THE BROKENHEARTED TEEN'S GUIDE TO SOCIAL CHANGE:

Developing Jewish Character Virtues to Change Your Community

Lori Levine
Curriculum Guide
Rhea Hirsch School of Education 2015-2016

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Rationale:

Contemporary Jews living in America are the product of two cultures: the American brand of democracy and the American brand of Judaism. While their ancestors crossed oceans to pursue the American dream of freedom and opportunity for all, their existence sits somewhere between the lofty idealism of previous generations and the reality of a country mired in polarizing politics, cynical discourse, and an indifference to suffering. To navigate this tension between ideal and real, many Jews turn to social justice to make a difference. Making the world a better place aligns with their values as American Jews, inheritors of a prophetic call to pursue justice and of a country that is dedicated to liberty and justice for all.

This curriculum is aimed at high school students (9^{th}-12^{th} grade) in a congregational or community school setting. The process of analyzing a core set of guiding virtues, combined with social justice-driven community organizing, suits teen learners perfectly. As they enter high school, teenagers want to experience transcendence; they seek belonging to something bigger than themselves.[1] At this developmental stage, teens tend to try on different identities. Jewish teens, like their non-Jewish peers, grapple with several significant questions, including: Who am I? Where do I fit in? How can I make a difference in the world? In addition, they are increasingly able to derive meaning from traditional wisdom and think through ideological stances.[2] Teens are looking for answers now to these critical questions, not answers that apply five or ten years down the

[1] Rittberg, David. "Strengthening Global Jewish Peoplehood One Friend at a Time." EJewish Philanthropy. October 25, 2015. Accessed November 21, 2015. http://ejewishphilanthropy.com/strengthening-global-jewish-peoplehood-one-friend-at-a-time/.

[2] Caskey, Micki, and Vincent A. Anafara. "Developmental Characeristics of Young Adolescents." Association for Middle Level Education. October 1, 2014. Accessed November 21, 2015. https://www.amle.org/BrowsebyTopic/WhatsNew/WNDet/TabId/270/ArtMID/888/ArticleID/455/Developmental-Characteristics-of-Young-Adolescents.aspx.

road when they are "real adults." As they learn to navigate different ideologies and traditional Jewish texts, we have the opportunity to present them with texts that speak directly to their deepest concerns, not just the weekly Torah reading or a random philosophical text. Furthermore, they are developmentally capable of reflection and introspection about their personal values and ideas. Teens in the Jewish community also need a safe space to ask these questions and dig deep into Jewish texts and teachings to find identities as change agents that resonate for them as socially responsible Jewish adults. As Rabbi Jonah Pesner, Director of the Religious Action Center, stated in his analysis of contemporary Jewish youth engagement, "…every successful social movement depends on highly idealistic young people."[3]

This curriculum will engage teen learners in a provocative internal journey of putting ideals and virtues into action. Learners will explore the virtues one needs to make a universal impact rooted in the particular wisdom tradition of Judaism. In Parker Palmer's Healing the Heart of Democracy, he describes a model for social change that blends a variety of civic virtues. Democracy calls on us to exist together in shared community with common beliefs, in spite of all of the things that could divide us. Palmer suggests that citizens of a democracy need to cultivate the following habits:

- The capacity for deep empathy for the "other." One must be able to imagine the experiences and feelings of people whose lives are radically different from their own.[4]
- Respect for every other person's abilities, needs, and beliefs. Disagreement needs to lead to creativity, not stagnation.
- Humility: the ability to accept that one's own truth might be incomplete or untrue for others. It facilitates an ability to listen with openness.

[3] Pesner, Jonah. "Jewish Youth Engagement and Social Justice." *CCAR Journal* Fall 2015 (2015): 57-61. http://image.mail.rj.org/lib/fe8f1570726d077571/m/1/Pesner CCAR Journal Youth Social Action.pdf.
[4] Palmer, Parker J. *Healing the Heart of Democracy: The Courage to Create a Politics Worthy of the Human Spirit*. San Francisco, CA: Jossey-Bass, 2011, 14.

- Embodying "chutzpah," a firm belief that everyone has a voice that needs to be heard and possesses the right to speak it.[5]

The Jewish version of social justice envisions belief and action as inseparable. Each unit in this curriculum centers on one of four *middot* or virtues, found in Jewish sacred text, philosophy, and teaching that parallel Palmer's recommendations: empathy for the other (*binat lev*), respect (*kavod*), humility (*anavah*), and "chutzpah" (audacity). This set of virtues appears in exactly this sequence, but their connection is not necessarily easy to intuit. In fact, they might be seen as opposing one another: how can one person live incredibly humbly and with bold audacity at the same time? The success of any democracy relies on the ability of its citizens to hold its core virtues in tension with one another. Empathy requires compassion and putting yourself in another's shoes, but respect tempers the overwhelming impact of empathy. Respect keeps you from fully taking on another's needs and emotions allowing you to self-differentiate and maintains your own views and emotions. Humility requires each person to recognize their own relative worth and to make space for others, but chutzpah keeps you from completely fading into the background. Chutzpah calls on each individual to boldly and effectively use their voice to speak up for causes they care about and risk opposing popular opinion or the status quo. This interlocking, inherently tense set of values allows citizens to hold life's complexities and contradictions at the forefront of their discourse, resulting in new paradigms and solutions.

Learners in this curriculum have an opportunity to explore the commonalities and frictions that these virtues bring up between the American and Jewish contexts. The shared understandings and tensions between American and Jewish life will not be news

[5] Palmer, 43.

to them. Teens live in two cultures, in two worlds, and they have experienced the impact of this in their everyday lives for years. While this curriculum looks at major questions of Jewish and American democratic life, including participation, healthy debate, and the centrality of the communal, the answers remain profoundly Jewish. The four virtues presented for discussion give a *countercultural* answer to big questions. When we look around us and see the brokenness of our world, our inability to engage in respectful political discourse, political leaders with high opinions of themselves and widening gaps between the wealthy and the poor, the Jewish community must say that we cannot accept this. Our virtues guide us to work towards something better. As Jews, we are constantly working towards an ideal world, the messianic vision of a world redeemed, free of hatred, war, and violence. Ethical Jewish teens can utilize the virtues embedded in the tradition to engage in the work of changing the world. The course of study laid out in this curriculum empowers teens to take on leadership roles rooted in this Jewish and American identity work, focusing inward on their own personal convictions *and* outward on communal causes. By the end of this course of work, study, and reflection, the learners will have grappled with and personalized the following **Enduring Understandings:**

- ✓ Social justice and Judaism require physical engagement in shared rituals and a deep, abiding trust that a better world is achievable.
- ✓ A broken society reflects a broken values system.
- ✓ The intentional integration of the countercultural values of empathy for the other (binat lev), respect (kavod), humility (anavah), and "chutzpah" (audacity) can shift the societal conversation from brokenness to healing.
- ✓ The leaders who impact and inspire the most people possess the most humble views of their own importance.
- ✓ The Jewish version of social justice envisions belief and action as inseparable.

Teachers do not need to be professional organizers or experts in political science or text to teach this curriculum. They have the opportunity to engage teens and incorporate their own passions into the coursework. Youth organizing through Jewish virtues meets the learners where they are as young adults. Community organizing is a unique variation on project-based learning, so the ability to work with the teens over one year, provide feedback, and a willingness to learn alongside them are all useful assets for any teacher taking on this endeavor.

A great deal of the efficacy of this curriculum lies in its ability to provide real life experiences and authentic learning opportunities, something teens crave.[6] The overarching assessment will be to choose a single issue to focus on and create a student-led community organizing initiative in a synagogue or Jewish community context. Jewish educators say they want to keep post-B'nai Mitzvah students involved in learning after the age of thirteen. It is clear to me that to keep them interested, we need to teach them that they have a voice and that their Jewish community expects them to use it. As Jewish teens discover who they are, they are looking for answers to significant questions and trying on new identities. Parker Palmer describes our current reality as, "a moment in which it often feels as if nothing we do will make a difference, and yet so much depends on us."[7] When a teen wants to change the world today, not twenty years from now, Judaism's teachings and community organizing strategies can provide them with the inspiration and the pragmatic means to be the change they wish to see in the world. Best of all, now is when we need the change.

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[6] Caskey, M., & Anfara, V. A., Jr. (n.d.). Developmental Characteristics of Young Adolescents. Retrieved February 15, 2016 2016, from https://www.amle.org/BrowsebyTopic/WhatsNew/WNDet/TabId/270/ArtMID/888/ArticleID/455/Developmental-Characteristics-of-Young-Adolescents.aspx

[7] Palmer, 194.

Essential Questions:

- What's the difference between a Jewish virtue and a universal virtue?
- What counts as success for a community organizing initiative?
- How do you decide how to prioritize these two potentially competing aspects of community organizing: personal passion or creating group consensus?
- How can citizens of a democratic society best overcome differing opinions to work together towards mutually beneficial aims?
- Why do so many contemporary American political leaders engage in argumentative, one-sided rhetoric to lobby for their causes?
- What's the best way to channel the power of *chutzpah* towards social change?

Goals:

- To identify which moral and social areas of our American society seem broken and consider innovative solutions
- To examine the centrality of empathy to movements of significant social change, historically and in the present day
- To teach how it is possible to be fully Jewish and fully American
- To explore one's personal commitments and core values as a Jewish American individual
- To expose learners to Jewish leaders and thinkers who can serve as role models for virtues-based leadership

Authentic Assessment: *Creating Compelling Conversation*

By articulating their understanding of the virtues that ground this curriculum, students will demonstrate an ability to transform this Jewish learning and self-reflection into an action or conversation for making change outside the classroom. The ongoing assessment for this curriculum is a community organizing initiative stewarded by teens, from identifying a cause to bringing in community stakeholders and presenting their work to a larger audience. The authenticity of this assessment as community organizing for teens based on Jewish virtues lies in its built-in unpredictability. One may end the year with a successful demonstration, an ordinance passed, or a regulation at the synagogue updated. However, this is not the sum total of the learning nor should it be the main realm of assessment. Professional community organizers know that it can take a long time to see success, and that just beginning a conversation or raising consciousness around a previously unknown agenda is a huge step towards making change. The critical point of the curriculum is that making the effort, beginning a slow process of change, or exposing people to new causes they care about and will invest in, is success in the world of community organizing.

Each unit contains a mini-assessment that develops a virtue for leadership as well as a skill one might use in community organizing. These include: interviewing individuals one-to-one in order to develop empathy for others' stories, demonstrating humility by listening and taking feedback in group meetings, or examining both sides of an issue with respect for the other person's voice. Learners will study selected Jewish texts that connect the reader to the virtue guiding each unit. For example, this might include studies of biblical figures that embody – or fail to embody – specific virtues such as respect and humility, Talmudic stories and legends that teach a lesson about respect for human dignity, and the views of philosophers such as Emmanuel Levinas about the obligation to build relationships based on empathy. This learning and reflection will inform the smaller community organizing tasks and initiatives. Their final presentation will take their work public in a formal way to the community, addressing the larger community or a specific group of stakeholders who have the power to advance the organizing initiative.

To track this progress and growth, the students will find a way to share what they learned about this particular virtue or how they are internalizing this learning on social media in most units. This might mean a blog post, posting on Instagram, or starting a Twitter or Facebook conversation to engage the public in conversation. For example, after exploring and understanding his or her own capacity for empathy, a student might share images on Instagram related to their community organizing issue that might provoke empathy in others and ask for comments. The curriculum itself and each unit will have a hashtag (#) so all of the content can be organized together and easy to retrieve. For the virtue of humility, students can post on Facebook or on the synagogue blog about where they need more humility in their lives or an incident where they did not exercise humility and start a conversation to encourage others to share their own similar experiences. At the end of the curriculum, a final digital media share of the portfolio will occur with a potential partner platform, such as a teen Jewish space online like NFTY or BBYO, the blog of a Jewish summer camp where many of the congregational teens attend, or a local organization focused on youth empowerment and community organizing training.

This digital sharing will be a part of the portfolio each student will create throughout the curriculum, alongside written work, journaling, emails, questions for interviews, and short reaction papers. The instructor will assess the portfolio, and a staff member or teacher will give feedback after the final share on whichever public platform the student chooses to share their final project about the group organizing initiative (the rabbi for a sermon, a teacher of a class, a counselor at NFTY, etc.).

LETTER TO THE TEACHER

Dear Teacher(s),

Thank you for taking the time to read through my curriculum guide. It is the product of a year-long effort of writing, thinking, and dreaming about what an authentic Jewish teen social justice experience might look like in an educational setting. I truly believe that youth empowerment works–teens can make a significant impact by igniting change in their communities and can be held responsible for that sacred work. They possess the capacity to understand that every issue has a root cause and that those deeper problems must be addressed to create significant change.

By no means must you be a seasoned community organizer, political activist, or expert in all things social justice to teach about community organizing. I only had a basic understanding of organizing when I started writing this. This curriculum is meant to be experiential for all involved, with both participants and the teacher getting an introductory taste of the world of community organizing. If you are looking for additional resources and places to read up before you teach this class, I have done some of the groundwork for you. Please check out the Annotated Bibliography and the Resources section of each unit. You will find links to websites, books to skim, and articles to help you have a deeper understanding of some of the content. It's a lot to cover, so be selective. If you have the Torah text down but want more help organizing a meeting, focus on that. This may make it more manageable.

The curriculum guide also assumes a fairly tech-savvy, plugged-in group and teaching setting. If this is not your strength, don't fear! This is an area where the student leaders can step up and be empowered to take the initiative to lead those parts of the program.

If you only have time for one thing to prepare for the year, please consider reading Parker Palmer's book, Healing the Heart of Democracy. His vision for a better, more moral American life inspired this entire curriculum and revitalized my own passion for social justice as an American Jew. It will give you some great context and a more intimate familiarity with the framework of the curriculum. Excerpts from the book are woven into different lesson plans, so you will encounter his beautiful writing and inspiring ideas either way.

One of the great aspects of this curriculum is the built-in flexibility. If your community began a full-scale community organizing cycle led by anyone, it could take anywhere from a year to three years or beyond to fully go through and complete all the steps, from the first meeting to the local vote to pass the new ordinance or a change in synagogue policy. Furthermore, certain aspects of the community organizing process (reflection, one-to-one meetings, creating actionable goals) are ongoing behaviors and are not meant to be finite practices. This curriculum is not inherently constructed to create that particular long-term experience. In fact, I believe that it can be approached in a number of ways.

- If you believe there is the community buy-in and you have the support of other leaders in the community where you work, and you imagine you will be able to teach this beyond the first year, spread each unit out and actually do take the time to fully go through each phase, adding to what is provided. The students would go through the program for up to two full school years.
- You could also plan do the entire curriculum in one year, the original conception of this project. Each unit would have an action item, a version of that organizing phase, to accomplish and move on to the next one from September to June.
- Finally, this curriculum could be addressed in pieces. If you have a semester to devote to it or a series of year-long teen programs to fill once or twice a month, this could easily be reconstructed to fit those needs. I recommend using the full introductory unit in every case because it is specifically designed to introduce community organizing as a concept and build a group community, specifically encouraging the learners to invest in this approach to community change. Then, as the instructor, you could choose one virtue to focus on that will speak to your learners, exposing them in-depth to that particular point in the cycle. For example, focus on Unit 3/Respect and creating an informational panel about the initiative the class chooses to educate the community about their topic.

Each lesson is planned to take up about 60 minutes. Some will require more or less work from the teacher to prepare. Please note specific instructions for *planning major projects* that require anywhere from 2 to 8 weeks of advanced prep and logistical pieces on the following pages:

Unit 2: One-to-One Conversations: p. 49
Unit 3: Panel Discussion: p. 87
Unit 4: Parlor Meetings: p. 114
Unit 5: Community Chutzpah Challenge: p. 133

Consider pulling these pages out and putting them together, putting some dates to start the work in your calendar, or hanging them somewhere prominent.

In order for this to work, the number one thing that you as the teacher need is an authentic belief that on some level, this works. You must be able to engage with teens as a partner, supporting them in the work of their organizing initiative. Balancing honest feedback with praise and encouragement, your role is to act as their guide and their equal, not their boss or their best friend. Be prepared to lead with your whole self. Share what keeps *you* up at night when they do. Give your honest opinion about where and when the group can make a difference. Reveal your own experiences with injustice and making change. Consider yourself a full member of this team that shares in the goal of living out the ancient Jewish call to create a just society here in 21st century America.

Thank you for dreaming with me,
Lori Levine

Unit I: What Do I Care About?

UNIT- ENDURING UNDERSTANDINGS:

- Both democracy and Judaism require physical engagement in shared rituals and a deep, abiding trust that each can enhance one's life.

- A broken society reflects a broken values system.

- The Jewish version of social justice envisions belief and action as inseparable.

CONTENT STANDARDS:

- "Mystery questions"
- Broken-hearted politics
- Self-interest
- Change process
- Virtues
- Community Organizing
- Youth Organizing
- Youth empowerment theory
- Mission statement
- Action plan
- "Wins"

UNIT ESSENTIAL QUESTIONS:

⇒ Why should teens play a role in solving community problems?

⇒ How can one turn personal concerns into a communal effort or movement?

GOALS:

- To introduce the concept of "broken-hearted politics" and how it relates to community organizing
- To create a community of learners dedicated to a unified project with the goal of partially solving a problem they find compelling
- To explore the theory of youth empowerment and stories of its successful implementation in organizing
- To look at a variety of approaches for measuring success in community organizing movements

UNIT OBJECTIVES:
Learners will be able to…

- Identify and discuss problems or issues that negatively impact their community
- Define "halacha" as a committed way of living that makes one more ethical in their everyday lives and actions
- Design a community organizing initiative that will be the focus of their learning and action for one full school-year
- Create their own list of standards and goals for measuring the success of their organizing initiative (abbreviated as OI throughout curriculum)

UNIT OVERVIEW:

1. Introduction: What Do I Care About?

2. Defining What Matters

3. Starting Our Path: Beginning Community Organizing

4. Commitment to Our Vision

5. Go Out and Make It Happen

LESSON ONE: What Do I Care About?

Objectives:
Learners will be able to….

- Articulate their personal answers to spiritually significant questions about the social issues they think are most significant or urgent
- Analyze the work of Parker Palmer and his vision for healing the democratic process

Summary of Lesson Plan:

I. Begin Creating a Classroom Community

For this entire process to work, the learners need to see this entire process not just as a class where you digest information, but as its own microcosm of community and organizing. To accomplish this, the first part of their first meeting together should be spent getting to know one another on a deeper level. This might include:

- ★ Asking students to bring in an object that represents them or is important to them and having each person present their object to the class to introduce themselves

- ★ Participate in a number of team building exercises and reflecting on the experience.

- ★ Ask students to come up with a list of questions of one another to get to know each other on a deeper level---anything from sharing an embarrassing moment to their favorite childhood book. Students can write down the questions on index cards and place the pile in the middle of the circle. Have each student choose one from the pile and have the entire group go around and answer the same question.

II. Asking Big Questions- What Do I Care About

As the teacher, you will need to carefully and thoughtfully facilitate the next part of the discussion. Explain that everyone should feel safe to be honest here, and that everything will be kept among the participants unless someone gives us permission to share their stories.

Distribute some sheets of paper or use a live-text poll (something like *polleverywhere.com*) to have students submit their answers to the following questions. Do each separately and give ample time for students to answer both.

1. What are the things you think about regularly that keep you up at night?

2. What are the issues or problems you see in the world that break your heart (meaning upset you, make you feel hopeless or sad, make you angry)?

Thank the students for their honest sharing and honor the bravery of their contributions. Explain that at the next session we are going to return to these answers to begin our project for the semester and think about how we can really make a difference in our communities.

III. Defining Purpose for the Class

NOTE: One of the major inspirations and source texts for this curriculum is Healing the Heart of Democracy by Parker Palmer. Consider sharing one or two of these quotes to make the connection between the ideas of "what keeps us up at night" and moving to action, acting to change the things that need to heal in our world. Explain that asking these kinds of questions--deep, honest, tough--is not just a personal need for expression. It is vital that we express these questions as Jews and as citizens of a healthy democratic society. They allow us to identify the things we need to and want to change.

Have the students react to, analyze, or discuss some of the citations from Palmer's book below. Which ones resonate? Which ones make them feel hopeful about their work? Which ones do they feel skeptical about? Use this to wrap up the first lesson together.

Excerpts from Palmer to reinforce this idea:

Epigraph:

The human heart is the first home of democracy. It is where we embrace our questions. Can we be equitable? Can we be generous? Can we listen with our whole beings, not just our minds, and offer our attention rather than our opinions? And do we have enough resolve in our hearts to act courageously, relentlessly, without giving up—ever—trusting our fellow citizens to join with us in our determined pursuit of a living democracy?"

—Terry Tempest Williams

Hearing each other's stories, which are often stories of heartbreak, can create an unexpected bond between so-called pro-life and pro-choice people. When two people discover that parallel experiences led them to contrary conclusions, they are more likely to hold their differences respectfully, knowing that they have experienced similar forms of grief. The more you know about another person's story, the less possible it is to see that person as your enemy. (p. 5)

Despite our sharp disagreements on the nature of the American dream, many of us on the left, on the right, and in the center have at least this much in common: a shared experience of heart-break about the condition of our culture, our society, our body politic. That shared heartbreak can build a footbridge of mutual understanding on which we can walk toward each other. (p. 59)

Government "of the people, by the people, and for the people" is a nonstop experiment in the strength and weakness of our political institutions, our local communities and associations, and the human heart. Its outcome can never be taken for granted. The democratic experiment is endless, unless we blow up the lab, and the explosives to do the job are found within us. But so also is the heart's alchemy that can turn suffering into community, conflict into the energy of creativity, and tension into an opening toward the common good. (pg. 9)

LESSON TWO: Defining What Matters

Objectives:
Learners will be able to…

- Evaluate their own personal values and which moral virtues they strive to embody, including areas that need improvement
- Identify the major parts of a change process that begins from the self and expands outward to others

Summary of Lesson Plan:

I. Defining What Matters and What

Remind students of last lesson's conversation about hard questions and being brokenhearted. You asked these questions and began by sharing about ourselves because one of the major ideas guiding this curriculum is that any significant change starts with each one of us.

Define important organizing concepts:

- Who we are influences which issues and problems matter to us—this is called your **"self-interest"**
- When people can name what matters to them and which issue directly impacts them, they can begin to decide which issues they are willing to put effort into changing, the problems they can see themselves truly solving in the world.
- This solving of world problems, changing big systematic problems and making society more equal and fair is known as **social justice**

Ask if this sounds true to them or if they want to interrogate it further:

- ⇒ Do people really only do things they are passionate about?
- ⇒ Does an issue have to impact you directly for you to want to get involved?
- ⇒ What about caring for others? What role does that play in your approach to social justice?

II. What Really Matters to YOU?

Class will start this process by identifying their own core virtues. A virtue can be defined as the "true north" of any individual or community. The essential meaning of a virtue never changes, and they influence everything one does. These are the character traits or ideals that guide them through life.

Have students fill out a VALUES SURVEY (see RESOURCES 1.1a and b) and share their results as a group. Discuss which virtues can be derived from each person's responses.

Conclude the conversation by naming and defining our new set of guiding virtues for the class community. Explain that we will try to cultivate these virtues in ourselves, in our

community, and encourage one another to grow and change so that we can in turn change the world.

Virtues and Definitions:

- The capacity for deep **empathy** for the "other." One must be able to imagine the experiences and feelings of people whose lives are radically different from their own.
- **Respect**: recognizing and honoring every other person's abilities, needs, and beliefs. Disagreement should lead to a conversation and learning when rooted in respect.
- **Humility**: the ability to accept that one's own truth might be incomplete or untrue for others. It facilitates an ability to listen with openness.
- **Chutzpah**: firm belief that everyone has a voice that needs to be heard and possesses the right to speak it. The virtue motivates you to act with boldness and take risks to challenge the status quo—what already is.

