A Tale of Two Truths: Power, Privilege, and Oppression in Jewish Social Justice Work

Social Justice Learning for Synagogue Lay Leaders

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Table of Contents

Rationale **1**

Enduring Understandings and Essential Questions **6**

Letter to the Teacher **7**

Unit 1: "Seek Peace in Your Own Place" **8**
Lesson 1: Why Are We Here? 9
Lesson 2: Who Am I? 22
Lesson 3: Jewish Social Justice Journeys 25
Lesson 4: Storytelling 27
Lesson 5: Transform Ourselves, Transform the World 32

Unit 2: Our Community through Time and Space **35**
Lesson 1: Introduction to Jewish History 36
Lesson 2: "For We Were Strangers in the Land of Egypt" 45
Lesson 3: Golden Age of Spain 49
Lesson 4: Never Again: What We Learned from the Holocaust 52
Lesson 5: Jews in the Labor and Civil Rights Movements 60

Unit 3: Unpacking the Invisible Backpack of Jewish Privilege (*scripted*) **67**
Lesson 1: What Is Privilege? 68
Lesson 2: What is Jewish Privilege? 77
Lesson 3: The Danger of a Single Story 85
Lesson 4: Unpacking Our Own Privilege 90
Lesson 5: Now What? Being an Ally 96

Unit 4: Envisioning the World as It Should Be **101**
Lesson 1: What Will Come in the World-to-Come? 102
Lesson 2: How Do We Get There from Here? 106
Lesson 3: What Constitutes Authentic Jewish Tikkun Olam? 111
Lesson 4: What Does the World as It Should Be Look Like? 114
Lesson 5: Our Vision 117

Unit 5: You're Not Alone: Sharing Your Learning with the Community **120**
Lesson 1: Why Do You Do Social Justice? 121
Lesson 2: What Nourishes Us as Social Justice Leaders? 123
Lesson 3: Preparing for Our Shabbat Ritual 130
Lesson 4: Our Shabbat Ritual 136
Lesson 5: Where Do We Go from Here? 137

Appendix: Glossary **141**

Annotated Bibliography **143**

Works Cited **146**

Rationale

In one Reform synagogue, the biblical verse, "*Tzedek, tzedek tirdof* - Justice, justice shall you pursue" is emblazoned in Hebrew right above the sanctuary's ark.[1] Even when it is not literally written on the walls, Reform congregations have historically been committed to doing social justice, as reflected in the 1999 Pittsburgh Principles, which read, "We reaffirm social action and social justice as a central prophetic focus of traditional Reform Jewish belief and practice."[2] Yet congregations often get caught up in the doing of social justice, without having the opportunity to learn about and to reflect upon their communal social justice work. This learning is critical for grounding a community's social justice work in Torah and Jewish values. Communities that can articulate why their justice work is uniquely Jewish and rooted in their faith tradition can be better partners and allies to their colleagues in justice work across the lines of race, class, and faith. The focus is often on the urgent and important question, "*how* do we engage in social justice work?" without exploring the equally important "why do we do" justice work. Surprisingly, **Reform Jewish synagogues and schools rarely articulate why their Jewish communities engage in justice work or what motivates individual Jews to pursue justice.**

Through this curriculum guide, learners will have the opportunity to explore a wide variety of Jewish texts and historical moments that suggest answers to these questions. Ultimately, learners will be challenged to create their own responses. A nuanced and complete understanding of the foundational theories behind Jewish social justice must begin with but not stop at an examination of Jewish text and history. It

[1] Deuteronomy 16:20.
[2] "A Statement of Principles for Reform Judaism," http://ccarnet.org/rabbis-speak/platforms/statement-principles-reform-judaism/.

must include an understanding of the power dynamics between the American Jewish community and the underprivileged communities most in need of justice. Without a grounding in the theoretical foundations of social and political dynamics and power relations, such as taking responsibility for and exposing "privilege," any resulting actions in the world, as a result of a community's social activism and justice work, will be superficial and limited in their effectiveness. To borrow a metaphor from Peggy McIntosh, Jewish communities must realize and acknowledge the complex nature of Jewish privilege, and its impact on relationships with other communities by "unpacking their invisible knapsacks of privilege."[3] Jewish privilege is not only economic and racial, but also involves having a great deal of social and cultural capital, including high levels of education and political power on all levels of government. According to the 2013 Pew research study, "A Portrait of Jewish Americans," 25% of Jewish households have a yearly income above $150,000, compared with 8% of households in the general population.[4] The same study also found that high levels of educational attainment among Jews, with 58% of Jews having graduated college. That is twice as many as in the general population.[5] Yet the same Pew study reminds us that the Jewish community is not *uniformly* privileged: 20% of Jewish homes report a yearly income below $30,000. We need to acknowledge both realities. By bringing a deeper understanding of these complex socioeconomic realities into conversation with the Jewish texts and beliefs that ground communities' involvement in social justice work, both individuals and communities will be more effective at pursuing justice.

[3] http://www.amptoons.com/blog/files/mcintosh.html
[4] "A Portrait of Jewish Americans," Pew Research Center, 2013, < http://www.pewforum.org/2013/10/01/jewish-american-beliefs-attitudes-culture-survey/>.
[5] *Ibid*.

The Learners and Milieu

This curriculum guide is designed for adult lay leaders in Reform Jewish synagogues. The ideal learners are active lay leaders who are engaged in their community's social justice work and seek to deepen their understanding of its Jewish foundation in order to be more effective social justice leaders within the community. This curriculum guide will be useful in congregations that place a high value on systemic social justice work, as well as in congregations that are interested in increasing the emphasis on social justice in their communities. The curriculum guide emphasizes the importance of systemic change work, which seeks to address and resolve the root causes of oppression, although communities engaged in any type of social change work will benefit from the thoughtful reflections of the learners and leaders who use this curriculum guide. However, for congregations that are not already engaged in justice work, this curriculum guide can also help by building a foundation for future social justice engagement. In congregations with deep-seated commitments to social justice, this curriculum guide will deepen and refine leaders' and learners' commitment and understanding of Jewish social justice.

The Content

Through this curriculum, learners will study biblical, rabbinic, medieval, and contemporary Jewish sources that describe a repaired world or call for Jewish participation in social justice efforts. Learners will have the opportunity to discuss whether or not ancient texts apply to today's justice issues, and to identify which sources are most personally meaningful to them. They will also study moments in Jewish history that highlight the Jewish people's transition from oppression, exclusion, and persecution to a societal position of power and privilege. These moments will

include the Exodus from Egypt, the medieval Golden Age of Spain, the Holocaust, and the American Jewish experience in the 20th century.

Unlike other social justice curricula which use the development of a service project as the assessment method, this curriculum guide does not include a service project at all. Designing a one-off service project cannot assess the learners' internal grounding of their own justice work, nor can it assess their effectiveness as congregational leaders. Instead, after completing this curriculum guide, learners will have developed the following skills:

- The ability to identify and point to Jewish texts that are personally relevant to them that they want to "wear on their heart."
- The ability to acknowledge and describe the dynamics of individual and communal privilege.
- The ability to articulate how to be an ally to underprivileged communities and individuals.
- The ability to contribute to systemic change within a congregational social justice initiative that is already underway.

Through the **authentic assessments** for this curriculum guide, learners will craft and tell their own personal social justice leadership stories, act as commentators in response to Exodus 22:20, form an "Ally Action Plan" for themselves and their synagogue, research and write blog posts about social justice issues, make a public declaration of their own commitments, inspiration, and motivation for Jewish social justice work at a class-designed Shabbat ritual, and design a vision for the synagogue's social justice work in the years to come.

The Teachers

The best teachers for this curriculum guide are Jewish educators and/or rabbis who are themselves committed to Jewish social justice, and are willing and excited to explore its foundations with adult lay leaders. Teachers should be strong facilitators, who are capable of navigating sensitive and nuanced conversations about individual and communal privilege, as well as teaching and studying Jewish texts (biblical, rabbinic, and contemporary) in English.

Exploring and unpacking one's privilege is a delicate, even radical, task that mainstream Jewish institutions too often avoid. Organizations like Jews for Racial and Economic Justice and Jews United for Justice have started this conversation, but their reach into synagogues has not yet been documented. Although the dynamics of privilege must be explored, this exploration is difficult for communities, clergy, and lay leaders, since it can surface hidden vulnerabilities about how one's community is complicit in perpetuating unjust systems that can be difficult and painful to acknowledge. When wrestling with communal privilege, facilitators should be aware that the community's privilege may not extend to all the individuals within that community. The Jewish community is diverse, and includes Jews of various social classes and ethnic backgrounds. This curriculum guide is an attempt to mitigate that difficulty and to support and encourage synagogue leadership, both lay and clergy, in confronting these issues, in order to declare as a community, "This is *why* we do this critical work," and not only "This is *how* we do this work."

Enduring Understandings

1. Jewish sacred texts present conflicting and ambiguous visions for a repaired world.

2. The Jewish historical experience of oppression, persecution, outsider status, and power and privilege influence the Jewish community's participation in social justice work throughout the 20th and 21st centuries.

3. Systemic social change work is necessary to actualize the visions of a repaired world described in Jewish texts.

4. Power and privilege structure the interactions both between and within target and agent groups, and need to be unpacked and acknowledged for effective social justice work.

5. Effective social justice activists have a clear understanding of their personal stories and motivations for doing justice work.

Essential Questions

1. What motivates and inspires contemporary Reform Jews to engage in social justice work, and why?

2. How might classical Jewish texts compel us toward contemporary systemic social change?

3. How should the Jewish historical narrative of times of oppression and persecution as well as times of power and privilege guide and inspire contemporary social justice work?

4. What role(s) can and should the American Jewish community play in systemic social change?

5. How do privilege and power shape the Jewish community's social justice work?

6. "How do power and privilege operate in your own life?"[6]

7. How are your visions for a repaired world different from or aligned with classical Jewish notions?

8. How might Jewish spiritual practices nourish and sustain communal social justice work?

[6] Jewish Women's Archive, "Power, Privilege, and Responsibility" in *Living the Legacy*, <http:// http://jwa.org/teach/livingthelegacy/civilrights/power-privilege-and-responsibility>.

Letter to the Teacher

Dear Teacher,

The rabbis of the Talmud asked the question, "Which is greater, study or action?" They concluded that, "Study is greater because it leads to action!" (Kiddushin 40b) The study of social justice through this curriculum guide may lead to your learners engaging in more action through social justice. Of course, the opposite may also be true – that action leads to study. Perhaps your congregation has been involved in social justice efforts in your community, and found this work to be meaningful. Eventually the question may arise, "Why do we do this work? What's Jewish about it?" These are the questions that this curriculum guide seeks to guide learners in answering for themselves. It is my hope that this curriculum guide will strengthen your synagogue's social justice work, by strengthening your learners' understanding of their own motivations for engaging in it.

This curriculum guide has five units. It begins with the individual learner, his or her own identity, story, and motivations. Unit 2 explores Jewish history by comparing times of oppression with times of privilege, and exploring both as motivations for Jewish social justice. In Unit 3, learners will unpack their own privilege and that of the Jewish community. Unit 4 guides learners in formulating their vision of the world-as-it-should-be, with the guidance of classical Jewish texts. Finally, in Unit 5, learners have the opportunity to create a public Shabbat ritual that shares their learning with the community as a whole, and make declarations of their own social justice stories. Each unit consists of five lessons, twenty-five total, intended for a 60-90 minute class session. Some lessons may be divided into two parts in order to delve more deeply into the material. I recommend that this curriculum guide be taught over the course of a year, which will also allow the learners the time to form a strong cohort. Many of the lessons have attached resources, which are found at the end of each lesson. These resources may be photocopied for learners, as described in the "Materials" section at the start of each lesson. The annotated bibliography suggests books to acquire in advance of the class, for both teacher use and learner reference. These resources will be useful for certain lessons throughout the guide. I also recommend having access to Hebrew-English Bibles and prayer books. The appendix includes a glossary of terms used throughout this curriculum guide.

This curriculum guide is written with adult learners in mind. The targeted learners are those congregants who are involved in social justice work and looking to deepen their connection to and understanding of this work. However, with careful adaptation, this guide might also be used with high school students.

"Study is greater because it leads to action." This curriculum guide does not include an action component. Through these lessons, learners will not do social justice work. However, their learning will be all the more powerful when it is done in tandem with ongoing congregational social justice work, and when learners go on to deepen their engagement with social justice work.

Chazak v'ematz,

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Unit 1: "Seek Peace in Your Own Place"

Unit Enduring Understanding

- Effective social justice activists have a clear understanding of their personal stories and motivations for doing justice work.

Unit Essential Question

- What motivates and inspires contemporary Reform Jews to engage in social justice work, and why?

Goals

- To introduce a spectrum of different motivations for engaging in Jewish social justice work.
- To establish connections between the learner's personal identity and interest in social justice.
- To prepare learners to craft and tell their own personal leadership stories.
- To introduce and practice storytelling as a social justice tool.
- To study Martin Buber's assertion that "one must begin with oneself."

Assessment

Learners will craft and tell personal leadership stories which answer the essential question of "What might motivate and inspire contemporary Reform Jews to engage in social justice work, and why?" for them personally.

Lesson 1 – Why Are We Here?

Objectives

- Learners will be able to list potential motivations for Jewish social justice.
- Learners will be able to defend one motivation for Jewish social justice that motivates them.

Materials

Copies of Resource 1-1 "Why Do I Pursue Justice?," pens, Resource 1-2 "Why Do I Pursue Justice?" signs, tape

Learning Activities

Set Induction

Learners will introduce themselves and explain why they are in this class by answering the question, "Why are you here?"

Give an overview of this course. You may want to include your own motivations for teaching this course, and why it is important within the context of the congregation's adult education and social justice programming. It is also important to give learners the date for the Shabbat ritual at the end of the course now.

Overview: Through this course, we will learn about different Jewish motivations for doing social justice work. We begin by exploring our own motivations and personal stories. Then, we will turn to Jewish history to examine how periods of oppression and privilege might compel the Jewish community to work for justice, both for our own community and for our partners across the lines of race, class, and faith. We will look at the socioeconomic and political privilege that the Jewish community has as a whole today, and how this impacts our own commitments to justice. We will envision what the world should be like, based on Jewish text and our own hopes. Finally, we will conclude this class by creating a plan for our next steps forward, as a synagogue and as individuals, and sharing a Shabbat ritual with the rest of the community.

More than Four Corners

Distribute **Resource 1-1**, "Why Do I Pursue Justice?" Instruct learners to rank the reasons from 1-10 (#1 is their primary motivation). Learners may cross out any reasons that are irrelevant to their social justice work.

Around the room, signs (**Resource 1-2**) are posted with each of the different reasons that Jews do social justice:

- I pursue social justice because we were strangers in the Land of Egypt, and we have a responsibility to the stranger in our midst.
- I pursue social justice because of the prophetic voice in the Hebrew Bible.
- I pursue social justice because we are commanded to by the Torah and Jewish law.

- I pursue social justice because after the Holocaust, we have a responsibility to fulfill the words, "Never Again."
- I pursue social justice because it's what Reform Jews do.
- I pursue social justice because it is a Jewish expression of my universal values.
- I pursue social justice because I can't look at suffering and injustice without responding.
- I pursue social justice because I have the power to make a difference in the world.
- I pursue social justice because of Jewish socialism (e.g. socialist Zionist *kibbutzim*, the Bund in Russia at the turn of the 20th century, Jewish participation in the labor movement in early 20th century America).
- I pursue social justice because…

Learners will go to the sign for the answer they marked "1" on the worksheet. Spend a few moments looking around the room and noticing which answers resonate most strongly for the class as a whole. Learners will spend a few minutes writing about why their choice resonates for them, in response to this prompt:
"Why does your choice resonate for you? If possible, write about a particular story or moment in your life that shows or explains this motivation."

Learners will then pair off with a partner who chose a different motivation to share what they wrote.

Learners will then choose a sign that they either *disagree* with or one that has no personal relevance for them. In a group all together, they will explain which sign they chose, and why they disagree with it. If it has no personal relevance – why not? Is it because they aren't familiar with the motivation?

Facilitator will explain that throughout the course of this class, learners will have the opportunity to explore the philosophies, histories, and texts behind different motivations to do social justice as Jews and as a Jewish community.

Closure
Learners will write a tweet (140 characters, maximum) summarizing why they do social justice work. Retain these tweets (either on paper or electronically) for use in Unit 5, Lesson 1.

Why Do I Pursue Justice?

Rank the below motivations from 1-10. **1** is your primary motivation for pursuing social justice. If you don't agree with one of the motivations, you may eliminate it. If you have another motivation, you may write it in.

_____I pursue social justice because we were strangers in the Land of Egypt, and we have a responsibility to the stranger in our midst.

_____I pursue social justice because of the prophetic voice in the Hebrew Bible.

_____I pursue social justice because we are commanded to by the Torah and Jewish law.

_____I pursue social justice because after the Holocaust, we have a responsibility to fulfill the words, "Never Again."

_____I pursue social justice because it's what Reform Jews do.

_____I pursue social justice because it is a Jewish expression of my universal values.

_____I pursue social justice because I can't look at suffering and injustice without responding.

_____I pursue social justice because I have the power to make a difference in the world.

_____I pursue social justice because of Jewish socialism (e.g. socialist Zionist *kibbutzim*, the Bund in Russia at the turn of the 20th century, Jewish participation in the labor movement in early 20th century America).

_____I pursue social justice because _____

_____

I pursue social justice because we were strangers in the Land of Egypt, and we have a responsibility to the stranger in our midst.

I pursue social justice because of the prophetic voice in the Hebrew Bible.

I pursue social justice because we are commanded to by the Torah and Jewish law.

I pursue social justice because after the Holocaust, we have a responsibility to fulfill the words, "Never Again."

I pursue social justice because it's what Reform Jews do.

I pursue social justice because it is a Jewish expression of my universal values.

I pursue social justice because I can't look at suffering and injustice without responding.

I pursue social justice because I have the power to make a difference in the world.

I pursue social justice because of Jewish socialism (e.g. socialist Zionist *kibbutzim,* the Bund in Russia at the turn of the 20th century, Jewish participation in the labor movement in early 20th century America).

I pursue social justice because…

Lesson 2 – Who Am I?

Objectives

- Learners will be able to list the components of their personal identities.
- Learners will be able to determine which components are most and least relevant to their lives.
- Learners will be able to deepen their appreciation for how their histories and communities have formed their identities.

Materials

Nametags, pens, whiteboard/chalkboard, dry erase markers/chalk, copies of Resource 1-3 "Identity Wheels," lined paper

Learning Activities

Set Induction

"Hello, My Name Is…" Distribute nametags and pens. Instruct learners to choose a personality from Jewish history (*can be anyone*), and write that personality's name on their nametag. Tell learners that once they put on their nametag, they will become that person. Give learners a few minutes to get into the identity of their person. How will they walk around the room? How will they talk? How are they feeling? How will they interact with the other people in the room?

Invite learners to stand up, as their characters, and walk around the room and interact with each other, **as their characters**. Learners will do this for about 5 minutes, and then return to their seats.

Debrief the activity by asking:

- How did it feel to take on another identity?
- What was difficult about it?
- What was it like to interact with other characters from Jewish history?

Identity Wheel Creation

Ask learners to shout out names of fictional characters, from movies or literature, whom everyone is likely to know. Choose one character that is known to all learners. On the board, draw a stick figure to represent this character, with lines radiating out (similar to the Identity Wheel resource). Ask learners to complete this person's Identity Wheel. What are different components of his or her identity? (See the directions below for the Identity Wheels if more prompts are needed).

For example: Moses – son, husband, father, leader, Prince of Egypt, teacher of Torah, brother, God-fearer, prophet, speech impediment, grumpy, visionary, unfulfilled, modest, murderer, intermarried

Distribute blank Identity Wheels (**Resource 1-3**) and pens. Instruct learners to think of and write different components of their identity. These components may

include familial relationships, professions, or cultural identities. The organization Facing History and Ourselves suggests:

"Begin with the words or phrases that describe the way you see yourself. Add those words and phrases to your chart. Most people define themselves by using categories important to their culture. They include not only gender, age, and physical characteristics but also ties to a particular religion, class, neighborhood…and nation."[7]

After learners have completed their Identity Wheels, give the following instructions:

- Draw a circle around one identity that, if it were removed, you would no longer be you.
- Draw a heart around an identity that you feel strongly now.
- Draw a triangle around an identity that people cannot see when they first meet you.
- Draw a rectangle around an identity that you have cultivated carefully over time.
- Underline an identity that developed based on history and/or geography.

Identity Wheel Analysis
Learners will have a few minutes to walk around with their Identity Wheels and compare their wheels with their classmates. Encourage learners to notice which categories seem to appear on every wheel. Which appeared on only a few?

Learners will partner up with one other person for a more in-depth sharing of their Identity Wheels, in which they will share which identities they selected for each prompt, and why. Partners will discuss what they have in common.

- Are you surprised by anything on your partner's wheel?
- Which identities would someone else include if they were to make an Identity Wheel for you?
- Are they identities that you included on your own?

Journal
Learners will spend a few minutes journaling in response to this prompt: In what ways is my identity a product of my history, my geography, or my community?

Closure
Learners are invited to share one sentence from their writing with the class.

