Our Town” movement in 1992 and create a poster to protest the presence of hate groups such as the Ku Klux Klan and the Northwest United Skinheads
 - Write a letter to the editor that tells the history of the “Not in Our Town” movement and how its actions can be used to deal with the rise of hate groups in other areas
 - Create a song commemorating the “Not in Our Town” movement
3. Have students share their work with the rest of the class. Students should explain what they created, the reason behind their work, and why they chose to use that particular medium (poster, letter, song, poem, etc.). If possible, share your work with others outside of class by hanging the works around the school.
4. After students complete their assignment, begin a discussion by asking “Do we have to live with hatred?” Some follow-up questions might include:
 - Is there any instance where hatred is okay? Why or why not?
 - What are ways that we can fight hatred (even in small ways)?
 - How might we combat hatred in our own communities?

Extension:

Have early finishers research three different hate group ideologies through the Southern Poverty Law Center’s “Extremist Files – Ideologies” webpage (<https://www.splcenter.org/fighting-hate/extremist-files/ideology>). Have students think about what makes them similar and how individuals might combat these various forms of hatred in the same way. Is thinking about these various forms in the same way helpful or dangerous? Why or why not?

Note: Multiple computers/tablets with Internet access may be required.

Differentiation:

Have students think about what it would be like to live in a town with active and vocal hate groups. Students should think about the ways in which the citizens of Billings, Montana, peacefully fought against hate groups in their town. Then, have students write a newspaper article about how their community stood up against hate groups. What did their town look like before the hate groups showed up? What did it look like once they were there? Why did they come to their town? Whom did these groups affect? How did the community stand up against them? What specific actions did they take? What did the town look like after the hate groups left? Some resources you could use to inspire your students include:

Time: “Arrests Made as Georgia City Braces for Face-Off Between Neo-Nazi and Anti-Fascist Groups” by Jamie Ducharme, April 21, 2018 - <https://ti.me/2PI5NsZ>

Atlanta Journal Constitution: “Counterprotesters, business owners prepare to confront neo-Nazi rally this weekend” by Matt Johnson, April 17, 2018 - <https://on-ajc.com/2MyhKUu>

LA Times: “When Hatemongers Came for Minorities, Town Said No” by Tom Lacey, March 6, 1994 - <https://lat.ms/1tFpZue>

The New York Times: “Who were the counterprotesters in Charlottesville?” by Farah Stockman, August 14, 2017 - <https://nyti.ms/2vDfcIF>

Three

Introduction to Judaism

5th - 12th Grade

Objectives:

The best way to combat hatred and antisemitism is through education. In this lesson, students will learn what Judaism is, what the core beliefs are, and how its followers practice their faith. By the end of this lesson, designed for one class period, students will better understand the Jewish religion, how followers are no different than other individuals of faith, and be able to answer:

- What is Judaism?
- How are stereotypes dangerous to our understanding of a religious group?

Materials needed:

Computer/tablet with Internet access, “Introduction to Judaism” article on the United States Holocaust Memorial Museum’s website (<https://encyclopedia.ushmm.org/content/en/article/introduction-to-judaism>), whiteboard, board markers

Preparation:

Contact a local Jewish temple and ask if a rabbi or ambassador of the synagogue is available to come to your school and speak about Judaism. Also ask if the rabbi or ambassador can bring various ritual objects to share with your class. If a rabbi is not available, access the “Introduction to Judaism” article on the United States Holocaust Memorial Museum’s website (<https://encyclopedia.ushmm.org/content/en/article/introduction-to-judaism>) and allow the article to load.

Instructions:

Hook:

Ask students to define the word stereotype (you will find a definition of the word on page 12). What does this word mean to them? Ask students to think about a group they identify with (i.e., athletes, artists, smart students, etc.). Ask students to list stereotypes they have heard about their group and write these on the board. Have students explain why this stereotype is not true. Then ask students to list stereotypes about Jews (sly, greedy, powerful, conspiratorial, etc.), and write these on the board. Ask students to look at the stereotypes listed and ask why these are dangerous. Are they accurate for all followers of Judaism? Why or why not? Emphasize that these sorts of traits are not unique to any one group of people.

1. Introduce the rabbi/ambassador you have asked to come and speak with your class. Explain to students that he/she is there to introduce Judaism to them. Allow the speaker to give more information about themselves to the class.