LESSON THREE: Starting Our Path: Beginning Community Organizing

Objectives:
Learners will be able to…

- Outline the process of community organizing
- Explain their own interpretations of the theory of youth empowerment to use throughout the initiative
- Decide on a problem for focus for the year-long organizing initiative as a group

Summary of Lesson Plan:

I. Introduce Community Organizing

Present students with a specific problem or scenario that affects their community, for example: cutting funding for education, not picking up recycling from certain neighborhoods, eliminating arts or athletic programs. Choose one to focus on for this set induction.

Have the class share some ideas for how to solve these problems, brainstorming together and putting their solutions on the board. Ask students to analyze the proposed solutions and choose which they think is the best one, explaining why.

NOTE TO INSTRUCTOR: If community organizing is happening on a larger scale in the community, bring in the organizer or any relevant lay leaders to lead this lesson plan, teach some of the basics, or start good discussions around some of this material. It ALWAYS helps to have an expert!

II. The Basics of Community Organizing

Explain that there is an approach to solving these kinds of problems that has been used time and again in democratic societies like America for many years called COMMUNITY ORGANIZING.

Go over some of the basic definitions and pieces of the process called community organizing:

- Community organization is the process of people coming together to address issues that matter to them. These are all examples of community organization efforts.
    - Community members developing plans for how the city can be a place where all its children do well.
    - Neighbors joining in protests to stop drugs and violence in their community.
    - Members of faith communities working together to build affordable housing.

- Two key concepts in community organizing are self-interest and community interest.
    - Many people see self-interest as a bad thing but it's not. **Self-interest** is your concern for your priorities, your health and safety, and those of people that are connected to you (friends, family, neighbors).
    - **Community interest** is a collective concern for priorities, health, and safety shared by a group of people. Self-interest and community interest together motivate people to come together to get power and make change.

- Eight Basic Steps of Community Organizing Initiative:
  (You may want to present this with some kind of visual organizer or illustration)

    - Identify the problem
    - Pick one aspect of the problem to specifically address with a group—this is the smaller piece we can do to contribute to the larger issue
    - Research the issue
    - Make an action plan
    - Build allies and find out who in the community might be able to help
    - Organize actions and events like meetings, panels, and demonstrations
    - Speak out and publicize your initiative.
    - Get others involved, continue the work!

Introduction of Authentic Assessment: The main project of this curriculum is for a teen-led community organizing initiative. Explain that if they decide to commit to this program for the year, the students in this class will be invited to take on responsibility in their community and lead an initiative based on their initial big questions. Together they will identify one problem to try and offer solutions to, as a group, during this year, using the skills and personal growth they develop along the way.

III. Choosing The Issue

Remind students of the problems they shared at the first session—the things they saw in the world that broke their hearts and kept them up at night. Share the list with a visual. Ask students to think carefully about which problem both mattered to them and think about two things:

1. Which problem do they care about most?
2. Which problem do they think they have a chance of making some improvements on together?

Take a vote from the class, and try to come to as close of a consensus as possible.

IV. The Big Question: Can We Do This?

People are often skeptical of community organizing, or sadly, democratic mechanisms for change as a whole. In the realm of youth organizing, adults at large are even less invested in empowering youth. Many believe that since children have no rights to vote or "real" life experience to have anything significant to say.

Pose a question now to the class about how they feel in this moment about this proposal. What are their initial reactions: Will it *work*? Why or why not? Ask people to share honestly and openly with no judgment.

The most powerful thing the teacher can do at this point is to reassure the students that youth organizing can be quite successful. Outline the following theory of youth empowerment and share any of the stories written up in the Resources Section of Unit 1.

- ⇒ Children and adolescents must be seen as humans first and foremost, at a specific stage of development.
- ⇒ Therefore they have rights and should participate in any and all decisions that affect their lives, communities, and society in general.

- ⇒ The overarching goal of adults and children working together is to define children not solely by their age but by their values.
- ⇒ Young people are starting to stand up against the cracks and gaps in their society, but it is not as public as one might think. Adults are holding onto old ideas of age. Youth equates to no power.
- ⇒ Therefore we need to reimagine youth as powerful change-agents who genuinely want to address institutional changes.
- ⇒ Youth organizing is not only focused on specific outcomes or meeting their demands. **They are looking for opportunities to engage as citizens in communities, developing their power and using it effectively.**

See *Resource 1.2*: CASE STUDIES OF YOUTH EMPOWERMENT IN ACTION

LESSON FOUR: Commitment to Our Vision

Objectives:
Learners will be able to…

- Write a collective vision statement for the organizing initiative
- Apply the concept of *halacha* as a committed, ethical way of living to their own commitments for this project

Summary of Lesson Plan:

I. *Halakha*: Committing to a Path

Brief Text Study: *SEE RESOURCE 1.3*

Rooted in Dr. Rachel Adler's influential book Engendering Judaism, this short text study sheet is meant to give students some Jewish roots and inspiration for students as they envision their organizing initiative in greater detail. All of the basic information to convey is included in Resource Sheet 1.3 as noted above.

II. Creating a Mission Statement

For the initiative to be successful, it is critical that everyone understands where they are and where they plan to go as they work together. The best way to bring individuals together, to create a common language and focus, is to create a **mission statement** for the group that expresses their hopes and goals for the project. You need to make sure everyone on the team is on the same page before you can create your action plan to actually begin the work.

Here are some basic pointers and concepts to keep in mind for crafting a solid mission statement:

- *Keep It Concise*. Mission statements generally still get their point across in one sentence.
- *Be Outcome-oriented*. Mission statements explain the fundamental outcomes your group is working to achieve.
- *Remain Inclusive*. While mission statements do make statements about your group's key goals, it's very important that they do so very broadly. Good mission statements are not limiting in the strategies or sectors of the community that may become involved in the project.
- Convert the broad dreams of your vision into more specific, action-oriented terms
- Explain your goals to interested parties in a clear and concise manner when you reach out to partners for organizing
- Having a mission statement can enhance your community organizing initiative's image as being competent and professional, thus reassuring funders and partners that their investment is worthwhile.

Here are some questions you can ask to facilitate a conversation that produces rich content for creating the statement.

- What is your dream for our community?
- Does it give hope for a better future?
- Will it inspire community members to realize their dreams through positive, effective action?
- What kind of community (or program, policy, school, neighborhood, etc.) do we want to create?
- What do you think should be the purpose of this organizing effort?

Once you have a few drafts or ideas for the mission statement, think about the following questions to determine the best one:

- Does it describe *what* your group will do and *why* it will do it?
- Is it concise (can be summarized in one-two sentences?
- Is it outcome oriented—can you imagine what has changed at the end?
- Is it inclusive of the goals and people who may become involved along the way?

★ *One approach* is to have everyone in the group contribute a phrase or sentence. One or two people are then designated to edit and condense the contributions, to be approved by the entire group.

SAMPLE MISSION STATEMENTS—Share for Inspiration:

⇒ **AARP**: *To enhance quality of life for all as we age. We lead positive social change and deliver value to members through information, advocacy and service.*

⇒ **National Wildlife Federation**: *Inspiring Americans to protect wildlife for our children's future.*

⇒ **Foundation for Jewish Camp:** *Our mission is to help Jewish camps achieve their mission: to create transformative summer experiences - and the Jewish future*.

⇒ **Boy Scouts of America**: *To prepare young people to make ethical and moral choices over their lifetimes by instilling in them the values of the Scout Oath and Law.*

⇒ **NPR**: *To work in partnership with member stations to create a more informed public – one challenged and invigorated by a deeper understanding and appreciation of events, ideas and cultures.*

⇒ **Big Brothers Big Sisters***: We help children realize their potential and build their futures. We nurture children and strengthen communities.*

⇒ **KIVA***: To connect people through lending to alleviate poverty.*

⇒ **Year Up***: To close the opportunity divide by providing urban young adults with the skills, experience, and support that will empower them to reach their potential through professional careers and higher education.*

LESSON FIVE: Go Out and Make It Happen

Objectives:
Learners will be able to…

- Identify 4-5 measurable goals that will be used as benchmarks for success for the OI for the group
- Create a rough draft of an action plan based on the scope and sequence of the curriculum

Summary of Lesson Plan

I. Action Plan and Benchmarks for Success

This work is critical, requires a lot of guidance from you as an adult, and will take most of class period. To finish these two pieces in the time allotted, I suggest you divide the group into two smaller groups and have them utilize the vision statement they wrote in the last session to work on two crucial pieces:

Group 1: A concrete **action plan**, a list of difference events, actions, and details to organize in order to accomplish the vision outlined

An action plan consists of a number of action steps. An action step refers to the specific efforts that are made to reach the goals your agency has set. Action steps are the exact details of your action plan. They should be concrete and comprehensive, and each action step should explain:

- What will occur
- How much, or to what extent, these actions will occur
- Who will carry out these actions
- When these actions will take place, and for how long
- What resources (such as money and staff) are needed to carry out the proposed actions

Taken together, your defined action steps comprise your group's action plan.

For the purposes of this curriculum, the group will create a Modified Action Plan. You will provide the students with a rough outline of an action plan based on the Scope and Sequence of our actions, projects they will prepare and execute. They will be responsible for thinking up and putting into writing the action steps.

*Give this group a copy of *Resource 1.4: Identifying Action Steps*

Group 2. A series of **4-5 benchmark goals** that will set the details out for how the group will measure success. In other words, beyond changing a law or creating a new policy to totally solve the problem they chose, what other goals, if met, will be "wins" for the campaign? What will make them feel like they made an impact in some way?

Background Information for Group 2:
Once an organization has developed its mission statement, its next step is to develop the specific objectives that are focused on achieving that mission. Objectives are the specific measurable results of the initiative. An organization's objectives offer specifics of *how much* of *what* will be accomplished by *when*.
For example, one of several objectives for a community initiative to promote care and caring for older adults might be: "By 2020 (*by when*), to increase by 20% (*how much*) those elders reporting that they are in daily contact with someone who cares about them (*of what*)."

There are two basic types of objectives that can be used as a template for writing these benchmark goals for measuring success. <u>These are important to share with the group working on this piece and should be clear</u>. The teacher should help this group edit and clarify these benchmarks. They are:

- *Behavioral objectives*. These objectives look at **changing the behaviors of people** (what they are doing and saying) and the products (or results) of their behaviors. For example, a neighborhood improvement group might develop an objective for having an increased amount of home repair taking place (the behavior) and of improved housing (the result).
- *Community-level outcome objectives*. These are often the product or result of **behavior change in many people**. They are more focused on a community level instead of an individual level. For example, the same neighborhood group might have an objective of increasing the percentage of people living in the community with adequate housing as a community-level outcome objective. (Notice this result would be a community-level outcome of behavior change in lots of people.)

Use the Scope and Sequence of the curriculum as a starting point or the calendar for your teaching of this curriculum to give a sense of the pieces needed to finish and create a timeline for the action plan. The two groups can check in with each other about halfway through their time on this activity, share what they have so far and modify as needed to continue with the action plan and benchmarks in sync.

II. Create Portfolio

Students should create a portfolio to use for the entire course. It will probably work best to create something they can access online, such as a series of Dropbox folders or a webpage where students can post their work (Google has a great website template to use for free).

To begin the archiving of student work, post or save the mission statement, action plan, and benchmark goals for the project in the portfolio immediately and let students know how they can access it. Also save the "VALUES SURVEY" from the first session in Unit I.

Explain that the purpose of the portfolio is to save their work, allow them to evaluate each other's work throughout the year, and to document their work during this course for themselves and for people who wish to participate in this group in the future.

Resource 1.1a: Sample Values Inventory

What's Really Important to Me?

Take a few minutes to think honestly about the meaning of the items listed below. Indicate with a check mark the items that are important to you.

VALUE/CHOICE	YES, THAT'S IMPORTANT
1. A physical appearance to be proud of	
2. To graduate with honors	
3. Being an honest person	
4.To have political power	
5. Being known as a "real"(genuine) person	
6. A meaningful relationship	
7. Self-confidence and personal growth	
8. Enjoyment of nature and beauty	
9. A life with meaning, purpose, fulfillment	
10. Continuing to learn and gain knowledge	
11. A chance to help the sick and disadvantaged	
12. To be attractive to others	
13. Some honest and close friends	
14. A meaningful relationship with God	
15. Satisfaction/success in the career of your choice	
16. Freedom to live life as you want	
17. A financially comfortable life	
18. Accomplishment of something worthwhile	
19. A secure and positive family life	
20. Unlimited travel, fine foods, entertainment, recreational, and cultural opportunities	
21. Getting things changed for the better	
22. To speak up for my personal beliefs	
23. To have better feelings about myself	
24. To be needed and to be important to others	
25. To persevere in what I am doing	

List below the number of the FIVE items that are most important to you:

Resource 1.1b: Sample Values Inventory

What do you value most in life? There are 21 values listed below. Place a check mark in the column across from each value that *best* represents you.

VALUE	NOT IMPORTANT	SOMEHWAT IMPORTANT	EXTREMELY IMPORTANT
WISDOM Having mature understanding, insight, good sense, and good judgment			
WEALTH Having many possessions and plenty of money for the things one wants			
TRUSTWORTHINESS Being honest, straightforward, and caring			
SKILL Being able to use knowledge effectively; being good at doing something important for you and others			
RELIGIOUS FAITH Having a religious belief			
RECOGNITION Being important, well-liked, and accepted			
POWER Possession of control, authority, or influence over others			
PLEASURE Satisfaction, gratification, fun, joy			
PHYSICAL APPEARANCE Concern for being attractive; being neat, clean, and well groomed			
MORALITY Believing in and keeping ethical standards, personal honor, and integrity			
LOYALTY Maintaining allegiance to a person, group, or institution			
LOVE Warmth, caring, unselfish devotion			

KNOWLEDGE Seeking truth, information, or principles for satisfaction or curiosity			
JUSTICE Treating others fairly or impartially; conforming to truth, fact, or reason			
HONESTY Being frank and genuine with everyone			
HEALTH Being sound of body			
CREATIVITY The creation of new ideas and designs; being innovative			
JOB One's lifetime work			
FAMILY One's present family and future family			
EDUCATION School, college.			
ACHIEVEMENT Accomplishments; results brought about by resolve, persistence, or endeavor			

LIST TOP FIVE VALUES IN ORDER OF IMPORTANCE

1. _____
2. _____
3. _____
4. _____
5. _____

CASE STUDIES OF YOUTH EMPOWERMENT IN ACTION

The Street Children of Brazil

In 1989, over 700 street children took over the Brazilian National Congress and symbolically enacted a law protecting the rights of children and youth. The takeover was the culmination of a long process of movement-building led by the National Movement of Street Boys and Girls (Movimento Nacional de Meninos e Meninas de Rua—MNMMR). This campaign by the most impoverished of children forced the Brazilian congress to adopt protections for children and youth into the Constitution.

Books Not Bars

California's notorious Division of Juvenile Justice is a hotbed of abuse. DJJ prisons are ineffective, violent, and abusive. They fail to make our communities safer or to help youth get their lives on track. With an 81 percent recidivism rate, meaning kids return to jail again, and a cost of over $200,000 per youth, per year, DJJ is one of the nation's most expensive, yet least effective juvenile justice systems. The teens of one school in Oakland, CA decided to do something about it. To make the changes that are crucial for California, Books Not Bars champions effective alternatives to the state's broken youth prison system by sharing stories from people directly impacted by it, crafting and passing cutting-edge policies, and sharing research to demonstrate a better way forward. Since the Books Not Bars campaign launched in 2004, the youth prison population has fallen from 4,800 to 922. They also championed three bills developed from the experiences of families impacted by prisons, and won in Sacramento! Laws passed include the Family Communications Act and the Keeping Families Whole Act.

Fresh Air

A guest speaker planted an idea in the minds of some teens at Provo High in Utah. He encouraged them to take the lead on lobbying for a statewide ban on smoking in public places. One club from this high school got 22 other students clubs around the state to join them in a rally at the state capitol. Their banners read, "I Want Fresh Air" translated into 30 different languages. A certain percentage of students painted their faces white to show the number of people who died as a result of the detrimental health effects of secondhand smoke. In addition, students went to every state legislator and gave each one an air freshener to remind them of their message and to talk more about their cause. Amazingly it worked! Legislation that had been rejected for the past three years finally became a law.

Smiling Faces

Teenagers in Eureka, California did not like the atmosphere at a community health clinic where many of them went with their families. The receptionists seemed unfriendly and were difficult to work with, and the families had no other clinic to go to—it was the only one they could afford. Teens in the community asked the director to hire them on a trial basis to serve as the receptionists. They knew people in the community and wanted to make a positive impact. From the time the teens started working in the front office, a dramatic change occurred. More and more young women in need of medical attention with everything from birth control to pregnancy decided to seek the medical resources and care for themselves at the clinic.

Resource 1.3: Text Study on Halakha

HALAKHA: Walking the Walk

ה.ל.כ

halach – that's the verb "to go"

הלכה

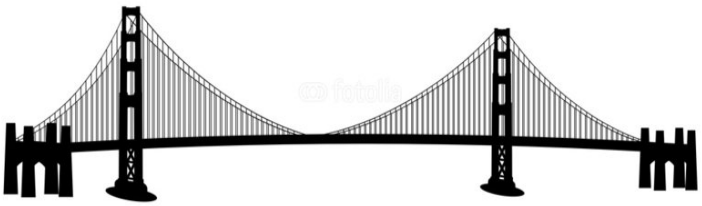
halakha- the word for Jewish law

>

The connection is hardwired in! Halakha isn't just about laws and rules that we make up and enforce. When you do it right, halakha is really a path or a way of living. It means that you COMMIT to acting ethically, to living out your values, and to applying the ancient teachings and laws of Torah to your everyday life today. You walk in the ways of Torah. This "path" helps us make meaning in the world.

[Robert] Cover offers the image of the bridge to express the dynamism of the meaning-making component that both constitutes and propels law. Law-as-bridge is a tension system strung between "reality," our present world..., and "alternately," the other normative worlds we may choose to imagine (Dr. Rachel Adler, *Engendering Judaism*)

OUR REALITY RIGHT NOW



An Imagined Better World

Imagine if the halakha for our community allowed each of us to approach the highest ideal of the community. We would actively walk through life looking for ways to improve ourselves and make our lives holy. This is embedded in Judaism itself. When laws are passed and judgments are justly enacted, we gain glimpse after glimpse of this ideal world. The **law** represents a "bridge to a better world." When Jews are commanded to help the poor, be fair in business dealing, and protect the orphan, these laws make the world more just.

START IMAGINING RIGHT NOW….

What does that world in the future look like to you? What needs fixing?

What are we committing to today?

What virtues, basic universal character traits, should be the basis for our imagined world?

Think of one law that could bridge us towards a better world.

How do you identify action steps?

- ★ **Determine what your group, as a whole and individually, is really good at.** Are you great at making new connections? Do you have someone with a lot of followers on Instagram or a big network of friends? Brainstorm all the possible strengths of your group, no matter how off the wall they might seem. (You never know when an award-winning tuba player will be just what you need!)
- ★ **Brainstorm different, specific ways that these strengths can be used to carry out the changes that you have decided upon.** For example, if your issue for the year is about trying to bring about better health and sex education for teens in your area, you might send your best talker to area drug stores to ask to pharmacists to provide contraception in a confidential way. Then, ask the graphic artist in your group to design a card with the names of the pharmacies that will do so.
- ★ **Consider the possible barriers to implementing your proposed changes, and possible ways to remove these barriers.** Some questions you might ask yourselves include:
    - Do we have enough money to carry out your proposed action steps? (Are there any grants we can apply for?)
    - Do we have enough hands? (Can we recruit more volunteers?)
    - Do we have enough time to carry out these changes?
    - Are these action steps things people can get excited about?
    - What kinds of challenges or pushback can we expect if we put our plan into effect? Are there ways to get around it?

Write the Action Steps Out

Brainstorm different ways (your action steps) to go about implementing the proposed changes in the areas that you have chosen to focus on.

Be sure to have someone take good notes.

Again, make sure each action step includes:

- What will occur
- How much, or to what extent, these actions will occur
- Who will carry out these changes
- When these changes will take place, and for how long
- What resources (such as money and staff) are needed to carry out these changes

Unit II: How Can I Understand Others? Empathy (*Binat Lev*)
Fully Scripted Unit

UNIT ENDURING UNDERSTANDINGS:

- A broken society reflects a broken values system.

- The intentional integration of the countercultural values of empathy for the other (binat lev), respect (kavod), humility (anavah), and "chutzpah" (audacity) can shift the societal conversation from brokenness to healing.

CONTENT STANDARDS:

- Emotional literacy
- Active listening
- Empathy (primary and advanced)
- One-to-ones
- Close and Careful Listening
- "…for you were strangers in the land of Egypt."
- Exodus narrative
- Emmanual Levinas
- "the Other"

UNIT ESSENTIAL QUESTIONS:

⇒ What role does empathy play in one's ability to enact social change?

⇒ How do I build strong relationships rooted in genuine connection with another person?

⇒ Are their limits of empathy?

GOALS:

- To develop the learner's emotional literacy and capacity to listen actively
- To cultivate a deeper sense of empathy, the ability to understand another person's feelings and experiences even if they radically differ from your own
- To practice using one-to-one conversations as a way to understand that questions that break the hearts of other people in our community

UNIT OBJECTIVES:
Learners will be able to…

- Identify the spoken language and body language associated with active listening
- Craft questions and conversations that demonstrate empathizing to another person
- Compare biblical and modern Jewish philosophical ideas about the obligation to care for the other or the outsiders in our communities
- Participate in a one-to-one listening campaign conversation with one other person in their community to contribute to the data collection for the OI

UNIT OVERVIEW

1. Having an Understanding Heart: How Can I Understand Others?

2. "Because You were Strangers in the Land of Egypt": A Jewish Reason to Empathize

3. Listening So You Can Learn: How Empathy Leads to Understanding

4. Close and Careful Listening Preparations

   ACTION: One-to-One Conversations

5. Reflection and Data Synthesis: What Did We Learn

LESSON ONE: Having an Understanding Heart: How Can I Understand Others?

Objectives:
Learners will be able to…

- Define empathy as the ability to sense other people's emotions, coupled with the ability to imagine what someone else might be thinking or feeling.
- Discern and explain some of the potential challenges of empathy, including taking on too much of someone else's problems and experiences and the difficulty of understanding someone's radically different and painful experiences in life
- Create a list of 5-7 ways that one can utilize empathy in creating communal change as it relates to the group's chosen OI

Set Induction (10 minutes)

SET-UP RECOMMENDATION: You will want a screen and projector or a space with the technological capabilities to show this video on a large screen so everyone can see and hear it. It's really engaging and deserves a serious showing.

Begin by asking students to define the word EMPATHY. Collect their guesses by writing them down on a board or writing on a computer screen document to show on the screen. At this point, don't direct the conversation or answer yes or now—just record their thoughts.
(*Possible answers: feeling how someone else feels, feeling bad for someone, understanding someone else, talking about how someone feels; students may share personal examples you will want to distill*)

Distribute pens and half-sheets of paper for students to take notes on.

Explain to students that they are going to watch the following video by Brené Brown, a scholar and social work professor at the University of Houston. She studies empathy, vulnerability, and what causes human beings to become courageous.

Link: https://www.youtube.com/watch?v=1Evwgu369Jw

Instructions for Students:

- Watch the video carefully, noting how she defines empathy
- Write down on your scrap paper the main points she makes about empathy: what is it really and why is it important for us to feel as human beings? Students can write in bullet points or full sentences
- Be prepared to compare our original ideas about the definition of empathy with the one you hear in the video.

Part One: Conversation About Empathy (15 minutes)

For teacher reference: Defining EMPATHY according to Brown…

- Creates connection
- Perspective-taking: recognize someone else's point of view
- No judgment
- Recognizing emotion in other people and being able to communicate it
- FEELING *WITH* PEOPLE** *This will be the key shorthand definition!*
- Sharing the vulnerable parts of yourself that may have felt that way before

Ask students to share what they wrote down as they watched the video:
How does this person define empathy?

