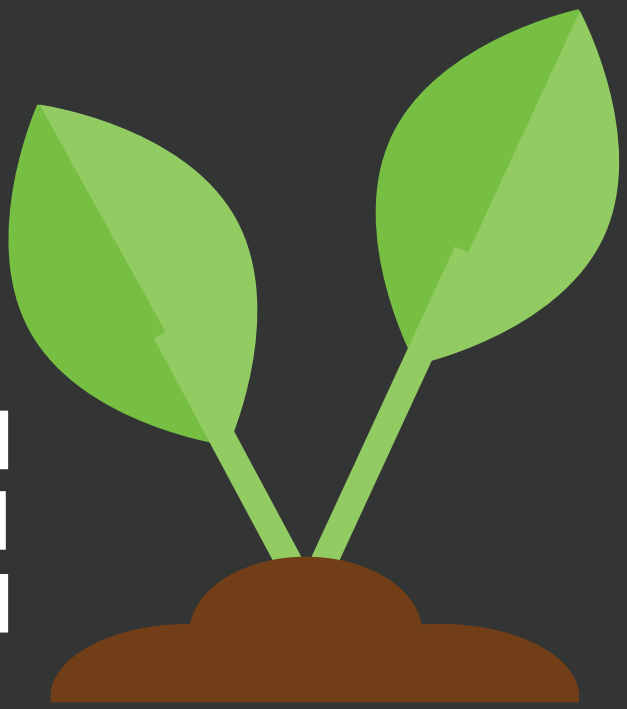
INTRODUCTION



WE PLANT SEEDS

A How-to Guide for Effective Jewish Service-learning Programs















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WE PLANT SEEDS: A HOW-TO GUIDE FOR EFFECTIVE JEWISH SERVICE-LEARNING PROGRAMS

ABOUT THIS TOOLKIT

This toolkit was developed by Repair the World in partnership with Avodah using material developed by both organizations over many years of leadership in the Jewish service-learning field. The purpose of this toolkit is to help you plan activities that enrich the service-learning experience, ensuring that volunteering is meaningful and effective for both the volunteers and the community with which they are working. In order to do their jobs well, volunteers need to be oriented to the mission of the organization they're working with and understand the context in which they are serving. This toolkit offers guidance and activities to help you include in your programs three important steps to contextual learning: investigating the social issue, exploring Jewish values, and reflection.

INVESTIGATING THE SOCIAL ISSUE

Volunteers are more effective in their work when they understand the social, economic and historical context in which the service occurs. For example, if you are serving food at a soup kitchen, learn about the causes of hunger in your community. Are people earning wages too low to afford food? Is there a lack of access to quality food in the neighborhood? By understanding the context of the issue, participants will better understand the complexity of the situation and can take action to address the systemic causes as well as the immediate problems.

EXPLORING JEWISH VALUES

Volunteering and service are inherently Jewish actions and Judaism has a lot to offer as we grapple with and think about our role as volunteers. By exploring and reflecting on Jewish ideas and values that relate to service and specific social issues, your participants may come to realize that they are living Jewishly by engaging in service.

REFLECTION

At its best, service should spark some uncomfortable questions and challenges about injustice, inequality, and our own role in perpetuating them or bringing about change. Create opportunities for your participants to reflect upon their service, so that they can "think out loud" before, during and/or immediately after the volunteer activity. This allows participants to contemplate their service experience in the greater context of their values and life decisions.

CONTACT US!

We hope this toolkit enriches the volunteer experience for you, your participants, and the community partner organizations with which you are volunteering. We'd like to hear from you if you have any questions or feedback. Please contact us at training@werepair.org for feedback or to discuss a training or workshop for your community. Please see our website werepair.org to learn more about Repair the World's work.

Thank you to the following professionals who contributed to the production of this toolkit: Beth Cousens, Suzanne Feinspan, Talya Gillman, Amy Goldsmith, Rachel Kutcher, Mordy Walfish

WE PLANT SEEDS: A HOW-TO GUIDE FOR EFFECTIVE JEWISH SERVICE-LEARNING PROGRAMS

HOW TO USE THIS TOOLKIT

This toolkit consists of seven modules:

MODULE 1: CREATING EFFECTIVE SERVICE LEARNING PROJECTS

Describes the core elements of an effective service learning project, including a planning worksheet.

MODULE 2: FACILITATOR'S GUIDE

Contains tips and tools for the facilitator, as well as activities to build a strong volunteer team.

MODULE 3: CONTEXTUALIZING AND UNDERSTANDING SERVICE

Provides tools to explore the impact of service, motivations to volunteer, different types of service, and Jewish perspectives on service.

MODULE 4: POWER AND PRIVILEGE

Explores issues of power and privilege, and provides tools for volunteers to reflect on their own role in this dynamic within the volunteer experience.

MODULE 5: FOOD JUSTICE

Provides tools for volunteers to explore in-depth the issues of food access and food insecurity, justice for food workers, and urban agriculture.

MODULE 6: EDUCATION JUSTICE

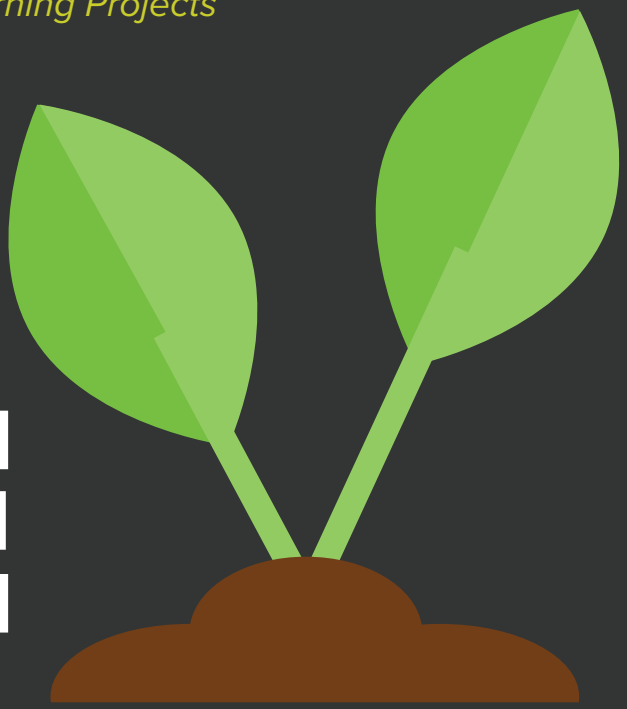
Provides tools for volunteers to explore in-depth the issue of inequity in education as well as perspectives on teaching and mentorship.

MODULE 7: REFLECTION

Contains activities to support volunteer reflection on the service experience.

Modules 2 through 7 contain a selection of activities that you can use with a group of volunteers to enhance the effectiveness of the service experience and to contextualize service within both social issues and Jewish traditions. While you may use all of the activities when working with a group long-term, the activities are independent of one another. Therefore, for short-term projects you may choose one or a handful of these activities, depending on time, group size, and other group characteristics. The length of time required for each activity and any materials that you need to prepare in advance are noted for each activity.

MODULE 1:
Creating Effective Service Learning Projects



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CREATING EFFECTIVE SERVICE LEARNING PROJECTS

INTRODUCTION

In recent years, service and social justice work have become increasingly important in American Jewish life, leading many Jewish community leaders to ask how we structure a service project to ensure it has a positive impact on both the volunteers and the community. We want to make sure that the project is meeting a real community need; that it builds relationships and breaks down barriers rather than reinforcing existing injustices; and that it deepens volunteers' understanding of social issues, their commitment to this work and their connection to their Jewish community and identity.

In order to accomplish this, there are eight key elements to keep in mind. While ideally, all volunteer projects achieve all of these things, that isn't always possible or practical. If that's the case, identify three to meet consistently and work your way, over time, towards meeting them all.

The key elements are:

- **Partnership:** Volunteer projects should be rooted in a respectful, mutually beneficial partnership with an organization that has deep roots and strong relationships in the community. In addition, the project should be framed for volunteers as "service with" the community rather than "service for" the community. Finally, to be good partners, the project organizers should be sure to very clearly communicate the expectations of the partner agency to volunteers so there is a shared understanding.

- **Organizational Priorities:** Ideally, partner organizations seek and incorporate input from the community members they serve when setting organizational priorities and developing programs.

- **Meeting Community Needs:** The project should strive to meet the articulated needs of the community in addition to providing a meaningful experience for volunteers. In other words, it should not be an activity created exclusively to accommodate the desires of the volunteer group.

- **Understanding the Community:** Before serving, volunteers should be given a structured opportunity to understand the organization and community. This should include learning the mission of the organization and information about the community being served.

- **Understanding the Issues:** Service should be contextualized within the broader historical, social and economic issues that cause it to be necessary, as well as within Jewish history, text, or tradition. Volunteers should have an opportunity to explore why they're serving and how they connect to and are impacted by the injustices that make their service important.

- **Reflection:** Once the service has been performed, volunteers should have an opportunity to process some of the "productive discomfort" and questions that may arise regarding power, privilege, injustice, inequality and their own role in perpetuating them or bringing about change.

- **Opportunity for Ongoing Engagement:** Service learning opportunities may strike a chord with participants and ignite a desire for deeper learning or engagement on a particular issue. Whenever possible, opportunities for longer-term engagement with an organization or issue should be offered, including opportunities for service, community organizing and advocacy work on the issue. Resources should also be provided to enable volunteers to learn more about the issue.

- **Evaluation:** All parties involved in a volunteer project should have the opportunity to evaluate it. For volunteers, this is best done either verbally or in writing on the day of the project. For organizations, an honest debrief about how the activity went, whether it met the organization's/community's needs and how future activities could be improved should be scheduled within a couple weeks of the project.

For a checklist containing the seven key elements, including questions to ask as you plan your project, see Appendix A.

PUTTING THE LEARNING IN SERVICE-LEARNING:

Below, we explore the learning process, and some of the above mentioned key elements at the core of learning. Let's dive deeper into the following topics:

- Understanding the Issues - Social Context
- Understanding the Issues - Exploring Jewish Perspectives
- Doing Service
- Opportunity for Reflection
- Opportunity for Ongoing Engagement

For a planning worksheet to help you outline the learning components of your service project, see Appendix B.

UNDERSTANDING THE ISSUES - SOCIAL CONTEXT

Before engaging in service, volunteers should have an opportunity to delve into the issue their service addresses, whether that is homelessness, hunger, educational inequality or something else. Without this context, service is a one-time act unlikely to inspire a sustained commitment to pursuing social justice; with this context, service is an opportunity that expands volunteers' knowledge about and understanding of the world and helps them to begin to explore the underlying issues that perpetuate injustice. Service is both more impactful and more engaging for the participants when there is an opportunity to explore new and complex topics in the context of that service. When this learning delves into and analyzes not just the issue but also the historical, social and economic root causes that lead to that issue - real transformation is possible.

Some ways to structure this aspect of the volunteer opportunity include:

- Identifying a recent news article that looks at the issue that the project will be addressing
- Using a poem on the topic as a discussion starter to delve more deeply into the topic

CREATING EFFECTIVE SERVICE LEARNING PROJECTS

- Finding a video or audio clip that explores the issue
- Exploring statistics on the issue nationally or in your area
- Bringing in a speaker from your partner organization or a local non-profit that does community organizing or legislative work on the issue
- Hearing from someone who's a member of your own community and who has been directly impacted by these issues.
- Exploring the history of the issue you're working on - how has the issue changed over time?
- Investigating the legislative side of the issue - what laws or policies, current or historical, are contributing to the perpetuation or alleviation of the issue?

