

Darchei Shalom: Paths of Peace
Our Responsibility as Jews to
Civic Engagement

Exploring different paths to addressing injustice
and improving our collective future as Jewish
members of our communities

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Rationale

(Enduring Understandings presented in bold type)

Rabbi Abraham Joshua Heschel once said, “Let there be a grain of prophet in every person,” but what does it mean to be a prophet in the modern world? Heschel saw the prophets as people of “extraordinary depth and exquisite sensitivity to the sufferings of others.”¹ His quote illustrates the civic responsibility that exists within our intersectional identities; as Jews, we are both responsible to those within our Jewish community, as well as to those outside whose suffering mandates that we act on this grain of prophet within us. As Jews living in modern society, we hold a myriad of intersectional identities that reflect our individual selves as well as our search for collective belonging. Learning in a way that not only acknowledges the benefits of civic engagement, but asserts our Jewish responsibility towards it, allows both Jewish practice and civic engagement to strengthen one another, and to enhance our experience, understanding, and connection to both.

In their book *Recharging Judaism*, Rabbi Judith Schindler and layleader Judy Seldin-Cohen define civic engagement as “the process of addressing an injustice, with the goal of improving our collective future.”² **Civic engagement transcends time, partisan lines, and the bounds of any particular religion,**³ and while it isn’t an exclusively Jewish concept, **Jewish values, education, and community involvement strengthen the practice of civic engagement.**⁴ While similar to the familiar concepts of social justice and social action that we often discuss in Reform Jewish circles, civic engagement

¹ Schindler, Judith, Judy Seldin-Cohen, and Susannah Heschel. *Recharging Judaism: How Civic Engagement Is Good for Synagogues, Jews, and America*. NY, NY: Reform Judaism Publishing, a Division of CCAR Press, 2018.

² Ibid.

³ Enduring Understanding #1

⁴ Enduring Understanding #2

carries a more non-partisan connotation, and emphasizes our role both as Jews *to* others and as *members* of our larger communities.

Designed for use in a high school congregational religious school class, this curriculum guide teaches and promotes our Jewish responsibility toward civic engagement. This will be done over the course of an introductory lesson and six units focusing on our responsibilities as Jews to others:

- *Lishmoah uL'hishtamayah*- To Listen and To Be Heard: Our Responsibility as Jews to Others and Ourselves
- *Dina d'Malchuta Dina*- Adherence to the Law of the Land: Our Responsibility as Jews to the Land in Which We Live
- *Or LaGoyim*- Being a Light for All Nations: Our Responsibility as Jews to Israel
- *Am Yisrael*- The Jewish People: Our Responsibility as Jews to Diaspora Jews
- *Tzedek, Tzedek Tirdof*- Pursuit of Justice: Our Responsibility as Jews to Our Global Community
- *Hitchayvut*- Commitment: Our Responsibility as Jews to Our Personal Jewish Community.

Each of these units is divided into five lessons inspired by the cycle of civic engagement (listening, educating, strategizing, acting, and reflecting⁵), and each lesson will have Jewish content dispersed naturally throughout, because **ritual, prayer, and text inspire and act in partnership with ethical action.**⁶ Within each unit, there will be space for students to have a voice both individually and collectively, as well as space to model the

⁵ Schindler, Judith, Judy Seldin-Cohen, and Susannah Heschel. *Recharging Judaism: How Civic Engagement Is Good for Synagogues, Jews, and America*. NY, NY: Reform Judaism Publishing, a Division of CCAR Press, 2018.

⁶ Enduring Understanding #3

process of civic engagement in a guided yet authentic, experiential manner. **When we share in the stories of others, study Judaism, Jewishness, and Jewry, and engage with current events, it transforms Jewish values into Jewish actions, and creates a historical and ethical framework for protecting the oppressed.**⁷

As 21st century high school students, our learners have an abundance of pathways through which to search for these senses of individual identity and collective belonging. They have access to more information than has ever been possible, and yet many of them don't know how to juggle multiple perspectives and engage in productive dialogue or action. Psychologist Lawrence Kohlberg outlines six stages of moral development, the fifth of which, Social Contract and Individual Rights, involves both being able to understand and explore what makes a society good, as well as understanding how the world is comprised of different opinions, experiences, and values. Our students enter our classes with the untapped potential to reach Kohlberg's fifth stage of moral development, but we have to provide them with the tools to get there. This curriculum guide teaches individual and collective identity as a relational concept, a multi-way street that relies on all parties in a community working toward understanding and collective improvement. It teaches learners how to reach informed decisions, be open to narratives and experiences that differ from and challenge their own, and engage with like-minded, driven individuals to work toward a better collective future. This curriculum creates a space to listen, learn, teach, act, and reflect, and exposes the "grain of prophet" that exists in each learner.

⁷ Enduring Understanding #4

Note to the Teacher

Dear Teacher,

As a human being and an educator, you are deeply aware that each of us lives our lives with a balance of intersectional identities. As you teach this curriculum, you and your students will explore the intersections between your identity as Jews and your identity as members of various communities of which you are a part. From members of our personal Jewish community to members of our Global community, you will explore how we as Jews hold a responsibility to engage civically, addressing injustices and working to improve our collective future. Before you begin, there are a few elements I would like to elaborate on to help you in your work both as a teacher and as the leader of a group of civically responsible Jews.

Structure

In this curriculum guide, there are six units that are titled with and based on a Jewish value and a community that we as Jews are also a part of:

- *Lishmoah uL'hishtamayah*- To Listen and To Be Heard: Our Responsibility as Jews to Others and Ourselves
- *Dina d'Malchuta Dina*- Adherence to the Law of the Land: Our Responsibility as Jews to the Land in Which We Live
- *Or LaGoyim*- Being a Light for All Nations: Our Responsibility as Jews to Israel
- *Am Yisrael*- The Jewish People: Our Responsibility as Jews to Diaspora Jews
- *Tzedek, Tzedek Tirdof*- Pursuit of Justice: Our Responsibility as Jews to Our Global Community
- *Hitchayvut*- Commitment: Our Responsibility as Jews to Our Personal Jewish Community.

Each unit will focus on how we as Jews, who are members of these other communities, are responsible for participating in civic engagement within the communities themselves. Within each unit, there are five types of lessons based on the cycle of civic engagement: listening, educating, strategizing, acting, and reflecting. Each unit also begins with a unit overview that includes the unit enduring understandings, the unit essential questions, the unit objectives, a brief summary of the unit content, and a short explanation of what happens in each lesson. Each lesson contains Lesson Objectives (a list of what the students should be able to do by the end of the lesson), Materials Needed (a list of all the materials needed to teach the lesson), Vocabulary (a list of all terms whose definitions are important for the educator and the students to know), a Learning Plan (the activities students will do throughout the lesson), and Appendices (any additional materials, like images or worksheets, that are required for the lesson).

With the exception of the Introduction lesson and the unit *Lishmoah uL'hishtamayah*- To Listen and To Be Heard: Our Responsibility as Jews to Others and Ourselves, which must be done first and second respectively, and the unit *Tzedek, Tzedek Tirdof* - Pursuit of Justice: Our Responsibility as Jews to Our Global Community, which should ideally be done just prior to Passover, all of the other units can be done in whatever order fits your schedule and ability to bring in additional people or resources that will help elevate the content.

Content

All of the suggested activities are designed so they can be done in any high school supplementary school classroom in any synagogue in any city in any area. With that being said, it is

strongly recommended that you bring in individuals or groups with lived experiences and personal stories that align with the unit's topic if you have such people available in your community. In certain units you will also find suggested offsite activities for the action lessons. These activities can be used in lieu of or in addition to the activities written in the unit. In the Hitchayvut- Commitment unit, it is written to include synagogue board members and additional adult community members present in your meetings and activities for the entire unit. If you cannot have synagogue board members and additional adult community members present throughout the whole unit, the priority is to have them present for the listening lesson and the first meeting of the acting lesson. At the end of the entire curriculum, include the following prompts into your class reflection: How did this course shape your understanding of Judaism, and your personal Jewish identity? What change did you make? What impact did that have? In what ways are you proud of yourself relating to this course?

There are three elements that appear consistently throughout all of the units: the use of the strategizing worksheet in the strategizing lessons, a facilitated class dialogue, individual journaling reflection, and opportunity to express ways others in the class helped them grow in the reflection lessons, and the sliding chart of the cycle of civic engagement. The sliding chart is a critical component for helping your students understand both the cycle of civic engagement itself, and where they are situated in the curriculum each time you meet. Following this section you will find an example and a how-to guide for making the chart yourself.

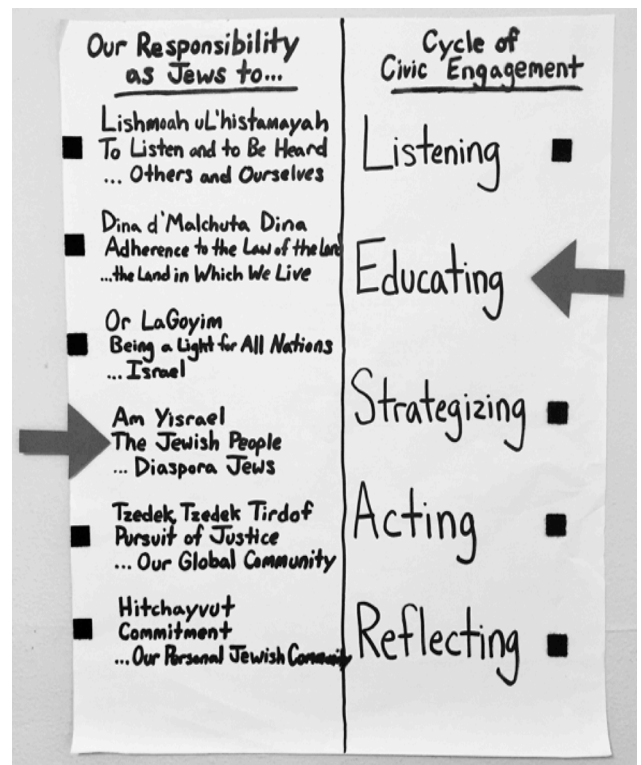
While very detailed, this curriculum guide is just that, a guide. As the expert of your class, feel free to use it as a template to expand into other identities and communities. I hope you and your students find richness, meaning, and belonging as you explore your relationships with Judaism, your communities, and civic engagement.

Sliding Chart

Materials: Posterboard, stick-on Velcro, markers, scissors, and construction paper

Steps:

1. Cut two arrows out of the construction paper and put a piece of Velcro on the back of each
2. Draw a line down the middle of your posterboard
3. With room for the arrows on the outer sides, list the names of the units in the order you will be teaching them vertically down the left side, and the cycle of civic engagement down the right side.
4. On the outside of each of your lists, put a piece of Velcro next to each item in a way that leaves enough space to attach the arrows so they don't block the words.
5. As you begin each lesson, move the arrows so they point to the correct unit and lesson.



Introductory Lesson

- **Lesson Enduring Understanding(s):**
 - Civic engagement is a multi-stage process, in which we as Jews who are also members of other communities are responsible for participating.
- **Lesson Essential Question(s):**
 - How does one effectively participate in civic engagement?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to articulate moments when they have felt both powerless and powerful in the face of injustice.
 - Students will be able to describe what role each stage of the cycle plays in the process of civic engagement.
- **Performance Task(s)/ Assessment(s):**
 - Students will develop a class definition of civic engagement to be used for the rest of the curriculum
- **Materials Needed:**
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to “Note to the Teacher” section)
 - Either copies of the Strategizing Worksheet for each student or a projected version (Appendix A)
 - Whiteboard and marker OR butcher paper and marker OR laptop and projector (easiest to edit as you go)
 - Either copies of the existing definitions of civic engagement for each student or a projected version (Appendix B)
- **Vocabulary:**
 - Civic Engagement: the process of addressing an injustice, with the goal of improving our collective future
 - Injustice: violation of the rights of others; unjust or unfair action or treatment
 - Cycle of Civic Engagement:
 - Listening: Listening to and expressing personal accounts through primary documents, stories of individuals, facilitated dialogue, and/or text study in order to better understand the multiple narratives and experiences that make up a topic.
 - Educating: Looking at current issues, existing legislature, involved parties and organizations working on that topic, best practices, research, terminology, barriers that exist, and different directions in which the topic is going in order to gain a well-rounded understanding of the realities of the topic.
 - Strategizing: Establishing the priorities of the group (policy change, advocacy, healing, direct assistance, etc.), what has

already been done, which actions have been successful and which haven't, what goals are both actionable and winnable, who can make the changes the group wants, how the group can engage those change-makers, and who the group can partner with to accomplish its goals in order to take more effective action.

- **Acting:** Working on a project that integrates the understanding gained in the listening and educating stages, and uses the work done in the strategizing stage to work toward the established priorities and goals.
- **Reflecting:** Reflecting on the areas of success and the areas of improvement of the action stage, as well as reflecting on individual and collective growth and development of understanding around the topic.

- Jewish value: a human value rooted in Jewish text or practice

- **Learning Plan**

- **Set Induction**

- 00:00-00:05: Power and powerlessness in the face of injustice
- Ask students to “Raise your hand if you’ve ever felt powerless when faced with an injustice. Either something you have personally witnessed or experienced, or just seen in the world.” After students have had a chance to raise their hands, ask, “Will a few people share their experiences?” and allow a few students to share.
- Ask students to “Raise your hand if you’ve ever felt powerful when faced with an injustice.” After students have had a chance to raise their hands, ask, “Will a few people share their experiences?” and allow a few students to share.

- **Learning Activities**

- 00:05-00:10: Explain the curriculum
 - “As high school students, you exist in a very in-between phase of life, where you are in touch enough with the world to be able to see and understand, yet aren’t old enough to vote, run for office, hold most jobs of influence, or have full legal autonomy over yourselves.”
 - “So this year, we are going to look at how you as Jewish high school students can effectively participate in civic engagement with the resources and influence that you *do* have.”
 - “All of us are Jewish, *and* also live as members of other communities that we have a responsibility toward. Each unit we go through is going to focus on how we as Jews can engage civically in order to improve the collective future of a different group or community that we are a part of.”
 - “Each unit is going to be broken up into 5 parts based on the cycle of civic engagement outlined on this sliding chart (point to sliding

chart of the cycle of civic engagement). Most parts will be one meeting, and some parts will require a little more time and will be expanded over a couple of meetings.”

- “Are there any questions so far?” Then answer any student questions that don’t pertain to what each stage of the cycle involves, specific activities, or a definition for civic engagement. If students ask any questions pertaining to those topics, tell them they will be addressed later in the lesson.
- 00:10-00:40: The 5 stages of the cycle of civic engagement
 - “Like I said, there are 5 stages in the cycle of civic engagement. Each time we meet, you’ll be able to see which one we are working on based on where the arrow is pointing on the sliding chart. Right now I’m going to go over what each of them is, some examples of how they are done out in the world, and some more specific examples of how we’re going to do them in this class.”
 - Listening:
 - “Listening is the first stage. It’s about hearing people’s experiences and opinions, and gaining a broader understanding of the narratives that make up a topic.”
 - “This can involve listening to people speak or reading primary documents like diary entries or letters, having a group discussion, reading works of literature, or looking at other pieces of text.”
 - “In this class, we’ll have some group discussions, look at non-fiction texts and pieces of Jewish text, watch short clips, and, if possible, have in person speakers.”
 - Educating:
 - “After listening, we go through the educating stage. Educating is about looking at the issue out in the world and seeing what already exists, who is already working on it, and what is currently being done in order to gain a well-rounded understanding of the realities of the topic.”
 - “This can involve looking at current issues, existing legislature, involved parties, and organizations working on that topic, seeking out best practices, research, and terminology, and establishing the barriers that exist, and different directions in which the topic is going.”
 - “In this class, we’ll look at some different organizations to see how they approach the issues,

as well as learn new vocabulary and research what is already being done.”

- Strategizing:
 - “After educating comes strategizing. Strategizing is about looking at the understanding gained in the listening and educating stages, thinking ahead to what we want to change or develop, and then looking both inward and outward to best figure out how to accomplish that.”
 - “This begins by establishing what the priorities of the group are. Priorities can include assisting groups or individuals directly, advocacy (work aimed at changing something on an official level), awareness-raising (work aimed at increasing knowledge in order to initiate social change), education, creating accountability, creating solidarity, providing healing, and more. Then it looks at which actions have been successful and which haven’t, whether we are able to do what needs to be done for our goals and achieve them, and how the group can engage the people who can help it achieve its goals and meet its priorities.”
 - Either pass out or project the strategizing worksheet. “In this class, we’re going to use this worksheet when we go through the strategizing stage. Sometimes it will be an individual project, sometimes it will be a small group project, and sometimes we’ll do it as a whole class. The prompts on the sheet are there to help you think more deeply about the topic, the project, how it relates to Judaism, and how you relate to it. Are there any questions about anything on the strategizing worksheet or how we’ll use it?”
 - Answer any questions about the worksheet. If you need guidance about how
- Acting:
 - “After strategizing is acting, where the content from the strategizing worksheet is put into practice. The project integrates the understanding gained in the listening and educating stages, and uses the work done in the strategizing stage to work toward the established priorities and goals.”

- “This can involve any number of things, from blogging to protesting to supply drives to in-person service work.”
- “In this class, we’re going to work on several different types of projects including developing working guidelines for ourselves, utilizing our social media presences, creating resources, and writing and proposing policy.”
- Reflecting:
 - “The last stage of the cycle is reflecting. Reflecting involves looking back on the areas of success and the areas of improvement of the action stage, as well as thinking about how individual and collective understanding of the topic grew and developed.”
 - “This can involve a retelling of what happened, writing, discussion, responding to questions, analyzing results, and processing the reactions of others who were involved.”
 - In this class, our reflection stage is always going to include an opportunity for group reflection, and an opportunity for individual reflective journaling.”
- 00:40-00:55: Develop a definition for civic engagement
 - “Now that we have gone through the 5 stages in the cycle of civic engagement, we’re going to develop our own class definition of what civic engagement is. Before I give you all any examples of existing definitions, I want us to give it a try. You can give your own complete definition, or build onto a classmate’s definition. So in your own words, what is civic engagement?”
 - Allow students to suggest definitions, and write all of them either on a whiteboard, butcher paper, or laptop and projector (the easiest option to edit as you go).
 - “Now we’re going look at some existing definitions, then we’ll go back and synthesize one, complete definition that we can agree on as a class. Each time we meet, this definition will be posted up in the room to remind us what we are working toward, and keep us on track.”
 - Read through the definitions in Appendix B as a class.
 - “Having looked at these definitions, is there anything anyone wants to add or change?”
 - Allow students to respond, making edits to the original list.
 - “Who wants to put these things into one cohesive definition of civic engagement?”

- Allow students to respond, writing down the definition they develop.
 - “Are there any elements of this someone feels strongly about changing?”
 - Allow any students to speak up, and facilitate the editing of the definition among the class until there is an agreed upon definition.
- **Closure**
 - 00:55-01:00: The importance of each stage
 - “Now that we have our class definition, and have discussed what each of the 5 stages are, how is each stage important to our definition of civic engagement?”
 - Student answers will depend on the class’s exact definition, but should relate clearly to both the definition and the specifics of the particular stage.

Appendix A: Strategizing Worksheet

Unit:

Name(s):

Strategizing Worksheet

What do I/we believe?

What Jewish values does this reflect?

What is my/our priority? (i.e. advocacy, awareness-raising, assist directly, solidarity, etc)

Who is my/our audience? What is my/our agenda?

What are my/our goals? What steps need to be taken to achieve them? Are these goals achievable?

Unit:

Name(s):

Strategizing Worksheet

What has already been done to achieve these goals?

Who do I/we need to engage to meet my/our goals? Why would they be helpful? How do I/we know that engaging this person/group is realistic?

What challenges can I/we expect to face?

Appendix B: Definitions of civic engagement

- “Civic engagement means working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values and motivation to make that difference. It means promoting the quality of life in a community, through both political and non-political processes.” - *Civic Responsibility and Higher Education*, Thomas Ehrlich
- “...the process of addressing an injustice, with the goal of improving our collective future.” –*Recharging Judaism*, Rabbi Judith Schindler and Judy Seldin-Cohen
- “Individual and collective actions designed to identify and address issues of public concern.” –The American Psychological Association
- “...broad set of practices and attitudes of involvement in social and political life that converge to increase the health of a democratic society.” –Encyclopaedia Britannica

Lishmoa uL'hishtamaya: To Listen and To Be Heard: Our Responsibility as Jews to Others and Ourselves

Unit Overview

- **Unit Enduring Understanding(s):**
 - Successful civic engagement begins with effective listening and speaking by allowing us to understand, and then be understood.

- **Unit Essential Question(s):**
 - How can I learn to hear what people are saying beyond the words they are speaking?
 - Can more than one person be right without agreeing? Is being right the goal of a discussion?
 - What is Jewish about communication?

- **Unit Objectives:**
 - Students will be able to collectively develop a set of guidelines for facilitated dialogue within their group

- **Unit Content:**
 - This unit focuses on the Jewish value of *Lishmoa uL'hishtamaya*: to listen and to be heard, and our responsibility as Jews to others and to ourselves by seeking to understand and be understood. Before any decisions can be made, or actions can be taken, a person interested in making positive change in their community must learn to listen to those with whom they share that community, and then to communicate their own experiences and opinions effectively with others. In this unit, learners will focus on learning how to engage in healthy dialogue by studying and developing a community set of facilitated dialogue guidelines.

- **Cycle of Civic Engagement in this Unit:**
 - Listening: The listening lesson in this unit focuses on a facilitated dialogue inspired by the poem “The Place Where We Are Right” by Yehuda Amichai. Students will express their own opinions and experiences, listen to those of their peers, and seek to understand those of Yehuda Amichai.
 - Educating: The educating lesson in this unit looks at existing practices for facilitated dialogue in professional organizations and vocabulary used in the field, and gives students an opportunity to discuss the benefits and challenges of using facilitated dialogue in civic engagement.
 - Strategizing: The strategizing lesson in this unit gives students an opportunity to practice their listening and speaking skills in small groups while filling out the strategizing worksheet and developing potential facilitated dialogue guidelines to present to the class.

- Acting: The acting lesson in this unit has the students look at the potential guidelines proposed by their peers, as well as look back at the guidelines from the organizations in the educating lesson, and develop a set of 5 facilitated dialogue guidelines as a class to be used for the rest of the course.
- Reflecting: The reflecting lesson gives students an opportunity to reflect on their experience in the unit as a group through a facilitated dialogue (using their newly developed guidelines), and individually through journaling.