* Write them on the other side of the board opposite the original answers from the beginning of class.

Ask the following discussion questions to make sure students understand the definition provided by Brené Brown and *explain* that this will be topic for the next few questions.

- Where did we get it right/where do you see overlap?
- What were some of the elements we missed in our guesses?
- Why are those missing pieces so important?
- How would you rate yourself and your ability to feel empathy? 1 would be "No way, not at all!" and 10 would be "I understand how everyone feels and why all the time—I even dream about it."

Share the final summary of all this:

When we reach out for support, we may receive empathy back, which does lead us to feel shame and judgment. In empathy, we recognize that our most isolating experiences (when we feel the most alone) are also the most universal—everyone has been there or will be there one day. We recognize that we are not defective or alone in our experiences (we normalize the hard experiences). **By practicing empathy, we might be more motivated to help people out and reach out more often.**

Part Two: Challenges of Empathy (12 minutes)

Ask students to share a few examples of a real life situation where they might find it helpful to use empathy or a personal experience where empathy helped them. Some examples might include the death of a relative or friend, experiencing a serious illness, having a fight with a friend, someone being stressed out about school, becoming depressed, or a conflict with a family member.

Take a few volunteers and ask them to share their stories.

Ask:

Why do you think empathy can be a really challenging emotion? Why might it be hard to understand another person's experiences, especially ones that are radically different from your own?
(*Possible Answers: you have never been through what that person went through; sometimes people don't really share how they feel about something; a situation is just too intense to process; you can feel sorry for someone but still not really know how they feel*)

Explain that some people have challenged the idea that empathy is positive, even saying that it can hurt us or not be enough.

Distribute handout of an excerpt from a New York Times opinion piece by David Brooks entitled "The Limits of Empathy" (*see RESOURCE 2.1*).
Read the excerpts out loud and *ask students* to react to this idea that empathy isn't enough or it does not cause people to act the way they should:

- What about this article rings true?
- Do you agree or disagree with his basic argument that empathy isn't always the best thing?
- Do you have a problem with in what he says? What do we need to question more about his thesis?

<u>Empathy Changing the World: A Real Life Example (8 minutes)</u>

(*See RESOURCE 2.2)*

Distribute the handout with Side A facing up. Show students the photograph of Keshia Thomas (during the rally and at the moment she shielded the man).

Explain that Keshia, the woman in the USA tshirt, is a human rights activist and an African American woman from Ann Arbor Michigan. In 1996, when she was still a teen, she attended a protest in Ann Arbor, a very diverse and liberal community, against the presence of a white supremacist rally in her city.

- Thomas was with a group of anti-KKK demonstrators on the other side of a fence.
- A woman with a megaphone shouted, "There's a Klansman in the crowd."
- They turned around to see a white, middle-aged man wearing a Confederate flag T-shirt. He tried to walk away from them, but the protesters, including Thomas, followed, "just to chase him out".
- There were shouts of "Kill the Nazi" and the man began to run - but he was knocked to the ground. A group surrounded him, kicking him and hitting him with the wooden sticks of their placards.
- Mob mentality had taken over. "It became barbaric," says Thomas. "When people are in a crowd they are more likely to do things they would never do as an individual. Someone had to step out of the pack and say, 'This isn't right.'"
- So the teenager, then still at high school, threw herself on top of a man she did not know and shielded him from the blows.

Explain that this is one real-life example of empathy causing someone to act. Keshia is an empathy hero, someone who both understood how someone else felt and understood a perspective that was radically different than her own and she acted!

Ask students: What would you have done in this same situation? How would you have reacted? What do you think about what she did?

Ask students to take turns reading allowed some quotes from Keshia about that day to end this activity.

Closing: Empathy and Community Organizing (15 minutes)

Explain that now what we know what it means, we can think about how this relates to community organizing. This part of our process is based on the idea that empathy is a positive force for creating social change, even with all of its challenges. When you take on someone else's perspective, you know how someone else feels and will want to act to make things better.

Ask one final question: Exactly how does this work—how can empathy be helpful to us as organizers? Remember, community organizers need to do two things: bring a community together to "buy in" to their cause, convince people it's relevant AND they need to listen to the issues and questions that break individual people's hearts and find out what really matters to them.

Divide students up into small groups of 2-3. Allow 5 minutes for learners to brainstorm a list of 5-7 ways that we can use empathy as community organizers. Think about the idea of "Feeling With Someone" as a reference point.

Closure: Bring students back together for the last five minutes. Come up with a group list based on the group discussion of the TOP TEN WAYS EMPATHY MAKES A DIFFERENCE.

LESSON TWO: "Because You Were Strangers in the Land of Egypt": A Jewish Reason to Empathize

Objectives:
Learners will be able to…

- Identify the biblical refrain of "…you were strangers in the land of Egypt" and analyze 4 texts where that reminder appears in different parts of the Hebrew Bible
- Analyze the ideas of Emmanuel Levinas about the face of the Other to frame our thinking about the vulnerable people in contemporary society using photographs
- Create their personal written interpretations of how the Exodus experience and Levinas' work to them as contemporary American Jews engaging in social justice work, including the explicit way that empathy connects to making a change or supporting efforts to improve social justice
- Coordinate a share on social media of their personal written interpretations of these Jewish teachings

SET-UP: Hang up four different larger signs with quotes from the Torah printed out around the room, with corresponding text study with questions in four different spots or corners in the programming space/classroom (*see RESOURCE 2.3)*.
All of these quotes will include a reference to the slavery of the Israelites in Egypt as a reason for doing something or acting in a particular way. Feel free to look up others and find new ones, but the RESOURCE SHEET and discussion questions are a great start in terms of brainstorming and a format to use.

As students enter the room, randomly have them choose a spot in the room to go to or assign them with numbers as the walk in. Make sure students are distributed evenly in each area.

Set Induction (2-3 minutes)

Gather the students together in the middle of the room and ask them to look around and guess what is on the posters around them. If no one figures it out, explain that these are all Torah texts. At the count of three have them whisper in a neighbor's ear the first word that comes to mind about how they feel about studying Torah. (You might return to these whisperings at the end of the session…or not).

Ask everyone to say out loud at the same time what they whispered to their partner. Indicate that there is a range of attitudes in this room towards Torah and particularly about how it might be relevant for social justice and organizing work.

Introduction (20 minutes)

Explain to students that they are going to have about 7 minutes to take a look at the text in front of them and come up with answers to the questions on the text study sheet. Teacher should rotate around the room checking on groups to make sure they understand the text and will be able to answer the questions. Check in in groups for time and see if they need a few more minutes or not.

Call students back to attention when time is up. Go around to each group and ask a representative from each group to share the answers to the questions: where does the text come from, the context for the reference to slavery, and what it means—why do we need to remember that particular situation that we were slaves in the land of Egypt.
Record their answers on the board with a table like this:

Questions	1	2	3	4
TEXT				
SITUATION				
WHY?				

Ask students to take a look at the board and consider the following questions:

- Can someone remind us what empathy means? (*Answers: understanding someone else's feelings and perspective; feeling with someone*)
- What is the connection between empathy and our obligation to remember that once we were slaves? (Answer: *Jews have a direct connection to human beings everywhere who experience persecution and whose human rights are being violated. In the Torah, God constantly charges us to care for the stranger and to treat the vulnerable in our community from all backgrounds justly because we were strangers and slaves in the land of Egypt. When history repeats itself in countries all over the world, we must take action to fight back in the name of those who cannot help themselves.*)

Looking into the Eyes of the Other (20 minutes)

Transition by explaining that:

- We have these biblical texts from the Torah that remind us to be just and fair and protect people who do not have a voice or power
- We can use empathy to understand these texts that encourage us to take on someone else's perspective—we put ourselves in the shoes of people in pain because we have been there!

Ask students to consider:

- Who are the vulnerable people in our society today who need our empathy so we can understand their experiences? (*Possible Answers: the homeless, the needy, the people who go hungry every day, children without parents or without a safe place to live, older people who live alone, women who have been abused, men who have been abused, illegal immigrants, people who are still in slavery, workers who have no rights, people who don't have access to medicine and good doctors…)*

- Empathy calls on us to think about other people's experiences and perspectives but that can be really hard. How do you honestly feel when you encounter people who fit into that vulnerable category in real life? (*Possible Answers: Uncomfortable, sad, upset, I don't feel anything, I don't notice, I have never encountered people like this, I am not sure, guilty, ashamed)*

Explain that one Jewish philosopher thought a lot about this question: what do we do when confronted with someone who is vulnerable, a human being, and whose experiences are radically different from our own?

Brief background information *to share*:

- ✓ Emmanuel Levinas was a French Jewish philosopher in the 20th century.
- ✓ He was born in Lithuania and moved to France to study philosophy.
- ✓ He lived through World War Two and the Holocaust. During the war he was in the army and was captured as a prisoner of war.
- ✓ Most of his work focused on ethics, especially the idea of what obligations humans have to one another and how we are supposed to treat one another. That's why his ideas are so relevant for our learning here.

Distribute sets of the photographs provided (*see RESOURCE 2.4*), one or two to each student. Alternatively, you can put the photographs in a PowerPoint and show them one by one. They are all faces of different people in different difficult situations.

Ask students to spend a full two minutes looking at their picture(s) individually and think about answers to the following questions (write them on the board or distribute them on strips of paper with the photographs). Give them pens or pencils if they want to jot down any notes or they can just think about it:

- ➢ What are the emotions this person is feeling? Name at least three.
- ➢ How do you feel looking at this person's face?
- ➢ What do you imagine their story is? What is their background or situation in life?
- ➢ Do you feel moved to "do something"? This can mean whatever you think it means—just think about how you want to act or how you might help.

Call students back together students to share their pictures.

- When a student is called on, ask them to show the picture to the group.
- Give 30 seconds of time for everyone else to look at it and react to the photo privately.
- The student can share their answers to the reflection questions.

Explain what Levinas wrote in his work about ethics and obligation:

- Lévinas believed that the human face itself issues to us an ethical imperative, regardless of what the other person says or does.
- The possession of a face reminds us of another person's essential humanity—they are unique living breathing humans just like us.

- "Other," Lévinas' term for the other person right in front of us we relate to, is a part of each of us because we feel essentially responsible for each other.
- Ethics, how we relate to one another, serve as the ideal realm for approaching transcendence.
- Responsibility is what being human is all about—we have to take care of one another.
- Human beings have the potential to commit terrible crimes, and therefore I need to feel responsible for myself as well as for what others do. We do not need to understand why someone does what they do or how they justify their actions.
- As human beings we do need to recognize their humanity, that the Other in some way reflects our own humanity as well.
- We must do the good and right thing with no expectation of return or repayment for our helping someone else.

Interpreting Jewish Teachings with Empathy Today (20 minutes)

Part One:

Ask students to think about the community organizing initiative for this class:

- Who are all the people impacted by our issue?
- How are we obligated to them as other people with faces and needs?
- What do we want to try to do to help them?

Give students the following two prompts to fill in on a piece of paper as a written reflection based on their answers to the previous questions. (Each of these needs to be typed up for Part Two, after the final edits are made.)

"We are obligated to….because all human beings are created in the image of God."

"We must help.....because we were strangers in the land of Egypt.

Teacher should walk around and talk to students about their answers, help them come up with a way to write it up, and give any feedback for edits or suggestions of what to include.

Part Two:

Have students choose a social media outlet (Twitter, Facebook, or Instagram if they photograph the piece of paper) to share one of their reflections.

Students can use their phones, a computer, or a tablet to do this by the end of class. Each one should be posted on their personal profiles with hashtags "#empathy" and "#communityorganizing"

LESSON THREE: Listening So You Can Learn

Objectives:
Learners will be able to…

- Practice 7 specific habits of active listening, demonstrated in body language and intentional word choices
- Apply active listening to real life interactions and relationships
- Reflect on the experience of being actively listened to by their classmates about something that deeply matters to them

Set Induction: Icebreakers (10 minutes)

One of the biggest issues in our relationships is that we don't really listen to each other. Listening helps you engage in better communication with another person and allows groups with a common cause to work together more effectively.

To begin demonstrating this right away, start with an icebreaker that is all about listening.

Divide students up into pairs, preferably with another student they don't know that well or don't usually talk to in class. Assign one student to be A and one student to be B.

Explain that each student has 20 seconds (teacher will keep time) to share three facts about themselves that the other person might not know. Person A will go first while Person B does not talk, they only listen. Facts can include: hobbies, favorite book, career aspirations, favorite city or vacation spot, etc.

When time is called, switch the roles of speaker and listener.

After the second round of 20 seconds, ask the students to introduce one another to the class by sharing what they learned. "This is B and she likes horses, hates broccoli, and wants to be a doctor when she grows up."

Ask students why they think you wanted them to participate in this icebreaker. (*Possible Answers: to get to know each other better, to talk to new people in class, to make new friends, to learn something about people in class, to talk to each other*)

Explain the connection between listening and empathy:

If you learn this information about someone, it makes it more likely that you feel like you have a friendship and connection with that person.

Connection is what allows us to feel empathy for someone else and use that feeling to make a difference.

It also gives the person who shared that information a way to feel valued and appreciated for who they are.

Overview of Active Listening Behaviors (20 minutes)

Explain that in order to form those kinds of connections and relate to other people in a deep way, we need to work on our listening skills. Specifically, we need to be able to engage in ACTIVE LISTENING.

To Prep: Strips of paper with different active listening words and body language behaviors written on them for this game (*see RESOURCE 2.5*)

Ask for 7 volunteers from the class (with a smaller group people can double up).
Give each one of them a strip of paper that describes an important behavior of active listening and *explain* that they are going to act them out with you (the teacher). The teacher should play the role of the person speaking and the student should be the listener.

The rest of the class' job is to watch and guess what they are acting out---the students watching will reflect back what they think is going on that qualifies as active listening.

After about 30 seconds (no more than 2 minutes) of acting out the Habit and students guessing from the audience, the teacher should give the real name of the Habit and define it clearly with the information provided, including why it's an important habit.

Seven Habits of Active Listeners:

1) **Minimal Encouragements with Verbal Cues**
   Sounds made, especially on the phone, to let one person know the other is there and listening. Such as, "Oh?", "When?", and "Really?". They are questions, comments, or sounds that do not interfere with the flow of conversation, but do let the subject know that the other person is there and listening—they have permission to continue sharing their story.

2) **A summary in your own words of what you were told.**
   Demonstrates listening, creates empathy and establishes a connection because it is evident that you have heard and understood. Usually, paraphrasing begins with the words, "Are you telling me…" or "So you are saying…"

3) **Maintain eye contact, look at people directly, and sit in a relaxed, open posture with your body.**
   Gives people the message that you are listening, that you are focusing on them, and that you are not being judgmental or threatening.

4) **Emotion Labeling**
   This is often the first active listening skill to be used. It is important to be attuned to the emotion behind the words and facts. Commonly, we all want to get into problem-solving too early. Too early an approach to problem solving is doomed to failure because the subject is often not ready to reason. Common phrases for you to use are, "You sound…", "You seem…" , "I hear…" (emotion heard by you). You do not tell people how they are feeling, but how they sound they are feeling to you.

5) **Open Ended Questions**
The primary use of open-ended questions is to help a subject start talking. Asking open-ended questions encourages the person to say more without actually directing the conversation. They are questions that cannot be answered with a single word such as "yes" or "no". Open-ended questions get information for you with fewer questions, those that usually begin with how, what, when and where.

6) **I MESSAGES**
"I" messages enable people to let the subject know how he is making you feel, why you feel that way, and what the subject can do to remedy the situation. This is a non-threatening approach and does not put the subject on the defensive. "I" messages are used when communication is difficult because of the intense emotions being directed at you. An example would be: "I feel really anxious when you raise your voice because I think you are mad at me. If you were a little quieter, I could listen to you better."

7) **Clarifying**
This process allows you to bring anything vague or unclear in a conversation into focus. The listener can get more information about a situation, untangle any mixed messages, or to summarize the information given so far.
Examples: I'm confused…let me try to sate what I think you were trying to say.
You've said so much, let me see if I've got it all!

Scenarios: Practice and Act It Out (20 minutes)

Explain to students that now everyone is going to get an opportunity to practice these active listening skills, which you need for the next step in our community organizing initiative which involves meeting with someone you don't know in a one-to-one conversation. More on that to come next time.

Ask for students who want to volunteer with the class to try and practice some of these active listening skills. Everyone will take a turn.

Give pair or small group who comes up a copy of their scenario and the two listening skills that this situation requires. Let students choose together who will be talking more and who will be the listener.
Make sure that eventually, every student in the class ends up going. It is important that this feels fair and equally embarrassing to everyone when working with teens!

For Scenarios, see RESOURCE 2.6.

Listening Circle (10 minutes)

To close this lesson, we need to make the transition from the fictional/acting out to the real life listening we do with our friends and peers.

Have everyone gather together in the circle.

Explain that:

- You hope the students have taken something new away from this experience about how listening to each other can deepen our connections by listening and using empathy.
- Now, we are going to go around the circle and share the high and low points of our day/week so far (depending on when the class meets make a call).
- Encourage students to think about what they learned and demonstrate that as we go around the circle.
- After each person indicates that they are done sharing, the group will respond with SHAMATI, which in Hebrew means, "I heard you!"

Once everyone has shared, the session is over.

LESSON FOUR: Close and Careful Listening Preparations

Objectives:
Learners will be able to…

- Explain the elements of a one-to-one meeting and its purpose as a way to get to know more people in one's community
- Practice participating in a one-to-one and receive feedback on ways to deepen the conversation
- Craft a resource sheet including 5-6 key questions and conversation starters for their own meetings with individual community members

Preparing for Our Next Action (8 minutes)

Ask students to think about the last friend they made, the newest friend in their lives. Invite volunteers to tell the story of their meeting.

- How did you meet?
- What was your first impression of them?
- What did you talk about or do the first time you decided to hang out?
- What helped you connect with them? (*Possible Answers: same interests, a funny joke, shared story or incident, spending lots of time together, they gave good advice, good listener, fun to be with*)

Explain that these experiences of making a new friend will be extremely helpful in the next step. Share the group that they are going to use what they know about empathy (ask someone to briefly recap what that is) and active listening (ask for someone else to share what they remember about that) to do the first real piece of work for the organizing initiative they decided on in Unit One: one-to-one meetings.

Understanding the One-to-One (20 minutes)

Hand out the resource sheet "One-to-One Guide" (*see RESOURCE 2.7*)

Review the basic steps of the meeting provided by reading it out loud.

Emphasize that these meetings are truly about listening. If you are doing it right, the person you are meeting with will do about 60% of the talking and you will only guide and ask questions, not talking about yourself. *Explain* that the goals of a one-to-one are:

- Build Relationships
- Uncover Self Interests
- Develop Clarity
- Gather Information

After a basic overview has been given, students will get together with a partner. With a partner, *explain* that each pair should come up with at least 2 prompts or questions for each part:

- 2 versions of an introduction
- 2 conversational ice breakers
- 2 versions of a story—sharing your own background and why you are passionate about community organizing or why you are excited by the issue your class initiative is focusing on
- 2 questions to encourage people to share their own interests
- 2 "asks" you can make about next steps or ways to get involved

Practicing the Meeting to Prepare (20 minutes)

Using the questions they came up with, students will now try their best to facilitate a one-to-one conversation.

Ask for pairs to volunteer to try their hand at going through the beginning of a one-to-one conversation. *Remind* the group what they learned about active listening when they position their bodies and in thinking about how you can make someone feel heard and appreciated during a conversation.

In addition, reiterate to the group that this is a safe space for making mistakes and that any feedback we give or receive must be given respectfully in terms of language and tone. We all have things that we can do better and will need help as we learn to lead these kinds of meetings.

For each student pair who volunteers, the teacher will serve as a guide and coach for this process. Give each pair a few minutes to begin a conversation and see where it goes.

- Encourage them to not look at any notes but to just begin with the objective of trying to get to know the other person better and understand what they think about the community organizing initiative.
- Tell the rest of the class to quietly watch and see how they think it's going, based on their understanding of a one-to-one

After a few minutes, stop the conversation at a natural pause. Ask the participants to share how they felt it went. After they share and reflect, offer your own feedback as the teacher for one thing that went well, and offer one suggestion of something to look out for or do differently. Also allow the rest of the group to share 1 or 2 of their ideas and impressions about the conversation.

Go until each pair has gone, watching time. You can go a bit over into the next part and it should be fine.

Finalizing Plan for 1-to-1 (12 minutes)

Collect the student work from their brainstorming of questions and prompts for their one-to-one conversations.

Explain that you are going to put together template for them to take when they go to their own one-to-one meetings with members of the wider community.
It will include:

- A reminder of the steps of a one-to-one
- Some ideas of conversation starters
- A place to write down your reflections immediately after the meeting—what did you learn and how will it help you

(*See RESOURCE 2.8 for Questionnaire and Reflection Template*)

Ask anyone for the questions they have left, any concerns or comments.

Go over the potential list of dates and people for one-to-ones. Ask students whom they might like to meet with and go over some of the details for scheduling. Make sure everyone leaves with someone to meet with and contact to schedule a meeting.

ACTION ASSESSMENT: One-to-One Conversations

Note for Teacher:

A one-to-one is a natural but uncommon conversation about values, motivations, and life stories. It is a way we can begin to build a deep relationship with new people.
Its *relationship-oriented* with an honoring of the person and openness to what they have to offer, not *agenda-oriented* where you are trying to fit this person into your plan. These intentional conversations are a great joy in building up a community for doing faith-based justice work.

The one-to-one meeting is a critical step in any community organizing project. Organizers and their team of lay-leaders meet with members of the community to hear their stories, listen, and see how their interests and talents might be of use to the project. The goal is to bring people on board to the initiative and find a way for the entire community to make a difference, not just a select team of leaders.

The one-to-ones our students will prepare for will be a pretty typical one-to-one. However, there will be one additional element. Since the students have already chosen an issue for their organizing initiative, they should be able to include that in the conversations they have with community members. They can keep this in mind when they ask people questions about their concerns and interests. Ideally, students will share their passion and connection to the issue and spark a conversation about the other person's experiences and ideas.

Planning Steps and Suggestions:

- ⇒ Choose a target timeline of one week worth of dates (including the weekend) for students to have their one to ones occur that coincides with the dates of this unit and the week between the prep session and the class reflecting on meetings.
- ⇒ Contact community leaders and anyone from the community organizing team, if there is one in your community, and ask them to help you identify a list of 15-20 individuals who are not involved in community organizing or social justice work at the synagogue yet, but who might have skills, insights, or interests to offer this teen group. Each meeting will last about an hour.
- ⇒ Reach out to the people on the list with a form email, asking them if they would be interested in meeting to talk with your students and request that they confirm their interest with you; ask them for permission to pass along their contact information to your students
- ⇒ Connect individuals with their teen organizer right after the prep session, giving them the maximum amount of time to schedule a meeting. Follow up with student to make sure they have a meeting scheduled before your next session and feel prepared.

LESSON FIVE: Reflection and Data Synthesis: What Did We Learn?

Objectives:
Learners will…

- Reflect on their experience initiating deep, serious one-to-one conversations, focusing on how much they listened and ability to connect with someone they did not know previously
- Compare and contrast what they learned from their meetings about people's needs, skills, and concerns to collect a set of data and next steps

Beginning with Reflection (15 minutes)

Teacher Note: Remind students two days before your meeting for this session to bring their reflection notes and ideas from their 1-to-1 meetings so they can participate as fully as possible. If you find that students were not able have their meetings at that point, see if you can arrange one before class meets the day of so they at least get a taste of the meeting experience.