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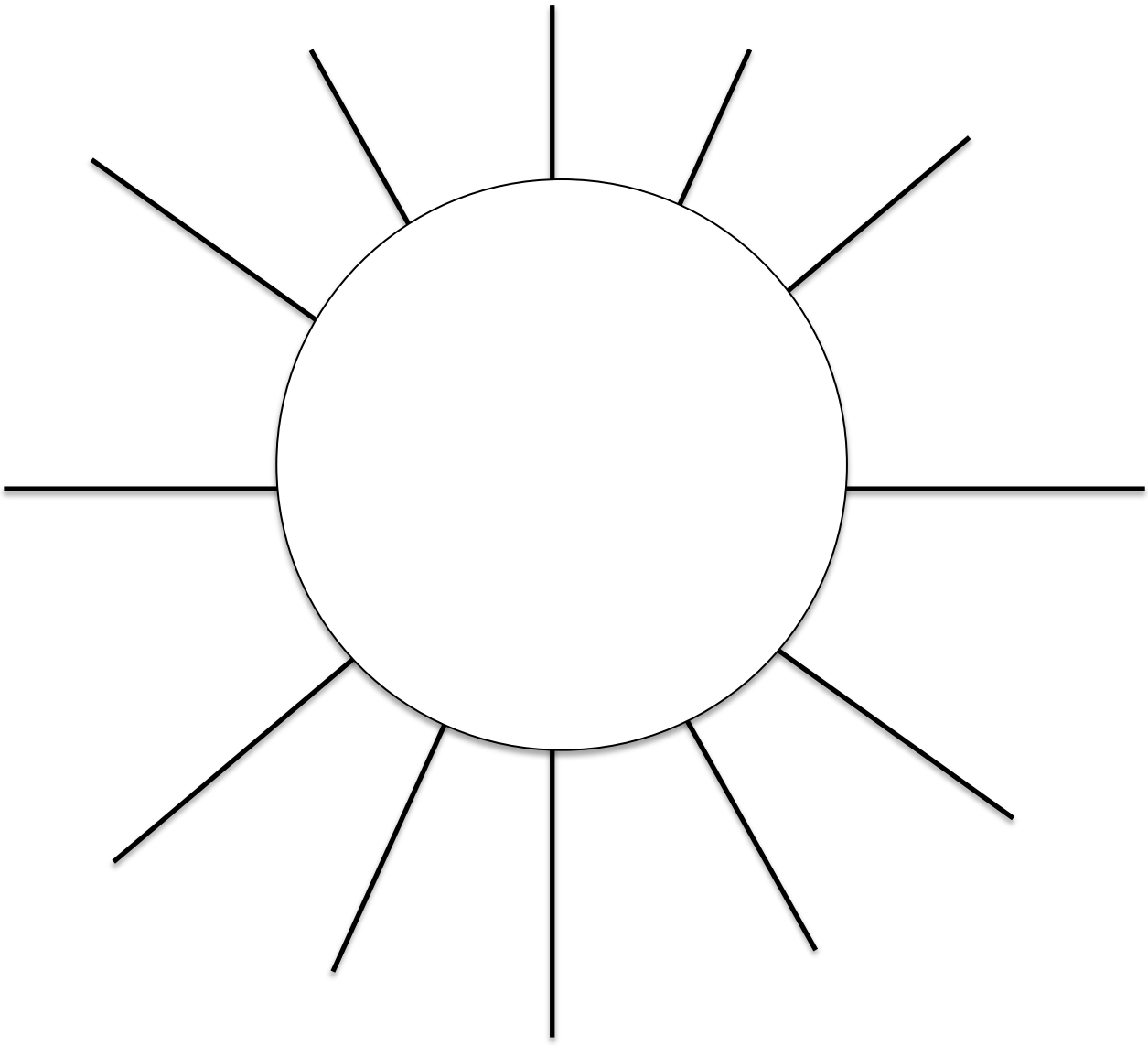
[7] Facing History and Ourselves, *Holocaust and Human Behavior: Resource Book*, https://www.facinghistory.org/for-educators/educator-resources/resources/facing-history-and-ourselves-holocaust-and-human-behavior, 8, and "Identity Charts," https://www.facinghistory.org/for-educators/educator-resources/teaching-strategies/identity-charts

Identity Wheels[8]



[8] Adapted from Facing History and Ourselves, "Identity Charts," https://www.facinghistory.org/for-educators/educator-resources/teaching-strategies/identity-charts.

Lesson 3 – Jewish Social Justice Journeys

Objectives

- Learners will be able to identify key moments in their journeys to being Jewish social justice lay leaders.
- Learners will be able to value key moments in their lives for their impact on their journey to being Jewish social justice lay leaders.
- Learners will be able to synthesize those key moments into a story that gives their lives greater purpose.
- Learners will be able to describe their Jewish social justice journey to another classmate.

Materials

Scratch paper, pens, markers, posterboard or large sheets of butcher paper for each learner, tape

Learning Activities

Set Induction

Ask learners:

- What's a journey?

Jewish Journeys Mapping[9]

Facilitator will pose the following questions to the learners, for personal reflection and framing the following activity (not for discussion at this time):

- How did you get *here* and *now*? (*Where is here? Facilitator should define here as relevant for their particular group – synagogue members, lay leaders who do social justice, adult learners*)
- How did you become a Jewish social justice leader?
- What were the key moments in your journey to here?
- What were the transition points in your life, from birth until now?

Learners will map their Jewish social justice journeys. One suggested format is as a graph. The points on the graph are key moments of transition (6-12 moments), the horizontal axis represents time, and the vertical axis may represent intensity of Jewish commitment, intensity of commitment to social justice, amount of knowledge/understanding, or another factor that is relevant to the learner. If a learner has another idea for visually representing their Jewish social justice journey instead of the graph model, they may do so.

First, learners will sketch a rough draft with pencil on scratch paper. After learners are satisfied with their rough draft, they will draw a final version with markers on poster board or butcher paper.

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[9] Diane Tickton Schuster, *Jewish Lives, Jewish Learning: Adult Jewish Learning in Theory and Practice* (New York: UAHC Press, 2003), 16.

Ask learners to write "JC," at all the places where they had a significant interaction with the Jewish community. Ask learners to write "SJ" at places where you had good or bad encounters with social justice work.

Finally, learners will name their map with a brief title that describes their journey, and write this title on the map itself.

When all journey maps are completed, display them around the room.

Jewish Journeys Museum
Learners will have time to walk around the room silently and observe their classmates' maps. As they observe, they will consider the following questions:

- What do you notice?
- How might you describe each path?
- Do you see similarities to your own map? Differences?
- What surprises you about your classmates' maps?

After exploring the museum, learners will sit together. Each learner will select **one of their JC or SJ moments** to describe to their classmates.

- Why was that moment significant to the learner?
- What impact did that moment have on the learner's current identity and values?

After each learner shares, the rest of the class will have the opportunity to ask the learner questions about their journey map.

Closure
Write a six-word title for your Jewish journeys map.

Lesson 4 – Storytelling

For this lesson, display the journey maps from the previous session on the walls of the classroom.

Objectives

- Learners will be able to value key moments in their lives for their impact on their journey to being Jewish social justice lay leaders.
- Learners will be able to synthesize those key moments into a story that gives their lives greater purpose.
- Learners will be able to list the components of a good story.
- Learners will be able to justify why storytelling is an important component to social justice work.
- Learners will be able to construct and tell succinct stories that open a window into the learners' motivations to do Jewish social justice work.

Materials

Journey maps from Lesson 3, tape, notecards, pens, whiteboard/chalkboard/flipchart, dry erase markers/chalk/markers, copies of Resource 1-4 "Why Stories Matter," lined paper

Learning Activities

Set Induction

Distribute notecards and pens to each learner. On one side, learners will write one physical object that they have received. On the other side, learners will write one physical object that they gave to someone else. In pairs, learners will tell a brief story about each object.

What Is a Story?

Facilitator will present the idea that knowing and telling our own stories makes us stronger leaders, and enables us to work effectively for social justice.

Draw a chart on a flipchart or whiteboard, with two columns: "What a Story IS" and "What a Story Is NOT."

Ask learners to complete the chart. If they do not automatically include the below answers, guide them in that direction.

What a Story IS	What a Story Is NOT
Has a beginning, middle, or end	an autobiography or resumé
Has conflict/tension	soapbox
show	tell

Chevruta: Why Stories?

In chevruta, learners will read **Resource 1-4**, Marshall Ganz's article, "Why Stories Matter."

After reading the article, chevruta pairs will discuss their reactions to the article and the following questions.

- According to Ganz, what constitutes a good story?
- Why are stories important for social justice work?
- What are your personal reactions to Ganz's concept of a "leadership story"? How do you feel about telling your own such story?

Story Workshop *If time is limited, learners may workshop their stories outside of class, and share them with each other at the start of the next class.*
Learners will have time to workshop their own leadership stories. They will start with journaling, and then practice telling their stories in pairs. Stories should respond to Ganz's description of a leadership story as explaining "your calling and your reason for doing what you're doing." Learners may want to use their Jewish journey maps from the previous session to start. These stories may respond to one of the following questions, or to another question entirely:

- Who am I as a leader?
- How and why do I do social justice work?
- Who am I as a Jew?

Closure
In a quick go-round, learners will respond to the prompt, "Why are stories important for social justice work?"

Excerpts from "Why Stories Matter," by Marshall Ganz, in *Sojourners* (March 2009)
http://sojo.net/magazine/2009/03/why-stories-matter

Marshall Ganz is a lecturer in public policy at the Kennedy School of Government, Harvard University

I grew up in Bakersfield, California, where my father was a rabbi and my mother was a teacher. I went to Harvard in 1960, in part because it was about as far as I could get from Bakersfield, which was the terminus of the dust bowl migration that John Steinbeck made famous in *The Grapes of Wrath*.

I got my real education, however, when I left Harvard to work in the civil rights movement in Mississippi. I went to Mississippi because, among other things, my father had served as an Army chaplain in Germany right after World War II. His work was with Holocaust survivors, and as a child the Holocaust became a reality in our home. The Holocaust was interpreted to me as a consequence of racism, that racism is an evil, that racism kills. I made a choice to go to Mississippi.

I also was raised on years of Passover Seders. There's a part in the Passover Seder when they point to the kids and say, "You were a slave in Egypt." I finally realized the point was to recognize that we were all slaves in Egypt and in our time that same struggle from slavery to freedom is always going on, that you have to choose where you stand in that. The civil rights movement was clearly about that struggle. It was in Mississippi that I learned to be an organizer and about movement-building.

I went to Mississippi because it was a movement of young people, and there's something very particular about young people, not just that they have time. Walter Brueggemann writes in *The Prophetic Imagination* about the two elements of prophetic vision. One is criticality, recognition of the world's pain. Second is hope, recognition of the world's possibilities. Young people come of age with a critical eye and a hopeful heart. It's that combination of critical eye and hopeful heart that brings change. That's one reason why so many young people were and are involved in movements for social change.

THE INITIAL CHALLENGE for an organizer—or anybody who's going to provide leadership for change—is to figure out how to break through the inertia of habit to get people to pay attention. Often that breakthrough happens by urgency of need. Sometimes it happens because of anger—and by anger I don't mean rage, I mean outrage. It's the contradiction between the world as it is and the world as it ought to be. Our experience of that tension can break through the inertia and apathy of things as they always are.

How do organizers master urgency to break through inertia? The difference in how individuals respond to urgency or anxiety (detected by the brain's surveillance system) depends on the brain's dispositional system, the second system in the brain, which runs from enthusiasm to depression, from hope to despair. When anxiety hits and you're down in despair, then fear hits. You withdraw or strike out, neither of which helps to deal with the problem. But if you're up in hope or enthusiasm, you're more likely to ask questions and learn what you need to learn to deal with the unexpected.

Hope is not only audacious, it is substantial. Hope is what allows us to deal with problems creatively. In order to deal with fear, we have to mobilize hope. Hope is one of the most precious gifts we can give each other and the people we work with to make change.

The way we talk about this is not just to go up to someone and say, “Be hopeful.” We don’t just talk about hope and other values in abstractions. We talk about them in the language of stories because stories are what enable us to communicate these values to one another.

ALL STORIES HAVE three parts: a plot, a protagonist, and a moral. What makes a plot a plot? What gets you interested? Tension. An anomaly. The unexpected. The uncertain and the unknown. A plot begins when the unknown intervenes. We all lean forward because we are familiar with the experience of having to confront the unknown and to make choices. Those moments are the moments in which we are most fully human, because those are the moments in which we have the most choice. While they are exhilarating moments, they are also scary moments because we might make the wrong choice. We are all infinitely curious in learning how to be agents of change, how to be people who make good choices under circumstances that are unexpected and unknown to us.

In a story, a challenge presents itself to the protagonist who then has a choice, and an outcome occurs. The outcome teaches a moral, but because the protagonist is a humanlike character, we are able to identify empathetically, and therefore we are able to feel, not just understand, what is going on.

A story communicates fear, hope, and anxiety, and because we can feel it, we get the moral not just as a concept, but as a teaching of our hearts. That’s the power of story. That’s why most of our faith traditions interpret themselves as stories, because they are teaching our hearts how to live as choiceful human beings capable of embracing hope over fear, self-worth and self-love over self-doubt, and love over isolation and alienation.

HOW DO WE recapture that power of public narrative and learn the art of leadership storytelling?

A leadership story is first a story of self, a story of why I’ve been called. Some people say, “I don’t want to talk about myself,” but if you don’t interpret to others your calling and your reason for doing what you’re doing, do you think it will just stay uninterpreted? No. Other people will interpret it for you. You don’t have any choice if you want to be a leader. You have to claim authorship of your story and learn to tell it to others so they can understand the values that move you to act, because it might move them to act as well.

We all have a story of self. What’s utterly unique about each of us is not the categories we belong to; what’s utterly unique to us is our own journey of learning to be a full human being, a faithful person. And those journeys are never easy. They have their challenges, their obstacles, their crises. We learn to overcome them, and because of that we have lessons to teach. In a sense, all of us walk around with a text from which to teach, the text of our own lives.

The second story is the story of us. That's an answer to the question, Why are we called? What experiences and values do we share as a community that call us to what we are called to? What is it about our experience of faith, public life, the pain of the world, and the hopefulness of the world? It's putting what we share into words. We've all been in places where people have worked together for years, but there's no *us* there because they don't share their stories. Faith traditions are grand stories of *us*. They teach how to be an *us*.
Finally, there's the story of now—the fierce urgency of now. The story of now is realizing, after the sharing of values and aspirations, that the world out there is not as it ought to be. Instead, it is as it is. And that is a challenge to us. We need to appreciate the challenge and the conflict between the values by which we wish the world lived and the values by which it actually does. The difference between those two creates tension. It forces upon us consideration of a choice. What do we do about that? We're called to answer that question in a spirit of hope.

Our goal is to meet this challenge, to seize this hope, and turn it into concrete action. After developing our stories of self, then we work on building relationships, which forms the story of us. From there we turn to strategizing and action, working together to achieve a common purpose, learning to experience hope—that's the story of now.

Lesson 5 – Transform Ourselves, Transform the World

If needed from the session before, open with sharing workshopped leadership stories (in a group or in pairs).

Objectives

- Learners will be able to describe Martin Buber's connection to Hasidism and contributions to modern Judaism.
- Learners will be able to summarize Buber's argument in *The Way of Man According to the Teaching of Hasidism* that one must begin with oneself before turning to the world.
- Learners will be able to critique Buber's assertion that "the essential thing is to begin with oneself."

Materials

Speakers, computer with wifi, copies of Resource 1-5 "Let's Start from the Very Beginning"

Learning Activities

Set Induction

As learners enter the room, play the song "Do-Re-Mi," from *The Sound of Music* by Rodgers and Hammerstein. This song is available on YouTube or by mp3 download from iTunes.

Explanation of Terms

The following excerpt explains who Martin Buber is and his approach to Hasidism. This can be read to learners, distributed for study in small groups, or paraphrased and supplemented in a lecture-style.

Martin Buber (1878-1965), a 20th century Jewish philosopher[10]

"Sometime in 1903 Buber made a literary discovery that would alter his life and thinking; he came across the tales of Rabbi Nakhman of Bratzlav, great-grandson of the Baal Shem Tov, and a great and unique Hasidic leader in his own right. Buber wrote literary adaptations of Nakhman's beautiful, cryptic stories, and was deeply touched by their mysterious visions of devotion to Adonai. He began to explore the Hasidic movement more deeply, and eventually would translate two more volumes of Hasidic tales, returning this time to the simplicity of the originals.

More important than their literary influence on Buber, the Hasidic masters' writings fascinated him with the directness with which they approached and related to the Eternal One. He would return to the subject of Hasidism repeatedly in his writings (even taking the lives of the first generation of Hasidic rabbis as the subject of his only novel, *For the Sake of Heaven*). The unmediated relationship between Hasid and Creator as depicted in their writings

[10] George Robinson, *Essential Judaism: A Complete Guide to Beliefs, Customs, and Rituals* (New York: Pocket Books, 2000), 440-442.

undoubtedly helped shape the key insight of Buber's philosophy, the 'dialogical principle,' most tellingly enunciated in *I and Thou*, his most famous work…Buber's importance in drawing attention to Hasidism is indisputable. Before Buber, the Hasidim were dismissed as superstitious peasants who believed in miracle-working 'wonder rabbis,' the sort of simple men who were the butt of jokes in Yiddish short stories. After Buber, the Hasidim were taken seriously as the pietistic movement they were."

Martin Buber Text Study
In chevruta pairs, learners will study excerpts of Martin Buber's *The Way of Man According to the Teaching of Hasidism* using **Resource 1-5**.

Debate
Divide learners into two groups. One partner from each pair will go to each group. One group will be assigned to argue on behalf of Buber's argument that people should seek peace in their own selves first. What are the pros of acting in this way? The other group will argue against Buber's claim. What are the cons of acting in this way?

Groups will have 10 minutes to prepare their arguments, and then two minutes each to present. Then, each group will have two minutes to prepare a one-minute rebuttal.

Closure
Ask learners: What are the limitations of acting in the world in the way Buber advocates?

Let's Start from the Very Beginning

Excerpts from Martin Buber's essay, "Beginning with Oneself," in *The Way of Man According to the Teaching of Hasidism*

> …In Hasidism man is not treated as an object of examination but is called upon to "straighten himself out." At first, a man should himself realize that conflict-situations between himself and others are nothing but the effects of conflict-situations in his own soul; then he should try to overcome this inner conflict, so that afterwards he may go out to his fellow-men and enter into new, transformed relationships with them. (p. 28)

- Restate the text in your own words.
- Do you agree with Buber's statement that "conflict-situations….are nothing but the effects of conflict-situations in his own soul"? Why or why not?
- What are the benefits of overcoming inner conflict before entering into relationships with others?

> Just this perspective, in which a man sees himself only as an individual contrasted with other individuals, and not as a genuine person, whose transformation helps towards the transformation of the world, contains the fundamental error which hasidic teaching denounces. The essential thing is to begin with oneself, and at this moment a man has nothing in the world to care about than this beginning. Any other attitude would distract him from what he is about to begin, weaken his initiative, and thus frustrate the entire bold undertaking. (p. 28)

- Restate the text in your own words.
- Have you ever attempted to act in a way that reflects this thinking – starting with one's self before turning to external problems?
- How does the transformation of an individual help towards the transformation of the world?

> Rabbi Bunam taught:
> "Our sages say: 'Seek peace in your own place.' You cannot find peace anywhere save in your own self. In the psalm we read: 'There is no peace in my bones because of my sin.' When a man has made peace within himself, he will be able to make peace in the whole world." (p. 29)

- Is Rabbi Bunam's (a Hasidic rabbi in Poland, 1765-1827) teaching realistic? Why or why not?
- What implications does Rabbi Bunam's teaching have for our social justice work?

Unit 2: Our Community through Time and Space

Unit Enduring Understanding

- The Jewish historical experience of oppression, persecution, outsider status, and power and privilege influence the Jewish community's participation in social justice work throughout the 20th and 21st centuries.

Unit Essential Questions

- What motivates and inspires contemporary Reform Jews to engage in social justice work, and why?
- How should the Jewish historical narrative of times of oppression and persecution as well as times of power and privilege guide and inspire contemporary social justice work?

Goals

- To interpret Exodus 22:20 from a variety of historical perspectives.
- To analyze the Exodus and the Holocaust as historical Jewish experiences of oppression.
- To analyze the medieval Golden Age of Spain and the twentieth century labor and civil rights movements as historical Jewish experiences of power and privilege.
- To explore how Jewish history might motivate Jews to do social justice today.

Assessment

Throughout the unit, learners will each create a Daf Talmud, a page of Talmud, commenting on the biblical verse Exodus 22:20, "You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt," imagining how Jews in different periods of history might have reacted to this verse. Learners will develop a Jewish communal response to a fictional genocide.

Lesson 1 – Introduction to Jewish History

Objectives

- Learners will be able to compare key moments in Jewish history based on the oppression of the Jewish community.
- Learners will be able to interpret Exodus 22:20 from their own perspective as contemporary Jews.
- Learners will be able to identify key characteristics of a Daf Talmud.

Materials

Whiteboard/chalkboard, dry erase markers/chalk, timeline signs (Resource 2-1, printed on colored paper and glued on poster-sized paper), markers, Post-it notes, copies of Resource 2-2 "Daf Talmud" for each learner (to be saved for subsequent lessons), pens

Learning Activities

Set Induction

Go around the room and ask each student to name a significant event in Jewish history – encourage each person to name a different event. Write each event on the board.

Timeline

Tape each of the following events (**Resource 2-1**) around the room in chronological order. Facilitator can use the attached signs for this activity by printing them on colored paper, and glue them onto posterboard or other similarly sized paper. Ask learners to walk around the room through Jewish history and write on each piece of paper what they already know about that historical moment with a marker. After learners have gone all the way through history, facilitator will read out loud what has been written, and ask if anyone has any questions or need any clarifications? If any facts are incorrect, the facilitator should clarify.

Divide the learners into small groups (3-4 people each). Each group will receive 5 Post-it notes, which they will label with the numbers 1-5. As a group, they will decide where each historical event falls on the oppression-privilege scale, with complete and total oppression as 1, and complete and total privilege and power as 5. Place the Post-it notes onto the appropriate historical event.

The facilitator will lead a discussion about why the groups ranked the events as they did. Are there any surprises? Or is the ranking as expected?

Daf Talmud

Facilitator will say, "In the timeline activity that we just did, we argued, debated, and reacted to the same material. What you just did is Jewish. The rabbis of the Talmud did just that and recorded it on paper, by arguing, debating, and reacting to the Torah and the Mishna."

Facilitator will introduce the concept of a Daf Talmud by displaying a page of Talmud, and explaining its components – mishna, gemara, and commentaries. Facilitator should also explain that a Daf Talmud is constructed over many generations and includes commentators and scholars from many different eras. For background information, see **Resource 2-3**, "What is a Daf Talmud?"

Facilitator will pass out **Resource 2-2**, Daf Talmud worksheet, with Exodus 22:20, "***You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt***," in the center. *These worksheets will be used throughout the unit, so the facilitator should either collect them at the end of each session, or remind learners to bring them to each session.* Read the verse out loud and ask learners to complete the section of the Daf Talmud labeled "Contemporary #1," reflecting on the question: "What does this biblical verse mean to you as a Jew in 21st century United States?"

Exodus from Egypt
יציאת מצריים

- **Estimated between 1450-1300 BCE**
- **Biblical account of Jewish oppression and enslavement under Pharaoh in Egypt**
- **Redemption led by Moses**

Jewish Golden Age of Spain

- **10th-12th centuries CE**
- **Iberian Peninsula under Islamic rule**
- **Rich and vibrant period in Jewish communal life**
- **Jewish engagement in public life, philosophy, literature, art, and science**

Jewish Labor Movement in the United States

- **Late 19th century-early 20th century CE**
- **United States urban areas**
- **Jews, in particularly immigrants, worked in factories in poor conditions**
- **Jews joined unions and worked as labor leaders**

Holocaust

- **Europe, 1939-1945**
- **Jewish oppression, ghettoization, and genocide at the hands of Adolf Hitler and the Nazi regime**

Civil Rights Era

- **1954-1968, United States**
- **Activism by the African-American community and its allies to end segregation and discrimination**
- **Culminated in the Civil Rights Act of 1964**

Daf Talmud דף תלמוד

Golden Age of Spain: How might Hasdai ibn Shaprut have reacted to or commented on Ex. 22:20 in medieval Islamic Spain?