Listening

- **Unit Enduring Understanding(s):**
 - Successful civic engagement begins with effective listening and speaking by allowing us to understand, and then be understood.
- **Unit Essential Question(s):**
 - How can I learn to hear what people are saying beyond the words they are speaking?
 - Can more than one person be right without agreeing? Is being right the goal of a discussion?
 - What is Jewish about communication?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to identify the struggles of communicating effectively.
 - Students will be able to articulate what one misses when they only communicate to be right, and don't create space for others to be heard.
- **Vocabulary:**
 - Listening: focusing one's attention on what another is saying
 - Facilitated Dialogue: A structured conversation between two or more parties with multiple perspectives. Through facilitated dialogue, participants can share their thoughts, feelings, and experiences with one another in a safe, confidential space.
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to "Note to the Teacher" section)
 - Copies of "The Place Where We Are Right" by Yehuda Amichai (Appendix A)
- **Learning Activities:**
 - Review the 5 stages of the cycle of civic engagement outlined in the unit overview, and explain that this is the listening lesson for this unit.
 - Read the poem "The Place Where We Are Right" by Yehuda Amichai (Appendix A) as a class. Then have a facilitated dialogue about the poem and what it says about the impact of needing to be right on our communities.
 - Explain that your role as the facilitator is to monitor time, guide them through the discussion, and help them stick to the guidelines. Tell them that they should let you know if they have concerns about anything that is said or that happens, or about your

facilitation, they should let you know so you can figure out how to address them together. Ask if there are any questions.

- For this first discussion, because you will not develop a class set of guidelines until later in the unit, use the following (or feel free to develop your own based on the needs of your class). Make sure that the bolded sections are written out and are clearly posted for students to refer to during the discussion:
 - **We will speak for ourselves and allow others to speak for themselves**, with no pressure to represent or explain a whole group, or to agree with the experience of the person speaking.
 - **We will seek understanding**; instead of making statements about others' comments or beliefs (e.g., "You just believe that because..."), we will ask clarifying questions without accusation (e.g., "Do you believe that because...?" or, "What leads you to that belief?").
 - **We will share airtime**, and be mindful of allowing enough space for others and for ourselves to speak and process.
 - We will be mindful of the moments in which we speak; **we will not interrupt** except to say that we cannot or did not hear a speaker, **and we will "pass" or "pass for now" if we are not willing or ready to respond to a question.**
 - When we discuss our experience or things that were said in the discussion with people who are not present, **we will not use names or other identifying information unless we have permission to do so.**
- Begin with questions about the topic, such as:
 - What is the topic of this poem?
 - From reading that poem, what do you believe Yehuda Amichai was trying to say about the tension between speaking and listening?
 - What do you think the hard ground represents? What do you think the plowing up of the ground represents? What do you think the whisper that is heard after the ground is plowed up represents?
 - What personal examples do you have of needing to be right keeping you from understanding someone, or of being open to being wrong helping you to hear and understand someone?
 - Do you think communication can be effective when you're set on being right? Why or why not?
 - What is the role of listening in civic engagement? What is the role of speaking?
 - Can civic engagement be successful when you're focused on a specific outcome? Why or why not?

- How does Yehuda Amichai’s being an Israeli poet affect how you view his understanding of conflict and being right?
 - What are ways to avoid making “being right” the guiding force behind your work that you can implement into your life?
- Tell students that you’re moving into the responding phase, where they will have an opportunity to respond to and reflect on things other people have said. Tell them that the goal is to hear and learn from others, and process their own thoughts, not to persuade or debate. Provide prompts such as:
 - Is there anything you want to ask someone to gain clarity or better understanding?
 - Is there anything you want to add on to?
 - Did you hear anything that made you think or feel something new?
 - Is there anything that you found unsettling that you want to address? What about it was unsettling and why?
- **Appendices**

Appendix A: "The Place Where We Are Right" by Yehuda Amichai

<p>The Place Where We Are Right by Yehuda Amichai</p> <p>From the place where we are right Flowers will never grow In the spring.</p> <p>The place where we are right Is hard and trampled Like a yard.</p> <p>But doubts and loves Dig up the world Like a mole, like a plow. And a whisper will be heard in the place Where the ruined House once stood.</p>	<p>יהודה עמיחי</p> <p>המקום שבו אנו צודקים</p> <p>מִן הַמְּקוֹם שֶׁבוֹ אָנוּ צוֹדְקִים, לֹא יִצְמְחוּ לְעוֹלָם פְּרָחִים בְּאָבִיב.</p> <p>הַמְּקוֹם שֶׁבוֹ אָנוּ צוֹדְקִים הוּא רָמוּס וְקוּשָׁה כְּמוֹ חֲצַר.</p> <p>אֲבָל סִפְקוֹת וְאַהֲבוֹת עוֹשִׂים אֶת הָעוֹלָם לְתַחוּת כְּמוֹ חֲפְרֵפֶרֶת, כְּמוֹ חֲרִישׁ. וְלְחִישָׁה תִשְׁמַע בַּמְּקוֹם שֶׁבוֹ הָיָה הַבַּיִת אֲשֶׁר נִחְרַב.</p>
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Educating

- **Unit Enduring Understanding(s):**
 - Successful civic engagement begins with effective listening and speaking by allowing us to understand, and then be understood.
- **Unit Essential Question(s):**
 - How can I learn to hear what people are saying beyond the words they are speaking?
 - Can more than one person be right without agreeing? Is being right the goal of a discussion?
 - What is Jewish about communication?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to define terms associated with facilitated dialogue, including: airspace, attuned listening, feelings, faux feelings, truth, and fact.
 - Identify the benefits and challenges of using facilitated dialogue
- **Vocabulary:**
 - Airspace: The time and space you take up by speaking in a shared discussion
 - Attuned Listening: Listening that focuses on identifying what the other person is trying to say, addressing the needs and feelings that they are expressing, and keeps the conversation focused on them, not on you
 - Feelings: things one feels from within related to their needs (examples in Appendix B)
 - Faux Feelings: feelings combined with an interpretation of another's actions (examples in Appendix C)
 - Truth: A thing that is known or proved to be true shaped by perspective or experience. Contradicting truths can exist for the same concept.
 - Fact: A thing that is known or proved to be true regardless of perspective or experience. Contradicting facts cannot exist for the same concept.
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room
 - A laptop with internet access and a projector
- **Learning Activities:**
 - Remind students about the 5 stages of civic engagement, and explain that this is the educating lesson for this unit.

- Define facilitated dialogue. Then look at some different examples of facilitated dialogue guidelines and processes and discuss what challenges and benefits various elements might create
 - National Park Service:
https://www.nps.gov/orgs/1244/upload/About-Allies-for-Inclusion-Dialogues_2015.pdf
 - The Program on Intergroup Relations, The University of Michigan:
<http://departments.knox.edu/facdev/wv/DialogueFacilitationTips.pdf>
 - Public Conversations Project via Encounter:
http://www.encounterprograms.org/wp-content/uploads/2017/12/PCP_Israeli-Palestinian-Conflict-Guide.pdf
- Go through the provided vocabulary terms (using appendices B and C to elaborate on feelings, faux feelings, and the difference between them) and open up the discussion for students to add terms to the list.
- Ask students to come up with examples of civic engagement activities and explain how facilitated dialogue could be beneficial or challenging. Encourage them to incorporate their new vocabulary into their explanations.

- **Appendices**

Optional Additional Offsite Activities:

Take your class to an organization that uses facilitated dialogue as part of their programming and have them participate in the program in order to experience a facilitated dialogue in a real-world setting. To find an organization that uses facilitated dialogue, search for organizations whose missions include elements of cross-cultural dialogue and making authentic connections, then reach out to inquire into their methodology.

Appendix B: Feelings (resource created by Kathy Simon)

Human Feelings

AFFECTIONATE

compassionate
friendly
loving
openhearted
sympathetic
tender
warm

CONFIDENT

empowered
open
proud
safe
secure

ENGAGED

absorbed
alert
curious
engrossed
enchanted
entranced
fascinated
interested
intrigued
involved
spellbound
stimulated

EXCITED

amazed
animated
ardent
aroused
dazzled
eager
energetic
enthusiastic
giddy
invigorated
lively
passionate
surprised
vibrant

EXHILARATED

blissful
ecstatic
elated
enthralled
exuberant
radiant
rapturous
thrilled

GRATEFUL

appreciative
moved
thankful
touched

HOPEFUL

expectant
encouraged
optimistic

JOYFUL

amused
delighted
glad
happy
jubilant
pleased
tickled

INSPIRED

amazed
awed
wonder

PEACEFUL

calm
clearheaded
comfortable
centered
content
equanimity
fulfilled
mellow
quiet
relaxed
relieved
satisfied
serene
still
tranquil
trusting

REFRESHED

enlivened
rejuvenated
renewed
rested
restored
revived

AFRAID

apprehensive
dread
foreboding
frightened
mistrustful
panicked
petrified
scared
suspicious
terrified
wary
worried

ANNOYED

aggravated
dismayed
disgruntled
displeased
exasperated
frustrated
impatient
irritated
irked

ANGRY

furious
incensed
indignant
irate
livid
outraged
resentful

AVERSE

Animosity
appalled
contempt
disgusted
dislike
hate
horrified
hostile
repulsed

CONFUSED

ambivalent
baffled
bewildered
dazed
hesitant
lost
mystified
perplexed
puzzled
torn

DISCONNECTED

alienated
aloof
apathetic
bored
detached
distant
distracted
indifferent
numb
removed
withdrawn

DISQUIET

agitated
alarmed
disturbed
perturbed
rattled
restless
shocked
startled
surprised
troubled
uncomfortable
uneasy
unnerved
unsettled
upset

EMBARRASSED

ashamed
chagrined
flustered
self-conscious

FATIGUED

beat
burnt out
depleted
exhausted
lethargic
listless
sleepy
tired
weary
worn out

PAIN

anguished
bereaved
devastated
grief
heartbroken
hurt
lonely
regretful
remorseful

SAD

depressed
dejected
despair
despondent
disappointed
discouraged
disheartened
forlorn
gloomy
heavy hearted
hopeless
melancholy
unhappy
wretched

TENSE

Anxious
cranky
distressed
distraught
edgy
fidgety
frazzled
irritable
jittery
nervous
overwhelmed
restless
stressed out

VULNERABLE

fragile
guarded
helpless
insecure
leery
reserved
sensitive
shaky

YEARNING

envious
jealous
longing
nostalgic
pining
wistful

“Faux” Feelings

(feelings combined with an interpretation)

abandoned

abused

admired

appreciated

attacked

betrayed

boxed-in

bullied

cheated

coerced

co-opted

cornered

diminished

dismissed

disrespected

interrupted

intimidated

let down

manipulated

mistrusted

misunderstood

neglected

overworked

patronized

pressured

provoked

put down

rejected

taken advantage of

taken for granted

treated unfairly

threatened

unappreciated

unheard

unseen

unsupported

unwanted

used

Strategizing

- **Unit Enduring Understanding(s):**
 - Successful civic engagement begins with effective listening and speaking by allowing us to understand, and then be understood.
- **Unit Essential Question(s):**
 - How can I learn to hear what people are saying beyond the words they are speaking?
 - Can more than one person be right without agreeing? Is being right the goal of a discussion?
 - What is Jewish about communication?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to connect the principles of facilitated dialogue to a Jewish value.
 - Students will be able to address their personal and collective beliefs, priorities, and goals for listening and communication in their class.
 - Students will be able to create 2 potential guidelines for facilitated dialogue with justification.
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room
 - Strategizing Worksheets for each pair/ small group (Appendix D)
 - Strategizing Worksheet example from the perspective of the Public Conversations Project (Appendix E)
 - Pens/ pencils for each pair/ small group
 - Panim Jewish Values Matrix, and/or other list of Jewish values (developing a list can also be done as a class activity)
 - https://jewisheducation.weebly.com/uploads/2/1/0/7/21075566/panim_jewish_values_matrix.pdf
- **Learning Activities:**
 - Remind students about the 5 stages of civic engagement, and explain that this is the strategizing lesson for this unit.
 - Explain to students that the action task for this unit is developing a class set of 5 guidelines for facilitated dialogue. Either divide students or have students divide themselves into small groups of 2 or 3 (can be up to 4 in a large class). Have the groups work through the Strategizing worksheet, and then brainstorm two potential guidelines with a rationale for each. You can either pass out an example list of Jewish values to help scaffold their understanding, or create a list together as a class as a preliminary activity.

- Elaborate that the goals section should include goals for:
 - Communicating with each other in this group
 - Communication with each other outside of this group
 - Communicating with others who join this group as guests
- Use the example in Appendix E for your own understanding, and to help you better explain the worksheet to your students and to assist them with filling it out. The answers in it are examples, not guidelines of what student answers should must look like.

- **Appendices**

Appendix D: Strategizing Worksheet

Appendix E: Strategizing Worksheet Example from the Perspective of the Public Conversations Project

Unit:

Name(s):

Strategizing Worksheet

What do I/we believe?

What Jewish values does this reflect?

What is my/our priority? (i.e. advocacy, awareness-raising, assist directly, solidarity, etc)

Who is my/our audience? What is my/our agenda?

What are my/our goals? What steps need to be taken to achieve them? Are these goals achievable?

Unit:

Name(s):

Strategizing Worksheet

What has already been done to achieve these goals?

Who do I/we need to engage to meet my/our goals? Why would they be helpful? How do I/we know that engaging this person/group is realistic?

What challenges can I/we expect to face?

Strategizing Worksheet

What do I/we believe?

We believe in promoting constructive conversations among those who have different values, worldviews and positions related to divisive controversies

What Jewish values does this reflect?

Lashon hara, b'tzelem Elohim, darchaei shalom

What is my/our priority? (i.e. advocacy, awareness-raising, assist directly, solidarity, etc)

To create accountability for individuals, solidarity among groups, and create safe spaces for learning about the Israeli/Palestinian conflict

Who is my/our audience? What is my/our agenda?

Groups who want to discuss the Israeli/Palestinian conflict from more than one perspective

To use the structure of facilitated dialogue to encourage groups to have open, educative discussions about the Israeli/Palestinian conflict

What are my/our goals? What steps need to be taken to achieve them? Are these goals achievable?

Our goal is to create a facilitated dialogue guide that we and other groups can use to have more educative, open conversations about the Israeli/Palestinian conflict.

We need to look at existing practices, create guidelines that group leaders can use, come up with scripts for different types of groups and meetings, and compile resources for groups to use.

Yes, it is achievable.

Strategizing Worksheet

What has already been done to achieve these goals?

We've looked at existing practices and engaged in many facilitated dialogues to gain understanding and experience

Who do I/we need to engage to meet my/our goals? Why would they be helpful? How do I/we know that engaging this person/group is realistic?

We need to engage other organizations that talk about the Israeli/Palestinian conflict and want to engage with more diverse participants. They would be helpful because they might use our guide and help it circulate to more like-minded organizations. Engaging some of them is realistic because they have contact information on their websites for their programming departments and their missions align with our goals. Others are unrealistic because they either don't list appropriate contact information or have a very specific opinion already.

What challenges can I/we expect to face?

We can expect to reach out and not get responses, and have people push back on the methods and guidelines we outline because their opinions are really emotional and they don't have experience with facilitated dialogue.

Acting

- **Unit Enduring Understanding(s):**
 - Successful civic engagement begins with effective listening and speaking by allowing us to understand, and then be understood.
- **Unit Essential Question(s):**
 - How can I learn to hear what people are saying beyond the words they are speaking?
 - Can more than one person be right without agreeing? Is being right the goal of a discussion?
 - What is Jewish about communication?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to work collaboratively as a class to develop an agreed upon set of 5 guidelines for facilitated dialogue
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room
 - Whiteboard and marker OR butcher paper and marker OR laptop and projector (easiest to edit as you go)
 - Examples of facilitated dialogue guidelines from Educating lesson
- **Learning Activities:**
 - Remind students about the 5 stages of civic engagement, and explain that this is the acting lesson for this unit.
 - Have each group share their guideline examples from the previous lesson and write them on the list. Make a note for duplication instead of reiterating it.
 - You should check with both groups first to make sure they agree that they are saying the same thing.
 - Quickly review the examples from the Educating lesson and allow students to add any ones they feel they missed and find valuable
 - Discuss as a class which guidelines are crucial to have, which ones are more broadly included in others, which can be consolidated or combined, and which ones aren't necessary.
 - Establish as a class what the 5 core guidelines are that you will use for facilitated dialogue for the rest of the course and make a sign or poster that lists them to be displayed during each facilitated dialogue.

Reflecting

- **Unit Enduring Understanding(s):**
 - Successful civic engagement begins with effective listening and speaking by allowing us to understand, and then be understood.
- **Unit Essential Question(s):**
 - How can I learn to hear what people are saying beyond the words they are speaking?
 - Can more than one person be right without agreeing? Is being right the goal of a discussion?
 - What is Jewish about communication?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to reflect on their experience of the unit in an organized group setting.
 - Students will be able to communicate using the facilitated dialogue guidelines created in the acting lesson.
 - Students will be able to reflect on their experience of the unit through individual journaling.
- **Vocabulary:**
 - Reflection: consideration of some subject matter, idea, or purpose through deliberate, conscious thought and/or communication
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room
 - The new class developed facilitated dialogue guidelines posted in the room
 - Small blank composition notebooks for each student
 - Alternatively, you can make booklets out of folded together, stapled printer paper with construction paper for the cover
 - Pens/pencils for each student
- **Learning Activities:**
 - Remind students about the 5 stages of civic engagement, and explain that this is the reflecting lesson for this unit. Remind them that each reflecting lesson at the end of a unit will have an opportunity for group reflection, and an opportunity for individual reflection.
 - Have a class discussion beginning with the following prompts about the topic:
 - How has your experience in this unit helped you communicate with each other?

- How has it helped you communicate with people who disagree with you?
 - What were some challenges you faced with yourself?
 - What were some challenges you faced with others (no names)?
 - How does this type of dialogue play into our greater goal of civic engagement?
 - What roles specifically do listening and speaking play?
- Tell students that you're moving into the responding phase, where they will have an opportunity to respond to and reflect on things other people have said. Tell them that the goal is to hear and learn from others, and process their own thoughts, not to persuade or debate. Provide prompts such as:
 - Is there anything you want to ask someone to gain clarity or better understanding?
 - Is there anything you want to add on to?
 - Did you hear anything that made you think or feel something new?
 - Is there anything that you found unsettling that you want to address? What about it was unsettling and why?
- Pass out the notebooks (or have students create their notebooks) and explain that each reflecting lesson will give them a chance to journal about their experience during that unit, and that you will provide reflection prompts that they can either choose to respond to directly, or they can reflect in another way in their journal.
- Provide the following prompts and allow time for journaling
 - After going through this unit, what do you see as the relationship between the concepts of “to listen,” *Lishmoa*, and “to be heard,” *L'hishtamaya*?
 - How do you feel your relationship with the rest of the class has changed?
 - In what ways are you struggling with your own practices of listening and speaking?
 - What do you believe is your responsibility to others when it comes to communication? What about your responsibility to yourself?
 - How does this unit inform your Jewish practice?
- Use the last five minutes to end the unit by having students share how others have helped them grow and think more critically. Remind them to credit it anonymously and focused on how it helped them grow.

Dina d'Malchuta Dina- Adherence to the Law of the Land: Our Responsibility as Jews to the Land in Which We Live

Unit Overview

- **Unit Enduring Understanding(s):**
 - Living as a Jew in a non-Jewish sovereign country requires balancing following the laws of the land while upholding Jewish moral responsibilities.

- **Unit Essential Question(s):**
 - What do I do when a law is immoral, or allows for immoral behavior?
 - How do I make change when I can't vote?
 - How can Jewish moral responsibility interact with secular law when there is a separation of "church" and state?

- **Unit Objectives:**
 - Students will be able to create a short PSA to post to social media and send to their government representatives about issue of injustice affecting our country that integrates a relevant piece of Jewish text, a statistic, and how the issue is impacted by the law of the land.

- **Unit Content:**
 - This unit focuses on the Jewish value of *Dina d'Malchuta Dina*-adherence to the law of the land, and our responsibility as Jews to the land in which we live. In this unit, learners will focus on how we as Jews can balance a pursuit of justice and morality while still fulfilling our Jewish obligation to follow the law of the land in which we live.

- **Cycle of Civic Engagement:**
 - Listening: The listening lesson in this unit focuses on a facilitated dialogue based on a text study of excerpts from Jewish text and quotes about inequality. Students will express their own opinions and experiences, listen to those of their peers, and seek to understand the context and intention of the texts and quotes.
 - Educating: The educating lesson in this unit looks at what makes a good public service announcement (PSA). It will include a list of the steps for making a good PSA, and show both good and bad examples in order to give students an opportunity to recognize those elements in real life examples.
 - Strategizing: The strategizing lesson in this unit gives students the opportunity to use the strategizing worksheet and a storyboard worksheet to plan out their own PSA based on an issue that affects the entire country.
 - Acting: The acting lesson in this unit has the students creating their PSA and sending it to their local government representatives.

- Reflecting: The reflecting lesson gives students an opportunity to reflect on their experience in the unit as a group through a facilitated dialogue and individually through journaling.

Listening

- **Unit Enduring Understanding(s):**
 - Living as a Jew in a non-Jewish sovereign country requires balancing following the laws of the land while upholding Jewish moral responsibilities.
- **Unit Essential Question(s):**
 - What do I do when a law is immoral, or allows for immoral behavior?
 - How do I make change when I can't vote?
 - How can Jewish moral responsibility interact with secular law when there is a separation of "church" and state?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to articulate the relationship between the law of the land and Jewish moral responsibility.
 - Students will be able to provide examples of injustices that exist in our country.
- **Vocabulary:**
 - Law: the system of rules which a particular country or community recognizes as regulating the actions of its members and which it may enforce by the imposition of penalties
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to "Note to the Teacher" section)
 - Your group guidelines for facilitated dialogue
 - A laptop with wifi and a projector
 - A projectable copy of the text study (Appendix A) or copies for each student
- **Learning Activities:**
 - Introduce the topic of this unit, then begin with by watching the video "Praying with their feet: Daughters of Martin Luther King and Rabbi Heschel reflect on the history and present of the civil rights movement."
 - <https://www.cbs58.com/news/praying-with-their-feet-daughters-of-martin-luther-king-and-rabbi-heschel-reflect-on-the-history-and-present-of-the-civil-rights-movement>
 - Ask students what they believe Susannah Heschel and Bernice King say is the relationship between religion and local law.
 - Continue by going through the text study sheet (Appendix A) as a class, then with a class discussion beginning with the following prompts about the topic:

- What types of injustices do you either see or encounter in our country?
- In what ways are those injustices prohibited or allowed by the laws of our country?
- How does that relate to the Jewish moral responsibility we talked about?
- In what ways do you have power to fight those injustices?
- Tell students that you're moving into the responding phase, where they will have an opportunity to respond to and reflect on things other people have said. Tell them that the goal is to hear and learn from others, and process their own thoughts, not to persuade or debate. Provide prompts such as:
 - Is there anything you want to ask someone to gain clarity or better understanding?
 - Is there anything you want to add on to?
 - Did you hear anything that made you think or feel something new?
 - Is there anything that you found unsettling that you want to address?
 - What about it was unsettling and why?

- **Appendices**

Appendix A: Text Study

Dina d'Malchuta Dina- Adherence to the Law of the Land: Our Responsibility as Jews to the Land in Which We Live

Source Sheet created on Sefaria by Emma Jaszczak

Nedarim 28a:4

The law of the land is the law.

נדרימ כ"ח א:ד'

דינא דמלכותא דינא

Pirkei Avot 3:2

Rabbi Chanina, the Deputy High Priest, says: Pray for the welfare of the government, for were it not for the fear of it, man would swallow his fellow alive.

משנה אבות ג':ב'

רבי חנינא סגן הכהנים אומר, הוי מתפילל בשלומה של מלכות, שאלמלא מורא, איש את רעהו חיים בלעו.