Invite students to share some of their initial reactions and thoughts to their time spent in these one-to-one organizing meetings to support their group initiative.
Some questions to get you started:

- How did it feel to start a conversation with someone you didn't know?
- What was one moment or exchange that really stood out to you from your meeting?
- Do you think people really shared their personal stories and interests with you? How did you encourage them to open up to you?
- What was a challenging or tough moment during your meeting? How did you deal with it to keep the conversation moving?

Data Share (30 minutes)

Ask students to get out their reflection sheets, which should be fully filled out. If not, give them five minutes to do so in class now.

Invite one student to start off the share of data based on the reflection and self-reflection questions they answered.

The goal of sharing data after a one-to-one is to figure out where there are things in common that people can work together or do more research in an area many people are interested in making a difference.

To visually represent where the students' interviewees might overlap, you can write up the information on the board or in a GoogleDoc and projecting it on the board, creating categories such as "Issues," "Skills," and "Self-Interest." If you are technologically adept and want to get creative, you might create a word cloud survey answering the questions from the evaluation sheet. This is a great resource for understanding the process and some pieces to get you started: http://www.snapsurveys.com/support/worksheets/using-wordclouds-to-display-your-results/

So, What'd We Learn? (15 minutes)

This final step is about figuring out next steps and synthesizing data from your meetings. Make sure all the students' raw notes and reflections get stored in their portfolios.

Ask students to analyze the date in front of them together by answering the following questions:

- What are some of the skills we see presented that can help us move forward with some of our initial action steps? How can we capitalize on the relationships you just made?
- What aspects of your organizing issue seem to be compelling to the most people?
- What ideas did we have as a group about our project that you might want to change or rethink based on something that someone we met with said?
- How will we each follow up with the person we met? Ask each student to come up with something specific for that person to do based on what you learned about their skills and interests.
- What questions do we still have? What about our way forward remains unclear?

Resource 2.1: Excerpts from "The Limits of Empathy"

The Opinion Pages | Op-Ed Columnist

The Limits of Empathy

David Brooks

SEPT. 29, 2011

We are surrounded by people trying to make the world a better place. Peace activists bring enemies together so they can get to know one another and feel each other's pain. School leaders try to attract a diverse set of students so each can understand what it's like to walk in the others' shoes. Religious and community groups try to cultivate empathy….

…There's a lot of truth to all this. We do have mirror neurons in our heads. People who are empathetic are more sensitive to the perspectives and sufferings of others. They are more likely to make compassionate moral judgments.

The problem comes when we try to turn feeling into action. Empathy makes you more aware of other people's suffering, but it's not clear it actually motivates you to take moral action or prevents you from taking immoral action.

In the early days of the Holocaust, Nazi prison guards sometimes wept as they mowed down Jewish women and children, but they still did it. Subjects in the famous Milgram experiments felt anguish as they appeared to administer electric shocks to other research subjects, but they pressed on because some guy in a lab coat told them to….

…Empathy orients you toward moral action, but it doesn't seem to help much when that action comes at a personal cost. You may feel a pang for the homeless guy on the other side of the street, but the odds are that you are not going to cross the street to give him a dollar.

Nobody is against empathy. Nonetheless, it's insufficient. These days empathy has become a shortcut. It has become a way to experience delicious moral emotions without confronting the weaknesses in our nature that prevent us from actually acting upon them….

…People who actually perform pro-social action don't only feel for those who are suffering, they feel compelled to act by a sense of duty. Their lives are structured by sacred codes.

Resource 2.2: A Real Life Empathy Hero

This is a double-sided handout. “SIDE A” is the picture and “SIDE B” is the quotes from Thomas.

A

(Source: Wikipedia.org)

B

WHY DID SHE DO IT?

"Personally, the one thing I take away from it is that you never know what change can happen in just a moment," she said of how things unfolded that day. "Whether you do the right thing or the wrong thing, change happens in just a moment."

Thomas said she hasn't had any contact with McKeel since that day, but she did meet one of his family members some months after the incident. She said a younger man came up to her in a coffee shop and thanked her.

"For what?" she asked. "That was dad," the man replied.

Learning that the man had a son, Thomas said, gave her a greater perspective on everything.

"Imagine what would have happened if they had killed his father out there," she said. "That would have just been another person filled with anger, hate and revenge."

"You can't change an environment like Detroit until you change people's thought process," Thomas said. "If you can change somebody's mind, thoughts and ideas, then their actions change, and that's the most important thing."

(Full article can be found at: http://www.mlive.com/news/ann-arbor/index.ssf/2013/10/former_ann_arborite_reflects_o.html)

Resource 2.3: Text Exploration of Exodus Narrative

TEXT #1: Exodus 22
List of Social Obligations

19 "Anyone who has sexual relations with an animal is to be put to death.

20 "Whoever sacrifices to any god other than Adonai must be destroyed.

21 "Do not mistreat or oppress a foreigner, for you were foreigners in Egypt.

22 "Do not take advantage of the widow or the fatherless. 23 If you do and they cry out to me, I will certainly hear their cry. 24 My anger will be aroused, and I will kill you with the sword; your wives will become widows and your children fatherless.

25 "If you lend money to one of my people among you who is needy, do not treat it like a business deal; charge no interest. 26 If you take your neighbor's cloak as a pledge, return it by sunset, 27 because that cloak is the only covering your neighbor has. What else can they sleep in? When they cry out to me, I will hear, for I am compassionate.

DISCUSSION QUESTIONS:

1) Find the book, chapter, and verse that mention being a foreigner in the land of Egypt. Write it down.
2) What is the context for this reminder of our slavery in Egypt? What is the Torah telling us to remember here?
3) How does the verse about our status as slaves in Egypt relate to the other verses around it—in other words, why is it on this specific list of commandments or ideas?
4) How would you act differently in the situation the Torah describes here if you remembered that at one time you were an outsider or a vulnerable person?

TEXT #2: Leviticus 19
List of Various Laws of Holiness

30 "'Observe my Sabbaths and have reverence for my sanctuary. I am the LORD.

31 "'Do not turn to mediums or seek out spiritists, for you will be defiled by them. I am the LORD your God.

32 "'Stand up in the presence of the aged, show respect for the elderly and revere your God. I am the LORD.

33 "'When a foreigner resides among you in your land, do not mistreat them. 34 The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt. I am the LORD your God.

35 "'Do not use dishonest standards when measuring length, weight or quantity. 36 Use honest scales and honest weights, an honest ephah[d] and an honest hin.[e] I am the LORD your God, who brought you out of Egypt.

37 "'Keep all my decrees and all my laws and follow them. I am the LORD.'"

DISCUSSION QUESTIONS:

1) Find the book, chapter, and verse that mention being a foreigner in the land of Egypt. Write it down.
2) What is the context for this reminder of our slavery in Egypt? What is the Torah telling us to remember here?
3) How does the verse about our status as slaves in Egypt relate to the other verses around it—in other words, why is it on this specific list of commandments or ideas?
4) How would you act differently in the situation the Torah describes here if you remembered that at one time you were an outsider or a vulnerable person?

TEXT #3: Deuteronomy 10
Describing God

[14] To the LORD your God belong the heavens, even the highest heavens, the earth and
everything in it. [15] Yet the LORD set his affection on your ancestors and loved them, and
he chose you, their descendants, above all the nations—as it is today. [16] Circumcise your
hearts, therefore, and do not be stiff-necked any longer. [17] For the LORD your God is God
of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality
and accepts no bribes. [18] He defends the cause of the fatherless and the widow, and loves
the foreigner residing among you, giving them food and clothing. [19] And you are to love
those who are foreigners, for you yourselves were foreigners in Egypt. [20] Fear the LORD
your God and serve him. Hold fast to him and take your oaths in his name. [21] He is the
one you praise; he is your God, who performed for you those great and awesome wonders
you saw with your own eyes. [22] Your ancestors who went down into Egypt were seventy
in all, and now the LORD your God has made you as numerous as the stars in the sky.

DISCUSSION QUESTIONS:

1) Find the book, chapter, and verse that mention being a foreigner in the land of Egypt. Write it down.
2) What is the context for this reminder of our slavery in Egypt? What is the Torah telling us to remember here?
3) How does the verse about our status as slaves in Egypt relate to the other verses around it—in other words, why is it on this specific list of commandments or ideas?
4) How would you act differently in the situation the Torah describes here if you remembered that at one time you were an outsider or a vulnerable person?

TEXT #4: Exodus 23
Laws of Justice and Mercy

23 “Do not spread false reports. Do not help a guilty person by being a malicious witness.

2 “Do not follow the crowd in doing wrong. When you give testimony in a lawsuit, do not
pervert justice by siding with the crowd, 3 and do not show favoritism to a poor person in
a lawsuit.

4 “If you come across your enemy’s ox or donkey wandering off, be sure to return it. 5 If
you see the donkey of someone who hates you fallen down under its load, do not leave it
there; be sure you help them with it.

6 “Do not deny justice to your poor people in their lawsuits. 7 Have nothing to do with a
false charge and do not put an innocent or honest person to death, for I will not acquit the
guilty.

8 “Do not accept a bribe, for a bribe blinds those who see and twists the words of the
innocent.

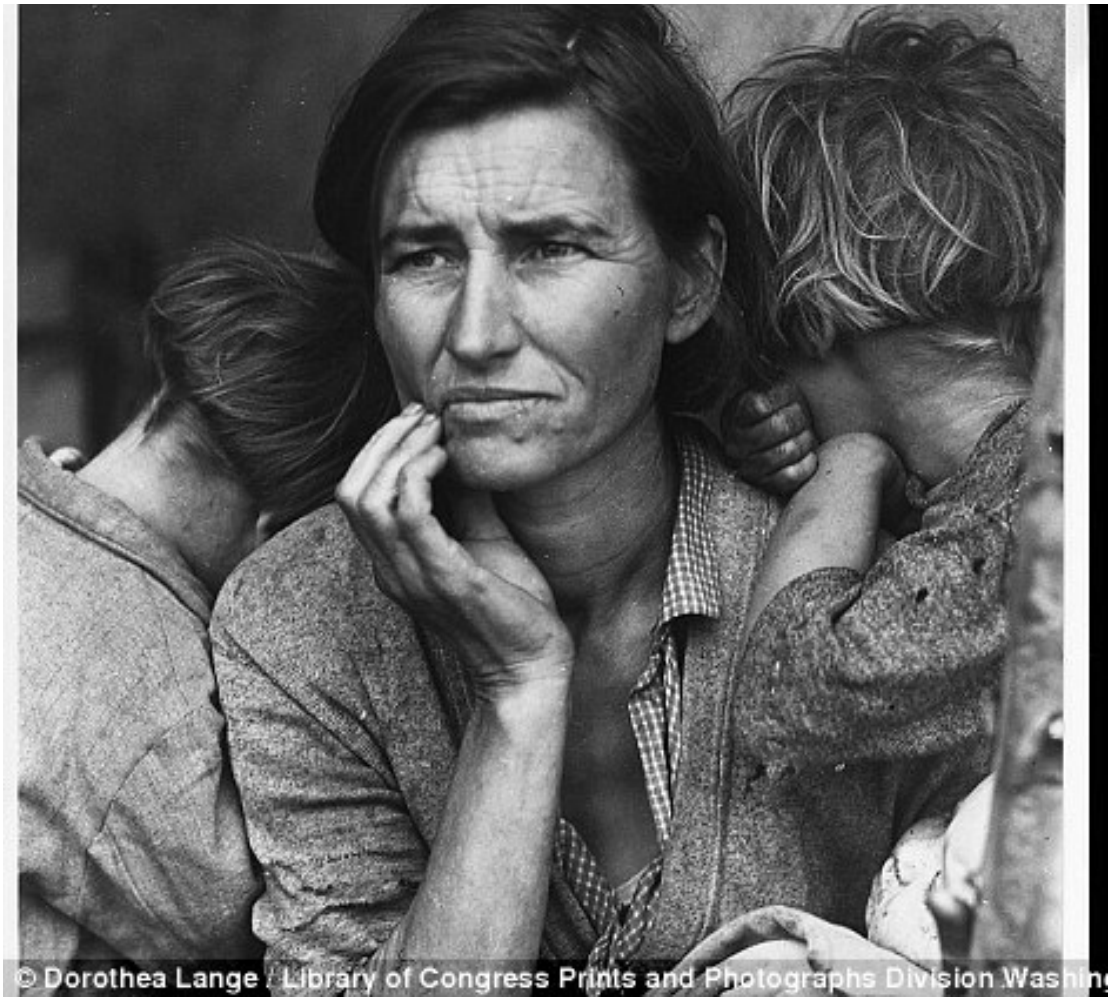
9 “Do not oppress a foreigner; you yourselves know how it feels to be foreigners, because
you were foreigners in Egypt.

DISCUSSION QUESTIONS:

1) Find the book, chapter, and verse that mention being a foreigner in the land of Egypt. Write it down.
2) What is the context for this reminder of our slavery in Egypt? What is the Torah telling us to remember here?
3) How does the verse about our status as slaves in Egypt relate to the other verses around it—in other words, why is it on this specific list of commandments or ideas?
4) How would you act differently in the situation the Torah describes here if you remembered that at one time you were an outsider or a vulnerable person?

Resource 2.4: Gallery of Faces for Levinas Activity

(Source: Google Images Search)


© Dorothea Lange / Library of Congress Prints and Photographs Division Washin


HUNGRY
Getty Images

Resource 2.5: 7 Habits of Active Listening

1) **Minimal Encouragements with Verbal Cues**
   Sounds made, especially on the phone, to let one person know the other is there and listening. Such as, "Oh?", "When?", and "Really?". They are questions, comments, or sounds that do not interfere with the flow of conversation, but do let the subject know that the other person is there and listening—they have permission to continue sharing their story.

2) **A summary in your own words of what you were told.**
   Demonstrates listening, creates empathy and establishes a connection because it is evident that you have heard and understood. Usually, paraphrasing begins with the words, "Are you telling me…" or "So you are saying…"

3) **Maintain eye contact, look at people directly, and sit in a relaxed, open posture with your body.**
   Gives people the message that you are listening, that you are focusing on them, and that you are not being judgmental or threatening.

4) **Emotion Labeling**
   This is often the first active listening skill to be used. It is important to be attuned to the emotion behind the words and facts. Commonly, we all want to get into problem-solving too early. Too early an approach to problem solving is doomed to failure because the subject is often not ready to reason. Common phrases for you to use are, "You sound…", "You seem…" , "I hear…" (emotion heard by you). You do not tell people how they are feeling, but how they sound to you as if they are feeling.

5) **Open Ended Questions**
   The primary use of open-ended questions is to help a subject start talking. Asking open-ended questions encourages the person to say more without actually directing the conversation. They are questions that cannot be answered with a single word such as "yes" or "no". Open-ended questions get information for you with fewer questions, those that usually begin with how, what, when and where.

6) **I MESSAGES**
   "I" messages enable people to let the subject know how he is making you feel, why you feel that way, and what the subject can do to remedy the situation. This is a non-threatening approach and does not put the subject on the defensive. "I" messages are used when communication is difficult because of the intense emotions being directed at you. An example would be: "I feel really anxious when you raise your voice because I think you are mad at me. If you were a little quieter, I could listen to you better."

7) **Clarifying**
   This process allows you to bring anything vague or unclear in a conversation into focus. The listener can get more information about a situation, untangle any mixed messages, or to summarize the information given so far.
   Examples:
   I'm confused…let me try to sate what I think you were trying to say.
   You've said so much, let me see if I've got it all!

You're talking to your friend about their parents, whom they are angry at because he/she is consumed with work, is always at the office and has missed several family moments, including their last big event at school.

You're talking to a classmate talk about one of the new students this year, who gives you the creeps (and you're not really sure why—just a bad feeling).

You think the two people who sit across the room from you at lunch have been talking about you because they keep looking over at you and then whispering back and forth to each other. You decide to confront one of them about it at the end of the period on their way to class.

You're talking to a friend that you feel somewhat slighted by because he/she hasn't gotten together with you recently and hasn't returned any of your calls, texts, or Snapchats. You're worried that you upset them somehow, but you're not sure what you might have done.

You're talking with a friend about the day you had. You were late for your ride to school, causing you to be late for class and you got yelled at by the teacher. Your younger sibling was sick and your parent had to take them to the doctor, so they didn't help you on a project you really needed help with. You have a really stressful test coming up and don't feel prepared.

You're talking to a friend about your move to a new town. You've always lived in the same town and you're excited, yet also nervous, about this move.

On a big test, you made a pretty big, stupid mistake and you're really upset about it. Usually, you're really outgoing and upbeat, but this mistake is really eating at you. Even though nothing has happened yet and you have a good grade in the class, you feel really terrible and question whether you can pass the class.

You're in a dilemma and you ask your friend if they have a few minutes to talk. You have an opportunity to join the competition team for your favorite after school activity (soccer, dance, gymnastics, etc.). However, it conflicts with another activity you really love that you just started and you are really excited about learning more. You want some advice and hope your friend can help.

Resource 2.7: One-to-One Guide

Intentional 1-to-1 meetings allow you to get to know potential participants in your campaign. They can create an opportunity to learn about someone's skills and interests, and how they might like to further participate in your community organizing. These conversations should last about any hour and should be held in a comfortable space where you can meet and speak openly.

AT YOUR MEETING…

1. INTRODUCTION AND CREDENTIAL: Why you are meeting with this person, who made the connection for you today

2. BREAK THE ICE: Be friendly, smiley, and open! Start the conversation off on a good note. "How was your weekend?" or "Tell me about your day so far!" is just fine.

3. STORYTELLING AND LISTENING: Share about yourself briefly, but only enough so that the other person feels comfortable sharing too. Talk about yourself and your interest in community organizing, as well as some personal feelings about what excites you about the issue.
    a. Share
    b. Ask them about their important life moments and interests—how did they become involved in the community, what would they like to change
    c. Share the vision of the Organizing Initiative

4. LEARN ABOUT THE OTHER PERSON: get a sense of their skills, interests, and hobbies.

5. INVITE THEM IN: propose a way that your conversation partner can get involved with some next steps in the initiative.

6. THANK YOU: thank them for their time and explain how you will follow up

AFTERWARDS…

REFLECT on what you learned and how your new partner might help you in your community organizing project. Use your Question Sheet in this packet.

SEND A NOTE thanking them for their time and telling them that you will follow up with what you discussed as next steps during your meeting.

Resource 2.8: Resource Sheet to Bring to 1-to-1 Meetings
(2 pages)

QUESTION SHEET

Guiding Questions:

To learn about how they view the community you share, ask:

What do they see as the congregation's strengths?
What could make the congregation stronger? Where could we do better?
What are their hopes and fears for the congregation?

To learn about how they view the community, ask:

What do they like about their neighborhood/city and the larger community?
What do they think are the major challenges facing their city and the metro community?
What concerns them most about the local community or in their lives today?

REFLECTION QUESTIONS

A. Important things I learned about this person:

B. Talents, background, and/or gifts this person has to offer:

C. What are this person's areas of "self-interest" or deepest motivations?

D. What do I have in common with this person? How could I build a relationship with them?

SELF EVALUATION

Did I establish a relationship?

How well did I uncover self-interest?

How courageous was I? What was the riskiest question I asked?

What did I do well?

What could I have done differently?

Unit III: How Do I Earn and Give Respect? (*Kavod*)

UNIT- ENDURING UNDERSTANDINGS:

- Both democracy and Judaism require physical engagement in shared rituals and a deep, abiding trust that each can enhance one's life.

- A broken society reflects a broken values system.

- The intentional integration of the countercultural values of empathy for the other (binat lev), respect (kavod), humility (anavah), and "chutzpah" (audacity) can shift the societal conversation from brokenness to healing.

CONTENT STANDARDS:

- כיבוד/כבוד etc.
- Root letters
- Respect
- Weight
- Civil discourse
- Social norms
- Rules of engagement
- Research steps in community organizing
- Stakeholders

UNIT ESSENTIAL QUESTIONS:

⇒ Why do so many contemporary American political leaders engage in argumentative, one-sided rhetoric to lobby for their causes?

GOALS:

- To engage students in a conversation around our contemporary norms of respect
- To introduce as a key value for anyone wishing to implement communal change
- To participate in one part of the research step of the community organizing cycle

UNIT OBJECTIVES:
Learners will be able to…

- Identify the Hebrew root כבד and the vocabulary derived from it including the words for respect, heaviness, and liver
- Analyze different famous relationships as respectful or disrespectful and explain the reasoning behind their classification
- Describe the different components of the research step of community organizing
- Create a plan for researching the local stakeholder in their OI and following up with outreach to potential panel participants
- Facilitate a panel of respectful dialogue related to their OI with local leaders on opposite sides of the issue participating

UNIT OVERVIEW:

1. Respect: It Carries Some Weight

1. What Happened to Civil Society?

2. How to Make Respectful Discourse

3. Preparation and Research for Community Panel

4. Respectful Discourse in ACTION: Student-Moderated Panel

LESSON ONE: Respect: It Carries Some Weight

Objectives:
Learners will be able to….

- Identify the Hebrew root letters of the word respect and related vocabulary with the same root
- Analyze Jewish texts that include the root word כבד and create their own interpretations of what Judaism teaches about respect in society
- Define respect as honoring every other person's abilities, needs, and beliefs. Disagreement needs to lead to creativity, not stagnation.

Summary of Lesson Plan:

I. Introduce the Vocabulary

Write up the following English words on the board:

Respect
Honor
Heavy
Important
Burden
Liver

Ask students to discuss any common threads, things that are similar, guess what is shared between them. Reveal that in Hebrew, all of these words share the same ROOT LETTERS: kaf-vet-daled (כבד). Any word made of these three letters centers around the concept of being heavy or weighty. Most importantly, the word *kavod* means respect or honor—both are important values in the Jewish tradition and in everyday life.

If any students in the group seem unfamiliar with the structure of Hebrew language, this would be a good time for a quick review of the basics. It's always better not to assume(!)

II. Respect in the Texts

See Resource Sheet 3.1 for sample texts.

Divide students up into small groups or partners. Each grouping should attempt to answer the following questions for one of the texts they are given:

- Why does this commandment or teaching include something about respect or honor?
- How might observing this commandment change our relationships to one another? To God? To community?

Bring students back together to share their insights. Note any points repeated by more than one group to continue the conversation.

III. Understanding the Weight of Respect

Choose four objects of varying weights to show the class. They should be distinct objects but close enough it weight that it might be challenging to guess. A sample set might include: a pencil, a sheet of paper, a tissue box, and a phone case.

Ask students to identify the heaviest one. Allow them to come up, touch the objects, pass them around, etc. to make their best guess. Everyone in the class should do this.
Ask for their final choice and share out loud.

Questions:

How do you know the one you chose was the heaviest?
What would happen if you dropped it or tried to throw it across the room?

Main Point: The Hebrew connection between KAVAID and KAVOD is more than just linguistics.

- The heaviest things have the most impact and are the objects in our lives with treat with some care—after all, they might hurt us or harm others.
- When we give something respect, we honor it, we treat it with care, and we appreciate it.
- In terms of our relationships, we expect respect from others and treat others with respect simply because they are our fellow human beings. The degrees of respect might vary depending on if they are a friend, a family member, etc.

IV. Respect in Your Life

Ask students to think about how respect/KAVOD plays into their own lives on a regular basis. Students should create their own individual lists to share with the class, written down on sticky notes or on a sheet of paper.

After students have developed their own lists, students will try to categorize these actions or ideas related to their own experiences of respect. They have the ability to determine the categories, using affinity grouping, thinking about what the different respect events or behaviors shared.

Teacher can ask for clarification on any pieces or encourage students to add other kinds of respect to the different categories as they explain their answers. Some potential "WHERE" items that will most likely trigger a deeper conversation for students: school; synagogue; a church; an airport; a museum; home.

V. Wrap Up: Why This Value?

Write the following definition of respect on the board: honoring every other person's personal abilities, needs, and beliefs.
Remind students of the definition of empathy (feeling *with* someone). Write the definition next to the one for respect.

Suggested Discussion Questions:

- What do these two virtues share in common?
- How are they different?
- Do you need respect to gain empathy? Does respect come from empathy? How are they connected if at all?

