

Tzedek, Tzedek Tirdof:

Pursuing Justice through Jewish Holidays

A Curriculum Guide for 1st-3rd Graders and their Families

By Shirah Kraus

Dedicated to my mother, Rabbi Sigma Faye Coran, of blessed memory.

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Introduction

Capstone Rationale:

You could say that I have a “social justice” family. My grandparents often tell stories of fighting for integration and low-income housing in 1960s Cincinnati, Ohio. My older brother is a professional community organizer and my younger brother protested gun violence as a high schooler and then organized for labor rights and Palestinian human rights in college. We go to protests as a family. Even my little sister, now 13, wants to take a stand. When she was in fourth grade, she came home with a picture she drew of protest signs with slogans like “Black Lives Matter” and “There is No Planet B.” The youngest sibling of a family of six, my sister grew up surrounded by social justice, Judaism, and the intersection of the two. From a young age, active engagement in *tikkun olam*, repair of the world, was normalized for her. This made me wonder: *what might it look like to leverage the power of formative family experiences to make Jewish social justice accessible and communal?*

I believe we can leverage Jewish Education to create a more just world. This conviction and my familial experiences inspired me to create this curriculum guide: *“Tzedek, Tzedek Tirdof”*: Pursuing Justice through Jewish Holidays: A Curriculum Guide for 1st-3rd Graders and their Families. This guide is situated specifically within the burgeoning discipline of social change education, which is distinct from character education (and less common in the Jewish educational world). Moral or character education focuses on teaching individual students how to be good people. Many Jewish educational spaces frame this as “making *Mensches*” (*Making mensches*, 2022; *Youth & education*, 2022). Education for social justice (sometimes “education for social change”)

involves leveraging education to address systemic social issues. I began this project with a commitment to social change as distinct from moral education. However, I realized that to be accessible for young children and their families, it was necessary to draw on the best of moral education as a foundation for deeper and more sophisticated engagement with systemic issues. Another way to frame these two fields of moral education and social change education is as inner work and outer work, respectively. Both are important and can reinforce each other. When we change ourselves, we can change the world.

Family Education with 1st-3rd Grade-Age Children

וְצִוָּה אֶת-בְּנָיו וְאֶת-בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דְרָדְךָ יְהוָה לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט

And he [Abraham] will teach his children and his household after him to keep the way of Adonai, to do righteousness and justice (Genesis 18:19).

There are already many educational programs that engage Jewish teens and adults in social justice inquiry and action, but there is a dearth of parallel educational opportunities for younger learners. Therefore, I designed his curriculum guide specifically for 1st-3rd graders and their families. Our most cherished values and our most enduring conflicts emerge at every age and stage. It is important to set an early foundation for students and strengthen it with parental reinforcement and parallel opportunities for parents. Early exposure to experiences and models -- in prayer, social justice, and other “rituals” -- have a lasting impact on students. Jewish adults often recall the powerful impact that holiday observances and other regular practices have had on their lives. Moreover, bringing social change education to young learners can create reverberations in the field. Filling this educational gap can make lifelong Jewish education for social change less

peripheral, reactive, oversimplified, and built on a weak foundation and more central, proactive, deep, and built on a strong foundation. This curriculum guide is designed to meet students' current needs and prepare them for the future, to address current issues and concerns about justice, and scaffold their learning for increasingly advanced engagement.

While I ultimately narrowed my focus, I began with two broad questions:

1. *What are 1st-3rd graders and their families wanting, willing and ready to learn within the discipline of social change?*
2. *What does an integrated Jewish and social change curriculum look like, a curriculum that is accessible, transformative, and engaging?*

I will provide some preliminary answers in the literature review and environmental scan below.

This Curriculum Guide, I hope, will serve as a relevant, applicable and shareable tool in the world of Jewish Education. I also envision this as a personally meaningful opportunity to explore topics and questions that interest me such as *how does one "teach" social change and what is the relationship between the inner work of moral development and the outer work of social change?*

Jewish Lens:

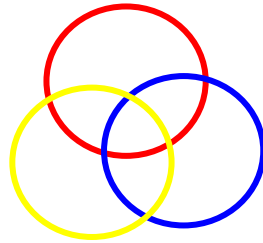
לְמַדוּ הַיָּטֵב דְרֹשׁוּ מִשְׁפָּט אֲשֶׁרוֹ הִמּוֹץ לְשִׁפְטוֹ יְתוֹם רִיבוֹ אֶלְמָנָה

Learn to do good, seek justice, relieve the oppressed, bring justice for the orphan, seek defense for the widow (Isaiah 1:17).

Jewish practice and wisdom do not exist simply to comfort us but to help us do good in the world, to act, and to improve our society. The Jewish rationale for this curriculum guide is multi-faceted. I believe that we have an obligation to draw on Jewish wisdom to respond to the crises, challenges, and injustices of our times. We draw on Jewish values of *tikkun olam*, *middot*, Jewish narratives, and history, and the reality that many Jews today are compelled to act toward justice. In particular, this curriculum integrates social change topics with Jewish holidays in creative, deep, and authentic ways.

In today's multicultural world, our own liberation is tied to the liberation of others and our moral obligations transcend religious boundaries. The value of Jewish Education depends on its ability to be a force for liberation in the world. And liberation work depends on the spiritual gifts that Judaism has to offer.

Literature Review:



For this literature review, I looked at three different genres and especially where they intersect: social change education (red), Early childhood to elementary school children (yellow), and Jewish approaches to social change (blue). I envision three intersecting circles (see above) and this capstone project falls in the middle section where all three overlap.

The literature helps to address one of the most fundamental questions: what is social change? Social change is distinct from direct service, philanthropy, charity, and volunteerism. It is an approach to the world that addresses social problems in four frames: internalized, interpersonal, institutional, and ideological. Jaffe (2016) argues that effective Jewish social change work depends especially on attending to the inner (internalized) and outer work of change (the other three frames). Drawing on Jewish wisdom and practices such as *hitbodedut*, Jaffe challenges us to look inward as we look outward (2016). This is an essential element of Jewish Education for Social Change.

To effectively and responsibly teach for social change, educators must pay attention to content, pedagogy, milieu, learners, families, and their own selves. It is especially important to consider not just *what* is being taught but *how* the entire classroom is organized. For example, an educator teaches fairness not only by teaching on the subject of fairness but also by operating a classroom that is fair. It is essential that teachers *model* for

students the behaviors they want to inspire in them. Pelo (2008), for example, describes teachers who are also advocates and activists, who view “activism as an extension of their teaching” and model “what it is to live in the world as a change-maker” (para. 11).

These teachers take their teaching beyond the walls of the classroom. Teachers for social change model caring for the world. They also teach children the values such as caring in the way they directly relate to their students. Noddings (2014) writes, “We [teachers] show them [our students] how to care by creating caring relations with them” (p. 22). The kindergarten teacher, Vivian Gussi Paley, the Jewish abolitionist high school teacher, Vitaly, and others add layers to this conversation on the importance of creating fair and inclusive classrooms, the power of storytelling, and the commitment to listening to children (Johnson 1987; Paley 1993; Reseda 2021).

We also learn from the literature the value of play for education in general and social change education in particular. Play is a valuable realm for exploring and teaching social change. Pelo writes: “Social justice teaching grows from children’s urgent concerns. If we listen to the themes embedded in children’s play and conversations, we hear questions about identity and belonging, about community and relationships and fairness” (2008, para. 22). Play brings social justice themes to the surface, creates opportunities to teach social change, and models the liberated world we are striving to create. This literature helps to inform my curriculum guide by directing me toward the importance of modeling the social change values which overlay content.

The sections of the Venn diagram above that deserve more attention are the intersection between Jewish approaches to social change and ECS-to-elementary-aged children (green) and social change education for any age (red). In my environmental scan, I

have addressed the latter with Andrew Mandel, a rabbinic student and former Vice President of Teach For America, and Stephanie Rotsky, a Jewish education and social justice leader at the Rashi School in Boston.

Environmental Scan:

As mentioned previously, there are already many educational programs that engage Jewish teens and adults in social justice inquiry and action, but there is a dearth of parallel educational opportunities for primary and elementary-age learners. However, I did discover some relevant programs in my environmental scan.

One of the leaders in the realm of Jewish social justice education for 1st-3rd graders is the Rashi School in Boston where Stephanie Rotsky has served as the Director of Social Justice for the past 18 years. Rashi was the first Jewish day school to establish a full-time social justice position and has set an example for integrating social justice within the entire school system. Stephanie teaches second grade at Rashi, where she infused her classroom with social justice. I drew on Stephanie's experiences and reflections from her work at the Rashi school and adapt it for synagogue family education. Many Jewish institutions focus on moral or character education, but few are committed to infusing their schools with social justice in integrated, intentional, and sustained ways.

Now, we return to questions posed in the rationale:

What are 1st-3rd graders wanting, willing and ready to learn in the discipline of social change?

Good education connects the student's personal world (what is important, present, and interesting to them) with the outer world. As progressive educator Katie Johnson writes, "Every student needs... a bridge from that inner person to the outer world" (1987, p. 17). It is always important for educators to build relationships with their students, to "enter their world" and watch how they play. Even young kids are already asking questions

that relate to justice, fairness, and our shared humanity. When they play, they may say things like:

Can boys be part of the game about the kitty family, or just girls? The bad guy is the one with brown skin and a funny way of talking, right? Can we have two moms in this family? And, in their everyday negotiations, children are working to make sense of the ways in which people are the same and different: Your lunch has food in it that I've never seen before. Why don't you have a dad in your family? You have Easter at your house, but I don't. Why is your skin a different color than your mom's skin? (Pelo, 2008, para. 22).

I have found in my environmental scan that we often underestimate what children are able, ready, and willing to learn. Kids from a very young age are already asking questions, making discoveries, and building associations and memories that will stay with them throughout their lives. In this curriculum guide, I have striven to strike the balance between accessibility and depth, teaching deep concepts at age-appropriate levels. For example, in Unit 5 Purim: Speaking Out and Standing Up, the common adage to “not stand idly by the blood of your neighbor” is reframed as “don’t just stand there and do nothing when...” Students are given the opportunity to fill in the blank. Even at a young age, they can engage deeply, meaningfully, and excitedly with responses such as “don’t just stand there and do nothing when... someone is being bullied, people are not taking care of the earth, someone is sad.”

What does an integrated Jewish and social change curriculum look like, a curriculum that is accessible, transformative, and engaging?

First-third graders (and even younger) can learn a lot from stories. In recent years, many children’s authors have written stories that embrace diversity and introduce social change concepts. These include books about kids who are transgender, kids who have two moms, anti-racist kids, and activist kids. Even PJ Library has a large collective of

intersectional Jewish books that showcase Jewish kids and families from around the world. These narratives can have a significant impact on children. For example, when I was teaching second grade religious school in a mostly white community, one of my black students was particularly impacted when we studied the Ugandan Jewish community. It was amazing to him to see a picture of entirely Black Jews, and not just a token Black Jew among White Jews.

Repetition, rituals, and hands-on experiences can also be incredibly impactful for younger students. This curriculum includes opening and closing rituals for each session and integrates the learning with congregational ritual. For example, in addition to learning about the connections between Hanukkah, Light, and the value of each human being, families will also have a special role in the community-wide Hanukkah celebration.