- Which type of law are these Jewish texts saying we must follow?
- Explain in your own words why Rabbi Chanina believes the government and local law are important?

Shabbat 54b:20

Everyone who can protest the sin of his household and does not, is responsible for the people of his household. For the people of his city, he is responsible for the people of his city. For the whole world, he is responsible for the whole world.

שבת נ"ד ב:כ'

כל מי שאפשר למחות לאנשי ביתו ולא מיחה נתפס על אנשי ביתו באנשי עירו נתפס על אנשי עירו בכל העולם כולו נתפס על כל העולם כולו.

Abraham Joshua Heschel, The Prophet

"Above all, the prophets remind us of the moral state of a people: Few are guilty, but all are responsible."

- Based on Shabbat 54b, who are you responsible for and why?
- How are the messages of the two texts similar? How are they different?

Dr. Martin Luther King, Jr., "Letter from a Birmingham Jail"

Perhaps it is easy for those who have never felt the stinging darts of segregation to say, "Wait." But when you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate filled policemen curse, kick and even kill your black brothers and sisters; when you see the vast majority of your twenty million Negro brothers smothering in an airtight cage of poverty in the

midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six year old daughter why she can't go to the public amusement park that has just been advertised on television, and see tears welling up in her eyes when she is told that Funtown is closed to colored children, and see ominous clouds of inferiority beginning to form in her little mental sky, and see her beginning to distort her personality by developing an unconscious bitterness toward white people; when you have to concoct an answer for a five year old son who is asking: "Daddy, why do white people treat colored people so mean?"; when you take a cross county drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading "white" and "colored"; when your first name becomes "nigger," your middle name becomes "boy" (however old you are) and your last name becomes "John," and your wife and mother are never given the respected title "Mrs."; when you are harried by day and haunted by night by the fact that you are a Negro, living constantly at tiptoe stance, never quite knowing what to expect next, and are plagued with inner fears and outer resentments; when you are forever fighting a degenerating sense of "nobodiness"--then you will understand why we find it difficult to wait. There comes a time when the cup of endurance runs over, and men are no longer willing to be plunged into the abyss of despair. I hope, sirs, you can understand our legitimate and unavoidable impatience. You express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court's decision of 1954 outlawing segregation in the public schools, at first glance it may seem rather paradoxical for us consciously to break laws. One may well ask: "How can you advocate breaking some laws and obeying others?" The answer lies in the fact that there are two types of laws: just and unjust. I would be the first to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that "an unjust law is no law at all."

Edward Snowden

Edward Snowden is a former Central Intelligence Agency employee, and former contractor for the United States government who copied and leaked highly classified information from the National Security Agency in 2013. Documents revealed by Snowden show that the US intelligence community and its partners are involved in warrantless mass surveillance of citizens domestically and abroad.

"Every person remembers some moment in their life where they witnessed some injustice, big or small, and looked away because the consequences of intervening seemed too intimidating. But there's a limit to the amount of incivility and inequality and inhumanity that each individual can tolerate. I crossed that line. And I'm no longer alone."

- Were Martin Luther King Jr. and Edward Snowden's law-breaking actions aligned with what we now understand about the relationship between Judaism's moral code and our Jewish obligation to follow the law of the land? Why or why not?
- What might either of them say about a different injustice happening in our country today?

Educating

- **Unit Enduring Understanding(s):**
 - Living as a Jew in a non-Jewish sovereign country requires balancing following the laws of the land while upholding Jewish moral responsibilities.
- **Unit Essential Question(s):**
 - What do I do when a law is immoral, or allows for immoral behavior?
 - How do I make change when I can't vote?
 - How can Jewish moral responsibility interact with secular law when there is a separation of “church” and state?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to articulate what makes a good or bad PSA, and identify those elements in presented examples.
- **Vocabulary:**
 - Public Service Announcement (PSA): any message promoting programs, activities, or services, created to persuade an audience to take a favorable action
 - Storyboard: a sequence of drawings, typically with some directions and dialogue, representing the shots planned for a filmed production
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to “Note to the Teacher” section)
 - A laptop with wifi and a projector
 - Videos of examples of PSAs of varying quality
 - “Drug Abuse is the New Slavery” <https://youtu.be/9hZffVqOLlk>
 - “Learn the Difference” <https://vimeo.com/48773915>
 - “Ruff Life” https://youtu.be/u-q9e_N761k
 - “Open the Door” <https://vimeo.com/90703688>
 - “Patsy and Uncle Ron” https://youtu.be/h-buV_W66g0
 - “Tea Consent” <https://youtu.be/oQbei5JGiT8>
 - “Love our Families” <https://vimeo.com/48814543>
- **Learning Activities:**
 - Explain to students that the action task for this unit is going to be working in small groups to develop and record a ~1 minute video PSA to post to social media and send to their government representatives about an issue of injustice affecting our country, and that their PSA must include a relevant piece of Jewish text, a statistic, and how it is impacted by the law of the land.

- Project Appendix B and read through it as a class, offering opportunities throughout for students to ask clarifying questions.
- Then watch the examples of PSAs and have students identify the elements that make them good or bad based on the information in Appendix B.
- Either break students up or have students get into small groups of 3-4, and tell them to start looking up current events and statistics about issues of injustice affecting our country before the next class.

- **Appendices**

Appendix B: “How to Create the Perfect Public Service Announcement” and “Five Reasons PSAs Fail”

How to Create the Perfect Public Service Announcement

By Jaclyn Bell

1. Choose your topic. Pick a subject that is important to you, as well as one you can visualize. Keep your focus narrow and to the point. More than one idea confuses your audience, so have one main idea per PSA.
2. Time for some research - you need to know your stuff! Try to get the most current and up to date facts on your topic. Statistics and references can add to a PSA. You want to be convincing and accurate.
3. Consider your audience. Are you targeting parents, teens, teachers or some other social group? Consider your target audience's needs, preferences, as well as the things that might turn them off. They are the ones you want to rally to action. The action suggested by the PSA can be almost anything. It can be spelled out or implied in your PSA, just make sure that message is clear.
4. Grab your audience's attention. You might use visual effects, an emotional response, humor, or surprise to catch your target audience. Be careful, however, of using scare tactics. Attention getters are needed, but they must be carefully selected. For example, when filming a PSA about controlling anger, a glass-framed picture of a family can be shattered on camera. This was dramatic, but not melodramatic. Staging a scene between two angry people to convey the same idea is more difficult to do effectively.
5. Create a script and keep your script to a few simple statements. A 30-second PSA will typically require about 5 to 7 concise assertions. Highlight the major and minor points that you want to make. Be sure the information presented in the PSA is based on up-to-date, accurate research, findings and/or data.
6. Storyboard your script.
7. Film your footage and edit your PSA.
8. Find your audience and get their reaction. How do they respond and is it in the way you expected? Your goal is to call your audience to action. Are they inspired?

Five Reasons PSAs Fail

By Jeff Hahn

1. Argument weakness. The ads simply don't make a compelling case for the change they're promoting, particularly in the face of stronger counter-arguments.
2. Lack of receiver motivation or ability. Those whose behavior is being targeted by the PSA simply don't see the ads as being relevant to them nor do they have other knowledge reinforcing the PSA's points.
3. Consumers may engage in biased processing by finding fault with a message's logic or seeking other methods to defend their attitudes such as counter-arguing that a message impinges on personal freedom. This is an illustration of what is known in academic circles as the triggering of reactance.
4. Compelling arguments may also fail because people may not be confident in their resulting thoughts. This notion tells us that an ad on TV or radio needs to be reinforced in order for a campaign to result in behavior change.
5. Shiny objects. Many PSAs substitute peripheral cues, like the use of celebrities, for strong arguments or interesting information. They are constructed with the hope that the audience doesn't actually think about the message, just the shiny objects. Unfortunately, people do think, and when they do, they understand that the PSA is nothing but over-heated air.

Strategizing

- **Unit Enduring Understanding(s):**
 - Living as a Jew in a non-Jewish sovereign country requires balancing following the laws of the land while upholding Jewish moral responsibilities.
- **Unit Essential Question(s):**
 - What do I do when a law is immoral, or allows for immoral behavior?
 - How do I make change when I can't vote?
 - How can Jewish moral responsibility interact with secular law when there is a separation of "church" and state?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to articulate how their PSA will work toward improving the injustice they've chosen.
 - Students will be able to connect their specific injustice to a Jewish value.
 - Students will be able to figure out who their audience is, what their agenda is, and what their goals are.
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to "Note to the Teacher" section)
 - Copies of Appendix B from previous lesson for each student
 - Copies of the Strategizing Worksheet for each group
 - Pens or pencils for each group
- **Learning Activities:**
 - Remind students that the action task for this unit is working in small groups to develop and record a ~1 minute video PSA to post to social media and send to their government representatives about an issue of injustice affecting our country, and that their PSA must include a relevant piece of Jewish text, a statistic, and how the issue is impacted by the law of the land.
 - Have students break up into their groups to share the research they've done since the last lesson, and choose what their PSA will focus on. They should then begin planning and working on their strategizing worksheets, and doing any necessary research for their video. Their research should include finding any information about their local government representatives' personal and professional opinions and relationships to their issue.
 - At the end of the class, remind them to bring in any props or costumes they will need for filming, as well as at least one smartphone for filming and editing for the next two classes.

- **Appendices**

Appendix C: Strategizing Worksheet

Alternative Offsite Activities:

Prepare a lobbying speech and arrange to go to the office of your local government representative and have students speak with them directly about their causes.

Unit:

Name(s):

Strategizing Worksheet

What do I/we believe?

What Jewish values does this reflect?

What is my/our priority? (i.e. advocacy, awareness-raising, assist directly, solidarity, etc)

Who is my/our audience? What is my/our agenda?

What are my/our goals? What steps need to be taken to achieve them? Are these goals achievable?

Unit:

Name(s):

Strategizing Worksheet

What has already been done to achieve these goals?

Who do I/we need to engage to meet my/our goals? Why would they be helpful? How do I/we know that engaging this person/group is realistic?

What challenges can I/we expect to face?

Acting

- **Unit Enduring Understanding(s):**
 - Living as a Jew in a non-Jewish sovereign country requires balancing following the laws of the land while upholding Jewish moral responsibilities.
- **Unit Essential Question(s):**
 - What do I do when a law is immoral, or allows for immoral behavior?
 - How do I make change when I can't vote?
 - How can Jewish moral responsibility interact with secular law when there is a separation of "church" and state?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to plan out and record their own PSA to post to social media and send to their government representatives about an issue of injustice affecting our country that includes a relevant piece of Jewish text, a statistic, and how it is impacted by the law of the land.
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to "Note to the Teacher" section)
 - Multiple copies of BimBam's Split Screen Template for storyboarding for each group (Appendix D)
 - Enough post-it notes for each student to give multiple pieces of feedback to multiple other students
 - Pens for each student
 - A blank sheet of paper for each group
 - Any props or costumes the students need for their PSAs (students' responsibility to bring)
 - At least one smartphone per group for filming and editing
 - Some options for editing applications can be found here:
<https://www.creativebloq.com/features/6-great-video-editing-apps-for-mobile>
 - A laptop with wifi
 - Contact information for local government representatives (can be their social media page or email)
- **Learning Activities:** (This lesson should be done over two class periods)
 - Class 1**
 - Remind students that the action task for this unit is working in small groups to develop and record a ~1 minute video PSA about an issue of injustice affecting our country, and that their PSA must include a relevant

piece of Jewish text, a statistic, and how it is impacted by the law of the land.

- Explain the split screen template to the students
 - Dialogue: What is being said in that scene
 - Pictures/shots: A simple drawing depicting what that shot will look like
 - Notes: brief descriptions of what is happening in that shot (who/what is moving and how, what props or costumes you will need, what the camera angle is, etc.)
- Give the groups time to plan and work on their storyboards.
- Have students lay out their storyboards on the tables in a way that other students can walk around and see them. Then have students walk around the room and use the post-it notes to give each other feedback about what is clear, what is unclear, what they notice, what they wonder, and what they appreciate.
- Give students a few minutes to go through the feedback they receive on their blank sheet of paper. Collect the worksheets at the end of the class for the next lesson.

Class 2

- Pass back storyboards and feedback sheets.
- Allow the rest of the time for filming and editing.
- Once all of the films are done, have students export them to the laptop to be posted online (it is recommended to do this as a Youtube video that can be shared to social media). Send out all of the Youtube links to the class and have them share their videos with their local government representatives. Ideally, they should accompany their video with a short, personalized letter to their representative. The reflecting lesson will begin with watching all of the videos as a class.

- **Appendices**

Appendix D: BimBam's Split Screen Template

WORDS

PICTURES/SHOTS

NOTES

Reflecting

- **Unit Enduring Understanding(s):**
 - Living as a Jew in non-Jewish sovereign country requires balancing following the laws of the land while upholding Jewish moral responsibilities.
- **Unit Essential Question(s):**
 - What do I do when the law is immoral, or allows for immoral behavior?
 - How do I make change when I can't vote?
 - How can Jewish moral responsibility interact with secular law when there is a separation of "church" and state?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to reflect on their experience of the unit in an organized group setting.
 - Students will be able to communicate using the facilitated dialogue guidelines.
 - Students will be able to reflect on their experience of the unit through individual journaling.
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to "Note to the Teacher" section)
 - A laptop with wifi and a projector
 - Your group guidelines for facilitated dialogue
 - Students' reflective journals
 - Pens for each student
- **Learning Activities:**
 - Begin by watching all of the PSA videos as a class, giving students an opportunity to respond with "I notice" and "I appreciate" statements.
 - Have a class discussion beginning with the following prompts about the topic:
 - How has this unit shaped your understanding of how Jewish moral responsibility and secular law interact?
 - How did going through this unit change your understanding of your responsibility as a Jewish citizen?
 - What do you believe is your personal responsibility to your country?
 - What do you believe is the responsibility of the entire Jewish community to the country?
 - In what ways are you struggling with your relationship to the injustice you wrote about?

- Tell students that you're moving into the responding phase, where they will have an opportunity to respond to and reflect on things other people have said. Tell them that the goal is to hear and learn from others, and process their own thoughts, not to persuade or debate. Provide prompts such as:
 - Is there anything you want to ask someone to gain clarity or better understanding?
 - Is there anything you want to add on to?
 - Did you hear anything that made you think or feel something new?
 - Is there anything that you found unsettling that you want to address?
 - What about it was unsettling and why?
- Pass out the notebooks (or have students create their notebooks) and explain that each reflecting lesson will give them a chance to journal about their experience during that unit, and that you will provide reflection prompts that they can either choose to respond to directly, or they can reflect in another way in their journal.
- Provide the following prompts and allow time for journaling
 - In what ways do you think short videos like PSAs can lead to effective change?
 - Which of your personal Jewish values did this project help address?
 - How did this unit shape your understanding of Judaism, and your personal Jewish identity?
 - What change did you make? What impact did that have?
- Use the last five minutes to end the unit by having students share how others have helped them grow and think more critically. Remind them to credit it anonymously and focused on how it helped them grow.

***Or LaGoyim*- Being a Light for All Nations: Our Responsibility as Jews to Israel**

Unit Overview

- **Unit Enduring Understanding(s):**
 - Part of a well-rounded, mature Jewish relationship with the modern state of Israel is being able to address when it falls short of reflecting Jewish values and working toward positive change, as well as celebrating its successes and strengths.
- **Unit Essential Question(s):**
 - What does it mean to be a “light unto the nations?”
 - What is my responsibility to Israel as a Jew who lives in the Diaspora?
 - What power do I have when it comes to Israel when I don’t live there and I can’t vote?
- **Unit Content:**
 - This unit focuses on the Jewish value of *Or LaGoyim*: being a light for all nations, and our responsibility as Jews to Israel. It creates opportunities for learners to process their personal relationship with Israel, what they perceive to be the relationship between Israel and the Jewish people, the responsibility of Diaspora Jews to Israel, and what it means to be a “light unto the nations.” It also gives learners practice looking at Jewish Israel organizations critically, space to look critically at Israel in a constructive way, and outlets to reflect communally and individually. During this unit, learners will create and launch a social media post that reflects how they believe Israel could do better at acting as a “light unto the nations,” including hashtags and potential partners to help reach their target audience and spread their message.
- **Cycle of Civic Engagement:**
 - Listening: The listening lesson in this unit focuses on a facilitated dialogue based on a text study of excerpts from Jewish text and quotes from Benjamin Netanyahu and The Declaration of the Establishment of the State of Israel. Students will express their own opinions and experiences, listen to those of their peers, and seek to understand the context and intention of the texts and quotes.
 - Educating: The educating lesson in this unit looks at different organizations that focus on Israel and address their audiences and agendas, as well as go through a formal art critique for an art work of Israeli political artist Yossi Lemel.
 - Strategizing: The strategizing lesson in this unit gives students the opportunity to use the strategizing worksheet to think through what it

means to them for Israel to be a light unto the nations, and how to effectively convey and share their message using social media.

- Acting: The acting lesson in this unit has the students creating a Yossi Lemel-style image, posting it to social media, and sharing it in a way that reaches their intended audiences.
- Reflecting: The reflecting lesson gives students an opportunity to reflect on their experience in the unit as a group through a facilitated dialogue and individually through journaling.

Listening

- **Unit Enduring Understanding(s):**
 - Part of a well-rounded, mature Jewish relationship with the modern state of Israel is being able to address when it falls short of reflecting Jewish values and working toward positive change, as well as celebrating its successes and strengths.
- **Unit Essential Question(s):**
 - What does it mean to be a “light unto the nations?”
 - What is my responsibility to Israel as a Jew who lives in the Diaspora?
 - What power do I have when it comes to Israel when I don’t live there and I can’t vote?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to read pieces of text, extract information, and formulate opinions.
 - Students will be able to articulate their lived experiences of and opinions surrounding Israel in a way that serves to inform, not persuade, others.
 - Students will be able to communicate about Israel using the facilitated dialogue guidelines created in Unit 1.
- **Materials Needed:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room
 - Copies of text study sheet (Appendix A)
 - Your group guidelines for facilitated dialogue
- **Vocabulary:**
 - *Or LaGoyim*: light unto the nations
- **Learning Plan**
 - **Set Induction**
 - 00:00-00:05: Israel in the public sphere
 - Ask students, “What is something positive you’ve heard about Israel and who did you hear it from?”
 - My friends who went said it’s beautiful.
 - My religious school teacher told us that they invented a lot of stuff and that it’s the start up capital of the world.
 - I saw an article online that said it’s the only democracy in the Middle East.

- Then ask students, “What is something controversial you’ve heard about Israel and who did you hear it from?”
 - I saw on the news that they make Palestinians have all of these special permits just to work in Israel.
 - I read an article online about how the rabbinut controls all of the marriage and divorce there and that there’s no civil marriage.
 - My friend who went said that prayer at the Kotel is really sexist, and women can’t do all of the same things men can do.
- **Learning Activities**
 - 00:05-00:25: Text Study
 - Pass out the text study sheets from Appendix A and have a student volunteer to read the first text.
 - Ask the following questions:
 - What specific things are given as examples for what it means to be a “light unto the nations?”
 - Opening eyes deprived of light
 - If quoted, ask what that means
 - Giving people hope
 - Showing people freedom
 - Being an example of morality
 - Rescuing prisoners from confinement
 - From this, who is God talking to and what does it mean to be a “light unto the nations?”
 - The Israelites
 - To be an example of morality
 - To do the right thing when other nations aren’t
 - To lead by example
 - Have a student volunteer to read the second text.
 - Ask the following questions:
 - What does this statement say about what Netanyahu believes is the relationship between Israel and the Jewish people?
 - Israel is the future of Judaism
 - Judaism can only grow in Israel
 - Israel is the only place where Jews are the majority/ have sovereignty
 - Israel is the only place where Jews aren’t persecuted
 - Israel is where Jews can be a light unto the nations
 - What do you think Netanyahu means by “light unto the nations?”
 - An example of what other countries should do or look like

- An example of how other countries should treat Jews
- Does your experience as a Jew in America reflect his understanding of Israel's role or not? How so?
 - Yes, because even in America where we have religious freedom, we still experience anti-Semitism.
 - Yes, because in America we're still spread out communities and not one large Jewish community.
 - No, because America has really thriving Jewish communities that are continuing to grow.
 - No, because Israel doesn't reflect what I think it means to be a light unto the nations or reflect my Judaism.
- Have a student volunteer to read the third text.
- Ask the following questions:
 - Who is the passage claiming these rights are for?
 - All of Israel's citizens
 - All Jews from around the world
 - What kinds of rights is it expressing?
 - Human rights
 - Rights about freedom
 - Rights regarding equality
 - Do you believe that the ideas in this paragraph reflect what it means to be a light unto the nations? Why or why not?
 - Yes, because it talks about benefiting all of its inhabitants.
 - Yes, because it talks about complete equality and freedom.
 - No, because it's specifically geared toward Jews.
 - No, because it leaves a lot of things out that I think are important.
 - Do you believe that Israel acts according to this statement?
 - Yes, because Jews can still make aliyah and move to Israel.
 - Yes, because Israel is a democratic country where people get an equal vote.
 - No, because all of its inhabitants aren't treated equally.
 - No, because the rabbinit controls all of the religious decisions and there isn't actually religious equality.
 - What things would you add to this today that Israel would have to do to be a light unto the nations?

- Equal rights for women in religious spaces/religious pluralism
 - Civil marriage and divorce
 - Security measures for Palestinians that want to escape Hamas
- 00:25-00:55: Facilitated Dialogue
 - Inform students that you're moving into the facilitated dialogue period and have them get into a circle
 - Your agreed upon guidelines should be posted in a place where everyone can see them.
 - Remind students of your role as the facilitator and answer any questions:
 - “It is my role as the facilitator to monitor the time, guide you through the dialogue, and help us all stick to the guidelines we set up at the beginning of the year and help negotiate them if necessary. If any of you have concerns about something that is said or that happens, or how I am facilitating, please let me know so we can figure out how to address them. Are there any questions?”
 - Ask the following questions related to students' relationship with the topic: “Beginning with prompts about your relationship to Israel..”
 - How do you feel connected to Israel? Or if you don't, why?
 - What do you find difficult to sort out in your own relationship with Israel? What are some of the challenges you face as a Jew who isn't living in Israel?
 - In what ways, if any, do you feel a personal Jewish responsibility to Israel? What are things you do, or could do, to uphold this responsibility?
 - In what ways, if any, do you feel that the entire Jewish community has a responsibility to Israel? What are things you do, or could do, to uphold this responsibility?
 - “We are moving into the responding phase, where you'll have an opportunity to respond to and reflect on things other people have said. Remember that our goal is to hear and learn from others, and process our own thoughts, not to be persuaded or debate.”
 - Provide the following prompts:
 - Is there anything you want to ask someone to gain clarity or better understanding?
 - Is there anything you want to add on to?
 - Did you hear anything that made you think or feel something new?