Final Points:

- These two virtues are complementary but also have the potential to negatively relate to one another.
- If someone has too much empathy, they might think that they have to feel with a close friend all the time, even if their points of view diverge. If you only think about empathy, you aren't being honest with yourself: people disagree and that's okay.
- The key is to remember the virtue of respect by honoring other people's opinions, hearing what they have to say, and differentiating—this isn't for me, but I can see their perspective.
- When we respect our differences, we have the ability to come up with creative solutions to shared problems.

LESSON TWO: What Happened to Civil Society?

Objectives:
Learners will be able to….

- Identify figures in American life who exemplify respect and individuals who do not live by that virtue
- Debate the impact of respect in the way citizens relate to each other publicly in two spheres: government and in online communities.
- Create their own Respect 10 Commandments for engaging with others about a complex issue or problem, using their organizing work as an example

Summary of Lesson Plan:

I. Disrespect and Respect Role Models

Respect is often lauded in school rules and taken as a given part of our moral code, but in our society today we have just as many examples of disrespect as we do of respect. The 24-hour news cycle and wide usage of public social media forums has given even more visibility to glaring examples of disrespect, contempt, and belittling of others in everyday life.

For students to experience this notion and express why they find the lack of respect in our culture troubling, there are plenty of real examples for them to analyze.

Suggested Activities:

★ Watch a series of videos that demonstrate respectful debate or disagreement as well as videos that demonstrate more provocative, disrespectful discourse. Ask students to record their reactions to each one and discuss them together.

★ Give pairs or small groups of students a case study. It should be either about a pair that successfully and respectfully disagreed in their relationship OR about pairs that exemplify nasty, disrespectful relationships. Have each group present their case study and classify it as respectful or disrespectful.

★ Act out scenarios of people disagreeing or taking different sides of an important issue (find ones relevant to teens). Have them demonstrate what it looks and sounds like when people respectfully disagree and when they do not.

See Resource Sheet 3.2 for examples of different real-life relationship cases.

II. 10 Commandments of Respect

Ask students to share a time where they felt they were treated with disrespect.

- What happened?
- How did it make you feel?
- How could the other person have made the situation better? What could have been done differently?

Ask about the virtual world. Online or using social media, do you think people are more disrespectful? Does it change how you act or behave? What do you allow or not allow yourself to do and say when you post?

Share this article or a similar piece that addresses the tragic consequences of disrespectful speech and actions online: The Story of Megan Meier. Another approach might be to share a story of an incident of bullying where someone intervened or was able to make a positive impact on the situation: Visual Bullying Prevention Campaign.

See Resource 3.3a and b for print versions of both types of articles

So here's a question to *ask*: What can we do? How can we change the way people act and speak online or in our everyday interactions?

Main Point for This Lesson-

- Jewish tradition provides the framework of 10 Commandments, ten essential rules or guidelines for creating a civil, holy society based on our values.

Lead students in a conversation to create their own "10 Commandments" for respectful discourse online on any platform you use (email, websites, Facebook, Instagram, Snapchat, etc.).

III. Social Media Share: Respect Rules

Ask students to choose their favorite one to share on Facebook, Twitter, or Instagram (with an appropriate picture). Post should also include a short "why" on why this is important to them.

Use the #respect and any other hashtags your class is using.

LESSON THREE: How to Make Respectful Discourse

Objectives:
Learners will be able to….

- Describe the research step processes from community organizing and experience it in a "practice round"
- Choose a research area to focus on as the topic for a public panel discussion
- Produce a body of initial research related to potential stakeholders and people involved in their chosen aspect of the issue, including websites and news articles

Summary of Lesson Plan:

I. Jumping Into Research

The best way to learn about the research process is to experience it. The reason this community organizing step is included in this unit about respect is that when we know about someone else's experiences and opinions related to an issue, we can respect and honor it, even if it differs from our own ideas. When students have all the facts and have looked into multiple perspectives on the issue, they can more effectively make a case for the action they pursue in the next phase of organizing.

To begin, have the students use what they know about research already. Give them a potential issue or case to learn more about that they will be able to relate to or that comes from real life.

Example:
The most popular items in your school cafeteria are the French fries and the fresh baked cookies. They are not the healthiest foods in the world, but everyone else eats other good food for lunch too, right? In the last month of classes, the school randomly announces that next year, neither will be on the menu ever again. Everyone you know is pretty upset about it and are threatening to fight the school with their parents, so your group decides to figure out a better solution. What do you need *to learn* to come up with a way to solve this conflict?

Potential Research Questions:

Who made this decision?
What was their reasoning behind it?
Who was consulted or included in the decision-making process?
How do individual students feel about it? Are they for or against it and why?
Who would be interested in helping you make a positive impact?
How do the teachers feel about it? What about the people who work in the cafeteria—how does this affect them?
Are French fries really the only think people are eating at lunch? By whom? How often?

Give the students an opportunity to use their phones or computers to do some preliminary research around the issue on their own. They can work in pairs or small groups.
After about 10-15 minutes, *ask* students to share what they have learned that they think is relevant to this issue and any potential solutions they came up with based on what they learned about people or ideas connected to this issue—school nutrition, the school district leadership, food education, student rights, etc.

Explain that this is research: investigation and study that is done to find and share new knowledge about something and reach new conclusions.

II. Outlining the Research Process

Present the information on *Resource Sheet 3.4: Research Process Resources* in any way you want!

- ★ Make a visual organizer or graphic, like a power map showing how the steps are connected.

- ★ Have pairs of students look at the steps or tasks and present each one to the class, thinking of their own example of what it might look like.

- ★ Do a "text study" of an explanation of research in community organizing and ask students to share what they learned, ideas they have, and ask anything they want to learn more about.

Leave time for clarifying questions and give students the opportunity to repeat back in their own words what research is and why it is so crucial to the organizing process.

III. Deciding on the Goals for our Research

Ask the class to list some potential research questions related to the OI for the course.
Some questions to prompt the conversation:

What are some specific aspects of this issue we can zoom in on?
How can we learn about how our issue actually affects people in our community?
Who needs to get involved for us to make the changes we want to make?

In order to move forward on whatever aspect of the issue they decide to research in-depth, they need to be able to answer the following questions:

- Is there a specific campaign for action that we can be a part of?
- Is there a strong partner to work with to accomplish our goals?
- Are there roles for everyone in the community to get involved, not just the select few in charge?

Determine a final research question or topic for the next class session. The class can brainstorm and author this together in a GoogleDoc or on the board, and then vote on the final version together.

Explain to the class that they are going to organize a panel to educate the community about one particular aspect of this organizing initiative. This is where we get to live out our value of respect. The people we invite to sit on the panel and answer our questions will have multiple points of view about the issue and different perspectives on potential solutions. Our job as a class is to ensure that the panel is lively but respectful, a space where people can disagree and still feel like they are being honored for their unique point of view.

IV. Get Started

Have students work independently or in teams to do an initial pass at the research work using the questions they developed. They are probably all pretty tech-savvy with searches online, but the teacher can check in, help them think of things to look up, and guide their research towards a practical end.

Record the data on a GoogleDoc the class can share and update/add to later.

LESSON FOUR: Preparation and Research for Community Panel

Objectives:
Learners will be able to….

- Identify the major players (individuals and groups) who have a stake in the OI locally and additional broader players as needed
- Send out invitations to a finalized list of people to speak on the panel
- Create a set of questions for a moderating the public panel rooted in the values of *kavod* and civil discourse

Summary of Lesson Plan:

I. Focusing the Research Tasks

Based on what students chose to be their main area of concern for further exploration in the last lesson, ask them to continue working on their research steps. This will take the majority of the class session time.

Explain that the class will be looking at two different parts of the research process (see the Resource Sheet for more a refresher):

Studying the opposition
Acting as a watchdog

The students' job is to identify specific people within the Jewish community or local community in general who hold a variety of positions regarding their organizing initiative issue that they decided to focus on.

For example, if the organizing initiative focuses on increasing the wages for workers in the area, they would want to contact people at the local budget office, the offices of any politicians supporting or opposing the legislation, and unions or other worker advocacy organizations to hear workers' stories about the need for a living wage.

Students can contact these people, ask questions, and determine who are the major players in the issue.

Send invitations to the 3 individuals you would like to represent their point of view on your community research panel.

- Teacher will be involved in follow up work and confirming who will participate, arranging logistics.
- Have the students come up with a list of alternate choices in case other are not available for teacher to contact after the class session once you hear back from the second choices.

II. Creating Questions for the Panel

The main goal of the community panel is to share what the students have learned about their organizing initiative issue with a greater audience. This will be different from the authentic assessment, but a great practice run in terms of going public with their work and creating something the bring other community groups on board for their initiative.

Students should decide who from the class will serve as moderators for the panel. The entire class will contribute to the panel by coming up with potential questions to ask the panelists regarding their issue. The goals of the panel are to present the wider community with multiple perspectives on the issue and to educate them about some of the facts and details related to it.

Questions should be:

- Rooted in facts discovered during the research
- Open-ended to allow for multiple perspectives and answers
- Engaging enough that the panelists are able to answer thoroughly and actually want to answer them
- Limited to about 8-10. You want to be prepared if there is time but it will probably go on much longer than you think so you don't need more than that.
- Respectful in their language—non-judgmental, thoughtful, and neutral. The question should not reveal the group or an individual's personal thoughts or agenda on the issue the panel is debating. The moderator's job is to remain neutral but you can feel free to ask challenging questions that are equally challenging to all panelists.

Compile questions into the GoogleDoc for research from the last session. Teacher will keep track of it and print them out for the moderators to use during the panel program.

Lesson 5: ACTION: Respectful Discourse in Action: Student-Moderated Panel

Planning Steps:

Assist students in contacting key stakeholders in the community around their organizing issue and follow up for them outside of class. It is the teacher's responsibility to keep track of and finalize the work the students begin—it's a team effort!

Choose a date that works for all the panelists. Ideally, choose a weekend or an evening after work hours so students can attend and you get the maximum audience.

Publicize in community publications and social media a few weeks in advance. Due to the fact that the lesson plans include the students identifying the panelists, the actual panel may take place a couple weeks after Lesson 4 and run into the next unit, but that's okay. As long as it actually happens and the students can be there to run it, the timing is less crucial.

Confirm final attendance from the student group and the panelists a week before and send reminders out to students and their families the day before.

Suggestions for Panel Event:

Make sure the student moderators have copies of the final versions of the questions to engender respectful debate.

Coach them on timing. The entire panel should last about an hour and the student keeping time needs to leave 2-3 minutes for each person to answer each question total. Additional time can be given at the end to address anything they didn't have time to discuss before or return to earlier conversations.

Have a student introduce the panelists with biographical information before the panel begins and the goal of the panel: to provide a forum for respectful discourse for the community to learn about the organizing issue and learn about different perspectives on the topic.

Conclude with one of the students thanking everyone for coming and distributing more information about how to get involved with the teen community organizing initiative.

As the teacher, be ready to help smooth over any rough moments, move things along, or help rephrase questions. For the most part, let the students take the lead but use your judgment to help make the panel as successful as possible for the entire group.

Check out *Resource 3.5: Creating an Effective Panel Discussion.*

Resource 3.1: Texts for Respect Text Study
(Translations from http://www.kavod.org/Kavod/Kavod_Texts.html)

"Give **kavod** to your father and your mother; that your days may be long upon the land which Adonai your God gives you." (Ex. 20:12)

[God to King Solomon]
"Behold, I have done according to your words. I have given you a wise and understanding heart; so that there was none like you before nor shall any like you arise after. But I have also given you that which you have not asked—both riches, and **kavod** so that there shall not be any among the kings like you all your days.'" (1 Kings 3:12-13)

"Whenever R. Tarfon's mother wanted to climb into bed, he would bend down and she would climb [on him to get] into bed. And whenever she got out [of bed], she would descend on him [in order to reach the floor]. R. Tarfon came and praised himself [on account of the honor he showed his mother] at the house of study. They said to him: 'You have not yet reached half of the **kavod** [that one can show his parents]'" (Kid. 31a)

"Ben Zoma teaches: 'Who is worthy of **kavod**? The one who treats other human-beings with **kavod**. As it I said: 'For those who honor Me, I will honor, and those who scorn Me, I will scorn.' (1 Sam. 2:30)" (Pirkei Avot, 4:1)

"One should not say: 'I will study [Torah] so that they will call me a scholar. I will learn Mishna so that they will call me a rabbi. I will teach so that I will become an elder and sit in a yeshivah. Rather, learn out of love and in the end, **kavod** will come." (Nedirim 62a)

"R. Elazar ben Shamua says: 'Let the **kavod** of your student be as dear to you as your own, and the **kavod** of your colleague as the reverence for your rabbi, and the reverence for your rabbi as the reverence for Heaven.'" (Pirkei Avot, 4:15)

"The one who learns from his fellow a single chapter, or a single law, or a single verse, or a single saying, or even one letter—must treat [the teacher] with **kavod**." (Pirkei Avot, 6:3)

Resource 3.2: Examples of Respectful and Disrespectful Relationships in Real Life

RUTH BADER GINSBURG AND ANTONIN SCALIA[8]

Like many pals, Antonin Scalia and Ruth Bader Ginsburg could have a pretty good argument now and then, but not let it affect their close friendship.

During their time together on the United States Supreme Court, Justice Scalia, a staunch conservative, and Justice Ginsburg, a staunch liberal, rarely found themselves on the same side of controversial issues. But in an era when political divisions drive many in Washington apart on a personal level, their disagreements remained intellectual.

"We were best buddies," Ginsburg wrote after Scalia died on Saturday. The two first served together in the early 1980s on the federal circuit court in Washington, D.C., from which each was chosen to be nominated for the Supreme Court.

They served together on the high court for more than 22 years, from when Ginsburg joined Scalia on the court in August of 1993, until Scalia's death.

"They liked to fight things out in good spirit — in fair spirit — not the way we see debates these days on television," NPR's Nina Totenberg recalled on the NPR Politics Podcast.

And Ginsburg admitted once that Scalia made her better. One night last year when the two justices appeared onstage for an interview together in Washington, D.C., Ginsburg talked about a time when Scalia showed her his dissenting opinion in a case before she had finished the majority opinion.

"I took this dissent, this very spicy dissent and it absolutely ruined my weekend," Ginsburg said. She made some tweaks to her own argument.

Their friendship was revealed that night, according to Totenberg, who moderated. "There were a lot of laughs. They really did a lot of jokes at each other's expenses and also to compliment each other," she said.

[8] Full Article: http://www.npr.org/2016/02/15/466848775/scalia-ginsburg-opera-commemorates-sparring-supreme-court-friendship

HILLEL AND SHAMMAI[9]

Hillel and Shammai were two leading sages of the last 1st century BCE and the early 1st century CE who founded opposing schools of Jewish thought, known as the House of Hillel and House of Shammai. The debate between these schools on matters of ritual practice, ethics, and theology was critical for the shaping of the Oral Law and Judaism as it is today.

It is well known that the *halacha*, with rare exceptions, follows the opinion of Beit Hillel over that of Beit Shammai. What is less well known is why this is so. The Talmud notes that "a heavenly voice declared; these and those are the word of the living G-d, and the *halacha* follows Beit Hillel" (Eiruvin 13b).

The Talmud presents three reasons as to why, if Beit Shammai's views are also the "word of the living God", the *halacha* follows Beit Hillel. They were, the Talmud notes, "*nochim valuvin*, pleasant and patient; they would study (and teach) both their opinion and that of Beit Shammai, and moreover, they would teach the view of Beit Shammai before their own...this teaches you that one who humbles himself, the Holy One, blessed be He, raises up...he who flees from greatness, greatness follows". Being open to other opinions allows one a broader perspective and to see nuance that one may have missed, ultimately allowing for a more correct response. By quoting Beit Shammai first, Beit Hillel showed a level of respect that allowed for the possibility that their own views might be wrong, something that helped them to be right.

MEGYN KELLY and DONALD TRUMP: Elections 2016[10]

…Unnerving would-be leaders, blowhards, and didacts from both parties has become Kelly's specialty, as the world learned in August. The first television journalist to call Trump out face-to-face on his obnoxiousness, she kicked off the first Republican debate by calmly cataloguing Trump's sexism in a single question. To recall: "You've called women you don't like fat pigs, dogs, slobs, and disgusting animals.... You once told a contestant on *Celebrity Apprentice* it would be a pretty picture to see her on her knees. Does that sound to you like the temperament of a man we should elect as president, and how will you answer the charge from Hillary Clinton … that you are part of the war on women?"

Trump tried to laugh it off mid-question, saying that those insults were directed only at Rosie O'Donnell, but Kelly wouldn't let him off.

He then complained, "Honestly, Megyn, if you don't like it, I'm sorry. I've been very nice to you, although I could probably maybe not be based on the way you've treated me."

[9] Full Article: http://www.torahinmotion.org/discussions-and-blogs/eiruvin-13b-following-beit-shammai
[10] Full Article: http://www.vanityfair.com/news/2015/12/megyn-kelly-fox-news-cover-story

The following night, he suggested to Fox News's rival network CNN that the reason she was so hostile was that she was probably menstruating: "You could see there was blood coming out of her eyes, blood coming out of her wherever."

When that didn't rattle her, Trump lashed out on Twitter, calling her a "lightweight," re-tweeting that she was a "bimbo," and stoking his supporters to boycott her show. Kelly took the high road and said on-air that she had no reason to apologize to Trump, and that she would "continue doing my job without fear or favor."

NoBullying.com
THE MOVEMENT AGAINST BULLYING

The Tragic Megan Meier Story

Modified: September 10, 2015

The Megan Meier Story started when, Megan, a 13 year old with ADD ran to her mom, very excited about the fact that a hot teenage boy named Josh sent her a friend request. He mom asked her if she knew the boy and when Megan answered in the negative, her mom was wary of the decision but finally allowed her daughter to accept the request.

Josh started talking to Megan and told her that he was home-schooled and had no access to mobile phones so she never got to hear his voice or see him in person, but she was smitten. The boy was irresistible.

For a girl who had ADD and battled with depression and weight issues, Megan was in therapy but still a happy easygoing kid who loved people and tried to work on her issues. She was heavy and for years had tried to lose weight. She had attention deficit disorder and battled depression. Back in third grade she had talked about suicide, Tina says, and ever since had been seeing a therapist.

Megan had always been friends with a girl who lived down the street and the relationship between the two girls was always on and off due to several issues that her mother saw as normal, teenagers are always hot and cold about everything, she thought.

For several months, all that Megan did was go to school and rush home to go online to talk to Josh, she was happy, she was glowing, she was in love with a boy who told her she was pretty.

Things turn around…

On a Sunday in October 2006, Megan received a message from Josh saying he didn't want to be friends with her anymore because he heard she wasn't nice to her friends. Megan asked him what he was talking about and the next day he replied with hateful messages and started posting them publicly on Megan's page and some others had joined the hate party.

Before Tina, Megan's mother, could get out the door it was clear Megan was upset. Josh still was sending troubling messages. And he apparently had shared some of Megan's messages with others.

So she asked her daughter to sign off MySpace and left to run a quick errand, she even called her daughter to make sure she had signed off; Megan Meier 's reply was "No, Mom. They are all being so mean to me."

Fifteen minutes later, Megan called her mother. By now Megan was in tears.

"They are posting bulletins about me." A bulletin is like a survey. "Megan Meier is a slut. Megan Meier is fat."

Megan was sobbing hysterically. Tina was furious that she had not signed off.

Once Tina returned home she rushed into the basement where the computer was. Tina was shocked at the vulgar language her daughter was firing back at people.

"I am so aggravated at you for doing this!" she told Megan. Then, the Megan Meier story takes a turn.

Megan ran from the computer and left, but not without first telling Tina, "You're supposed to be my mom! You're supposed to be on my side!"

On the stairway leading to her second-story bedroom, Megan Meier ran into her father, Ron.

"I grabbed her as she tried to go by," Ron says. "She told me that some kids were saying horrible stuff about her and she didn't understand why. I told her it's OK. I told her that they obviously don't know her. And that it would be fine."

Megan went to her room and Ron went downstairs to the kitchen, where he and Tina talked about what had happened, the MySpace account, and made dinner.

Tina recalls the moment "I had this God-awful feeling and I ran up into her room and she had hung herself in the closet."

Megan Meier died the next day, three weeks before her 14th birthday.

Later that day, Ron opened his daughter's MySpace account and viewed what he believes to be the final message Megan saw – one the FBI would be unable to retrieve from the hard drive.

It was from Josh and, according to Ron's best recollection, it said, "Everybody in O'Fallon knows how you are. You are a bad person and everybody hates you. Have a shitty rest of your life. The world would be a better place without you."

It is worth noting that while MySpace has over nine pages of terms and conditions and prohibits a list of illegal content including sexual material and hate speech, it still does not do enough to protect young users from the effects of Cyber Bullying.

Megan's parents began trying to message Josh Evans, the alleged reason behind hateful words that drove Megan to suicide, just to tell him the power of his mean words but they were shocked to realize that his MySpace account had been deleted.

The Truth Comes Out

Six weeks after Megan died, on a Saturday morning, a neighbor down the street, one they didn't know well, called and insisted that they meet that morning at a counselor's office in northern O'Fallon, their hometown. The neighbor from down the street, a single mom with a daughter the same age as Megan, informed the Meiers that Josh Evans never existed.

She told the Meiers that Josh Evans was created by adults, a family on their block. These adults, she told the Meiers, were the parents of Megan's former girlfriend, the one with whom she had a falling out. That neighbor also told the Meiers that her daughter, who had carpooled with the family that was involved in creating the phony MySpace account, had the password to the Josh Evans account and had sent one message – the one Megan received (and later retrieved off the hard drive) the night before she took her life.

"She had been encouraged to join in the joke," the neighbor said.

She also said her daughter feels the guilt of not saying something sooner and for writing that message. Her daughter didn't speak out sooner because she'd known the other family for years and thought that what they were doing must be OK because, after all, they were trusted adults.

On the night the ambulance came for Megan, the single mother said, before it left the Meiers' house her daughter received a call. It was the woman behind the creation of the Josh Evans account. She had called to tell the girl that something had happened to Megan and advised the girl not to mention the MySpace account.

According to Tina, Megan had gone on vacations with this family. They knew how she struggled with depression, that she took medication.

"She wanted to get Megan to feel like she was liked by a boy and let everyone know this was a false MySpace and have everyone laugh at her.

"I don't feel their intentions were for her to kill herself. But that's how it ended."

In the Megan Meier story, No criminal charges were filed against that family or any participant in the Josh Evans hoax, partly because there were no laws drafted to criminalize these kinds of behavior.

The Meiers do not plan to file a civil lawsuit. Here's what they want: They want the law changed, state or federal, so that the Megan Meier story is not repeated.

The Meiers have, since then, take it upon themselves to educate teens and youth about bullying and cyberbullying, they created the Megan Meier Foundation to share Megan's story and say one essential message, Megan Meier did not die for nothing. Her tragic story should continue to be a reminder against the evil waves of cyberbullying and bullying taking over lives all over the globe. According to the Megan Meier Foundation, Megan Meier's story was shared with over 126,000 students all over America. It is estimated that the megan meier story could be happening to millions this year, millions of students will face bullying or cyber bullying this year.

With all the talk about changing laws and prosecuting the founders of social media networks, the truth remains that one hateful word against a teenager could have a deadly result and scar a life forever. Spread the word about The Megan Meier Story as a reminder of how innocent lives could get lost to cyber bullying.

Teen Takes Personal Experiences and Turns Them Into Visual Bullying Prevention Campaign

Post date: March 19, 2014
By: Michelle Boyd,
U.S. Department of Health and Human Services and Tifara Brown, 4-H

An image can be more impactful than hundreds of words – especially when it is used to raise awareness of an important issue. Tifara Brown and her peers used photography to deliver a message about bullying prevention.