Contemporary: What does Ex. 22:20 mean to you as a Jew in 21st c. USA?

Exodus 22:20
You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt.

Wandering in the Desert: How might the Israelites have reacted to or commented on Ex. 22:20 in the time right after slavery?

Never Again: How might Elie Wiesel react to or comment on Ex. 22:20?

Labor and Civil Rights Movements: How might Rose Schneiderman or the rabbis arrested in St. Augustine have reacted to or commented on Ex. 22:20?

What is a Daf Talmud?

The Talmud is "the summary of oral law…by sages who lived in Palestine and Babylonia until the beginning of the Middle Ages. It has two main components: the Mishnah, a book of *halakhah* (law) written in Hebrew; and the commentary on the Mishnah, known as the Talmud (or Gemarah), in the limited sense of the word, a summary of discussion and elucidations of the Mishnah written in Aramaic-Hebrew jargon."[11] The Mishnah was compiled by 200 CE, and the Gemara was redacted by approximately 500 CE.


מאימתי פרק ראשון ברכות ב

מאימתי

Brachot T. 1

On a Daf Talmud, a page of Talmud, the Mishna and Gemara are surrounded by medieval commentaries on the text, including those of Rashi (11th century France) and the *tosafot* (literally, additions, "created by the scholars of France and Germany during the twelfth and thirteenth centuries."[12]). Collectively, a page of Talmud reflects centuries of Jewish learning and scholarly argument across the generations.

[11] Adin Steinsaltz, *The Essential Talmud* (New York: Basic Books, 1976), 4.
[12] *Ibid*., 70.

Lesson 2 – "For We Were Strangers in the Land of Egypt"

Objectives

- Learners will be able to define the term "stranger."
- Learners will be able to compare Israelite slavery in Egypt to the biblical laws for slavery.
- Learners will be able to hypothesize why the Jewish historical narrative of slavery in Egypt might be a reason to do social justice.

Materials

Whiteboard/chalkboard, dry erase markers/chalk, slips of paper, pens, photocopies of Resource 2-4 "What is Slavery *B'Farech*?," Hebrew-English *chumashim*, photocopies of Resource 2-5 "From Slaves to Masters," copies of "Daf Talmud" (Resource 2-2 from Lesson 1)

Learning Activities

Set Induction: Synectics

The word "stranger" is written on the board.

1. Facilitator will lead the learners through a synectics exercise with the concept of stranger. The word "Stranger" is written on the board.
2. To warm up and introduce the idea of synectics, ask each student, "To which fruit or vegetable are you or a person you know similar? Why?"
3. Ask learners to list metaphors for "stranger," and write these metaphors on the board in column 1.
4. Vote on one metaphor (X) to focus on for the rest of the exercise.
5. Ask learners to imagine that they are X, or that they are looking at X. How does X look? How does X feel? List these answers on the board in column 2. If not enough contrasting terms are listed, ask probing questions.
6. Find pairs of opposites within the list, and list them in column 3.
7. Vote on which pair to discuss further.
8. List things that have both these conflicting qualities in column 4.
9. Vote on one thing (Y) which will become the new metaphor for stranger.
10. Ask learners to write, "X is like Y when..." or "X is like Y because…" on slips of papers.
11. Collect and redistribute the papers, and ask learners to read the paper in their hands out loud.[13]
12. Ask learners, "What did you learn about the concept of 'stranger' from doing this exercise?"

Defining Slavery *B'farech* בפרך

Remind learners of the concept of chevruta, a traditional Jewish method of studying Jewish text. Each pair will read and discuss the biblical verses from Exodus 1:13-14 and Leviticus 25:39-46 on **Resource 2-4** using the accompanying

[13] Isa Aron, "Synectics," Class lecture, Teaching from Hebrew Union College-Jewish Institute of Religion, Los Angeles, CA, December 3, 2013.

discussion questions. Learners will write definitions for the biblical word *b'farech* בפרך.

Israelites as Slaves, Israelites as Masters

In *chevruta*, Learners will read biblical descriptions of slavery in Egypt and the biblical laws of slavery using *chumashim*. Using **Resource 2-5**, the top hat comparison organizer in the resource section, learners will compare and contrast slavery in Egypt and the legal prescriptions for Israelite ownership of slaves.

As a group, learners will share how they characterized each system of slavery.

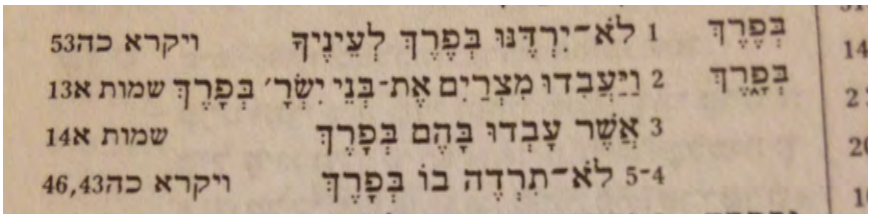
Facilitator will ask:

- What distinguished Egyptian slavery from the acceptable form of slavery found later in the Torah?
- How did the Israelites' experience in Egypt guide how they treated and owned slaves?
- Why do you think the Bible did not outlaw slavery outright?
- What might these two systems of slavery teach us about how to treat oppressed and marginalized populations and individuals in our midst today?

Conclusion: Daf Talmud

Ask learners to complete the part of the Daf Talmud (**Resource 2-2**) labeled "Wandering in the Desert." How might the Israelites have reacted to or commented on Exodus 22:20 in the time right after slavery?

What Is Slavery *B'farech*?



Above is the concordance entry for the Hebrew word *b'farech* – בפרך.[14] A concordance is a reference tool which shows every time a Hebrew word is used in the Bible. The word *b'farech* only occurs a few times, in Exodus 1:13-14 and in Leviticus 25:43, 46, 53. What does this word mean, and what does its meaning reveal about the nature of Israelite slavery in Egypt?

Three Translations of Exodus 1:13-14

יג וַיַּעֲבִדוּ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל, בְּפָרֶךְ.
יד וַיְמָרְרוּ אֶת-חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה, בְּחֹמֶר וּבִלְבֵנִים, וּבְכָל-עֲבֹדָה, בַּשָּׂדֶה--אֵת, כָּל-עֲבֹדָתָם, אֲשֶׁר-עָבְדוּ בָהֶם, בְּפָרֶךְ.

JPS Translation, 1917
And the Egyptians made the children of Israel to serve **with rigour**. And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve **with rigour**.

The New JPS Translation, 1985
The Egyptians **ruthlessly** imposed upon the Israelites the various labors that they made them perform. **Ruthlessly** they made life bitter for them with harsh labor at mortar and bricks and with all sorts of tasks in the field.

Everett Fox
So they, Egypt, made the Children of Israel subservient with **crushing-labor**; they embittered their lives with hard servitude in loam and in bricks and with all kinds of servitude in the field – all their service in which they made them subservient with **crushing-labor**.

Leviticus 25:39-46: Laws of Slavery
[39]If your kinsman under you continues in straits and must give himself over to you, do not subject him to the treatment of a slave. [40]He shall remain with you as a hired or bound laborer; he shall serve with you only until the jubilee year. [41]Then he and his children with him shall be free of your authority; he shall go back to his family and return to his ancestral holding. [42]For they are My servants, whom I freed from the land of Egypt; they may not give themselves over into servitude. [43]You shall not rule over him **ruthlessly**; you shall fear your God. [44]Such male and female slaves as you may have – it is from the nations round about you that you may acquire male and female slaves. [45]You may also buy them from among the children of aliens resident among you, or from their families that are among you, whom they begot in your land. These shall become your property: [46]you may keep them as a possession for your children after you, for them to inherit as property for all time. Such you may treat as slaves. But as for your Israelite kinsmen, no one shall rule **ruthlessly** over the other.

Based on the above verses from Exodus and Leviticus, how would you define *b'farech* בפרך?
What are the characteristics of slavery *b'farech* בפרך? Does slavery *b'farech* exist in our world today?

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[14] Abraham Even-Shoshan, *Concordantzia Chadasha* (Israel: *HaMilon HeHadash*, 2000), 961.

From Slaves to Masters

- Read Exodus 1:8-14, 2:23-24, 5:6-19. Based on these verses, how would you describe Israelite slavery in Egypt? Write characteristics of this slavery on the side of the chart labeled “Israelites as Slaves.”
- Read Exodus 21:2-11, Leviticus 25:39-55, and Deuteronomy 15:12-15. Based on these verses, how would you describe the laws that govern Israelite slave ownership? Write characteristics of this legal system of slavery on the side of the chart labeled “Israelites as Masters.”
- What are the similarities between these two systems of slavery? What are the differences between the systems?

Israelites as Slaves	**Israelites as Masters**
Similarities	
Differences	

Lesson 3 – Golden Age of Spain

Objectives

- Learners will be able to name key characteristics of the Jewish experience in the Golden Age of Spain.
- Learners will be able to compare the current American Jewish experience to the experience in Spain.

Materials

Whiteboard/chalkboard, dry erase markers/chalk, DVD player, projector and screen, DVD of *Heritage* (episode 4), copies of Resource 2-6 "Hasdai ibn Shaprut: A Court Jew," copies of "Daf Talmud" (Resource 2-2 from Lesson 1)

Learning Activities

Set Induction

Zip-around: Ask learners to say the first word that comes to mind when they think of "Islamic-Jewish relations." It can be currently or historically, and learners should feel free to speak from personal experience. Write these answers on the board. Ask learners how they came to think of these words. What are the sources of their knowledge or assumptions about Islamic-Jewish relations?

Background Information

Watch excerpt from DVD *Heritage*, episode 4, "The Crucible of Europe 732-1492." (approximately the first 10 minutes up until Maimonides)

Ask learners to name one thing that they learned from the DVD excerpt about the Jewish experience in medieval Spain.

A Case of a Court Jew: Hasdai ibn Shaprut

Distribute **Resource 2-6**, "Hasdai ibn Shaprut: A Court Jew." Read this background information to learners:

"This sudden efflorescence of Andalusian Jewry was in no small measure linked to the rise of a remarkable physician, diplomat, and statesman, Hasdai ibn Shaprut (905-975). He was a court physician and trusted adviser to the caliphs 'Abd alRahmān III and al-Hakam II (961-976). On several occasions Hasdai was charged with delicate diplomatic negotiations with the Christian kingdoms of the North and with the Byzantine Empire. Because of his position as the leading Jewish courtier in the caliphate, Hasdai acted as the secular head of the Spanish Jewish community. According to Jewish sources, he bore the princely Hebrew title of *nāsī*. As was customary for a courtier or man of rank (wealth in such cases is a corollary), Hasdai was a patron of the arts and sciences. As the leading Jew of al-Andalus, he naturally felt it his duty…to his own brethren. His personal secretary, Menahem ibn Sarūq was a poet, philologist, and author of the first

Hebrew-Hebrew dictionary…Hasdai's tenure as *nāsī* marks a turning point in the communal as well as cultural history of Andalusian Jewry…"[15]

Invite learners to read out loud from **Resource 2-6**.

Ask:

- From this description of Hasdai ibn Shaprut's correspondence, what can you infer about the Jewish community in 10th century Spain?
- Based on this snippet of life in Islamic Spain, how is the American Jewish experience today similar to that of Islamic Spain?
- How is it different?

Daf Talmud

Ask learners to complete the part of the Daf Talmud (**Resource 2-2**) labeled "Golden Age of Spain." How might **ibn Shaprut** have reacted to or commented on Exodus 22:20 in medieval Islamic Spain?

[15] Norman A. Stillman, *The Jews of Arab Lands: A History and Source Book* (Philadelphia: Jewish Publication Society, 1979), 55.

Hasdai ibn Shaprut: A Court Jew

Adapted from Norman Golb and Omeljan Pritsak, Khazarian Hebrew Documents of the Tenth Century (*Ithaca: Cornell University Press, 1982), 83-86. The following excerpts describe a 10th century manuscript fragment of correspondence.*

"The Letter to the Great Monarch"

Of the second letter contained in this fragment…It is addressed to a "great king" to whom the author, after some introductory lines of praise, furnishes the information that "his esteemed letter [has arrived] at (the court of) 'Abd alRahmān the king of Se[farad] (i.e., Andalusia)…and (it) made his heart to rejoice…" Insofar as all evidence shows that Hasdai was the only Jewish official ever to serve at the court of 'Abd alRahmān, there can be no doubt that he was the author of this letter as well. It is evident that, as the *nāsī*, or prince, of the Jews of Andalusia, serving at the same time as a highly trusted official at the caliphal court of Cordova at the very apogee of its power, Hasdai had the prerogative of writing letters of an official nature in Hebrew, which could then be translated by Jewish scholars upon arrival at the royal courts for which they were destined. Similarly, to bridge the language barrier, Jewish translators or aides in the service of European rulers might well have been charged with the same task when communication was sought with the court of Cordova. In the tenth century, Jewish communities were located throughout continental Europe, whereas indivduals having knowledge of Arabic were not likely to be found there. Letters sent in Hebrew to Hasdai could then be translated into Arabic by him or by his secretaries, the most famous of whom was the poet and grammarian Menahem ibn Sarūq…

Lesson 4 – Never Again: What We Learned from the Holocaust

Objectives

- Learners will be able to evaluate Elie Wiesel's position on particular and universal concerns and explain whether they think his position is coherent.
- Learners will be able to explain why certain responses to the Holocaust are either helpful or unhelpful archetypes for responses to oppression.
- Learners will be able to propose Jewish responses to modern-day genocide.

Materials

Copies of Resource 2-7 "Elie Wiesel's 1986 Nobel Peace Prize Acceptance Speech," pens, lined paper, clips from *West Wing* Season 4 (available on Amazon Prime, Netflix, and DVD), computer/DVD player (with Wifi access if necessary), projector and screen, copies of Resource 2-8 (4 identity profiles), copies of "Daf Talmud" (Resource 2-2 from Lesson 1)

Learning Activities

Set Induction

Zip-around: Complete the sentence, "Never again…" How would you end this sentence?

Elie Wiesel

Facilitator will provide background information about Elie Wiesel. Elie Wiesel is a Holocaust survivor who after the Holocaust became a prolific writer, leader, and activist on behalf of Holocaust remembrance and global human rights. He received the Nobel Peace Prize in 1986.

The class will read **Resource 2-7**, Wiesel's 1986 Nobel Peace Prize acceptance speech out loud.

Discussion:

- What are your immediate reactions to this speech?
- What surprised you?
- Were there any parts with which you disagreed?
- How does Wiesel negotiate the tension between particular Jewish concerns and universal concerns?

Journaling

Learners will write in response to this prompt: **How do you negotiate the tension between particular Jewish concerns and universal concerns?**

What Should the Jewish Community Do?
Watch the clips from *The West Wing* Season 4, Episode 14 "Inauguration Part I." These clips depict the president of the United States learning about and responding to reports of genocide in a fictional African country, the Equatorial Republic of Kundu.

- 10:48-12:35 The Prayer Breakfast
- 18:00-21:05 Intelligence Meeting and Press Conference
- 30:00-33:20 "Why is a Kundunese life worth less to me than an American life?"
- 35:15-42:30 "Neighbors are swapping family members."

Divide the class into four groups. Assign each group one of the four roles (rabbi, URJ president, AJWS president, and reporter for the *New York Times*), and give them the relevant identity profile (**Resource 2-8**). Each group will need to propose a plan of action for their Jewish community in response to the genocide in Kundu.

Groups will present their proposed plan of action to the rest of the class. After presentations, ask learners:

- What are the risks of using the Holocaust as a foundation for justice work?
    - When is it appropriate?
    - Is it ever inappropriate?
- How do we honor the memory of the Holocaust without abusing it?

Daf Talmud
Ask learners to complete the part of the Daf Talmud (**Resource 2-2**) labeled "Never Again." How might Elie Wiesel react to or comment on Exodus 22:20?

Elie Wiesel's 1986 Nobel Peace Prize Acceptance Speech[16]

…Words of gratitude. First to our common Creator. This is what the Jewish tradition commands us to do. At special occasions, one is duty-bound to recite the following prayer: "Barukh shehekhyanu vekiymanu vehigianu lazman haze" – "Blessed be Thou for having sustained us until this day."

Then – thank you, Chairman Aarvik, for the depth of your eloquence. And for the generosity of your gesture. Thank you for building bridges between people and generations. Thank you, above all, for helping humankind make peace its most urgent and noble aspiration…

Do I have the right to represent the multitudes who have perished? Do I have the right to accept this great honor on their behalf? I do not. No one may speak for the dead, no one may interpret their mutilated dreams and visions. And yet, I sense their presence. I always do – and at this moment more than ever. The presence of my parents, that of my little sister. The presence of my teachers, my friends, my companions…

This honor belongs to all the survivors and their children and, through us to the Jewish people with whose destiny I have always identified.

I remember: it happened yesterday, or eternities ago. A young Jewish boy discovered the Kingdom of Night. I remember his bewilderment, I remember his anguish. It all happened so fast. The ghetto. The deportation. The sealed cattle car. The fiery altar upon which the history of our people and the future of mankind were meant to be sacrificed.

I remember he asked his father: "Can this be true? This is the twentieth century, not the Middle Ages. Who would allow such crimes to be committed? How could the world remain silent?"

And now the boy is turning to me. "Tell me," he asks, "what have you done with my future, what have you done with your life?" And I tell him that I have tried. That I have tried to keep memory alive, that I have tried to fight those who would forget. Because if we forget, we are guilty, we are accomplices.

And then I explain to him how naïve we were, that the world did know and remained silent. And that is why I swore never to be silent whenever wherever human beings endure suffering and humiliation. We must take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented. Sometimes we must interfere. When human lives are endangered, when human dignity is in jeopardy, national borders and sensitivities become irrelevant. Wherever men and women are persecuted because of their race, religion, or political views, that place must — at that moment — become the center of the universe.

Of course, since I am a Jew profoundly rooted in my people's memory and tradition, my first response is to Jewish fears, Jewish needs, Jewish crises. For I belong to a traumatized

[16] Elie Wiesel, "Nobel Acceptance Speech," December 10, 1986, http://www.pbs.org/eliewiesel/nobel/index.html.

generation, one that experienced the abandonment and solitude of our people. It would be unnatural for me not to make Jewish priorities my own: Israel, Soviet Jewry, Jews in Arab land… But others are important to me. Apartheid is, in my view, as abhorrent as anti-Semitism. To me, Andrei Sakharov's isolation is as much a disgrace as Joseph Begun's imprisonment and Ida Nudel's exile. As is the denial of solidarity and it's leader Lech Walesa's right to dissent. And Nelson Mandela's interminable imprisonment.

There is so much injustice and suffering crying out for our attention: victims of hunger, of racism and political persecution — in Chile, for instance, or in Ethiopia — writers and poets, prisoners in so many lands governed by the Left and by the Right.

Human rights are being violated on every continent. More people are oppressed than free. How can one not be sensitive to their plight? Human suffering anywhere concerns men and women everywhere. That applies also to Palestinians to whose plight I am sensitive but whose methods I deplore when they lead to violence. Violence is not the answer. Terrorism is the most dangerous of answers. They are frustrated, that is understandable, something must be done. The refugees and their misery. The children and their fear. The uprooted and their hopelessness. Something must be done about their situation. Both the Jewish people and the Palestinian people have lost too many sons and daughters and have shed too much blood. This must stop, and all attempts to stop it must be encouraged. Israel will cooperate, I am sure of that. I trust Israel for I have faith in the Jewish people. Let Israel be given a chance, let hatred and danger be removed from their horizons, and there will be peace in and around the Holy Land. Please understand my deep and total commitment to Israel: if you could remember what I remember, you would understand. Israel is the only nation in the world whose existence is threatened. Should Israel lose but one war, it would mean her end and ours as well. But I have faith. Faith in the God of Abraham, Isaac, and Jacob, and even in His creation. Without it no action would be possible. And action is the only remedy to indifference, the most insidious danger of all. Isn't that the meaning of Alfred Nobel's legacy? Wasn't his fear of war a shield against war?

There is so much to be done, there is so much that can be done. One person — a Raoul Wallenberg, an Albert Schweitzer, Martin Luther King, Jr. — one person of integrity, can make a difference, a difference of life and death. As long as one dissident is in prison, our freedom will not be true. As long as one child is hungry, our life will be filled with anguish and shame. What all these victims need above all is to know that they are not alone; that we are not forgetting them, that when their voices are stifled we shall lend them ours, that while their freedom depends on ours, the quality of our freedom depends on theirs.

This is what I say to the young Jewish boy wondering what I have done with his years. It is in his name that I speak to you and that I express to you my deepest gratitude as one who has emerged from the Kingdom of Night. We know that every moment is a moment of grace, every hour an offering; not to share them would mean to betray them.

Our lives no longer belong to us alone; they belong to all those who need us desperately.

Thank you, Chairman Aarvik. Thank you, members of the Nobel Committee. Thank you, people of Norway, for declaring on this singular occasion that our survival has meaning for mankind.

Profile 1: Rabbi of Temple Beth Tzedek

You are the rabbi of Temple Beth Tzedek, a community of 400 families. Your synagogue is committed to social justice work, and is involved in a number of different efforts both locally and globally. Your synagogue volunteers at the local soup kitchen, sends teens to the Religious Action Center to lobby in Washington, D.C., sends care packages to Israeli soldiers, and participates in your city's interfaith community organizing effort.

The social action committee at Temple Beth Tzedek is energetic and passionate. They've expressed concerns that they are too thinly spread and would like to consider focusing all of the congregation's social justice resources towards one issue or cause.

- How should Temple Beth Tzedek respond to the genocide in Kundu?
- How does the congregation's response impact its other social justice efforts and projects?
- Form an action plan in response to the genocide and prepare to present it.

Profile 2: President of the Union for Reform Judaism

You are the president of the Union for Reform Judaism (URJ), an organization that supports a membership of over 900 synagogues throughout North America. The URJ is the largest Jewish movement in North America, representing over 1.5 million Jews. The URJ has a history of being at the forefront of social justice issues in Israel, the United States, and around the world, including activism in the civil rights movement and fundraising for aid efforts at times of crisis. The URJ has given a mandate to the Religious Action Center to educate and mobilize the Reform Jewish community on legislative and social issues. In addition to its social justice work, the URJ also is committed to lifelong Jewish learning, supporting congregational change, outreach to LGBT families, interfaith families, and older adults, and engaging the next generation.

(*Information drawn from http://www.urj.org and http://www.rac.org*)

- How should the URJ respond to the genocide in Kundu?
- How does the organization's response impact its other social justice efforts and projects?
- Form an action plan in response to the genocide and prepare to present it.