Some potential sources of materials include:

- http://www.yesmagazine.org/peace-justice
- http://zinnedproject.org/teaching-materials/
- http://nationalhomeless.org/references/teaching/
- http://www.rac.org
- https://www.nokidhungry.org/problem/hunger-resources
- http://mazon.org/the-reality-of-hunger/
- http://www.rac.org/advocacy-activism

In addition to these resources and suggestions, later modules will provide in depth information and activities on several key issues, including food justice and educational equity.

UNDERSTANDING THE ISSUES - EXPLORING JEWISH PERSPECTIVES

Social justice has deep roots in the American Jewish tradition. Some of American Judaism's proudest moments are captured in photos of Dr. Martin Luther King, Jr. and Abraham Joshua Heschel walking together with other Jewish and Christian community leaders, in letters from Jewish Freedom Riders written to parents and friends, in labor leaders' shouts of protest in urban squares during the 1920s and those of feminist organizers during the 1850s and 1960s and 70s.

In the recent past, this historic tradition has evolved into an intentional, professional field in American (and global) Jewish life, where students in various Jewish educational settings are engaged deliberately in "Jewish service learning" (JSL). There are a wealth of resources that exist for linking Jewish text, history, tradition, ritual and culture to social issues. Connecting pressing social issues, service and Jewish wisdom is a powerful way to help volunteers find, explore and/or strengthen their connection with their Jewish identity.

Exploring this connection can take a variety of forms, including:

- Engaging in a text study using an ancient, medieval, or modern text
- Participating in a ritual which relates to or can be connected to the issue - for example, exploring how blessings before and after meals relate to issues of hunger or how hanging and blessing a mezuzah can inform our understanding of homelessness
- Identifying a local rabbi, educator or Jewish leader engaged in work on that particular issue who can join the group to discuss their work and why they see

CREATING EFFECTIVE SERVICE LEARNING PROJECTS

that work as inherently Jewish
- Exploring historical primary source documents, photographs or videos that explore Jewish historical engagement in the issue

Include thoughtful discussion questions that ask participants to go deeper with the material, connect it to their own experience and consider implications for the broader social issue you're dealing with in the service project as well as the Jewish community's approach to it. In addition, explicitly encourage participants to generate their own questions and to pose them to each other.

Some sample resources include:
- http://mazon.org/jewish-social-justice/hunger-and-jewish-texts/
- http://www.on1foot.org/
- http://jwa.org/teach/livingthelegacy/documents

Some tips for identifying and preparing compelling text sources:
- When presenting a text, especially an ancient or medieval one, include information about the source document, author and historical context within which it was written.
- Make explicit that language about God in a text is open to interpretation and should be interpreted in ways that balance comfort and educationally productive discomfort for the participant.
- Rather than including only the relevant line or two, consider including at least a full paragraph, if not a few, to provide more context for those lines and to give volunteers more to "chew" on as they discuss.
- Consider including several texts which challenge one another or the issue itself. Volunteers are much more likely to feel deeply engaged in a text study when there's a real question, challenge or contradiction to wrestle with - rather than a text which simply affirms the importance of an issue.

In addition to these resources and suggestions, later modules will provide Jewish texts on several key issues, including food justice and educational equity.

DOING SERVICE

The act of engaging in service - of working alongside others on a task that needs to be done - can be a powerful tool to spark volunteers' interest in further learning. See Module 2: Facilitator Guide - Section III. Facilitation Tips for Difficult Conversations for advice on facilitating conversations on sensitive subjects that may arise during and after service.

REFLECTION

Equally important to contextualizing service within the broader social issues you aim to address is ensuring that volunteers have an opportunity to reflect on the service once it's done. Reflection allows volunteers to wrestle with questions, challenges, conflicts or discomfort that arise during the service itself, to analyze their own actions and feelings about the service and to begin to integrate the experience and learnings into their broader life and understanding of the world.

CREATING EFFECTIVE SERVICE LEARNING PROJECTS

One great way to start is to give participants a sentence to complete out loud, with each other, in small groups or in one large group. Such sentences might include:

- "The most interesting thing I saw today was..."
- "I was surprised by..."
- "I feel gratified by..."
- "I feel confused by..."
- "I feel frustrated by..."
- "I want to know more about..."
- "I felt my Jewishness most powerfully today when..."

See Module 7: Reflection for a collection of reflection resources and activities.

OPPORTUNITY FOR ONGOING ENGAGEMENT

Hopefully a service project is a stepping stone to deeper, ongoing engagement in learning, service and social justice work. To encourage this trajectory, project coordinators can proactively identify and prepare information for the group about next steps they can take based on their experience volunteering.

There are three main types of next steps to consider:

- **Learning:** Engaging in ongoing learning about the organization, community and/or issue. This can be encouraged by providing additional readings, links to other resources or information about upcoming educational events on the subject.
- **Service:** Committing to additional service at the partner organization, ideally on a regular basis. This can be encouraged by working with the partner ahead of time to identify and outline additional volunteer opportunities for participants.
- **Addressing Root Causes:** Exploring and engaging in action that seeks to address the root causes of an issue that are leading to the need for the service. This can be encouraged by identifying local and national organizations, Jewish and non-Jewish, who are engaging in community organizing or policy work on that issue.

Some Jewish organizations offering social change advocacy opportunities include:

- http://mazon.org/take-action/
- http://www.rac.org/
- http://www.jufj.org
- http://www.jfrej.org
- http://www.jcua.org
- https://jewishcommunityaction.org/
- https://www.jcrcboston.org/
- http://bendthearc.us/

CLOSING

By using this framework and being cognizant of the various service project components identified above while planning your service activities, you can ensure that it will be a meaningful and transformative experience for your volunteers, as well as provide impactful and supportive service to the community with which you're partnering.

APPENDIX A
SERVICE LEARNING PLANNING CHECKLIST
EIGHT KEY ELEMENTS

CREATING EFFECTIVE SERVICE LEARNING PROJECTS

Ideally, all volunteer projects would include all of these key elements; however, that isn't always possible or practical. If meeting them all initially seems too distant, identify three to meet consistently and work your way, over time, towards meeting them all.

- ☐ **Partnership:** Is this volunteer project rooted in a respectful, mutually beneficial partnership with an organization that has deep roots and strong relationships in the community? Is the project framed for volunteers as partnership and "service with" the community rather than "service for" the community?

- ☐ **Organizational Priorities:** Does the organization with which we're working for this opportunity have a client advisory board or in some way solicit the guidance of the community it serves when setting its programs and priorities?

- ☐ **Meeting Community Needs:** Does this volunteer opportunity meet the needs of the community we're serving in addition to providing a meaningful experience for our volunteers - in other words, is the service work needed?

- ☐ **Understanding the Community:** Do volunteers understand the organization and community with which they will be working? Are they being exposed to the mission of the organization and information about the community being served?

- ☐ **Understanding the Issue:** Do volunteers know why they're serving? Is the service that they're doing (e.g. serving a meal at a soup kitchen) being contextualized within the social, economic and historical policies and context that causes a need for that service (i.e. the structures that lead to certain groups of people not having access to sufficient amounts of healthy food)? Are there opportunity to explore these social issues and service within Jewish history, text, or tradition?

- ☐ **Reflection:** Does the structure of the volunteer activity provide an opportunity for the individuals/group to process some of the "productive discomfort" and questions that may come out regarding power, privilege, injustice, inequality and our own role in perpetuating them or bringing about change?

- ☐ **Opportunity for Ongoing Engagement:** Are there ways for volunteers to engage in ongoing service with the partner organization if they are interested in making a longer-term commitment?

- ☐ **Evaluation:** Are the organizers of the volunteer activity setting time to complete a participant evaluation? Do you have an honest debrief with the partner organization planned to discuss how the activity went, whether it met the organization's/community's needs and how future activities could be improved?

APPENDIX B
SERVICE PROJECT LEARNING PLAN WORKSHEET

CREATING EFFECTIVE SERVICE LEARNING PROJECTS

DATE OF SERVICE: _____

SERVICE PARTNER: _____

START TIME: _____ **END TIME:** _____

TYPE OF SERVICE: _____

VOLUNTEER DEMOGRAPHICS:

Number of Volunteers: _____

Age Range of Volunteers: _____

Organizational affiliation of volunteers (if applicable): _____

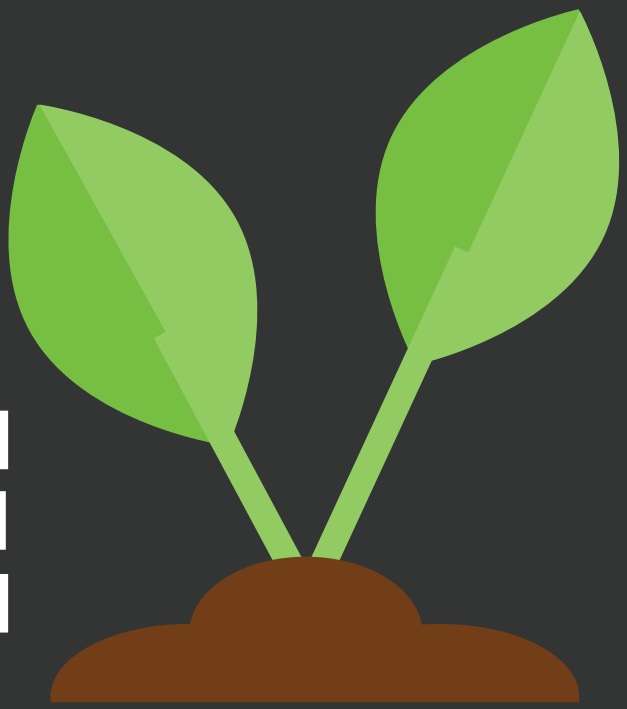
OUTCOMES:
As a result of service (which includes learning and reflection), volunteers will:

-
-
-

OVER THE COURSE OF A PROJECT/DAY/EVENT:

- **Understanding the Issues -** Social Context: What do volunteers need to know about the community and the issue in order to understand why they are doing the project?
- **Understanding the Issues -** Exploring Jewish Perspectives: How will you contextualize the issue and the service within Jewish tradition, text, history or ritual?
- **Doing Service:** What will the service project entail?
- **Reflection:** What activity will you use to help volunteers synthesize and internalize the experience?
- **Opportunities for Ongoing Engagement:** How will you support volunteers in considering how they can extend the impact of the project beyond that day - through action or learning?
- **Evaluation**
  - » Plusses and Deltas – Ask volunteers for feedback.
    - › What went well about the service today?
    - › What could have been better?
    - › What additional, topics, ideas, and/or issues are you interested in exploring?

MODULE 2:
Facilitator's Guide



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MODULE 2

FACILI-TATOR'S GUIDE

INTRODUCTION

In the first module, we discussed how to plan an effective service project, which is the first element of effective facilitation. This module will explore other aspects of effective facilitation for service projects including building strong teams, general facilitation guidelines and some facilitation tips specific to the subject matter included in this guide. The module includes:

I. Building Strong Volunteer Teams
II. General Facilitation Tips
III. Facilitation Tips for Difficult Conversations

I. BUILDING STRONG VOLUNTEER TEAMS

When groups of volunteers feel comfortable with one another and have developed a sense of trust, they not only serve more effectively, but they also are willing to go deeper in learning and reflecting on their experiences. Community building is essential to create strong volunteer teams. Initially, community building should focus on "breaking the ice" and allowing the group to begin to share themselves and their stories with one another. Some activities that can be used to encourage this are:

A. JEWISH AND SERVICE JOURNEY MAPPING

Purpose:
To help participants build connection and trust with one another and a deeper understanding of themselves by articulating their life journeys as they relate to Judaism and service.