In addition to exposure to diverse narratives and meaningful rituals, younger students also have the capacity to begin to learn values that undergird more advanced activities that they may encounter in the future. For example, I recently taught a family education program on boundaries and consent (*kavod*) that catered to each age group. We applied the value of *kavod* to touch (hugs, high fives, tickling etc.), time, personal space, belongings, alone time, personal information, and other age-appropriate arenas. When values such as *kavod* and consent are taught and reinforced starting at a young age, it becomes easier for young adults to apply them to new experiences. According to Andrew Mandel, some of the values that specifically undergird social change are: generosity, empathy, courage, patience, gratitude, *b'tzelem elohim*, and *tikkun olam*.

Pedagogic Rationale

This curriculum follows the educational model of Understanding by Design or Backwards Design. The learning is centered around helping students grapple with essential questions and develop deep understanding. The design of a cumulative authentic assessment preceded the design of the scope and sequence. The lessons are divided into logical units which align with the enduring understandings and build toward the final assessment.

This curriculum guide is designed to help learners develop three key understandings:

1. Pursuing justice, *lirdof tzedek*, means actively working together to make the world more fair, kind, and good.
2. During each Jewish holiday, we reflect on and practice pursuing justice in our world.
3. Each of us has the power and responsibility to pursue justice.

These understandings are intended to help learners *unlearn* – or as young kids, avoid learning – common misconceptions such as:

- Tikkun Olam means participating in mitzvah day once a year
- Social Justice is only for “social justice warriors” or people who are most affected by injustice
- I can make a difference all by myself
- My actions don’t matter
- Social change and Judaism are and should remain separate
- It is good enough to be kind and to help those who are “less fortunate”

It is essential that students build a foundation that avoids these common misunderstandings. And it is critical that they both build understanding and experience with justice. Early engagement and memories normalize justice work for students and builds positive associations. Someone like my sister, who is now 13, continues to engage

with justice simply because that is “just what we do.” My hope is that Jewish justice can become “just what we do” for the families who learn in this program.

I designed his curriculum guide specifically for 1st-3rd graders and their families in a synagogue setting. Drawing on my own experiences teaching family education, I organized the curriculum into content units (plus introductory and conclusion units) that align with the Jewish calendar and the holiday rituals of a typical synagogue. I crafted enduring understandings, essential questions, and key terms that are both accessible and meaningful, that are age-appropriate for early elementary school students and make space for adults to engage deeply. Adults are given opportunities to engage with the material as people and as parents, to develop personally meaningful insights and strategies for helping their kids learn as well.

I also designed this curriculum in a unique way, namely by incorporating synagogue ritual observances. This curriculum includes opening and closing rituals for each session and integrates the learning with congregational ritual. In addition to supporting synagogue community, this choice to bring together family education and congregational ritual observance also has a pedagogic rationale. Repetition, rituals, and hands-on experiences can also be incredibly impactful for younger students. These experiences can nurture awe, learning, excitement, and leadership. Many Jewish educators struggle to achieve behavioral and participatory goals. In each community ritual lesson, students have special opportunities to lead and share their learning with the larger community. What better way to encourage and teach participation in Jewish life and ritual than to incorporate opportunities not only to passively observe to have a role in creating Jewish ritual?

Letter to Teacher

Dear Teacher,

You might be a religious school director, a retreat-organizer, a camp counselor, or a day-school teacher. You might be an educator in a role that did not exist when I wrote these words. You might be a parent or a member of a religious-school committee. You might even be a friend or family member who just wanted to see what I have been doing for the last year. Whoever you are, welcome. I am so glad that you have chosen or been assigned to use this curriculum guide in your teaching. Thank you for dedicating yourself to Jewish education, social justice, and the integration of the two. Your work makes a difference in the lives of the Jewish families who are your students and anyone who will be impacted by what you all learn together.

If you are looking for a curriculum to guide progressive Jewish families with 1st-3rd grade children through social justice and Jewish holidays, this curriculum guide is for you. I hope you will chew on it, digest it, spit it out, eat around parts you don't like, add some salt, make it your own, and share it with others. If this curriculum guide were a cookbook, you would be the chef and I would be the cook-book writer. And as a cookbook-writer, I do have a few recommendations to help you make this curriculum delicious.

I want to first invite you to bring particular habits of mind, body, and heart to teaching this curriculum. Strive to be open, empathetic, and creative. Take justice seriously, but not too seriously. Play, pleasure, and joy should be central for you and the learners. Lean into the magic of ritual, learning, music, and connection. Take advantage of the opportunities that arise in a family education model to open deep conversations and connections that would not otherwise emerge. Work with adults to address children's needs and do not be afraid to push the grown ups, too. Social justice is a large topic that transcends any single curriculum, person, or moment. The goal of this curriculum is not to "cover" everything, but to plant a seed. Meet families where they are and see what emerges. This curriculum is not designed to indoctrinate, but to inspire.

On a more practical note, I recommend that you develop familiarity and skill with family education, social justice, and Jewish holidays if you have not already done so. You do not need to be an expert, but it helps to know some of the basic themes. Don't hesitate to reach out to friends, colleagues, and congregants or use any of the resources in this guide to develop some expertise.

This curriculum is designed with a few staff besides you in mind, including a song leader, a clergy person, and perhaps other "faculty" if you have a large group and are able to have more hands on deck. There are moments when adults and children separate with the premise that adults will study some Torah with clergy. If you have different resources or goals, please adjust accordingly.

This curriculum guide is designed for a synagogue community to implement throughout the academic year, two sessions per month plus a community ritual (lesson 2 see below). You might also choose to use one unit as a stand-alone unit, perhaps as a framework for a family retreat. Another option is to do a hybrid model where you pick one unit to do as a retreat and the rest of the units at more regular times.

There are seven units – an introductory unit, five content units, and a concluding unit – that align with the Jewish calendar. Unit 2 is intended to align with High Holy Days, Unit 3 with Hanukkah, Unit 4 with Tu Bishvat, Unit 5 with Purim, and Unit 6 with Passover. The final unit is paired with Shabbat which is flexible in its timing.

Each unit contains three lessons. The three lessons in the five content units have a consistent structure. Lesson 1: Inner World (2 hours) explores personal connections to the unit's theme. Lesson 2: Community Ritual (time varies) is intended to occur *during* a community-wide holiday observance. For example, in the first lesson of Passover, students will make pillowcases which they will distribute, present, and use at a community Seder in Lesson 2. Finally, Lesson 3: Outer World (2 hours) will focus on taking what was learned in lessons 1 and 2 and applying it in the world, as action. For example, in Unit 2, Lesson 1 focuses on repair of the self (*teshuvah*) while lesson 3 focuses on repair of the world (*tikkun olam*).

In many synagogues, the Sunday school learners and the Friday night pray-ers seem to be two separate communities. This Inner World – Community Ritual – Outer World model promotes integration between these sub-communities and the realms of education and ritual. Make sure to plan ahead, make adjustments, and communicate with clergy so that the ritual moments and lessons align with the Jewish calendar and synagogue events.

Finally, I want to share a word about pedagogy and teaching who you are. To effectively and responsibly teach, especially to teach social change, educators must pay attention to content, pedagogy, milieu, learners, families, and their own selves. It is especially important to consider not just *what* is being taught but *how* the entire classroom is organized. For example, an educator teaches fairness not only by teaching about fairness but also by operating a classroom that is fair. It is essential that you *model* for students the behaviors you want to inspire in them.

Thank you dedication and commitment. You got this!

Sincerely,

Shirah C Kraus

Conclusion to Introduction

“Love and justice are not two.
Without inner change there can be no outer change.
Without collective change, no change matters.”

~ Rev. Angel Kyodo Williams

One of the beautiful things about a Havdalah candle, a challah braid, a friendship bracelet, or a knitting project is that many threads are woven into one united whole. Every day, my brain is making connections between life, Torah, conversations, books, ideas, movies, and even pottery, bringing together many threads into one whole. This curriculum guide is an opportunity to bring many threads together: education and social justice, inner work and outer work, children and adults, Jewish learning and the “real world.” They are all one. Love and justice are one. Inner change and outer change are one. And it all matters.

Scope and Sequence:

The overarching enduring understandings, essential questions, and key terms are included here in a chart to demonstrate the alignment between all three. Enduring Understandings, both overarching and for each unit, should be read with this opener: “By the end of this course/unit, participants will understand that...” Objectives for units and lessons begin with this opener: “By the end of this unit/lesson, participants will be able to...” Three definitional essential questions are also included below – these are questions that undergird the central Enduring Understandings and Essential Questions.

Enduring Understandings	Essential Questions	Key Terms
Pursuing justice, <i>lirdof tzedek</i> means actively working together to make the world more fair, kind, and good.	What does it mean to pursue justice, <i>lirdof tzedek</i> ?	Pursuing Justice Jewish Holidays
During each Jewish holiday, we reflect on and practice pursuing justice in our world.	How does each Jewish holiday help us reflect on and practice pursuing justice in our world?	Pursuing Justice Jewish Holidays
Each of us has the power and responsibility to pursue justice.	What power and responsibility do we have to pursue justice?	Power Responsibility Pursuing Justice

Definitional Essential Questions:

1. What is justice?
2. What is power?
3. What is responsibility?

The Units:

Each unit, both scripted and non-scripted, is included here with Enduring Understandings, Essential Questions, Objectives, Unit Assessments, Content Survey, and Lessons (with objectives and activities).

Unit 1 Introduction: Jewish Holidays and Pursuing Justice

Unit 1 EUs	Unit 1 EQs	Unit 1 Objectives
Pursuing justice means actively working together to make the world more fair, kind, and good.	What does it mean to pursue justice?	Explain that pursuing justice means actively working together to make the world more fair, kind, and good.
Pursuing justice is a way we can reflect on and practice Jewish holidays.	What is the relationship between pursuing justice and Jewish holidays?	Make a connection between at least one Jewish holiday and one way to pursue justice.
Each of us has the power and responsibility to pursue justice.	What power and responsibility do we have to pursue justice?	Identify at least one way that they have power and responsibility to pursue justice.

Unit 1 Content Survey:

- **Power:** being able to act.
- **Responsibility:** being required to act. As Jews, we are responsible for making the world better.
- **Justice:** fairness for all people. We call this *tzedek* in Hebrew.
- **Pursuing Justice:** actively working together to make the world more fair, kind, and good. This concept comes from the Torah: *tzedek, tzedek tirdof* – justice, justice shall you pursue.
- **Jewish Holidays:** when Jews come together to mark special times with special activities.

Unit 1 Assessment:

Assessment for Unit 1: At the end of this unit, each participant will be able to add post-its of definitions, examples, and associations with the words, “Power,” “Responsibility,” and “Pursuing Justice - *Lirdof Tzedek*.”

Scaffolding for Final Assessment: Explain that throughout the year, we will be creating a calendar for our entire community to use. Soon, the teacher will assign each family a month

that will be “their month” to design the page for, including cover art and important dates. Provide each family with an exit receipt in which they take notes from the butcher paper activity above for the calendar.

Provide feedback before the next unit.

Evidence of Excellence:

- Participants associations and definitions for the key terms show depth and thoughtfulness
- Participants apply the themes from the key terms to the calendar brainstorm

Unit 1 Lessons

- **Unit 1, Lesson 1: Community Building and Tone Setting**
- **Unit 1, Lesson 2: Jewish Holidays and Pursuing Justice**
- **Unit 1, Lesson 3: Power and Responsibility**

Unit 1, Lesson 1: Community Building and Tone Setting

Lesson 1 Objectives:

By the end of this lesson, students will be able to...

1. Identify the name of at least one person in our community that they haven't met before.
2. Share at least one way that they felt included in the community.