Profile 3: President of American Jewish World Service

As the president of American Jewish World Service (AJWS), you direct the leading Jewish human rights and development organization working to realize human rights and end poverty in the developing world. The organization's current priorities include advancing the health and human rights for women and LGBT people, promoting recovery from conflict and oppression, and defending access to food, land, and livelihoods. You pursue lasting change in these areas in two ways: by providing financial support to local grassroots organizations throughout the world, and by mobilizing American Jews to lobby the American government in support of policies that benefit people in the developing world.

(*Information drawn from http://www.ajws.org*)

- How should AJWS respond to the genocide in Kundu?
- How does the organization's response impact its other social justice efforts and projects?
- Form an action plan in response to the genocide and prepare to present it.

Profile 4: Reporter for *New York Times*

You are a reporter for the *New York Times*, based in Kundu. You were raised Jewish, became *bar mitzvah,* and were involved in Hillel in college. Since graduating college, you have often found yourself in far-flung places with no organized Jewish community. As a reporter in Kundu, you have witnessed the impact of the genocide. Your editor has been reluctant to print stories about the genocide.

- How should you respond to the genocide in Kundu?
- How does your response impact your career and other professional projects?
- Form an action plan in response to the genocide and prepare to present it.

Lesson 5 – Jews in the Labor and Civil Rights Movements

Objectives

- Learners will be able to identify Jewish individuals who worked in the labor and civil rights movements in the 20th century.
- Learners will be able to define self-interest.
- Learners will be able to hypothesize, based on primary documents, the self-interest of Rose Schneiderman and the rabbis arrested in St. Augustine.
- Learners will be able to compare the interests and motivations of Jews in each of these movements.
- Learners will be able to apply the ideas of self-interest to a contemporary labor or civil rights issue.

Materials

Journal entries from previous sessions, background information on labor movement (see suggested websites below), copies of Resource 2-9, "We Have Found You Wanting," copies of Resource 2-10, "Excerpts from 'Why We Went,'" copies of Resource 2-11, "Labor and Civil Rights Movements: Jigsaw Instructions," computer with wifi access, projector, screen, pens, copies of "Daf Talmud" (Resource 2-2 from Lesson 1), lined paper

Learning Activities

Set Induction

Learners will have the opportunity to share what they journaled about in the previous session, in response to the prompt, "**How do you negotiate the tension between particular Jewish concerns and universal concerns?**"

Jigsaw

Divide the class into two groups. One group will study **Resource 2-9**, primary documents from the labor movement in the early 20th century, and the other group will study **Resource 2-10**, a primary document from the Civil Rights Movement, "Why We Went." In these groups, they will discuss the "Expert Group" questions on the directions sheet, **Resource 2-11**.

For the labor movement group, print out background information from these websites:

- Triangle Shirtwaist Fire: http://jwa.org/encyclopedia/article/triangle-shirtwaist-fire
- Rose Schneiderman: http://jwa.org/encyclopedia/article/schneiderman-rose

Next, reconfigure the class into groups of 4 learners, with 2 learners from each expert group. In these jigsaw groups, learners will discuss the second set of questions on **Resource 2-11**.

Modern Day Applications

Choose a current, local if possible, labor or civil rights issue that is being acted on by the Jewish community or Jewish organizations. Materials are included here to do this activity with the California Domestic Workers' Bill of Rights, a legislative effort to provide legal protection to domestic workers, but the facilitator is encouraged to choose another current and local issue. Organizations like the Religious Action Center, Bend the Arc, Jews for Racial and Economic Justice, and Clergy and Laity United for Economic Justice are good resources for this activity (see the bibliography for more information). Select an artifact (a video, an article, a blog post, etc. that discusses the issue and the Jewish community's involvement).

Watch Bend the Arc's video about the Domestic Workers' Bill of Rights, found at http://bendthearc.us/campaigns/domestic-workers-bill-rights.

Facilitator asks:

- How would Rose Schneiderman respond to this issue? The rabbis in St. Augustine?
- How is this issue in the Jewish community's self-interest?
- What can we learn from the Jewish community's historical involvement in labor and civil rights movements? How does that history guide our actions today?

Daf Talmud

Ask learners to complete the part of the Daf Talmud (**Resource 2-2**) labeled "Labor and Civil Rights Movements." How might Rose Schneiderman or the rabbis arrested in St. Augustine have reacted to or commented on Exodus 22:20?

Unit Synthesis

Our Daf Talmud are now complete. Like many books, volumes of the Talmud often include an introduction to what is written inside, from the contemporary perspective of the publisher or editor. Write an introduction, about a paragraph long, to your Daf Talmud from your perspective as a 21st century Jew, an inheritor of the legacy of the Exodus, the Golden Age of Spain, the Holocaust, and the labor and civil rights movement. How does this legacy inform your own commitment and approach to social justice? What is your self-interest?

"We Have Found You Wanting"

Rose Schneiderman (1882-1972) gave this speech at a memorial for the victims of the 1911 Triangle Shirtwaist Fire, which killed 146 factory workers, mostly recent Jewish immigrants.[17] *Schneiderman immigrated to the United States from Poland with her family as a young girl, and became a talented and powerful labor organizer and leader in the New York Women's Trade Union League and the National Women's Trade Union League.*[18]

I would be a traitor to these poor burned bodies if I came here to talk good fellowship. We have tried you good people of the public and we have found you wanting.

The old Inquisition had its rack and its thumbscrews and its instruments of torture with iron teeth. We know what these things are today; the iron teeth are our necessities, the thumbscrews are the high-powered and swift machinery close to which we must work, and the rack is here in the firetrap structures that will destroy us the minute they catch on fire.

This is not the first time girls have been burned alive in the city. Every week I must learn of the untimely death of one of my sister workers. Every year thousands of us are maimed. The life of men and women is so cheap and property is so sacred. There are so many of us for one job it matters little if 146 of us are burned to death.

We have tried you citizens; we are trying you now, and you have a couple of dollars for the sorrowing mothers, brothers, and sisters by way of a charity gift. But every time the workers come out in the only way they know to protest against conditions which are unbearable the strong hand of the law is allowed to press down heavily upon us.

Public officials have only words of warning to us – warning that we must be intensely peaceable, and they have the workhouse just back of all their warnings. The strong hand of the law beats us back, when we rise, into the conditions that make life unbearable.

I can't talk fellowship to you who are gathered here. Too much blood has been spilled. I know from my experience it is up to the working people to save themselves. The only way they can save themselves is by a strong working-class movement.[19]

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[17] Hadassa Kosak, "Triangle Shirtwaist Fire," *Jewish Women: A Comprehensive Historical Encyclopedia* (Jewish Women's Archive, 2009), http://jwa.org/encyclopedia/article/triangle-shirtwaist-fire.

[18] Annelise Orleck, "Rose Schneiderman," *Jewish Women: A Comprehensive Historical Encyclopedia* (Jewish Women's Archive, 2009), http://jwa.org/encyclopedia/article/schneiderman-rose.

[19] Rose Schneiderman, "We Have Found you Wanting," April 8, 1911, http://www.ilr.cornell.edu/trianglefire/primary/testimonials/ootss_roseschneiderman.html.

Excerpts from "Why We Went: A Joint Letter from the Rabbis Arrested in St. Augustine"

St. Augustine, Florida
June 19, 1964[20]

Dear Friend:

…We went to St. Augustine in response to the appeal of Martin Luther King addressed to the CCAR Conference, in which he asked us to join with him in a creative witness to our joint convictions of equality and racial justice.

We came because we realized that injustice in St. Augustine, as anywhere else, diminishes the humanity of each of us. If St. Augustine is to be not only an ancient city but also a great-hearted city, it will not happen until the raw hate, the ignorant prejudices, the unrecognized fears which now grip so many of its citizens are exorcised from its soul. We came then not as tourists, but as ones who, perhaps quixotically, thought we could add a bit to the healing process of America.

We were arrested on Thursday, June 18, 1964. Fifteen of us were arrested while praying in an integrated group in front of Monson's Restaurant. Two of us were arrested for sitting down at a table with three Negro youngsters in the Chimes Restaurant. We pleaded not guilty to the charges against us.

Shortly after our confinement in the St. John's County Jail, we shared with one another our real, inner motives. They are, as might be expected, mixed. We have tried to be honest with one another about the wrong, as well as the right, motives which have prompted us. These hours have been filled with a sense of surprise and discovery, of fear and affirmation, of self-doubt and belief in God.

We came to St. Augustine mainly because we could not stay away. We could not say no to Martin Luther King, whom we always respected and admired and whose loyal friends we hope we shall be in the days to come. We could not pass by the opportunity to achieve a moral goal by moral means – a rare modern privilege – which has been the glory of the non-violent struggle for civil rights.

We came because we could not stand quietly by our brother's blood. We had done that too many times before. We have been vocal in our exhortation of others but the idleness

[20] "Why We Went: A Joint Letter from the Rabbis Arrested in St. Augustine," June 19, 1964, Religious Action Center, http://rac.org/_kd/CustomFields/actions.cfm?action=DownloadFile&file=item.pdf.21747.1076.pdf&name=why%20we%20went.pdf.

of our hands too often revealed an inner silence; silence at a time when silence has become the unpardonable sin of our time. We came in the hope that the God of us all would accept our small involvement as partial atonement for the many things we wish we had done before and then.

We came as Jews who remember the millions of faceless people who stood quietly, watching the smoke rise from Hitler's crematoria. We came because we know that, second only to silence, the greatest danger to man is loss of faith in man's capacity to act…

We believe, though we could not count on it in advance, that our presence and actions here have been of practical effect. They have reminded the embattled Negroes here that they are not isolated and alone. The conscience of the wicked has been troubled, while that of the righteous has gained new strength. We are more certain than before that this cause is invincible, but we also have a sharpened awareness of the great effort and sacrifice which will be required. We pray that what we have done may lead us on to further actions and persuade others who still stand hesitantly to take the stand they know is just.

We came from different backgrounds and with different degrees of involvement. Some of us have had intimate experience with the struggle of minority groups to achieve full and equal rights in our widely scattered home communities. Others of us have had less direct contact with the underprivileged and the socially oppressed. And yet for all of us these brief, tension-packed hours of openness and communication turned an abstract social issue into something personal and immediate. We shall not forget the people with whom we drove, prayed, marched, slept, ate, demonstrated and were arrested. How little we know of these people and their struggle. What we have learned has changed us and our attitudes. We are grateful for the rare experience of sharing with this courageous community in their life, their suffering, their effort. We pray that we may remain more sensitive and more alive as a result.

We shall not soon forget the stirring and heartfelt excitement with which the Negro community greeted us with full-throated hymns and hallelujahs, which pulsated and resounded through the church; nor the bond of affectionate solidarity which joined us hand in hand during our marches through town; nor the exaltation which lifted our voices and hearts in unison; nor the common purpose which transcended our fears as well as all the boundaries of race, geography and circumstance. We hope we have strengthened the morale of St. Augustine Negroes as they strive to claim their dignity and humanity; we know they have strengthened ours.

We believe in man's ability to fulfill God's commands with God's help. We make no messianic estimate of man's power and certainty not of what we did here. But it has reaffirmed our faith in the significance of the deed. So we must confess in all humility

that we did this as much in fulfillment of our faith and in response to inner need as in service to our Negro brothers. We came to stand with our brothers and in the process have learned more about ourselves and our God….

These words were first written at 3:00 a.m. in the sweltering heat of a sleepless night, by the light of the one naked bulb hanging in the corridor outside our small cell. They were, ironically, scratched on the back of the pages of a mimeographed report of the bloody assaults of the Ku Klux Klan in St. Augustine. At daybreak we revisited the contents of the letter and prayed together for a new dawn of justice and mercy for all the children of God.

We do not underestimate what yet remains to be done, in the north as well as the south. In the battle against racism, we have participated here in only a skirmish. But the total effect of all such demonstrations has created a Revolution; and the conscience of the nation has been aroused as never before. The Civil Rights Bill will become law and much more progress will be attained because this national conscience has been touched in this and other places in the struggle…

Rabbi Eugene Borowitz, Rabbi Balfour Brickner, Rabbi Israel Dresner, Rabbi Daniel Fogel, Rabbi Jerrold Goldstein, Rabbi Joel Goor, Rabbi Joseph Herzog, Rabbi Norman Hirsh, Rabbi Leon Jick, Rabbi Richard Levy, Rabbi Eugene Lipman, Rabbi Michael Robinson, Rabbi B.T. Rubenstein, Rabbi Murray Saltzman, Rabbi Allen Secher, Rabbi Clyde T. Sills, Mr. Albert Vorspan

Labor and Civil Rights Movements: Jigsaw Instructions

Expert Groups:

1. Read the primary document assigned to your group, either "We Have Found You Wanting," by Rose Schneiderman, or "Why We Went: A Letter from the Rabbis Arrested in St. Augustine. Discuss the following questions with your group.
2. For the author(s), who is "we"?
3. Who were the beneficiaries of the author's actions for justice? In what ways did the author(s) benefit(s)?
4. What motivated the author(s) of this document to act?
5. ***Self-interest* is the "prime moving force in [human] behavior."[21] It is who we are, what we want, what we care about. Self-interest includes but is not limited to economic self-interest; it can be much more complex and include concerns and dreams for one's family, economic situation, values, community, and the future. and shift over time. Self-interest is different from selfishness, "which focuses only on the individual's needs without any consideration for others."[22] Self-interest is between selfishness and altruism, "a dialectic between the two."[23]**
    a. What is the author's self-interest?
6. Prepare a one-minute "elevator speech" to summarize your document and discussion.

Jigsaw Groups: Form groups of 4, with 2 people from each expert group.

1. Share your "elevator speech."
2. Imagine that Rose Schneiderman and the rabbis arrested in St. Augustine have an opportunity to meet and discuss their political activism.
    a. How would each of them understand or define self-interest?
    b. What might they agree about?
    c. What points of disagreement might they have?
    d. Would they be critical or supportive of the other's actions?
3. The letter from the arrested rabbis mentions "wrong and right motives." In your opinion, which motivations are right for action? Which are wrong?

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[21] Saul Alinsky, *Rules for Radicals* (New York: Vintage Books, 1989), 53.
[22] Michael Jacoby Brown, *Building Powerful Community Organizations* (Arlington: Long Haul Press, 2006), 193.
[23] Gregory F. Augustine Pierce, *Activism that Makes Sense: Congregations and Community Organization* (Chicago: Acta Publications, 1984), 23.

Unit 3: Unpacking the Invisible Backpack of Jewish Privilege

Unit Enduring Understandings

- The Jewish historical experience of oppression, persecution, outsider status, and power and privilege influence the Jewish community's participation in social justice work throughout the 20th and 21st centuries.
- Power and privilege structure the interactions both between and within target and agent groups, and need to be unpacked and acknowledged for effective social justice work.

Unit Essential Questions

- What motivates and inspires contemporary Reform Jews to engage in social justice work, and why?
- How should the Jewish historical narrative of times of oppression and persecution as well as times of power and privilege guide and inspire contemporary social justice work?
- What role(s) can and should the American Jewish community play in systemic social change?
- How do privilege and power shape the Jewish community's social justice work?
- "How do power and privilege operate in your own life?"[1]

Goals

- To guide learners in the challenging process of acknowledging and unpacking their own privilege.
- To define key terms including: power, privilege, oppression, agent group, target group, and ally.
- To introduce the complicated and nuanced realities of Jewish communal privilege.

Assessment

Learners will develop an "Ally Action Plan" for their synagogue and make pledges for how they as individuals will act as allies in the future.

[1] Jewish Women's Archive, "Power, Privilege, and Responsibility" in *Living the Legacy*, <http:// http://jwa.org/teach/livingthelegacy/civilrights/power-privilege-and-responsibility>.

Lesson 1 – What Is Privilege?

In advance of this lesson, distribute Resource 3-1, "Unpacking the Invisible Knapsack," to learners to read before the class session.

Objectives

- Learners will be able to define the concepts of privilege, power, and oppression.
- Learners will be able to identify ways in which privilege operates in society and acknowledge ways privilege operates in their own lives.

Materials

Copies of Resource 3-1 "Unpacking the Invisible Knapsack," pens, chalkboard/whiteboard, chalk/whiteboard markers, paper, copies of Resource 3-2 "Definitions"

Timetable

0:00-0:10 Set Induction
0:10-0:40 Reacting to the Invisible Knapsack
0:40-1:10 Definitions
1:10-1:15 Closure

Learning Activities

Set Induction (10 minutes)
Say:
In this session, we are beginning an exploration of the concepts of privilege, power, and oppression. These are challenging concepts to define, to relate to, and to see and explore in our own lives. Some of these concepts and our discussions about them may make you feel uncomfortable, and I encourage you to acknowledge your own discomfort and question what about your own experience and the content we are exploring is causing it. The Jewish community in particular has a complicated history of periods of both oppression and privilege, as we studied in our last unit. The article that you read for today's class, Peggy McIntosh's "White Privilege: Unpacking the Invisible Knapsack," details privilege that the author notices as a result of her identity as a white person, it can apply more broadly to other privileged identities beyond that of race.

Say:
We're going to go around the table. Share one word about how you are feeling, after reading McIntosh's article.
(*Possible answers: agitated, understood, validated, privileged, frustrated, angry)*

Note which answers learners give, in order to reference these answers in the closure.

Reacting to the Invisible Knapsack (30 minutes)
Say:
Individually, skim over the section of the article titled, "Daily effects of white privilege." Mark with a star (★) those effects that resonate with you in your daily life, based on any of your identities. Mark with a question mark (**?**) those effects that you disagree with or are not true for you, based on any of your identities.

Write on the board:
★ Effects that resonate with you
? Effects that you disagree with or are not true for you

Allow learners 15 minutes to complete this activity.

Ask:

- Which effects resonated with you?
- Which effects did you disagree with or find not true for you? Why?
- Does the author's understanding of racism resonate with you? Why or why not?
- Were you aware of this "invisible and weightless" knapsack before reading the article? How so?
- Which identities of yours are privileged identities? (*Possible answers: whiteness, maleness, able-bodied, upper-class, adult, Jewish, American, heterosexuality*)
- Which identities of yours are not privileged identities? (*Possible answers: Jewishness, femaleness, adult, Sephardi, immigrant, queer)*
- Are any of your identities privileged in some situations and not privileged in others? (*Possible answers: Jewishness, adult, femaleness)*

Definitions (30 minutes)
On the board, write the words "privilege," "power," and "oppression."

Say:
I am going to divide you into groups of 3 to 4 people. In your groups, you will write a Twitter-length (140 characters) working definition of each of these three words: Privilege, Power, Oppression. When you are ready, write your working definition on the board.

Divide class into groups of 3-4 people and distribute paper. Allow 10 minutes for learners to create definitions of these terms and write on the board.

Say:
Will a volunteer read all of the definitions for the word "Privilege"?

Ask:
Will a volunteer rephrase these definitions into one definition for "Privilege"? *Write the final definition on the board.*

Say:
Will a volunteer read all of the definitions for the word "Power"?

Ask:
Will a volunteer rephrase these definitions into one definition for "Power"? *Write the final definition on the board.*

Say:
Will a volunteer read all of the definitions for the word "Oppression"?

Ask:
Will a volunteer rephrase these definitions into one definition for "Oppression"? *Write the final definition on the board.*

Distribute ***Resource 3-2, "Definitions***."

Say:
You can write our group definitions for these terms onto this "Definitions" document. These will be our working definitions for the rest of our time together. We can redefine, adjust, change, or add to the definitions as we dig deeper into these concepts.

<u>Closure</u> (5 minutes)
Say:
We opened our discussion of privilege today by reacting to Peggy McIntosh's article "Unpacking the Invisible Knapsack." At the start of class, you said that you felt (*insert learners' answers from the start of the lesson*).

- How are you feeling now?
- What are you thinking about differently from the start of the lesson?

Say:
For next week, please bring in an image that shows Jewish privilege, Jewish power, or Jewish oppression. The image may be a photo you take of a moment in your life between now and our next session, or it may be something you find online or in a newspaper or magazine.

Peggy McIntosh, "White Privilege: Unpacking the Invisible Knapsack," Excerpts[i]

Through work to bring materials from women's studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are overprivileged, even though they may grant that women are disadvantaged. They may say they will work to women's statues, in the society, the university, or the curriculum, but they can't or won't support the idea of lessening men's. Denials that amount to taboos surround the subject of advantages that men gain from women's disadvantages. These denials protect male privilege from being fully acknowledged, lessened, or ended.

Thinking through unacknowledged male privilege as a phenomenon, I realized that, since hierarchies in our society are interlocking, there was most likely a phenomenon of while privilege that was similarly denied and protected. As a white person, I realized I had been taught about racism as something that puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets that I can count on cashing in each day, but about which I was "meant" to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools, and blank checks.

Describing white privilege makes one newly accountable. As we in women's studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, "having described it, what will I do to lessen or end it?"

After I realized the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are oppressive. I began to understand why we are just seen as oppressive, even when we don't see ourselves that way. I began to count the ways in which I enjoy unearned skin privilege and have been conditioned into oblivion about its existence.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: whites are taught to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work that will allow "them" to be more like "us."

Daily effects of white privilege

I decided to try to work on myself at least by identifying some of the daily effects of white privilege in my life…

1. I can if I wish arrange to be in the company of people of my race most of the time.

2. I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust my kind or me.

3. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.

4. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.

5. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.

6. I can turn on the television or open to the front page of the paper and see people of my race widely represented.

7. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.

8. I can be sure that my children will be given curricular materials that testify to the existence of their race.

9. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.

10. I can be pretty sure of having my voice heard in a group in which I am the only member of my race.

11. I can be casual about whether or not to listen to another person's voice in a group in which s/he is the only member of his/her race.

12. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.

13. Whether I use checks, credit cards or cash, I can count on my skin color not to work against the appearance of financial reliability.

14. I can arrange to protect my children most of the time from people who might not like them.

15. I do not have to educate my children to be aware of systemic racism for their own daily physical protection.

16. I can be pretty sure that my children's teachers and employers will tolerate them if they fit school and workplace norms; my chief worries about them do not concern others' attitudes toward their race.

17. I can talk with my mouth full and not have people put this down to my color.

18. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty or the illiteracy of my race.

19. I can speak in public to a powerful male group without putting my race on trial.

20. I can do well in a challenging situation without being called a credit to my race.

21. I am never asked to speak for all the people of my racial group.

22. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.

23. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.

24. I can be pretty sure that if I ask to talk to the "person in charge", I will be facing a person of my race.

25. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.

26. I can easily buy posters, post-cards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.

27. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance or feared.

28. I can be pretty sure that an argument with a colleague of another race is more likely to jeopardize her/his chances for advancement than to jeopardize mine.

29. I can be pretty sure that if I argue for the promotion of a person of another race, or a program centering on race, this is not likely to cost me heavily within my present setting, even if my colleagues disagree with me.

30. If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility for either position than a person of color will have.

31. I can choose to ignore developments in minority writing and minority activist programs, or disparage them, or learn from them, but in any case, I can find ways to be more or less protected from negative consequences of any of these choices.