Overview:
This activity is facilitated in two parts - first participants individually draw their journey based on prompts that are given, then they articulate their journey to others.

Materials Needed:

- chart paper or white 8 ½ x 11 paper
- markers, crayons and/or colored pencils
- write questions (below) on chart paper prior to session

Length of Activity:
60-90 minutes

Procedure:

1. Drawing (20 minutes)
Provide participants with a piece of paper - can be large chart paper or 8 ½ x 11 white paper - and ask them to find a comfortable spot. Ask them to close their eyes and think for a minute about their Jewish journey as well as their volunteer/service journey. Ask them to think about the following questions (and also post them on the wall):

- Did Judaism play a role for you as a child? In your family of origin? Did this

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change over time? What about service and volunteering?
- With which Jewish organizations have you been involved? When? What about service/volunteer organizations?
- What have been your most formative Jewish experiences? What have been your most formative experiences related to service and volunteering?
- Have you had moments of disconnection or doubt Jewishly or in terms of service/volunteering? When were these and did anything in particular lead to them?
- Do you have or have you had any spiritual practices? When and what are/were they?
- Do you have any regular service or volunteering commitments? Have you at any point?
- Do you or have you had a connection to a higher power/God? Has this changed over time?
- Who are the people who most influenced your thinking about Judaism? About service? About the intersection between the two?

Note: It may be helpful to provide participants with scrap paper to organize their thoughts in response to these questions before they begin mapping their journeys.

Using a river as a metaphor for the journey, ask participants to take 15 minutes to illustrate their Jewish path and their service path, letting them know that they'll be asked to share their illustration with the group. Pose these questions as a guide:
- What is the source of that river?
- What course has the river taken?
- What were the tributaries, the turns it took and followed, and the turns it took and then went in another direction? The rocky patches? Where was there smooth sailing?
- Are your Jewish and service journeys separate rivers or not? If they're separate, do they intersect at some point(s)?

2. Sharing (20-70 minutes - depending on the size of the group)
Once participants have finished illustrating their journeys, ask participants to briefly articulate what they drew. This can be done in pairs, small groups, or the whole group depending on the size of your group and the time you have available.

B. STEP IN/STEP OUT

Purpose:
To help participants build connection and trust with one another by identifying shared experiences within the group.

Overview:
This activity is facilitated in two parts - first the group does the activity, then they debrief it.

FACILITATOR'S GUIDE

Materials Needed:

- "Potential Statements for Step In/Step Out Activity" (see Appendix A) or your own list

Length of Activity:
20 minutes

Procedure:

1. Step In/Step Out Activity (15 min)
Ask participants to stand in a circle. Tell participants that you'll be reading a list of statements to them. If the statement applies to them, they should take a large step into the circle. If it does not apply to them, they should stay where they are. After participants step in for each statement, group members should look around at who stepped in and who didn't. The facilitator can decide whether or not to ask participants who stepped in to share further details about each statement. For potential statements, see Appendix A.

2. Debrief (5 min)
Once you have completed all the desired prompts, ask the group to reflect on anything they noticed during the activity that they found interesting or that surprised them.

C. SPEED DATING

Purpose:
To help participants build connection and trust with one another by sharing answers to thought-provoking questions with one another.

Overview:
This is a one-part activity that is best done when there is ample space to form lines or a circle.

Materials Needed:

- List of questions for participants

Length of Activity:
15-45 minutes depending on number of questions

Procedure:

A. Speed Dating Round (15-45 minutes)
Ask participants to stand in two lines facing one another or in two concentric circles with the inside circle facing the outside one. Tell participants that they'll be answering a series of questions with a series of partners to help them start to get to know one another and build relationships. One person from each pair should take 30-60 seconds to answer a question and then their partner should answer that same question. Once both partners have answered, then one line or one circle should move one space to their right so that everyone has a new partner.

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You can create your own set of questions, depending on the needs of your group. Some questions you could include are:

- Which social issue do you find yourself most passionate about? (Whether you currently do work relating to it or not.)
- Share a moment in your life that you realized that service or social justice was important to you.
- What is a hope you have for the service work we'll be doing together?
- What is a blessing in your life?
- Share a little about a memorable service experience you've had.
- Who's someone you especially admire for their service or social justice work?

D. CLOSING ACTIVITY: EXPECTATIONS AND QUESTIONS

Purpose:
This short activity can be used at the conclusion of a session to help group members learn more about each other's expectations, questions and motivations.

Overview:
This is a one-part activity completed as a group.

Materials Needed:
None

Length of Activity:
10 - 15 minutes

Procedure:

A. Close a session by posing one or more of the following questions to the group and facilitating a short group discussion:

- What are your expectations for this volunteer experience?
- Why have you come here to volunteer? Why volunteer (in general)?
- Are you nervous about anything?
- How does this experience connect with who you are as a Jew? As a human being?
- What questions do you have that you hope to answer through this learning experience?

II. GENERAL FACILITATION TIPS

Quality facilitation is key to the success of the learning components of service learning opportunities. Here are fifteen tips for effective facilitation[1]:

- **GUIDE, DON'T "TEACH" -** The best facilitation is where everyone (including the facilitator) learns from one another. Facilitation differs from typical lecturer/student dynamics.The facilitator serves as a guide for participants and helps participants find value and truth in their own experiences and ideas. They do not act as the

1 Adapted from: Write Around Portland Volunteer Facilitator Handbook (www.writearound.org)

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arbiter of truth and value. Participants may naturally, however, look at you as an "expert"; one way to deflect this is to re-engage them in the conversation with a question back: "I'm not sure. What do you think?"

- **BRING POSITIVE ENERGY -** Bring a positive attitude and energy to the group. The role of the facilitator is to influence the ups and downs of the group. Positive energy can be the spark that shifts participants' attitudes and lift spirits. Give yourself time to collect your energy before walking into a room to facilitate. It is important to start each session with positive energy and approach each challenge (the bad moods of participants or even your own bad mood) as, at worst, "a wonderful chance for us to get to know each other better."

- **BE ATTUNED TO THE GROUP'S ENERGY -** Group energy ebbs and flows. This is part of the process – nothing to take personally. If you see group energy ebbing, you may want to consider explicitly articulating that observation and either taking a break, asking participants to get up and move around, or doing something else to address it.

- **PARTICIPATE ACTIVELY -** Be present as a person and as an active thinker/co-worker. Your enthusiasm for and experiences with your subject are some of the greatest assets you can bring to facilitation. Facilitators model participants' involvement in the group process and the subject by becoming involved themselves. Remember that you are a participant in the group as well.

- **EXTEND YOUR COMFORT ZONE -** Model taking risks in what you say and how you interact. Often as a facilitator you will ask participants to go outside their comfort zones; it is also okay for you to go outside your comfort zone. Participants will continually look to you for clues about how to act and respond; model that taking risks and thinking deeply is okay. Acknowledge that it's okay to stammer a bit as you try to get a new idea out; or to get confused and only get half an idea out – it's all part of learning. Sometimes taking a risk ends up falling flat. That's okay. Sometimes it will pay off hugely. This is what makes group work so dynamic and creative.

- **MAINTAIN APPROPRIATE BOUNDARIES -** While going beyond the comfort zone, it is also important to maintain appropriate boundaries for group participants. An aspect of this is to not reveal especially personal or intimate knowledge about yourself, nor to ask this of participants. This helps to maintain a professional and appropriate boundary that does not put excessive attention on one participant above all others.

- **ORGANIZE AND COMMUNICATE THE SESSION STRUCTURE -** Give the session an easy flow and a clear structure. Share this with participants by reviewing the agenda at the beginning of the session. Participants will feel more comfortable if it is clear how one concept, exercise or session builds on another. Structure provides a space for creativity, as long as the structure is flexible enough to flow with the dynamics of the group. At the very least, try to end each session (or round of discussions) with the key points and connect these to earlier discussions as applicable.

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- **PREPARE SESSIONS IN ADVANCE -** In addition to preparing the structure and flow of a session, think about how you are going to explain something before you explain it. Find your balance between over-preparation and lack of preparation. Know yourself and what level of preparation you need to invest to be effective. People respond to clarity and preparation: if they see it matters enough to you to have put thought and attention into the session, it is important enough for them to participate in a serious way. Try to avoid over-preparation to the extent that it feels like reading a script which allows no space for discussion, deviation, or creativity. Participants will pick up on that as well.

- **COMMUNICATE PLANS AND EXPECTATIONS -** Explain why you are doing what you are doing. A key measure of successful facilitation is whether or not people feel ownership in the group. One way to achieve this is to clearly explain why you are doing what you are doing when you do it. If you need to cut feedback short, explain why. If you want to change the agenda, explain why. If you need an extra five minutes, explain why. This is one key way of making people feel safe and comfortable in the session.

- **ADAPT TO THE GROUP'S NEEDS -** Roll with what participants tell you. Come with an agenda and be prepared to adapt it or change it, depending on the needs or interests of the group, or the dynamics of the particular session. If it feels like you are struggling to pull the discussion in a particular way, then you may need to let the group go in the direction it is excited to go. Find ways to adapt the goals of your session to where the conversation is evolving. Develop multiple ideas for getting at the same point; this can be a "toolkit" to fall back on when one approach doesn't work.

- **DON'T PLAY FAVORITES -** Attention should be spread evenly around. Just as we discourage participants from seeing the facilitator as some kind of special expert, good facilitators also do not raise one group or participant above others. Spread the discussion and praise around. Note: It's natural to have favorites, but it is critical that everyone feels valued, heard and respected.

- **MANAGE TALK TIME -** Everyone appreciates and deserves to be listened to in a respectful way. Some people don't realize that their talking is taking time away from others, or from other activities that are planned. One of your roles as a facilitator is to redirect the conversation when necessary. This may mean interrupting someone, which can be hard to do. When you do need to cut someone off try to balance firmness and respect. Firm – because subtlety is lost on some people, especially when they have gained a full head of conversational steam – but always come at it from a respectful place. You can make it clear that you value what the person is saying, but that because of time constraints we need to move on.

- **USE INCLUSIVE LANGUAGE -** Language is important. Even with the best intentions we may inadvertently exclude or hurt people with our language. If you use a word everyone in the room may not know, explain it. Avoid jargon, or explain it as you go along so everyone is included. Acknowledging that everyone may not know a word or acronym can put others at ease for not knowing it. Facilitators

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must watch their own use of language (e.g. swearing or references to others), and should not tolerate hateful language from anyone.

- **DON'T MAKE ASSUMPTIONS -** Never assume that everyone in the session can read or is comfortable doing so aloud. When asking for participants to read or role play, ask for volunteers. Always read instructions out loud.

- **CREATE A RESPECTFUL LEARNING ENVIRONMENT -** Respecting and learning from participants' differences builds community. Many participants come from different races, socioeconomic classes, education levels, political persuasions, etc. Sometimes there is a tendency to think that everyone thinks and feels the same; on the opposite extreme there is sometimes a tendency to only showcase our differences and separate ourselves. Facilitators should create a respectful atmosphere where people can be honest, and explore their differences, discover their similarities, and take the time to listen, reflect and truly attempt to understand. This builds trust within the group.