Lesson 1 Activity Idea:

As families arrive, greet them and invite them to roam around and try out different content-related bonding games with other families. Here are some possible examples:

- A “beauty in nature” scavenger hunt: provide a list of different things in nature and invite small groups to find the things and check them off a list
- A “diversity in our community” human bingo game: provide a bingo sheet with different markers of identity for folks to go around and check off e.g. “someone who is from another country” or “someone who speaks a language besides English”

A “find the light” game: gather a few families and invite each participant to draw something that is their “light,” a strength they have, a way they bring joy into the world etc. and then hide it in a dark room. Give everyone flashlights and they have to “find the lights” that everyone hid. Then everyone can share what they drew with each other!

Unit 1, Lesson 2: Jewish Holidays and Pursuing Justice

Lesson 2 Objectives:

By the end of this lesson, students will be able to...

1. Explain in their own words what it means to pursue justice.
2. Make a connection between at least one Jewish holiday and one way to pursue justice.

Lesson 2 Activity Idea:

Explain that each of us has the power and responsibility to pursue or chase after justice. Play a game of “*tzedek, tzedek tirdof*” which means, “justice, justice shall you pursue” (Deut. 16:20). This is a re-worded adaptation of duck duck goose: everyone sits in a circle; then, one person walks around tapping others on the head saying “*tzedek*” at each tap; when the tapper says “*tirdof*” the person tapped has to chase them around the circle; if the tapper gets tagged, they sit in the middle of the circle until someone else gets tagged; the person tapped becomes the tapper in the next round.

Unit 1, Lesson 3: Power and Responsibility

Lesson 3 Objectives:

By the end of this lesson, students will be able to...

1. Define the word “power” in their own words.
2. Provide an example of something or someone they are “responsible” for.

Lesson 3 Activity Idea:

Present scenarios (by skit, story, or reading together) and discuss 1) what the characters are able to do (power) and 2) what the characters should do (responsibility). Define power and responsibility and frame questions around them.

Some scenarios can include:

- Someone is being bullied and teased at school. You aren’t the bully or the one being bullied, you’re just watching. What options do you have (power)? What responsibility do you have?
- The grown ups in your house are cleaning up from dinner. No one has asked you to do anything to help. What could you do to help? What responsibility do you have to help?
- You learn that the ice in the South Pole is melting and animals like polar bears are losing their homes. Most people don’t seem to know or care. What can you do?

Some follow up questions for reflection:

1. What can you do working together with friends or grown ups that is harder to do by yourself?
2. How do you think you would feel if you were in this situation?
3. Have you ever had a moment when you were faced with a situation like one of these?

Unit 2 High Holy Days: Seeing Brokenness and Beauty

This Unit is Fully Scripted

Unit 2 EUs	Unit 2 EQs	Unit 2 Objectives
Each of us is both broken and whole. Through <i>teshuvah</i> , we accept what is broken in ourselves and make it beautiful.	What is <i>Teshuvah</i> ?	Explain that <i>Teshuvah</i> means that we accept what is broken in ourselves and make it beautiful.
During the High Holy Days, we reflect on and practice seeing the beauty and brokenness in ourselves and our world.	In what ways do the High Holy Days help us reflect on and practice seeing the beauty and brokenness in ourselves and our world?	Explain how the ritual of <i>tashlich</i> helps us to see and let go of the brokenness and beauty in ourselves and our world.
Each of us has the power and responsibility to heal the world through <i>tikkun olam</i> .	What power and responsibility do we have to heal the world through <i>tikkun olam</i> ?	Identify at least one way that we have the power and responsibility to heal the world through <i>tikkun olam</i> .

Unit 2 Content Survey:

- **Brokenness:** the flaws in ourselves and the world. As Jews, we recognize that we are not perfect, finished beings and the world isn't perfect or finished either.
- **Beauty:** what is special and amazing in ourselves and the world, what our strengths are. As Jews, we recognize that there is beauty (and that's not just "looks") everywhere.
- **Teshuvah:** *teshuvah* is a Jewish process of repair, return, and recreation. We acknowledge our mistakes, promise to be better, and become better versions of ourselves.
- **Tikkun Olam:** *tikkun olam*, repair of the world, is the Jewish idea that the world is full of broken pieces and it is our responsibility to bring the pieces back together. We do this by pursuing justice in our world.
- **High Holy Days:** these are the most important Jewish holidays. We celebrate them at the beginning of the Jewish year: Rosh Hashanah and Yom Kippur (and you might even count Sukkot and Simchat Torah). This is a time for reflection and renewal.

Unit 2 Assessment:

Assessment for Unit 2: Invite families to brainstorm examples of brokenness and beauty (if possible, as pairs e.g. beautiful nature and pollution, bullying and kindness, fairness and unfairness) in the world. Then, they narrow down their list and rank their top 3,

considering what their family is most passionate about. Finally, each family will submit their top three choices to the instructor.

Scaffolding for Final Assessment: Remind families that we will be creating a calendar for our entire community to use. The educator will then assign each family one brokenness-beauty pair to focus on for their calendar page and will also assign each family a month that will be “their month” to design the page for, including cover art and important dates. Try to align the topic to the holidays/important dates in the family’s assigned month (e.g. environmentalism and tu bishvat). Also, distribute topics in such a way that includes a variety, e.g. if every family puts climate change as their top choice, do not assign every family climate change.

Evidence of Excellence:

- Families’ top 3 submissions will reflect thoughtful reflection on beauty and brokenness
- Families’ top 3 submissions will align with their family’s interests and relevance in our world today

Unit 2 Lessons

- **Unit 2, Lesson 1:** Inner World: *Teshuvah*
- **Unit 2, Lesson 2:** Community Ritual: *Tashlich*
- **Unit 2, Lesson 3:** Outer World: *Tikkun Olam*

Unit 2, Lesson 1: Inner World - Teshuvah

Staff: teacher, songleader, 3-4 actors for the skit (faculty or parent volunteers), clergy or second teacher to teach adults when everyone splits

Time: 120 Minutes

Objectives:

By the end of this lesson, students should be able to...

- Explain that *Teshuvah* means that we accept what is broken in ourselves and make it beautiful.
- Identify Maimonides’ 4 steps of *Teshuvah*: 1) admitting wrong 2) feeling regret 3) righting the wrong and 4) acting differently.
- Take home a reminder of seeing beauty in our brokenness.

Materials:

- Lesson Plans and Appendices/resources
 - Songsheets (enough for 1-2 per family or more)
 - Kintsugi instructions (enough for 1-2 per family or more)
 - Skit script
 - Powerpoint for Adult learning
 - Lists of mistakes

- Right-wrong matches
- Musical instruments for songleading
- A toy diamond with a crack drawn on it
- A duplicate toy diamond with a flower drawn with the crack
- A box or cloth to hold the diamond
- For Adult learning:
 - Computer, powerpoint, and projector setup
 - Pens
 - Paper
 - Envelopes
 - Stamps
- For kid time:
 - Lists of mistakes (resources)
 - Right-wrong matches (resources) → on different colored paper and cut up
 - Hat, bag, or bucket
- For Kintsugi (for each family):
 - Small bowls
 - gold paint
 - E6000 craft adhesive with precision tips
 - hammer
 - plastic garbage bag or waxed paper
 - Paintbrush
 - Cloth
 - Journals
 - Pens
 - Smocks or other so that students don't get paint on clothing (or make a note to have teacher tell families in advance to dress appropriately)
- Video set up and link:

https://www.youtube.com/watch?v=r9LMKGte0UU&ab_channel=BBCReel

Timeline:

- (00:00-00:13) Opening Circle
- (00:13-00:20) Set Induction
- (00:20-00:50) Teshuvah: Kids and Adults Separate
- (00:50-01:05) Introduction to Kintsugi
- (01:05-01:45) Kintsugi Workshop
- (01:45-01:50) Reflection
- (01:50-02:00) Closing Circle

Detailed Instructions:

(00:00-00:13) Opening Ritual: Opening Circle

Opening (and closing) Circle is a time for everyone to gather, sing, share their lives, and build community. This is a great space to make “your own” but here are some suggestions:

- Start with opening songs to raise the energy, such as Modeh Ani, Mah Tov, and/or a special song to sing all year

- Welcome everyone and thank them for coming
- Invite families to share “oys and joys,” one good thing from the week and one not-so-good thing with each other. Then, invite a few people to share joys with the whole group
- You might also choose to ask a question to review from last week
- *Make sure to end with Asher Yatzar by Dan Nichols as a way of framing this week’s lesson (see appendix).*

(00:13-00:20) Set Induction: Faculty or parent volunteers present the skit: the story of the cracked diamond (see appendix).

(00:20-00:50) Kids and Adults Separate: Introduction to *Teshuvah*

Adults do a text study with clergy on teshuvah and helping their kids say sorry

Objectives for Adult Learning:

By the end of this lesson, adults will be able to...

- Explain Rambam’s four steps of apology.
- Evaluate an apology as sufficient or not based on Rambam’s four steps.
- Assist their child in writing or making an apology.

Plan for Adult Learning

Use a powerpoint presentation adapted from a Selichot Study by Rabbi Shena Jaffe at Rockdale Temple (2020) included in resources.

- (7 min) Go through Rambam’s 4 steps of apology (slides 2-6). Check for understanding and recall. Invite adults to take turns reading, explaining, and applying.
- (10 min) Case Study: look at a particular example of an apology and evaluate if this apology followed Rambam’s four steps or not and why. Invite adults to read and share (slides 7-9). **Note:** the example apology is from Thom Brennaman, a sports announcer who used a gay slur while on the air. Review this article for more details: <https://www.outsports.com/2022/3/22/22989588/thom-brennaman-gay-slur-lgbtq-mlb-baseball-tv-hire>
- (8 min) Writing Apologies: Invite everyone to write an apology to anyone and then add a mailing address. They can also write an apology to themselves or someone who is no longer living. Follow up: educator should mail apologies for participants (slides 10-12)
- (5 min) Wrap Up and Parenting: Lead a short discussion on how we might help our kids do *teshuvah* and apologize. Discussion Questions:
 - How can we model *teshuvah* for our kids?
 - What barriers do you face in helping kids do *teshuvah*?
 - What hopes do you have for your kids in how they related to mistakes and wrongdoing?

Kids:

Space: someplace big and open

- (7 min) Transition from Skit:
 - a. Explain: in some ways, we are like the diamond with the crack.
 - b. Ask students to fill in the blank or start thinking about (provide visual representation as well by writing on a board or on paper):
 - i. I am like the diamond with the crack because/when...
 - ii. If I were the diamond, my cracks would be...
 - iii. I can make my cracks beautiful by...
 - c. Explain: one way of thinking about cracks is as mistakes or ways that we can be better
- (2 min) Explain:
 - a. *Teshuvah* comes from the Hebrew “to return” and is one way we can put our pieces back together and make beauty out of our cracks.
 - b. *Teshuvah* takes effort. According to one of our rabbis who lived a few hundred years ago, Maimonides, *Teshuvah* is a 4-step process:
 1. Admit out loud (or in writing) that you made a mistake and ask for forgiveness
 2. Feel regret for what you did and hope not to do it again
 3. Right the wrong (e.g. if you stole from someone, give back the money)
 4. Act differently if/when you are in a similar situation
- (20 min) *Teshuvah* Activities
 - (5 min) Step 1: Admitting → make a list of mistakes we might ask forgiveness for. Use the list to play charades or telephone and practice admitting out loud and asking for forgiveness. **Note:** if you don’t think kids will be able to generate mistakes, or you want to supplement, you can prepare some in advance.
 - (5 min) Step 2: Regret → act out scenarios where you made a mistake/hurt someone. Choose the “rewind” option if you wish you could undo it. **Note:** if you don’t think kids will be able to generate scenarios, or you want to supplement, you can prepare some in advance.
 - (5 min) Step 3: Right the Wrong → provide cut-outs of “wrongs” (on red paper) and “rights” (on green paper). In small groups, students have to “match” the right to the wrong. [Resources]
 - (5 min) Step 4: Act Differently → In pairs, take turns drawing slips of paper out of hat with different mistakes on them. Work together to make a plan of how the mistake-maker could act differently in the future. [Resources]
- (1 min) Finally, review the four steps and ask students to practice naming them in order

[Adults and Kids reconvene]

(00:50-01:05) Introduction to Kintsugi

Teacher Note: Kintsugi is a Japanese art practice that involves breaking a bowl, gluing it back together, and then painting the cracks gold. This art form helps to teach us that our brokenness can be beautiful.