2. Have the rabbi/ambassador speak about as many of the following subjects as possible in the time allotted:
 - Monotheism vs. polytheism
 - The tenets of Judaism
 - Ritual services and holy days (Sabbath, Yom Kippur, Rosh Hashanah, Chanukah, Purim, Yom HaShoah)
 - The stereotypes you listed as a class (where they come from, why they are wrong, etc.)
 - Instances of antisemitism they may have personally faced
3. Allow time for students to ask their own questions.
4. After the presentation, have students (at school or as homework) write an essay explaining what they have learned and why it is important to understand the basics of Judaism; they can also include why it is important to understand the basics of any faith. How does this knowledge help people better understand what makes us similar? How does this knowledge help communities better combat hatred and antisemitism?
5. In class, have students write thank you notes to the rabbi/ambassador and mail them as a group.

Differentiation:

If a rabbi/ambassador is not available to come to your school, have students read the United States Holocaust Memorial Museum’s article, “An Introduction to Judaism” (<https://encyclopedia.ushmm.org/content/en/article/introduction-to-judaism>). After students have read the article, split your class into four groups and have students discuss the following questions:

- Monotheism vs. polytheism
- The tenets of Judaism
- Ritual services and holy days (Sabbath, Yom Kippur, Rosh Hashanah, Chanukah, Purim, Yom HaShoah)
- The stereotypes you listed as a class (where they come from, why they are wrong, etc.)

Four

Oral History Analysis

5th - 12th Grade

Objectives:

Learning about antisemitism from someone who experienced it firsthand can be a very powerful experience. In this lesson, designed for one class period, students will hear from Holocaust survivors about the antisemitism they faced growing up in Europe under Nazi occupation. By the end of the lesson they will better understand how antisemitism affected individual Jews, how discrimination affects daily life, and be able to answer:

- What is antisemitism?
- What can we learn about antisemitism from oral history accounts?
- How do individuals challenge antisemitism and discrimination in different ways?

Materials needed:

Computer/tablet with Internet access, projector, whiteboard, board markers, paper, pencils/pens, video cameras/smart phones

Preparation:

Access the Museum of History and Holocaust Education's *Legacy Series* oral history program online at (http://historymuseum.kennesaw.edu/educators/legacy_series.php), locate the following clips under the "Holocaust Survivors" tab, and allow the videos to load:

- Herbert Kohn – Anti-Jewish Laws (0:52)
- Herbert Kohn – "I raised my hand proudly" (1:57)
- Tosia Schneider – "Out with the Jews!" (1:30)

For older students (grades 8-12), add the following clips to the lesson:

- Murray Lynn – The Rise of Nazism (2:19)
- Andre Kessler – Maintaining Jewish Customs (1:05)

Instructions:

Hook:

Ask students to develop a definition of antisemitism and write it on the board. You can also find a definition on page 12. Have students think of instances of antisemitism they may have encountered or seen in movies or in the news and write these on the board. Ask students how they think targeted individuals felt after antisemitic attacks. Then, explain to students that they will hear firsthand accounts of Jews who experienced antisemitism in the 1930s and 1940s.

1. As a class, watch these oral history clips from the Museum of History and Holocaust Education's *Legacy Series* oral history program:

- Herbert Kohn – Anti-Jewish Laws (0:52)
- Herbert Kohn – “I raised my hand proudly” (1:57)
- Tosia Schneider – “Out with the Jews!” (1:30)

For older students (grades 8-12), add the following clips to the lesson:

- Murray Lynn – The Rise of Nazism (2:19)
- Andre Kessler – Maintaining Jewish Customs (1:05)

After each clip, ask students to give specific examples of antisemitic acts faced by each individual.

2. After you have finished all the clips, ask students:

- How do you think these actions made each individual feel? Why?
- Other than those who mentioned taking action, could these individuals have done something to combat this antisemitism? Why or why not? (It is important for teachers to note that while some people resisted the Nazis, not everyone did due to support of Nazi ideology, the lack of resources to resist, or out of fear.)
- Are there any similarities in these clips? Why or why not?
- What information can we gather about Nazism and antisemitism from these clips?

3. Have students think about what questions they have that were not answered in the clips. Instruct students to develop a list of five questions they have about antisemitism these individuals faced in their hometowns. Have students share their questions with a partner or small group and discuss why they would want to know this information. What would it add to the interview?