Clasmates bullied Tifara from elementary school until high school. Tifara is an African-American whose parents raised her in a religiously observant and conservative household. She had to deal with negative stereotypes of African-Americans as being less competent than people of other races. In addition, she was often teased for her religious beliefs and choices.

"I was raised in church, and my faith is a huge part of my life and who I am. I was negatively labeled as a 'church girl' for years and bullied about my modest clothing. As an African-American in advanced classes, I was often made to feel weird or unwanted whenever I participated in class. Once I was deemed intelligent enough to be on my classmates' level, I was then subjected to hear jokes about other African-Americans who were characterized as 'ignorant.' In hindsight, I should have defended myself and my peers so much more than I did."

Tifara is now a first year college student. She has been an active member of the 4-H youth development organization since she was in the 8th grade. Her current bullying prevention work was prompted by her participation in a bullying prevention roundtable at the April 2013 National 4-H Conference.

"At the National 4-H Conference, we were asked to design promotional photo prototypes for a prospective anti-bullying Tumblr page. We took and edited photos, with quotes or themes that were important to us and then presented them to a team at the U.S. Department of Health and Human Services. We wanted the photos to be transparent enough so that they could see our hearts when looking at the photos."

While working together, Tifara and her peers realized that each of them had personal experiences with bullying. This included instances where they bullied others. Tifara realized that, regardless of the roles that one plays, bullying is linked to negative outcomes and people should not label those involved.

The photo project at the 2013 National 4-H Conference was the motivation for a photo campaign Tifara is currently working on called *Not Them, But Me: Georgia 4-H No Bullying Campaign*. The importance of not labeling others is the focus of and the inspiration for the campaign.

"I want the campaign to be an outlet for young people to speak out against bullying in a creative and beautiful way. People being open, transparent, and real about their struggles – through an outlet as beautiful as photography, for the world to see – is my vision for the campaign."

Tifara plans to unveil the campaign at a Georgia 4-H state conference. She plans to develop a website and use social media to help spread her message and will expand this effort later this year.

"People are real and their stories are just as real as they are. Just as my peers and I hoped the passion and the heart we put behind our photos was evident, I want those who contribute to the campaign to have the same desired impact. Bullying is a war against which we must fight daily, but I believe a successful campaign will be a huge battle won."

Full Article Link: www.stopbullying.gov/blog/2014/03/19/teen-takes-personal-experiences-and-turns-them-visual-bullying-prevention-campaign

Research is an intentional process carried out by community leaders, with the goal of defining a specific, resolvable issue within a larger problem. (E.g., "poor schools" is a good example of a problem; "equitable distribution of money across a school district" is an example of an issue.)

Through the research process, leaders strive to:[11]

- *Understand* the problem they are confronting from multiple perspectives, so as to identify and define a specific issue to be publicly addressed
- *Explore* possible solutions, seeking to locate the necessary resources to implement a desired solution
- *Identify* the decision-maker with the authority to resolve the issue
- *Gather "political intelligence"* on the power dynamics that contribute to the problem

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Types of Research:[12]

Traditional research includes collecting information from books, journal articles, credible internet sites and other validated methods.

Experiential research is the collection of information through direct methods. These methods include collecting and analyzing photos, making observations, collecting information through a survey and more.

Relational research is conducted through meetings between two or more people. Methods include one-to-ones, house meetings, focus groups, interviews and more.

[11] PICO National Network - A Day in the Life of a PICO Organizer - OrganizingCareers.org. Retrieved from http://www.organizingcareers.org/page?id=0004#research-action

[12] *CCESL Community Organizing Handbook* [PDF]. (3rd Edition). Denver, CO: University of Denver Center for Community Engagement and Service Learning. http://www.du.edu/ccesl/media/documents/ccesl_handbook_third_edition_print_protected.pdf

RESEARCH CHECKLIST

(*Source:* http://ctb.ku.edu/en/table-of-contents/advocacy/advocacy-research/overview/checklist)

Why should you do advocacy research?

___It gives your advocacy substance
___It gives you new information to help make your case
___It can show you what's most likely to address your issue successfully
___It can provide you with anecdotes and examples to use
___It can confirm what you were already sure of
___It allows you to make cost-benefit arguments
___It gives you credibility
___It can short-circuit the opposition
___It sets you up as the expert on the issue

When should you do advocacy research?

___When you're trying to get legislation passed
___To help you make the community concerned about an issue that needs attention
___When programs, services, or groups of people are under attack
___When you want to expose corrupt officials
___When government or some other entity is lying to the public
___When it's necessary to prevent harm to individuals or the public
___To further the public interest

How do you conduct research?

___You ask for help
___You check to see if someone has already gathered the information you need
___You learn all the necessary basics about your issue, and know them cold
___You determine clearly what you'll use the information for
___You check all your facts carefully
___You're persistent

You know how to do the different kinds of research and how to choose which is appropriate for your circumstances:

___You do "academic" research
___You gain information from conversations and interviews
___You design and conduct studies and/or surveys
___You do detective work
___You find people with anecdotes and stories to tell about how the issue affects them

THE DIFFERENT KINDS OF RESEARCH TASKS

(*Source:* http://ctb.ku.edu/en/table-of-contents/advocacy/advocacy-research/)

Conducting Studies of the Issue

A study is the process of gathering information for a specific purpose. Studying the advocacy issue is similar to studies you may have done to help you understand the problem when you began your campaign. They go beyond this however. You want to study the issue as fully as possible and identify opinions, facts, and information about historical events that can be used to help you choose your tactics. There are a number of ways you and your group can conduct studies of your issue. The two main approaches are to use existing data and to generate your own data. In most cases, you and your group will do a little of both--gather all the information you can on you issue from existing sources, then conduct your own studies to collect information on your issue that was not available.

Gathering Data on Public Opinion

Basically, what do you want to know? Do you want to know what people think of your organization or initiative? Or maybe you'd like to find out if people are even aware of its existence. Your curiosity may be very general or very specific or somewhere in between. In any of these cases, the information you want is the information that tells you how people feel about the issue you're concerned with. You'll want to know not only whether people are in favor of your initiative or organization, but whether they're neutral toward it or opposed to it. Knowing that most community members oppose your initiative or issue is at least as helpful as knowing that they favor it. People can be swayed, and knowing how they feel is very helpful. It tells you where you have to start – raising public awareness of the existence of the issue, perhaps, or education about its impact or importance – in order to bring the public to the point of support. Gathering information can be a tool for learning how to approach the community.

Studying the Opposition

Most advocacy campaigns meet with some opposition, and part of the planning process involves identifying the particular opponent that you will be taking on, and the type of resistance this opponent is likely to put up. Of course, not every community issue will have opponents. If you want to keep the library open on Saturdays, or put town government meetings on cable television, you may not have opponents at all. But if you are for (or against) a school bond issue, or against (or for) a commercial development, or if you take a position on a controversial issue of the day such as gun control, the death penalty, or abortion, then, almost always, some people will oppose you. Those people may be at least as powerful as you. And in those cases, gathering information about your opponents can help determine your group's strategy and tactics.

Requesting Accountability

Requesting accountability can have two aspects:

- To ensure that the actions and policies of an entity or individual are actually known, so that they can be judged
- To urge the passage of laws, policies, or regulations adequate to keep the entity or individual behaving legally, ethically, and competently

Documenting Complaints

Documenting a complaint means backing it up with as much provable fact or information - documentation - as possible. The most important reason to document a complaint is that already mentioned: regulatory agencies, courts, and ombudspersons need evidence in order to sort out the reality of a situation. (That's why we have trials - so that the judge or jury can figure out who's telling the truth.) If you can prove the substance of your complaint, or at least show that all the evidence points in the direction you're suggesting, you've gone a long way toward getting something done about it.

Acting as a Watchdog

A watchdog is an individual or group that keeps an eye on a particular entity or a particular element of community concern, and warns members of the community when potential or actual problems arise. Watchdogs may be concerned with anything from the actions of a single individual to the policies of several national governments. They may monitor one issue or many; their concerns may be local or global...or both. Just like actual watchdogs, watchdog individuals and organizations vary in what they do. For some, just sounding the alarm is the goal.

Organizing Study Circles

A study circle is a group of 8 to 12 people who meet regularly over a period of weeks or months to address a critical public issue in a democratic, collaborative way. Participants examine the issue from many points of view and identify areas of common ground. They emerge with recommendations for action that will benefit the community. Some examples from study circles conducted around the country include youth mentoring programs; new hiring policies; citywide diversity celebrations; a multiracial "unity choir;" and a new state law reforming the corrections system in Oklahoma.

A study circle is typically led by an impartial facilitator whose job it is to keep discussions focused, help the group consider a variety of views, and ask difficult questions.

Resource 3.5: Creating an Effective Panel Discussion
http://www.entrepreneur.com/article/239870

10 Do's and Don'ts for Moderating a Panel Discussion

1. Do over prepare

"Know everything you can about your panelists and the topic," says Porter Gale, author of Your Network Is Your Net Worth and moderator exemplar. "Make sure you know some fun facts that demonstrate the depth of your knowledge. Examples could include past career moves, personal stories, quotes from presentations they've given or articles they've written."

2. Don't worry about a pre-call

As digital media and advertising analyst for Altimeter Group, Rebecca Lieb has moderated her fair share of panels: "Don't break your neck getting your panelists on an advance call. It's like herding cats. Instead, solicit input on the topic from people individually, and then send a bulletin to the entire group on the topics and questions you'll cover."

While this may seem counterintuitive, I've taken this tip to heart and it has made my life, and everyone else's, much easier. Your panelists will thank you, as will their executive assistants, PR reps, and anyone else who may be part of their posse.

3. Do get to know your audience

The fourth-wall thing is useful during Shakespearean theater performances and the ballet, but something truly special happens if you can integrate the audience throughout a panel.

"Meet as many people in the audience as you can prior to the panel and include their stories or comment about their business in the dialog," adds Gale.

This is spectacular advice. A trick I use that has not only made me more comfortable, but can prove to be a slumber party hack: Pick three or four people to chat with a few minutes before you kick off the discussion, find out where they are from, why they are there, what interests them and if they are comfortable sharing their thoughts throughout the panel, then weave their contributions into the conversation.

4. Don't let a panelist go too far down the rabbit hole

Eventually, someone on a panel you moderate is going to develop a serious case of motor mouth. We've all seen this happen. It can grow dangerously uncomfortable for everyone involved.

Lieb's advice here is spot on: "Know how to cut someone off, definitively but politely. Your job is to save the conversation for the panel, the audience, and maintain the dignity of the unfortunate person who is rabbiting on long after the point has been made."

5. Do stay on time

As a moderator, it's your job to pay attention to the clock!

"An effective moderator is one who ensures that each panel member gets equal time to provide his or her views on a particular topic of discussion," says Dippak Khurana, co-founder and CEO of Vserv.

A truly great moderator will intervene if one panelist is taking majority of the time (see #4 above), if a panelist is veering off-topic, or if the general conversation is careening into no man's land. Well-timed questions and answers, and the moderator's ability to almost "feel" the pace of the discussion, will typically ensure the audience stays engaged and interested.

6. Don't make assumptions about your panelists

You want to make sure your panelists are really comfortable. So, in addition to making sure you know what they are speaking to, also find out if there are issues they are not comfortable addressing.

"This might sound like overkill, but it's really not," says Shonali Burke, who regularly moderates panels and coaches her clients on the subject as well.

"Say a panelist is with a firm that's currently in the midst of a crisis, or being closely watched by the media. Knowing what they officially can or can't speak to ahead of time - and how to professionally draw that line during the panel if needed - will relieve a great deal of stress on their part, which will make your job a little easier."

7. Do have a say in panelist selection if possible

You were presumably asked to moderate because you have domain expertise. That means you know other experts on the topic, and if they're good at speaking (or not).

"I was once saddled with a highly qualified panelist who had never before spoken in public," reflects Lieb. "The poor woman was backstage, sick to her stomach moments before we were 'on.' Try to take a collaborative role with the event organizer - this is the type of pitfall an experienced moderator can head off at the pass."

8. Don’t be afraid to create controversy

Panel #fails usually happen for three reasons:

1. No one shows up.

2. The panelists are self-involved and boring.

3. Everyone agrees with each other about everything.

Khurana points out: “It is important to entertain, enrich and thereby engage the audience by breaking conventional conversations and pushing the panel members to come up with interesting content.”

During the prep phase, encourage your panelists to come up with various opinions and points of view on the topic to ensure at least 25 percent of the conversation drives “counter-point” feedback.

9. Do make the accompanying presentation digestible and useful

We've all heard enough stories of "death by PowerPoint." While, to date, I have not heard of PowerPoint being arrested on criminal charges, you get the point.

“If you're creating slides, encourage your panelists to keep them as visual as possible,” adds Burke.

“Additionally, if you're using slides, insert a pre-determined hashtag on each of them, as well as the panelists' Twitter handles; this makes it much easier for live-tweeting to take place. An introductory slide with the Wi-Fi information is also very useful to attendees.

10. Don’t inadvertently facilitate a biased panel

Although not as obvious, Khurana makes a final observation that I think is an important one:

“Another important aspect for a moderator to keep in mind is that the conversation should not be biased,” says Khurana. “It should not favor any one particular speaker’s point of view over another, and the moderator should ensure that the conversation is balanced.”

This reiterates the importance of the moderator, and how tricky this job can be. Your role is to essentially be a well-informed Switzerland. Not an easy task by any stretch of the imagination. Now that you are armed with the best moderator tips out there, off you go to rule the conference circuit world.

Unit IV: How Can *I* Make a Difference? Humility (*Anavah*)

UNIT- ENDURING UNDERSTANDINGS:

- A broken society reflects a broken values system.

- The leaders that impact and inspire the most people possess the most humble view of their own importance.

CONTENT STANDARDS:

- Humility
- *Tzimtzum*
- Lurianic Kabbalah
- Abraham
  - Texts: Genesis 18:16-33
- Moses
  - Texts: Exodus 3, Numbers 12:1-15
- "Powerful questions"
- "Appreciative Inquiry"
- "Meeting facilitation"

UNIT ESSENTIAL QUESTIONS:

⇒ How does humility, *a low opinion of one's own importance*, fit into community organizing's defining principles of self-empowerment and self-interest?

GOALS:

- To explore what it takes to humble oneself for the greater good
- To use the trait of humility as a lens for discussing setbacks and disappointments in community organizing work
- To remind learners that community organizing is ultimately about the power of the group, not the individual

UNIT OBJECTIVES:

- Students will be able to define and explain humility in their own words
- Students will be able to analyze 1 model of humility and humble behavior from biblical text
- Students will be able to explain the concept of *tzimtzum* and its application for community organizers
- Students will be able to write at least 3 "powerful questions" specifically designed to understand the needs, stories, and concerns of individuals
- Students will be able to plan and facilitate small group meetings within their Jewish community

UNIT OVERVIEW:

1. How Can *I* Make a Difference? A Humbling Question

2. Modeling Humility: Biblical Case Studies

3. *Tzimtzum:* Making Room for Everyone Else

4. Know Before Whom You Stand: Introduction To Unit Assessment- Planning and Training for Parlor Meeting

ACTION (Outside of Class Time): Community Parlor Meetings

5. Class Reflection on Parlor Meeting and Next Steps

LESSON ONE: How Can *I* Make a Difference? A Humbling Question

Objectives:
Learners will be able to…

- Examine humility as the balance between the two extremes of self-deification (thinking of oneself as God) and self-effacement (seeing no importance in one's actions or accomplishments).
- Create their own personal definition of humility using 1 specific example of real-life actions that are humble
- Debate the impact of individual actions versus group actions
- Reflect on their own capacity for humility and list 2-3 areas of their life might require more humility to breed success as a change agent

Summary of Lesson:

I. Introduce the concept of humility using the Hasidic story of the two notes.

- The story, attributed to Rabbi Simcha Bunim of Peschischa, goes as follows:

  Everyone must have two pockets, with a note in each pocket, so that he or she can reach into the one or the other, depending on the need. When feeling lowly and depressed, discouraged or disconsolate, one should reach into the right pocket, and, there, find the words: "For my sake was the world created."

  But when feeling high and mighty one should reach into the left pocket, and find the words: "I am but dust and ashes."

- The balance between these two extremes is essentially **humility**. Also can be defined as a low view of one's own importance, or making yourself a bit smaller or less proud before God.

- Suggested Points for Story Discussion:
  - What do we think each of the notes means? How might you state their message in your own words?
  - In what situations in our lives do we need to pull out the first one—for my sake the world was created?
  - In what situations in real life do we need the second one, a reminder that each of us is but dust and ashes?
  - How could these messages help us in a difficult moment when we are trying to lead others in a cause we believe in or want to change?

II. Key questions for the trait of humility:

How can you effectively create that balance between feeling in charge of everything and totally in control of nothing?

How can that middle ground become a source of inner drive for creating change but recognizing it might not always be about you?

This could be discussed in a variety of ways….

- ★ Think about the difference between powerlessness and humility—feeling like you can do nothing versus realizing one's limitations and needing to ask for help.

- ★ Have students debate about which is more effective and why: one person starting an initiative, or a group trying to lead change together.

- ★ Give students scenarios to analyze that describe the worth of the individual, the importance of acting with humility to help others, and listening to the truth of others even when you disagree.

III. Written and/or oral reflection about situations where each student as an individual needs to act with more humility.

One specific question or point to focus on: How do we act when life or other people humble us? When we face setbacks or rejection, how can being humble help us move forward? Strategize a way to reframe failure as a learning experience in the context of community organizing. How can we cope with things not going our way but ultimately, succeeding?

Important piece: This writing should be saved in each student portfolio for use in the social media share. Students can look back on their reflections and use specific insights for a short paragraph to share on Facebook and Twitter.

LESSON TWO: Modeling Humility: Biblical Case Studies

Objectives:
Learners will be able to…

- Read and analyze 1 of the biblical figures that rabbinic tradition has identified as exemplifying humility (either Moses or Abraham), noting key actions and phrases that classify a person as truly humble
- Plan one question they can use in their small group meetings for the OI that is grounded in humility, based on the language and behaviors found in their text study (ex. Moses showing deference to God's power and asking for advice).

Summary of Lesson Plan:

I. Discuss students' own role models for humility.
   - Who are the people in our lives who can listen respectfully to people they disagree with?
   - Who are the people in your life who have the ability to recognize the talents and needs of others?
   - Do you know anyone who seems to live with humility—people who are really good at balancing having pride in themselves and recognizing the importance of others? Can you share with us how you see them as humble? What do they do or say?

II. Text Study: Biblical Case Studies of Humility

These text studies can be done in chevruta pairs, small groups, two larger groups (one for Abraham, one for Moses) or with the whole class. Decide what works best based on numbers and the students' abilities with text interpretation. You can also choose one and do a more in-depth study of the language, behavior, and thoughts that exemplify humility and look at commentaries (Rashi, Midrash, Talmud, etc.)

See RESOURCES 4.1-4.3 for sample text studies for this lesson plan.

The final piece of this text study is to sketch graphically or write a list of some of the protocols for humility. How do humble people look or act? How can humility be an advantage? For example, it could make someone more compelling or authentic as a leader because they have demonstrated that they know this project for change is not about them, that it is for the greater good.

III. Applying Ancient Models to Community Organizing

Students should work in groups to brainstorm where some of the behaviors or approaches demonstrated by our ancestors can apply to the class community organizing initiatives. Potential products could include:

- ⇒ Examples of questions one could ask in a conversation with a partner or community member that demonstrated your willingness to be humble.
- ⇒ Situations one might face in community organizing where you need to humble yourself before a leader, a partner, an expert on your issue, etc.

LESSON THREE: *Tzimtzum:* Making Room for Everyone Else

Objectives:
Learners will be able to…

- Restate the idea of *tzimtzum* as contracting one's own self in the larger context of humility (*anavah*) in their own words
- Practice making room by exploring physical space and movement
- Determine the merits of making room and contracting when one is in a leadership role
- Apply the idea of *tzimtzum* to their own preparations for group meetings and listening to others

Summary of Lesson Plan:

I. Feeling the Importance of Space

This physical movement experience is a great way to introduce the idea of how it feels and what it looks like to contract the self and make space for others. These instructions can be given to students orally, guiding them through a process of becoming aware of space and their relationship to others. The technique comes from modern dance--if you want to learn more, see the end of this unit for more detailed resources.

- Begin by moving around a space, filling it up with broad gestures. Move however you want, at whatever speed you want. Do not stop moving.
- As you move, start to focus outward. Be aware of what is around you. Notice when you want to make room for something else, something besides yourself and your own movements.
- Start to pull back your movements. Pull different parts of your body towards you—your head into your neck and chest, your arms into your sides, curving your spine to pull your upper and lower half together. Slowly stop moving.
- Once you have created your own space within the space, continue moving, still contracting into yourself.
- Pause for one moment. Notice how you feel towards the space around you. How do you feel about the people around you? How has your relationship to the space changed?

Spend a few minutes reflecting on the experience. This can also be done in groups, with one group observing the other moving, and then switching roles.

II. Short Text Study on *Tzimtzum*

Introduce Kabbalistic origins and contemporary application. (*See RESOURCE 4.4*)

III. Develop questions/conversation around how *tzimtzum* fits into the role of a community organizer. Combine discussion with an activity or practice to model it.

ASK: When do you need to listen?
DO: Practice active listening with a partner with criteria for active listening provided by teacher.

ASK: When do you need to empower others to take the lead?
DO: Simulate a meeting where you want to delegate to people who have never been in charge on your project before—discern their interests by asking questions and ask for their help.

ASK: Where do you need to leave room for other people's opinions and experiences?
DO: Ask for people to give their opinions on different sides of an issue. Try to foster a dialogue that allows everyone to be heard. Listen for stories, do not give feedback or opinions.

IV. Social Media Share

Have students select a social media platform (something where you can share text) to post about *tzimtzum* and how it can improve our relationships, communities, etc.

Students will write a short post or tweet that introduces the concept of *tzimtzum* as making space for others, and raise one question for people to respond to online. This can be something like, "Whom do you need make more room for in your life?" or "When do we need to pull back and let others do the work or be successful?"

Posting can happen in class, with instructions to share some of the responses they receive in the next class.

LESSON FOUR: Know Before Whom You Stand: Introduction To Unit Action Piece- Planning and Training for Parlor Meeting

Objectives:
Learners will be able to…

- Explain some of the major principles of appreciative inquiry, including analyzing sample questions for focusing attention, connecting ideas and finding deeper meaning
- Craft questions for a small group meeting that students will ask with the goal of having people tell their stories and share their personal connection to the issue of their community organizing project

Lesson Plan Summary:

I. Share highlights from social media shared the week before

II. Introduce students to the idea of asking questions and critically thinking about what kinds of questions are good, powerful questions. Here are two potential options:

⇒ Provide a list of a variety of questions and have students rank questions. Students should rank them on their power, meaning their depth, their impact, their ability to generate interesting, personal answers. "1" should be the most powerful question of the bunch. Discuss which were the most powerful and which ones were not, thinking about why.

- Example:
    1. Why do we need to talk about race relations at our synagogue?
    2. What if we came up with a new idea to solve this problem?
    3. How would you describe an ethical person?
    4. What questions do we have?
    5. Where did you go to college?
    6. What's your favorite movie?

⇒ Have students play an improv game based totally on questions. Choose two student volunteers to go in front of the group and act out a scene or conversation with one another about something from everyday life. Their goal is to try to learn something new about one another or to teach the other person something new. The catch: they can ONLY use questions to create the dialogue. When someone accidentally answers the question or can't think of something to say, a new pair goes. Play a few rounds!

II. Constructing a Powerful Question

Visual Tool: The Powerful Questions Spectrum (write up on board or hand out a copy)

(Resource: http://www.kcsdv.org/images/pdfs/AppreciativeInquiry.pdf)

The more powerful question words ask people to be creative, think critically, and dig deeper. This is what you want to see happening in a meeting around change in any organization, and it is critical for having people on board with any community organizing effort. It asks people to identify the problem, think about causes, and suggest possible solutions. This should be the general progression of the questions students will ask when they lead a group parlor meeting of community members at their homes.