- Show a [short video](https://www.youtube.com/watch?v=r9LMKGte0UU&ab_channel=BBCReel) about kintsugi:
https://www.youtube.com/watch?v=r9LMKGte0UU&ab_channel=BBCReel
- Share a model of a kintsugi creation (made in advance if possible or photographed) and pass around for families to examine
- Here are some questions to ask the group to 1) think about 2) share with their family and then 3) share with the group:

I wonder...

- Have you ever broken something? What did it sound, look, and feel like?
- What does it mean for a person to feel or be broken?
- Have you ever felt broken? When?
- What does it feel like to be broken?

Note: answering these questions requires a certain level of comfort and safety. Establish safety in the first unit with community norms and continue to set a positive tone. Remind participants that all answers are valid, listen and validate responses, and give wait time. Also, the think/pair/share method should help alleviate some discomfort.

Even if you don't want to share, take note of a way you feel imperfect or broken for our next activity

(01:05-01:45 min) Kintsugi Workshop

- **Step One:** Set the tone
 - We are going to do this activity together in a slowed-down way so we can really feel the meaning of each part of it
 - Follow the instructions step by step and then you can go at your own pace
 - For an extra touch: play some soothing music in the background
- **Step Two:** Pass out materials, including instruction sheets with pictures (appendix)
- **Step Three:** Take your small bowl and wrap it in the cloth. Then, carefully with a grown up's help, take a deep breath and break it with the hammer
- **Step Four:** Open up the cloth and examine the pieces. Come back to that feeling of brokenness or something you are struggling with in yourself. Imagine that each piece is a mistake. What do you see? What do you feel?
- **Step Five:** Arrange the pieces like a puzzle and then start gluing them back together. Take your time and be open to creative possibilities. It shouldn't be perfect!
- **Step Six:** Paint over the cracks where you glued with the gold paint
- **Step Seven:** Set the bowl aside to dry and clean up your station

(01:45-01:50) Reflection

Note: *Each participant, grownups and kids, will have a journal to keep track of their reflections throughout the curriculum.*

When students are done with kintsugi, invite them to take some time to journal about what they learned and their feelings. They can write as much as they want, but request at least 2 sentences. Some of the younger kids might struggle with this piece, but it is an opportunity for them to grow and practice writing. Make sure to adjust for their needs, e.g. by acting as a scribe (or parents can do this) or providing audio/video alternatives. Here are some prompts to consider:

1. What does it feel like to be broken?

2. When I make a mistake, I feel...
3. I wish I could be...
4. To me, beauty is...
5. I am like the diamond with the crack because/when...
6. If I were the diamond, my cracks would be...
7. I can make my cracks beautiful by...

(1:50-2:00) Closing and Closing Ritual: Closing Circle

- Gather all families in one big circle and dim the lights (if indoors) and hand out songsheets
- Start with a song: “Asher Yatzar” by Dan Nichols (see appendix songsheet)
- Ask the group 1-2 questions (pick one or both below) to first think about to themselves, then share with their family, and then ask a few to share with the whole group:
 - What does it mean to be beautiful and broken?
 - Kintsugi and the diamond story are two examples of creating beauty out of brokenness with art. What are some other ways we can create beauty out of brokenness in our lives?
- Make any needed announcements
 - Don’t forget to take home projects
 - Invite the families who learn together in this program to share the learning with the larger community at a congregational *Tashlich* ritual. They can **bring their *kintsugi* bowls** to *tashlich* and use them to carry their pieces of bread (or eco-friendly bread alternative).
- End by singing Hashkiveinu all together (see appendix songsheet)

Unit 2, Lesson 2: Community Ritual – Tashlich

Location: park or area near running water

Staff: teacher and clergy to lead tashlich service

Note: if desired, teacher and clergy can work with families to take a larger role in the ritual

Timing: 45 minute ritual + 30 minutes of preparation and debrief for families = 75 minutes total

Objectives:

Students will be able to...

- Explain how the ritual of *tashlich* helps us to see and let go of the brokenness and beauty in ourselves and our world.
- Share at least one meaningful response to each of the following questions:
 1. In what ways have I made mistakes this year, how am I broken?
 2. In what ways have I made the world better, how am I beautiful?
 3. In what ways is the world broken, what am I sad for?
 4. In what ways is the world beautiful, what am I thankful for?

Materials:

- Kintsugi bowls
- Pieces of bread or eco-friendly alternative
- Paper and pens
- Handouts (provided by clergy)
- Tashlich service (provided by clergy/congregation)?

Timeline:

(00:00-00:20) Pre-Ritual Gathering and Preparation

(00:20-00:35) Welcome and Opening Ritual

(00:35-00:50) Presentations

(00:50-01:05) *Tashlich* Ritual and Closing

(01:05-01:15) Post-Ritual Debrief

Detailed Instructions:

In Advance: (see previous lesson) Invite the families who learn together in this program to share the learning with the larger community at a congregational *Tashlich* ritual. They can **bring their *kintsugi* bowls** to *tashlich* and use them to carry their pieces of bread (or eco-friendly bread alternative).

(00:00-00:20) Pre-Ritual Gathering and Preparation

20 minutes before the *Tashlich* ritual, invite families to come early to practice and prepare what they will share with the community.

- Start with a song (e.g. Asher Yatzar in Resources)
- Everyone can check in with oys and joys (share one negative and one positive from the week)
- They will each have the opportunity to share the kintsugi bowl they made.
- Pick representatives to share collective responses to these four questions:

1. In what ways have I made mistakes this year, how am I broken?
 2. In what ways have I made the world better, how am I beautiful?
 3. In what ways is the world broken, what am I sad for?
 4. In what ways is the world beautiful, what am I thankful for?
- Take time to practice presentations
 - Use paper and pens to take notes if needed.

(00:20-00:35) Welcome and Opening Ritual

Congregants arrive and are greeted by clergy and staff. Clergy lead a *tashlich* service that they have prepared. **Note:** this is not included in the curriculum and must be supplemented by the synagogue. Include on any handouts these four questions:

1. In what ways have I made mistakes this year, how am I broken?
2. In what ways have I made the world better, how am I beautiful?
3. In what ways is the world broken, what am I sad for?
4. In what ways is the world beautiful, what am I thankful for?

(00:35-00:50) Presentations

Families present their kintsugi bowls and answers to the four questions (see above). Emphasize that we are human, we are not perfect, there are always chances to try again, and we can learn from the past.

(00:50-01:05) Tashlich Ritual and Closing

As individuals reflect and throw bread (or alternative) into running water, invite them to consider their own responses to the four questions (see above) and imagine each piece of bread (or alternative) is a response that they get to “let go of” (on clergy handout). Clergy will take the lead here.

(01:05-01:15) Post-Ritual Debrief

After congregants have left or finished with the ritual, gather presenting families in a circle for a brief debrief. Discuss these questions:

1. What did it feel like to present your bowl and our question responses?
2. What did it feel like to throw away mistakes into the water?
3. What is *tashlich* and why do we do it?
4. How does this ritual, *tashlich*, help us let go and move forward?
5. What are you taking with you from today into the rest of the year?

Share any announcements

Close by singing *Hashkiveinu* together

Unit 2, Lesson 3: Outer World - Tikkun Olam

Location: synagogue or park

Staff: teacher, second teacher for adults

Timing: 120 minutes

Objectives:

By the end of this lesson, students will be able to...

- Define *tikkun olam* as the Jewish responsibility to bring the broken pieces of the world together.
- Identify at least one way that we have the power and responsibility to heal the world through *tikkun olam*.

Materials:

- Tikkun olam puzzle – premade with butcher paper, marker, and scissors and hidden
- Tape
- Journals and pens
- Torah Play materials (see Resources)
- Adult learning source sheets (provided by adult teacher)
- Paper and pens
- Bottles, cans, newspaper, toilet paper rolls, and other “clean” trash/recycling → invite families to bring from home

Timeline:

(00:00-00:13) Opening Ritual: Opening Circle

(00:13-00:30) Set Induction: *Tikkun Olam* Puzzle

(00:30-01:00) Split Kids and Adults – Torah Play and Text Study

(01:00-01:40) Up-Cycling Project

(01:40-01:50) Unit Assessment

(1:50-2:00) Closing and Closing Ritual: Closing Circle

Detailed Instructions:

(00:00-00:13) Opening Ritual: Opening Circle

Opening (and closing) Circle is a time for everyone to gather, sing, share their lives, and build community. This is a great space to make “your own” but here are some suggestions:

- Start with opening songs to raise the energy, such as Modeh Ani, Mah Tov, and/or a special song to sing all year
- Welcome everyone and thank them for coming
- Invite families to share “oys and joys,” one good thing from the week and one not-so-good thing with each other. Then, invite a few people to share joys with the whole group
- You might also choose to ask a question to review from last week
- *End with Asher Yatzar by Dan Nichols as a way of framing this unit (see resources) and/or the Na Na Song by Dan Nichols (a song about repairing the world)*

(00:13-00:30) Set Induction: *Tikkun Olam* Puzzle

- In advance, draw a large earth on butcher paper, write “*Tikkun Olam* – תיקון עולם – Repairing the World” on it, and cut it into several puzzle pieces. Hide the pieces around the location.
- Invite families to search for the pieces and bring them back to the opening circle area.
- Give them tape to put the pieces together.
- Invite a volunteer to read the words.
- Explain that according to Jewish Mysticism, also known as *Kabbalah*, when the world was created, God scattered pieces all over the earth. And it is our responsibility to heal the world and bring the pieces back together. This is called *Tikkun Olam*.

(00:30-01:00) Split Kids and Adults – Torah Play and Text Study [Adults and Kids Split Up]

Adults – Text Study

A clergy-person will lead a text study on the theme of *tikkun olam*. **Note:** this part of the lesson plan is NOT scripted in the curriculum guide, but here are some suggested objectives:

Objectives for Adult Learning:

By the end of this lesson, students will be able to...

- Explain what *tikkun olam* means in its original context and today.
- Identify at least one way that we have the power and responsibility to heal the world through *tikkun olam*.
- Assist their children in understanding and practicing *tikkun olam*.

Kids – Torah Godly Play

- (5 min) **Perform:** Read and perform “Sukkot: The Fragile World” from Torah Godly Play (Ed. Rabbi Michael Shire) (see resources). **Note:** This story illustrates in an awe-inspiring way with manipulatives how humans have treated the Earth.
- (5 min) **Discussion:** Lead the discussion at the end of the Torah Play (see resources) and invite kids to share ways to make the world more beautiful.
- (5 min) **Journal:** Give each student their journal and a pen. They can write as much as they want but should write at least 2 sentences. Here are some prompts they can respond to:
 - I see brokenness in the world when...
 - I see beauty in the world when...
 - When I see brokenness in the world, I...
 - When I see beauty in the world, I...
 - I can make the world more beautiful by...
- (15 min) **Play:** Then, students can enjoy free play with the manipulatives used in Torah Play.