III. FACILITATION TIPS FOR DIFFICULT CONVERSATIONS

During the volunteer experience we often interact with communities that are and have been oppressed in some way. These communities wrestle daily with the impacts of racism, poverty and injustice. Therefore, some of the topics covered in this toolkit can lead to conversations that maybe be complicated and emotional for participants. Beyond the general facilitation tips above, here are some tips particularly for facilitating conversations on difficult topics like race, inequality, poverty, etc.:

- **SET GROUP GROUND RULES.** Collectively, decide on a set of rules for your discussion. These rules can be general, such as "whatever is said in this room, stays in this room" and can also include more specific rules, such as "whoever holds the spoon speaks," or "if you agree, wave jazz hands."

- **FACILITATE STRONGLY -** In conversations like these, it's important that the facilitator takes an active role in supporting the conversation and keeps participants accountable to any ground rules that have been set.

- **ACKNOWLEDGE THAT THIS MIGHT BE UNCOMFORTABLE FOR YOUR PARTICIPANTS TO TALK ABOUT -** These issues can be the elephant in the room, but in many cases, it helps to say out loud what others are feeling: "I know we don't usually talk about these issues, and it might make you or others feel uncomfortable, and that's ok."

- **DO NOT TOKENIZE PEOPLE.** Individuals can only speak to their own experiences, and it puts unfair pressure on your participants to ask them to represent their cultural identity. Do not look to others to speak on behalf of their race, gender, ethnicity or other group - and intervene if participants are tokenizing one another.

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- **ENSURE THAT EVERYONE WHO WANTS TO GETS A CHANCE TO SPEAK.** Very frequently, individuals who are most comfortable expressing their opinions can dominate conversations like these. Being verbal about one's opinions isn't necessarily an indicator of how strong those opinions are. Make sure that you respectfully ask for the opinions of others if a few voices begin to dominate the conversation.

- **BE RESPECTFUL OF INTROVERTS – AND OF SILENCE.** Make sure you are noticing who is not speaking. Encourage those individuals to contribute, but do not force them. Similarly, if the conversation reaches a point of silence, do not push people to speak. Be respectful of reflection.

If the conversation becomes tense, some tips are:

- **APPROACH OFFENSIVE COMMENTS WITH A POSTURE OF CURIOSITY.** While some opinions are commonly accepted as "right" or "appropriate," it is unproductive to cast someone's statements or beliefs as "wrong." Instead, if a comment is not sitting well with you or the group, ask the person who made it to share more of their thinking behind their statement.

- **IF YOU'RE OFFENDED, SHARE – DON'T BLAME.** Ignorance is not animosity. American culture is steeped in racism and unjust attitudes and all of us are exposed to and internalize those unconsciously. While we all have an obligation to deepen our awareness and act against injustice, we also need to acknowledge for ourselves and others that any beliefs that we may have that are unfair or unjust are a motivation for learning not for guilt or criticism. Use the "I felt....when you..." format to discuss how their statement was perceived by you personally. For example, you could say, "I felt offended when you said that your grandfather worked himself into the middle class, and therefore anyone could achieve the American dream if they tried hard enough. I felt that you might not have thought about the impact of institutional racism on the outcomes of immigrant families and people of color."

- **TRY NOT TO USE CHARGED LANGUAGE SUCH AS "BIGOT" OR "RACIST."** If someone says something offensive, respond to them by focusing on their words - i.e. what they said was offensive - not who they are - i.e. they are racist. Calling someone a racist is one surefire way to make the situation a lot worse. Use the opportunity to educate.

- **PROVIDE CONTEXT.** Even though it's difficult, try to explain why you believe what you believe. Provide examples, facts, and stories to illuminate your opinions, and encourage others to do the same.

Despite the progress that has been made, there are still many misperceptions about race, racism, poverty and injustice. Here's a list of some of the most common, and some tips on how to handle them if they come up:

- **"RACE/POVERTY/INJUSTICE IS A FACT OF LIFE."** Race is actually a social construct. No genetic, personality, or intellectual differences exist between people

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of different races. Discuss that race was developed as a category to classify people - and only within the past few hundred years. Poverty is perpetuated by many of the policies of our government and the ways in which our economy is structured. And if we believe that injustice is a fact of life and therefore not worth addressing, it will in fact become a fact of life.

- **"I'M NOT RACIST!"** Despite major progress, all white people still remain at least "a little bit racist" (to quote Avenue Q!). While most people harbor very little ill-will towards people of other races, they may continue to make assumptions about others based on race and they continue to benefit from systems that give them privileges not afforded to other races. In order to combat racism and tackle misperceptions, we first have to acknowledge that all of us who identify as white are somewhere on a spectrum of perpetuating racial prejudice. Once you take the guilt out of the word, you can have an open conversation about the issue. Acknowledge that racism is deeply embedded in our society and part of a larger system; it's not just a dirty word that refers to things we say to one another.

- **"WE LIVE IN A POST-RACIAL SOCIETY."** Racism is still virulent in our society, and all over the world. While our generation tends to be more open minded about race and inequality, racism is still a defining part of the American experience. Have everyone go around the table and give an example of discrimination they have faced for their religion, race, or ability. Very quickly an accurate portrait of the work yet to be done will emerge.

- **"[INSERT ISSUE] CAN BE ELIMINATED IF PEOPLE JUST 'TRY HARDER."** Institutional odds are stacked against poor children and children of color from birth. Even with exceptional intelligence, a student's odds of escaping the cycle of poverty are extremely slim without comprehensive support services - and exceptional intelligence shouldn't be required to have the same chance at success as other children. Regardless of how "good" or "smart" a child of color is, the racism embedded in our society will still threaten their success and even their safety. Remind participants that what comes to many as a privilege of birth is systematically denied to millions across the country.

CLOSING

Building strong volunteer teams and arming yourself with key facilitation tips are important aspects of implementing effective and impactful service learning opportunities. In the following modules, we'll explore some of the content you can use to frame those opportunities.

APPENDIX A
POTENTIAL STATEMENTS FOR STEP IN/ STEP OUT ACTIVITY

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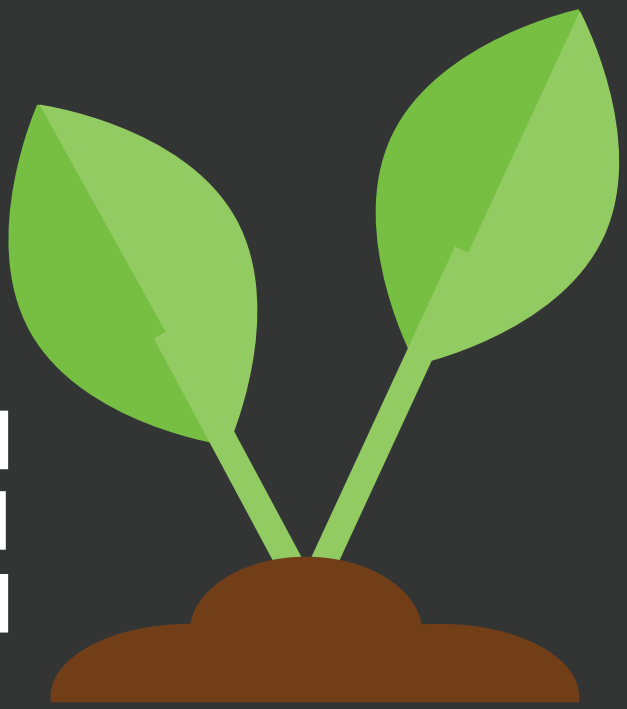
Step into the circle if:

- You are the oldest child in your family
- You are a middle child in your family
- You are the youngest child in your family
- You grew up in the same area in which you currently live
- You have moved to where you live within the last few years
- You identify as Reform
- You identify as Conservative
- You identify as Modern Orthodox
- You identify as Orthodox
- You identify as Reconstructionist
- You identify as Renewal
- You identify as Secular
- You identify as having mixed religious heritage
- You identify as a Jew by Choice
- You identify as white
- You identify as Asian/Asian-American
- You identify as Hispanic or Latino
- You identify as Black or African-American
- You identify with another racial or ethnic group
- You have participated in at least a few other service/social justice opportunities in your lifetime
- You have participated in many other service/social justice opportunities in your lifetime
- You have a regular volunteer/service opportunity in which you participate
- You feel an obligation to take action on social issues
- You feel an obligation to take action on social issues as part of the way you understand your Jewish identity

MODULE 3:
Contextualizing and Understanding Service



WE PLANT SEEDS

A How-to Guide for Effective Jewish Service-learning Programs









Brought to you by Repair the World, in partnership with AVODAH: The Jewish Service Corps

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MODULE 3

CONTEXTUALIZING AND UNDERSTANDING SERVICE

INTRODUCTION

Many times we volunteer without reflecting on the larger context of the work. More deeply exploring the purpose of service and understanding how it relates to other types of work for social justice and some of the challenges inherent in it can help us to more fully and effectively engage in it. In addition, understanding what Jewish tradition has to say about service can help us link our service work with our Jewish identity in more meaningful ways. This module will delve into each of the following areas and provide interactive activities that can help to engage volunteers in this exploration:

I. Understanding Service
II. Understanding Service on a Spectrum
III. The Complexity of Service
IV. Judaism and Service

I. UNDERSTANDING SERVICE

The following are a series of activities that you can use to help participants think more deeply about service, its impacts, why we do it and how it relates to other ways of making change.

A. INTRODUCTION TO SERVICE

Purpose:
The purpose of this activity is to help participants begin to think in more depth about the service they do, what impact it has and what the overall value of service can be.

Overview:
This activity is facilitated in three parts - first participants describe prior service experiences, then they identify the impact of those service experiences, and finally they consider different types of service and impact.

Materials Needed:

- lined paper
- pens/pencils
- chart paper
- markers for chart paper

Length of Activity:
45 Minutes

Procedure:

1. Personal Experiences (20 minutes)
Ask participants to think of a time when they volunteered, focusing on an experience of which they are proud. Ask them to write down their brief responses to some (or all!) of the following questions and be prepared to share with the group:

- With whom did you partner?
- What did you do?

CONTEXTUALIZING AND UNDERSTANDING SERVICE

- How long did you serve?
- Why was this service necessary?
- What was the broader social justice issue with which your service was connected?
- What about the experience made you feel like it was impactful and/or meaningful?
- What motivated you?
- If community members were around while you did the service, what was their reaction?

Ask them to share their examples and the details with the group. Discuss as a group the following questions:

- What kinds of service are happening in these examples?
- What do we learn from these examples about what service is?
- Would you call all of these examples service? Are any not service? Why not?

2. The Impact (15 minutes)
For this section, take notes on chart paper.
Spark the group's discussion about the impact of the service on their personal experiences by asking the following questions:

- What happened...
- For the individual(s) or organizations with which you partnered to do this service?
- For the broader community?
- For society at large?
- For the volunteer?
- For each of these stakeholders, what were the immediate, visible effects of the volunteering? What might be the longer-term and/or less tangible impact? How can we measure this impact?

3. Themes and Closing (10 minutes)
For this section, continue to take notes on chart paper.
Based on what has just been discussed, ask the group:

- What themes emerged in our conversation?
- How are these acts of volunteering connected, even if the service itself is different?
- Is there a similar impact across different kinds of service?
- Ask one or two people to synthesize what we can learn from this about how volunteering affects people, communities, and volunteers.