Extension:

For 5-7 grade: Have early finishers watch Andre Kessler's clip entitled “Maintaining Jewish Customs” (1:05). Ask students to explain how his family resisted Nazi antisemitism. Is this spiritual or physical resistance? Why? What are some other ways individuals might have resisted Nazi antisemitism?

For 8-12 grade: Have early finishers consider spiritual versus physical resistance. What do these terms mean to the student? What would physical resistance against antisemitism look like? What about spiritual resistance? Have students discuss in pairs or groups which one they think would be more effective in today's society and why. Is there an instance where the opposite might be more effective? Why or why not?

Differentiation:

Have students conduct oral history interviews about a time they experienced discrimination at school or elsewhere. Pair students together and have them conduct a pre-interview to gather some details that will help them with writing questions to ask later. Then, have pairs write questions they would like to ask each other about times when they experienced discrimination. Some questions they could ask might be:

- When did you first experience discrimination?
- Can you describe what happened?
- How did this make you feel and why?
- Did anyone try to help? Why or why not?
- If you could go back and tell the person who discriminated against you anything, what would it be?

Allow students to conduct interviews using video cameras or smart phones; remind students to use appropriate language. If time and resources permit, allow students to edit the full interview into smaller clips, much like the *Legacy Series*. Finally, have students show their finished videos to the rest of the class. Follow up with a class discussion by asking:

- What is the purpose of an oral history interview?
- How difficult was it to interview another person about how others discriminated against them?
- Is there anything you wished you had asked the interviewee?

One

The Lynching of Leo Frank

8th - 12th Grade

Objectives:

Antisemitism is not just a European or American phenomenon. It is also a local one. In 1913, Leo Frank, the Jewish manager of a factory, was tried and convicted of the murder of a girl who worked in the factory. He was given the death penalty, which was soon commuted to life in prison by the Georgia governor. He was eventually lynched by a mob in Marietta, Georgia. During this lesson, designed for one to two class periods, students will research the trial and lynching of Frank to better understand antisemitism in the South, how prejudice can turn deadly, and be able to answer:

- Who was Leo Frank?
- How did antisemitism play a role in Frank's trial and lynching?
- What lessons can we learn from the Frank case today?

Materials needed:

Multiple computers/tablets with Internet access, whiteboard, board markers, paper, pencils/pens

Preparation:

Reserve a computer lab or mobile computer lab for your class. **Note: multiple computers/tablets with Internet access will be required for this lesson.** Scheduling a time in the library for additional research might also be helpful.

Instructions:

Hook:

Ask students if they are familiar with any instances of antisemitism in the United States. As they call them out, make a running list on the board. If they are unfamiliar with any, inform students that they will learn about one in particular that happened in their home state.

1. Briefly explain the trial and lynching of Leo Frank to your students. Include only the basic facts, as they will fill out in the details through their research. You will, however, need to give students a short history of lynching, in which you explain that the majority of individuals lynched in the early-twentieth century South were African American. After students research the trial and lynching of Leo Frank, you can discuss with your class why they think the lynching of a white Jewish man is widely discussed while the lynching of African Americans is not.

2. Split your class into five groups. Assign each group one of the following research topics:
 - Leo Frank
 - The Murder
 - The Trial
 - The Lynching
 - The Aftermath
3. Have students research their topic using the Internet and/or the library. A few Internet resources include:
 - New Georgia Encyclopedia: “Leo Frank Case” - <https://www.georgiaencyclopedia.org/articles/history-archaeology/leo-frank-case>
 - Jewish Virtual Library: “Leo Frank (1884-1915)” - <https://www.jewishvirtuallibrary.org/leo-frank>
 - The Temple: “The Lynching of Leo Frank” - <https://www.the-temple.org/leo-frank>
 - Georgia Public Broadcasting: “Georgia Stories: The Sensational Case of Leo Frank” (video) - http://www.gpb.org/georgiastories/stories/new_south_and_leo_frank
 - Anti-Defamation League: “The People vs. Leo Frank Teacher’s Guide” - <https://www.adl.org/sites/default/files/documents/assets/pdf/education-outreach/people-v-leo-frank-teachers-guide-the.pdf>
4. After students have thoroughly researched their topic, have them work as a group to combine the research and develop a presentation. Then, have each group present the information they found to the rest of the class. As they are presenting, other students should take notes.
5. As an in-class assignment or as homework, have students imagine they are a member of Frank’s defense team. Instruct them to write a closing statement for Frank’s trial. Particular emphasis should be placed on how antisemitism has played a role in the case making it an unfair trial. Does this antisemitic behavior place doubt on whether Frank had a fair trial? Why or why not? Does the antisemitism that played a role in Frank’s trial mitigate his potential guilt? Why or why not? Remind students to avoid any racist language. Students can then present their closing arguments to the class.
6. Begin a discussion about antisemitism then and antisemitism now. Are they different? Why or why not? How was antisemitism treated then versus now? What can be done to ensure something such as the Frank case never happens again?