(01:00-01:40) Up-Cycling Project
[Adults and Kids regather]

- (2 min) **Explain** that one way we can make beauty out of brokenness is to make art out of trash. This is called “upcycling” and is also a way we can reduce waste and promote environmentalism.
- (3 min) **Show** some examples of upcycling (see Resources)
- (10 min) **Trash Collection:** Collect recycled items either 1) in advance from home, 2) during this part of the lesson – go dumpster diving or walk around a park, or 3) some combination of both 1 and 2. It is recommended that you supplement with pre-picked trash items and basic art supplies.
- (20 min): **Make Art:** Invite everyone to work alone or as families and create art out of the trash we collected. Encourage using the themes of *tikkun olam* in the art and/or other inspiring messages.
- (5 min) **Clean Up:** clean up the space.
- (If time) **Share:** share what you created with each other!

(01:40-01:50) Unit Assessment

Do: Invite families to brainstorm examples of brokenness and beauty pairs in the world. Then, they narrow down their list and rank their top 3, considering what their family is most passionate about. Finally, each family will submit their top three choices to the instructor. Options might include:

- Pollution and beautiful nature
- homelessness and having a home
- hunger and having lots of food to eat)
- bullying and kindness

Follow Up (Explain): Remind families that we will be creating a calendar for our entire community to use. By the next session, the educator will then assign each family one brokenness-beauty pair to focus on for their calendar page and will also assign each family a month that will be “their month” to design the page for, including cover art and important dates. Try to align the topic to the holidays/important dates in the family’s assigned month (e.g. environmentalism and tu bishvat). Also, distribute topics in such a way that includes a variety, e.g. if every family puts climate change as their top choice, do not assign every family climate change.

(1:50-2:00) Closing and Closing Ritual: Closing Circle

- Gather all families in one big circle and dim the lights (if indoors) and hand out songsheets
- Start with a song: “Asher Yatzar” by Dan Nichols or Na Na Song by Dan Nichols (See Resources)
- Ask the group 1-2 questions (pick one or both below) to first think about to themselves, then share with their family, and then ask a few to share with the whole group:

- What does it mean for the world to be beautiful and broken?
 - How can we make the world more beautiful?
- Make any needed announcements
- End by singing Hashkiveinu all together (see appendix songsheet)

Unit 3 Hanukkah: Shining Light and Being You

Unit 3 EUs	Unit 3 EQs	Unit 3 Objectives
We are each created in the image of God, <i>B'tzelem Elohim</i> . We are the same and different and we all bring light into the world.	What does it mean to be created <i>B'tzelem Elohim</i> ?	Define " <i>b'tzelem elohim</i> " as being created in the image of God, meaning that all of us have value simply for being human.
During Hanukkah, we practice and reflect on shining light in the world.	In what ways does Hanukkah help us practice and reflect shining light in the world?	Share an example of how Hanukkah helps us reflect on and practice shining our light.
Each of us has the power and responsibility to bring our light into the world and embrace the light of others.	What power and responsibility do we have to bring light into the world and embrace the light of others?	Identify at least one way that they have power and responsibility to embrace others' light.

Unit 3 Content Survey:

- **B'tzelem Elohim:** in the image of God. *B'tzelem Elohim* comes from the Torah and means that all people have value simply for being human.
- **Shining Our Light:** sharing our strengths, our uniqueness, and our value with the world.
- **Embracing Others' Light:** celebrating others' strengths, uniqueness, and value.
- **Hanukkah:** Jewish holiday where we celebrate light and the value we have as Jews.

Unit 3 Assessment:

Assessment for Unit 3 and Scaffolding for Final Assessment: Each family member will have the opportunity to reflect on the strengths that they bring to the calendar project. Then, they will share those strengths with each other while practicing active listening. Finally, as the exit receipt, each family member will 1) identify at least one gift that *everyone else* brings to this project and answer the questions: 2) how do our different strengths make us better? And 3) how can we work together on this project to make sure everyone is included?

Evidence of Excellence:

- Exit receipts (short written assignments that students do before they leave) are complete and demonstrate thoughtful reflection.
- Each family member is identified as having a gift that is accurate and relevant to the project.
- The educator can also look for application: are family members showing appreciation for and actively including each other?

Provide feedback before the next unit.

Unit 3 Lessons

- **Unit 3, Lesson 1: Inner World: *B'tzelem Elohim***
- **Unit 3, Lesson 2: Community Ritual: *Hanukkah* Lighting**
- **Unit 3, Lesson 3: Outer World: Diversity and Inclusion**

Unit 3, Lesson 1: Inner World: *B'tzelem Elohim*

Lesson 1 Objectives:

By the end of this lesson, students will be able to...

1. Define "*b'tzelem elohim*" as being created in the image of God, meaning that all of us have value simply for being human.
2. Identify at least 3 ways that they have value or light, e.g. what strengths they have.

Lesson 1 Activity Idea:

Each participant is given a flashlight, lightbulb, or candle on which they can write and draw how they are created *b'tzelem elohim* (this phrase should also be included on the object). They should include **both** the general value they have as human beings, that all people have no matter what, and specific things that make them special, like strengths they have.

Unit 3, Lesson 2: Community Ritual: *Hanukkah* Lighting

Lesson 2 Objectives:

By the end of this lesson, students will be able to...

1. Share an example of how Hanukkah helps us reflect on and practice shining our light where there is darkness.
2. Participate in *hanukkah* lighting by saying blessings and assisting with gathering *hanukkiot* and candles.

Lesson 2 Activity Idea:

All families will gather for one night of *Hanukkah* to light candles together. At the ceremony, participants can mingle and share with each other what they created in lesson one. Students can help by gathering *hanukkiot* and candles and helping to set them up. Then, ask participants to identify light and gifts they noticed in others.

Unit 3, Lesson 3: Outer World: Diversity and Inclusion

Lesson 3 Objectives:

By the end of this lesson, students will be able to...

1. Identify at least one way that they have power and responsibility to embrace others' light and help them feel included.

2. Explain at least 3 benefits of having a diverse community (i.e. people having differences).

Lesson 3 Activity Idea:

Do a talent show! Invite everyone to bring a special talent or skill they have to share with the community. After each “act” everyone should applaud and give a standing ovation. For those whose strengths are less performative can contribute in other ways e.g. making food for the event, helping with organization, presenting visual art or a video, or DJ-ing. Make sure to express gratitude and highlight the value of *including* all the *different, diverse* talents that everyone brings.

Unit 4 Tu Bishvat: Kehilah Kedoshah

Unit 4 EUs	Unit 4 EQs	Unit 4 Objectives
Everything is connected in a holy community, <i>kehilah kedoshah</i> . Our connections to the earth, ourselves, and each other support each of us.	What is the meaning of <i>kehilah kedoshah</i> ?	Create a visual representation of <i>kehilah kedoshah</i> : the connections between the earth, each other, and other important elements in our lives.
During Tu Bishvat, we reflect on and practice building a holy community, <i>kehilah kedoshah</i> , of connection with nature and each other.	In what ways does Tu Bishvat help us reflect on and practice building a holy community, <i>kehilah kedoshah</i> , of connection with nature and each other?	Share an example of how Tu Bishvat helps us reflect on and practice building a holy community, <i>kehilah kedoshah</i> , of connection with nature and each other.
Each of us has the power and responsibility to build holy community, <i>kehilah kedoshah</i> .	What power and responsibility do we have to build holy community, <i>kehilah kedoshah</i> ?	Identify at least three examples of ways we can build holy community, <i>kehilah kedoshah</i> .

Unit 4 Content Survey:

- **Kehilah Kedoshah:** holy community. Kehilah Kedoshah means that we take care of each other and recognize that everything is connected.
- **Community:** a group of living things that supports each other and is connected.
- **Connection:** when two or more things are attached in some way, where if something happens to one, it affects the other.
- **Tu Bishvat:** a Jewish holiday where we celebrate trees and nature.

Unit 4 Assessment:

Assessment for Unit 4: provide an exit receipt for families at the end of lesson 3 which includes these questions:

1. Explain how your visual representation of *kehilah kedoshah* shows the connections between the earth, each other, and other important elements in our lives.
2. Share an example of how Tu Bishvat helps us reflect on and practice building a holy community, *kehilah kedoshah*, of connection with nature and each other
3. Identify at least three examples of ways we can build holy community, *kehilah kedoshah*.

Scaffolding for Final Assessment: Each family will create a paper and pencil draft of their calendar page. Then, families will set out their drafts like a gallery for everyone to see. Finally, families will pair up give each other feedback using sentence starters (to help

create a more non-judgmental type of feedback) I notice, I appreciate, I wonder. This demonstrates community support and connection.

Evidence of Excellence:

- Exit receipts show thoughtful engagement and understanding of the unit themes
- Calendar page drafts showcase important Jewish dates and a clear connection to justice
- Families give feedback that is kind, specific and helpful

Provide feedback before the next unit.

Unit 4 Lessons

- **Unit 4, Lesson 1: Inner World: My Community**
- **Unit 4, Lesson 2: Community Ritual: *Tu Bishvat Seder***
- **Unit 4, Lesson 3: Outer World: *Kehilah Kedoshah***

Unit 4, Lesson 1: Inner World: My Community

Lesson 1 Objectives:

By the end of this lesson, students will be able to...

1. Create a visual representation of *kehilah kedoshah*: the connections between the earth, each other, and other important elements in our lives.
2. Explain how your visual representation of *kehilah kedoshah* shows the connections between the earth, each other, and other important elements in our lives.

Lesson 1 Activity Idea:

Give families cork boards, string, and pins and ask them to bring family photos and printouts of things that we are “connected to” e.g. plants, grocery stores, a restaurant our family likes to go to, friends, schools, workplaces etc. This can also be done digitally. Invite families to create a “Connection Collage” where they use the string to show the connections they have with important things and people in their lives. Emphasize that the whole is meaningful and holy, a *kehilah kedoshah* (holy community) of connection among people, places, and things. We are all connected. It is recommended that the instructor provide a few models.

Unit 4, Lesson 2: Community Ritual: *Tu Bishvat Seder*

Lesson 2 Objectives:

By the end of this lesson, students will be able to...

1. Share an example of how Tu Bishvat helps us reflect on and practice building a holy community, *kehilah kedoshah*, of connection with nature and each other.
2. Identify 3 key elements of a *Tu Bishvat Seder*.

Lesson 2 Activity Idea:

At the community *Tu Bishvat* seder, invite families to share the collages they made with the community. Then, divide into standing circles of approximately 10 people and give each group a ball of yarn. Pass the yarn across the circle to each person to create a web that visually represents the connections we all have to each other.

Unit 4, Lesson 3: Outer World: *Kehilah Kedoshah***Lesson 3 Objectives:**

By the end of this lesson, students will be able to...

1. Identify at least three examples of ways we can build holy community, *kehilah kedoshah*.
2. Explain how trees “work together” as a community.

Lesson 3 Activity Idea:

Go on a community hike at a local state park. Recruit “expert” guides to lead the group. Emphasize the connections that we as humans have to the earth and nature and what we can learn from nature and trees e.g. how trees’ roots connect underground and they “work together” as one community. If possible, include some tree planting as well.

Unit 5 Purim: Speaking Out and Standing UP

Unit 5 EUs	Unit 5 EQs	Unit 5 Objectives
Esther, the hero of the Purim story, teaches us not to “stand idly by the blood of your neighbor” (Lev. 19:16). If we see someone in need, it is our job to speak out and help them.	What does it mean to “not stand idly by the blood of your neighbor” (Lev. 19:16)?	Define what it means to “not stand idly by the blood of your neighbor” (Lev. 19:16).
During Purim, we reflect on and practice speaking out and standing up for justice.	In what ways does Purim help us reflect on and practice speaking out and standing up for justice?	Share an example of how Purim helps us reflect on and practice speaking out and standing up for justice.
Each of us has the power and responsibility to speak out and stand up for justice.	In what ways do we have the power and responsibility to speak out and stand up for justice?	Identify at least one way that they have the power and responsibility to speak out and stand up for justice.