- Is there anything that you found unsettling that you want to address? What about it was unsettling and why?
- **Closure**
 - 00:55-01:00: Take away
 - “Thank you all for being open, honest, and engaged during our listening block. To wrap today up, what is one thing you’re taking away from our discussions?”
 - Israel is a really complex place/ I have a lot of mixed feelings about Israel/ Israel isn’t perfect
 - Other people have had very different experiences with Israel than I have
 - There are things I can do to engage with Israel from here

Appendix A: Text Study Sheet

Or LaGoyim- Being a Light for All Nations: Our Responsibility as Jews to Israel

Source Sheet made on Sefaria by Emma Jaszczak

Isaiah 42:5-7

(5) Thus said God the LORD, Who created the heavens and stretched them out, Who spread out the earth and what it brings forth, Who gave breath to the people upon it And life to those who walk thereon: (6) I the LORD, in My grace, have summoned you, And I have grasped you by the hand. I created you, and appointed you A covenant people, a light unto the nations— (7) Opening eyes deprived of light, Rescuing prisoners from confinement, From the dungeon those who sit in darkness.

ישעיהו מ"ב:ה'-ז'

כֹּה-אָמַר ה' יְהוָה בּוֹרֵא הַשָּׁמַיִם
וְנוֹטִיָּהֶם רִקְעַת הָאָרֶץ וְצִאֲצָאֶיהָ נִתְּנָה
נְשָׁמָה לְעַם עֲלִיָּה וְרוּחַ לְהַלְכִים
כֹּה: (ו) אָנֹכִי יְהוָה קָרָאתִיךָ בְּצַדִּיק וְאַתְּהֵי
בְּיָדֶיךָ וְאַצְרִיךָ וְאַתְּהֵי לְבְרִית עִם לְאוֹר
גּוֹיִם: (ז) לְפָקֶחַ עֵינַיִם עֲוֹרוֹת לְהוֹצִיא
מִמִּסְגַּר אֲסִיר מִבַּיִת כְּלֹא יִשְׁבִי חֹשֶׁךְ:

"You are dealing with our people's fate because it is clear today that the fate of the Jewish people is the fate of the Jewish state. There is no demographic or practical existence for the Jewish people without a Jewish state. This doesn't mean that the Jewish state does not face tremendous challenges, but our existence, our future, is here. The greatest change that came with the establishment of the Jewish state was that Jews became more than just a collection of individuals, communities and fragments of communities. They became a sovereign collective in their own territory. Our ability as a collective to determine our own destiny is what grants us the tools to shape our future—no longer as a ruled people, defeated and persecuted, but as a proud people with a magnificent country and one which always aspires to serve as 'Light Unto the Nations'."

-Excerpt from Israeli Prime Minister Benjamin Netanyahu's address at the 2010 Herzliya Conference

"The State of Israel will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations."

-Excerpt from The Declaration of the Establishment of the State of Israel from 1948

Educating

- **Unit Enduring Understanding(s):**
 - Part of a well-rounded, mature Jewish relationship with the modern state of Israel is being able to address when it fails to reflect Jewish values and working toward change.
- **Unit Essential Question(s):**
 - What does it mean to be a “light unto the nations?”
 - What is my responsibility to Israel as a Jew who lives in the Diaspora?
 - What power do I have when it comes to Israel when I don’t live there and I can’t vote?
- **Lesson Objectives:** By the end of the lesson...
 - Students will be able to look critically at different organizations that focus on Israel by identifying their audience and agenda
 - Students will be able to critique a piece of sociopolitical commentary
- **Materials Needed:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room
 - Laptop, projector, and screen/projecting surface
 - Links to Israel organizations
 - T’ruah: <https://www.truah.org/about/>
 - ZOA: <https://zoa.org/about/>
 - CJNV: <https://cjnv.org/about/>
 - Chasdei Meir: <http://www.chasdeimeir.co.il/about/>
 - Yossi Lemel poster for critique (Low-quality image: Appendix B)
 - <https://www.yossilemel.com/posters?lightbox=dataItem-j0cj0jx8>
- **Vocabulary:**
 - Audience: who a person or organization is trying to reach with their message
 - Agenda: the message a person or organization is trying to promote and the goals they are trying to achieve
 - Ideology: a person or organizations set of values and how they relate to one another
 - Art Critique: the discussion and evaluation of visual art
- **Learning Plan**
 - **Set Induction**
 - 00:00-00:05: Check in

- Ask, “What is something you’ve been thinking about or struggling with about Israel since our last meeting?”
 - What it means to be a Jewish state
 - What I wish Israel would do differently
 - How I can be supportive of Israel in the face of people who hate Israel
 - How I can be supportive of Israel when I don’t agree with what Israel is doing
- **Learning Activities**
 - 00:05-00:25: Looking at Israel Organizations
 - “One of the things we addressed last time we met was that different people have different feelings towards and relationships with Israel. They have different understandings of what is happening there, and they have different understandings of what should be done in response. When it comes to organizations, sometimes the audience and the agenda are very transparent, and other times we have to use critical thinking skills and read between the lines to find them. Right now, we’re going to look at four Israel organizations with different ideologies, or sets of values. Just from their “about” pages, we’re going to figure out who their audience is, what their agenda is, and some of their values.”
 - NOTE: There are 5 minutes allotted for each organization, so be mindful of time.
 - Open the T’ruah page and have a student volunteer to read (you do not need to play the video, but you can if you have more time in your teaching block). Then ask the following questions:
 - Who is their audience?
 - The Jewish community, but specifically rabbis and cantors
 - What is their agenda?
 - To expand human rights in North America, Israel, and the occupied territories
 - To get rabbis and cantors to act against human rights violations in Israel and North America
 - To convince people that there are human rights violations in Israel and North America
 - What are some of their values?
 - Respect
 - Human rights/ protecting Jews, Israelis, and Palestinians
 - “Jewish values”
 - Action
 - Open the ZOA (Zionist Organization of America) page and have a student volunteer to read. Then ask the following questions:

- Who is their audience?
 - The public, elected officials, media, and college/high school students
 - People who aren't pro-Israel
 - People who want more pro-Israel media
- What is their agenda?
 - To show people proof of an ongoing Arab/Islamic war against Israel
 - To fight anti-Semitism
 - To protect Jewish college and high school students from intimidation, harassment, and discrimination
 - To call out Palestinian violations and fight terrorism
- What are some of their values?
 - Protecting Jews
 - Protecting Israel
 - Truth
- Open the CJNV (Center for Jewish Nonviolence) page and have a student volunteer to read. Then ask the following questions:
 - Who is their audience?
 - Palestinians, Israelis, and diaspora Jews
 - What is their agenda?
 - Promoting solidarity and co-resistance to end occupation and oppression for Israel and Palestine
 - Non-violent resistance
 - Giving back the land
 - What are some of their values?
 - Full equality and shared humanity for Palestinians and Israelis
 - Peace
- Open the Chasdei Meir page and have a student volunteer to read. Explain that “Judea and Samaria” is a term for the area that is commonly referred to in the media as “The West Bank,” and that it promotes an understanding of it as Jewish land. Then ask the following questions:
 - Who is their audience?
 - Jews
 - What is their agenda?
 - To support Jews living in Judea and Samaria, as well as other places in Israel
 - To encourage Jews to move to and live in Judea and Samaria
 - What are some of their values?
 - Living on the land

- Supporting other Jews
- 00:25-00:55: Art Critique
 - “I know that it was a challenge to look at something with a social and political agenda and figuring out who they were talking to, what they were saying, and what they thought was important. There was a lot to process. Now we’re going to look at a piece of art and do a formal art critique where we’ll discuss and evaluate a piece of art. Before anyone gets worried or says they don’t know how to do it, I’m going to walk you through it step by step. You’ve already proven to me that you can do this from the activity we just did. Ok, here we go.”
 - Pull up the image and go through the following outline, reading the names of the main sections (Reaction, Description, Context, Interpretation, Evaluation) aloud as you get to them. Questions you should ask directly are in quotations.
 - Reaction
 - “In 1-2 words, what is your first reaction to this image?” (Link to image provided in the materials section and a low-quality version can be found in Appendix B)
 - Powerful
 - Scary
 - Gross
 - Thought-provoking
 - Description
 - Obvious thematic, formal, and technical qualities
 - “Don’t assume anything, or add your own interpretation just yet. What do you see?”
 - Two men
 - Two men with messed up eyes
 - A white banner with black writing with the words “Israel Lebanon 2006” in English and Hebrew
 - English words and Hebrew words
 - Parts of faces
 - Formal relationships of images to each other
 - “Which formal elements (colors, textures, lighting) are the most prominent in the image?”
 - Texture
 - Color
 - Symmetry
 - “Is movement portrayed at all? If so, how?”

- No
- “Is there any contrast within the image itself? Dark vs light, bright vs dull, etc.?”
 - Color vs white
 - Opposite eyes are messed up
- “What is the focal point, or main focus, in the work? What features or elements cause it to be the focal point?”
 - The eyes, because they are sort of centered and are out of the ordinary
 - The banner with words, because the black and white are really stark compared to the skin tones
- Formal characterization
 - “What is the mood presented? What feelings is it trying to evoke? How can you tell?”
 - Solemn, because they’re missing eyes and just staring
 - Unease, because they’re missing eyes and just staring
 - Awareness, because it has the name of a war across the bottom
- Context
 - “The creator of this image, Yossi Lemel, is a political poster artist who was born in Jerusalem, Israel. In addition to creating his own art, he lectures and teaches all around the world, and runs social and political workshops at universities.”
 - Provide the students with this historical background: “In 2006, there was a 34-day military conflict between Israel and the terrorist organization, Hezbollah in Lebanon initiated by Hezbollah. The conflict is believed to have killed between 1,191 and 1,300 Lebanese people and 165 Israelis, and included the kidnapping of two Israeli soldiers who Hezbollah attempted to ransom for Lebanese militant prisoners held by Israel.”
- Interpretation
 - “What is the purpose of this image? Why do you think it was created?”
 - To bring awareness about the war
 - To show there were injuries on both sides
 - To show that no one wins in a war

- “What opinions do you think are being expressed? What do you think the artist thinks?”
 - No one wins in a war
 - Violence leads to violence
 - Violence isn’t the answer
- “Who do you think the audience is? Who do you think the artist wanted to see their work?”
 - Israelis
 - The Israeli government
 - People who supported the war
- Evaluation
 - Personal experience
 - “Has your opinion of the piece changed since we first looked at it? Or have your feelings gotten stronger or weaker?”
 - No, I still think it’s unsettling
 - Yes, I understand a lot better where the artist is coming from now
 - Yes, I understand a lot better where the artist is coming from now, but I still think it’s unsettling
 - Aesthetic judgment
 - “Is this piece good? Is it done well?”
 - Yes, the composition and message are really strong
 - No, it’s too vague, I didn’t get it without the context
 - Contextual judgment
 - “What does this image say about the context?”
 - That war just leads to people getting hurt
 - That there are actual people on both sides of a war
 - Final judgment
 - “Does this image have meaning as art?”
 - Yes
 - No
 - Sort of
 - “Does it have meaning as commentary?”
 - Yes
 - No
 - Sort of

- “Is it worth looking at?”
 - Yes
 - No
 - Sort of
 - **Closure**
 - 00:55-01:00: Planning ahead
 - “Our acting block this unit is going to be creating Yossi Lemel inspired images about Israel being a “light unto the nations.” You can work **individually, in pairs, or in groups of 3**. If you’re working with other people, you should choose people who have similar values and ideas about Israel, but will still allow you to push each other. We’ll be posting these on Instagram, so you want to create something that you’ll be proud to have circulating the internet. You’ll be developing the concept, figuring out who your audience is, and who you’ll need to tag and which hashtags you’ll need to use to get your image circulated to your audience. You’ll be able to use yourselves, collage materials, anything you can draw, and anything you can create yourself in a computer-based program (just be mindful of the amount of time we’ll have in class). You should all look at Yossi Lemel’s website for inspiration. Make sure you’re looking at the images critically. For our next meeting, make sure you bring a smartphone, computer, or tablet, or something that can access the internet for research. If you don’t have anything like that, it’s totally fine, just make sure someone in your group can bring one. Take the rest of the time today to decide who you’re working with, then come tell me so I can make a list.”
 - Take down a list of all of the individuals/groups.

Appendix B: Yossi Lemel Poster Image



ישראל לבנון 2006 Lebanon Israel

Strategizing

- **Unit Enduring Understanding(s):**
 - Part of a well-rounded, mature Jewish relationship with the modern state of Israel is being able to address when it fails to reflect Jewish values and working toward change.
- **Unit Essential Question(s):**
 - What does it mean to be a “light unto the nations?”
 - What is my responsibility to Israel as a Jew who lives in the Diaspora?
 - What power do I have when it comes to Israel when I don’t live there and I can’t vote?
- **Lesson Objectives:** By the end of this lesson...
 - Students will be able to address how they believe Israel could do better at acting as a “light unto the nations.”
 - Students will be able to connect their belief to a Jewish value.
 - Students will be able to figure out who their audience is, what their agenda is, and what their goals are.
- **Materials Needed:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room
 - Students’ personal computers/tablets/smartphones with internet access
 - Copies of the Strategizing Worksheet for each group (Appendix C)
 - Pens for each group
 - Post-its
- **Vocabulary:**
 - Advocacy: work aimed at decision-makers on different levels in order to change policies, laws, or practices
 - Awareness-raising: work aimed at individuals, specific groups, or the wider public in order to make a specific issue known and initiate social change
- **Learning Plan**
 - **Set Induction**
 - 00:00-00:05: Advocacy vs. Awareness-raising
 - “What are the differences between advocacy and awareness-raising?”
 - Advocacy is about changing things and awareness-raising is about making something known
 - Awareness-raising is part of advocacy, but advocacy has more that you do after

- They have different audiences
- “Here are the definitions from our Introduction to Civic Engagement unit that we’re going to use:”
 - “Advocacy is work aimed at decision-makers on different levels in order to change policies, laws, or practices.”
 - “Awareness-raising is work aimed at individuals, specific groups, or the wider public in order to make a specific issue known and initiate social change.”
- **Learning Activities**
 - 00:05-00:40: Filling out Strategizing Worksheets
 - “For the next 35 minutes, you’ll go through the Strategizing Worksheet in your groups to help you start to plan how you will design your post and what strategies you will use to circulate it to your audience. You’ll have your phones/ computers, so take this opportunity to think through your idea and your goals and how you can achieve them. Really take the time to research organizations and see if they are actually someone you can engage who will help circulate your message. Have they shared other people’s or groups’ posts before, or do they only post their own content? Do they have contact information you can reach out to? Do they share your values and agenda? Remember, you’re addressing how Israel can do better at acting as a “light unto the nations.” After 35 minutes, we’ll come back together and each group will have an opportunity to update us on what you’re working on.”
 - Pass out Strategizing Worksheets and pens and give students time to work. While they are working, roam around and check in on the different groups and be available to answer questions.
 - “This is also the time to figure out what supplies you will need to create your image.”
 - Either tell students what supplies are available from you, and that they are responsible for anything outside of that list...
 - OR
 - Ask students to write down which supplies they need so you can acquire them before the next lesson.
 - 00:40-00:55: Sharing with the group
 - “Alright everyone, it’s been 35 minutes so let’s come back together. Remember, you’re essentially going down the worksheet and updating the group on what you’re working on so we can be prepared to give you feedback next time we meet. While other groups are presenting, write down your constructive comments for the presenters to see what things aren’t yet clear and what they should consider. At the end of class, be sure to give your post-its to the appropriate group.”

- Give students a moment to gather back in, and then ask for volunteers to update the group on what they're working on. Every group should share.
- This is not an opportunity for other students to respond verbally, there will be opportunities for in-the-moment verbal feedback during the Action lesson.
- **Closure**
 - 00:55-01:00:
 - "What is something you're hoping this post will achieve?"
 - Get the word out about this issue
 - Encourage this organization to address this issue
 - Empower others to take a stand about this

Appendix C: Strategizing Worksheet

Unit:

Name(s):

Strategizing Worksheet

What do I/we believe?

What Jewish values does this reflect?

What is my/our priority? (i.e. advocacy, awareness-raising, assist directly, solidarity, etc)

Who is my/our audience? What is my/our agenda?

What are my/our goals? What steps need to be taken to achieve them? Are these goals achievable?

Unit:

Name(s):

Strategizing Worksheet

What has already been done to achieve these goals?

Who do I/we need to engage to meet my/our goals? Why would they be helpful? How do I/we know that engaging this person/group is realistic?

What challenges can I/we expect to face?

Acting *Note: This lesson occurs over two meetings.

- **Unit Enduring Understanding(s):**
 - Part of a well-rounded, mature Jewish relationship with the modern state of Israel is being able to address when it fails to reflect Jewish values and working toward change.
- **Unit Essential Question(s):**
 - What does it mean to be a “light unto the nations?”
 - What is my responsibility to Israel as a Jew who lives in the Diaspora?
 - What power do I have when it comes to Israel when I don’t live there and I can’t vote?
- **Lesson Objectives:** By the end of this lesson...
 - Students will be able to create a social media post that reflects how they believe Israel could do better at acting as a “light unto the nations.”
 - Students will be able to target an audience and potential partners.
 - Students will be able to give and receive constructive feedback to/from their peers.
- **Performance Task(s)/Assessment(s):**
 - Students will create and launch a social media post that reflects how they believe Israel could do better at acting as a “light unto the nations,” including hashtags and potential partners to help reach their target audience and spread their message.
- **Materials Needed:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted in the room
 - Students’ personal computers/tablets/smartphones
 - A whiteboard and marker, or a large sheet of paper with the Brain Trust activity order written out and posted (2 minutes: explanation, 3 minutes: clarifying questions, 10 minutes: unclear, clear, notice, wonder, appreciate, switch)
 - Copies of the Brainstorming Worksheet for each group (Appendix D)
 - Pens/pencils for each group
 - Art supplies
 - Can include: printer paper, pens, pencils, construction paper, magazines, scissors, glue, glue sticks, clay, felt, found objects, etc.
 - *Note: Figure out what supplies you will provide or ask students to provide at the beginning of the strategizing block so students can plan accordingly

- **Vocabulary:**
 - Brain trust: the process of a group of colleagues with different perspectives helping solve problems and designing new solutions through constructive feedback and guidance

- **Learning Plan Day 1**
 - **Set Induction**
 - 00:00-00:05: Focus setting
 - “Today and next meeting are our action blocks! You’re going to have 20 minutes to start drafting. After that first 20 minutes, you’re all going to pair up with another group for a brain trust for 30 minutes, 15 minutes for each group. If you are working by yourself, make sure you are paired with a group and not another individual so you can get more feedback. After our brain trust block, we’ll check back in and you’ll have all of next meeting to work. Since these two meetings are going to be a really focused days, what is something you know you need to be mindful of?”
 - Time
 - Being realistic
 - Quality of work
 - Giving constructive, helpful feedback
 - **Learning Activities**
 - 00:05-00:25: Drafting
 - “You have the next 20 minutes to start drafting your post. Use the Brainstorming Worksheet to help focus your ideas. After 20 minutes, I’ll let you know it’s time to join another group for your brain trust.”
 - Pass out the Brainstorming Worksheet and pens/pencils to each group.
 - While they are working, roam around and check in on the different groups and be available to answer questions.
 - 00:25-00:55: Brain Trust
 - “Quickly pair up with another group and begin your brain trust. One group will spend 2 minutes explaining their idea, then the other group will spend 3 minutes asking clarifying questions, the 10 minutes going through what is unclear, what is clear, what they notice, what they wonder, and what they appreciate. Then you switch and do the process for the other group. At the end, it is up to each group to make their own decisions about their project and what advice they do and do not want to take. It is their project.”
 - Have the activity order written on the board or posted
 - After 15 minutes, announce that it is time to switch.
 - **Closure**
 - 00:55-01:00: Check in

- “I know this was a really packed block and that it required a lot of extended focus. What is something you’re challenged by after today?”
 - What it means to be a light unto the nations
 - How to effectively get my message out
 - How to get someone to share your message
 - How to find the right partners
 - How to make sure your intended audience sees your message
- **Learning Plan Day 2**
 - **Set Induction**
 - 00:00-00:05: Focus setting
 - “Today is primarily a working day, so before we get started, what is something you’re taking from our last meeting into your work today?”
 - I have to be really on top of the time
 - I need to be more clear about my message
 - I should readdress the hashtags I’m going to include to better reach my audience
 - **Learning Activities**
 - 00:05-00:55: Working
 - “You have the next 50 minutes to work on your post. If you hit a wall, or want some feedback or guidance, reach out to your peers first, and then to me if no one is available to help or you need another perspective.”
 - While students are working, roam around and check in on the different groups and be available to answer questions.
 - **Closure**
 - 00:55-01:00: Posting
 - “I’m really proud of all of you for being so focused and thoughtful in your work over these last meetings. Now we’re officially going to launch your posts! Make sure you keep track of your post to see how effective you were at expressing your message and reaching your intended audience. See how many likes it’s getting, and how many of those likes are from people outside of your direct network. Also look to see if any of the potential partners you listed have shared your post or contacted you about it.”
 - *Note: There are several options for how to post the students’ images on Instagram. They can either post them on their personal Instagrams, you can create a public Instagram for the express purpose of this class, or your synagogue may have social media accounts that they want to post it on. Make the choice that works best for your class.

- *Note: Be aware of your community and your resources, and be sure to understand and go through any necessary channels of approval within your institution before posting.

Appendix D: Brainstorming Worksheet

Alternative Offsite Activities:

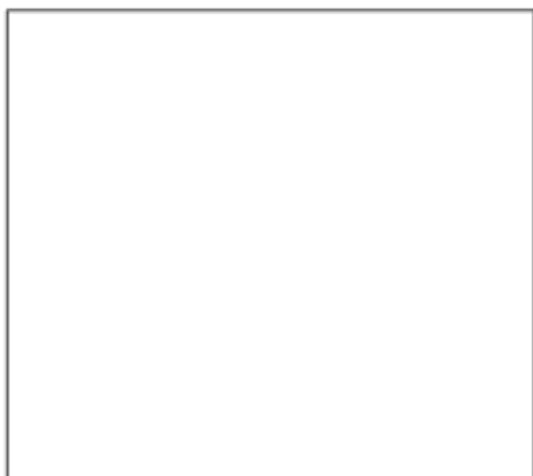
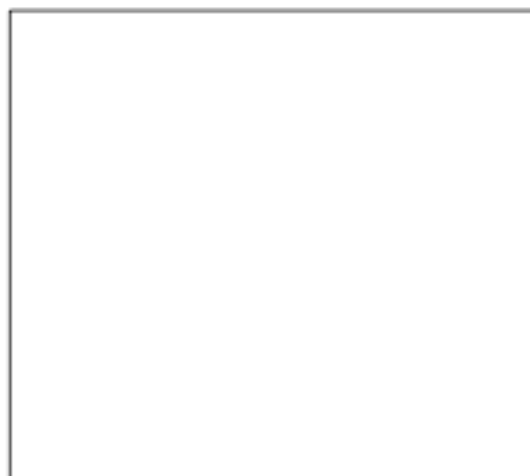
Find a non-profit that is either an Israeli organization or works with Israelis in the periphery and set up a volunteer day with one of their local projects. Have students meet with someone in the organization who can explain how their organization works to help Israel be a light unto the nations, and how they use partnerships and marketing to reach their target audiences.

Unit:

Name(s):

Brainstorming Worksheet

Potential Designs



Which hashtags should be included? Have other people used these? Will they help my message reach the intended audience?