Extension:

Have students research lynching in the United States (Equal Justice Initiative: “Lynching in America: Confronting the Legacy of Racial Terror” - <https://lynchinginamerica.eji.org/report/>); in particular, students should examine the new National Memorial for Peace and Justice in Montgomery, Alabama (<https://museumandmemorial.eji.org/memorial>). Ask students to explain the significance of the memorial and its importance in today’s United States.

Differentiation:

Have students research the murder and trial in depth and hold a mock trial over the course of several days. Assign different roles to individuals (judge, jury, prosecutor, defense, witnesses, etc.). Students should take time to research the entire trial, but also the roles you have assigned them. After the mock trial takes place, ask students the following questions:

- How did this exercise make you feel?
- What did you gain from this experience?
- What might you have done differently? Why?
- How might your performance in the role have been influenced by the research you did prior to the mock trial?

Two

8th - 12th Grade

“And None Shall Make Them Afraid”

Objectives:

On the morning of October 12, 1958, white supremacists placed fifty sticks of dynamite by the northern entrance to The Temple on Peachtree Street in Atlanta, Georgia. The blast destroyed one of the building's outer walls. That Friday evening, Rabbi Jacob Rothschild delivered his now famous sermon, referencing Leviticus 26:6. During this lesson, designed for one class period, students will analyze Rothschild's sermon, learn the power of words in the face of tragedy and hate, and be able to answer:

- What was The Temple bombing?
- How did Rabbi Jacob Rothschild and Mayor William Hartsfield present the bombing in the aftermath?
- If you have endured injustice, should you fight it anywhere you see it?

Materials needed:

Computer/tablet with Internet access, projector, “And None Shall Make Them Afraid” sermon (Source Sheet 4, pages 32-34), whiteboard, board markers, paper, pencils/pens

Preparation:

Provide a copy of the sermon “And None Shall Make Them Afraid” (Source Sheet 4, pages 32-34) to each student. Open the introductory video on The Temple Bombing (<https://www.youtube.com/watch?v=YJIph6B8Hk4>, 11:26) and the video of Mayor William Hartsfield speaking after The Temple bombing (<https://vimeo.com/134757068>, 0:49) and allow both to load.

Instructions:

Hook:

Watch the introductory video on The Temple Bombing (<https://www.youtube.com/watch?v=YJIph6B8Hk4>, 11:26) with your students. Ask students how influential they think Rabbi Rothschild was to the congregation at The Temple based on the video?

1. Inform students that they will read the sermon written by Rabbi Rothschild after The Temple Bombing on October 12, 1958. Pass out copies of the sermon “And None Shall Make Them Afraid” (Source Sheet 4, pages 32-34) to students.
2. Instruct students to read the sermon. As they do so, ask them to think about the following questions, and make notes as they read on their own paper:

- What is the message?
 - How is the message delivered?
 - What are Rothschild's three main points?
 - Why do you think Rothschild chose a sermon to deliver such a message?
 - Why do you think Rothschild never mentions antisemitism?
3. After students have finished, have them watch the video of Mayor William Hartsfield speaking about The Temple Bombing (<https://vimeo.com/134757068>, 0:49). After the video is over, have students think about the following questions, making notes on their own paper:
- What is the message?
 - How is the message delivered?
 - What is Hartsfield's main point?
 - Why do you think Hartsfield chose a press conference to deliver such a message?
 - Why do you think Hartsfield never mentions antisemitism?
4. Begin a class discussion by having students first answer the questions from steps 2 and 3. Then ask students to compare and contrast Rothschild's and Hartsfield's messages. Are there any similarities in their messages? Why or why not? Is it significant that neither Rothschild nor Hartsfield mention antisemitism? Why or why not?

Extension:

Allow students to access the New Georgia Encyclopedia article on The Temple bombing (<https://www.georgiaencyclopedia.org/articles/arts-culture/temple-bombing>) and write a news article on the trial as if they lived in Atlanta in 1958. This article should define antisemitism and explain how this hatred towards Jews played a role in the attack and subsequent trial.