Unit 5 Content Survey:

- **Responsibility:** being required to act. As Jews, we are responsible for making the world better.
- **Speaking Out:** saying something in public when you or others are not being treated fairly.
- **Standing Up:** standing up for justice doesn’t mean literally standing. It means not accepting unfairness and doing something to stop it.
- **Do Not Stand Idly By:** this idea comes from the Torah and means that you don’t just stand there, you do something when you see injustice.
- **Justice:** what is good, right and fair. In Hebrew, we translate justice as *tzedek*.
- **Purim:** the Jewish holiday when we celebrate Esther speaking up and saving the Jews of Persian from Haman’s plan to kill them.

Unit 5 Assessment:

Assessment for Unit 5: Each family will craft a slogan that reflects what they want to speak out about and stand up for. This could be a quote from a text read on a holiday during their month or a meaningful message about justice e.g. “Do Not Stand Idly By” or “Black Lives Matter.”

Scaffolding for Final Assessment: The slogan that families craft should align with their issue and calendar page.

Evidence of Excellence:

- The slogan is meaningful, catchy, and thoughtful.
- The slogan aligns with the family’s calendar page.
- The slogan has a clear and meaningful connection to Judaism.

Provide feedback before the next unit.

Unit 5 Lessons

- **Unit 5, Lesson 1: Inner World: Standing Up for Me**
- **Unit 5, Lesson 2: Community Ritual: *Purim Megillah* Reading**
- **Unit 5, Lesson 3: Outer World: Standing Up for Justice**

Unit 5, Lesson 1: Inner World: Standing Up for Me

Lesson 1 Objectives:

By the end of this lesson, students will be able to...

1. Define what it means to “not stand idly by the blood of your neighbor” (Lev. 19:16) as “don’t just stand there and do nothing.”
2. Identify at least one way that they would want someone else to stand up for them.

Lesson 1 Activity Idea:

Start by reading *Say Something* by Peter H. Reynolds (2019). Ask reflection questions and discuss what it means to be a bystander. Then, invite students to do a personal activity in which everyone will have time to journal, write, or draw about a time when they felt sad, excluded, or mistreated. Make sure to respond to these questions:

- Where were you?
- What happened?
- How did you feel?
- How did others respond?

Then, pair up students to share their stories with each other. Finally, bring everyone back together and brainstorm a list of ways they would want others to stand up or speak out for them.

Unit 5, Lesson 2: Community Ritual: *Purim Megillah* Reading

Lesson 2 Objectives:

By the end of this lesson, students will be able to...

1. Share an example of how Purim helps us reflect on and practice speaking out and standing up for justice.
2. Participate in a Purim Shpiel and be able to drown out Haman’s name with a grogger.

Lesson 2 Activity Idea:

Share a story or explain that Haman tried to kill the Jews and now, every year on Purim, we drown out his name with noise-makers called groggers. Explain that today, we might think of modern-day Haman's as different injustices in the world - situations that are wrong or unfair, that make us mad and sad. As a group, brainstorm a list of injustices that we want to "drown out." Each participant can make several groggers with words and pictures of injustices they want to "drown out" e.g. war, racism, hunger. Then, at the community-wide *Megillah* reading, they can pass out the groggers to community members and a few representatives can explain what they are and mean to everyone.

Unit 5, Lesson 3: Outer World: Standing Up for Justice

Lesson 3 Objectives:

By the end of this lesson, students will be able to...

1. Identify at least one way that they have the power and responsibility to speak out and stand up for justice.
2. Complete the sentence with at least two examples: *don't just stand there and do nothing when...*

Lesson 3 Activity Idea:

As families are arriving, play a playlist of songs about speaking out (e.g. "Speak Out" by Rising Appalachia). Then, introduce participants (through storybooks, videos, dress-up characters, or skits) to different people (in history and/or Jewish texts) who have stood up and spoken out for justice, such as Martin Luther King, Jr., Queen Esther, those who advocated for the emancipation of Jews from the Former Soviet Union (FSU), Ruby Bridges, March 4 Our Lives students who did walk-outs. Emphasize that anyone, anywhere no matter their age can speak out about injustices big and small.

Ask participants to reflect: what are some of the things these characters spoke out about (be as specific as possible). Next, invite participants to fill in the blank: *don't just stand there and do nothing when...* and generate a big list.

Next, share some pictures of different protest marches, signs, and slogans. Then, invite students to create their own protest signs (using examples from the photos, ideas from the big list, and provided art supplies). You can also do this with learning stations or teams based on different media/modalities. Teams or stations could include posters, cheers, songs, protests, speech, and art. Each team would then focus on learning about that modality of protest and then create something in that category e.g. the song group learns about songs and then writes a song.

Finally, students can lead a march or rally and then put up their creations in the building afterwards.

Unit 6 Passover: The Blessings and Responsibilities of Freedom

Unit 6 EUs	Unit 6 EQs	Unit 6 Objectives
Every year on Passover, we retell the story of our journey from slavery to freedom. Being free people, <i>b'nei chorin</i> , means we have both blessings and responsibilities.	What does it mean to be free people, <i>b'nei chorin</i> ?	Define what it means to be free people, <i>b'nei chorin</i> .
During Passover, we reflect on the blessings of and practice being free, <i>b'nei chorin</i> .	In what ways does Passover help us reflect on the blessings of and practice being free, <i>b'nei chorin</i> ?	Share an example of how Passover helps us reflect on the blessings of and practice being free, <i>b'nei chorin</i> .
Each of us has the power and responsibility to appreciate, protect, and spread freedom in the world.	In what ways do we have the power and responsibility to appreciate, protect, and spread freedom in the world?	Identify at least one way that they have the power and responsibility to appreciate, protect, or spread freedom in the world.

Unit 6 Content Survey:

- **Freedom:** the state of being able to make choices and not being slaves
- **A Blessing:** a good thing that we are thankful for.
- **B'nei Chorin:** “free people.” This Hebrew phrase comes from Torah and the Passover Seder and means that we are not slaves.
- **V'ya'avduni (So They May Worship Me):** This phrase comes from the Torah. God says, “let my people go... so they may worship Me.” To be free means that we also have responsibilities, whether worshipping God or fighting for others’ freedom.
- **Let My People Go:** This is what God, through Moses and Aaron, tells Pharaoh who enslaved the Israelites, our ancestors.
- **Pesach/Passover:** The Jewish holiday where we celebrate being freed from slavery in Egypt and hope for freedom for all people.

Unit 6 Assessment:

Assessment for Unit 6: Families can demonstrate understanding by creating pillow cases to use on Passover in future years. The pillowcases should include pictures and words representing “blessings of freedom” on one side and “responsibilities of freedom” on the other side. The pillowcases can be used for leaning on during the Passover seder.

Scaffolding for Final Assessment: Each family will create a draft of their calendar page.

Then, families will provide feedback. In the next unit, families will be able to revise and finish their calendar pages. Also, provide rubrics (see below in Authentic Assessment) to help guide families in creating, critiquing, and revising their drafts.

Evidence of Excellence:

- The pillowcases include at least three blessings and three responsibilities of freedom
- The calendar page drafts include important Jewish dates, a relevant justice connection, and growth over the course of the year

Provide feedback before the next unit.

Unit 6 Lessons

- **Unit 6, Lesson 1: Inner World: The Blessings of Freedom**
- **Unit 6, Lesson 2: Community Ritual: *Pesach Seder***
- **Unit 6, Lesson 3: Outer World: The Responsibilities of Freedom**

Unit 6, Lesson 1: Inner World: The Blessings of Freedom

Lesson 1 Objectives

By the end of this lesson, students will be able to...

1. Define what it means to be free people, *b'nei chorin*.
2. Give at least one example of “what we get to do” because we are free people, *b'nei chorin*.
3. Give at least one example of “what we are responsible for” because we are free people, *b'nei chorin*.

Lesson 1 Activity Idea:

Invite students to fill in the blank: “Because we are free people, *b'nei chorin*, we get to...” Encourage gratitude and depth. Then, each student picks one thing to focus on and write or draw it on a slip of paper. Then put all the slips of paper together in a paper chain. You could also do this as a quilt wherein each student or family creates a quilt square or a puzzle or some other group art project. They can also make pillows or pillow cases that can be used during the community seder.

Unit 6, Lesson 2: Community Ritual: *Pesach Seder*

Lesson 2 Objectives:

By the end of this lesson, students will be able to...

1. Share an example of how Passover helps us reflect on the blessings of and practice being free, *b'nei chorin*.
2. Apply the idea of “because we are free people, *b'nei chorin*, we get to...” to one part of the Passover story or seder.

Lesson 2 Activity Idea:

At the beginning of the community Passover *seder*, invite participants to lean and sit on pillows to embody and show gratitude that we are *b'nei chorin*, free people. (You can also explain some context about why leaning is a sign of freedom and pose the question: what are our contemporary signs and rituals of freedom?) If the students created pillow cases in lesson one, they can pass them out to the congregants at the community seder and a few representatives can explain to everyone the activity we did and what we learned. Later in the *seder*, be sure to include the line: "*Avadim hayinu. Atah b'nei chorin.*" (We were slaves. Now, [we are] free people) -- these words can be sung. Then, invite folks to share their own responses to the question: "Because we are free people, *b'nei chorin*, we get to..." You may also choose to emphasize that God, through Moses, didn't *just* say, "Let my people go" but added *v'ya'avduni* (so they may worship me) (Ex. 9:1). This verse also matches well with the idea of what we get to do as free people.

Unit 6, Lesson 3: Outer World: The Responsibilities of Freedom

Lesson 3 Objectives:

By the end of this lesson, students will be able to...

1. Give at least one example each of how others have protected and spread freedom.
2. Identify at least one way that they have the power and responsibility to protect or spread freedom in the world.

Lesson 3 Activity Idea:

Play "If I Had A Hammer" by Peter, Paul and Mary as families arrive. First, introduce the quote visually and auditorily, "No one is free until we are all free" - MLK, Jr. Ask students what they think this quote means. Then, invite students to participate in learning centers that showcase different examples (on small and large scales) of ways to protect freedom that people already have (e.g. protesting new laws that take away voting rights, speaking out against a new school rule that doesn't allow kids to dye their hair, signing a letter if a group of parents tries to ban a book from the school library, reporting to a teacher if a student is being bullied) and ways to spread freedom (e.g. adding all gender bathrooms to a school, fighting for women's right to vote). Finally, hand out leftover matzah and charoset (or sunflower butter or cream cheese) to students and say: we can all "spread" freedom [this part could also be a set induction]. Enjoy a yummy snack!

Unit 7 Shabbat: Rest and Celebration (Closing)

Unit 7 EUs	Unit 7 EQs	Unit 7 Objectives
Pursuing justice means actively working together to make the world more fair, kind, and good.	What does it mean to pursue justice?	Identify at least 3 examples of ways we learned how to pursue justice (actively working together to make the world more fair, kind, and good).
Pursuing justice is a way we can reflect on and practice Jewish holidays.	What is the relationship between pursuing justice and Jewish holidays?	Make a connection between at least 3 Jewish holidays and at least 3 ways to pursue justice.
Each of us has the power and responsibility to pursue justice.	What power and responsibility do we have to pursue justice?	Identify at least 3 ways that they have power and responsibility to pursue justice.
Observing <i>shabbat</i> helps us to pursue justice by helping us replenish our energy and get a taste of the joy, justice and peace we are pursuing.	How can observing <i>shabbat</i> help us pursue justice?	Explain how observing <i>Shabbat</i> can help us pursue justice.