Which people/organizations should be tagged? How do I/we know they will help circulate the post/message to the intended audience?



Unit:

Name(s):

Brainstorming Worksheet

Brain Trust Notes

Unclear:

Clear:

Notice:

Wonder:

Appreciate:

Reflecting

- **Unit Enduring Understanding(s):**
 - Part of a well-rounded, mature Jewish relationship with the modern state of Israel is being able to address when it fails to reflect Jewish values and working toward change.
- **Unit Essential Question(s):**
 - What does it mean to be a “light unto the nations?”
 - What is my responsibility to Israel as a Jew who lives in the Diaspora?
 - What power do I have when it comes to Israel when I don’t live there and I can’t vote?
- **Lesson Objectives:** By the end of this lesson...
 - Students will be able to reflect on their experience of the unit in an organized group setting.
 - Students will be able to communicate using the facilitated dialogue guidelines created in Unit 1.
 - Students will be able to reflect on their experience of the unit through individual journaling.
- **Materials Needed:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room
 - Your group guidelines for facilitated dialogue
 - Students’ reflective journals
 - Pens for each student
- **Vocabulary:**
 - Effective: successful in producing a desired or intended result
- **Learning Plan**
 - **Set Induction**
 - 00:00-00:05: Updates on Instagram posts
 - “Who wants to share the status of their posts? How effective have they been?”
 - Really effective! It’s been shared and liked by a bunch of people and I got responses from some of the groups I tagged.
 - Sort of effective. It has some likes and shares, but it’s not spreading the way I hoped it would.
 - Not effective at all. It really hasn’t gone past the people I know, and none of the people I tagged engaged with it.

- **Learning Activities**
 - 00:05-00:35: Facilitated dialogue group reflection
 - Inform students that you're moving into a facilitated dialogue and have them get into a circle
 - Your agreed upon guidelines should be posted in a place where everyone can see them.
 - Remind students of your role as the facilitator and answer any questions:
 - "It is my role as the facilitator to monitor the time, guide you through the dialogue, and help us all stick to the guidelines we set up at the beginning of the year and help negotiate them if necessary. If any of you have concerns about something that is said or that happens, or how I am facilitating, please let me know so we can figure out how to address them. Are there any questions?"
 - Ask the following questions:
 - After going through this unit, how do you define what it means to be a light unto the nations?
 - How do you feel your relationship with Israel has grown?
 - In what ways are you struggling with your relationship with Israel?
 - What do you believe your personal responsibility to Israel is as a Jew who isn't living in Israel?
 - What do you believe is the responsibility of the entire Jewish community to Israel?
 - How do you feel this unit shaped your understanding of what power you have when it comes to Israel? How is this affected by the fact that you don't live there and you can't vote?
 - "We are moving into the responding phase, where you'll have an opportunity to respond to and reflect on things other people have said. Remember that our goal is to hear and learn from others, and process our own thoughts, not to be persuaded or debate."
 - Provide the following prompts:
 - Is there anything you want to ask someone to gain clarity or better understanding?
 - Is there anything you want to add on to?
 - Did you hear anything that made you think or feel something new?
 - Is there anything that you found unsettling that you want to address? What about it was unsettling and why?
 - 00:35-00:55: Individual journaling reflection

- “The next 20 minutes are dedicated to your personal, individual reflection. As usual, I’ll provide some prompts and you can choose to respond to them or take it in a different direction. Try to journal for the full 20 minutes. Remember, these don’t have to be perfect, they’re just for you. As usual, if you’d like for me to read your entry, feel free to pass it to me at the end of class and I will read it and respond.”
- Put the following prompts up for students to see, or read them out for students to copy down:
 - How did this experience shape your understanding of Israel?
 - How did this experience shape your understanding of Judaism?
 - Which of your personal Jewish values did this project help address?
 - How do you think you could have been more effective?
 - What elements are you proud of?
 - What change did you make? What impact did that have?
- **Closure**
 - 00:55-01:00: Final notes
 - “We’ll use these last five minutes to end our unit the way we end every unit, by sharing how others have helped you grow and think more critically. How has someone else here helped you think more critically about our Jewish responsibility to Israel? Remember to credit it anonymously and focused on how it helped you grow.”
 - Someone pushed back on my assumptions and made me think about why I feel disconnected to Israel.
 - During the text study, someone helped me process how the biblical and the modern texts connected. That helped me understand how we can draw modern responsibility from older texts.
 - Someone helped me synthesize my Jewish values during the brain trust and it helped me see why I feel so strongly about Israel.

Am Yisrael- The Jewish People: **Our Responsibility as Jews to Diaspora Jews**

Unit Overview

- **Unit Enduring Understanding(s):**
 - Jewish communities around the world have cultures that are rich and meaningful, and hold as much importance within *Am Yisrael*, the Jewish people, as the Jewish communities in North America and the State of Israel.

- **Unit Essential Question(s):**
 - How does Jewish culture differ in different parts of the world?
 - How does food reflect culture?
 - If culture differs from community to community, what makes it *Am Yisrael*?
 - How can we use our Jewish practices to value Diaspora Jewish cultures?

- **Unit Objectives:**
 - Students will be able to collectively create a culture fair that highlights Diaspora Jewish communities, and use it to raise money for the JDC.

- **Unit Content:**
 - This unit focuses on the Jewish value of *Am Yisrael*, the Jewish People, and our Responsibility as Jews to Diaspora Jews. In this unit, learners will focus on the variation between Jewish cultures around the world, and how we must battle “normative” views of Judaism in favor of embracing Jewish diversity.

- **Cycle of Civic Engagement:**
 - Listening: The listening lesson in this unit focuses on a facilitated dialogue about what Jewish culture is, including small group discussions about a collection of Jewish & blog posts.
 - Educating: The educating lesson in this unit includes video clips about Jewish communities around the world, and a jigsaw learning activity about Diaspora Jewish communities using resources from Makom’s Jewish Community Story curriculum. They will also watch a video from The American Jewish Joint Distribution Committee (JDC) briefly explaining what The Joint does for the global Jewish community.
 - Strategizing: The strategizing lesson in this unit gives students the opportunity to use the strategizing worksheet to plan out how they want to approach their station, and do the research about their specific community.
 - Acting: The acting lesson in this unit has students creating a Jewish culture fair with stations highlighting different Diaspora Jewish

communities through food and other cultural artifacts. The food will be sold bake sale style, raising money for the JDC.

- Reflecting: The reflecting lesson gives students an opportunity to reflect
- on their experience in the unit as a group through a facilitated dialogue and individually through journaling.

Listening

- **Unit Enduring Understanding(s):**
 - Jewish communities around the world have cultures that are rich and meaningful, and hold as much importance within *Am Yisrael*, the Jewish people, as the Jewish communities in North America and the State of Israel.
- **Unit Essential Question(s):**
 - How does Jewish culture differ in different parts of the world?
 - How does food reflect culture?
 - If culture differs from community to community, what makes it *Am Yisrael*?
 - How can we use our Jewish practices to value Diaspora Jewish cultures?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to articulate what makes specific Diaspora communities Jewish.
 - Students will be able to describe how Jewish cultures are influenced by the surrounding community.
- **Vocabulary:**
 - Diaspora: the dispersion of the Jews beyond Israel; Jews living outside of Israel
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to “Note to the Teacher” section)
 - Your group guidelines for facilitated dialogue
 - Printouts of each Jewish& blog post for each student (Appendix A)
- **Learning Activities:**
 - Introduce the topic of this unit, then begin by splitting the class into 4 groups. Have each group read one of the Jewish& blogs (Appendix A) and discuss the following questions:
 - Which Jewish community is the blog post discussing?
 - How is it similar to the Jewish communities that you are familiar with?
 - How is it different from the Jewish communities that you are familiar with?
 - How is it influenced by the surrounding community?
 - What makes it Jewish?
 - How has this changed your understanding of Jewish culture?

- Then come back together and continue with a class discussion using the same questions from the small group discussion.
- Tell students that you're moving into the responding phase, where they will have an opportunity to respond to and reflect on things other people have said. Tell them that the goal is to hear and learn from others, and process their own thoughts, not to persuade or debate. Provide prompts such as:
 - Is there anything you want to ask someone to gain clarity or better understanding?
 - Is there anything you want to add on to?
 - Did you hear anything that made you think or feel something new?
 - Is there anything that you found unsettling that you want to address?
 - What about it was unsettling and why?

- **Appendices**

Appendix A: Jewish& blog posts

Modern Maccabees: An African Hanukkah Story

BY RABBI GERSHOM SIZOMU | DECEMBER 7, 2015

This year, Hanukkah has special meaning for the Abayudaya Jews of Uganda. Hanukkah is not a major holiday like Shabbat or Passover because it is not written about in the Torah. But its story is important to us. It is a story of the few against the many. It is a story that is ancient but also new.

For many years the Abayudaya practiced Torah Judaism, following the rules set out in Torah. In 1919, Chief Semei Kakungulu read the Torah and was inspired to live according to its laws with his followers. As time passed and the Abayudaya connected with Jews around the world and adopted rabbinic as well as Torah Judaism, our traditions evolved. And we began celebrating Hanukkah as well. The community comes together in the evening after work. Unlike other holidays, there are fewer *halakhic* (Jewish legal) restrictions, so we play guitar and drums and play games. The community lights candles together, and we provide candles to those who want to light them at home.

The ancient story of Hanukkah has a powerful meaning to us. In many ways, our fight to build our synagogue in Mbale is similar to the story of the Maccabees. When Chief Kakungulu died, he left the Abayudaya community his land on top of a mountain to build the Moses synagogue. This particular plot was a very good piece of land because it was higher than the properties around it. As in ancient Israel under Greek rule, the dictatorship of Idi Amin outlawed Judaism and our synagogue was destroyed. Those who tried to fix it were arrested and tortured. Once Idi Amin's reign ended, we wanted to reclaim the land and rebuild our synagogue just like the Maccabees rededicating the Temple in Jerusalem. But there were those who did not want us to have the land because they wanted it for themselves. We built by hand, brick by brick, and they would take away our bricks and destroy our work. Like the Maccabees, we were small in number there were only 20 of us. And like our ancient fighters, we were determined. We kept building and rebuilding, our motto was, "We shall never give up." Eventually we were able to get proper title to the land and build our synagogue.

As our community has increased, we have outgrown our beloved Moses synagogue. We have taken apart our bricks piece by piece and found a temporary home for our Torah while we rebuild. Hanukkah means to rededicate and today we are looking forward to a rededication as we build a new synagogue on the same piece of land.

This synagogue will be a holy place where the Abayudaya can gather for prayer. There will be a kitchen and a place to store food in the dry season. There will also be a daycare center so that women in our community can work and the children can learn. It will be a community center for everyone, a gathering place for Christians and Muslims too because we foster good relations and live in peace with our neighbors.

We will rededicate the land and open the synagogue next fall in time for Rosh Hashanah and by the time Hanukkah comes next year, we will celebrate in our own holy sacred place.

Jewish in Morocco

BY MARISA MAZRIA-KATZ

The winds off the Atlantic whistled through Casablanca's ancient outdoor market as I prepared to visit Serge Berdugo, the ambassador-at-large and head of Morocco's 5,000-strong Jewish community. I didn't initially plan on seeing him. I was actually visiting the coastal city to write for the Financial Times about Morocco's version of Oprah, Nassima el Hor. But my interview with Ms. el Hor was canceled because the month-long Muslim fasting holiday of Ramadan had just ended, and nearly everyone in the city was celebrating the subsequent three-day Eid festival.

Because anything work-related grinded to a halt during Eid, Berdugo, whom I had met on a previous reporting trip, invited me to spend Shabbat with him and his family at his summer home in the ancient city of Marrakech. Before our departure we met in Casablanca's Jewish community center for lunch. Over plates of hummus and carrots doused in cumin, he talked to me about life as a Jew in Morocco. For his part, Berdugo can trace his family's arrival to the Spanish inquisition, when both Jews and Muslims from Spain found refuge in nearby Morocco.

A History of Tolerance

This shared migratory experience, Berdugo explained, helped form a tight bond between the two peoples. And, while the majority of Moroccan Jews have left to reside either in Israel, Europe, or North America, Berdugo sees the role of Morocco's community—the largest of its kind in the Arab world—as one that is emblematic of peaceful coexistence with Muslims. “We are friends here,” said Berdugo. “We live together and we are the same. This is an extremely tolerant society.”

The kingdom's respect for the minority community was best elucidated during World War II when the pro-Nazi, French Vichy regime attempted to exert its anti-Jewish decrees over Morocco (from 1912-1956 the country was a French protectorate), and King Mohammed V resolutely blocked the initiatives.

On a more personal level, Berdugo was the country's Tourism Minister from 1993 to 1995. In this role, he helped encourage dialogue between Palestinians and Israelis during a multitude of visits to Israel, Gaza, and the West Bank. He also coordinated trips for Moroccan Muslims to Mecca for the annual Hajj pilgrimage. A controversial task in the Arab League—having a Jew oversee the most important religious pilgrimage in Islam—but since Morocco has held fast to its role as the country in the Arab world that is most tolerant of its Jewish community, no eyebrows were raised.

During the Oslo Accords, Morocco, which does not abide by the Arab League's boycott, established low-level diplomatic ties with Israel. In 2003, two years after the start of the second Intifada, Berdugo spearheaded efforts alongside the king to re-establish relations with Israel after the monarch decided to play a more active role in resolving the conflict. Though these efforts did not materialize, Moroccan-Israeli diplomatic contacts continue.

Leaving Morocco

The drop from 300,000 Jews in the first half of the 20th century to 5,000 at present took place just after Israel was established. At this time riots in the eastern cities of Oujda and Djerada killed roughly 44 Jews, and this was a catalyst for emigration.

In the 1950s, the annual departure of Jews increased. In 1956 a ban was placed on Jewish emigration. Still some organizations, like Israel's Mossad, were able to defy the

decree and move nearly 18,000 Moroccan Jews to Israel, mostly because Moroccan authorities turned a blind eye to the exodus. This changed when the Moroccan Istiqlal party reneged the nation's former laissez faire attitude towards the mass migration and began actively restricting departures. In 1961, though, King Mohammed V upended Istiqlal's position and allowed the nation's Jews to relocate if they so desired. Free of limitations, nearly 70,000 Jews moved to Israel.

More recently, Morocco, like many countries in the region, has felt the affects of terrorism. In the 2003 Casablanca bombings, three of the five targets were Jewish institutions. And while no Jews died that day, Berdugo and his Jewish compatriots were forced to consider its effects on their small community.

Berdugo's reaction was one of commitment to his native land, particularly after becoming aware that the Jewish Agency in Israel was encouraging Moroccans to relocate. Berdugo publicly declared at the time, "We are the only Arab country with a vibrant Jewish community, and we believe we have to preserve that small Hanukkah light. Many people would like us to leave, but we are asking our Jewish friends around the world to understand we are attached to Morocco."

Through it all the country has held tight to institutions that encourage cross-cultural understanding. One in particular is Casablanca's Jewish elementary and high school—Lycee Mainonide—which at the start of 2010 will mark its 150-year anniversary. Here both Jewish and Muslim Moroccan children study the history of each other's religions, while honing their Hebrew and Arabic language skills.

Shabbat in Marrakech

After lunch with Berdugo, I drove along the 130-mile road to Marrakech, winding through long stretches of camel-colored land mixed with rows of leafy crops, some of which are barricaded by cacti. When I arrived at Berdugo's home, smells of mint mixed with turmeric hovered by the front door. Soon I was called to join the family at the Shabbat table.

After wine was sipped and blessings recited, meat perfumed with dried fruits was served. Over tea, Berdugo explained to me that despite the drop in numbers the Jewish community in Morocco is still vital. In the city of Casablanca alone there are 15 active synagogues, a Jewish museum, two delicatessens, and even a kosher wine shop.

The following morning Berdugo and I visited a synagogue in the center of Marrakech, which at present has a community of 400 Jews. Inside, wrought iron bars shaped like Jewish stars separated women and men. After the service, Berdugo delivered a short speech to the congregation detailing many of the vibrant efforts of the community, which include the recent establishment of a housing unit for low income Jews in Casablanca.

That afternoon Berdugo pulled me aside to play a selection of Moroccan music. He stopped at a particular folder labeled "Chants de Traverse," explaining that this was the name of a concert series he organized for seven years. "We had Jewish and Muslim singers and musicians on stage performing together. It was so popular, it was even sold on the black market in Algeria," Berdugo said.

On the album, drumbeats merge with clinking tambourines while singers' voices dip and soar to lyrics that describe experiences of love and loss. Berdugo launched the endeavor as a way to close painful gaps that remain prevalent in this very volatile region. "Jewish life in Morocco is a window into what peace between us can look like," said Berdugo as he ticked up the volume several notches. "Here we can show the world what is possible."

From Monsey to Istanbul

BY RABBI ISAIAH ROTHSTEIN | JULY 29, 2015

Whenever I visit somewhere new, whether in my country of origin or somewhere foreign, I typically stand on the periphery at first to “take it all in.” As Friday night services ended at a new place recently, I watched the locals exchange the global sabbatical salutation of Shabbat Shalom (Good Shabbos). Like the usual prayer attendees, friends asked about each other’s well being, they exchanged hugs and handshakes, and like any community, they eventually made their way toward the door. Only something was different. No matter their appearance, no matter their observance level, no matter if they were lay-leader or rabbi, one by one they removed their kippot. One by one they tucked away their (tzitzit) fringes. Just as the “Shabbat Shalom” blessing can leave one’s lips without much consciousness, so did they remove their kippot i.e. the common external identifier that qualifies them as a Jew.

I wonder why. I wondered how it came to be. I wanted to ask, but I didn’t. As they did, I did. As a Jew from one of the largest Jewish communities in the world: Monsey, New York, I’ve always wondered what it would be like to have been born a Jew during a time in history that being Jewish meant, at the very least an invitation to be robbed or violated, and at its worst, death. I’ve always wondered what it would have been like to have to hide behind steel walls, and hide who I really was out of fear of being “figured out.” But then I left my New York haven for Turkey, only to find that Jewish expression and Jewish pride are not just stifled in countries that are predominately Muslim or anti-Semitic, but really, the freedom to be proud has been threatened throughout our world — be it the hallways of the schools in North America or a synagogue in Istanbul, Turkey.

This summer I am working in a summer camp serving the Jewish community of Turkey. Like the synagogue, 20-foot steel walls barricade the campground and double doors along with constant surveillance detract any unwanted guests from visiting. Every day after camp, I attend the afternoon and evening services at the local synagogue. My role at camp is to bring Jewish content to the campers and to make Torah, holidays and values accessible to those who have far less exposure to Judaism than do American Hebrew school youth. When asking one of the Jewish leaders about what it means to express oneself “Jewishly” in Turkey her response was *“You have to feel your Jewishness inside, that is how we live here...”*

Without exaggerating, out of the hundreds of people who visit the facilities on a daily basis, I am the only one who wears a kippah . One camper asked me what it was, one asked me If I was Muslim, and though at times I get stares as if I was an outlandish rebel to their societal norms, I feel that by wearing my kippah I am wearing it not only to serve as an example of hope for the youth and Turkish natives, but as a reminder, even to them, that “the nation of Israel lives.”

After speaking to the rabbi of the community about the pride of freedom he said, “This is how many Jews feel, but there has never been a single anti-Semitic occurrence on the island, so...” Yesterday, though my co-workers would be disappointed, when riding my bike to the synagogue, I began to hide away my tzitzit and began to take off my kippah, but then something happened, I told myself, for the sake of all the Jews who never could be proud, not because they don’t want to be, but because of their complex social and political climate in which they are in, I will go proudly.

The inner-freedom to be you, and thus, the freedom to be able to express yourself outwardly, as you are, should not be viewed as a medal bestowed upon the citizens of a free and democratic state, not anymore at least. Freedom of expression, of speech, should be a basic, it should be embedded in the rights of all constitutions, for all peoples. And yet, here we are (again), 2015, and people are still be subjugated by those who have more political or social power based on race, gender and faith. People are still being silenced by the fear of being “figured out.”

The weeks between Tisha B'Av and Rosh HaShanah are called the Seven Weeks of Comfort (*Shiva Dnechemata*). As we recall the temples destruction in this season of Av, we also remember the lost pride of our people, and the never-ceasing hope to find it again. *Mishacherev Beit HaMikdash*...during this time we build our spiritual capacity towards believing that hope *is* possible. That Jews in countries around the Diaspora, be it Turkey, India, America or Israel will one day own their own pride of freedom, and find it, regardless of Exile's insistence.

As Israel's national anthem, “HaTikvah” reverberates daily “*Until now, the hope of 2,000 years was not lost, neither will our hope be lost.*” As do the words of the amidah גלויותינו לקבץ נס ושוא –“and may you lift the banner of hope to gather the exiles”

During my bike ride yesterday, I saw four different campers with their families. I waved as I rode by; I saw them notice my tzitzit and kippah; I saw them smile; I saw them look to their parents, and their parent's wave. Whether this is the right thing to do on a regular basis, I knew, in that moment, our ancestors were dancing.

Reb Zalman in the Andes

BY RABBI JUAN MEJIA | JUNE 22, 2015

It begins like an old Hasidic story. A reluctant maskil (a defender of the rational reform of Judaism, an “enlightener”) is strong-armed into visiting a chasidic rebbe. In Eastern Europe of yore, these meetings seldom ended well. Maskilim rejecting Hasidism as mystical hogwash for the masses, chasidim regarding maskilim as elitist heretics bent on zapping all magic out of Judaism.

In this case, the rebbe was Reb Zalman and the maskil was myself. I was to serve as the translator for a virtual yechidus, an intimate one-on-one meeting, between Reb Zalman and a grateful Latin American student, Dr. Juan Jimenez Bravo. Some years before, the Renewal movement had received Dr. Jimenez’s community and affiliated them as one of their own. This is noteworthy because Dr. Jimenez’s community, Beith Etz Chaim, is not a suburban chavurah of baby boomers but a synagogue high up in the Peruvian Andes whose members are all converts to Judaism.

For the most part the members of Beith Etz Chaim are third- and fourth-generation descendants of Polish and Russian Jews –mostly men- who came to the city of Huanuco in Peru during the “rubber fever,” the boom in the rubber trade high in the Amazon at the beginning of the 20th century. High in the mountains, these Jews married local people and Judaism became a memory. Four generations later, their descendants are reclaiming their faith.

Beith Etz Chaim today

Far from an anomaly, the experience of Beith Etz Chaim is being replicated in cities and towns across Latin America. Claiming a long-lost Jewish heritage and wanting to reaffirm their identity, or simply seeking Judaism as a way of life and connection, thousands of Latin Americans have converted (or in some cases reverted) to Judaism. Most of them, unable to integrate into established existing communities, have opted to create their own. The Jewish mainstream across the denominations, both locally and internationally, has been slow to open the doors or lend a hand to these “emerging communities.” And yet, ahead of the curve, Reb Zalman had decided over six years ago to affiliate Beith Etz Chaim to the Renewal movement. Hearing that the rebbe was sick, my friend, Dr. Jimenez wanted to thank Reb Zalman personally for opening the doors for them.