Educational Note:
It's also important to consider how or why a question can go wrong. Consider the examples below. In **A**, the person asking the question makes assumptions, simplifies a complex issue, or blames people. In **B**, the questions are more neutral, ask for constructive input, and give people a chance to participate in creating the solutions to the problem. Come up with an additional example related to your OI.

> EXAMPLES:
> A. How can we create a bilingual education system in our state for Spanish-speakers?
> B. What is best way to educate English and non-English speaking students alike?
>
> A. How can we address the lack of cooperation between different board members at the temple?
> B. What are all the possibilities for collaboration between different committees to support our community-organizing project?

Discuss with learners:

- Which questions *assume* a solution?
- Which assume error or blame, leading to narrow discussions or defensiveness?
- Which stimulate reflection, creativity, and/or collaboration among those involved?
- Examine each question for any unconscious beliefs it may introduce: What assumptions or beliefs are we introducing with this question?

Students should engage in practicing developing these questions out loud, asking their classmates to see their response in real time. Basically, there should be some practice of leading a group with these kinds of questions and practicing facilitation.

III. Drafting in Pairs

Divide into small groups. Explain that these groups will be the small groups in which students will lead the parlor meetings. Each group will go to a community member's home who has volunteered to host, and ask for the group's input on the class community organizing initiative, with the aim of listening and learning, not teaching about the issue. The teacher should organize the timing of the parlor meetings as explained in the next lesson and assign student organizers to each one, depending on their schedules.

The students will meet as a group, to practice drafting a list of questions that meet the criteria for good, powerful discussions outlined above. Try to come up with at least 10, ranging from conversation starters to identify where people stand on the organizing issue, sharing experiences and concerns, and ask for help identifying solutions.

IV. Initial Editing and Compiling Resource Sheet for Meeting

Groups will share their questions with the larger group, using a tool like GoogleDocs or presenting the list on the board in the classroom. Allow people the opportunity to indicate their top 3 choices and use process of elimination to come up with a starting list of 4-5 questions for their group meetings. Teacher will compile a resource sheet with these final scripted questions and some reminders about leading a group to distribute to the different groups leading meetings.

****This lesson also presents an opportunity to bring in outside experts**. Professional or volunteer community organizers in your local community or community leaders in government who have spearheaded initiatives with small group meetings are two great options. Having experts share their wisdom with the students and evaluate their questions for the meetings before they go "live" would enhance the richness of their learning. They can lead multiple parts of the lesson plan alongside the teacher or work with small groups of students while the teacher facilitates. This is optional but recommended if you have the right person and time available.

ACTION ASSESSMENT: Community Parlor Meetings

Planning Steps:

Choose a target week of dates for parlor meetings to occur that coincides with the dates of this unit.

Contact key stakeholders in the community (rabbis, staff members, board members, parents) and ask them to help you identify a few hosts for the parlor meetings. Each meeting should have a capacity of about 10 people, and each can have 2-3 teens leading the meeting. Determine how many hosts you need based on the size of your group.

Once you have identified hosts, ask them to identify friends and colleagues in the community they would like to invite.

Have them send an email invitation or call each person individually to invite them to a meeting at their home to talk about the teen community organizing initiative

Confirm final attendance one week before the meeting. Connect hosts with their teen meeting leaders to finalize details.

Suggestions for Parlor Meetings:

Bring scripted questions and tip sheet

Ask people to comment on what other people say or share; help them to find connections with one another by pointing out common ground

Encourage people to be open and honest—if they disagree with your cause or have some concerns about your initiative as a class, ask them to share constructively, suggesting alternatives or other solutions to the problem

An informal, warm atmosphere is key. Feel free to have refreshments!

End with your personal takeaways and appreciation for everything that was shared. Let them know you listened and you care about what you have to say.

LESSON FIVE: Class Reflection on Parlor Meeting and Next Steps

Objectives:
Learners will…

- Share the challenges and successes of the experiences they each had leading parlor meetings with different small groups in the community around their community organizing project.
- Share their comfort level with leading meetings focused on listening and asking questions rather than sharing their own ideas and opinions. Identify awkward moments or particularly powerful exchanges.
- Reflect on what they learned from the participants in the meeting and compile a list of new ideas, questions that came up, and realizations from the meeting.

Lesson Plan Summary:

This final lesson of the unit is the least structured and the most emergent in nature. The conversation here is meant to have students process the experience of leading a parlor meeting and sharing the information they collected with one another as leaders of this community organizing project.

The objectives listed above suggest a flow to the conversation, but it is by no means a mandatory framework. To begin, it might be useful to have people share an "a-ha" moment or memorable story from their meeting, to give everyone in the group a taste of their experience. You can also ask them what has stayed with them, comments or questions that made them think, or some concrete things they learned.

In particular, to connect the training/preparatory lesson of the meeting to this lesson, I would recommend asking students to comment on the questions they wrote---How were they received? Did they make the kind of powerful impact we anticipated? Did anything people said in response to them surprise you?

Reiterate to the students that the objective of these meetings was to humble ourselves before other community members, to let them talk, and to listen for their stories and advice and not take over or only share our points of view. Compile a list of personal connections, solutions offered, new information, and questions to think about going forward that students gleaned from the meeting to use going forward. These pieces can sharpen the project and allow the group to gain some clarity. Suggestions from the group parlor meetings might even allow you to streamline goals, check off some of the benchmarks for success, or refocus your efforts. It is critical that you save and integrate the input of others into this project.

RESOURCE 4.1: Sample Text Study 1

ABRAHAM: Balancing Your Truth with the Truth of Another
Genesis 18:16-33

16 Then the men rose up and looked toward Sodom, and Abraham went with them to see
them on their way. 17 Then Adonai said, "Should I hide from Abraham what I am doing,
18 since Abraham will surely become a great and mighty nation, and all the nations of the
earth will be blessed in him? 19 *I chose him, and he will instruct his children and his household after him to keep the way of Adonai by doing righteousness and justice, so that God may bring to Abraham what He promised him."*

20 Then Adonai said, "Because the outcry against Sodom and Gomorrah is great, and
because their sin is very grave, 21 I will go down and see if what they have done is as bad
as the outcry that has come to Me. If not, I will know."

Humility Alert: God has decided to gather evidence and see if what God has heard is true in order to judge the two cities. God does not assume that He is right, and wants to attain a balanced point of view for both sides.

22 The men turned away from there and went toward Sodom, but Abraham remained
standing before Adonai. 23 Then Abraham drew near and said, "Shall You also destroy the
righteous with the wicked? 24 What if there are fifty righteous in the city? Shall You also
destroy, and not spare the place, for the fifty righteous who are in it? 25 Far be it from You
to do such a thing as this, to slay the righteous with the wicked, so that the righteous
should be treated like the wicked; far be it from You. Should not the Judge of all the earth
do right?"

26 So God said, "If I find in Sodom fifty righteous within the city, then I will spare the
entire place for their sakes."

27 Then Abraham answered and said, "I who am but dust and ashes have taken it upon
myself to speak to Adonai. 28 Suppose there were five less than the fifty righteous. Will
You destroy all the city for lack of five?"

Humility Alert: Abraham prefaced his question by saying "I am but dust and ashes."

And He said, "If I find forty-five there, I will not destroy it."

29 And he spoke to Him yet again and said, "Suppose there will be forty found there?"

So He said, "I will not do it for the sake of forty."

[30] Then he said to Him, “Let not Adonai be angry, and I will speak. Suppose there will be thirty found there?”

Again He said, “I will not do it if I find thirty there.”

[31] He said, “Behold, I have undertaken to speak to Adonai. Suppose twenty are found there?”

He said, “I will not destroy it for the sake of twenty.”

[32] Then he said, “Let not Adonai be angry, and I will speak only once more. Suppose ten will be found there?”

Humility Alert: Abraham asks God not to be angry—that what he is asking might be a bit unusual or difficult to hear. He promises to only speak his truth once more and let God consider it.

Then He said, “I will not destroy it for the sake of ten.”

[33] So Adonai went His way as soon as He had stopped speaking to Abraham, and Abraham returned to his place.

Sample Discussion Questions:

⇒ Why does Abraham mention that he is “dust and ashes,” like every human being, while addressing God?

⇒ Do you think Abraham’s humility is sincere? Does it match the rest of the conversation?

⇒ How do you feel about yourself when you address someone more powerful than you? What about when you address God in moments of prayer?

RESOURCE 4.2: Sample Text Study 2

MOSES
Changing Your View of Yourself: Exodus 3

3 One day, Moses was taking care of the sheep and goats of his father-in-law Jethro, the priest of Midian, and Moses decided to lead them across the desert to Sinai, the holy mountain. [2] There an angel of the LORD appeared to him from a burning bush. Moses saw that the bush was on fire, but it was not burning up. [3] "This is strange!" he said to himself. "I'll go over and see why the bush isn't burning up."

[4] When Adonai saw Moses coming near the bush, he called him by name, and Moses answered, "Here I am."

[5] God replied, "Don't come any closer**. Take off your sandals**—the ground where you are standing is holy. [6] I am the God who was worshiped by your ancestors Abraham, Isaac, and Jacob."

Moses was afraid to look at God, and so he hid his face.

Humility Alert: These are all physical demonstrations of humility in ancient cultures. Taking your shoes off was a sign of respect and reverence. He hid his face because one could not look at God directly.

[7] Adonai said: I have seen how my people are suffering as slaves in Egypt, and I have heard them beg for my help because of the way they are being mistreated. I feel sorry for them, [8] and I have come down to rescue them from the Egyptians.

I will bring my people out of Egypt into a country where there is good land, rich with milk and honey. I will give them the land where the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites now live. [9] My people have begged for my help, and I have seen how cruel the Egyptians are to them. [10] Now go to the king! I am sending you to lead my people out of his country.

[11] But Moses said, "**Who am I** to go to the king and lead your people out of Egypt?"

Humility Alert: Moses is cautious and questions his position—though he is an Israelite, he is an outsider and not one of the Hebrew slaves, so he does not think he has the ability to lead them.

[12] God replied, "I will be with you. And you will know that I am the one who sent you, when you worship me on this mountain after you have led my people out of Egypt."

[13] Moses answered, "I will tell the people of Israel that the God their ancestors worshiped has sent me to them. But **what should I say**, if they ask me your name?"

Humility Alert: Moses asks for questions and advice from someone more knowledgeable and powerful.

[14-15] God said to Moses:

I am the eternal God. So tell them that Adonai, whose name is "I Am That I Am," has sent you. This is my name forever, and it is the name that people must use from now on.

[16] Call together the leaders of Israel and tell them that the God who was worshiped by Abraham, Isaac, and Jacob has appeared to you. Tell them I have seen how terribly they are being treated in Egypt, [17] and I promise to lead them out of their troubles. I will give them a land rich with milk and honey, where the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites now live.

[18] The leaders of Israel will listen to you. Then you must take them to the king of Egypt and say, "Adonai, God of the Hebrews has appeared to us. Let us walk three days into the desert, where we can offer a sacrifice to him." [19] But I know that the king of Egypt won't let you go unless something forces him to. [20] So I will use my mighty power to perform all kinds of miracles and strike down the Egyptians. Then the king will send you away.

Sample Discussion Questions:

⇒ What actions does Moses take to show his humility before the presence of God?

⇒ What questions does Moses ask that make him seem humble to you?

⇒ Where does God remind Moses of the bigger picture, that he will serve God not himself or his family?

⇒ How does God convince Moses that he is worthy of the job of going to Pharaoh and has something to say?

RESOURCE 4.3: Sample Text Study 3

MOSES: When Does Humility Pay Off?
Numbers 12

12 And Miriam and Aaron spoke against Moses because of the Cushite woman whom he married, for he had married a Cushite woman. [2] They said, "Has Adonai spoken only by Moses? Has He not spoken also by us?" And God heard it.

[3] Now the man Moses was very humble, more than all the men on the face of the earth.

[4] And Adonai spoke at once to Moses and to Aaron and to Miriam, "Come out, you three, to the tent of meeting." And those three came out. [5] Adonai came down in a pillar of cloud, and stood in the opening of the tabernacle, and called Aaron and Miriam, and they both came forward. [6] God said, "Hear now My word.

If there is a prophet among you,
I Adonai will make Myself known to him in a vision,
and I will speak to him in a dream.
[7] Not so with My servant Moses;
he is entrusted with all My house.
[8] Face to face I speak with him clearly,
and not in riddles,
and the likeness of God will he behold.
Then why were you not afraid
to speak against My servant, against Moses?"

[9] And the anger of Adonai burned against them, and He set out. [10] When the cloud went away from over the tabernacle, Miriam became leprous as snow, and Aaron turned toward Miriam and saw that she was leprous. [11] Aaron said to Moses, "Alas, my lord, do not lay the sin on us, which we have done foolishly, and which we have sinned. [12] Do not let her be as dead, who when he goes out of his mother's womb half his flesh is eaten." [13] And Moses cried out to Adonai, saying, **"O God, heal her, I pray!"**

[14] But Adonai said to Moses, "If her father had but spit in her face, would she not be ashamed seven days? Let her be shut out of the camp seven days, and afterward she may be received again." [15] Miriam was shut out from the camp seven days, and the people did not set out until Miriam was brought in again.

Sample Discussion Questions:

- ⇒ How do we know that Moses is humble in this portion? How does God describe Moses?
- ⇒ In this story, is Moses rewarded for his humility? Why or why not?
- ⇒ Imagine Moses addressing his siblings after he overhears their gossip. What would he say? How would he be angry and still stay humble?
- ⇒ How does God humble Miriam and Aaron for their gossiping?
- ⇒ Do you think today we have a famous person who could be described in the same way---more humble than anyone on earth? Discuss.

RESOURCE 4.4: Tzimtzum in a Nutshell

TZIMTZUM

Tzimtzum is a kabbalistic term that developed in the Zohar, the key text of Kabbalah, and was expanded by Isaac Luria in Safed, Israel in the 16th century. It addressed God's presence in the world in the context of the process of creation. The kabbalistic doctrine of tzimtzum argues that when God wanted to create the world, before creating anything else, God contracted "Himself into Himself" in order to leave "an unoccupied space" within which the creative process could begin— the creation of the world and of human beings. The idea is attributed to R. Isaac Luria ("the Ari") in Chapter 1 of R. Hayyim Vital's book Etz Hayyim (Koretz, 1784):

> *Know, that before the emanations [of Divine light] were emitted and the creatures were created, a supernal light was extended, filling the entire universe. There was no unoccupied place, that is, empty air or space; rather, all was filled by that extended light.... But then, the Infinite [a kabbalistic name for God] contracted Itself into a central point which is truly in the center of the light, and that light was contracted and withdrew to sides around the central point. Then an empty place remained with air and empty space. The Infinite then extended one straight line from the light, and in the empty space It emanated, created, formed, and made all of the worlds in their entireties.*

According to Reform Jewish philosopher Rabbi Eugene Borowitz,
TZIMTZUM IN LEADERSHIP TODAY CAN MEAN[13]….

- ⇒ Letting go of old models or ways of doing things, even if they work
- ⇒ Putting *people* ahead of projects and plans
- ⇒ Empowering others to take on new initiatives
- ⇒ Taking a risk and letting go of control of what comes next
- ⇒ Outsourcing or delegating your tasks to someone capable of the task
- ⇒ Allowing others to make important decisions
- ⇒ Focus on making relationships and connections in one's leadership role

Q and A:

- ✓ Which of these modern interpretations of *tzimtzum* speaks to you?
- ✓ Which of these would be most important or useful for American politics?

[13] Reference and Resource: Sh'ma Issue on Tzimtzum from 2010: http://www.bjpa.org/publications/downloadPublication.cfm?PublicationID=11725

Unit V: When Do I Need to Make My Voice Heard? (*Chutzpah*)

UNIT- ENDURING UNDERSTANDINGS:

- The Jewish version of social justice envisions belief and action as inseparable.

- The intentional integration of the countercultural values of humility (anavah), empathy for the other (binat lev), respect (kavod), and "chutzpah" (audacity) can shift the societal conversation from brokenness to healing.

CONTENT STANDARDS:

- *Chutzpah*
- Audacity
- Inner courage
- Personal voice
- The Daughters of Tzelophechad (Numbers 27:1-11)
- Prophetic call
- Samuel (2 Samuel 12:1-14)
- Elijah (I Kings 18:7-19)
- Jeremiah (20:7-12)
- Social justice
- D'var Torah
- Board report

UNIT ESSENTIAL QUESTIONS:

⇒ How does our society marginalize specific groups and render individuals voiceless?
⇒ What would happen if *chutzpah,* the conviction that one has a voice and the right to use it, would be taught as positive virtue, not a negative trait?

GOALS:

- To explore the importance of using one's voice to effectively advocate for a cause
- To imagine *chutzpah* and its role in two interconnected systems--Jewish community and American democracy
- To bring the work of the organizing initiative to a new, broader audience

UNIT OBJECTIVES:

- Students will be able to define *chutzpah,* a Yiddish term in two ways. First, as audacity, a bold willingness to speak up courageously and take risks in order to change the status quo or question what is. They will also analyze the definition of *chutzpah* from Parker Palmer in the context of community organizing and the centrality of empowering others: the knowledge that you have a voice to speak with and the decision to use it.
- Students will be able to derive and articulate from biblical text a formula for *chutzpah* leadership and organizational change as demonstrated by the daughters of Tzelophchad
- Students will be able to decide which character traits a leader needs in addition to *chutzpah* in order to successfully speak truth to power using the examples of the Prophets and modern leaders
- Students will be able to explain in their own words of the idea of vocation or a calling and when it must be answered or expressed in their own lives
- Students will create their own presentation about their OI to the broader community and key potential stakeholders.

UNIT OVERVIEW:

1. When Do I Need to Make My Voice Heard? (Chutzpah)

2. Audacious Advocacy: A Biblical Prescription for Organizational Change

3. Speaking Truth to Power: Ancient and Modern Role Models

4. *Chutzpahdik* Community Challenge Prep

5. Challenge Prep: Part Two

ACTION: Formal Community Challenge Presentations

LESSON ONE: When Do I Need to Make My Voice Heard?

Objectives:
Learners will be able to…

- Articulate a definition of *chutzpah*
- Examine realistically the challenges and obstacles of speaking up for individuals and groups using personal experiences
- Propose possible methods for reclaiming a voice for those who are unable to speak for themselves and for empowering others to speak up with *chutzpah*

Summary of Lesson:

I. Set Induction: What Does Chutzpah Look Like?

Most people have heard the word *chutzpah,* but would not immediately be able to define the word concisely. It seems to encompass an attitude, a way of operating in the world that combines being loud, risk taking, asking for more than people think you deserve, and having the guts to speak truth to power. An effective way to introduce the concept might be to show first, then explain.

Many beloved movies and TV shows have moments of *chutzpah* that would engage the learners. To frame it, the teacher can provide a guiding question to stimulate film analysis. For example, show three clips and ask students to watch carefully and consider what all three shares in common, or to analyze the behavior of the main character in the scene. Feel free to choose your favorites or more contemporary references to fit the group.

Examples:
Glee, Kurt Comes Out: https://www.youtube.com/watch?v=3o45hErHnjk
The Help: https://www.youtube.com/watch?v=97a8a22eyvg
Harry Potter: https://www.youtube.com/watch?v=ieibsVyVYnU
City Council Meeting: https://www.youtube.com/watch?v=oepK8jMXt9w
Little Miss Sunshine Dance: https://www.youtube.com/watch?v=GkjhhNtW8JY
Kid President Pep Talk: https://www.youtube.com/watch?v=l-gQLqv9f4o

II. Looking at Chutzpah: Personal Examples and Analysis

Gather learners together to share some of their own personal experiences with *chutzpah.* Remind learners that this is a safe space for the group to connect and be honest with one another, and that confidentiality will be upheld.

As the group facilitator, the teacher should make sure every person shares for both questions. The more people that feel heard for this group reflection, the more effective the message is. Teaching *chutzpah* in this context is about owning one's voice and the right to use that, and the teacher should demonstrate that in this exercise.

If students are unwilling to go share for any reason a personal experience, ask them to talk about a close friend or family member's situations, something they observed that fits the prompts for discussion.

Remind students before the first person goes that these are personal questions to answer and that they require us to listen with empathy as a group. Quick review of what that might look and sound like (ideally students will lead with answers):

Use a relaxed and open posture
Make eye contact
React without judgment: "Wow that sounds hard!" or "It sounds like that took courage."
Thank people for sharing their stories

Prompts for Sharing:

1. Can you think of a moment when you felt voiceless, like you were unable to speak up and be brave, even though you wanted to inside? What was that like?
2. Think of a time when you think you were really bold, took a risk, or stood up for something you believed in even when it might have been unpopular or got you into trouble. Describe the moment and how you felt afterwards.

After most of the learners have shared, ask learners to reflect back what they heard. Make a list with two columns on the board that looks like this:

VOICELESS	CHUTZPAH

Ask learners to share the common words (adjectives, emotions, actions, etc.) that came up more than once for each type of situation from what the group shared in their responses to the prompts.

Using the list of words in each column as a starting point, the teacher should help the learners write up a working definition of Voiceless and *Chutzpah.* Make sure that the definition of *chutzpah* includes the following pieces: boldness, taking risks, and the belief that you have a right to speak up and be heard when it's something important to you.

You might also want to discuss the category of Voiceless and ask people to share specific examples of people who are marginalized or disempowered to speak up in your local community or in American society at large, OR the opposite---people or groups who exemplify *chutzpah.*

III. Problem-Solving: Advice for the Voiceless

Learners now have the opportunity to put their definition out there into a real-world context. Using their social media outlet of choice: Instagram, Facebook, Twitter, etc.

Suggestions:
Each learner should compose a post that shares their class definition of *chutzpah* and:

- Asks others in their social circle to share how/when/where they exemplify or use *chutzpah* in their daily lives.
- Share a cause they are passionate about or something they don't usually share with others about themselves—demonstrate the *chutzpah* to speak up for their ideas, values, and selves.

LESSON TWO: Audacious Advocacy:
A Biblical Prescription for Organizational Change

Objectives:
Learners will be able to…

- Use the text of Numbers 27:1-11 to outline the steps of an approach to audacious leadership modeled by the Daughters of Tzelophechad
- Create the initial proposal for a presentation to larger community group

Summary of Lesson:

I. Ripped from the Headlines: Changing The Law Today

The set induction should be an impactful example of one person or a small group of people standing up to make their voices heard, and try to make a change. Standing up for something unpopular is even better.

I like this political example, but this is a place where the teacher can be creative and share about an issue or event that matters most to him or her.

WENDY DAVIS:
https://www.washingtonpost.com/politics/texas-state-senator-wendy-davis-filibusters-her-way-to-democratic-stardom/2013/06/26/aace267c-de85-11e2-b2d4-ea6d8f477a01_story.html

https://www.youtube.com/watch?v=Je3lRGs-_AA

Transition for the Class: Think about what this might look like in a Jewish context. Torah has an example that we don't often learn about of women standing up for their rights.

II. Text Study: A Biblical Example of Making a Change with *Chutzpah*

In *chevruta* or small groups, learners will read and analyze the story of the Daughters of Tzelophchad, a little-known story from the Book of Numbers (27:1-11). The learners' task is to examine the text through the lens of making change. They should be prepared to present to the group their interpretations of the following two questions:

1. How does this story exemplify *chutzpah*?
2. What are the specific audacious steps and strategies the women used to make a change in the Israelite community?

See Resource 5.1 for a SAMPLE TEXT STUDY

III. Brainstorming for Community Presentation

One of the key components to the success of the Daughters was the public nature of their declaration. They stood up for themselves in front of the entire community, publicly stated their case so that Moses had no choice but to respond!
The learners will now have an opportunity independently or in small groups to imagine a variety of forums in which they might do the same for their OI.