Differentiation:

The editor of the *Atlanta Constitution*, Ralph McGill, wrote a series of editorials about The Temple bombing which later went on to win a Pulitzer Prize in Editorial Writing in 1959. Have your students write an editorial for a newspaper discussing The Temple bombing, the cause of it, and how citizens must rise up to combat antisemitism in all forms.

Source Sheet 4

“And None Shall Make Them Afraid” by Rabbi Jacob Rothschild

The night was clear and very quiet. A myriad of stars twinkled in the darkened heavens. A city slept—secure and unaware. In a few hours, streets would be busy with cars and sidewalks bustling with fathers, mothers, and their children—all hastening to fill countless pews in Houses of Worship. For this was the early morning of another Sunday, and the city was a city of churches; its citizens a deeply religious folk. But this was destined to be a Sunday morning different from all those that had gone before it. For the date was October 12, 1958—and the city was Atlanta, Georgia.

A shattering blast rent the silence of the quiet night. Walls crumbled. Pillars fell. The clear, high sound of tinkling glass added a note of shrillness to the symphony of destruction. A Temple had been bombed. How loud was the sound of destruction? How far had it travelled? An investigation indicated that calls had come from miles around. But future events were to prove that its reverberation could not be measured by physical distance alone. Once the light of day revealed the awesome destruction, its raucous thunder was quickly heard by an entire nation and found its way inward to the deepest recesses of the souls of men everywhere.

What message was the explosion meant to deliver? What effect was it supposed to have? Its intent was clear enough. This was an act designed to strike terror into the hearts of men. It was intended to cause panic and confusion.

Never was a message so garbled in its transmission. Never did a band of violent men misjudge the temper of the object of their intimidation. For this is what really happened: Out of the gaping hole that laid bare the havoc wrought within, out of the majestic columns that now lay crumbled and broken, out of the tiny bits of brilliantly colored glass that had once graced with beauty the sanctuary itself—indeed, out of the twisted and evil hearts of bestial men has come a new courage and a new hope. This single act of devastation has taught lessons which all words, all prayers, all pleas had been unable to teach. It is these truths of which I would speak to you today.

The first of them is that this must be a land ruled by law and not ruled by men. To advocate the disregard of one law creates an atmosphere of lawlessness in which men feel that they can choose the rules by which they will live. Once man decides that it is within his personal province to decide which laws he will obey and which he will ignore—then there is no law at all. And this is anarchy. Southern leaders made possible—unwittingly, I am sure—the creation of just a society as this—a society without control by law, a government of anarchy. To be sure, they do not advocate

violence. They, themselves, abhor it. But their words loose the uncontrolled passions of men who are quick to get their way by violence and who seize the opportunity in their march for personal power. Thus, it is clearer now than ever before that we must restore America to the rule of law.

And that law must be a moral law. This is the second lesson we have learned. It is not easy to live by the rigorous demands of our spiritual forebears. Yet, it is more dangerous not to. For every time we stray from the paths they have set for us, we bring ourselves near to danger and destruction. The difficult way is still the safest way, after all. Once again, we are confronted with and challenged by the prophetic ideal that teaches us that all men are brothers, that we must love our neighbors as ourselves and pursue with diligence the path of justice.

It is the moral law that undergirds the very foundations of democracy. Our country is founded upon the biblical ideals first taught by the prophets of Israel and later incorporated into the ideology of Christianity. When we fail to live by the spiritual truths or our religious faith, we weaken the principles of democracy. And conversely, when we fall short of the goals of freedom and equality set forth by the founders of our Republic, we have demeaned our religious faith. Long ago, a biblical writer set for the challenge in simple and stirring words: "Behold, I have set before thee this day of life and good, the blessing and the curse; therefore, choose ye life." WE have now determined to meet the challenge in our own day. We, too, shall choose the good so that we may live.