Our conversation, which transpired a couple of months before Reb Zalman’s passing, was short and filled with interruptions. Skype did not behave well. Everything had to be said twice: in English and Spanish, and then back again. Still Reb Zalman’s really listened. He would smile as Dr. Jimenez spoke, repeating here and there the Spanish words he understood, and then as they would be translated, the smile would expand into a beam. Even though he did not understand most of what the first interlocutor was saying, he actively made both of us at ease.

More impressive than his laser-focused compassion, however, was his uncanny intuition. After hearing the history of the community, its struggles with isolation and discrimination, Reb Zalman took a short pause, breathed slowly through his oxygen tubes, and in 10 minutes proceeded to advise Dr. Jimenez about the future of his community. And although the conditions of this community are quite unique and out of most rabbis’ area of experience, Reb Zalman was spot-on in assessing their needs and desires. What had taken many of us working in the field a decade to learn, Reb Zalman

gleaned in 10 minutes of intent listening. These are the three main pieces of advice he gave us that day.

Isolation can be a blessing.

Many emergent communities lament that they do not have a reliable connection to the Jewish mainstream, both in their countries and abroad. While recognizing the need to establish Jewish connections, he also pointed out the great possibilities these emergent communities have of starting their Judaism without many of the prejudices and the encumbrances of the mainstream. Global Judaism, especially after the Shoah, needs Jews that are untainted by fear and pain. We need Jews that can bring some joy back to Judaism. He thought Latin Americans were providentially well disposed for this task.

Beware of labels.

When we told Reb Zalman that many emergent communities were fighting among themselves about what patterns to follow, whether Ashkenazi or Sephardic, Hasidic or Liberal, he laughed. The real strength of these communities would come in creating a renewed Judaism that organically fits their temperament, their gastronomy, their music; a Judaism that blossoms in the flavors and colors of the community's surroundings. Emergent communities have the entire repository of Jewish wisdom and spiritual technology at their fingertips (even more so in a virtual age), and this should be the starting point. But where each community takes these building blocks is in their hands and in the hands of the Ribbono shel Olam, G-d almighty. At the end of the day, he said, the most successful model of growth is being true to your own nature. (Incidentally while discussing this, he made me aware that he had beaten me to the idea of using ponchos as talitot by almost three decades.)

Be visible and bold.

In an interconnected age, emergent communities would be ill advised to cower in the corner trying to “get it right” before going public. The particular Torahand ways of being Jewish that are to come from the mountains of Peru or the beaches of the Caribbean might be what is needed to nourish a distant community in Israel or America, or vice versa. Emergent communities need to use all the tools (especially those of global reach) to share their vision of Judaism with the world and connect to the organic matrix of belief and practices of Jewish peoplehood in which every community and generation is both a consumer but also a producer.

Looking back at his advice, it is clear that these guidelines are not only germane to emergent communities but also universally applicable. I was very impressed with my conversation with Reb Zalman, and I was greatly saddened when I heard of his passing some months later. And, though, I am still a maskil and far from being a Hasid, Reb Zalman's insight on the particular communities that I serve have been an important guiding light in my work since, and on the anniversary of his departure, this precious Torah needs to be shared with as many people as possible.

Educating

- **Unit Enduring Understanding(s):**
 - Jewish communities around the world have cultures that are rich and meaningful, and hold as much importance within *Am Yisrael*, the Jewish people, as the Jewish communities in North America and the State of Israel.
- **Unit Essential Question(s):**
 - How does Jewish culture differ in different parts of the world?
 - How does food reflect culture?
 - If culture differs from community to community, what makes it *Am Yisrael*?
 - How can we use our Jewish practices to value Diaspora Jewish cultures?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to articulate things they notice, wonder, and appreciate about specific Diaspora Jewish communities.
 - Students will be able to articulate from a given reading how the Jewish community arrived there, what the Jewish community's relationship is with the surrounding community, and give examples of specific cultural artifacts from that community.
- **Vocabulary:**
 - History: the whole series of past events connected with someone or something
 - Culture: the customs, arts, social institutions, and achievements of a particular nation, people, or other social group
 - Cultural artifact: anything created by humans which gives information about the culture of its creator and users
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to "Note to the Teacher" section)
 - A laptop with wifi and a projector
 - BimBam's "What Are the Top 8 Jewish Foods?" video
 - <https://www.youtube.com/watch?v=qsOjuogpKZs>
 - Video clips about Jewish food and Diaspora Jewish communities
 - Iran: <https://www.youtube.com/watch?v=Rbub4Q6ebMY>
 - India: <https://www.youtube.com/watch?v=DLis4Cnepo8>
 - Cuba: <https://www.youtube.com/watch?v=X9r29H5a4q4>
 - Printouts of the chapters on Argentina, France, Hungary, and South Africa from Makom's Jewish Community Story curriculum about the Jews of different countries

- <http://makomisrael.org/educational-material/materials-for-campus/the-jewish-community-story/>
 - The JDC Global Jewish Responsibility video
 - https://youtu.be/VE_uy2Doa94
- **Learning Activities:**
 - Open by asking students what they consider to be Jewish foods, then watching BimBam’s “What Are the Top 8 Jewish Foods?” video. Follow up by asking how BimBam’s list differed from theirs, and how their list reflects their, their family’s, and their Jewish community’s history and culture.
 - Explain that today is going to focus on learning about various Jewish communities around the world outside of North America and Israel that they may or may not be familiar with, and looking at the history and culture of these communities. Then watch the three video clips about Diaspora Jewish communities as a class, giving students an opportunity after each video to offer things they notice, wonder, and appreciate about the communities.
 - After the videos, have students get into four groups of about four students each. Give each group enough printouts of one of the chapters from Makom’s Jewish Community Story curriculum for each member of that group (they only need the printout from the community their group is discussing). Have the groups discuss:
 - How did the Jewish community arrive there?
 - What is the Jewish community’s relationship with the surrounding community?
 - What are examples of specific cultural artifacts from that community? (ex: types of music, foods, clothing, Judaica, etc.)
 - After students have had time to learn about those communities in their original groups, have them create new groups that contain a member from each original group to teach their peers about the Jewish community they read about.
 - After the jigsaw activity is completed, watch the JDC Global Jewish Responsibility video. Then explain that the action task for this unit is going to be using food in addition to two other cultural artifacts to create a display highlighting a particular Diaspora Jewish community, and work together as a class to create a Jewish culture fair for the synagogue/ community selling the food items to raise money for the JDC. Depending on the size of the class, students can either work individually or in pairs. Either pair up students or allow them to pair themselves before dismissing. Remind them to bring an internet accessible smartphone, tablet, or computer for research to the next class.

Strategizing

- **Unit Enduring Understanding(s):**
 - Jewish communities around the world have cultures that are rich and meaningful, and hold as much importance within *Am Yisrael*, the Jewish people, as the Jewish communities in North America and the State of Israel.
- **Unit Essential Question(s):**
 - How does Jewish culture differ in different parts of the world?
 - How does food reflect culture?
 - If culture differs from community to community, what makes it *Am Yisrael*?
 - How can we use our Jewish practices to value Diaspora Jewish cultures?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to articulate why teaching others, and specifically other Jews, about Diaspora Jewish communities is important.
 - Students will be able to connect their display to a Jewish value.
 - Students will be able to figure out who their audience is, what their agenda is, and what their goals are.
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to “Note to the Teacher” section)
 - Copies of the strategizing worksheet and a pen/pencil for each pair/individual student
 - An internet accessible smartphone, tablet, or computer for each pair/individual student
 - Whiteboard or piece of butcher paper and a marker
- **Learning Activities:**
 - Remind students that the action task for this unit is going to be using food in addition to two other cultural artifacts to create a display highlighting a particular Diaspora Jewish community, and work together as a class to create a Jewish culture fair for the synagogue/ community selling the food items to raise money for the JDC. Allow students to get together with their partners if they are working in pairs, and begin doing research to decide on a Jewish community to focus on. They can use the full list from the Makom curriculum (including the four communities they have already looked at, but excluding the United States and Canada) for inspiration and information. As students decide which communities they are focusing on, make a list at the front of the room on the whiteboard or a piece of butcher paper to ensure there are no repetitions.

- You can find helpful inspiration for students who are struggling to choose a community by revisiting Makom’s Jewish Community Story curriculum and by reading “Jewish Food 101: A Whirlwind Tour of Essential Dishes” by Miri Rotkovitz
 - <https://www.thespruceeats.com/essential-jewish-dishes-4149436>
 - Use the rest of the class time for students to fill out their strategizing worksheets and begin doing research on their communities. Remind students that part of the action project is making at home and selling a culturally authentic food item at their display, so they will need to find a recipe that is achievable and can be portioned out for selling.
 - For the question “What do I/we believe?” on the strategizing worksheet, students can answer the question: Why is teaching others, and specifically other Jews, about Diaspora Jewish communities important?
 - You should also be aware of any food restrictions in place at your synagogue or wherever you will be having your culture fair, and make sure students’ recipes adhere to those restrictions.

- **Appendices**

Appendix B: Strategizing Worksheet

Unit:

Name(s):

Strategizing Worksheet

What do I/we believe?

What Jewish values does this reflect?

What is my/our priority? (i.e. advocacy, awareness-raising, assist directly, solidarity, etc)

Who is my/our audience? What is my/our agenda?

What are my/our goals? What steps need to be taken to achieve them? Are these goals achievable?

Unit:

Name(s):

Strategizing Worksheet

What has already been done to achieve these goals?

Who do I/we need to engage to meet my/our goals? Why would they be helpful? How do I/we know that engaging this person/group is realistic?

What challenges can I/we expect to face?

Acting

- **Unit Enduring Understanding(s):**
 - Jewish communities around the world have cultures that are rich and meaningful, and hold as much importance within *Am Yisrael*, the Jewish people, as the Jewish communities in North America and the State of Israel.
- **Unit Essential Question(s):**
 - How does Jewish culture differ in different parts of the world?
 - How does food reflect culture?
 - If culture differs from community to community, what makes it *Am Yisrael*?
 - How can we use our Jewish practices to value Diaspora Jewish cultures?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to use food in addition to two other cultural artifacts to create a display highlighting a particular Diaspora Jewish community, and work together to create a Jewish culture fair selling food items to raise money for the JDC.
 - Donations can be submitted at: <https://www.jdc.org/ways-to-give/>
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to “Note to the Teacher” section)
 - Any materials students need for their display. Options are at the discretion of the teacher, and can be provided or students can be instructed to acquire them themselves. A food item from the community must be included, and other options can include, but are not limited to:
 - A laptop or tablet playing music or video from the community
 - A poster board with writing and images
 - Clothing
 - Examples or images of Judaica
 - Descriptions or images of rituals or ceremonies unique to the community
 - A poster board and markers
- **Learning Activities:** (to be done over at least two meetings)
 - Allow class time for students to work on their displays, offering feedback and encouraging students to give each other helpful, constructive feedback along the way. Be sure to allow for time at home between the class meeting where students begin working on their displays and the culture fair, so students can add anything they forget or think of after receiving

feedback, and make their food items at home in advance of the culture fair.

- In the last part of the class prior to the culture fair, have students collectively create a poster explaining what the JDC is and what kinds of projects the money raised could be going to.
- The final component of the action lesson is the culture fair itself. Students can either collect the money from food sales themselves and give it to the teacher at the end, or a ticket system can be put in place where community members buy tickets in advance and exchange the tickets for food items at the various displays.

Additional Optional Offsite Activities:

Find an organization or Jewish community that has a majority of Jews from a different background than the majority of your synagogue. Go and see how their community's culture is similar and different to that of your synagogue, and invite their teens to come and do the same. Set up an opportunity for their teens and your teens to sit down and have a facilitated dialogue about the experience.

Reflecting

- **Unit Enduring Understanding(s):**
 - Jewish communities around the world have cultures that are rich and meaningful, and hold as much importance within *Am Yisrael*, the Jewish people, as the Jewish communities in North America and the State of Israel.
- **Unit Essential Question(s):**
 - How does Jewish culture differ in different parts of the world?
 - How does food reflect culture?
 - If culture differs from community to community, what makes it *Am Yisrael*?
 - How can we use our Jewish practices to value Diaspora Jewish cultures?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to reflect on their experience of the unit in an organized group setting.
 - Students will be able to communicate using the facilitated dialogue guidelines.
 - Students will be able to reflect on their experience of the unit through individual journaling.
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to “Note to the Teacher” section)
 - Your group guidelines for facilitated dialogue
 - Students’ reflective journals
 - Pens for each student
- **Learning Activities:**
 - Begin by sharing with students how much money was raised.
 - Have a class discussion beginning with the following prompts about the topic:
 - How has this unit shaped your understanding of Jewish culture?
 - How did going through this unit change how you think about your Jewish identity and how you make Jewish choices?
 - What do you believe is your personal responsibility to Jewish Diaspora communities?
 - What do you believe is the responsibility of the entire Jewish community to other Jewish Diaspora communities?
 - In what ways has your belief in what being Jewish means changed?

- Tell students that you're moving into the responding phase, where they will have an opportunity to respond to and reflect on things other people have said. Tell them that the goal is to hear and learn from others, and process their own thoughts, not to persuade or debate. Provide prompts such as:
 - Is there anything you want to ask someone to gain clarity or better understanding?
 - Is there anything you want to add on to?
 - Did you hear anything that made you think or feel something new?
 - Is there anything that you found unsettling that you want to address?
 - What about it was unsettling and why?
- Pass out the notebooks (or have students create their notebooks) and explain that each reflecting lesson will give them a chance to journal about their experience during that unit, and that you will provide reflection prompts that they can either choose to respond to directly, or they can reflect in another way in their journal.
- Provide the following prompts and allow time for journaling
 - In what ways do you think the surrounding community shapes your personal Jewish cultural identity?
 - Which of your personal Jewish values did this project help address?
 - How did this unit shape your understanding of Judaism, and your personal Jewish identity?
 - What change did you make? What impact did that have?
 - In what ways are you proud of yourself relating to this unit?
- Use the last five minutes to end the unit by having students share how others have helped them grow and think more critically. Remind them to credit it anonymously and focused on how it helped them grow.

Tzedek, Tzedek Tirdof: Pursuit of Justice: **Our Responsibility as Jews to Our Global Community**

Unit Overview

- **Unit Enduring Understanding(s):**
 - As a formerly enslaved people, Jews have a responsibility to pursue freedom from injustice for all peoples.
 - Symbols create a pathway through which to reflect on our relationships with intangible concepts.
- **Unit Essential Question(s):**
 - What makes someone free?
 - What makes a symbol meaningful?
 - How can we use our freedom to pursue justice in the face of injustice?
- **Unit Objectives:**
 - Students will be able to produce their own symbolic object for the Passover seder plate that represents freedom from injustice for a specific people or cause.
- **Unit Content:**
 - This unit focuses on the Jewish value of *Tzedek, Tzedek Tirdof*: pursuit of justice, and our responsibility as Jews to our global community. In this unit, learners will focus on symbols, and how we can incorporate new symbols into our ritual practice, specifically the Passover seder, in order to highlight our responsibility toward righting modern day injustices in the world.
- **Cycle of Civic Engagement:**
 - Listening: The listening lesson in this unit focuses on a facilitated dialogue based on a text study of a quote from Abraham Joshua Heschel and excerpts from the *magid* section of the *haggadah*. Students will express their own opinions and experiences, listen to those of their peers, and seek to understand the context and intention of the texts.
 - Educating: The educating lesson in this unit looks at how symbols are used to represent multiple things/ideas. It will include symbols whose meanings they are familiar with, symbols whose meanings they have to speculate on, the traditional symbols on the Passover seder plate, and some common additions to the seder plate.
 - Strategizing: The strategizing lesson in this unit gives students the opportunity to use the strategizing worksheet to create an additional symbolic item for the seder plate, and a page about what it symbolizes and how it does so for a digital resource for the congregation to distribute.

- Acting: The acting lesson in this unit has the students creating the page for their symbol and creating categories for the resource to be broken up by.
- Reflecting: The reflecting lesson gives students an opportunity to reflect on their experience in the unit as a group through a facilitated dialogue and individually through journaling.

Listening

- **Unit Enduring Understanding(s):**
 - As a formerly enslaved people, Jews have a responsibility to pursue freedom from injustice for all peoples.
 - Symbols create a pathway through which to reflect on our relationships with intangible concepts.
- **Unit Essential Question(s):**
 - What makes someone free?
 - What makes a symbol meaningful?
 - How can we use our freedom to pursue justice in the face of injustice?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to articulate the relationship between civic engagement, injustice, and the Jewish obligations around telling the exodus story.
 - Students will be able to articulate how the symbols on the Passover table enhance the exodus story and their understanding of freedom
- **Vocabulary:**
 - Freedom: the power or right to act, speak, or think as one wants without hindrance or restraint, without infringing on others' rights; the state of not being imprisoned or enslaved
 - Symbol: a thing that represents or stands for something else, especially a material object representing something abstract
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to “Note to the Teacher” section)
 - Your group guidelines for facilitated dialogue
 - A laptop and projector to project the text study (Appendix A) or copies for each student
- **Learning Activities:**
 - Introduce the topic of this unit, then begin by going through the text study sheet (Appendix A) as a class.
 - Continue the class discussion beginning with the following prompts about the topic:
 - How, if at all, does your family or community tell the exodus story during Passover?
 - What symbolic objects does your family put on the table, and what are they symbolic of?

- How to those symbols enhance the exodus story and your understanding of freedom?
- Do you talk about any other injustices in the world when you celebrate Passover? If so, what are some examples?
- Tell students that you're moving into the responding phase, where they will have an opportunity to respond to and reflect on things other people have said. Tell them that the goal is to hear and learn from others, and process their own thoughts, not to persuade or debate. Provide prompts such as:
 - Is there anything you want to ask someone to gain clarity or better understanding?
 - Is there anything you want to add on to?
 - Did you hear anything that made you think or feel something new?
 - Is there anything that you found unsettling that you want to address?
 - What about it was unsettling and why?

- **Appendices**

Appendix A: Text Study Sheet

Tzedek, Tzedek Tirdof: Pursuit of Justice

Our Responsibility as Jews to Our Global Community

Source Sheet made on Sefaria by Emma Jaszczak

Pesach Haggadah, Magid, Rabban Gamliel's Three Things 7

In each and every generation, a person is obligated to see himself as if he left Egypt.

- Where is this text from?
- Explain the event the text is talking about, and when we fulfill this obligation.

הגדה של פסח, מגיד, פסח מצה ומרור ז'
בְּכָל־דּוֹר וְדוֹר חַיֵּב אָדָם לְרַאות אֶת־עַצְמוֹ
כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם.

Pesach Haggadah, Magid, We Were Slaves in Egypt 2

We were slaves to Pharaoh in the land of Egypt. And the Lord, our God, took us out from there with a strong hand and an outstretched forearm. And if the Holy One, blessed be He, had not taken our ancestors from Egypt, behold we and our children and our children's children would [all] be enslaved to Pharaoh in Egypt. And even if we were all sages, all discerning, all elders, all knowledgeable about the Torah, it would be a commandment upon us to tell the story of the exodus from Egypt.

- How does the beginning of the text, about God taking us out of slavery and how we would still be enslaved today, relate to your understanding of our Jewish responsibility toward civic engagement?
- In the second part of the text, about being commanded to tell the exodus story even if we were all knowledgeable, what is that distinguishing between and what does that mean for civic engagement?

הגדה של פסח, מגיד, עבדים היינו ב'
עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם, וַיּוֹצֵיאֵנוּ
ה' אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזֵרַע
נְטוּיָהּ. וְאִלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא
אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הָרִי אָנוּ וּבְנֵינוּ
וּבְנֵי בְנֵינוּ מִשְׁעֲבָדִים הָיִינוּ לְפַרְעֹה
בְּמִצְרַיִם. וְאִפְּלוּ כָּלֵנוּ חֲכָמִים כָּלֵנוּ
נְבוֹנִים כָּלֵנוּ זְקֵנִים כָּלֵנוּ יוֹדְעִים אֶת
הַתּוֹרָה מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת
מִצְרַיִם.

Abraham Joshua Heschel, “Moral Grandeur and Spiritual Audacity: Essays”

Abraham Joshua Heschel (January 11, 1907 – December 23, 1972) was a Polish-born American rabbi and one of the leading Jewish religious thinkers and Jewish philosophers of the 20th century.

“Many wonderful minds continue to spend their time on evolving sophisticated *pilpulistic* [resembling subtle or keen rabbinic argumentation] solutions to illusory legal problems while the burning issues are: what to do with leisure time; how to abstain from labor on the Sabbath and not be bored; how to stop the exemption of girls from volunteering for service in the hospitals, where people often die because there is no nurse to offer help? I am grateful to God that in the official establishments and hotels *kashruth* [kosher law] is observed. But what hurts is the question why it is only required for butcher shops to be under religious supervision? Why not insist that banks, factories, and those who deal in real estate should require a *hechsher* [rabbinical certification that the product adheres to *halakhah*, or Jewish law, usually used for kosher foods and eating establishments] and be operated according to religious law? When a drop of blood is found in an egg, we abhor the idea of eating the egg. But often there is more than one drop of blood in a dollar... and we fail to remind the people constantly of the teachings of our tradition.”

- Do you believe that Heschel's examples of "burning issues" are the same types of burning issues we have today? Why or why not?
- What might a *hechsher* for different types of businesses, like the ones Heschel lists, require?
- In what ways do you pursue justice for others? It can be using fair trade products, buying from businesses owned by minorities, larger organizational work, or anything in between.

Educating

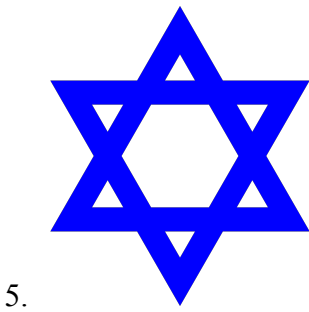
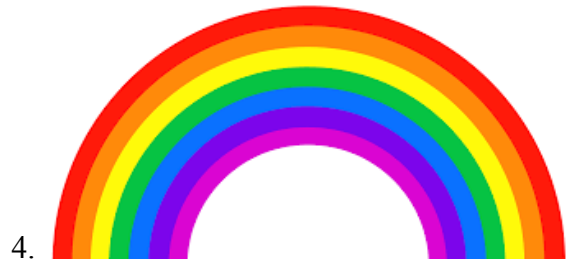
- **Unit Enduring Understanding(s):**
 - As a formerly enslaved people, Jews have a responsibility to pursue freedom from injustice for all peoples.
 - Symbols create a pathway through which to reflect on our relationships with intangible concepts.
- **Unit Essential Question(s):**
 - What makes someone free?
 - What makes a symbol meaningful?
 - How can we use our freedom to pursue justice in the face of injustice?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to identify multiple things or ideas that different objects/images symbolize.
- **Vocabulary:**
 - Symbolic: significant purely in terms of what is being represented or implied
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to “Note to the Teacher” section)
 - Copies of the page of symbols (Appendix B) for each small group
 - An additional sheet of blank paper and a pen for each small group
 - A laptop and projector to project the seder plate diagram and explanations (Appendix C) or copies for each student
 - Image credit: Whole Foods via Pinterest (https://www.pinterest.com/pin/102527328993524944/?from_navigate=true)
- **Learning Activities:**
 - Have students get into small groups of 3-4 and come up with as many thing each of the 8 symbolic objects on the sheet (Appendix B) are symbolic of as they can. They should write their answers on the additional sheet of blank paper. They will be competing to see which team can come up with the most answers that no other team writes (they have to be able to appropriately justify each unique answer in order to get a point). After time is up, go through each symbol and have teams cross off answers that the other teams share, and tally the points as you go to figure out the winning team.