32. My culture gives me little fear about ignoring the perspectives and powers of people of other races.

33. I am not made acutely aware that my shape, bearing or body odor will be taken as a reflection on my race.

34. I can worry about racism without being seen as self-interested or self-seeking.

35. I can take a job with an affirmative action employer without having my co-workers on the job suspect that I got it because of my race.

36. If my day, week or year is going badly, I need not ask of each negative episode or situation whether it had racial overtones.

37. I can be pretty sure of finding people who would be willing to talk with me and advise me about my next steps, professionally.

38. I can think over many options, social, political, imaginative or professional, without asking whether a person of my race would be accepted or allowed to do what I want to do.

39. I can be late to a meeting without having the lateness reflect on my race.

40. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.

41. I can be sure that if I need legal or medical help, my race will not work against me.

42. I can arrange my activities so that I will never have to experience feelings of rejection owing to my race.

43. If I have low credibility as a leader I can be sure that my race is not the problem.

44. I can easily find academic courses and institutions which give attention only to people of my race.

45. I can expect figurative language and imagery in all of the arts to testify to experiences of my race.

46. I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.

47. I can travel alone or with my spouse without expecting embarrassment or hostility in those who deal with us.

48. I have no difficulty finding neighborhoods where people approve of our household.

49. My children are given texts and classes which implicitly support our kind of family unit and do not turn them against my choice of domestic partnership.

50. I will feel welcomed and "normal" in the usual walks of public life, institutional and social.

Elusive and fugitive

I repeatedly forgot each of the realizations on this list until I wrote it down. For me white privilege has turned out to be an elusive and fugitive subject. The pressure to avoid it is great, for in facing it I must give up the myth of meritocracy. If these things are true, this is not such a free country; one's life is not what one makes it; many doors open for certain people through no virtues of their own.

In unpacking this invisible knapsack of white privilege, I have listed conditions of daily experience that I once took for granted. Nor did I think of any of these perquisites as bad for the holder. I now think that we need a more finely differentiated taxonomy of privilege, for some of these varieties are only what one would want for everyone in a just society, and others give license to be ignorant, oblivious, arrogant, and destructive.

…The word "privilege" now seems to me misleading. We usually think of privilege as being a favored state, whether earned or conferred by birth or luck. Yet some of the conditions I have described here work systematically to over empower certain groups. Such privilege simply confers dominance because of one's race or sex.

Earned strength, unearned power

I want, then, to distinguish between earned strength and unearned power conferred privilege can look like strength when it is in fact permission to escape or to dominate. But not all of the privileges on my list are inevitably damaging. Some, like the expectation that neighbors will be decent to you, or that your race will not count against you in court, should be the norm in a just society. Others, like the privilege to ignore less powerful people, distort the humanity of the holders as well as the ignored groups…

I have met very few men who truly distressed about systemic, unearned male advantage and conferred dominance. And so one question for me and others like me is whether we will be like them, or whether we will get truly distressed, even outraged, about unearned race advantage and conferred dominance, and, if so, what we will do to lessen them. In any case, we need to do more work in identifying how they actually affect our daily lives. Many, perhaps most, of our white students in the United States think that racism doesn't affect them because they are not people of color; they do not see "whiteness" as a racial identity. In addition, since race and sex are not the only advantaging systems at work, we need similarly to examine the daily experience of having age advantage, or ethnic advantage, or physical ability, or advantage related to nationality, religion, or sexual orientation…

Disapproving of the system won't be enough to change them. I was taught to think that racism could end if white individuals changed their attitude. But a "white" skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us. Individual acts can palliate but cannot end, these problems…

Although systemic change takes many decades, there are pressing questions for me and, I imagine, for some others like me if we raise our daily consciousness on the perquisites of being light-skinned. What will we do with such knowledge? As we know from watching men, it is an open question whether we will choose to use unearned advantage, and whether we will use any of our arbitrarily awarded power to try to reconstruct power systems on a broader base.

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[i] http://amptoons.com/blog/files/mcintosh.html#power, *Peggy McIntosh is associate director of the Wellesley Collage Center for Research on Women. This essay is excerpted from Working Paper 189. "White Privilege and Male Privilege: A Personal Account of Coming To See Correspondences through Work in Women's Studies" (1988), by Peggy McIntosh; available for $10.00 from the Wellesley College Center for Research on Women, Wellesley MA 02181 The working paper contains a longer list of privileges.*

Definitions[2]

Privilege: A right, immunity, advantage, or benefit, generally unearned, enjoyed by a person or a group of people beyond the advantage of others and often at their expense.

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Power: The ability to act.

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Oppression: The exercise of authority or power in a burdensome, cruel, or unjust manner within a system that gives certain people power and/or privilege at the expense of others.

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[2] Definitions adapted from Jewish Women's Archive, "Living the Legacy – Lesson: Power, Privilege, and Responsibility," http://jwa.org/teach/livingthelegacy/civilrights/power-privilege-and-responsibility#vocabulary and NYU's Silver School of Social Work Intergroup Dialogue, "Let's Talk About Race."

Lesson 2 – What Is Jewish Privilege?

Objectives

- Learners will be able to contrast Jewish rabbinic responses to and understandings of privilege.
- Learners will be able to analyze the ways in which Jewishness is and is not a privilege identity in 21st century American society.

Materials

Tape/thumbtacks, Resource 3-3, blank white paper, glue sticks, markers, copies of Resource 3-4 "A View of Privilege in Jewish Text," index cards, pens, Resource 3-5 "Demography of the Jewish Community: Facts and Statistics"

Timetable

0:00-0:10 Set Induction: Privilege/Power/Oppression Museum
0:10-0:35 Text Study: A View of Privilege in Jewish Text
0:35-0:55 The Jewish Community: Facts, Statistics, and Assumptions
0:55-1:00 Closure

Learning Activities

Set Induction (10 minutes)
*Before learners enter the room, tape **Resource 3-3** on a wall, whiteboard/chalkboard, or bulletin board to indicate where learners should display the images they were assigned to bring to class. Learners will glue their image onto a blank piece of paper and then hang it up with tape or thumbtacks.*

Say:
Glue your image to a piece of white paper, and then tape your picture to the wall underneath the sign that describes it: Jewish Privilege, Jewish Power, or Jewish Oppression.

After all images are displayed, say:
Walk around the room and view each of the images. As you walk, with markers, write a word or sentence that comes to mind when you view the image.

Text Study (25 minutes)
*Distribute **Resource 3-4**,* "A View of Privilege in Jewish Text."

Say:
We're going to divide into *chevruta* pairs to study this text from Isaac Caro, a 16th-century commentator on the Bible. In your *chevruta* pairs, read the text and

answer the guiding questions. You will have about 15 minutes before we come back together.

*Chevruta pairs study using **Resource 3-4**. Facilitator may walk around between pairs and check for understanding.*

Bring the group back together and ask:

- How would you describe the relationship between privilege and responsibility in these texts?
- How would you describe that relationship in society today?
    - Does it differ from the relationship in the texts? Why?

Say:
The two texts that you studied in *chevruta* are from the Bible and medieval times. The notion of responsibility, especially responsibility "for the poor person with you," as Deuteronomy says, has been at the core of Judaism since biblical times.

Ask:

- What can we, as modern Jews with relative power and privilege, learn from how our ancestors understood responsibility?
- How is our contemporary understanding of responsibility similar to Caro's medieval understanding?
    - How does our understanding of responsibility differ from Caro's?

Say:
Rabbi Jill Jacobs, a contemporary Jewish social justice activist, offers her own commentary on Caro's words in her book *There Shall Be No Needy*. She writes:

Caro here offers us a vision of a world in which fortunes are ever changing and in which the economic success of one person has an immediate impact on that of another. Today, few Jewish theologians share either Caro's cosmology, which ties individual fates directly to the movement of the stars, or his depiction of a God who intervenes directly in human affairs. Still, Caro's belief that the fate of the wealthy affects the fate of the poor corresponds with our contemporary experience, in which we find companies thriving by paying the lowest-level workers minimum-wage salaries while allowing CEOs to collect million-dollar paychecks. In some cases, wealth may "trickle down," such that all employees of a successful company thrive or all residents of a wealthy country live comfortably. More often than not, however, the rich make their fortunes by keeping the poor in poverty.[3]

[3] Rabbi Jill Jacobs, *There Shall Be No Needy* (Woodstock, VT: Jewish Lights Publishing, 2009), 17.

Ask:

- What implications do Caro's commentary and Rabbi Jacobs' understanding of it have for our society today?
- What implications are there for us as individuals? For us as Jewish community? For us as social justice leaders?

The Jewish Community: Facts, Statistics, and Assumptions (20 minutes)
Say:
Each of you will receive one statistic or fact about the Jewish community in the United States today. Please don't share your statistic or fact with anyone else, yet. After you read your statistic or fact, write one statement describing the Jewish community that you could assume based on the information you received. I will give you an index card and a pen in order to do this.

*Distribute **Resource 3-5**, cut into individual slips of paper, to the learners, along with index cards and pens. Allow learners about five minutes to read their statistic and write a statement. This activity may also be done in pairs.*

Say:
Each of you will read your statement out loud to the class. Read *just* the statement – don't include your statistic or fact.

As learners read their statements, write the statements on the board. If statements are contradictory, write them next to each other.

Ask:

- What do you notice about these statements?
- Do you disagree with any of these statements? Which ones?
    - Do any of these statements make you uncomfortable? Why?
- What do you learn about the Jewish community from these statements?
- Which of these statements support the claim that the Jewish community is *not* privileged?
    - Which of these statements support the claim that the Jewish community *is* privileged?
- In what ways is Jewishness a privileged identity? In what ways is it not?

Closure (5 minutes)
Ask:
What is one idea, concept, or fact that you are taking with you from class today?

Jewish Privilege

Jewish Power

Jewish Oppression

A View of Privilege in Jewish Text

Deuteronomy 15:7

If, however, there is a poor person with you, one of your kinsmen in any of your settlements in the land that Adonai your God is giving you, do not harden your heart and shut your hand against your needy kinsmen.

Isaac Caro, Tol'dot Yitzchak, Parshat Re'eh[4]

The reason that the poor person is poor is because the rich person is rich; when your star ascends, his star descends. For this reason, the text [Deuteronomy 15:7] says, "the poor person *with you*." What need is there to say "with you"? To indicate that you are the reason that he is poor. And if you do not give to him, what will God do? God will rotate the universe in such a way that the star that is on top will sink to the bottom, and the star that is on the bottom will rise to the top.

- How does Isaac Caro explain the existence of poverty in society?
- What are the implications of Caro's understanding of the relationship between wealth and poverty?
- Who is the "you" in Deuteronomy 15:7? Who is the "you" in Caro's commentary?
- How do *you* hear this text?
- According to these texts, who is responsible for poverty relief?
- Describe the relationship between privilege and responsibility according to these texts.

[4] Translation from Rabbi Jill Jacobs, *There Shall Be No Needy* (Woodstock, VT: Jewish Lights Publishing, 2009), 17.

The Jewish Community: Facts and Statistics

58% of American Jews are college graduates, compared to 29% of U.S. adults. (2013 Pew Study on *A Portrait of Jewish* Americans)

28% of American Jews have earned a post-graduate degree, compared to 10% of U.S. adults. (2013 Pew Study on *A Portrait of Jewish* Americans)

25% of Jews say they have a household income exceeding $150,000, compared with 8% of adults in the public as a whole. (2013 Pew Study on *A Portrait of Jewish* Americans)

20% of U.S. Jews report household incomes of less than $30,000 per year. (2013 Pew Study on *A Portrait of Jewish* Americans)

43% of Jews say Jews face a lot of discrimination. (2013 Pew Study on *A Portrait of Jewish* Americans)

15% of Jews say they personally have been called offensive names or snubbed in social situations because they are Jewish. (2013 Pew Study on *A Portrait of Jewish* Americans)

In 2000, more than 60% of all employed Jews are in one of the three highest status job categories: professional/technical (41%), management and executive (13%), and business and finance (7%). (2000 National Jewish Population Survey)

"Many Jews…*are* people of color…many Sephardi and also many Ashkenazi Jews are sufficiently dark to be readily perceived…as people of color." (Melanie Kaye/Kantrowitz, *The Issue Is Power,* 146-147)

In contrast to Northern and Western European Protestants, Jews were still considered "non-white" as recently as the 1950s or later. (Gary Tobin, *In Every Tongue*, 44)

"On the timeline of Jewish existence, the white status of Jews is relatively new." (Gary Tobin, *In Every Tongue*, 44)

At least 20% of the American Jewish population is racially and ethnically diverse, including African, African American, Latino, Asian, Native American, Sephardic, Mizrahi, and mixed-race Jews. (Gary Tobin, *In Every Tongue*, 21)

435,000 American Jews are Jews of color: African American, Black, Asian, Latino or Hispanic, Native American, mixed-race, or some race other than white. (Be'chol Lashon, "Counting Jews of Color in the United States")

"Part of my ethnic heritage was the belief that Jews were smart and that our success was due to our own efforts and abilities, reinforced by a culture that valued sticking together, hard work, education, and deferred gratification." (Karen Brodkin, *How Jews Became White Folks*, 26)

One in five Jewish persons in the New York metropolitan area lives in poverty. (Metropolitan Council on Jewish Poverty)

Lesson 3 – The Danger of a Single Story

Objectives

- Learners will be able to explain the danger of a single story.
- Learners will be able to analyze the "2 truths" text as a lens through which to view the Jewish historical experience.
- Learners will be able to express their own challenges, anxieties, and discomforts with acknowledging their own privilege.

Materials

Projector/screen, computer with an Internet connection, copies of Resource 3-6 "From a Single Story to Two Truths," pens, copies of Resource 3-7 "Owning Our Jewish Privilege"

Timetable

0:00-0:20 Video: The Danger of a Single Story
0:20-0:35 Discussion
0:35-0:50 Thermometer
0:50-1:10 Keep Two Truths in Your Pocket
1:10-1:20 Closure

Learning Activities

The Danger of a Single Story (20 minutes)
Say:
We are going to watch a TED Talk entitled, "The Danger of a Single Story," from Nigerian novelist Chimamanda Ngozi Adiche. As you watch, consider how what the speaker is saying applies to your own experience as an individual, and to the Jewish community's experience as a whole.

Chimamanda Ngozi Adiche's TED Talk, "The Danger of a Single Story," (18:49) is found at http://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story.

Discussion (15 minutes)
After watching the TED Talk, ask:

- Which versions of the "single story" of the Jewish community are told? (*Jews are rich, Jews are well-educated, Jews are greedy, Jews are Orthodox*)
    - Where have you encountered these single stories about Jews?
    - Do these stories feel authentic to you? Why or why not?
- Adiche says that when you "show a people as one thing, over and over again, that is what they become." In what ways is that statement true for the Jewish community? In what ways is it not true?

- What are the consequences of a single Jewish story being told? (*oppression, anti-Semitism, the Holocaust*)
- Think of a single story that you know or have told about other people, communities, or cultures. If you feel comfortable sharing this story out loud, please do.
- In what ways is it a privilege to tell a single story about another group?

Thermometer (15 minutes)

The next activity is a thermometer exercise to begin to evaluate how privileged the American Jewish community is. Learners will choose where to stand based on how much power they think the American Jewish community has, according to Adiche's definition of power.

Say:
Adiche explains that power is being able to tell one single story about others, and having multiple stories told about you. Based on this definition of power, where do you think the Jewish community falls on a scale from power and privilege to oppression? Before you answer verbally, this side of the room (*gesture to one side*) is the most power and privilege, and the other side of the room is the least power, greatest oppression. Line yourselves up by choosing where to stand based on how much power you think **this** Jewish community, your Jewish community, has, according to Adiche's definition.

Learners line up along the privilege spectrum.

Say:
Notice where you are standing in relation to others.

Ask:
Why did you choose this particular position along the spectrum?

Say:
Now, choose where to stand based on how much power you think the American Jewish community has, according to Adiche's definition.

Learners line up along the privilege spectrum.

Say:
Notice where you are standing in relation to others.

Ask:
Why did you choose this particular position along the spectrum?

Keep Two Truths in Your Pocket (20 minutes)

Say:
How can we realistically move past the dangerous realm of the single story? The Hasidic text we are about to look at, which you may be familiar with, may help us find an answer to this question, but it's certainly not easy or clear-cut. We will study this text in *chevruta* pairs.

Divide the group into chevruta pairs and distribute ***Resource 3-6****.*

Allow the chevruta pairs 10 minutes to study the text and discuss the accompanying questions, and then bring the class back together.

Ask:
How did you rewrite this text for Jewish social justice leaders? Which two truths do you need in your pockets for your work?

Say:
One way to combat the danger of the single story is by acknowledging *all* of our Jewish stories. We have a very true and real story of our people's history of oppression, persecution, and genocide. As a people, as a community, and as individuals, we still carry the pain of that history today. That history is one of our truths as a Jewish people. That is not our single story though. We have two pockets in which we can carry our truths. The Jewish community in the United States has great privilege and power today, a truth that we balance with yet another truth: that many families and individuals within our own community do not experience the privileges of class and race.

Ask:
- Which of these two truths feels more difficult for you to hear – our shared history of persecution, or our current reality of power and privilege? Why?
- How do we hold these two truths in our social justice work?

<u>Closure</u> (10 minutes)
Distribute pens and ***Resource 3-7****, "Owning Our Jewish Privilege," to each learner.*

Say:
Read this excerpt from the Jewish Women's Archive's blog. Take a few minutes to write in reaction to it, as a free write or in response to the question – whichever feels most natural to you.

From a Single Story to Two Truths

Rabbi Bunam [of Pzhysha] said to his disciples:
"Everyone must have two pockets, so that he can reach into the one or the other, according to his needs. In his right pocket are to be the words: 'For my sake was the world created,' and in his left: 'I am earth and ashes.'"[5]

Rabbi Simha Bunam of Pzhysha was a key leader of Hasidic Judaism in Poland in the late 18th and early 19th centuries.

- What is the purpose of having two truths in your pockets?
- When is a time that you have needed the truth "For my sake was the world created"?
- When is a time that you have needed the truth "I am earth and ashes"?
- These truths seem to contradict each other. How do you navigate the tension between these two contradictory truths?
- Rewrite Rabbi Bunam's advice for Jewish social justice lay leaders today. Which two truths do you need to have in your pockets?
    - Do your two truths contradict? How?
    - How do you navigate the tension between your two truths?

[5] Martin Buber, *Tales of the Hasidim: The Later Masters* (New York: Schocken Books, 1948), 249-250.

Owning Our Jewish Privilege
Leah Berkenwald, Jewish Women's Archive

"Privilege is an issue that we, as Jews, need to acknowledge…This type of self-analysis will be critical as the Jewish community continues to embrace and rally around social justice causes and Tikun Olam. Yes, our history as an oppressed people is important and informs our mission to repair the world – but we cannot act as though Jews are *still* oppressed in the U.S. We cannot act as though our suffering trumps the suffering of others or that today's oppressed minorities face the same challenges our ancestors did."[6]

Question for Reflection

- Do you agree with Berkenwald that it's important (or not) for Jews to acknowledge privilege as part of Tikun Olam? Why or why not?

[6] Leah Berkenwald, "Owning Our Jewish Privilege," 17 November 2010, *Jewish Women's Archive*, http://jwa.org/blog/Owning-our-jewish-privilege.

Lesson 4 – Unpacking Our Own Privilege

Objectives

- Learners will be able to list their own social group memberships.
- Learners will be able to identify which elements of their identity are privileged.
- Learners will be able to interpret Bavli Shabbat 54b-55a as a response to privilege and power.

Materials

Copies of Resource 3-8 "Where Do You Belong?", pens, copies of Resource 3-9 "Agent Groups and Target Groups," copies of Resource 3-10 "The Obligation to Protest"

Timetable

0:00-0:05 Set Induction
0:05-0:30 Where Do You Belong?
0:30-0:55 Text Study: The Obligation to Protest
0:55-1:00 Closure

Learning Activities

Set Induction (5 minutes)
Gather the class in a different space than usual (a lobby or a hallway would work) and say:

When we go into our usual classroom space, instead of sitting down at your usual seats, stand in a place and position in the room that is one of **power**, however you understand it.

Learners enter the room and choose positions of power (i.e. standing on top of a table, standing at the front of the room where the teacher usually stands, blocking the door).

Say:

Notice where everyone else is standing.

Ask individual learners to answer the following question out loud:

Why did you choose this place and/or position?

Ask:

Who is in the most powerful position in this room? How so?
Who is in the least powerful position in this room? How so?

Where Do You Belong? (25 minutes)[7]
Say:
In order to understand how power and privilege operate in our society, we need to take a closer look at how power and privilege operate in our own lives.

*Distribute **Resource 3-8**, "Where Do You Belong?" and pens.*

Say:
Fill out the middle column, "membership," of the chart for yourself. The examples on the sheet are only examples, and if there are other names or identities that you would like to use, that's fine.

After the learners have had a few minutes to fill out the chart, say:

Turn to the person next to you and discuss which of these "social group memberships" were easiest and most difficult for you to identify.

*After the learners have discussed for about 5 minutes, hand out **Resource 3-9** and say:*

This chart outlines which groups in our society are *usually* agent groups and target groups. These classifications may not always be correct, depending on the context. Based on this chart:

- How would you define agent group?
- How would you define target group?

Say:
"Within each form of oppression there is a group of people with greater access to social power and privilege based upon their membership in their social group. We call this group the agent group. We call groups whose access to social power is limited or denied the target group."[8]

Ask:

- What other descriptors can you think of for the agent group? (*dominant, oppressor, advantaged, privileged, powerful*)

[7] This activity is adapted from Pat Griffin, "Introductory Module for the Single Issue Courses," in *Teaching for Diversity and Social Justice: A Sourcebook*, ed. Maurianne Adams, Lee Anne Bell, and Pat Griffin (New York: Routledge, 1996), 61-81.
[8] Pat Griffin, "Introductory Module for the Single Issue Courses," in *Teaching for Diversity and Social Justice: A Sourcebook*, ed. Maurianne Adams, Lee Anne Bell, and Pat Griffin (New York: Routledge, 1996), 73.

- What other descriptors can you think for the target group? (*subordinate, oppressed, disadvantaged, powerless, victim*)

Say:
Fill in the third column of the chart, noting which status you have (agent, target, or both), for each of your social memberships.

Allow a few minutes for learners to complete the chart, then ask:

- For which memberships was it easiest to identify your status?
    - For which was it the most difficult?
- What surprises you when you look at this chart?
- Which identities are you the most aware of on a regular basis?
    - Which identities are you the least aware of?

Say:
We all have multiple social memberships. We may be part of both agent groups and target groups – or part of one group that is at times an agent, and at times a target, like our Jewish identities. At times one social membership may be more important to us than another. All of these intersecting memberships and identities impact how we act in the world.