B. VOLUNTEERING AS A CATALYST

Purpose:
The purpose of this activity is to explore with participants the power of volunteering and service.

Overview:
This activity is facilitated in two parts - first, participants discuss a text in pairs or *chevruta*, then the full group discusses together.

Materials Needed:
- copies of "Volunteering as a Catalyst" text (Appendix A)
- chart paper, white board, or handouts with Part 1 questions written in advance

Length of Activity:
20-25 minutes

Procedure:

1. Chevruta/Paired Discussion (10 minutes)
Have the group split into pairs and have each of the *chevruta* pairs read the text (see Appendix A) and discuss the following questions which you should also provide on a flip chart, white board or individual handout:
- How would you summarize what this text says about the power of service?
- Why is service important, according to this text?
- What can service accomplish, according to this text?
- What resonates about this text's approach to service? What's missing?

2. Debrief (10-15 minutes)
Ask pairs to share back any insights they came to in their conversation, interesting ideas or questions.

II. UNDERSTANDING SERVICE ON A SPECTRUM

Engaging in service and volunteering are important ways of addressing the many challenges that our society faces. They exist on a spectrum of several other methods of social change - each of which have different roles, benefits and disadvantages.

A. SOCIAL CHANGE SPECTRUM

Purpose:
The purpose of this activity is to explore different ways of pursuing social change to better understand what they involve and what their goal is.

Overview:
This activity is facilitated in three parts: first, the group reviews definitions of the various methods of social change, then they explore where those methods fall on the spectrum of social change and finally they consider how each of the methods might be applied to a particular social issue.

Materials Needed:
- copies of "Methods of Social Change: Definitions" (Appendix B)
- copies of "Types of Social Change Worksheet" (Appendix B)
- chart paper with spectrum drawn on it
- markers for chart paper

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Length of Activity:
50 minutes

Procedure:

1. Review Methods of Social Change Definitions (15 minutes)
Pass out "Methods of Social Change: Definitions" (see Appendix B)
Explain to participants that these are not the only definitions, but they are commonly understood definitions of these terms in the social justice world and provide a helpful framework and language for understanding the different ways people address injustice.

Ask for volunteers to read each definition out loud. After each definition, ask a participant to name a local organization that employs that method.

2. The Social Change Spectrum (15 minutes)
Introduce the group to the spectrum of social change.[1] Have a piece of chart paper prepared with "Works within existing societal system" at the left of the page and "Attempts to change the existing societal system" at the right.

Using the methods discussed so far (direct service, philanthropy, community development, advocacy, community organizing, social entrepreneurship, education) and any that the group wants to add, discuss where each method falls on that spectrum.

Works within existing societal system ——— **Attempts to change the existing societal system**

Note: From left to right, the generally agreed upon order is: direct service, philanthropy, education, community development, social entrepreneurship, advocacy, community organizing - however, legitimate cases can be made for other configurations. Allow the group to create their own order.

Discuss further:

- Does the approach to the spectrum make sense?
- Does it help you to clarify how the methods are related?
- Are there any limitations to this model?
- Which of these methods have you employed? Which of these would you be interested in exploring, either for the first time or more deeply?
- If the group feels inclined, you may want to give them a chance to propose an alternative model and/or modes of evaluating methods of service.

3. Applying Methods to Issues (20 minutes)
Using the "Types of Social Change Worksheet", ask participants to work in groups to choose a social issue they're passionate about and then look at ways that each method could be used to address that issue.

1 Adapted from: Bobo, Kim, Jackie Kendall, and Steve Max. *Organizing for Social Change: Midwest Academy Manual for Activists.* Santa Ana: The Forum Press, 2010. Print.

CONTEX-TUALIZING AND UNDER-STANDING SERVICE

Note: If you're short on time, this final activity could be left out.

III. THE COMPLEXITY OF SERVICE

Service is inherently complex. Most often, we are doing service in and with communities that are not our own and with which we have limited, if any, familiarity. Often times, these are also communities which are experiencing various kinds of oppression - whether that's racism, poverty, etc. In addition, we are often engaging in service as a way to feel good and to give back to our community. All of these factors lead to complex dynamics that the following activities explore.

A. MULTIPLE PERSPECTIVES ON THE COMPLEXITY OF SERVICE

Purpose:
The purpose of this activity is to explore different perspectives on the complexity of service and some of the challenges inherent in it.

Overview:
This activity is facilitated in three parts: first, participants discuss a text in *chevruta*/ pairs, then each pair reports back to the group and finally there is a wrap-up and synthesis.

Materials Needed:

- copies of four texts "Multiple Perspectives on the Complexity of Service" (Appendix C)
- chart paper
- markers for chart paper
- chart paper, whiteboard, or handouts with Part 1 questions written in advance

Length of Activity:
40 minutes

Procedure:

1. Chevruta/Paired Discussion (15 minutes)
Split into *chevruta* and distribute a different text to each group. Let them know that when everyone comes back together, each pair will share a bit about their text and the ideas that came up in it.

The texts which can be found in Appendix C are excerpts from:

- Klau, Max, and Dana Talmi. "Dual Benefits, Dual Challenges: The Theory and Practice of Integrating Community Impact and Participant Development in Jewish Service-Learning Experiences."
- Spodek, Rabbi Brent, and Adam Gaynor. "It's a Pleasure to Serve You."
- Kivel, Paul. "Social Service or Social Change?"
- Dubofsky, Chanel. "On Service."

Have the pairs read the texts and discuss the following questions:

- How would you summarize what this text says about the complexity of service?
- What dangers or negative consequences of service does this text raise?
- What resonates about this text? With what do you disagree?
- Prepare a brief summary about key concepts and ideas to share back with the group, as well as any questions that the text raised for you.

2. Presentations (15 minutes)
When you come back together, have each group share out the key concepts, ideas and questions that came out of their text. Each pair has 2 minutes to present. Take notes on a flip chart to keep a visible record of what comes up.

3. Wrap-up (10 minutes)
Ask participants about connections they see between the key concepts or questions raised by each of the texts. Are there any themes that we can take away?

Note: At the end of the session, you may want to distribute copies of all the texts to participants, so they each get a full set.

B. IMPACTS OF SERVICE

Purpose:
The purpose of this activity is delve into the possible intended and unintended consequences of service.

Overview:
This activity is facilitated in three parts - first, a discussion frames the idea of risks and downsides related to service, then the group explores a framework to better understand those and finally the group discusses implications of the model.

Materials Needed:

- chart paper with service impacts model written up (see below)
- markers for chart paper

Length of Activity:
40 minutes

Procedure:

1. Framing (10 minutes)
Ask participants to think about and share whether there are risks or potential downsides to service. Can service be harmful? When and how?

2. Service Impacts Framework (15 minutes)
After hearing some initial responses, offer the following framework, drawn on chart paper, and ask participants to brainstorm positive intended impacts and negative unintended impacts.

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SERVICE IMPACTS

	Positive Impacts	Negative Impacts
Intended Impacts	Who was impacted by this service? _____ _____ What are potential positive impacts? _____ _____ _____ _____ _____ _____	*Let's hope that there are none here!*
Unintended Impacts	*You may wish to cover this category briefly with groups that have a lot of service experience. Ask them to recall an example from a service experience that they've had.*	Who was impacted by this service? _____ _____ What are potential negative impacts? _____ _____ _____ _____ _____ _____

3. Discussion (15 minutes)
Once you have filled out the chart, ask participants to discuss the following questions:

- What gets in the way of doing service that results in more positive impacts? Why do we engage in service that produces negative impacts?
- If participants do not give these answers, mention:
  - » We often are not willing to do what is needed: It asks us to change our schedules or do something tedious or not immediately compelling.
  - » We often want it to be about us, about what's easy or doable for us.

Some additional elements of the positive and negative impacts of service that you can discuss with the group include:

- Service must be done in coordination and conjunction with community members and leaders, based on what they need. If we do not work in partnership, we risk parachuting in and pretending to solve another community's problems, disrespecting and possibly doing harm to relationships.
- What we want to do is not always what is most needed by a community.
- Sometimes our well-intentioned service can create additional work for organizations that they must put time and money towards rather than focusing on their primary task(s).
- Sometimes, we provide things that simply maintain the status quo – or worse, disempower local residents; we do not offer systemic solutions and we even get in the way.

C. COMPLEXITY OF WORKING WITH COMMUNITIES

Purpose:
The purpose of this activity is to explore some of the complexities that arise when we do service with communities that are not our own and with whose day to day experiences we are not familiar.

Overview:
This activity is a two part activity - first the group watches a video clip, then they discuss it.

Materials Needed:
- an internet-capable device to play The Volunteers.[2]

Length of Activity:
20 minutes

Procedure:

1. Video Clip (5 minutes)
Play minutes 1:49-4:40 from the 1985 film The Volunteers.

2. Discussion (15 minutes)
While the situation depicted in this clip takes place abroad and in some ways may seem like an extreme caricature, similar themes or realities may manifest in domestic and local service. Discuss with the group the following questions:
- In what ways can you see a situation like this playing out domestically/locally?
- What dangers or negative consequences of service does this video raise?
- What insights can this video provide into how we approach our service work?

IV. JUDAISM AND SERVICE

Jewish textual and historical tradition has much to say about service - who we should serve, when and how. Better understanding what our tradition has to say can help us more deeply connect to the service work we do and can motivate us to engage in that work more often and more deeply.

A. POSSIBLE TEXT STUDIES

Purpose:
The purpose of this activity is to explore how Jewish wisdom can inform our understanding of and doing of service.

Overview:
This activity is a two part activity - first pairs discuss one or a variety of texts, then the pairs come back together as a larger group to debrief their study.

2 The Volunteers. Dir. Nicholas Meyer. Perfs. Tom Hanks, John Candy, Rita Wilson. 1985. Youtube, 2012.

Materials Needed:

- copies of texts that will be discussed (five possible texts are provided in Appendix D, or choose your own)

Length of Activity:
15-30 minutes

Procedure:

1. Paired Discussion (10 minutes)
In Appendix D are a series of ancient, medieval and modern Jewish texts that can inform our understanding of service. These texts can be used individually - with all members of a group reading the same text and discussing in pairs or used together - with different pairs reading different texts.

2.Debrief (5-20 minutes)
If groups read the same text or texts, bring them back together to share insights or highlights from their group. If groups read different texts, bring them back together to share key points from each text and insights from their conversations.

B. MAIMONIDES LADDER

Purpose:
The purpose of this activity is to explore how Jewish wisdom can inform our understanding of and doing of service.

Overview:
This activity is a three-part activity - first the facilitator frames the activity, then the groups engage in a hands-on card-based activity, and finally the group comes back together to discuss.

Materials Needed:

- copies of the Maimonides Ladder Cards, printed and cut (Appendix E)
- chart paper with eight levels written out

Length of Activity:
35-40 minutes

Procedure:

1. Frame (5 minutes)
Share with the group that Maimonides, a medieval Jewish philosopher, articulated eight ascending levels of “charity,” each greater than the one before, that bring us closer and closer to the Divine. In this activity, we’ll be learning more about those levels and how they apply to service work.