Unit 7 Content Survey:

- **Power:** being able to act.
- **Responsibility:** being required to act.
- **Justice:** fairness for all people
- **Pursuing Justice:** actively working together to make the world more fair, kind, and good.
- **Jewish Holidays:** when Jews come together to mark special times with special activities.
- **Shabbat:** the Jewish day of rest, joy, and reflection that comes every week.

Unit 7 Assessment:

There is no specific unit assessment, just the overall authentic assessment (see below).

Unit 7 Lessons

- **Unit 7, Lesson 1: Review**
- **Unit 7, Lesson 2: Authentic Assessment**
- **Unit 7, Lesson 3: Community *Shabbat* Dinner**

Unit 7, Lesson 1: Review

Lesson 1 Objectives:

By the end of this lesson, students will be able to...

1. Identify at least 3 examples of ways we learned how to pursue justice (actively working together to make the world more fair, kind, and good).
2. Make a connection between at least 3 Jewish holidays and at least 3 ways to pursue justice.
3. Identify at least 3 ways that they have power and responsibility to pursue justice.

Lesson 1 Activity Idea:

First, divide families into 5 groups and assign them each a unit (excluding the introduction). Also, provide a one-page summary of the enduring understandings, essential questions, objectives, and activities that were done in that group's assigned unit. Each group will then have an opportunity to prepare skits about their unit and present them in three rounds: in round 1, they have 1 minute, in round 2, they have 30 seconds and in round 3, they have 10 seconds. This should be fun and silly and a little hectic. After reviewing and presenting each unit, place around the room pieces of butcher paper labeled with each holiday we studied and two columns: "themes" and "pursuing justice." Instruct families to go to each paper and write down themes and ideas on the "themes" column and ways to pursue justice that align with those themes/holidays on the "pursuing justice" column.

Unit 7, Lesson 2: Authentic Assessment**Lesson 2 Objectives:**

By the end of this lesson, students will be able to...

1. Present their page of the communal calendar to someone who didn't study with them.
2. Explain how their page of the calendar connects Jewish holidays to pursuing justice.

Lesson 2 Activity Idea:

This session is devoted for families to complete their calendar pages with support from each other and the instructor. They can also draw on the insights from the previous class (on themes and pursuing justice) and apply to the holidays that take place during their assigned month.

Unit 7, Lesson 3: Community Shabbat Dinner**Lesson 3 Objectives:**

By the end of this lesson, students will be able to...

1. Explain how observing *Shabbat* can help us pursue justice.
2. Participate in a *Shabbat* dinner and be able to identify the three things we bless - two candles, wine/grape juice, and challah.

Lesson 3 Activity Idea:

Participants will come together for a celebratory *Shabbat* dinner. This can include a short story, *davar Torah*, or activity that connects observing *Shabbat* to pursuing justice. For example, each table could have conversation starter cards for families to discuss with questions like:

- What would happen if we never rested?
- What would happen if you had to go to the bathroom while watching a movie at home, but you couldn't pause it? Why is pausing helpful?
- How do you know which direction to go to pursue justice? How can observing *Shabbat* help us remember which way we are going

Participants will then have an opportunity to share and distribute the final calendar (authentic assessment) to the wider community.

Authentic Assessment:

Goal: *Your task is to create a page of a community calendar that connects the Jewish holidays in that month with the themes of pursuing justice*

Role: *You are Jewish calendar-creators*

Audience: *Your target audience is members of our synagogue community. Our final calendar will be “published” and offered to members of our community*

Situation: *Members of our synagogue community are interested in learning about the connections between Judaism and justice and want to keep track of the Jewish holidays*

Product/Performance/Purpose *As a family, you create a page of a calendar in which you apply what we have learned about pursuing justice and Jewish holidays*

Parts or Steps of the Project (incorporated throughout the units):

1. *Instructor assigns a month of the calendar to each family (if there are more than 12 families, combine or create more than one calendar). The calendar can be organized by Jewish month with spaces to put in gregorian month/day or by gregorian month*
2. *Instructor provides a list of Jewish holidays and dates for families to use*
3. *Instructor provides rubric (below) and leads a group discussion about goals for the project, using these questions:*
 1. *What is important to include in our calendar page? What themes, stories, and images do we want to include?*
 2. *How do we want to work together as a family to create this page?*
 3. *What do we hope the final calendar will look and feel like?*
4. *Families create notes for their calendar page and consult with instructor*
5. *Families create a draft of their calendar page which includes:*
 1. *An image for the top that connects the month's Jewish holidays to pursuing justice*
 2. *Important dates in the boxes*
 3. *A paragraph explanation of the image*
6. *Families pair with each other and provide feedback using notice/appreciate/wonder protocol*
7. *Families revise their drafts (and create draft #2)*
8. *Families receive further feedback from instructor*
9. *Families revise their drafts (and create draft #3)*
10. *Instructor helps families finalize their pages*
11. *Instructor works with grown ups and other institutional leaders to publish and share their final calendar*

We will work on this project throughout the course and then at the end, we will get to share them with each other and our synagogue community. Options: print copies to sell in the synagogue gift store, invite congregants and other friends to order online and then ship

directly to them, showcase the calendar at a syngagoue event such as Shavuot, put the calendar on the synagogue website, give the calendar to new member families.

Standards or criteria for success: *A successful product/performance will demonstrate these enduring understandings:*

- Pursuing justice, *lirdof tzedek* means actively working together to make the world more fair, kind, and good.
- Each of us has the power and responsibility to pursue justice.
- During each Jewish holiday, we reflect on and practice pursuing justice in our world.

Rubric:

	Criteria
	The calendar page includes important dates in the Jewish month
	The calendar page has correct dates and information
	The calendar page is clear and user-friendly
	The calendar page image includes stories and themes related to pursuing justice
	The calendar page image relates to the Jewish holidays of the month
	The calendar page image connects pursuing justice to Jewish holidays
	The paragraph description clearly explains what is in the image
	The paragraph description clearly explains the connection between the image and Jewish holidays
	The paragraph description clearly explains the connection between the image and pursuing justice

Note: *this calendar assessment was inspired by The Radical Jewish Calendar (radicaljewishcalendar.com).*

Resources:

For Unit 2, Lesson 1

Beauty and Brokenness Skit Script

Roles: Maggid of Dubnov, king, jeweler

Materials: diamond with cut, diamond with flower, box

The king is on stage with a diamond and acts out what narrator narrates

Maggid of Dubnov: Hello, my name is Maggid -- or storyteller -- of Dubnov and I am here to tell you a story about a king and a diamond. This king, perhaps the same king Ahasuerus who married Esther (but that's another story), owned the most beautiful diamond in the world. Every night the king carefully took the gem from its storage case to gaze at it lovingly. But one night, disaster struck: the diamond slipped from his hands and fell to the floor. The king picked it up quickly. But when he examined the stone, he saw right away that there was now a thin crack running down its length. His diamond was ruined.

King: Oh no! Oh no (said in Tik Tok meme voice if desired)! Jewelers, jewelers, I need every jeweler in the realm to come here and fix my beautiful diamond!! Can anyone fix it? Anyone? Bueler? I will give a great reward (*Look to the crowd for any kids who want to be jewelers*)

Narrator: Jewelers from around the realm came to the king, but no matter the reward they could not transcend the laws of Physics. Once a diamond is cracked there is no way to fix it. Finally, a Jewish jeweler from a distant land came to the king's palace to try her luck...

Jeweler enters the stage and the king hands her the diamond. Jeweler examines the diamond.

Jeweler: Hmmm, okay. I can promise you I will fix everything, not to worry. I will take the diamond and return it to you in a few days.

Jeweler puts the diamond in a box or cloth

Narrator: a few days later....

Jeweler: (*to the King*) I am pleased to present you with the diamond.

King opens the box (or unwraps the cloth) and lets out a huge gasp

King; (*Angrily*) What have you done? You promised you would fix it!

Jeweler: Please, your majesty, wait! Just turn the stone over.

Narrator: And when the king did so, he saw the jeweler had carved the petals of a flower at the top of the diamond. So now the crack running through the stone appeared to be the stem of a flower, **and the diamond was more beautiful than ever.**

Educator: We, too, are like diamonds. We are beautiful and broken, happy and sad. But we cannot become perfect. Our cracks are always a part of us. What we can do is turn those cracks into something beautiful.

Chords and Song sheets

ASHER YATZAR

KEY OF C: PLAY IN G, CAPO 5: TEMPO: 96 BPM

בְּרוּךְ אַתָּה, יְיָ, רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Blessed are You, Adonai, who heals all flesh, working wondrously.

INTRO: PLAY A G CHORD GENTLY FOR 2 BARS

Em C G
I thank You for for my life, body and soul
Em C G
Help me realize I am beautiful and whole (oh so beautiful, oh so holy)
Em C G
I'm perfect the way I am and a little broken too
Em C D
I will live each day as a gift I give to you (my God, my God)

While pedaling on the G chord, sing "whoa" four times, Stack the notes higher as you go. First sing the root of the chord (the low G,) next add the third of the chord (the alto friendly B,) next add the fifth of the chord (the soprano and tenor D,) and finally add the high octave G.

Em C G
Baruch Atah, Adonai
Em C G
Rofei chawl basar umafli la-asot
Em C G
Baruch Atah, Adonai
Em C D
Rofei chawl basar umafli la-asot

Repeat "whoa" section

From the album, Beautiful And Broken ©2015 Dan Nichols
dannicholsmusic.com

SONG SHEET



MAH TOVU

MAH TOVU IT'S THE MORNING
MAH TOVU BLESS US THIS
MORNING
O-HA-LE-CHA LET US ENTER
YA-A-KOV OUR HERITAGE

MISH-KE-NO-TE-CHA
WE ARE SEARCHING
WILL YOU SHOW US
MAH TOVU IT'S THE MORNING
MAH TOVU

CHORUS:
BORN TO SING YOUR PRAISES
IN YOUR HOLY, HOLY SPACES

ASHER YATZAR

I THANK YOU FOR MY LIFE,
BODY AND SOUL
HELP ME REALIZE
I AM BEAUTIFUL AND WHOLE

I'M PERFECT THE WAY I AM
AND A LITTLE BROKEN, TOO
I WILL LIVE EACH DAY
AS A GIFT I GIVE TO YOU

ברוך אתה, יי, רופא כל בשר ומפליא לעשות.
Blessed are You, Adonai, who heals all flesh, working wondrously.

MODEH ANI

MODEH ANI LEFANECHAH
MELECH CHAI V'KAYAM
SHE'HECHEZARTA
BI NISHMATI
BECHEMLA
RABBAH EMUNATECHA

HAVDALAH

BARUCH ATAH, ADONAI
ELOHEINU, MELECH HAOLAM...

BOREI P'RI HAGAFEN.
BOREI MINEI B'SAMIM.
BOREI M'OREI HA-ESH.
HAMAVDIL BEIN KODESH
L'CHOL.

WE PRAISE YOU, ADONAI OUR
GOD, SOVEREIGN OF ALL...

CREATOR OF THE FRUIT OF
THE VINE.
CREATOR OF VARIED SPICES.
CREATOR OF THE LIGHTS OF
FIRE.
WHO DISTINGUISHES
BETWEEN THE HOLY AND
ORDINARY.