- Point out how many different things/concepts were identified for each item, and how it shows that items can be rich in significance and how single objects can symbolize multiple things/concepts.
- Have students look at the seder plate diagram (Appendix C) and, as a class, go through what each of the traditional items symbolize, then what each of the common additions symbolize.
- Inform students that the action task for this unit is going to be developing a Passover resource for the congregation/ community about issues of injustice around the world. They will each be researching an injustice happening in the world, coming up with an object for the Passover table to symbolize that injustice, and creating a page that features the object they've chosen and explanations about how it is symbolic and how we as Jews are responsible for working to right the injustices they represent. They should have an idea of what injustice they want to focus on and what symbolic object they want to use before next class.

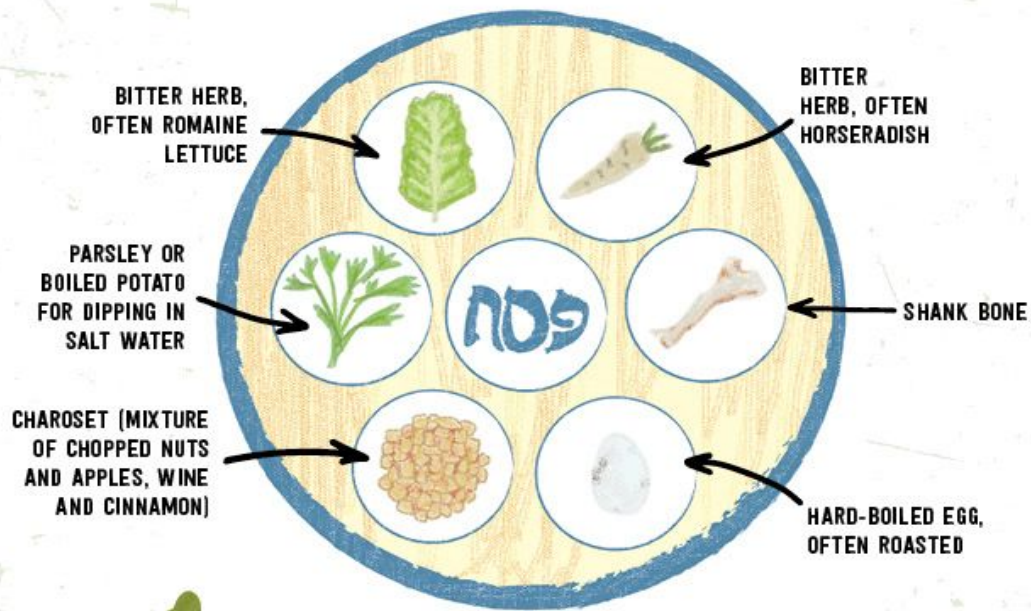
- **Appendices**

Appendix B: Page of symbols

Appendix C: Seder plate diagram and explanations



WHAT'S ON YOUR SEDER PLATE?



FOR VEGETARIANS,
ROASTED BEET
REPLACES SHANK BONE



FOR VEGANS,
FLOWER OR SEED
REPLACES THE EGG

NEW TRADITIONS

Some celebrants have introduced additions to their Seder plates.



ORANGE
in support of
LGBT inclusion



OLIVE
in support of peace
between Israelis
and Palestinians



ARTICHOKE
in support of
interfaith families



TOMATO
in support of
farmworkers' rights



Traditional items: (The following explanations of the traditional seder plate items are from Chabad.org)

- **Hardboiled egg:** “A hard-boiled egg represents the holiday offering brought in the days of the Holy Temple. The meat of this animal constituted the main part of the Passover meal.”
- **Horseradish:** “Bitter herbs (*maror*) remind us of the bitterness of the slavery of our forefathers in Egypt. Fresh grated horseradish, romaine lettuce, and endive are the most common choices.”
- **Charoset:** “A mixture of apples, nuts and wine which resembles the mortar and brick made by the Jews when they toiled for Pharaoh.”
- **Shank bone:** “A piece of roasted meat represents the lamb that was the special Paschal sacrifice on the eve of the exodus from Egypt, and annually, on the afternoon before Passover, in the Holy Temple. Since we can’t offer the Paschal sacrifice in the absence of the Holy Temple, we take care to use something that is relatively dissimilar to the actual offering. Accordingly, many communities have the custom to use a roasted chicken neck or the like.”
- **Bitter herbs/ lettuce:** “The lettuce symbolizes the bitter enslavement of our fathers in Egypt. The leaves of romaine lettuce are not bitter, but the stem, when left to grow in the ground, turns hard and bitter.”
- **Parsley/ boiled potato dipped in salt water:** “A non-bitter root vegetable alludes to the backbreaking work of the Jews as slaves.” The salt water is representative of the tears and sweat of the Israelites while they were enslaved.

Common additional items:

- **Orange:** “Many families and congregations have begun adding an orange to the Seder plate as a way of acknowledging the role of people who feel marginalized within the Jewish community. Professor Susannah Heschel explains that in the 1980’s, feminists at Oberlin College placed a crust of bread on the Seder plate, saying, “There’s as much room for a lesbian in Judaism as there is for a crust of bread on the seder plate.” Heschel adapted this practice, placing an orange on her family’s seder plate and asking each attendee to take a segment of the orange, make the blessing over fruit, and eat it as a gesture of solidarity with LGBTQ+ Jews and others who are marginalized within the Jewish community. They spit out the orange seeds, which were said to represent homophobia.” (ReformJudaism.org)
- **Olive:** “Why this olive? Because for millennia the olive branch has been the symbol of peace, and we seek to make peace where there has been war.” (The Shalom Center)
- **Artichoke:** “Like the artichoke, which has thistles protecting its heart, the Jewish people have been thorny about this question of interfaith marriage. Let this artichoke on the seder plate tonight stand for the wisdom of God’s creation in making the Jewish people a population able to absorb many elements and cultures throughout the centuries--yet still remain Jewish. Let the thistles protecting our hearts soften so that we may notice the petals around us.” (Interfaithfamily.com)
- **Tomato:** “This tomato brings our attention to the oppression and liberation of farmworkers who harvest fruits and vegetables here in the United States. And it reminds us of our power to help create justice.” (Truah.org)

Strategizing

- **Unit Enduring Understanding(s):**
 - As a formerly enslaved people, Jews have a responsibility to pursue freedom from injustice for all peoples.
 - Symbols create a pathway through which to reflect on our relationships with intangible concepts.
- **Unit Essential Question(s):**
 - What makes someone free?
 - What makes a symbol meaningful?
 - How can we use our freedom to pursue justice in the face of injustice?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to articulate how a specific object is symbolic of the pursuit of justice for a specific injustice in the world.
 - Students will be able to connect their specific pursuit of justice/ injustice to a Jewish value.
 - Students will be able to figure out who their audience is, what their agenda is, and what their goals are.
 - Students will be able to give and receive constructive feedback to/from their peers.
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to “Note to the Teacher” section)
 - Copies of the Strategizing Worksheet for each group
 - Enough post-it notes for each student to give multiple pieces of feedback to multiple other students
 - Pens for each student
- **Learning Activities:**
 - Remind students that the action task for this unit is developing a Passover resource for the congregation/ community about issues of injustice around the world. And that they will each be creating a page that features an object they’ve chosen for the Passover table to symbolize their cause and explanations about how it is symbolic and how it connects to one of the traditional symbolic objects on the seder plate.
 - Have the students work through the strategizing worksheet, then work on the front side of the brainstorming worksheet.
 - Have students lay out their brainstorming sheets on the tables in a way that other students can walk around and see them. Then have students walk around the room and use the post-it notes to give each other feedback

about what is clear, what is unclear, what they notice, what they wonder, and what they appreciate.

- Give students a few minutes to go through the feedback they receive and organize their notes on the back of their brainstorming worksheets. Collect the worksheets at the end of the class for the next lesson.

- **Appendices**

Appendix : Strategizing Worksheet

Appendix : Brainstorming Worksheet

Unit:

Name(s):

Strategizing Worksheet

What do I/we believe?

What Jewish values does this reflect?

What is my/our priority? (i.e. advocacy, awareness-raising, assist directly, solidarity, etc)

Who is my/our audience? What is my/our agenda?

What are my/our goals? What steps need to be taken to achieve them? Are these goals achievable?

Unit:

Name(s):

Strategizing Worksheet

What has already been done to achieve these goals?

Who do I/we need to engage to meet my/our goals? Why would they be helpful? How do I/we know that engaging this person/group is realistic?

What challenges can I/we expect to face?

Unit:

Name(s):

Brainstorming Worksheet

Potential Designs:

Explanation:

Overall, how is this symbolic of the message? Are there any specific parts that represent certain things? What are they? (Write this in the same way you plan to write it on your page)

Checklist:

Are the designs clear and easy to follow?

Do they include:

An image of the symbolic object (either drawn or from a photograph)?

A title line stating what the object is?

An explanation of the cause and how it connects to a traditional item on the seder plate?

An explanation of how the object is symbolic of that cause?

Unit:

Name(s):

Brainstorming Worksheet

Post-it Feedback Notes:

Unclear:

Clear:

Notice:

Wonder:

Appreciate:

Acting

- **Unit Enduring Understanding(s):**
 - As a formerly enslaved people, Jews have a responsibility to pursue freedom from injustice for all peoples.
 - Symbols create a pathway through which to reflect on our relationships with intangible concepts.
- **Unit Essential Question(s):**
 - What makes someone free?
 - What makes a symbol meaningful?
 - How can we use our freedom to pursue justice in the face of injustice?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to design a page that includes a symbolic object representing an issue of injustice in the world, an explanation of the issue, how the object is symbolic of that cause, and how it connects to symbolic meaning of a traditional item on the seder plate.
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to “Note to the Teacher” section)
 - Art supplies
 - Can include: printer paper, pens, pencils, construction paper, magazines, scissors, glue, glue sticks, clay, felt, found objects, etc.
 - *Note: Figure out what supplies you will provide or ask students to provide (like photographs of their symbolic object) at the beginning of the strategizing block so students can plan accordingly.
 - Teacher use after project completion: a color scanner and computer to assemble the final document
- **Learning Activities:**
 - Pass out the students’ brainstorming worksheets, have students go around and quickly remind the group what they are working on, and quickly come up with categories for the resource to be broken up into. (Examples can include type of object, area of the world, type of injustice, etc.)
 - Give them time to create their final product.
 - Students who finish early can either create title pages for the document and the different categories, or assist other students.

Additional Offsite Activities:

Have students find local organizations whose mission aligns with their cause, and have them set up their own volunteer opportunity with the organization.

Reflecting

- **Unit Enduring Understanding(s):**
 - As a formerly enslaved people, Jews have a responsibility to pursue freedom from injustice for all peoples.
 - Symbols create a pathway through which to reflect on our relationships with intangible concepts.
- **Unit Essential Question(s):**
 - What makes someone free?
 - What makes a symbol meaningful?
 - How can we use our freedom to pursue justice in the face of injustice?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to reflect on their experience of the unit in an organized group setting.
 - Students will be able to communicate using the facilitated dialogue guidelines.
 - Students will be able to reflect on their experience of the unit through individual journaling.
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to “Note to the Teacher” section)
 - Your group guidelines for facilitated dialogue
 - Students’ reflective journals
 - Pens for each student
- **Learning Activities:**
 - Have a class discussion beginning with the following prompts about the topic:
 - How has this unit shaped your understanding of the use and power of symbols?
 - How did going through this unit change your understanding of freedom?
 - How did it change your understanding of or relationship with Passover?
 - What do you believe your personal responsibility to other people around the world is?
 - What do you believe is the responsibility of the entire Jewish community to the rest of the world?
 - In what ways are you struggling with your relationship to the injustice you wrote about?

- Moving forward, how will this experience shape how you interact with the world?
- Tell students that you're moving into the responding phase, where they will have an opportunity to respond to and reflect on things other people have said. Tell them that the goal is to hear and learn from others, and process their own thoughts, not to persuade or debate. Provide prompts such as:
 - Is there anything you want to ask someone to gain clarity or better understanding?
 - Is there anything you want to add on to?
 - Did you hear anything that made you think or feel something new?
 - Is there anything that you found unsettling that you want to address?
 - What about it was unsettling and why?
- Pass out the notebooks (or have students create their notebooks) and explain that each reflecting lesson will give them a chance to journal about their experience during that unit, and that you will provide reflection prompts that they can either choose to respond to directly, or they can reflect in another way in their journal.
- Provide the following prompts and allow time for journaling
 - Do you think educating others leads to effective change?
 - Which of your personal Jewish values did this project help address?
 - How did this unit shape your understanding of Judaism, and your personal Jewish identity?
 - What change did you make? What impact did that have?
- Use the last five minutes to end the unit by having students share how others have helped them grow and think more critically. Remind them to credit it anonymously and focused on how it helped them grow.

Hitchayvut- Commitment: **Our Responsibility as Jews to Our Personal Jewish Community**

Unit Overview

- **Unit Enduring Understanding(s):**
 - Creating an inclusive Jewish space and community requires not only implementing the accommodations, modifications, and welcoming atmosphere necessary for individuals who are already a part of the community, but proactively doing so for any Jew who may wish to join the community in the future.

- **Unit Essential Question(s):**
 - What is our responsibility to Jews with minority identities who aren't yet a part of our community?
 - How can I better understand the needs and lived experiences of Jews with identities that I don't share?
 - How does working with community members with different roles than mine create more inclusive spaces?

- **Unit Objectives:**
 - Students will be able to work with other members of their personal Jewish community to write and propose to the synagogue board a policy that would make the synagogue more inclusive for a minority population.

- **Unit Content:**
 - This unit focuses on the Jewish value of *Hitchayvut-* commitment, our responsibility as Jews to our personal Jewish community. In this unit, learners will focus on how they, as members of their synagogue, can partner with other synagogue members who hold different roles than they do to create official changes in their synagogue policy to make it a more inclusive space and community for all Jews presently and in the future. Synagogue board members and other adult community members (ideally who hold a minority identity within the community) will join the students in task force groups to write and propose to the synagogue board a policy that would make the synagogue more inclusive.

- **Cycle of Civic Engagement:**

*Note: If you cannot have synagogue board members and additional adult community members present throughout the whole unit, the priority is to have them present for the listening lesson and the first meeting of the acting lesson.

 - Listening: The listening lesson in this unit focuses on small group discussions between students, synagogue board members, and adult community members about the experiences of individuals with minority

identities, specifically based on ability, race, and gender and sexuality, in Jewish communities and spaces, and the ways in which their synagogue is and is not inclusive.

- Educating: The educating lesson in this unit goes over how to effectively identify the root problem in a challenge, form and work in a successful task force, and write and propose a policy.
- Strategizing: The strategizing lesson in this unit gives students, synagogue board members, and adult community members the opportunity to use the strategizing worksheet to begin formulating their proposed inclusion policy.
- Acting: The acting lesson in this unit has students, synagogue board members, and adult community members write an inclusion policy, plan their proposal, and propose their policy to the synagogue board for acceptance and implementation.
- Reflecting: The reflecting lesson gives students, synagogue board members, and adult community members an opportunity to reflect on their experience in the unit as a group through a facilitated dialogue and individually through journaling.

Listening

*Note: This lesson may need to occur over two meetings.

- **Unit Enduring Understanding(s):**
 - Creating an inclusive Jewish space and community requires not only implementing the accommodations, modifications, and welcoming atmosphere necessary for individuals who are already a part of the community, but preemptively doing so for any Jew who may wish to join the community in the future.

- **Unit Essential Question(s):**
 - What is our responsibility to Jews with minority identities who aren't yet a part of our community?
 - How can I better understand the needs and lived experiences of Jews with identities that I don't share?
 - How does working with community members with different roles than mine create more inclusive spaces?

- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to articulate how the experience of a minority group in the Jewish community is similar and different to their experience.
 - Students will be able to articulate how reading about the experiences of minorities in the Jewish community has changed how they look at their Jewish community and what it makes them want to change about its community/space.

- **Vocabulary:**
 - Inclusion: the practice or policy of integrating people who might otherwise be excluded or marginalized, such as those who have physical or mental disabilities and members of minority groups, in a full and meaningful way to the same extent that non-minority members are integrated

- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to "Note to the Teacher" section)
 - Your group guidelines for facilitated dialogue
 - Printouts about disability inclusion
 - "From dating to language, 8 Jews with disabilities explain how communities fall short on inclusion" article:
<https://www.jta.org/2019/02/14/lifestyle/from-dating-to-language-8-jews-with-disabilities-explain-how-communities-fall-short-on-inclusion>
 - "We All Deserve Access to God" article:
<https://urj.org/blog/2018/02/08/we-all-deserve-access-god>

- Accessibility Congregational Self-Assessment Tool: <https://cdn.fedweb.org/fed-34/2/MetrowestABLEassessment.pdf>
 - Printouts about racial diversity inclusion
 - Ashkenazi Privilege Checklist: <http://jvoices.com/2009/02/07/ashkenazi-privilege-checklist/>
 - Organizational Self-Assessment Tool: <https://racc.org/wp-content/uploads/buildingblocks/foundation/CCC%20-%20Tool%20for%20Organizational%20Self-Assessment%20Related%20to%20Racial%20Equity.pdf>
 - “Synagogues Need to Welcome and Celebrate Jewish Diversity” article: <https://www.tabletmag.com/scroll/199075/synagogues-need-to-welcome-and-celebrate-jewish-diversity>
 - Printouts about LGBTQ+ inclusion:
 - Excerpt from the Welcoming Synagogues Project’s Congregational Assessment Summary: Questions 52-86 (Appendix A)
 - “NY Orthodox Synagogue Openly Welcomes- LGBT Community” article: <https://www.jpost.com/Diaspora/NY-Orthodox-synagogue-openly-welcomes-LGBT-community-567900>
 - Preliminary Results from the 2009 Synagogue Survey on Diversity and LGBT Inclusion: <https://www.keshetonline.org/wp-content/uploads/2012/02/Synagogue-Survey-2009-Diversity-and-LGBT-Inclusion.pdf>
- **Learning Activities:**
 - Begin by having everyone (teacher, students, congregants, and board members) go around and share their names and their roles at the synagogue.
 - Go over the cycle of civic engagement and the group guidelines for facilitated dialogue as a reminder for students and an introduction for the synagogue board members and adult congregants.
 - Break participants up into at least 3 groups in a way that has equivalent members of students, congregants, and board members in each group. Then pass out the inclusion materials. Each group should have the materials for one topic, either disability inclusion, racial diversity inclusion, or LGBTQ+ inclusion, making sure that each topic is discussed by at least one group.
 - Have the groups read (or fill out if it is a checklist or self-assessment tool) each item in the order it is listed in the materials section of this lesson. After each piece, groups should discuss the following questions:
 - What can you infer about the person/people who wrote it?
 - How is the experience depicted in this similar and different to your experience in the Jewish community?
 - How has this changed how you look at our Jewish community here?
 - Based on this, what would you personally want to change about our space/community?

- After all of the groups have gone through all three of their materials, bring everyone together for a facilitated dialogue about their experience beginning with the following prompts about the topic:
 - What topic did your group discuss and what type of personal relationship, if any, do you have with it?
 - What type of relationships did the authors of the articles have with the Jewish community?
 - When have you felt like an outsider or unrepresented in your Jewish community?
 - How have these discussions changed how you look at our Jewish community here?
 - Based on these discussions, what would you personally want to change about our space/community?
- Tell participants that you're moving into the responding phase, where they will have an opportunity to respond to and reflect on things other people have said. Tell them that the goal is to hear and learn from others, and process their own thoughts, not to persuade or debate. Provide prompts such as:
 - Is there anything you want to ask someone to gain clarity or better understanding?
 - Is there anything you want to add on to?
 - Did you hear anything that made you think or feel something new?
 - Is there anything that you found unsettling that you want to address?
 - What about it was unsettling and why?

- **Appendices**

Appendix A: Excerpt from the Welcoming Synagogues Project's Congregational Assessment Summary: Questions 52-86

The higher the total, the more LGBTQ+ inclusive it is

Welcoming Synagogues Project: CONGREGATIONAL ASSESSMENT SUMMARY

This tool was originally designed by the Lutherans Concerned/North America and then adapted by the Reconciling Methodists and has now been revised for a Jewish context.