2. Exploring the Ladder (20 minutes)
Hand out the cards with examples of each step of the ladder on them (do not share Maimonides’ eight steps yet). Split the group into pairs or small groups and ask them

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to order the cards according to what they think are the lowest to highest forms of service. Ask for volunteers to share the order that they decided on and to explain why they placed each example in that order.

Once the groups have completed the activity, review the following steps of the ladder that have been written up on chart paper:

1. The person who gives reluctantly and with regret.
2. The person who gives graciously, but less than one should.
3. The person who gives what one should, but only after being asked.
4. The person who gives before being asked.
5. The person who gives without making his or her identity known, although the donor knows who the recipient is.
6. The person who gives without knowing to whom he or she gives, although the recipient knows the identity of the donor.
7. The person who gives without knowing to whom he or she gives. The recipient does not know from whom he or she receives.
8. The person who helps another to become self-supporting by a gift or a loan or by finding employment for the recipient.

3. Discussion (10-15 minutes)

Once you've reviewed the order, engage participants in a discussion using the following questions:

1. What pattern or order do you see in the categories that Maimonides sets forth? What principles do you think lead him to organize his hierarchy of giving in this order?
2. In the ladder of giving, what role do shame and dignity play in his hierarchy?
3. How do this hierarchy and its organizing principles relate to service and volunteering?
4. These guidelines were written at a time when people generally knew everyone in their community. How does being an anonymous donor today, in a world of national and international philanthropy and complex non-profits, work differently than in this model?

CLOSING

The texts and activities in this module build a strong foundation for understanding service generally, the challenges inherent in service work and what Judaism has to say about it. In the following modules, we'll more deeply explore several key social issues relevant to service.

APPENDIX A
VOLUNTEERING AS A CATALYST

CONTEXTUALIZING AND UNDERSTANDING SERVICE

"CITY YEAR'S VALUES: SERVICE TO A CAUSE GREATER THAN SELF." - CITY YEAR. CITY YEAR. WEB.

Background:
City Year is an education-focused nonprofit organization, based in Boston, Massachusetts, USA that partners with high need public schools to provide full-time targeted student interventions. In communities across the United States and through two international affiliates, City Year's teams of 17 to 24 year old AmeriCorps members support students by focusing on attendance, behavior, and course performance through in-class support, 1-on-1 and small group tutoring, mentoring, and afterschool programs that keep kids in school and on track to success. The organization's culture emphasizes the values of leadership, diversity and community service.

Text:
"City Year believes that service represents a personal decision to dedicate one's time, energy, and effort to a cause greater than oneself and to attend powerfully to the needs of others. Service to a cause greater than self creates common ground by bringing together diverse individuals who share a similar commitment to work for the common good and empowering them to engage in unified action. Seemingly insurmountable problems throughout history have been addressed by individuals who have chosen to serve their fellow citizens, communities and nations in this way. This widespread commitment to serve a cause greater than self has united people across backgrounds, transformed pressing public problems, and developed the civic spirit and leadership potential of every individual who has heeded the call to serve. At City Year, we strive to always ask ourselves, "Is this about me, or is it about the cause?" Always make it about the cause. In this way, we unite in a collective effort to demonstrate the power of service as a strategy for generating transformational change."

APPENDIX B
METHODS OF SOCIAL CHANGE

CONTEXTUALIZING AND UNDERSTANDING SERVICE

WORKING DEFINITIONS

DIRECT SERVICE:
Directly meeting the material or spiritual needs of people by providing free or low-cost access to goods, services, or communal spaces.

PHILANTHROPY:
Giving money to support projects or organizations that address a need or issue.

COMMUNITY DEVELOPMENT:
Broad term applied to the practices and academic disciplines of civic leaders, activists, involved citizens and professionals to improve various aspects of local communities. Some examples could include economic development or workforce development and other types of skills training.

ADVOCACY:
Using argument and persuasion to achieve a particular action or change. Often advocacy is directed specifically toward lawmakers or policymakers, to persuade them to pass or implement a particular policy. Businesses and corporations can be the target for advocacy as well.

COMMUNITY ORGANIZING:
Pursuing justice for the less powerful by developing a strong, democratic organization whose power comes from the numbers and mutual commitment of its members.

SOCIAL ENTREPRENEURSHIP:
Launching a venture for the common good. While this can include the creation of new non-profit organizations, most examples of social entrepreneurship are employing more traditionally for-profit models towards social missions, like B-corporations.

EDUCATION:
As its own method of social change (beyond its function as a form of direct service), education in the largest sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual, and from there potentially an effect on society.

APPENDIX B
METHODS OF SOCIAL CHANGE

CONTEXTUALIZING AND UNDERSTANDING SERVICE

TYPES OF SOCIAL CHANGE WORKSHEET

In your small group, pick one social issue on which to focus (i.e. hunger, homelessness, etc.). Then, under each category, give 3 examples of how you might address your issue.

SOCIAL ISSUE: _____

DIRECT SERVICE

1. _____

2. _____

3. _____

PHILANTHROPY

1. _____

2. _____

3. _____

COMMUNITY DEVELOPMENT

1. _____

2. _____

3. _____

APPENDIX B
METHODS OF SOCIAL CHANGE

CONTEXTUALIZING AND UNDERSTANDING SERVICE

ADVOCACY

1.

2.

3.

COMMUNITY ORGANIZING

1.

2.

3.

SOCIAL ENTREPRENEURSHIP

1.

2.

3.

EDUCATION

1.

2.

3.

APPENDIX C
TEXTS: MULTIPLE PERSPECTIVES ON THE COMPLEXITY OF SERVICE

CONTEXTUALIZING AND UNDERSTANDING SERVICE

KLAU, MAX, AND DANA TALMI. "DUAL BENEFITS, DUAL CHALLENGES: THE THEORY AND PRACTICE OF INTEGRATING COMMUNITY IMPACT AND PARTICIPANT DEVELOPMENT IN JEWISH SERVICE-LEARNING EXPERIENCES." JOURNAL OF JEWISH COMMUNAL SERVICE. 87.1/2 (2012): 56-65. PRINT.

(Excerpt)

> "...In his seminal book I and Thou, Martin Buber [Jewish philosopher, 1878-1965] distinguishes between two types of relationships. In "I-Thou" relationships, we see others as sacred, holy, and fully human individuals with feelings and needs every bit as real and important as our own. In "I-It" relationships, we see others as objects or obstacles to be manipulated to our own ends; others are somehow less fully human—and less deserving of respect and compassion—than ourselves.
>
> When we engage in JSL [for our purposes, volunteering] that prioritizes participant development while overlooking community impact, we have chosen to have an "I-Thou" relationship with participants [volunteers] and an "I-It" relationship with the community being served. In an important sense, we are treating members of the local community as objects to be manipulated for the purpose of creating powerful experiences for the participants, whose needs and feelings we take very seriously.
>
> Conversely, when we engage in JSL that prioritizes community impact over participant development, we have chosen to have an "I-Thou" relationship with the community and an "I-It" relationship with participants. We see participants as objects to manipulate for the purpose of creating real change in a community full of individuals whose humanity is fully respected.
>
> In both these cases, some set of individuals is being dehumanized and dismissed in ways that are deeply problematic. When we fail to fully honor the humanity of any stakeholder connected to a service experience, we risk doing damage to the world despite a wealth of good intentions. And we will surely not unleash the full promise and potential of JSL to simultaneously repair the outer world while transforming the inner world of those who provide the service..."

Discussion Questions:

- How would you summarize what this text says about the complexity of service?
- What dangers or negative consequences of service does this text raise?
- What resonates about this text? With what do you disagree?
- Prepare a brief summary of key concepts and ideas to share back with the group, as well as any questions that the text raised for you.

"Dual Benefits, Dual Challenges" was printed in the Winter/Spring 2012 edition of the Journal of Jewish Communal Service, which contains a wealth of information and wisdom on Jewish service-learning. Articles from the journal can be found online at:

http://jpro.org/past-issues-of-the-journal-of-jewish-communal-service-2000-present/

Dr. Max Klau is the Vice President of Leadership Development at City Year, Inc., a national service program headquartered in Boston, Massachusetts. His efforts focus on

APPENDIX C
TEXTS: MULTIPLE PERSPECTIVES ON THE COMPLEXITY OF SERVICE

CONTEXTUALIZING AND UNDERSTANDING SERVICE

leveraging a challenging year of full-time citizen service as a transformational leadership development experience. Max received his doctorate from the Harvard Graduate School of Education in 2005; his studies focused on civic leadership education. An alumnus of four Jewish service programs (Panim el Panim, Otzma, Livnot u'Lehibanot, and AJWS), he has completed two years of service in Israel and led service programs in Israel, Honduras, Ghana, and the Ukraine.

Dana Talmi has over 15 years of experience working in the fields of experiential education and service learning. In 2002, Dana led her first service-learning trip to Honduras and the Ukraine with American Jewish World Service (AJWS). For the next few years, she continued leading volunteer trips for college students. In 2005, she joined the AJWS staff and was responsible for hiring, training and managing group leaders for service-learning trips to Africa, Asia and Latin America. Dana holds a B.A. in Israel studies from Bar-Ilan University and an M.S.W. with a focus on community organizing and group work from the University of North Carolina. Inspired by the work of AJWS and recognizing the need for high quality immersive service learning programs in Israel, Dana founded Yahel – Israel Service learning in 2009.

APPENDIX C
TEXTS: MULTIPLE PERSPECTIVES ON THE COMPLEXITY OF SERVICE

CONTEXTUALIZING AND UNDERSTANDING SERVICE

SPODEK, RABBI BRENT, AND ADAM GAYNOR. "IT'S A PLEASURE TO SERVE YOU." THE BLOG. EJEWISHPHILANTHROPY. 22 MAY 2011. WEB. 04 FEBRUARY 2016.

(Excerpt)

> "Some time ago, Carly Simon sang of an oh-so-vain partner, buoyed by privilege and wealth, who traveled through the world thinking it was all there for his enjoyment and self-aggrandizement.
>
> Sadly, when we Jews go into the world to serve others (or "do service" as we are wont to call it) we are often that partner obsessed with our own needs. This focus on ourselves is expressed in myriad ways – when we establish sites at which young Jews can serve, we tend to be preoccupied with our needs – for comfort, for amusement, for the right blend of familiar and exotic, for opportunities to take good pictures. We know who we are and what we are looking for, but we are often less clear about who our partners are and what they are looking for.
>
> When it comes down to it, most of us find it really hard to be focused on anything other than ourselves, but ultimately, that's what serving is about. On the one hand, it is about recognizing that we are not the alpha and omega of existence; that there is something legitimate and compelling outside of ourselves. Not for nothing does the prophet Micha say that all the Divine asks of us is to do justice, love mercy and walk humbly with God. The humility is of the essence, as serving those in need in our cities and in our world is not about being an egomaniac masquerading as a master of mercy, nor is it about being the paternalistic great white hope that can swoop in and save the needy ones. It's about humbly seeking to help those who suffer carry their burdens..."

Discussion Questions:

- How would you summarize what this text says about the complexity of service?
- What dangers or negative consequences of service does this text raise?
- What resonates about this text? With what do you disagree?
- Prepare a brief summary of key concepts and ideas to share back with the group, as well as any questions that the text raised for you.