Mistake Slips:

Note: Cut these out and put them in a hat, bag or bucket

You ripped your friend's clothing
You stole markers from a classmate
You cut in line
You didn't let your sibling play in your game
You "borrowed" your sibling's toy without asking
You spilled milk
You hit someone
You said something mean to your parents

Right/Wrong Matches

Note: cut out each statement for kids to match

The "Wrong"	The "Right"
You broke a picture frame	Fix it or buy a new one
You stole a candy bar	Return it or pay back what it was worth
You cut in line	Apologize to the class and wait at the end of the line
You didn't let someone play in your game	Invite the person you excluded to play with you
You "borrowed" your sibling's clothing without asking	Return the clothing and invite your sibling to borrow something that belongs to you
You spilled juice	Clean up the mess
You hit someone and it left a bruise	Bring the person ice and help them with things they can't do because of the bruise

Adult Learning Slide Show:

Option A: google drive pdf:

<https://drive.google.com/file/d/1KFUizsrYdL3rcBi4f7mcFXpigAYtcnvw/view?usp=sharing>

Option B: google drive slides:

<https://docs.google.com/presentation/d/1FfrR1LCpqyY4nUbz7raR-SdKJe979Kzx/edit?usp=sharing&oid=100552365578699526996&rtpof=true&sd=true>

Option C: images below



Rambam's Four Steps to Apology

(Reformjudaism.org)

Step 1:

Verbally confess your
mistake and ask for
forgiveness (*Mishneh Torah* 1:1).

Step 2:

Express sincere remorse,
resolving not to make the
same mistake again
(*Mishneh Torah 2:2*).

Step 3:

Do everything in your
power to “right the
wrong,” to appease the
person who has been
hurt (*Mishneh Torah 2:9*).

Step 4:

Act differently if the same
situation happens again
(Mishneh Torah 2:1).

Apologies of Thom Brenneman

Thom Brennehan, 2020

I made a comment earlier tonight that I guess went out over the air that I am deeply ashamed of. If I have hurt anyone out there, I can't tell you how much I say, from the bottom of my heart, I am so very, very sorry. I pride myself and think of myself as a man of faith—as *here's a drive into deep left field by Castellanos, it will be a home run, and so that'll make it a 4-nothing ballgame*—I don't know if I'm going to be putting on this headset again. I don't know if it's going to be for the Reds. I don't know if it's going to be for my bosses at Fox. I want to apologize for the people who sign my paycheck. For the Reds, for Fox Sports Ohio, for the people I work with, for anybody that I've offended here tonight: I can't begin to tell you how deeply sorry I am. That is not who I am. It never has been. And I'd like to think maybe I could have some people that, that could back that up. I am very, very sorry, and I beg for your forgiveness.

Thom Brennehan 2002:

“For me to suggest that a guy ought to be benched is not my job,” “It was not only what I said, but the tone I said it in. It was an angry, upset-fan-in-the-stands kind of tone. And for me, I felt I crossed over a line that I shouldn't be crossing.”

HOW can I start my apology?

SOME PROMPTS FROM JEWBELONG.COM

I know we're still fighting about...

I know I've been dishonest about...

I'm sorry I've not been there for you during...

Please forgive me for...



Action Step:
[Insert Address Here]

L'Shana Tovah
May we have a year of
reflection, health and
peace.

Kintsugi Instructions

- **Step One:** Set the tone
 - We are going to do this activity together in a slowed-down way so we can really feel the meaning of each part
 - Follow the instructions step by step and then you can go at your own pace
- **Step Two:** Pass out materials
- **Step Three:** Take your small bowl and wrap it in the cloth. Then, carefully with a grown up's help, take a deep breath and break it with the hammer
- **Step Four:** Open up the cloth and examine the pieces. Come back to that feeling of brokenness or something you are struggling with in yourself. Imagine that each piece is a mistake. What do you see? What do you feel?
- **Step Five:** Arrange the pieces like a puzzle and then start gluing them back together. Take your time and be open to creative possibilities. It shouldn't be perfect!
- **Step Six:** Paint over the cracks where you glued with the gold paint
- **Step Seven:** Set the bowl aside to dry and clean up your station



For Unit 2, Lesson 3

Torah Godly Play (Shire)

Sukkot: The Fragile World

Focus: responsibility for God's creation



MATERIALS

- 4-5 feet of black felt for an underlay. This can have one end wrapped round a wooden dowel though this is a midrashic story rather than a Torah story.
- A box filled with star shaped sequins
- A world circle approximately 1 foot in diameter to be attached to the end of the black underlay (the final part to be unrolled). You can make the world circle using cotton and fabric paints or purchase earth colored paper. It should mainly be made up of swirling blue and white.
- Octagonal shapes of different colors to represent the different continents. They can roughly represent North America, South America, Europe, Africa, Russia and Asia, Australia and the poles
- Basket of creatures to be placed in the sea and on land.
- Basket of people
- Several boxes containing houses, cars, trains, planes, and two different boxes with black and brown tissue paper in long strands to represent pollution

MOVEMENTS

Slowly roll out the black underlay.

Place one star on the underlay.

Scatter all the stars on the underlay.

Unroll some more of the underlay.

Take one human figure and place it on the underlay. Take one star and place in on the human figure.

Place your hand over the figure in a gesture of blessing (as in the Genesis story) as you say, "It is good."

Unroll the underlay slowly until the earth circle is revealed.

Place your hand over the earth circle in blessing as you say, "It is very good."

Lay out the patchwork of continents to form a world map facing the participants.

Place creatures in the sea and on the land.

WORDS

I wonder if you have ever looked up at the night sky and wondered how big it is... how far it stretches... how immense the universe is...?

Have you ever wonder at the beauty of the stars in the sky?

Or how there are thousands upon thousands of suns, stars, planets and moons, thousand of solar systems and galaxies?

And I wonder how you feel when you look up into the vast space and see how big it is?

I wonder what you feel when you realize that you are part of it... and also that it is part of you?

And God saw all there was in the universe and said, **"It is good."**

In the vast space there is one very small planet and it is the earth. When seen from space, earth looks like one great swirling mass of blue because a large part of it is made up of water.

And God saw all the water and said, **"It is very good."**

As you get closer to the earth, you see great masses of colorful lands. Some are so big they contain many countries.

And God said, "I will fill the land with every kind, creatures that fly in the air and creatures that swim in the waters and creatures that walk on the land."

Then God said, "Let us make people in the image of God, male and female." God rested and gave us the

Place people on the five continents

Rest, sit back and look at the world.

Place the boxes around the circle slowly and take the box with the houses and place on the continents.

Remove some of the animals from the circle.

Open the boxes with cars, trains, planes and place on the continents

Place the black smoke over the earth circle

Place the brown paper over the earth circle.

Remove some of the fish in the seas.

Wave your hand over the world.

gift of rest.

The angels asked, "Is the world finished?" And God said, "Go ask the people." And God said to the people, "See my world, how beautiful it is. Do not do anything to hurt or destroy it because there will be no one to fix it after you."

The people began to build cities with houses large and small. They cut down trees from the forests and filled up the open spaces. Some animals lost their homes and the lack of trees caused flooding in the land.

The people made roads and train tracks so that they could travel by car and train and plane. But the fumes from the cities and the cars sent smoke into the air. It made a heavy blanket heating up the earth causing the ice caps to melt and the seas to rise. People had trouble breathing the air in the big cities.

People threw trash and spilled oil into the seas and some creatures that swim in the waters couldn't live there any more.

Now the water and the land, the green and growing things and the creatures in the air and seas and on land and the people were in trouble.

And God look at the world and said...

WONDERING QUESTIONS

I wonder what you think God said?

I wonder which part of the story you liked best?

I wonder which part of the story is the most important?

I wonder what might happen next?

I wonder what we might do to make the world beautiful again?

* * *

Source: Midrash Kohelet 7

Na Na Song Chord Sheet

L'TAKEIN (THE NA NA SONG)

© 1996 Dan Nichols, E18hteen and Rabbi Ron Klotz

Capo on 5: Play in D

D D/F# G6 Em7 (4 times)

D D/F# G6 Em7 D D/F# G6 }
 Na na na na na na, } 2 times
 Em7 D D/F# G6 Em7 D D/F# G6 Em7
 Na na na - na na na na na

D D/F# G6 Em7 D D/F# G6 Em7 D D/F# G6 Em7 D D/F# G6 Em7 } 2 times
 Baruch atah Adonai, Elo-heinu Me-lech ha-olam
C9 A9

Shenatan lanu hizdamnut l'takein et ha olam.

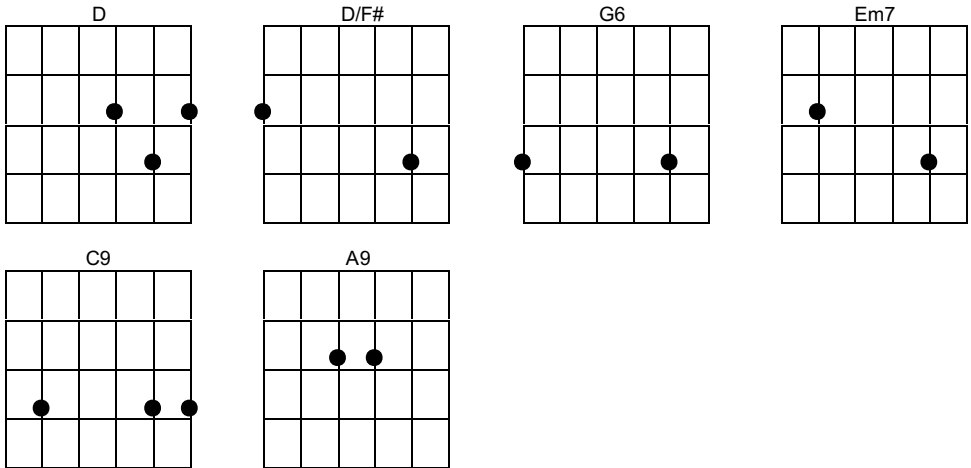
D D/F# G6 Em7 D D/F# G6 }
 Na na na na na na, } 2 times
 Em7 D D/F# G6 Em7 D D/F# G6 Em7
 Na na na - na na na na na

D D/F# G6 Em7 D D/F# G6 Em7 D D/F# G6 Em7 D D/F# G6 Em7 } 2 times
 Baruch atah Adonai, Elo-heinu Me-lech ha-olam
C9 A9

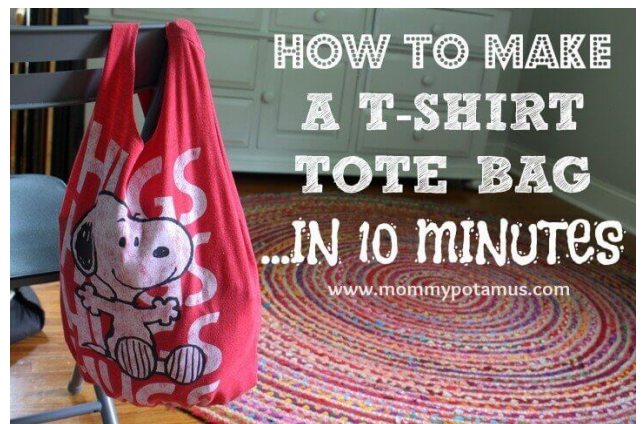
Shenatan lanu hizdamnut l'takein et ha olam.

D D/F# G6 Em7 D D/F# G6 }
 Na na na na na na, } 2 times
 Em7 D D/F# G6 Em7 D D/F# G6 Em7
 Na na na - na na na na na

Blessed are You, Adonai, our God, Ruler of the universe, for giving us the opportunity to mend the world.



Upcycling Examples:



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