It is in the realm of choice that the third lesson lies. For who is to blame for the wave of violence that has swept across our land? The guilty ones are not alone the political leaders whose words fan the flames of hatred and incite violence. Not even those who perpetrated the very acts themselves bear all the blame. Responsibility rests equally with those good and decent people who choose to remain silent in such a time. Too many of us, motivated by fear, led by the desire to be comfortable and safe, have failed to live by the ideals which we know to be right and good. Now we have discovered at long last what can happen when men are afraid to speak and when they allow the shadow of cowardice to creep into their souls. Thus, a strange phenomenon has taken place: Where the fear of violence did serve to silence men, the act of violence has freed their tongues and loosed their hands for the work of righteousness. So men, now say aloud what they have always known in their hearts to be true but could not bring themselves to utter. Editors, ministers, educators, men and women in every walk of life have demonstrated a new-found determination to affirm with courage the principles by which we must live. The curtains of fear have been lifted. Decent men and at last convinced that there can be no retreat from their ideals. Neither violence nor the threat of violence shall force us to abrogate the spiritual foundations of life itself. We

do not make such an affirmation out of sheer bravado. We do not say it just to keep our spirit high. We affirm our spiritual heritage because we know that only when man—every man—lives by God's law, no matter how dangerous or difficult it may seem to be—that only then can he find personal security and help achieve peace and tranquility for all humanity.

Nor do we stand alone. On that certain knowledge rests the most heartening lesson we have learned. This dastardly and despicable act of desecration has roused the conscience of decent men and women everywhere. The countless messages of comfort and encouragement that came to us expressed the shock and revulsion of all America. They were addressed to us, but their words bring comfort and hope to all whose hearts have been gnawed by fear and whose souls were corroded by doubt. They assure us that the dynamiters—whoever they are—do not represent America. They are a cancer to be cut out of the body politic and left to die. Except for these few—our letters tell us—all Americans stand united and strong—a people dedicated to righteousness.

On that fateful morning in October, one building dedicated to the worship of our Heavenly Father stood in ruins—mute witness to the evil that lurks in the hearts of men, when men are ruled by hate. But our answer speaks to them, louder even than the monstrous blast that pierced the silence of a peaceful night. The symbols of that answer stand untouched and strong in every Jewish House of God—even as they still stand in our own Sanctuary which bears even yet the scars of men's sad failure to become worthy of his status as a child of God. Here burns the Eternal Light with its shining message of reassurance and faith. God dwells in every human heart—if only we will seek to find Him there. Even as this light is everlasting, so God lives eternally. Even as this light never fades, so our faith in Him cannot be extinguished by the wanton acts of witless men.

Here are the scrolls of the Mosaic law. Crowned with their silver ornaments, the scrolls bear proud witness to the word of God, to the ideals toward which man must ever strive. This law still lives in our hearts, still beckons our steps, still lifts up to a vision of universal brotherhood and a world of peace. No—the lamp of our faith has not been dimmed, nor the word of God blurred. On the contrary, this despicable act has made brighter the flame of courage and renewed in splendor the fires of determination and dedication. It has reached the hearts of men everywhere and roused the conscience of a people united in righteousness. All of us, together, shall rear from the rubble of devastation a city and a land in which all men are truly brothers—and none shall make them afraid.

Resources for Teachers: K-12 Educational Programs

The mission of the Museum of History and Holocaust Education is to support K-12 students and teachers in the study of World War II and the Holocaust. Our programs are free and flexible, and you can customize a program to fit your school's specific needs. We offer:

- Field Trips to the museum
- In-School Programs
- Traveling Trunks
- Traveling Exhibitions
- Online Teacher's Guides
- Summer Workshop for High School Students
- No Place for Hate Art and Writing Contest
- Professional Development Workshops
- On-Site Events

To reserve a program, or for more information, contact us at **470-578-2083** or by email at **mhheeducation@kennesaw.edu**.

The Legacy Series

The Museum of History and Holocaust Education's *Legacy Series* oral history program uses filmed interviews to preserve the experiences of Holocaust survivors, World War II veterans, and home front workers living in Georgia. Through our website, you can find short video clips excerpted from these filmed interviews, in which the individuals share their World War II and Holocaust experiences. We encourage you to use these in your classroom to support your teaching about World War II and the Holocaust, and to help your students meet history face to face.

historymuseum.kennesaw.edu/educators/legacy_series.php

William Breman Jewish Heritage Museum Mission and Resources

With its focus on education, Jewish history, culture and arts the Breman Museum features exhibitions, events, programs, tours, museum store and genealogy resources. Its Holocaust exhibition tells the story of this tragic time in Europe through the eyes and experiences of survivors who eventually made their home Atlanta. Additional exhibition space is dedicated to Southern Jewish history, culture and arts.

For more information, contact us at **678-222-3700** or by email at **info@thebreman.org**.



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