This article is based on "It's a pleasure to serve you today" by Rabbi Brent Spodek on EJewishPhilanthropy. Rabbi Spodek is Founder and Director of the Emek Project, home to deep Jewish learning in the Hudson Valley. Adam Gaynor is Executive Director of The Curriculum Initiative and a doctoral student in Education and Jewish Studies at NYU. The full article can be found at:

http://ejewishphilanthropy.com/its-a-pleasure-to-serve-you-2/#sthash.tLNbQqFD.dpuf

APPENDIX C
TEXTS: MULTIPLE PERSPECTIVES ON THE COMPLEXITY OF SERVICE

CONTEXTUALIZING AND UNDERSTANDING SERVICE

KIVEL, PAUL. "SOCIAL SERVICE OR SOCIAL CHANGE?" (2006). CAMPUS COMPACT. WEB. 04 FEBRUARY 2016.

CAN WE PROVIDE SOCIAL SERVICE AND WORK FOR SOCIAL CHANGE, or do our efforts to provide human services maintain or even strengthen social inequality?

I first began thinking about this issue when the Oakland Men's Project was established in 1979. At that time, we were responding to women in the domestic violence, sexual assault prevention, and child sexual assault prevention movements. When asked what we could do as men they said that they had their hands full dealing with the survivors of male violence and trying to get institutions to respond to these issues. But we were told that since it was men who were the perpetrators of most of the violence, men were needed to address other men.

Many men in the country who heard that initial call started batterers' intervention programs, working with men individually and in small groups to help them stop their violent behaviors. At the Oakland Men's Project we were involved in these efforts, yet we felt that in order to end male violence we needed more than groups for individual men who were violent. We committed to build an organization which, through community prevention and education, could contribute to ending violence, not just "reforming" individual perpetrators.

Nearly 30 years later, I look around and see many shelters and services for survivors of domestic violence, but no large-scale movement to end male violence. I see many batterers' intervention programs, but few men involved in challenging sexism. The loss of vision that narrowed the focus of men's work reflects a change that occurred in other parts of the movement to end violence, as activists who set out to change the institutions perpetrating violence settled into service jobs helping people cope. Why does this narrowing of focus continue to happen in so much of our community work?

Social service work addresses the needs of individuals reeling from the personal and devastating impacts of institutional systems of exploitation and violence. Social change work challenges the root causes of the exploitation and violence. In my travels throughout the United States, I talk with many service providers, more and more of whom are saying to me, "We could continue doing what we are doing for another hundred years and the levels of violence would not change." I meet more and more people who are running batterers' programs who say, "We are only dealing with a minute number of the men who are violent and are having little impact on the systems which perpetuate male violence..."

Discussion Questions:

- How would you summarize what this text says about the complexity of service?
- What dangers or negative consequences of service does this text raise?
- What resonates about this text? With what do you disagree?
- Prepare a brief summary about key concepts and ideas to share back with the group, as well as any questions that the text raised for you.

Paul Kivel, social justice educator, activist, and writer, has been an innovative leader in violence prevention for more than 35 years. He is an accomplished trainer and speaker on men's issues, racism and diversity, challenges of youth, teen dating and family

APPENDIX C
TEXTS: MULTIPLE PERSPECTIVES ON THE COMPLEXITY OF SERVICE

CONTEX-TUALIZING AND UNDER-STANDING SERVICE

violence, raising boys to manhood, and the impact of class and power on daily life. Paul has developed highly effective participatory and interactive methodologies for training youth and adults in a variety of settings. His work gives people the understanding to become involved in social justice work and the tools to become more effective allies in community struggles to end oppression and injustice and to transform organizations and institutions. His full article can be found at:

http://www.compact.org/wp-content/uploads/2010/03/Kivelsocialchange-1-1.pdf.

APPENDIX C
TEXTS: MULTIPLE PERSPECTIVES ON THE COMPLEXITY OF SERVICE

CONTEXTUALIZING AND UNDERSTANDING SERVICE

DUBOFSKY, CHANEL. "ON SERVICE." DIVERGE. 12 FEBRUARY 2010. WEB. 04 FEBRUARY 2016.

There's a lot to unpack in this notion that physical labor is the highest form of service, and the only legitimate one. Service is not just something we do with our hands. In fact, if it is only something that we do only with our hands, and not our brains and mouths, then it's essentially worthless. There must be a context set initially, and revisited throughout the [service experience] and after, as to why the work needs to be done, what the circumstances are that necessitate relying on the labor of strangers, and why we as volunteers feel we are entitled to dictate what work is valid and important. We have to be willing to spend our time listening, playing, [and] singing in order to understand any of these things, in order to open ourselves up to the possibility of a genuine encounter.

Discussion Questions:

- How would you summarize what this text says about the complexity of service?
- What dangers or negative consequences of service does this text raise?
- What resonates about this text? With what do you disagree?
- Prepare a brief summary about key concepts and ideas to share back with the group, as well as any questions that the text raised for you.

Chanel Dubovsky is a former Hillel professional, now a writer and blogger based in NYC. The full article can be found at:

https://idiverge.wordpress.com/2010/02/12/on-service/

APPENDIX D
POSSIBLE TEXT STUDIES ON JUDAISM AND SERVICE

CONTEXTUALIZING AND UNDERSTANDING SERVICE

MAIMONIDES OATH

Background:
Moses Maimonides was a preeminent medieval Jewish philosopher and one of the most prolific and influential Torah scholars of the Middle Ages.

Text:
Oath of Maimonides

The eternal providence has appointed me to watch over the life and health of Thy creatures. May the love for my art actuate me at all time; may neither avarice nor miserliness, nor thirst for glory or for a great reputation engage my mind; for the enemies of truth and philanthropy could easily deceive me and make me forgetful of my lofty aim of doing good to Thy children.

May I never see in the patient anything but a fellow creature in pain.

Grant me the strength, time and opportunity always to correct what I have acquired, always to extend its domain; for knowledge is immense and the spirit of man can extend indefinitely to enrich itself daily with new requirements.

Today he can discover his errors of yesterday and tomorrow he can obtain a new light on what he thinks himself sure of today. Oh, God, You have appointed me to watch over the life and death of Your creatures; here am I ready for my vocation and now I turn unto my calling.

Discussion Questions:

- What key ideas are in Maimonides' oath?
- What questions do you have for Maimonides?
- How do you think this oath informed the service which he did during his lifetime?
- What would it look like to do our service while keeping this line in mind, "Today he can discover his errors of yesterday and tomorrow he can obtain a new light on what he thinks himself sure of today?"

APPENDIX D
POSSIBLE TEXT STUDIES ON JUDAISM AND SERVICE

CONTEXTUALIZING AND UNDERSTANDING SERVICE

HELPING OUR NEIGHBORS

Background:
The Talmud is an important collection of Jewish legal discussion, biblical commentary, and stories redacted around 500 CE

Text:

ת"ר: מפרנסים עניי נכרים עם עניי ישראל, ומבקרין חולי נכרים עם חולי ישראל, וקוברין מתי נכרים עם מתי ישראל, מפני דרכי שלום.

Our Rabbis taught: We sustain the non-Jewish poor with the Jewish poor, visit the non-Jewish sick with the Jewish sick, and bury the non-Jewish dead with the Jewish dead, for the ways of peace. - Babylonian Talmud Gittin 61a

Discussion Questions:

- What key ideas are articulated in this passage?
- What do you think "the ways of peace" are?
- Why are each of these acts done "for the ways of peace"?
- How can this passage inform our ideas about service?
- How can this passage inform how we do our service?

APPENDIX D
POSSIBLE TEXT STUDIES ON JUDAISM AND SERVICE

CONTEXTUALIZING AND UNDERSTANDING SERVICE

JEWISH TRADITION AS INSPIRATION

POLIER, JUSTINE WISE QTD IN. "THIS I BELIEVE - JUSTINE WISE POLIER." JEWISH WOMEN'S ARCHIVE. JEWISH WOMEN'S ARCHIVE. WEB. 04 FEBRUARY 2016.

Background:
"Justine Wise Polier, the daughter of Rabbi Stephen Wise, worked on behalf of the underprivileged and became the first female judge in New York City when she was appointed to the Children's Court. In the 1950s she helped focus attention on the issue of de facto segregation in New York City schools. As part of broadcast journalist Edward R. Murrow's recurring "This I Believe" radio news segment, Justine Wise Polier discussed the beliefs that motivated her."

Text:
"Freedom means many things to many people. From my earliest childhood I saw it through the eyes of my parents as both opportunity and challenge to do battle for those in bondage, to achieve freedom of the spirit and mind for one's self and one's fellow men. Blessed by parents whose deepest joy was through service to their fellow men, who were deeply moral without ever being self-righteous, who were profoundly religious and therefore not sanctimonious, I learned that love of mankind became meaningful only as it reflected understanding of and love of human beings.

As an American Jew I have found that the great spiritual and moral traditional given to the world by the Hebrew Prophets have strengthened me in my quest for personal dignity and therefore in the struggle for the dignity of man and the freedom of mankind. The beauty and great traditions of my people, as of my home, have been sources of strength and inspiration in confronting the difficult problems faced by our generation in these troubled times."

Discussion Questions:

- What key ideas are articulated in this passage?
- How do the authors motivations for service compare to your own?
- The author identifies family, the Hebrew Prophets and Jewish ritual as sources of inspiration and strength? What aspects of your Jewish life inspire you to engage in this work?
- How can this passage inform our ideas about service?
- How can this passage inform how we do our service?

APPENDIX D
POSSIBLE TEXT STUDIES ON JUDAISM AND SERVICE

CONTEXTUALIZING AND UNDERSTANDING SERVICE

FAMILIARITY WITH STRUGGLE

Background:
Exodus is the second of the 24 books of the Hebrew Bible.

Text:
קֹעָצ סִא יִכ.ותֹא הִנַעְת הֵנַע סִא .וְוִנַעְת אֹל סותָיְו הָנָמְלַא לָכ .סִיָרְצִמ ֶיֶרֶאְב סֶתיֶיֶה סִירֵג יִכ·וְנֶצָחְלִת אֹלְו הֶנות אֹל רֵגְו סִימֹתְי סֶכיֵנְבו תוָנָמְלַא סֶכיֵשְנ·וָיהְו בֶרָחֶב סֶכְתֶא יִתְגַרָהְו יִפַא הָרָחְו .ותָקֲעַצ עַמָשֶא ַעֹמָש יַלֵא קַעְצִי.

You shall not wrong or oppress a stranger, for you were strangers in the land of Egypt. You shall not ill-treat any widow or orphan. If you do mistreat them, I will heed their outcry as soon as they cry out to Me, and My anger shall blaze forth and I will put you to the sword, and your own wives shall become widows and your children orphans. -Exodus 22:20-23

Discussion Questions:

- What key ideas are articulated in this passage?
- Does the line “for you were strangers in the land of Egypt” resonate with you as a motivation for acting well in the world? Why or why not?
- How can this passage about oppression and mistreatment inform how we think about service?
- How can this passage inform how we do our service?

APPENDIX D
POSSIBLE TEXT STUDIES ON JUDAISM AND SERVICE

CONTEXTUALIZING AND UNDERSTANDING SERVICE

MAIMONIDES' LADDER

Background:
Moses Maimonides was a preeminent medieval Jewish philosopher and one of the most prolific and influential Torah scholars of the Middle Ages.