The Authentic Assessment Task for this unit requires them to put the data they have collected and skills they have built thus far into action by sharing it with others who might support their work.

Some ideas to start the group off in their brainstorming:

- ★ A sermon at Friday night services, using texts and teachings from any unit in the curriculum to present the OI
- ★ Board meeting report at congregation about the educational experience of the curriculum and/or why the board should support a community-wide expansion of the initiative to the entire synagogue
- ★ Religious school presentation about their work to the younger grades to ask for their involvement and educate them about the key issues of the OI in an age-appropriate way
- ★ Social media blast campaign with targeted plan based on a specific virtue, text, or teaching from the curriculum that they want to share with a wider audience
- ★ Report on the work the group has done at a city council meeting, school board open meeting, or similar public forum to find partners of OI outside of the synagogue if appropriate to the project

By the end of this session, learners should have decided whom they are working with and some concrete ideas of what kind of community outreach presentation they would like to develop.

LESSON THREE: Speaking Truth to Power: Ancient & Modern Models

Objectives:
Learners will be able to…

- Define the role of the prophet in the Bible as one who speaks an often unpopular truth to those in power and to help the powerless
- Identify the need for *chutzpah* in fulfilling this role by studying excepts from prophetic literature
- Create a working list of inspirational modern "prophets," leaders on the fringes from recent history or current events who have a powerful, risky message to convey and their ability to use their own voice to help others

Summary of Lesson:

I. Understanding the Role of the Prophet

The writings of the prophets in the Hebrew Bible provide critical source texts and inspiration for anyone seeking to implement social change. The prophet played a dual role in Israelite society that is useful for the learners in this curriculum to be exposed to: the prophet was often the lone voice speaking against individuals or groups in power and they also took up the cause of the voiceless and powerless. They believed that society needed to change its core virtues and become more just, living by God's laws and focusing on caring for one another.

I would recommend that for this lesson, the teacher allow the learners to uncover the messages and the *chutzpah* of the prophets for themselves. Some suggested activities for a 15-minute set induction:

★ Allow the students to read one story from the Prophets that exemplifies *chutzpah* and share what the find most compelling about it—what can we learn from it today in terms of talking about social justice and making change?

★ Give the students a number of quotes from the Prophets in small groups. Charge them to create their own translation keeping the same idea. How would a leader who wanted to speak powerfully about change and social issues say the same thing today?

★ Distribute a number of quotes from the Prophets, but don't share the source or the name of the speaker. Ask students to react to the text and reflect on their messages: Do their messages ring true? Why are they so compelling? Then reveal that they come from the Prophets of the Tanakh and share some history and context.

Suggested Prophetic Texts for *Chutzpah* Analysis:

- Samuel (2 Samuel 12:1-14)
- Elijah (I Kings 18:7-19)
- Jeremiah (2:34-37, 20:7-12)
- Isaiah (1:10-17, 58:6-9)
- Amos (5:21-24)

II. Who Are Our Prophets?

Discuss learners' own perception of the role of prophet in our society today.

Choose 1-2 of the following questions:

- Who are the people you consider to be playing the role of prophet in our society today? Who are the people who stand up for a just cause and take risks by going against those in power?
    - As the teacher, you might want to think of a few examples of the prophetic figures who have inspired you and share them and/or have learners briefly share the stories of the people they thought of.
- Why do you think someone would take on this unpopular role? What character traits does someone have to have to go and speak truth to power?
- Since most people don't believe that God calls prophets anymore and speaks to them directly, how do you imagine someone feels called to speak up for the powerless or protest against their government? Think about the connection between life experiences and your own core values.
- How does *chutzpah* fit into all of this? Why does someone need to believe in their own voice and their right to use it if they want to help others?

III. Using the Sources to Support our Voices

Guide learners in gathering together, in their presentation work groups, a list of citations from the prophetic texts and the modern prophets they named.

These quotes will be integrated into their presentations as proof texts to support the arguments they want to make about the OI and also in general draw connections between Jewish virtues and the work of fighting for change in our society. The narratives of the life of each prophet or modern-day figure can also be used effectively in their presentations to illustrate the value of *chutzpah* to leaders who want to make a change.

See Resource 5.2 for a SAMPLE LIST OF RESOURCES to share with students and/or to help the teacher prepare for teaching this lesson

LESSON FOUR: *Chutzpahdik* Community Challenge Prep

Objectives:
Learners will be able to…

- Write and create a final version of their community presentations
- Create a plan with their group to finalize details of the presentation and assign roles

Summary of Lesson Plan:

This lesson should be dedicated to putting all of the pieces together. The test of embodying *chutzpah* is actually stepping up and taking the lead to make your voice heard!

Learners will come together in their groups to look over their resource list of quotes and stories, the kind of presentation they committed to making, and create all the necessary pieces.

The teacher's role in this lesson is to serve as a guide, a second pair of eyes for editing, and also coordinate the logistics for this Authentic Assessment work. If the group can work together well on this and the time is there, peer editing is also a great option.

Potential pieces that students may need to produce:

- A written D'var Torah with quotes and parts for each team member to preach at services
- A PowerPoint presentation about their OI and questions for discussion
- A visual graphic or poster about the OI
- A series of questions, a hashtag, images, and written material for a social media blast campaign
- Written notes for a meeting report or update
- A flyer or brochure with information about the OI and practical steps to get involved or continue the work
- Email text to publicize the presentation and invite the appropriate audience

The entire hour session can be spent on this.

LESSON FIVE: Challenge Prep Part Two

Objectives:
Learners will be able to…

- Receive feedback from their peers to integrate into their final draft of a community presentation
- Give positive feedback and praise to their classmates as they prepare the present their projects to the community

Summary of Lesson Plan:

Each group will present their community presentation to the class. Afterwards, the class will have the opportunity to:

⇒ Ask clarifying questions about any points that need to be sharpened or anything they did not understand
⇒ Offer constructive, respectful feedback or offer ideas about how the group might make their presentation even more convincing and effective
⇒ Reflect the strengths of their classmate's projects and share favorite points or parts for each presentation

After each group has gone, time can be given to work on last minute changes and to incorporate feedback.

Since the learners will not all be able to attend each other's presentations, I recommend taking a bit of time to check in as a group and celebrate this accomplishment. The final session will be dedicated to reflection and sharing what they learned, but before they go out to present their work, acknowledging how far they have come and what they have learned is a nice way to send them out. This might include food, personal compliments and recognizing of one another, and a reminder that just coming this far, starting a conversation in the community, is a huge step and part of their success in this OI.

ACTION AUTHENTIC ASSESSMENT: Community Presentations

Planning Steps and Suggestions:

- Begin thinking about the planning 6-8 weeks ahead of time so that the group presentations can occur some time towards the end of the school calendar year. Contact potential community leaders who you will need to work with to coordinate the presentations—the rabbi, board president, religious school teachers, youth group, adult leaders involved in the organizing initiative so far, etc.

- It's okay if you do this legwork and then tell the class which types of presentations are available rather than planning last minute. Giving them feasible options you know are possible is preferable to something like a student wanting to present to the religious school and finding out it is not possible a week before their appointed presentation.

- At the first session of this unit, provide each group with a list of potential dates and times for their presentation. Communicate the list for parents and make sure that student availability matches the date and group they want to present to (i.e. everyone in a group giving a sermon at services needs to be there Friday night with their families).

- Publicize these teen presentations to the target groups of each community presentation. Enlist teen help in reaching out to their friends and families, inviting them to attend if it is appropriate.

Ideally, the teacher can attend each presentation to be supportive and to be able to give feedback and share their favorite moments. Check your calendar as well! It makes all the difference to the learners. This unit requires that the students step up and take responsibility for creating quality work that expresses their passion for this organizing initiative. As they write and create their presentations in Lessons 4 and 5, do not hesitate to push them to do their best. Hopefully at this point in the curriculum, you will have built up the relationship with the group to be able to foster a productive conversation. Since this will be going out beyond the classroom, everyone should be making work they are proud of, even if that means putting together a few versions and practicing again to get there.

RESOURCE 5.1: DAUGHTERS OF TZELOPHECHAD TEXT STUDY

THE TEXT Telling the Story	THE GAME PLAN So, What Just Happened?	MAKE A CHANGE Outline Steps for Organizational Change
1 Then drew near the daughters of Tzelophechad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these are the names of his daughters: Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. **2** And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, at the door of the tent of meeting, saying: **3** 'Our father died in the wilderness, and he was not among the company of them that gathered themselves together against Adonai in the company of Korah, but he died in his own sin; and he had no sons. **4** Why should the name of our father be done away from among his family, because he had no son? Give unto us a possession among the relatives of our father.' **5** And Moses brought their cause before Adonai. **6** And Adonai spoke to Moses, saying: **7** 'The daughters of Zelophehad speak right: you must give them a possession of an inheritance among their father's relatives; and you shall cause the inheritance of their father to pass to them. **8** And you should speak to the children of Israel, saying: If a man dies, and has no son, then you shall make his inheritance pass to his daughter. **9** And if he has no daughter, then you shall give his inheritance to his other relatives. **10** And if he has no close relatives, then you should give his inheritance to his father's relatives.	The Daughters went out from their tents, their homes, the place where women were *supposed* to stay put. These are all the main people in charge: the main religious leaders, God's chosen prophet, and the men who solve social problems. They speak their minds, they believe in themselves, and they believe their cause is just. Instead of just complaining, the women propose a solution: change the law so that both daughters and sons can inherit property when their father dies. Moses has no idea what to do, so he brings it up to someone who knows more than he does: God. God explains that this is the right thing to do. The law changes!	

RESOURCE 5.2: SAMPLE PROPHETIC TEXTS RESOURCE SHEET

ISAIAH 58 – God wants us to act with justice, that is what Judaism is all about, not just doing the rituals

"Is not this the kind of fasting I have chosen:
to loose the chains of injustice and untie the cords of the yoke,
to set the oppressed free and break every yoke? [7] Is it not to share your food with the hungry and
to provide the poor wanderer with shelter—when you see the naked, to clothe them,
and not to turn away from your own flesh and blood?
[8] Then your light will break forth like the dawn,
and your healing will quickly appear;
then your righteousness will go before you,
and the glory of the LORD will be your rear guard.
[9] Then you will call, and the LORD will answer;
you will cry for help, and he will say: Here am I.

JEREMIAH 20 – When you want to say the right thing, when you need to speak up, you can't hold it in, it has to be said or it will eat you up inside.

For the word of the LORD has become for me
a reproach and derision all day long.
[9] If I say, "I will not mention him,
or speak any more in his name,"
there is in my heart as it were a burning fire
shut up in my bones,
and I am weary with holding it in,
and I cannot.

The best way to find yourself is to lose yourself in the service of others.
- Mahatma Gandhi

We think sometimes that poverty is only being hungry, naked and homeless. The poverty of being unwanted, unloved and uncared for is the greatest poverty. We must start in our own homes to remedy this kind of poverty.
- Mother Teresa

It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are really good at heart.
- Anne Frank

UNIT VI: THE FINAL SESSION:
Reflection, Closure, and Celebrating Growth

Final Session Objectives:
Learners will be able to…

- Reflect individually in writing and as a group about their year-long experience with community organizing
- Assess the final results of the OI by revisiting their benchmark goals and action plan from Unit I
- Evaluate their own personal growth and personal guiding virtues by comparing them with their original survey in Unit I

Summary of Lesson Plan:

I. Opening Free-Write

Provide students with a list of the major building-block assessments and experiences from the curriculum as a reminder of the different pieces of their work this year. Ask students to write a personal reflection on the year, either fully written out or just bullet points. Some prompts for reflection might include:

- High and low moments from the year
- Most memorable session and why
- What they see as the most valuable skill they gained from the curriculum
- An experience that shifted their perspective or changed their mind about something
- Personal question: how has participating in this course changed me?

Share written thoughts out loud as a group. Note any common themes or ideas they share and lead a group reflection on the year.

II. Reflecting on the Results for Individual and the Group

Use student portfolios for the following pieces:

Remind students of the four core virtues for social change identified at the beginning of the course. Ask students to take a look in their portfolios and find their values survey from the beginning of the curriculum. Lead a discussion about particular areas of strength for each individual student and areas that need improvement—which virtues do they want to particularly focus on cultivating in the future.

Activity Suggestion: Hang up the virtues from the survey around the room on small posters and let people identify their core virtues (before and after) in different color stickers or markers. Use this visual as a jumping off point for discussion.

Finally, ask students to participate in a larger **digital share** of their written reflections, campaign materials, and anything else from their portfolio created so far. Compile a final class collection of work to be archived and saved online. Have each student include a little description and reflection to go with their piece (why they like it, how it was successful, anything they want future program participants and leaders to know). Decide as a group where you want it to go---who else could benefit from learning about the work of their organizing initiative?

Ideas for Portfolio Share Partners:

- Teen Jewish spaces online like NFTY or BBYO
- Jewish summer camp where many of the congregational teens attend
- The incoming teen/post-B'nai Mitzvah students as a pitch for this program to continue
- The websites or blogs of any non-profits (local or national) whose work is related to the OI issue
- Local community organizing chapters
- Organizations focused on youth empowerment and community organizing training

III. Closing Ritual

Develop a meaningful closing ritual that: recognizes the growth of these teens, allows them to appreciate and connect with one another, and share what they are taking with them into the future outline--a commitment continue using what they've learned.

Some elements to consider…

- Giving students the opportunity to write each other notes and cards, reflecting on their relationships and what they appreciate about one another
- Write their hopes and prayers for everyone in the group on small slips of paper anonymously. Have them read each other's out loud.
- Ask students to commit out loud to continuing their growth in one particular area or using one skill they learned in a new way, with the group witnessing and affirming it.
- Incorporating Jewish ritual:
    - Bless the students with the Priestly Blessing or an original prayer while they hold up or wrap each other in a tallit. Explain that the tallit is a garment of reminding, reminding us of the commandments and of our obligations to make the world a better place.
    - Have a student (or another staff member) blow the Shofar and explain that the Shofar is a wake up call, an alarm. Great symbol for the group because they have raised the community's awareness around social justice.
- Teacher/facilitator distributing personal cards and appreciation notes to each student.

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Baker, K. C. (2011). *When Faith Storms the Public Square*. Cleveland, OH: Circle Books.

Beckwith, D., & Lopez, C. (1997). Community Organizing: People Power from the Grassroots. Retrieved March, from https://comm-org.wisc.edu/papers97/beckwith.htm

Benson, I. T. (2000, May 30). Values and Virtues: A Modern Confusion. http://www.catholiceducation.org/en/culture/catholic-contributions/values-and-virtues-a-modern-confusion.html

> *This article clarified the difference for me between a character virtue and a character. The definition the author suggests for virtue is the one utilized in this curriculum guide. A value is an economic, relative term that can be rejected or accepted by people according to what they value personally. A virtue only emerges from the sphere of moral questions and has a universal definition. I have adapted the idea of "cardinal virtue" from Christianity to generally describe the character virtues by which one lives life and makes decisions.*

Bryfman, D. (2015, October 21). Like It or Hate It – Generation Me is Here to Stay! Retrieved February, from http://ejewishphilanthropy.com/like-it-or-hate-it-generation-me-is-here-to-stay/

Caskey, M., & Anfara, V. A. (2014, October). Developmental Characteristics of Young Adolescents. https://www.amle.org/BrowsebyTopic/WhatsNew/WNDet/TabId/270/ArtMID/888/ArticleID/455/Developmental-Characteristics-of-Young-Adolescents.aspx

> *This article offers a comprehensive summary of the psychological and developmental characteristics of adolescents. To understand why this particular curriculum is well suited to teens, I recommend taking a look at the information here and the data the authors offer about working with and teaching new content to teens.*

CCESL Community Organizing Handbook [PDF]. (3rd Edition). Denver, CO: University of Denver Center for Community Engagement and Service Learning. http://www.du.edu/ccesl/media/documents/ccesl_handbook_third_edition_print_protected.pdf

Checkoway, B. N., & Gutierrez, L. M. (2006). Youth Participation and Community Change: An Introduction. *Journal of Community Practice, 14*(1), 1-9.

> *A great introduction to why youth in general are well-suited to community organizing. The article summarizes some major principles behind engaging youth in community change and offers an overview of some questions to consider when approaching young people as partners in community organizing.*

Choices and Values [PDF]. (n.d.). Northwest Association for Biomedical Research. Retrieved from https://www.nwabr.org/sites/default/files/ValuesActivities.pdf

Cohen, A. (2012). *Justice in the City*. Brighton, MA: Academic Studies.

Community Organizing Toolkit. *Kansas Coalition Against Sexual and Domestic Violence (KCSDV)*. Retrieved from http://www.kcsdv.org/resources/brochures/commorgtoolkit.html.

This website and resource bank is user-friendly resource with templates for different parts of the organizing cycle in PDF form. Though focused on organizing against sexual violence, the information applies to any community organizing initiative. The site also elucidates some of the foundational concepts and vocabulary used in community organizing.

Conner, J. (2012, December 17). *The Value of Youth Organizing* [Scholarly project]. In *The Kinder & Braver World Project: Research Series*. Retrieved from http://cyber.law.harvard.edu/sites/cyber.law.harvard.edu/files/KBWTheValueofYouthOrganizing2012.pdf

This piece clearly defines some of the major characteristics of youth organizing and what it looks like to work with young people to achieve social change. It also specifically outlines the benefits teens derive from being involved in organizing in their lives. Finally, the article suggests from strategies for working with youth and assisting them in overcoming challenges and barriers in youth organizing which I have included for the most part in the curriculum guide.

Empathy. *The Greater Good Science Center.* Retrieved from http://greatergood.berkeley.edu/topic/empathy/definition

Excellent website to find more data specifically about empathy, and the researchers' work helped craft the definition of empathy presented in this curriculum guide. In general is a great resource for scientific studies about emotional health and intelligence. The projects here are fascinating, ranging from the health benefits of empathy to the importance of finding meaning in life to physical wellbeing. Worth reading if you are particularly interested in the scientific take on many of the assumptions in this curriculum.

Freeman, S. (1999). *Teaching Jewish Virtues*. Springfield, NJ: ARE Publishing.

This book is part of a very popular and useful series on teaching different aspects of Judaism for teachers with school-age learners in day schools or religious schools. I find the practical suggestions particularly useful. The book is organized by a range of middot or values, each with its own texts, questions, and activities. I will have to narrow down the values that serve as the foundation for my curriculum guide, and this was a great place to start in breaking down certain concepts and organizing related texts. It also offers a lot of material for lesson planning, including games, discussion, and activities to make the values come alive.

Gevirtz, G. (2010). *The Prophets: Speaking Out for Justice*. Springfield, NJ: Behrman House.

Isaacs, Ron. *Middot: A Stairway Of Virtues*. 1st ed. Torah Aura. Web.

Jacobs, J. (2009). *There Shall Be No Needy.* Woodstock, VT: Jewish Lights Publishing.

Rabbi Jacobs skillfully crafts a dialogue between text, public policy, and lived experiences from her own life as a rabbinical student and organizer. Her thesis is essentially that we need to live our texts, not letting them live in our books and institutions. Jews need to turn the teachings of our texts about social justice into a serious dialogue about justice, human nature, and obligation. She introduces and defines some essential Hebrew vocabulary and traces their textual evolution and history of usage, including tikkun olam and tzedek. Finally, this work addresses key issue areas and links

them to the tradition, such as giving charity, workers' rights, housing, health care, environmentalism, and criminal justice. In sum, the essential principles of Judaism are the ones we can apply to the public sphere: respecting life, awareness of social disparities, and a sense of communal responsibility.

Jacobs, J. (2011). *Where Justice Dwells: A Hands-On Guide to Doing Social Justice in York Jewish Community*. Woodstock, VT: Jewish Lights Publishing.

Jill Jacobs represents a leader who has pursued the rabbinate through the lens of social justice and community organizing, and her insights will be invaluable for anyone trying to vision the role of social justice in their community. This book contains three major sections: the process a community needs to go through for visioning change, the principles of meaningful social justice work, and modes for engaging the community in action. Her work is extremely detailed and includes a few useful pieces for my purposes. She includes useful strategies for bridging the related but separate ideas of ethical monotheism, ethics, and social justice as an American value. She also deals with many of the big questions head-on, such as choosing between Jewish and secular causes and what our tradition says about helping people in need not in our community. Finally, she provides a lot of adaptable tools for facilitating conversations and texts to root our communities in as Jews pursuing justice.

Kessler, R. (2000). *The Soul of Education*. Alexandria, VA: Association for Supervision and Curriculum Development.

Klein Ronkin, M. (2014, June 13). Lessons From the Field: Community Organizing vs. Community Building. Retrieved from http://zeek.forward.com/articles/118253/

Lopez, M. E. (2003, December). Transforming Schools Through Community Organizing: A Research Review from http://www.hfrp.org/publications-resources/browse-our-publications/transforming-schools-through-community-organizing-a-research-review/.

One-to-One Relational Meetings. *Franciscan Action Network*. Retrieved from https://franciscanaction.org/organizing-tools/one-one-relational-meetings

An excellent resource for the nuts and bolts of community organizing work with lots of practical pieces and interesting reads. Provided the outline I included for planning and executing one-to-one meetings and even more useful pieces I did not end up using in organizing. Published by the Franciscan Action Network, their website also provides an example of a faith-based community organizing effort and its philosophical underpinnings.

PICO National Network - A Day in the Life of a PICO Organizer - OrganizingCareers.org. Retrieved from http://www.organizingcareers.org/page?id=0004#research-action

Real Food Challenge: One-to-one meetings. (n.d.). Retrieved from http://www.realfoodchallenge.org/sites/realfoodchallenge.drupalgardens.com/files/201309/1 on 1 Guide.pdf

Rittberg, D. (2015, October 25). Strengthening Global Jewish Peoplehood One Friend at a Time. eJewishPhilanthropy. Retrieved from http://ejewishphilanthropy.com/strengthening-global-jewish-peoplehood-one-friend-at-a-time/

Section 2. Proclaiming Your Dream: Developing Vision and Mission Statements. *Community Tool Box*. Retrieved from http://ctb.ku.edu/en/table-of-contents/structure/strategic-planning/vision-mission-statements/main

Section 7. Identifying Action Steps in Bringing About Community and System Change. *Community Tool Box*. Retrieved from http://ctb.ku.edu/en/table-of-contents/structure/strategic-planning/vision-mission-statements/main.

The entire Community Tool Box website was an invaluable resource in the shaping of this curriculum guide. For each step of the community organizing cycle, this site outlines the information about what it involves, provides practical tools and examples, and explains how the different pieces fit together extremely well. The two citations above are specific examples of places where I borrowed their language and frameworks for explaining different aspects of visioning the organizing initiative. I highly recommend reviewing all of their materials for each unit of this curriculum guide to familiarize yourself with the nitty-gritty details of each part of the organizing cycle and ideas of how to convey that information to your students.

Palmer, P. J. (2011) *Healing the Heart of Democracy*. San Francisco: Jossey-Bass.

Parker Palmer's work on democratic values and the tensions of living in community with on another in America serves as the foundation for the philosophical approach to virtues-based living and social justice presented in this curriculum guide. Palmer's major point is that the American system is broken, but not irreparably so. Change will occur in contemporary politics when citizens can believe again in the constitutional charge of "We the people." In order to take back ownership of this great communal responsibility, individual citizens must reframe what is important to them and live in a way that reflects those values, cultivating certain "habits of the heart." The core virtues of this curriculum (empathy, respect, humility, and chutzpah) come from the author's framework. This book also offers many personal stories, interviews, and quotes that illustrate the ways that individuals can admit what breaks their hearts, share experiences with others, and move towards healing the rifts that divide us. His biggest point is that tensions should breed creative problem solving, not hate and pain. A beautifully written and powerful read.

Pesner, J. (2015). Jewish Youth Engagement and Social Justice. *CCAR Journal: The Reform Jewish Quarterly,* Fall, 57-61.