Text Study: The Obligation to Protest (25 minutes)
Distribute ***Resource 3-10****. Say:*

How does our privilege, as individuals and a community, relate to our social justice work? Might privilege be another motivation for doing social justice work as Jews? We're going to study a piece of Talmud, Bavli Shabbat 54b-55a, that will help us answer these questions. In *chevruta* pairs, you will study this piece of Talmudic text and discuss it using the attached questions.

Allow learners to study in chevruta pairs for 10-15 minutes, and then bring the group back together to discuss. Ask:

- How might you "protest" against your own privilege?
- According to this text, why are we obligated to protest or act?

Say:
One way to understand this text is that we have the obligation to act because we have the power to act. If we have power, either as individuals or as a community, to effect change in this world, we are required to use that power, to use our privilege, to bring about a better world.

Ask:

- How do you think this interpretation might play out in this community? In your own lives?
- When have you felt as if you do not have power to effect change in the world? What did you do in that situation?
- Can you think of a time when you chose not to act to change the world?
    - Why did you make that choice?

Closure (5 minutes)

Say:

Before we leave, let's do a round. What is one word that describes how you are feeling at the end of this class?

Where Do You Belong?[9]

Social Identities	Membership	Status
Race		
Gender		
Class		
Age		
Religion		
Sexual Orientation		
Ability/Disability		

Social Identities	Examples of Social Group Memberships
Race	Black, White, Asian, Latino/a, Native American, Biracial, Pacific Islander
Gender	Woman, Man, Transgender
Class	Poor, Working Class, Middle Class, Upper Class
Age	Young People, Old People, Middle-Aged Adults, Young Adults
Religion	Jew, Catholic, Protestant, Buddhist, Hindu, Muslim
Sexual Orientation	Lesbian, Gay, Queer, Heterosexual, Bisexual
Ability/Disability	Able, Disabled

[9] Adapted from Pat Griffin, "Introductory Module for the Single Issue Courses," in *Teaching for Diversity and Social Justice: A Sourcebook*, ed. Maurianne Adams, Lee Anne Bell, and Pat Griffin (New York: Routledge, 1996), 70 and 72.

Agent Groups and Target Groups[10]

Social Identity Category	Agent Groups	Target Groups
Race	Whites	Blacks, Latinos, Asians, Native Americans, Biracial people
Gender	Men	Women
Class	Upper class, Upper middle class	Lower middle class, working class, poor
Age	Young and middle-aged adults	Young people, old people
Religion	Gentiles, Christians	Jews, Muslims
Sexual Orientation	Heterosexuals	Lesbians, gay men, queer people
Ability/Disability	Non-disabled people	Disabled people

[10] Adapted from Pat Griffin, "Introductory Module for the Single Issue Courses," in *Teaching for Diversity and Social Justice: A Sourcebook*, ed. Maurianne Adams, Lee Anne Bell, and Pat Griffin (New York: Routledge, 1996), 73.

The Obligation to Protest

Bavli Shabbat 54b-55a (Translation from Aryeh Cohen, *Justice in the City*)

Rav, Rabbi Hanina, Rabbi Yohanan, and Rabbi Haviva taught:
All who can protest against [something wrong that] one of their family [is doing] and does not protest, is held accountable for their family.
[All who can protest against something wrong that] a citizen of their city [is doing and does not protest], is held accountable for all citizens of the city.
[All who can protest against something wrong that is being done] in the whole world, is accountable together with all citizens of the world.
Said Rav Papa: "These of the house of the Exilarch are punished for all the world."
As this that Rabbi Hanina said: "Why is it written: 'The LORD will enter into judgment with the elders of God's people, and the princes thereof'? (Isaiah 3:14) If the princes sinned, what did the elders do? Rather, say that the elders did not protest against the princes."

Discussion

- How does the text understand "protest"?
    - How do you define "protest"? What is the connection between protest, as understood by the text, and your social justice work?
- In this text, what is the relationship between power and protest?
    - Who has an obligation to protest?
- Medieval commentators debate whether "can protest" means that one has the physical ability to protest or whether it means that one's protest will be effective. What do you think?
- How might one protest against their own privilege?

Lesson 5 – Now What? Being an Ally

Objectives

- Learners will be able to define the concept of being an ally.
- Learners will be able to explain why being an ally is a Jewish response to privilege and power.
- Learners will be able to apply the concept of being an ally to congregational social justice work.

Materials

Blackboard/whiteboard, chalk/whiteboard markers, copies of Resource 3-11 "Ally Action Plan", lined paper, pens, flipchart paper, markers, index cards

Timetable

0:00-0:05 Set Induction
0:05-0:50 Ally Action Plan
0:50-1:00 Closure: I Pledge…

Learning Activities

Set Induction (5 minutes)
Before class begins, write the following quote on the board, and read it out loud (or ask a volunteer to read) to the class:

"Used well, education, choice, even comfort, can strengthen people, individually and collectively. As for money…nothing gets done without it. The question is, what do we do with our education, our choice, privilege, skills, experience, passion for justice: our power."[11]

Say:
This quote is from Jewish political activist and writer Melanie Kaye/Kantrowitz, from an essay on Jews, class, and color.

- What is your reaction to this quote, in one word?
- How do you answer the author's question? What *do* we do with our education, choice, privilege, skills, passion for justice, with our power?

Ally Action Plan (45 minutes)
Write this definition of an "ally" on the board.

[11] Melanie Kaye/Kantrowitz, *The Issue Is Power: Essays on Women, Jews, Violence and Resistance* (San Francisco: Aunt Lute Books, 1992), 149.

Ally: A person with power or privilege who actively works to eliminate oppression. This person may be motivated by self-interest, a sense of moral obligation, or a commitment to foster social justice, as opposed to a patronizing agenda of "wanting to help those poor people."[12]

Say:

An ally is someone who speaks up or takes action against oppression not targeted at themselves. Think of, but don't share out loud yet, a time that you had an ally. What did that feel like? Think of a time that you acted as an ally. What was that experience like? Partner up with someone sitting next to you, and take turns sharing your examples.[13]

After about 2 and a half minutes, say:
If you haven't switched to the second person yet, do so now.

After a total of 5 minutes, bring the group back together and ask:
Before we continue, how would you define an ally, in your own words? (*Take answers from a few learners in order to check that the class understands the concept of an ally. If learners need help, some examples of allies in a social justice context are white people who speak out against racism, or men who are anti-sexist.*)

We are going to formulate action plans for how our community can respond to privilege by being allies. You will make these plans in groups of four. This worksheet, which I will hand out in a moment, lists several characteristics of an ally. As a group, choose 5 characteristics from this list. For each characteristic that you choose, list one way that you, as individuals, can embody this quality, and one way that this community can embody the quality in our social justice work. You'll have about 20 minutes to work on the action plans.

Divide the class into groups of 4, and distribute ***Resource 3-11****, lined paper, and pens.*

After 20-25 minutes, bring the groups back together and say:
Each group will present their action plan for the community – just the ways that your group thought of that this community can embody acting as an ally. Who will go first?

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[12] Charmaine L. Wijeyesinghe, Pat Griffin, Barbara Love, "Racism Curriculum Design," in *Teaching for Diversity and Social Justice: A Sourcebook*, ed. Maurianne Adams, Lee Anne Bell, and Pat Griffin (New York: Routledge, 1996), 98.
[13] Adapted from Felice Yeskel and Betsy Leondar-Wright, "Classism Curriculum Design," in *Teaching for Diversity and Social Justice: A Sourcebook*, ed. Maurianne Adams, Lee Anne Bell, and Pat Griffin (New York: Routledge, 1996), 249.

As learners share their community action plans, write what they say on flipchart paper.

Closure (10 minutes)
Distribute an index card to each learner. Say:
You've shared some of the ways that we as a community can act as an ally as we pursue justice. It will be up to you, the leaders of this community, to bring these actions out of this classroom and make them real. However, several sessions ago we studied Martin Buber's conviction that "the essential thing is to begin with oneself" before transforming the world.[14] We will close this session, and this unit, by turning back to ourselves as individuals. What actions will you as an individual take to be an ally to the oppressed? On this index card, write the words, "I pledge…" You can choose from the list that your group brainstormed, or think of another action that feels meaningful to you.

Allow the learners a few minutes to write their pledges. The teacher should also write a pledge that they will feel comfortable sharing out loud with the group.

Say:

Bring your index cards and come stand in a circle.

After the group has formed a standing circle, say:

Sharing our pledges out loud helps to hold us accountable to each other. You don't have to share out loud though – only if you are comfortable. I will share first, and then feel free to jump in whenever you're ready to make your pledge out loud.

Learners share their pledges out loud after the teacher models by sharing theirs first.

[14] See Unit 1 Lesson 5. Martin Buber, *The Way of Man According to the Teaching of Hasidism* (New York: Citadel Press, 1964), 28.

Ally Action Plan

Choose 5 of the below characteristics of an ally, adapted from Teaching for Diversity and Social Justice, *and for each of those characteristics, write one way that you as individuals can embody this characteristic, and one way that our community can embody this characteristic through our social justice work.*

Characteristics of an Ally

1. Feels good about own social group membership; is comfortable and proud of own identity

2. Takes responsibility for learning about own and target group (a target group is the target of oppression or injustice) heritage, culture, and experience, and how oppression works in everyday life

3. Listens to and respects the perspectives and experiences of target group members

4. Acknowledges unearned privileges received as a result of agent status and works to eliminate or change privileges into rights that target group members also enjoy

5. Recognizes that unlearning oppressive beliefs and actions is a lifelong process, not a single event, and welcomes each learning opportunity

6. Is willing to take risks, try new behaviors, act in spite of own fear and resistance from other agents

7. Takes care of self to avoid burn-out

8. Acts against social injustice out of a belief that it is in her/his own self-interest to do so

9. Is willing to make mistakes, learn from them, and try again

10. Is willing to be confronted about own behavior and attitudes and consider change

11. Is committed to taking action against social injustice in own sphere of influence

12. Understands the connections among all forms of social injustice

13. Believes she/he can make a difference by acting and speaking out against social injustice

14. Knows how to cultivate support from other allies

Unit 4: Envisioning the World as It Should Be

Unit Enduring Understanding
Jewish sacred texts present conflicting and ambiguous visions for a repaired world.

Unit Essential Questions

- What motivates and inspires contemporary Reform Jews to engage in social justice work, and why?
- How might classical Jewish texts compel us toward contemporary systemic social change?
- How are your visions for a repaired world different from or aligned with classical Jewish notions?

Goals

- To teach key vocabulary (*Olam ha-ba*, *tikkun olam*) in its textual context (rabbinic, medieval, and contemporary).
- To provide a historical overview of *tikkun olam*.
- To explore the Jewish perspective on learner-selected contemporary social justice issues.
- To give learners the tools to develop their own vision of the world-to-come.
- To uncover inspiration and guidance for social justice work from Jewish texts, including biblical, rabbinic, Hasidic, and contemporary.

Assessment
Learners will debate the authentic meaning of *tikkun olam*. They will research and write a blog post about a social justice issue of their choice. Learners will create an individual vision for the world-to-come.

Lesson 1 – What Will Come in the World-to-Come?

Objectives

- Learners will be able to define the term *olam ha-ba*, as described in several Jewish texts.
- Learners will be able to define the term "world as it should be," in their own words.
- Learners will be able to construct a collective, contemporary definition for *Olam HaBa*.
- Learners will be able to identify some components of their own vision of the *Olam ha-ba*/world as it should be.

Materials

Whiteboard/chalkboard, whiteboard markers/chalk, texts from Resource 4-1 printed on individual paper, tape, notepads, pens, copies of Resource 4-2, highlighters

Learning Activities

Introduction

The phrases "*Olam Ha-ba*" and "the world-to-come" are written on the board. Instructor asks the learners, "What do you think these phrases mean?" and explains that "world-to-come" is a literal translation of the Hebrew phrase.

Text Study Carousel

The texts from **Resource 4-1** will be posted around on the room (ideally printed in large font on colored paper). Learners will visit each text (individually, in pairs, or in small groups), and answer the two questions below for each text. Each learner will have a notepad and a pen to record his/her answers (which will be referred to in the next part of the lesson).

- In the context of this text, how would you define and explain the phrase "*olam ha-ba*"?
- In this text, who is responsible for bringing *olam ha-ba* or making *olam ha-ba* happen?

After all of the texts have been studied, revisit the class' original definition. Rewrite the definition of *Olam ha-ba*, considering the class' new knowledge about its use throughout Jewish text. Create a working definition of the phrase that reflects the learners' beliefs and ideas about *olam ha-ba* and the texts that they have studied.

World as It Is vs. the World as It Should Be

Introduce the terms "**the world as it is**" and "**the world as it should be**" by reading the following quote from Saul Alinsky's *Rules for Radicals*. Alinsky is the founder and developer of broad-based community organizing, one way of doing social justice in this world:

> "As an organizer, I start from where the world is, as it is, not as I would like it to be. That we accept the world as it is does not in any sense weaken our

> desire to change it into what we believe it should be – it is necessary to begin where the world is if we are going to change it to what we think it should be. That means working in the system."[40]

Distribute **Resource 4-2**, "World as It Is vs. World as It Should Be." Ask for two volunteers to read the two selections from Isaiah. Learners should highlight or underline the elements of the world as it is and the world as it should be in each text. After they have shared their responses, ask the learners what else they would include in the world as it is column. What constitutes this world that we live in now? Then, ask what they would include in the world as it should be column. What do you imagine for the world as it should be?

Closure

One of the texts studied today described Shabbat as a taste of the world-to-come, of the world as it should be. When is a time when you have tasted the world as it should be?
(This reflection can be done in writing or out loud).

[40] Saul Alinsky, *Rules for Radicals: A Pragmatic Primer for Realistic Radicals* (New York: Vintage Books, 1971), *xix*.

Olam Ha-Ba Texts for Text Study Carousel

Mishna Sanhedrin 10:1
All Israel have a portion in ***olam ha-ba***, the world-to-come, for it says, "Your people, all of them righteous, shall possess the land forever; they are the shoot that I planted, My handiwork in which I glory." (Isaiah 60:21)

Tosefta Sanhedrin 13:2
The righteous among the nations of the world will have a share in ***olam ha-ba***, the world-to-come.

Mishna Bava Metzia 2:11
If a man's own lost article and his father's lost article are to be attended to, his own takes precedence; his own lost article and his teacher's, his own has the precedence; his father's lost article and his teacher's, his teacher's has the precedence, because his father brought him into this world, but his teacher who has taught him knowledge has brought him thereby into the ***olam ha-ba***, the world-to-come.

Pirke Avot 4:21
Rabbi Yaakov says, "This world is like a hallway before ***olam ha-ba***, the world-to-come. Fix yourself in the hallway so you may enter the drawing room."

Bavli Berakhot 57b
Five things are a sixtieth part of something else: namely, fire, honey, Shabbat, sleep, and a dream. Fire is one-sixtieth part of Gehinnom. Honey is one-sixtieth part of manna. Shabbat is one-sixtieth part of ***olam ha-ba***, the world-to-come. Sleep is one-sixtieth part of death. A dream is one-sixtieth part of prophecy.

Maimonides, Introduction to Commentary on Mishna Sanhedrin
The "days of the Messiah" refers to a time in which sovereignty will revert to Israel and the Jewish people will return to the land of Israel…However, except for the fact that sovereignty will revert to Israel, nothing will be essentially different from what it is now. This is what the sages taught: "The only difference between this world and the days of the Messiah is that oppression by other kinds will be abolished (Berakhot 34b; Shabbat 63a, 151b; Pesahim 68a; Sanhedrin 91b, 99a). In the days of the Messiah there will still be rich and poor, strong and weak…

Thus, men will achieve the **world to come**. The **world to come** is the ultimate end toward which all our effort ought to be devoted. Therefore, the sage who firmly grasped the knowledge of the truth and who envisioned the final end, forsaking everything else, taught: "All Jews have a share in the **world to come**." (Sanhedrin 10:1) Nevertheless, even though this is the end we seek, he who wishes to serve God out of love should not serve God to attain the world to come. He should rather believe that wisdom exists, that this wisdom is the Torah…that in the Torah God taught us virtues which are the commandments and vices that are sins. In so doing, he will perfect the specifically human which resides in him and will be genuinely different from the animals. When one becomes fully human, he acquires the nature of the perfect human being; there is no external power to deny his soul eternal life. His soul thus attains the eternal life it has come to know which is the **world to come**.

World as It Is	World as It Should Be
"Why, when we fasted, did You not see? When we staved our bodies, did You pay no heed?" Because on your fast day you see to your business and oppress all your laborers! Because you fast in strife and contention, and you strike with such a wicked fist! Your fasting today is not such as to make your voice heard on high. Is this the fast I desire, a day for men to starve their bodies? Is it bowing the head like a bulrush and lying in sackcloth and ashes? Do you call that a fast, a day when Adonai is favorable?" –Isaiah 58:3-5	In the days to come, the Mount of Adonai's House shall stand firm above the mountains and tower above the hills; and all the nations shall gaze on it with joy. And the many peoples shall go and say: "Come, let us go up to the Mount of Adonai, to the House of the God of Jacob; that God may instruct us in God's ways, and that we may walk in God's paths." For instruction shall come forth from Zion, the word of God from Jerusalem. Thus God will judge among the nations and arbitrate for the many peoples, and they shall beat their swords into plowshares, and their spears into pruning hooks: Nation shall not take up sword against nation; they shall never again know war." –Isaiah 2:2-4

Lesson 2 – How Do We Get There From Here?

Objectives

- Learners will be able to define the term *tikkun olam*, as described in several Jewish texts.
- Learners will be able to construct a collective, contemporary definition for *tikkun olam*.
- Learners will be able to defend a case for who is responsible for the work of repairing the world.

Materials

Whiteboard/chalkboard, whiteboard markers/chalk, texts from Resource 4-3 (printed in large font on colored paper), notepads, pens, photocopies of the complete *Aleinu* from a prayerbook, copies of Resource 4-4

Learning Activities

Introduction

The phrase "*Tikkun Olam*" is written on the board. Instructor asks the learners, "What do you think this phrase means?" and notes the learners' answers on the board.

Text Study Carousel

The texts from **Resource 4-3** will be posted around the room (ideally printed in large font on colored paper). Learners will visit each text (individually, in pairs, or in small groups), and answer the following two questions for each text. Each learner will have a notepad and a pen to record their answers (which will be referred to in the next part of the lesson).

- In the context of this text, how would you define and explain the phrase "*tikkun olam*"?
- In this text, what is the purpose of *tikkun olam*?
- In this text, who is responsible for doing *tikkun olam*?

After all of the texts have been studied, revisit the class' original definition. Rewrite the definition for *tikkun olam*, considering the class' new knowledge about its use throughout Jewish text and history. Create a working definition of the phrase that reflects the learners' beliefs and ideas about *tikkun olam* and the texts that they have studied.

Aleinu

Distribute photocopies of the complete Aleinu prayer (in *The Koren-Sacks Siddur*, p.180-183, in *Siddur Sim Shalom*, p. 224-225) and **Resource 4-4** "Aleinu Chart." Ask learners to read through the prayer in pairs, and fill in the chart. Which actions in the Aleinu prayer are human actions? Which are Divine actions? Which are ambiguous?

Bring the group back together to discuss their findings using the above questions. Which actions are ambiguously attributed? Why?

Read the following quote from Rabbi Richard Levy's *A Vision of Holiness*:

"What is remarkable about this prayer is the ambiguity regarding the identity of the agent bringing about the dominion of God, a synonym for the messianic age. We hope that we are the ones who will look upon the glory of God's might, but is it not God who will cause the idols to disappear? Do we hope that we or God will "repair the world"? The Reform Movement has treasured the ambiguity, convinced that we have an obligation to work hard in the business of repair, but knowing that without the will of God it will never come to pass."[41]

Do you agree with Rabbi Levy's statement? Why or why not?

According to Rabbi Levy, who is ultimately responsible for *tikkun olam?*
In your opinion, who is ultimately responsible for *tikkun olam*?

Closure
Ask learners: What is one new idea or understanding about *tikkun olam* that you are leaving class with today?

[41] Richard N. Levy, *A Vision of Holiness: The Future of Reform Judaism* (New York: URJ Press, 2005), 165.

Tikkun Olam Texts for Text Study Carousel

Mishna Gittin 4:1-2, 6
If a man sent a bill of divorce to his wife and then overtook the messenger or sent another messenger after him, and said to him, "The bill of divorce that I gave you is void," it thereby becomes void. If he reached his wife first or sent another messenger to her, and said to her, "The bill of divorce that I have sent you is void," it thereby becomes void. But if he or the messenger reached her after the bill of divorce came into her hand, he can no more render it void.

Before, a man used to set up a court elsewhere and cancel it before them; but Rabban Gamliel the Elder ordained that they should not do so, as a precaution for ***tikkun olam***…

One does not redeem captives for more than their worth because of ***tikkun olam***. One does not help captives to escape because of ***tikkun olam***. Rabban Shimon the son of Gamliel says: because of the decree of the captives.

Maimonides, Mishna Torah, Hilchot Matanot L'Evyonim (Laws of Gifts to the Poor) 8:12
We do not redeem captives for more than their worth because of ***tikkun olam***, so that enemies should not chase after them to kidnap them. And we do not help captives escape because of ***tikkun olam*** so that enemies should not make their [the captives'] yoke heavy and guard them zealously.

Soncino Zohar, Shemot, section 2, p. 216a
Prayer works a fourfold process of upbuilding which is in essence one. First, it builds up him who prays; secondly, it builds up this world (***tikkun olam***); there comes, third, the upbuilding of the upper world with all the heavenly hosts; the fourth process of upbuilding is wrought on the Divine Name, so that all the upper and lower regions are embraced in one edifying process, in the manner appropriate. First, as to man himself, it is incumbent on everyone to edify himself by means of meritorious action and holiness and sacrifices and burnt offerings. The upbuilding of this world is then effected when we recite the works of creation, praising the Almighty for each separate work through our reading of the Hallelujah psalms, such as "Praise God, all ye stars of light, praise God, ye heavens of heavens." This is for the sustaining of this world. The third process is wrought on the upper world with all its hosts upon hosts and legions upon legions. We thus recite: "Creator of ministering spirits…and the *ophanim* and the holy *hayot*…" Finally comes the fourth process, wrought, as it were, on the Divine Name, which, by means of our prayer, becomes perfected. Happy is your portion, concluded R. Simeon, 'in this world and in the world to come. This is truly the effect of those precepts which you carry out by means of prayer.'