Synagogue Education: Adult Religious Education Programs					
Questions (52-56)	Response Option	Person 1	Person 2	Person 3	Comments
Are there a variety of Jewish LGBTQ+ resources available in the synagogue library (e.g. Kulanu, Queer Jews, Torah Queeries, etc.)?	1 = No 5 = Yes 0 = Don't Know				
Has the synagogue offered educational opportunities regarding contemporary interpretations of Lev. 18:22, the story of Sodom and Gomorrah, and/or other passages thought to speak about homosexuality?	1 = Never 2 = Not in the past 5 years 3 = Yes, every 2-3 years 4 = Yes, once per year 5 = Yes, at least twice a year 0 = Don't Know				
Does your synagogue provide education or support groups related to sexuality?	1 = No 5 = Yes 0 = Don't Know				
Are examples of gender non-conforming characters in the bible taught and explored in adult educational settings (i.e. Jacob, Deborah, Joseph, etc.)?	1 = No 5 = Yes 0 = Don't Know				
Has the synagogue organized adult educational opportunities specifically exploring transgender, gender-fluid, and non-binary identities & experiences in general and/or Jewish contexts?	1 = Never 2 = Not in the past 5 years 3 = Yes, every 2-3 years 4 = Yes, once per year 5 = Yes, at least twice a year 0 = Don't Know				
Total					

Synagogue Education: Youth Religious Education and Youth Group/Informal Education Programs					
Questions (57-80)	Response Option	Person 1	Person 2	Person 3	Comments
How safe would your youth say the congregation is - physically, spiritually and emotionally - for them to come out as lesbian, gay, and/or bisexual?	1 = Not at all Safe 2 = Not very Safe 3 = Somewhat Safe 4 = Very Safe 5 = Extremely Safe 0 = Don't Know				
How safe would your youth say the congregation is - physically, spiritually and emotionally - for them to come out as transgender, gender-fluid, and non-binary?	1 = Not at all Safe 2 = Not very Safe 3 = Somewhat Safe 4 = Very Safe 5 = Extremely Safe 0 = Don't Know				
Has the synagogue ever asked its youth what they think about LGBTQ+/sexuality/gender identity topics?	1 = No 5 = Yes 0 = Don't Know				
Does your religious school offer age-appropriate sexuality education?	1 = No 5 = Yes 0 = Don't Know				
In the classroom, do you display images of different kinds of families (multicultural families, grandparent-headed families, same-gender families, single-parent families, etc.)	1 = No 5 = Yes 0 = Don't Know				
Have all of your educators participated in cultural sensitivity or other trainings on LGBTQ+ inclusion?	1 = No, never 2 = Not in the past 5 years 3 = Not all, but at least one educator has been trained 4 = Yes, every few years 5 = Yes, every year 0 = Don't Know				

<p>Does the synagogue have an expressed 'no tolerance' policy when it comes to students making offensive, disparaging and/or bullying remarks including words like "fag", "gay", "dyke", etc.?</p>	<p>1 = No 5 = Yes 0 = Don't Know</p>				
<p>Have all staff been trained to intervene when they overhear youth using homophobic or transphobic language?</p>	<p>1 = No, never 2 = Not in the past 5 years 3 = Not all, but at least one educator has been trained 4 = Yes, every few years 5 = Yes, every year 0 = Don't Know</p>				
<p>Does the synagogue use religious school registration forms that do not presume a heterosexual bias (i.e. parent/guardian 1/2 vs. Mother/Father)?</p>	<p>1 = No 5 = Yes 0 = Don't Know</p>				
<p>Are the religious school letters sent home addressed in a way that reflects the broad diversity of all family structures, e.g. single parents, LGBTQ+ families, divorced families, etc.?</p>	<p>1 = No 5 = Yes 0 = Don't Know</p>				
<p>Are there a variety of Jewish LGBTQ+ resources available in the synagogue library to meet the unique needs of early childhood, youth, teens, and family audiences (e.g. Shnai Abbaim, King & King)?</p>	<p>1 = No 5 = Yes 0 = Don't Know</p>				

Are both creation stories in Genesis taught (i.e. (1) That Adam & Eve were created in the image of God and thus we have both parts within us, and (2) Eve was created from the rib of Adam)?	1 = No 5 = Yes 0 = Don't Know				
Do the biblical stories taught in the religious school reflect the diversity of Jewish families: interfaith (Moses, et al.), single parents (widows in Neviim), female headed households (Ruth and Naomi), adoption/surrogacy (the 12 tribes, et al.), etc.?	1 = No 5 = Yes 0 = Don't Know				
Does your American Jewish history curriculum include the notable civic, cultural, and religious contributions of LGBTQ+ Jews (e.g. Harvey Milk, Mark Leno, Barney Frank, Annie Leibovitz)?	1 = No 5 = Yes 0 = Don't Know				
Is your Israeli society curriculum LGBTQ+ inclusive?	1 = No 5 = Yes 0 = Don't Know				
Is your social justice/tikkun olam curriculum LGBTQ+ inclusive?	1 = No 3 = Inclusive for some parts, exclusive for others 5 = Yes 0 = Don't Know				
Is your social justice/tikkun olam curriculum LGBTQ+ inclusive <i>for all grade levels</i> ?	1 = No, not inclusive for all grade levels 3 = Inclusive for older grades only 5 = Yes, inclusive for all grade levels 0 = Don't Know				

Does the synagogue encourage educators to teach age appropriate lessons on contemporary interpretations of the story of Sodom and Gomorrah and the Leviticus passages?	1 = No 5 = Yes 0 = Don't Know				
How safe would your youth say the youth group is - physically, spiritually and emotionally - for them to come out as lesbian, gay, and or bisexual?	1 = Not at all Safe 2 = Not very Safe 3 = Somewhat Safe 4 = Very Safe 5 = Extremely Safe 0 = Don't Know				
How safe would your youth say the youth group is - physically, spiritually and emotionally - for them to come out as transgender, gender variant, gender non-conforming, and/or gender queer?	1 = Not at all Safe 2 = Not very Safe 3 = Somewhat Safe 4 = Very Safe 5 = Extremely Safe 0 = Don't Know				
Are LGBTQ+ safe zone symbols or stickers prominently visible in the religious school and youth group settings?	1 = No 5 = Yes 0 = Don't Know				
In the past year, has the youth group or high school class held discussions/programs exploring LGBTQ+ identities and issues?	1 = Never 2 = Rarely 3 = Occasionally 4 = Often 5 = Frequently 0 = Don't Know				
Are LGBTQ+ people currently teachers in your religious school?	1 = No 5 = Yes 0 = Don't Know				
Are Jewish holidays and holiday themes used as opportunities to explore LGBTQ+ identities and issues (i.e. Pesach, Purim, Hanukkah, Yom HaShoah, etc.)?	1 = No 5 = Yes 0 = Don't Know				
Total					

Synagogue Programming, Committees & Events					
Questions (81-86)	Response Option	Person 1	Person 2	Person 3	Comments
In the past year, has the synagogue or one of its committees partnered with local LGBTQ+ organizations and/or congregations for events, programs, campaigns, etc.?	1 = Never 3 = Yes, once or twice 5 = Yes, regularly 0 = Don't Know				
Does the synagogue post information about community referral sources on sexuality?	1 = No 5 = Yes 0 = Don't Know				
In event marketing and publicity, are language and graphics intentionally inclusive and welcoming of LGBTQ+ people, couples and families?	1 = No 3 = Only for LGBTQ+-targeted marketing 5 = Yes, on all marketing 0 = Don't know				
In the past year, have LGBTQ+ concerns been reflected in the work of the social action committee?	1 = No 3 = During voting season only 5 = Yes, throughout the year 0 = Don't Know				
If you answered yes to the question above, was the synagogue a leader/initiator in that work or just a signatory?	1 = Support, but not signatory 2 = Signatory 3 = Participant 4 = Leader 5 = Initiator				
Is there currently an LGBTQ+ and allies affinity group at the synagogue?	1 = No 2 = Not applicable 3 = Not currently, but in the past 4 = Yes, currently being developed 5 = Yes 0 = Don't Know				
Total					

Educating

- **Unit Enduring Understanding(s):**
 - Creating an inclusive Jewish space and community requires not only implementing the accommodations, modifications, and welcoming atmosphere necessary for individuals who are already a part of the community, but preemptively doing so for any Jew who may wish to join the community in the future.
- **Unit Essential Question(s):**
 - What is our responsibility to Jews with minority identities who aren't yet a part of our community?
 - How can I better understand the needs and lived experiences of Jews with identities that I don't share?
 - How does working with community members with different roles than mine create more inclusive spaces?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to articulate what makes a task force successful.
 - Students will be able to use Toyoda's 5 Whys method to establish an issue's root problem.
 - Students will be able to articulate what the format of the synagogue's written policies is and how the synagogue's mission and values are tied into it.
- **Vocabulary:**
 - Task Force: a unit or formation established to work on a single defined task or activity
 - Policy: a course or principle of action adopted or proposed by a government, party, business, or individual
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to "Note to the Teacher" section)
 - Copies of each of the appendices for each participant
 - A laptop and projector, the synagogue's mission statement, a list of the synagogue's stated values (if not readily available, ask the board president to assemble one), and digital copies of examples of existing synagogue policies
- **Learning Activities:**
 - Explain that the action task for this unit is going to be working in task force groups comprised of student, synagogue board members, and adult congregants to write and propose to the synagogue board a policy that

would make the synagogue more inclusive. It can be focused on one of the topics discussed in the listening lesson, or a different topic the group cares about.

- Look through Appendices B, C, and D, providing opportunities for questions throughout.
 - After going over Appendix C about Toyoda's 5 Whys, have participants share a few examples and go through the process for practice.
- Then look at the synagogue's mission statement, a list of the synagogue's stated values, and digital copies of examples of existing synagogue policies together as a group and establish what the format of the synagogue's written policies is and how the synagogue's mission and values are tied into it.
- Break participants up into an even number of task force groups (~3-5 people) in a way that has equivalent members of students, congregants, and board members across each task force group. Due to the more intimate knowledge the board members have about how synagogue policies are written, proposed, and implemented, they will serve as the point people for the task forces. However, everyone's opinions are equal.
- Give the groups time to start discussing topics they might want to write their policy for, using Toyoda's 5 Whys method to get to the root problem of their topics.

- **Appendices**

Appendix B: "10 Steps to Forming a Successful Task Force" by Robert Nelson
(<https://www.nscstrategies.com/governance/10-steps-forming-successful-task-force/>)

Appendix C: Excerpt on Toyoda's 5 Whys from "A Simple Formula For Good Strategy: DP + 2(PI) = GS Part 2 – Problem Identification" by Robert Nelson
(https://www.nscstrategies.com/strategic_problem_solving/simple-formula-good-strategy-dp-2pi-gs-part-2-problem-identification/#toyoda)

Appendix D: Descriptive outline for a new policy proposal (adapted from Northwestern University: <https://policies.northwestern.edu/docs/new-policy-proposal-template-final.docx>)

10 STEPS TO SUCCESSFUL TASK FORCE DESIGN

1. Define the problem. Although a task force could be created for many purposes, most are created to solve a problem or address a challenge. The critical first step is to clearly define the problem. Although the task force itself will engage in a more thorough root problem analysis, some thought to root causes is advisable at this stage.
2. Define the outcome(s). Clearly articulate what the expected deliverables are. If the task force is a problem-solving task force, the deliverables might include presenting at least two options for addressing / solving the problem. It is especially important to have the task force develop options, rather than a recommendation, if the output is going to be fed back to your board of directors for dialogue and decision making purposes.
3. Define the timeline. In addition to defining the outside parameters (start date and finish date), make sure you articulate milestone dates when, for example, status reports might be due. You should also estimate the number of hours the task force members will be expected to give to task force work.
4. Identify methodology. Give consideration to various problem-solving methodologies and determine which methodology might be best to attack the problem at hand. Feel free to borrow from more than one methodology. Often, it is useful to apply different methodologies at different points in the process. Using proven problem-solving methodology will provide structure to the process and facilitate the task forces' work.
5. Design the process. If at all possible, the task force meeting(s) should be in-person. If not, try to use video-conferences rather than teleconferences. Based on the problem at hand and methodology being used, determine if a series of short meetings or one longer meeting is better; or, if a combination of the two would deliver the best result. The process should begin with root problem identification, which is critical. Toyota's Five Whys and an Ishikawa Diagram are useful methods to identify root problems. Once the task force finishes the root case analysis, generally the process should be designed to engage the group in divergent thinking prior to moving toward convergence and the identification of potential solutions.
6. Identify task force members. This is arguably the most important step. It is paramount that you have the right people on the bus. Don't just ask for volunteers – often the best people for the job won't step up, but they will contribute if you ask. Take a strategic approach to task force member identification, and, at all costs, you don't want the same "usual suspects," who often won't challenge the status quo. It is also important that your task force membership is diverse. In addition to applying Seven Steps to Optimal Diversity, which were originally created for developing diverse strategy development groups, keep in mind that the members might become advocates within your organization for the ultimate

- solution and could play a role in suppressing rumors. Importantly, include a couple of skeptics, but not cynics; you want people who will challenge each others thinking, but at the same time have a strong interest in getting something done. Finally, pre-determine who the chair will be; this will give you the opportunity to provide the necessary guidance regarding process, methodology and other critical information prior to the task force convening for the first time.
7. Prepare background materials. Background materials should provide an overview of the subject matter and contain data that can inform the work of the task force and eventual solutions. While it is important that the background material provide a 360-degree analysis of the problem at hand, it is equally important that the background material not provide solutions. Providing solutions runs the risk of the group anchoring on a particular solution and stifles creative thought within the group. You might also provide information on the methodologies the group is expected to use, especially if they could be foreign to some of the participants.
 8. Convene the taskforce. At the first meeting, it is important that the task force's objectives / outcomes are clearly delineated. In addition, an overview of the process and logistics should be provided. Further, clear expectations, roles and responsibilities for task force members should be reiterated; members should agree on such things as attendance requirements and assignment completion responsibility, as well as other responsibilities. Once the above items are completed, the group should begin with a discussion of the problem, as presented, and engage in root problem analysis. Finally, the group should restate the problem(s) they are going to solve and form consensus around the final problem statement. Then, its time to go to work!
 9. Manage the process. It is important that you pay attention to the group dynamics and process; ineffective group process is a leading contributor to less than ideal outcomes. As a manager of the process, it is important to eliminate barriers to the group's work and to ensure that the task force has the necessary support, including the fulfillment of additional information needs. Closely monitoring the process will also allow you to make process adjustments in a timely manner.
 10. At the end of the process, ask the group to evaluate their performance. At the same time, you should reflect on the process and make note of what, if any, process design changes you might incorporate into your next task force. It is also important to express appreciation for the group's effort and to follow up with the task force members after the board dialogues about the options and makes its final decision; they will want to hear the final outcome.

Toyoda's 5 Why's

Toyoda's 5 Whys is a very simple method to identify root causes. It can be used alone or in conjunction with the fishbone technique illustrated above. When a problem arises, ask why and for each response to the question ask why again until the why question has been asked at least five times.

Applying the 5 whys methodology to our problem of having a board that is a non-strategic thinking entity, the questions might look like this:

1. Q: Why doesn't the Board think Strategically?
A: Because they are always digging into short-term tactics
2. Q: Why are they always discussing short-term tactics?
A: Because these issues are perceived to be important by the Board
3. Q: Why are these issues important to the Board?
A: Because they believe it is the role and responsibility of the Board to discuss and act on these issues
4. Q: Why does the Board believe this is their role and responsibility?
A: Because they don't know another way
5. Q: Why doesn't the Board know another way?
A: Because we don't have a governance / Board development program

Using this example, we see the real problem is not that the Board isn't thinking strategically, it is that we don't have a formalized training / development program for our Board members. Of course, each group (or reader) will answer these questions differently; the point is to engage in the process to dig deeper into the actual root problem.

NEW POLICY PROPOSAL for [TITLE OF POLICY]

Synagogue Values

[Name and describe the Synagogue's values that the proposed policy is aligned with.]

Background/Reason for Proposed Policy

[Explain any relevant background to and reasons for the proposed policy. Indicate whether the policy is a new policy or a revision to an existing policy. If relevant, discuss how the proposed policy relates to existing policies. Identify any legal or regulatory requirements that the proposed policy aims to address.]

Overview of Proposed Policy

[Summarize the principles of the proposed policy and briefly outline the procedures to be used to implement it.]

Stakeholders

[List the stakeholders who are most knowledgeable about the subject matter of the proposed policy and/or would be most affected by the proposed policy. For example, you should consult with the Religious School Director in connection with any proposed policy that directly affects the religious school.

These stakeholders may be consulted during the development of the proposed policy, along with other stakeholders as determined by the Policy Review Committee. The Policy Review Committee can assist in identifying potential stakeholders.]

Costs/Resource Requirements

[To the extent feasible, identify anticipated cost or resource requirements of the proposed policy, including any human, financial, operational, technological, or other resources that will be needed to carry out the policy.]

Strategizing

- **Unit Enduring Understanding(s):**
 - Creating an inclusive Jewish space and community requires not only implementing the accommodations, modifications, and welcoming atmosphere necessary for individuals who are already a part of the community, but preemptively doing so for any Jew who may wish to join the community in the future.
- **Unit Essential Question(s):**
 - What is our responsibility to Jews with minority identities who aren't yet a part of our community?
 - How can I better understand the needs and lived experiences of Jews with identities that I don't share?
 - How does working with community members with different roles than mine create more inclusive spaces?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to articulate their beliefs about the importance of inclusion in Jewish spaces.
 - Students will be able to connect their policy topic to a Jewish value.
 - Students will be able to figure out who their audience is, what their agenda is, and what their goals are.
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to "Note to the Teacher" section)
 - Copies of the strategizing worksheet and a pen/pencil for each task force
 - An internet accessible smartphone, tablet, or computer for each group
 - Blank paper for each group
- **Learning Activities:**
 - Remind participants that the action task for this unit is going to be working in task force groups comprised of student, synagogue board members, and adult congregants to write and propose to the synagogue board a policy that would make the synagogue more inclusive.
 - Briefly go over the strategizing worksheet as a reminder for students and an introduction for the synagogue board members and adult congregants.
 - Have participants get into their task force groups and continue discussing ideas for their policies. When they begin to narrow down their ideas, encourage them to do some research into ways other organizations, specifically synagogues and Jewish organizations if possible, have approached this topic, making notes on the blank paper as they go.

- Use the rest of the class time for groups to fill out their strategizing worksheets and continue researching their topic.

- **Appendices**

Appendix E: Strategizing Worksheet

Unit:

Name(s):

Strategizing Worksheet

What do I/we believe?

What Jewish values does this reflect?

What is my/our priority? (i.e. advocacy, awareness-raising, assist directly, solidarity, etc)

Who is my/our audience? What is my/our agenda?

What are my/our goals? What steps need to be taken to achieve them? Are these goals achievable?

Unit:

Name(s):

Strategizing Worksheet

What has already been done to achieve these goals?

Who do I/we need to engage to meet my/our goals? Why would they be helpful? How do I/we know that engaging this person/group is realistic?

What challenges can I/we expect to face?

Acting

- **Unit Enduring Understanding(s):**
 - Creating an inclusive Jewish space and community requires not only implementing the accommodations, modifications, and welcoming atmosphere necessary for individuals who are already a part of the community, but preemptively doing so for any Jew who may wish to join the community in the future.
- **Unit Essential Question(s):**
 - What is our responsibility to Jews with minority identities who aren't yet a part of our community?
 - How can I better understand the needs and lived experiences of Jews with identities that I don't share?
 - How does working with community members with different roles than mine create more inclusive spaces?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to work with other members of their personal Jewish community to write and propose to the synagogue board a policy that would make the synagogue more inclusive for a minority population.
 - Students will be able to give and receive constructive feedback to/from their peers.
- **Vocabulary:**
 - Brain trust: the process of a group of colleagues with different perspectives helping solve problems and designing new solutions through constructive feedback and guidance
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to "Note to the Teacher" section)
 - Resources from the educating lesson and any existing official format for synagogue policies
 - An internet accessible smartphone, tablet, or computer for each group
 - Blank paper and pens/pencils for each group
- **Learning Activities:** (to be done over at least four meetings)
 - **Class 1- First Draft Work Day**
 - Allow class time for task force groups to write up an initial draft of their policies using the resources from the educating lesson, any existing official format for synagogue policies, their research, and their strategizing worksheets.
 - **Class 2- Brain Trust**

- Have groups pair up to participate in a brain trust. The total instructional time should be split evenly for each group.
 - Both groups read over the policy draft
 - The group who wrote it takes a few minutes to explain their idea and the reasons behind certain decisions they made, and ask any questions they want the other group to focus on addressing.
 - The other group goes through what is unclear, what is clear, what they notice, what they wonder, and what they appreciate, and addressing the questions the author group brought up, with the author group taking notes and asking clarifying questions.
 - Then the groups switch.

Class 3- Final Draft Work Day

- Allow class time for task force groups to make the edits to their initial draft inspired by the brain trust activity in order to develop a final draft.
- Task force groups should also plan out their proposal in a way that includes all members of the group and answers the questions:
 - Why does the institution need a policy about this issue?
 - What is the proposed new policy?
 - Why is this particular policy the “right” policy?

Class 4- Proposal Day

- Groups attend a synagogue board meeting scheduled for proposing these policies, and officially propose them to the board. Ideally, there will be a discussion about what will need to happen to implement the policy effectively, and it will be put into practice, but make sure groups know that this is not a guaranteed outcome.

Additional Optional Offsite Activities:

Find organizations (Jewish if possible) that work with minority populations or are known for their diversity and inclusivity. Go to their space and have students speak with them about how decisions are made, how they use their space, and how they interact with the community to create an inclusive environment.

Reflecting

- **Unit Enduring Understanding(s):**
 - Creating an inclusive Jewish space and community requires not only implementing the accommodations, modifications, and welcoming atmosphere necessary for individuals who are already a part of the community, but preemptively doing so for any Jew who may wish to join the community in the future.
- **Unit Essential Question(s):**
 - What is our responsibility to Jews with minority identities who aren't yet a part of our community?
 - How can I better understand the needs and lived experiences of Jews with identities that I don't share?
 - How does working with community members with different roles than mine create more inclusive spaces?
- **Lesson Objectives:** By the end of the lesson:
 - Students will be able to reflect on their experience of the unit in an organized group setting.
 - Students will be able to communicate using the facilitated dialogue guidelines.
 - Students will be able to reflect on their experience of the unit through individual journaling.
- **Materials:**
 - Copy of the class-developed definition of civic engagement from the introductory lesson posted somewhere in the room
 - Sliding chart of the cycle of civic engagement posted somewhere in the room (refer to "Note to the Teacher" section)
 - Your group guidelines for facilitated dialogue
 - Students' reflective journals
 - Pens for each student
- **Learning Activities:** (It should be only the teacher and students for this lesson)
 - Have a class discussion beginning with the following prompts about the topic:
 - How has this unit shaped your understanding of Jewish spaces?
 - How did going through this unit change how you think about your Jewish identity, and how it relates to the Jewish identities of others in your community?
 - How has this unit changed how you see your role in your Jewish community?
 - What do you believe is your personal responsibility to your personal Jewish community?

- What do you believe is the responsibility of your personal Jewish community as a whole to individual Jews?
 - In what ways has your belief in what being Jewish means changed?
- Tell students that you're moving into the responding phase, where they will have an opportunity to respond to and reflect on things other people have said. Tell them that the goal is to hear and learn from others, and process their own thoughts, not to persuade or debate. Provide prompts such as:
 - Is there anything you want to ask someone to gain clarity or better understanding?
 - Is there anything you want to add on to?
 - Did you hear anything that made you think or feel something new?
 - Is there anything that you found unsettling that you want to address?
 - What about it was unsettling and why?
- Pass out the notebooks (or have students create their notebooks) and explain that each reflecting lesson will give them a chance to journal about their experience during that unit, and that you will provide reflection prompts that they can either choose to respond to directly, or they can reflect in another way in their journal.
- Provide the following prompts and allow time for journaling
 - In what ways do you think the policies and actions of a community shape one's Jewish identity?
 - Which of your personal Jewish values did this project help address?
 - How did this unit shape your understanding of Judaism, and your personal Jewish identity?
 - What change did you make? What impact did that have?
 - In what ways are you proud of yourself relating to this unit?
- Use the last five minutes to end the unit by having students share how others have helped them grow and think more critically. Remind them to credit it anonymously and focused on how it helped them grow.

Annotated Bibliography

Schindler, Judith, Judy Seldin-Cohen, and Susannah Heschel. *Recharging Judaism: How Civic Engagement Is Good for Synagogues, Jews, and America*. NY, NY: Reform Judaism Publishing, a Division of CCAR Press, 2018.

This book is written collaboratively by a rabbi and lay leader for Jewish clergy, lay leaders, and congregants who wish to participate in civic engagement with their Jewish communities. It includes Jewish texts, best practices, personal narratives from professionals in the field, tips and suggestions, and formal structuring in a way that addresses common challenges faced by the aforementioned roles in implementing practices of civic engagement in their communities, and provides options for how to work through them successfully.

Works Included

Lishmoah uL'hishtamayah- To Listen and To Be Heard: Our Responsibility as Jews to Others and Ourselves

-Amichai, Yehuda. *The Place Where We Are Right*,

www.daysofawe.net/shebotzodkim.htm.

-“Facilitated Dialogue.” *National Park Service*, National Park Service,

www.nps.gov/orgs/1244/upload/About-Allies-for-Inclusion-Dialogues_2015.pdf.

-*Dialogue Facilitation Tips - Knox College*.

<http://departments.knox.edu/facdev/wv/DialogueFacilitationTips.pdf>

-*About the Israeli-Palestinian Conflict - Essential Partners*.

http://www.encounterprograms.org/wp-content/uploads/2017/12/PCP_Israeli-Palestinian-Conflict-Guide.pdf.

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