A Statement of Principles for Reform Judaism, 1999

We bring Torah into the world when we strive to fulfill the highest ethical mandates in our relationships with others and with all of God's creation. Partners with God in ***tikkun olam***, repairing the world, we are called to help bring nearer the messianic age. We seek dialogue and joint action with people of other faiths in the hope that together we can bring peace, freedom and justice to our world. We are obligated to pursue *tzedek*, justice and righteousness, and to narrow the gap between the affluent and the poor, to act against discrimination and oppression, to pursue peace, to welcome the stranger, to protect the earth's biodiversity and natural resources, and to redeem those in physical, economic, and spiritual bondage. In so doing, we reaffirm social action and social justice as a central prophetic focus of traditional Reform Jewish belief and practice.

President Barack Obama, speech in Jerusalem, March 21, 2013

And as the President of a country that you can count on as your greatest friend – I am confident that you can help us find the promise in the days that lie ahead. And as a man who's been inspired in my own life by that timeless calling within the Jewish experience – ***tikkun olam*** – I am hopeful that we can draw upon what's best in ourselves to meet the challenges that will come; to win the battles for peace in the wake of so much war; and to do the work of repairing the world. That's your job. That's my job. That's the task of all of us.

Aleinu Chart

Which actions in this prayer are done by…

Humans?	God?	Both humans and God (or ambiguous?

Lesson 3 – What Constitutes Authentic Jewish Tikkun Olam?

This lesson could be divided into two sessions, at the teacher's discretion. If so, one session will be used to prepare for the debate, and the debate itself will take place in the second session.

Objectives

- Learners will be able to argue whether or not *tikkun olam* describes contemporary Jewish social justice work.

Materials

Tikkun Olam definitions from Unit 4, Lesson 2, copies of Resource 4-3, copies of books in the Suggested Resources, computers or tablets with wifi access, copies of Resource 4-5

Learning Activities

Introduction

Create a list of examples of *tikkun olam*. How do we do *tikkun olam*? (i.e. soup kitchen, advocacy, being polite, visiting the sick, etc.)

Display definition of *tikkun olam* from previous session, and distribute copies of **Resource 4-3** (Tikkun Olam Texts).

- Which of these actions match our definition of *tikkun olam* that we created last week?
- Which of these actions aligns with the Mishna's version of *tikkun olam*? Maimonides'?
    - The *Zohar*'s?
    - Rabbi Richard Levy's?
    - President Obama's?

Tikkun Olam Debate

Divide the learners into two groups. The groups will debate the following claim: Contemporary liberal Jews' usage of the term *tikkun olam* to describe social justice is an inauthentic and inaccurate use of the term. Distribute copies of **Resource 4-5**.

One group will argue in favor of the claim, the other against it. Give the groups significant time to research and make their case, using the included resources and the suggested other resources at the end of this lesson and in **Resource 4-5**. *It is recommended to have Internet access and computers/tablets for both groups, along with at least one set of the suggested books.*

Each group should prepare an opening statement, at least three points to defend their case, and a closing statement, in addition to being prepared to respond to the other group's claims.

For the debate itself, invite a guest (such as other clergy or educators) to be the judge of the debate. Prepare the guest in advance with the context of the lesson and the course.

The debate format will be: an opening statement from each group, each group's arguments, each group's rebuttal, each group's closing statement.

Discussion
What do you *really* think? Can we authentically and accurately use *tikkun olam* as a descriptor for our social justice work? How so? How not so?

Can you think of another name or term that we could use in place of *tikkun olam*?

Suggested Resources

- Jill Jacobs, *There Shall Be No Needy: Pursuing Social Justice through Jewish Law and Tradition*, Woodstock, VT: Jewish Lights, 2009
- Rabbi Jonathan Sacks, *To Heal a Fractured World: The Ethics of Responsibility*, New York: Schocken Books, 2005.
- Richard Levy, *A Vision of Holiness: The Future of Reform Judaism*, New York: URJ Press, 2005.
- *Righteous Indignation*, ed. Or Rose, Jo Ellen Green Kaiser, Margie Klein, Woodstock, VT: Jewish Lights, 2008.
- Levi Cooper, "The *Tikkun Olam* Catch-all," in *Jewish Educational Leadership*, vol 11:1, winter 2013, p. 46-53.
- Howard Schwartz, "Tikkun Olam: The Backstory," in *Reform Judaism Magazine*, winter 2009: http://reformjudaismmag.org/Articles/index.cfm?id=1540
- Arnold Jacob Wolf, "Repairing Tikkun Olam," in *Judaism* (50:4), Fall 2001, p. 479-482.

Source Sheet for *Tikkun Olam* Debate

Jonathan Sacks, *To Heal a Fractured World*, p. 78
One thing I must make clear. *Tikkun olam* as R. Isaac Luria conceived it, is a mystical and spiritual idea. It is *not* social action. For the kabbalists, we mend the world, not by healing the sick and feeding the hungry, but by prayer and observance of the commands. Jewish mysticism is about the commands linking us to God, not those relating us to other people. To be sure, each of our acts has an effect on the 'upper worlds', the deep structure of reality, but this is not through normal channels of causation. *Tikkun olam* in the Lurianic sense is about the soul, not the world; the spirit, not the body; metaphysical fracture, not poverty and disease. Lurianic kabbalah is at best a metaphor, not a prescription, for the forms of social action I have described in this book. But it remains a compelling metaphor nonetheless. It suggests that our acts make a difference. They repair fractures in the world. They restore a lost order. They rescue fragments of the divine light. They mend the damage done by the evil men – even the imperfections that are a part of creation itself. Our moral imagination is shaped by such metaphors.

Jill Jacobs, *There Shall Be No Needy*, p. 36
Applying the kabbalistic notion of *tikkun* to contemporary ethical behavior is tricky. Contemporary social justice activists who make *tikkun olam* the focus of Jewish expression should be aware that, at least in the Lurianic perspective, *tikkun olam* cannot be divorced from ritual and other kinds of traditional observance. Furthermore, the mystics disagreed about what the world would look like once *tikkun* has been achieved. Given the focus on reuniting the divine self, it is not clear what place, if any, human beings will have in a perfected universe…

The innovation of the Lurianic model of *tikkun* is the suggestion that human behavior can have an effect – positive or negative – on the world as a whole. *Mitzvot*, both ethical and ritual, have an impact far beyond the immediate result of the action. This emphasis on bringing divine perfection into the world, rather on improving the condition of humanity, complicates the application of the mystical concept of *tikkun* to contemporary social justice work…

Suggested Resources – books and online

- Jill Jacobs, *There Shall Be No Needy: Pursuing Social Justice through Jewish Law and Tradition*, Woodstock, VT: Jewish Lights, 2009
- Rabbi Jonathan Sacks, *To Heal a Fractured World: The Ethics of Responsibility*, New York: Schocken Books, 2005.
- Richard Levy, *A Vision of Holiness: The Future of Reform Judaism*, New York: URJ Press, 2005.
- *Righteous Indignation*, eds. Or Rose, Jo Ellen Green Kaiser, Margie Klein, Woodstock, VT: Jewish Lights, 2008.
- Levi Cooper, "The *Tikkun Olam* Catch-all," in *Jewish Educational Leadership*, vol. 11:1, winter 2013, p. 46-53.
- Howard Schwartz, "Tikkun Olam: The Backstory," in *Reform Judaism Magazine*, winter 2009: http://reformjudaismmag.org/Articles/index.cfm?id=1540
- Arnold Jacob Wolf, "Repairing Tikkun Olam," in *Judaism* (50:4), Fall 2001, p. 479-482.

Lesson 4 – What Does the World as It Should Be Look Like?

Objectives

- Learners will be able to describe Jewish opinions and beliefs on a contemporary social justice issue.
- Learners will be able to compare classical Jewish opinions on a contemporary social justice issue with their own opinions.
- Learners will be able to justify Jewish communal action on a contemporary social justice issue.

Materials

Index cards, pens, Hebrew-English Bibles, computers or tablets with wifi access, books from Suggested Resources, photocopies of Resource 4-6

Learning Activities

Issue Research

Zip-around the room: Name one social justice issue that you care about. (i.e. reproductive rights, immigration, workers' rights, homelessness, affordable health care)

Write on an index card what you guess Judaism has to say about your issue.

If more than one learner has named the same issue, they can work in pairs or small groups on the activity.

Learners will research what Judaism and Jewish text has to say about their issue, using the suggested resources and the Internet. Distribute **Resource 4-6** "Suggested Resources," for guidance. When learners come across out-of-context quotes from the Torah or rabbinic literature, encourage and help them to seek the full text in a Tanach, Mishna, or Talmud (and have access to English translations of these texts). Seeing the context will help learners have a fuller and more nuanced understanding of the text, rather than an isolated quote. In their research, they should seek to answer the following questions:

- What stance(s) does Judaism take on this issue? Does it have a clear, unambiguous perspective?
- Which Jewish texts about this issue speak most strongly to you? How so?
- How has the Jewish perspective on this issue changed throughout history?
- How would you summarize the Jewish stance on this issue?
- How does your personal opinion of this issue compare to other Jewish perspectives on it?
    - Does the opinion held in or by our Jewish community differ from other Jewish perspectives? How so?

After research has been completed, learners will write blog posts (to be posted on a synagogue blog, and/or submitted to another blog) explaining their research,

findings, and conclusions. The blog post will include a call to action on this issue, rooted in Jewish tradition.

Suggested Resources

- Aryeh Cohen, *Justice in the City: An Argument from the Sources of Rabbinic Judaism*, Boston: Academic Studies Press, 2012.
- *Righteous Indignation*, ed. Or Rose, Jo Ellen Green Kaiser, Margie Klein, Woodstock, VT: Jewish Lights, 2008.
- Jill Jacobs, *There Shall Be No Needy: Pursuing Social Justice through Jewish Law and Tradition*, Woodstock, VT: Jewish Lights, 2009
- http://www.on1foot.org
- http://www.mizrach.org.il/en (most resources are Hebrew-only, but some are available in English)
- http://www.utzedek.org/socialjusticetorah/torah-sources.html
- http://www.rabbinicalassembly.org/jewish-law/committee-jewish-law-and-standards/hoshen-mishpat
- http://rac.org/advocacy/issues

Suggested Resources

- Aryeh Cohen, *Justice in the City: An Argument from the Sources of Rabbinic Judaism*, Boston: Academic Studies Press, 2012.
- *Righteous Indignation*, ed. Or Rose, Jo Ellen Green Kaiser, Margie Klein, Woodstock, VT: Jewish Lights, 2008.
- Jill Jacobs, *There Shall Be No Needy: Pursuing Social Justice through Jewish Law and Tradition*, Woodstock, VT: Jewish Lights, 2009
- http://www.on1foot.org
- http://www.mizrach.org.il/en (most resources are Hebrew-only, but some are available in English)
- http://www.utzedek.org/socialjusticetorah/torah-sources.html
- http://www.rabbinicalassembly.org/jewish-law/committee-jewish-law-and-standards/hoshen-mishpat
- http://rac.org/advocacy/issues

Lesson 5 – Our Vision

Objectives

- Learners will be able to describe their own individual vision for the world as it should be.
- Learners will be able to identify and apply Jewish texts to inform their vision.
- Learners will be able to compare their visions with visions from Jewish tradition.

Materials

Whiteboard/chalkboard, whiteboard markers/chalk, journals, pens, copies of all text resources from Unit 4, copies of Resource 4-7

Learning Activities

Synectics

- Set-up: draw four columns on a white board.
- Warm-up: How is a person you know like a specific fruit or vegetable? How is life like driving on the freeway?
- As a group, list metaphors for the world-to-come/world-as-it-should-be. Some ideas are: heaven, paradise, the Garden of Eden. I think it will work best if you include less synonymous ones that are further away from the initial concept, like: chocolate pudding, natural spring, piece of art Write these metaphors on the left side of the board in a column.
- Ask the learners to vote on one of the listed metaphors, X, to pursue further.
- Imagine that you are X, that metaphor (i.e. paradise). How do you look? How do you feel? List these answers on the board in a second column. If there are not enough contrasting terms, probe further.
- Find pairs of opposites in the list in Column 2, and list them in Column 3. Vote on which pair to develop further.
- List other things that have both of these conflicting qualities in Column 4. Vote on which one will become the new metaphor, Y.
- On index cards, ask students to write anonymously, "X is like Y when…," or "X is like Y because…"
- Collect the index cards and redistribute. Have each student read the sentence(s) on the card in their hand out loud.
- What did this exercise add to our definition of the world-to-come?

Visioning

Distribute journals and pens to each learner. Learners will write for at least 20 minutes in response to the prompt: **What is your vision for the World as It Should Be?**

Distribute **Resource 4-7** "Visioning Prompts." Learners do *not* need to use these prompts if they prefer not to. Copies of all the texts studied throughout the unit

should be distributed as well. Encourage learners to include at least one Jewish text in their vision.

The following vision prompts can also be used (adapted from Michael Jacoby Brown, *Building Powerful Community Organizations*, Arlington, MA: Long Haul Press, 2006):

- I see a congregation that…
- I see a Jewish community that…
- I see a neighborhood where…
- I see a city that…
- I see a group of [*describe who or what you see*]…where [*describe what is happening that concerns you*]…
- I see a world in which…
- I see a future in which…

Closure

Invite learners to share a sentence or two from their writing out loud.

Visioning Prompts

Adapted from Michael Jacoby Brown, Building Powerful Community Organizations, (Arlington, MA: Long Haul Press, 2006).

- I see a congregation that…
- I see a Jewish community that…
- I see a neighborhood where…
- I see a city that…
- I see a group of [*describe who or what you see*]…where [*describe what is happening that concerns you*]…
- I see a world in which…
- I see a future in which…

Unit 5: You're Not Alone: Sharing Your Learning with the Community

Unit Enduring Understandings

- Jewish sacred texts present conflicting and ambiguous visions for a repaired world.
- Systemic social change work is necessary to actualize the visions of a repaired world described in Jewish texts.
- Effective social justice activists have a clear understanding of their personal stories and motivations for doing justice work.

Unit Essential Questions

- What motivates and inspires contemporary Reform Jews to engage in social justice work, and why?
- What role(s) can and should the American Jewish community play in systemic social change?
- How might Jewish spiritual practices nourish and sustain communal social justice work?

Goals

- To reexamine learners' personal motivations for doing social justice in light of the content learned in this course.
- To explore the relevance of Shabbat as a spiritual practice for social justice leaders.
- To support learners in creating and leading a public Shabbat ritual for the community.
- To apply the learning of this course to synagogue social justice work.

Assessment

Each learner will make a public declaration of their own commitments, inspiration, and motivation for their Jewish social justice work. The class will collaborate to create a public ritual that expresses what they have learned.

Lesson 1 – Why Do You Do Jewish Social Justice?

Objectives

- Learners will be able to compare their motivations for doing social justice at the beginning of the course to their current motivations.
- Learners will be able to explain the importance of knowing one's motivations for action.

Materials

Learners' tweets from Unit 1, Lesson 1, laptop with Wifi, projector and screen

Learning Activities

Set Induction

Prior to class, gather each learner's tweet from the closure of Unit 1, Lesson 1. Invite learners to stand in a circle, and instruct them to take two steps into the circle if they agree with the statement read. Read each tweet out loud, without identifying who wrote it. Ask learners to notice who else is in the circle with them.

After reading each tweet, reveal the source, and ask learners what it was like to revisit their motivations from the start of this learning process.

Wordle

Before class, visit www.wordle.net, which creates word clouds from text. Input the reasons for doing social justice from **Resource 1-1**, and the tweets learners crafted at the end of Unit 1, Lesson 1. Show learners the resulting word cloud, and ask:

- What do you notice about this word cloud?
- What words stand out to you?
- Does anything here surprise you? Why?

After several weeks learning together about different Jewish reasons for doing social justice, learners will have another opportunity to express their motivation for doing social justice – this time without a character limit!

Before class, visit the website Poll Everywhere (www.polleverywhere.com), and create a poll for your class with the question: "Why do you do social justice?" (A log-in is unnecessary to create the poll, but if you would like to save the results for the future, a log-in is needed.) For "Message Visualization," select Word Cloud. Poll Everywhere will give you directions for how learners can submit answers – by text, tweet, or in a web browser. Project the poll on the screen in the classroom, and invite learners to respond. Their answers will appear in real time as a word cloud. They can submit multiple answers.

- What do you notice about this word cloud?
- What words stand out to you?

- Does anything here surprise you? Why?
- What is similar to our previous word cloud?
- What differences do you notice?
- Why is it important to know your motivations for doing social justice work?

Closure

Invite learners to say a sentence summarizing their growth, change, or learning between the first lesson of the class and this lesson.

Lesson 2 – What Nourishes Us as Social Justice Leaders?

Objectives

- Learners will be able to imagine how Shabbat might impact their social justice work.
- Learners will be able to create a Shabbat practice for themselves.
- Learners will be able to defend Shabbat as an important Jewish spiritual practice for social justice leaders.

Materials

Whiteboard/blackboard, whiteboard markers/chalk, copies of Resource 5-1 "Not Even the Fire of Righteous Indignation," pens, copies of Resource 5-2 "Reform Responsa: Shabbat and Social Justice", copies of responsa answers (see web links in lesson)

Learning Activities

Set Induction

Write on the board: "Shabbat is one-sixtieth of the World-to-Come." (Talmud Berakhot 57b)

Ask learners to react to this piece of Talmud. In what ways is Shabbat a little taste of the World-to-Come?

Heschel Text Study

Divide learners into four groups. Distribute **Resource 5-1**, "Not Even the Fire of Righteous Indignation." Instruct learners to read the excerpts from Abraham Joshua Heschel's *The Sabbath* and discuss the accompanying questions.

Before moving on to the next activity, ask groups to share their answers to the final question:

- How might you live out what Heschel is saying in your own Shabbat practice? As a group, list four ways that you might incorporate Heschel's thinking into Shabbat.

Writing Our Own Responsa

Explain to the class that "responsa" are answers to questions about Jewish life and living, based on Jewish law. Each group will receive one question submitted to the Reform responsa committee. You are now the Reform Responsa Committee! How would you answer this question? How should Reform Jews balance their commitments to Shabbat and to social justice?

Distribute pens and one question from **Resource 5-2**, "Reform Responsa: Shabbat and Social Justice," to each group, and allow them time to develop their own answer to the question.

Prior to class, print copies of the full response from the following websites, and distribute them to the groups after they have developed their own solutions.

- 1. "Presenting a Check for Tzedakah at Shabbat Services" http://ccarnet.org/responsa/nyp-no-5756-4/
- 2. "Poverty Project and Shabbat" http://ccarnet.org/responsa/carr-265-267/
- 3. "Communal Work on Shabbat" http://ccarnet.org/responsa/tfn-no-5753-22-169-170/
- 4. "Substituting for Christians on Christmas" http://ccarnet.org/responsa/arr-136-139/

Ask groups to read the responsa committee's answer to their question, and consider the following questions:

- Do you agree with their answer? Why?
- What similarities does it have to your group's answer?
- What new information or ideas does the committee apply to the scenario?

Closure

Go around the group and invite each learner to respond to this prompt:

What is one new way that you will celebrate Shabbat, so that it is rejuvenating for you and your social justice work, between now and our next class?

In the next class session, learners will have the opportunity to report back to the group about how this new Shabbat practice went for them.

"Not Even the Fire of Righteous Indignation"

Rabbi Abraham Joshua Heschel, a 20th century scholar and activist, wrote The Sabbath[42] *in 1951. The following is an excerpt:*

The Sabbath must all be spent "in charm, grace, peace, and great love…for on it even the wicked in hell find peace." It is, therefore, a double sin to show anger on the Sabbath. "Ye shall kindle no fire throughout your habitations on the Sabbath day" (Exodus 35:3), is interpreted to mean: "Ye shall kindle no fire of controversy nor the heat of anger." Ye shall kindle no fire – not even the fire of righteous indignation.

Out of the days through which we fight and from whose ugliness we ache, we look to the Sabbath as our homeland, as our source and destination. It is a day in which we abandon our plebeian pursuits and reclaim our authentic state, in which we may partake of a blessedness in which we are what we are, regardless of whether we are learned or not, of whether our career is a success or failure; it is a day of independence of social conditions…

For the Sabbath is a day of harmony and peace, peace between man and man, peace within man, and peace with all things. On the seventh day man has no right to tamper with God's world, to change the state of physical things…

"Six days shalt thou labor and do all thy work (Exodus 20:8). Is it possible for a human being to do all his work in six days? Does not our work always remain incomplete? What the verse means to convey is: Rest on the Sabbath as if all your work were done. Another interpretation: *Rest even from the thought of labor*.

Discussion Questions

- With which parts of what Heschel wrote do you resonate the most? Why?
  - Do you disagree with anything? Why?
- What are the implications of Heschel's writing for Reform social justice activists?
- How might you live out what Heschel is saying in your own Shabbat practice? As a group, list four ways that you might incorporate Heschel's thinking into Shabbat.

[42] Abraham Joshua Heschel, *The Sabbath* (Boston: Shambhala, 2003), 20-23.

Reform Responsa: Shabbat and Social Justice #1[43]
Presenting a Check for Tzedakah at Shabbat Services

***She'elah* (Question):** Our congregation plans a special Shabbat service to honor the work of a charitable agency. As we have raised funds for that cause, we wonder whether it would be permissible to give a check to a representative of that agency during the service. (Rabbi Lawrence Englander, Mississauga, Ontario)

***Teshuvah* (Answer):**

[43] CCAR Responsa, "Presenting a Check for Tzedakah at Shabbat Services," http://ccarnet.org/responsa/nyp-no-5756-4/.

Reform Responsa: Shabbat and Social Justice #2[44]
Poverty Project and Shabbat

***She'elah* (Question):** Members of the congregation are involved in a social action program which seeks to rebuild homes in various deprived areas of the city. Plans are made for this throughout the year; the building material is gathered; hundreds of volunteers both in the Christian and Jewish community are involved in the process. The actual rebuilding takes place twice a year each time on a *Shabbat*. Should members of the Jewish community be involved in this activity which violates the spirit of *Shabbat*, but on the other hand helps the poor? (Rabbi J. Zabarenko, Houston, TX)

***Teshuvah* (Answer):**

[44] Contemporary American Reform Responsa, "Poverty Project and Shabbat," http://ccarnet.org/responsa/carr-265-267/.

Reform Responsa: Shabbat and Social Justice #3[45]
Communal Work on Shabbat

***She'elah* (Question):** Clearly, a Reform congregation would ordinarily encourage its members to help construct a needed facility for the poor in the community. But if this mitzvah were to be performed on Shabbat, would it be a violation of Torah law and therefore be wrong in the Reform view? Or could this activity on Shabbat be considered life saving (*pikuach nefesh*) and reflect the true spirit of Judaism and its concern for the underprivileged, and therefore be permissible? (Rabbi Leo E. Turitz, Laguna Hills, CA)

***Teshuvah* (Answer):**

[45] CCAR Responsa, "Communal Work on Shabbat," http://ccarnet.org/responsa/tfn-no-5753-22-169-170/.

Reform Responsa: Shabbat and Social Justice #4[46]
Substituting for Christians on Christmas

***She'elah* (Question):** The Men's Club of Temple Beth El, Detroit, substituted for Christian volunteer hospital aides on Christmas last year. That year Christmas fell on the Sabbath, and questions arose in the Detroit community as to whether it was proper for a Jewish congregation thus openly (and also with newspaper publicity) to violate the Sabbath. Since then, other Men's Clubs are planning to volunteer for such duties on Christmas. This has raised the wider question: first, as mentioned about the Sabbath, and secondly, about the value or propriety of this sort of substitute volunteering. (Rabbi Richard Hertz, Detroit, Michigan)

***Teshuvah* (Answer):**

[46] American Reform Responsa, "Substituting for Christians on Christmas," http://ccarnet.org/responsa/arr-136-139/.

Lesson 3 – Preparing for Our Shabbat Ritual

Note to teacher: *In this lesson, the class will prepare for Lesson 4 – Our Shabbat Ritual. This ritual is intended to be a public Shabbat celebration, to be shared with the rest of the synagogue community. It may take place at services on Friday night or Saturday morning, at Havdalah, or at another time. The class may want to lead the service (in its entirety or parts) or read Torah in addition to sharing their stories. As noted in the Letter to the Teacher, a date should be set for this ritual in advance, and it should be publicized to the community appropriately. If the class would like to have a private celebration (a Shabbat meal, an oneg, etc.), this lesson is an ideal time to make those plans.*

Objectives

- Learners will be able to explain why they do social justice work.
- Learners will be able to synthesize their learning from the course into a public Shabbat ritual to share with their synagogue community.

Materials

Paper, pens, laptops or iPads with wifi, copies of Resource 5-4 "Suggested Resources," copies of *Mishkan T'filah* (or other prayerbook that will be used in the ritual), index cards, books from *Suggested Resources* (or other resources at the teacher's discretion)

Learning Activities

Set Induction

Remind learners of this question from the end of the last class session: What is one new way that you will celebrate Shabbat, so that it is rejuvenating for you and your social justice work, between now and our next class?

Ask:

- How did trying out this new practice go for you?
- What was difficult about it?
- Would you do it again? Why?

Group Planning

Remind learners of the upcoming Shabbat ritual, its date, time and place, and encourage them to invite their families and friends.

Read:

"Rituals organize life and give it predictability. They connect us to each other and bring fullness to our lives. Rituals, like lighting Shabbat candles, celebrating holidays, and welcoming new babies with blessings connect us with Jewish time and the Jewish people; they lift us from the ordinary to the sacred; they bring meaning and order to our lives. Ritual helps us pay attention. From the joy of a recovery to the grief of a funeral, ritual helps us inhabit the breadth of the human experience. When we engage in ritual, we leave the everyday and enter a space that touches and transforms us in profound and important ways."[47]

[47] Adapted from "About Ritual," *Ritualwell*, http://www.ritualwell.org/about-ritual.

As a group, they will get to design this ritual, as an opportunity to share with the community at large what they have been learning together these past few months. The community's social justice work is not done in isolation, but relies on the hard work and passion of many people beyond this class. The ritual is the chance to share with the entire community their work and their learning, so that it may inspire and guide the congregation's justice work in the future. Each learner will have the chance to share their own story and motivations for doing social justice work – beyond that, what this ritual looks like is up to the class.

For a sample outline of what this ritual might look like during a Friday night Shabbat service, see **Resource 5-3**. The following questions and resources may be useful in planning the ritual:

Questions

- What class sessions, texts, learnings, and ideas are sticking with you from this course? (*You might want to have materials and resources from earlier sessions available to jog learners' memories.*)
- What have you learned in this class that you would like to share with the community?
    - What might be the most effective way to share that learning?
- Which prayers are meaningful or inspirational to you as a social justice leader?
    - Why?
    - How might they be included in this ritual?
- What other leadership roles would you like to take in this ritual? (i.e. *shaliach tzibur* (prayer leader), songleader, musician, offering a d'var Torah, reading Torah, having an *aliyah*)

Suggested Resources (**Resource 5-4**, can be distributed to learners to guide their shaping of the ritual)

- Ritualwell, http://www.ritualwell.org/
- *Mishkan T'filah* – Reform prayerbook
- Rabbi Mike Comins, *Making Prayer Real* (book)
- Rabbi Mike Comins, *A Wild Faith* (book)
- Vanessa Ochs, *Inventing Jewish Ritual* (book)

Individual Preparation

Learners will use this time to prepare their own declarations, to be shared during the ritual, of their own commitments, inspiration, and motivation for their Jewish social justice work.

The ideal length for each declaration will depend on how long the class will have the ritual, and how many people are in the class, but 3-4 minutes is recommended.

Learners may wish to revisit the stories they workshopped in Unit 1, Lesson 4.

Their declarations can respond to one of these questions, or to another question that speaks to them:

- Who am I as a leader?
- How and why do I do social justice work?
- Who am I as a Jew?

Learners may work on these declarations with a partner in order to workshop and refine the declaration.

Each learner will present their declaration during the ritual. Each person should know when their turn is to speak in advance – everyone may go in a row, or the speakers may be spread out throughout the ritual, interspersed with prayers, songs, etc. You may want to publish these declarations in a booklet to be distributed to the attendees at the ritual.

Closure: Writing Our Own Prayer

Learners' answers to this prompt will be collected as a closing prayer to be shared during the ritual.

Distribute index cards and invite learners to write a sentence of blessing for this class, starting with the words: "May we be blessed…"

After learners have had a few minutes to write, ask if anyone would like to share what they wrote.

Sample Outline of Kabbalat Shabbat Ritual
All page numbers from Mishkan T'filah

Opening *niggun* or song

Welcome and framing (by teacher or a learner)

Lighting the Shabbat candles (p. 120)

Reading: "I begin with a prayer…" or "There are days…" (pp. 126-127)

Psalm 96 (p. 131)

Declaration #1

L'cha Dodi (pp. 138-139)

Declaration #2

Mizmor Shir (p. 140)

Declaration #3

Chatzi Kaddish (p. 144)

Declaration #4

Bar'chu (p. 146)

Reading: "There is one…" (p. 147)

Ma'ariv Aravim (p. 148)

Declaration #5

Ahavat Olam (p. 150)

Declaration #6

Sh'ma/V'ahavta (pp. 152-154)

Reading: "Standing on the parted shores…" (p. 157)

Mi Chamocha (p. 158)

Declaration #7

Hashkiveinu (p. 160)

Declaration #8

V'shamru (p. 162)

Declaration #9

Amidah (pp. 164-170)

Reading: "Disturb us, Adonai…" (p. 173)

Shalom Rav (p. 178)

Declaration #10

Silent Prayer

Oseh Shalom (p. 180)

D'var Torah

Aleinu (p. 586)

Mourner's Kaddish (p. 598)

Closing Words (by teacher or a learner)

Closing Song: Lo Alecha (p. 645)

Suggested Resources for Planning a Ritual

- Ritualwell, http://www.ritualwell.org/
- *Mishkan T'filah* – Reform prayerbook
- Rabbi Mike Comins, *Making Prayer Real* (book)
- Rabbi Mike Comins, *A Wild Faith* (book)
- Vanessa Ochs, *Inventing Jewish Ritual* (book)

Lesson 4 – Our Shabbat Ritual

This lesson consists of learners presenting their ritual and declarations to their community. What it will look like will depend heavily on what the class prepared and planned in Unit 5, Lesson 3.

Objectives

- Learners will be able to articulate their social justice stories and motivations publicly to their community.
- Learners will be able to evaluate their individual declarations and the group's collective work on the ritual.

Materials

Outline for ritual (prepared in Lesson 3), learners' declarations (prepared in Lesson 3), group prayer from the closure of Lesson 3, prayerbooks, other necessary ritual items

Learning Activities

Set Induction

Prior to the start of the public ritual, the learners will gather in a private space (a classroom is ideal) to finish preparing for the ritual. Ask each learner to go around and respond to this prompt:

What *kavannah*, intention, will you set for our ritual today?

Shabbat Ritual

Learners will present their Shabbat ritual to their community, including their public declarations.

Evaluation

In a private space after the ritual (this evaluation may take place at another time, but it should be as close to the actual ritual as possible), ask:

- How did you feel during and after the ritual?
- What were you proud of – individually or as a group?
- If we were to do this ritual again, what would you do differently?
- How did it feel to share your story publicly with the community?

Lesson 5 – Where Do We Go from Here?

Objectives

- Learners will be able to formulate a plan for their synagogue's social justice work.
- Learners will be able to commit to specific actions that they will take on individually in the future.

Materials

flipchart paper (several sheets), flipchart markers, copies of Resource 5-5 "Evaluating Our Synagogue's Social Justice Work," pens, paper, laptop/iPad, copies of Resource 5-6 "Making Individual Commitments," stamped envelopes

Learning Activities

Set Induction

Write Mishna Pirke Avot 2:16 on flipchart paper[48]:

Translation	Original
Rabbi Tarfon says...It is not upon you to finish the work, but neither are you free to desist from it. [Translation by Hillel]	משנה טז [טו] רבי טרפון אומר לא עליך המלאכה לגמור ולא אתה בן חורין ליבטל ממנה

Ask:

- What does Rabbi Tarfon mean when he says "work"?
- For Rabbi Tarfon, what is the limit of our responsibility?
  - Do you agree with Rabbi Tarfon? Why or why not?
- What is helpful about approaching our social justice work with this perspective?
  - In what ways is Rabbi Tarfon's perspective unhelpful for our social justice work?

What's Next for Our Synagogue?

Divide the class into two groups. Each group will use **Resource 5-5** "Evaluating Our Synagogue's Social Justice Work," to discuss what they are proud of and would change about their community's current social justice work.

Bring both groups back together, and invite each group to share what they discussed. Note responses on a piece of flipchart paper.

The entire class will discuss the following questions. One person should play the role of notetaker to record what is discussed so it can be utilized in the future. These notes may

[48] Text and image from On1Foot, http://on1foot.org/node/4399.

be taken by hand or by computer, whatever is most useful or preferred by the notetaker.

- What new behaviors, attitudes, projects should we start doing in our synagogue's social justice work?
- How can we go about instituting these new behaviors, attitudes, and projects to be the most successful?
- Who else do we need to talk to, beyond this class, in order to make these changes?
- What challenges or roadblocks might prevent the success of our changes?
- What is our first next step as a class towards instituting these changes?
    - By when will we have this next step completed?

Individual Commitments

Distribute **Resource 5-6** "Making Individual Commitments." Invite learners to spread out around the room (or the building, if possible) to write privately in response to this prompt:

How will you take the learning and growth that you have done through this course with you?
What new actions or behaviors will you commit to doing in the coming weeks?
How will you hold yourself accountable to those new actions or behaviors?

After learners have finished their writing, each learner will place their commitments into a stamped envelope and address it to their home address. These envelopes should be placed in the mail in 6 months.

Closure

Read the prayer that the class wrote together at the end of Lesson 3.

Evaluating Our Synagogue's Social Justice Work

As a group, discuss and answer the following questions about the current state of your community's social justice work. Your group does not need to agree on each answer.

What are you proud of in your synagogue's social justice work? Which behaviors, attitudes, projects, goals would you like to see continue in the future?	**What would you change about your synagogue's social justice work? What behaviors, attitudes, projects, goals would you like to cease in the future?**

Making Individual Commitments

- How will you take the learning and growth that you have done through this course with you?
- What new actions or behaviors will you commit to doing in the coming weeks?
- How will you hold yourself accountable to those new actions or behaviors?

Appendix: Glossary

Agent Group – A group of people with greater access to social power and privilege based upon their membership in their social group, within a form of oppression.

Ally – A person with power or privilege who actively works to eliminate oppression not targeted at themselves. This person may be motivated by self-interest, a sense of moral obligation, or a commitment to foster social justice.

Civil Rights Movement – In the United States from 1954-1968, Jews worked with the African-American community to end segregation and racism. The Civil Rights Movement culminated in the passing of the Civil Rights Act of 1964.

Community Organizing – An approach to social change that involves bringing community members together to form powerful organizations that allow them to act on their own behalf to make systemic changes in their lives. Community organizing aims to generate collective power for those who have been powerless and to create social change through collective action. The term and organizing model was originated by Saul Alinksy, a Jewish activist from Chicago and founder of the Industrial Areas Foundation.

Exodus – Refers to the event of the Israelites leaving Egypt with Moses' leadership, estimated to be between 1450-1300 BCE. Also refers to the biblical account of this event in the book of the Torah by the same name.

Golden Age of Spain – From the 10th-12th centuries CE, while the Iberian Peninsula was under Islamic rule, the Jewish communal and public life was rich and vibrant. This period is marked by significant Jewish engagement in public life, philosophy, literature, art, and science.

Hasidism – The pietistic movement founded in the first half of the eighteenth century by Israel Baal Shem Tov in Eastern Europe.

Holocaust – Genocide, ghettoization, and oppression of the Jews at the hands of Adolf Hitler and the Nazi regime in Europe from 1939-1945.

Labor Movement – In the United States from the late 19th century to the early 20th century, Jews, especially immigrants worked in urban factories in poor conditions. To improve their working conditions, Jews joined labor unions and became leaders in the struggle for workers' rights.

Martin Buber – A 20th century Jewish philosopher whose key insight was the "dialogical principle." His most well-known work is the book *I and Thou*.

Olam ha-ba – Translated literally from the Hebrew as the World-to-Come. The World-to-Come can refer to: the perfect and ideal world in the Messianic Age, the way the world will be in the End of Days when the righteous are resurrected; a world of immortal souls that will follow the age of resurrection; or a heavenly world enjoyed by

righteous souls immediately after death (i.e. prior to the End of Days). However, believing that the World to Come refers to one of these does not necessarily entail a negative belief in the others.

Oppression – The exercise of authority or power in a burdensome, cruel, or unjust manner within a system that gives certain people power and/or privilege at the expense of others.

Power – The ability to act or control circumstances.

Privilege – A right, immunity, advantage, or benefit, generally unearned, enjoyed by a person or a group of people beyond the advantage of others and often at their expense.

Self-Interest – The prime moving force in [human] behavior. It is who we are, what we want, what we care about. Self-interest includes but is not limited to economic self-interest; it can be much more complex and include concerns and dreams for one's family, economic situation, values, community, and the future. and shift over time. Self-interest is different from selfishness, which focuses only on the individual's needs without any consideration for others. Self-interest is between selfishness and altruism.

Social Justice – Justice exercised within a society; understanding and valuing human rights, as well as recognizing the dignity of every human being. Social justice also refers to the work, actions, and efforts that try to build a more just society.

Systemic Change – Change that pertains to the system (or society) as a whole. Systemic change work seeks to address the root causes of oppression and injustice within a society by pursuing structural changes that would eliminate the conditions that caused a given need, rather than addressing the symptoms (e.g. targeting the social causes of poverty).

Target Group – Within a form of oppression, a social group whose access to social power is limited or denied.

Tikkun Olam – Literally translated as "repairing the world." Today, this term usually refers to social justice work that strives to address root causes of injustice.

World-as-it-is – Saul Alinsky's term for the current reality of how the world is and functions, with all of its imperfections.

World-as-it-should-be – Saul Alinsky's term for our vision of how we believe the world should be and should function.

Definitions adapted from *Essential Judaism*, by George Robinson, the Jewish Women's Archive "Living the Legacy" curriculum, NYU's Silver School of Social Work Intergroup Dialogue "Let's Talk About Race," *Teaching for Diversity and Social Justice*, MyJewishLearning.com, Saul Alinsky's *Rules for Radicals*, Michael Jacoby Brown's *Building Powerful Community Organizations*, and Gregory F. Augustine Pierce's *Activism that Makes Sense: Congregations and Community Organizations*

Annotated Bibliography

Entries marked with a (*) are recommended to acquire prior to the start of the class, for teacher use and learner reference.

Adams, Maurianne, Lee Anne Bell, and Pat Griffin, eds. *Teaching for Diversity and Social Justice*. New York: Routledge, 1996.
This resource book analyzes the theoretical underpinnings of social justice education in secular university settings. It offers clear explanations of power, privilege, and oppression. This book includes curricula and sample lesson plans to teach about different types of oppression (sexism, racism, etc.) in more depth.

***Be'chol Lashon: Advocating for the Growth and Diversity of the Jewish People*. 2014. http://www.bechollashon.org/.**
The organization Be'chol Lashon (In Every Tongue) strives to teach the Jewish community about ethnic, cultural, and racial inclusion. Their website includes numerous resources for understanding the diversity within the Jewish community, including demographic statistics about Jews of color.

Brodkin, Karen. *How Jews Became White Folks and What That Says About Race in America*. New Brunswick, NJ: Rutgers University Press, 1998.
This historical analysis of the Jewish experience in the United States depicts how Jewish immigrants at the turn of the 20th century became the relatively wealthy, white community with which we are familiar today. Brodkin explores the socioeconomic status of Jews in different historical periods, and examines how legislation, in particular the GI Bill, enabled the Jewish community to become the privileged, highly educated community that it is today.

***Cohen, Aryeh. *Justice in the City: An Argument from the Sources of Rabbinic Judaism*. Boston: Academic Studies Press, 2012.**
Cohen's book provides an analysis of how social justice is Jewish, and explores how a wide variety of rabbinic texts treat justice issues. The book specifically explores issues of urban poverty and how individuals within a community treat and are responsible for each other.

Facing History and Ourselves. *Holocaust and Human Behavior: Resource Book*. Brookline, MA: Facing History and Ourselves. https://www.facinghistory.org/for-educators/educator-resources/resources/facing-history-and-ourselves-holocaust-and-human-behavior?destination=node/4329
The organization Facing History and Ourselves maintains a broad online library and makes their educational materials available for free download. This resource book offers lesson plans, primary documents, and resources for teaching about the Holocaust and the lessons humanity can learn from it.

Freire, Paulo. *Pedagogy of the Oppressed*. New York: Continuum, 2000.
Freire's theoretical understanding of education focuses on its purpose – to end oppression. His theory deals explicitly with the difficult concepts of power and oppression, and he seeks to create democratic classroom environments by reimagining the relationship between teacher and student.

****Heritage*. Directed by Alan Rosenthal, et al. 1984. New York: PBS, 2002. DVD. Supplementary educational resources at http://www.thirteen.org/edonline/teachingheritage/index.html and http://www.pbs.org/wnet/heritage/index.html.**

This documentary series provides a detailed overview of Jewish history, narrated by Abba Eban. This DVD can be acquired through a public library or purchased on Amazon. Episode 4 is used in Unit 2, and the other episodes may be suggested to learners who are interested in learning more about Jewish history. The accompanying online resources are extensive, although the lesson plans and activities are geared towards elementary and middle school students.

***Jacobs, Jill. *There Shall Be No Needy: Pursuing Social Justice through Jewish Law and Tradition*. Woodbury, VT: Jewish Lights Publishing, 2009.**

Rabbi Jill Jacobs provides an extensive textual analysis of contemporary social justice issues. She defines terms including tikkun olam and tzedek. This book includes an analysis of several specific social justice issues, including labor laws, tzedakah, poverty, homelessness, healthcare, the environment, and the justice system.

Jewish Women's Archive. *Living the Legacy* (curriculum), http://jwa.org/teach/livingthelegacy.

This curriculum, for middle and high school students, uses primary documents to teach about the Jewish experience during the labor movement and the civil rights movement. It is a treasure of primary sources, Jewish texts, and activities.

Kaye/Kantrowitz, Melanie. *The Issue Is Power: Essays on Women, Jews, Violence and Resistance*. San Francisco: Aunt Lute Books, 1995.

This collection of essays offers another perspective on Jewish privilege and power. Kaye/Kantrowitz writes from a politically active background on the radical left. Reading these essays will offer the teacher a more nuanced understanding of privilege and its impact on Jews, the Jewish community, and society.

McIntosh, Peggy. "White Privilege: Unpacking the Invisible Knapsack." http://amptoons.com/blog/files/mcintosh.html.

This article is a crucial article for understanding one's own privilege. Reading it in its entirety is worthwhile. The author writes about her own white privilege, but her ideas and the daily impacts of privilege she describes can apply to a wide variety of privileges.

***National Jewish Population Survey 2000-01: Strength, Challenge, and Diversity in the American Jewish Population*. United Jewish Communities, September 2003. http://www.jewishfederations.org/page.aspx?id=33650.**

The 2000-01 NJPS offers a demographic portrait of the Jewish community. Although its methods and results have been critiqued, it is a useful tool in understanding the diversity of the Jewish community.

***On1Foot: Jewish Texts for Social Justice*. http://www.on1foot.org/.**

This resource, maintained by AJWS, offers users a wide collection of Jewish texts (Hebrew and English) related to social justice. It draws from the Hebrew Bible, classical and medieval sources, and contemporary writings. In addition to searching for relevant

texts according to theme, keyword, or issue, On1Foot also has a collection of ready-to-go source sheets for teaching, and includes discussion questions with many of its texts.

Pew Research Center. ***A Portrait of Jewish Americans: Findings from a Pew Research Center Survey of U.S. Jews*****. 2013, Pew Research Center. Available online at http://www.pewforum.org/2013/10/01/jewish-american-beliefs-attitudes-culture-survey/.**

This more recent demographic study offers a portrait of the American Jewish community in 2013. In the months after it was released, many articles, blog posts, and conversations debated its findings and how to respond to them.

Rose, Or, Jo Ellen Green Kaiser, and Margie Klein, eds.** ***Righteous Indignation: A Jewish Call for Justice**. Woodbury, VT: Jewish Lights Publishing, 2008.**

This collection of short essays brings together Jewish thinkers and leaders to explore the Jewish perspective on a broad spectrum of issues. Issues discussed include the environment, religion and politics, healthcare, stem cell research, reproductive rights, immigration, economic justice, public education, gender and LGBT issues, Israel, and global justice issues.

Schuster, Diane Tickton. ***Jewish Lives, Jewish Learning: Adult Jewish Learning in Theory and Practice*****. New York: UAHC Press, 2003.**

This book provides a perspective on how to effectively create adult learning experiences. It includes concrete details, like the set-up of the room, and educational theory about how adults learn.

Tobin, Diane Kaufmann, Gary A. Tobin, and Scott Rubin. ***In Every Tongue: The Racial and Ethnic Diversity of the Jewish People*****. Institute for Jewish & Community Research, 2005. Available online at http://www.bjpa.org/Publications/details.cfm?PublicationID=4058.**

This book, available as a free PDF download from the Behrman Jewish Policy Archive, explores the diversity of the Jewish people. It includes an analysis of the racial and ethnic data from a number of Jewish population surveys.

Walzer, Michael. ***Exodus and Revolution*****. New York: Basic Books, 1996.**

Walzer analyzes the story of Exodus from a political perspective. His analysis brings new light to a familiar story, and applies it smoothly to social change.

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