Text:

ול ותונו דמש לארשי דיב קיזחמה הז הנמנ הלעמל ויאש הלודג הלעמ ,וזמ הלעמל וז הקדצב שי תולעמ הנמש לעו ,לואשל תוירבל דרטצי אלש דע ודי תא קזחל ידכ הכאלמ ול איצממ וא תופתוש ומע השוע וא האולה וא הנתמ אלו סיינעל הקדצ ותונה הזמ תוחפ .דרטציו לופי אלש דע וב קזחה רמולכ דמע יחו בשותו רג וב תקזחהו רמאנ הז סיקידצה ויהש ,שדקמב התיהש סיאשח תכשל וגכ ,המשל הוצמ וז ירהש ,חקל יממ ינעה עדי אלו ותנ ימל עדי ותי אלו ,הקדצ לש הפוק דותל ותונה הזל בורקו ,יאשחב הנמנ ויסנרפתמ סיבוט ינב סיינעהו יאשחב הב וינתונ תוחפ .ווידרת וב היננח ירכ הרושכ גיהנהל עדויו סכחו ומאנ הנוממהש עדוי וכ סא אלא הקדצ לש הפוק דותל סדא יחתפב תועמה ויכילשמו רתסב ויכלוה ויהש סימכחה ילודג וגכ ,חקל יממ ינעה עדי אלו ותי ימל ותונה עדיש הזמ לטנ יממ ינעה עדיש הזמ תוחפ .הרושכ ויגהונ הקדצב וינוממה ויא סא איה הבוט הלעמו תושעל יואר הזכו ,סיינעה ידכ וילטונו סיינעה ויאבו והירוחאל ויליש פמו והינידסב תועמה סיררוצ ויהש סימכחה ילודג וגכ ,ותונה עדי אלו ול ותיש הזמ תוחפ .לאשיש רחא ול ותיש הזמ תוחפ .לאשיש סדוק ודיב ול ותיש הזמ תוחפ .השוב והל היהי אלש בצעב ול ותיש הזמ תוחפ .תופי סינפ רבסב יוארה ומ תוחפ.

There are eight degrees of tzedakah**, each higher than the next. The highest degree, exceeded by none, is that of the person who assists a poor person by providing him with a gift or a loan or by accepting him into a business partnership or by helping him find employment – in a word, by putting him where he can dispense with other people's aid. With reference to such aid, it is said, "You shall strengthen him, be he a stranger or a settler, he shall live with you" (Vayikra [Leviticus] 25:35), which means strengthen him in such a manner that his falling into want is prevented. Below this is that of the person who gives tzedakah to poor people, but the giver doesn't know to whom he is giving nor does the recipient know from whom he is receiving. This constitutes giving for its own sake. This is similar to the Secret Office that was in the Temple. There the righteous ones gave secretly and the poor people would be sustained from it anonymously. This is similar to giving to a tzedakah collection. But one should only give to a tzedakah collection if he knows that the overseer is trustworthy and wise and conducts himself fairly, like Rabbi Channaniah ben Tradyon. Below this is a situation in which the giver knows to whom he is giving but the poor person does not know from whom he is receiving. This is like the great sages who used to walk in secret and put coins into the doors of poor people. It is worthy and truly good to do this if those who are responsible for collecting tzedakah are not trustworthy. Below this is a situation in which the poor person knows from whom he is receiving, but the giver does not know the recipient. This is like the great sages who used to bundle coins in their scarves and roll them up over their backs and poor people would come and collect without being embarrassed. Below this is one who gives before being asked. Below this is one who gives after being asked. Below this is one who gives less than what is appropriate but gives it happily. Below this is one who gives unhappily. - Rambam, Mishneh Torah, Laws of Gifts to the Poor 10:7 (cf. Shulchan Aruch, Yoreh Deah, 249: 6-13)
**Tzedakah (צדקה) is a Hebrew word commonly translated as charity, though it is based on the Hebrew word (צדק, tzedek) meaning righteousness, fairness or justice.

Discussion Questions:

- For the sake of clarity, in your group, write out the 8 steps on Maimonides Ladder, with the highest form of tzedakah being the top rung.

APPENDIX D
POSSIBLE TEXT STUDIES ON JUDAISM AND SERVICE

CONTEXTUALIZING AND UNDERSTANDING SERVICE

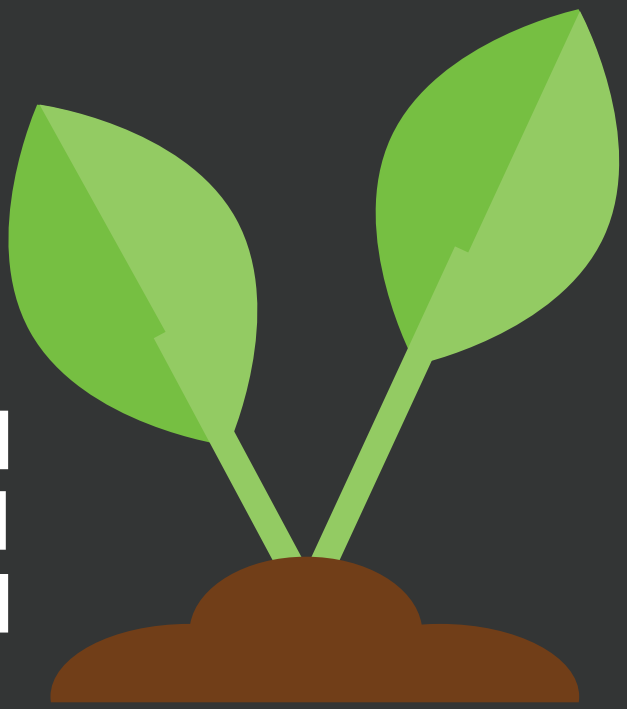
- What pattern or order do you see in the categories that Maimonides sets forth?
- What principles lead him to organize his hierarchy of giving in this order?
- In Maimonides' ladder of giving, what role do shame and dignity play?
- How does this hierarchy and its organizing principles relate to service and volunteering?
- These guidelines were written at a time when people generally knew everyone in their community. How does being an anonymous donor or volunteer today, in a world of national and international philanthropy and complex non-profits, work differently than in this model?

APPENDIX E
CARDS FOR MAIMONIDES LADDER ACTIVITY

CONTEXTUALIZING AND UNDERSTANDING SERVICE

A PERSON WHO WALKS BY THE SAME PERSON ASKING FOR MONEY EVERY MORNING FOR A WEEK AND FINALLY ON FRIDAY GIVES THAT PERSON A DOLLAR, BUT THEN REGRETS HAVING DONE IT BECAUSE THEY THINK THE PERSON WILL JUST USE IT FOR CIGARETTES OR ALCOHOL.	A PERSON WHO IS ASKED TO DONATE $100 TO A CAUSE BUT ONLY GIVES $50
A PERSON WHO IS ASKED TO GIVE $100 TO A CAUSE AND GIVES THAT $100	A PERSON WHO PROACTIVELY MAKES A DONATION TO A CHARITY BEFORE BEING ASKED AS PART OF THEIR YEARLY TZEDAKAH/GIVING
A PERSON WHO ANONYMOUSLY GIVES MONEY FOR A KNOWN COMMUNITY MEMBER WHO IS STRUGGLING	A PERSON WHO GIVES MONEY FOR AN ANONYMOUS COMMUNITY MEMBER WHO IS STRUGGLING, KNOWING THAT THEIR NAME WILL BE LISTED AS ONE OF THE PEOPLE WHO GAVE
A PERSON WHO DROPS OFF A DONATION OF NEW CLOTHES ON THE PORCH OF A DOMESTIC VIOLENCE SHELTER FOR THE CLIENTS, WHOM THEY DO NOT KNOW, WHEN THE SHELTER IS CLOSED	A PERSON WHO HELPS SOMEONE WHO'S UNEMPLOYED AND STRUGGLING TO FIND A JOB CONNECT WITH A JOB

MODULE 4:
Power & Privilege



WE PLANT SEEDS

A How-to Guide for Effective Jewish Service-learning Programs



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REPAIR THE WORLD

AVODAH

MODULE 4

POWER & PRIVILEGE

INTRODUCTION

Most often when we engage in service and volunteer work, we are doing work to address issues that are related in some way to poverty. Because of this and the fact that the poor are disproportionately people of color, those of us who are white or from a more affluent socio-economic background usually are volunteering with individuals and communities who have less economic and/or racial power and privilege than we do. This means that it's imperative that we be thinking about and discussing with participants issues related to race and class, so that they are aware of these dynamics as they engage in their service work. When we choose to ignore these issues or believe that they don't have relevance to the work we're doing, we miss an opportunity for learning, do a disservice to our participants and reinforce the societal issues that we're trying to remedy. This module includes an introduction to some basic definitions related to these topics followed by activities that specifically focus on power and privilege, race and poverty - both generally and through the lens of Jewish text and community.

Important note: It's important not to assume homogeneity of identity within your group. While many of your participants may identify as white and middle to upper class, it's important to be aware that not all of them may - and those who don't aren't always obvious.

This module is divided into the following sections:

I. Definitions
II. Power and Privilege
III. Race
IV. Poverty

I. DEFINITIONS

It may be helpful to review some or all of the following definitions with participants before engaging in the activities in this module. This will ensure that participants have a common understanding of the language being used.

Power: The capacity to act. The capacity to define reality for oneself and others.

Privilege: A right, favor, advantage, immunity, specially granted to one individual or group, and withheld from another.

Race: A set of categories created by human beings to differentiate between groups and assign differences in worth and value to certain groups over others. There is no scientific or biological basis for racial differentiation.

II. POWER AND PRIVILEGE

This section includes texts and activities that explore how issues of power and privilege impact service work.

POWER & PRIVILEGE

A. TEXT DISCUSSION: "HELPING HANDS ALSO EXPOSE A NEW YORK DIVIDE"

Purpose:
The purpose of this activity is to provide participants with the opportunity to think about the how power and privilege play out in volunteering, by reflecting on an example from recent events.

Overview:
This activity is facilitated in two parts - first the group reads the text and then discusses it.

Materials Needed:
- copies of "Helping Hands Also Expose a New York Divide" (Appendix A)

Length of Activity:
25 minutes

Procedure:

A. Article (10 minutes)
This article is included in Appendix A. Hand out a copy of the article to each participant and have them read it individually or take turns reading it out loud.

B. Discussion (15 minutes)
Once the group has read the article, have them discuss the questions included with the text in pairs or in the larger group.

B. PRIVILEGE WALK

Purpose:
The purpose of this activity is for participants to have an opportunity to explore the places in their own life where they do or do not experience privilege - and how those have impacted their life so far.

Overview:
This activity is facilitated in three parts - first the facilitator provides framing and instructions, then the group does the privilege walk and finally the group debriefs.

Materials Needed:
- printed list of prompts (Appendix B)
- privilege map handouts (if needed) (Appendix B)
- coins or other small objects (if needed)

Length of Activity:
45 minutes

Note to Facilitator: This activity can be completed by physically walking across

POWER & PRIVILEGE

the room or using individual map handouts. If completing this as a physical walk, you will need some open space. In the privilege walk map version of this exercise, participants remain seated and their responses aren't visible to the group. These aspects may make it more appropriate for groups that haven't built trust with each other yet or for groups where individuals have limited mobility.

Procedure:

1. Instructions (5 minutes)
Explain to the group that this activity allows us to more viscerally gauge our own experiences of privilege. Include the following points as framing:

- We're about to do an activity to help us each explore the ways we are and are not privileged around race and class.
- Differences in power and privilege are part of a larger societal system - none of these prompts concern things within people's personal control.
- This activity is meant to:
  - » Help us understand the way these systems of privilege around race and class function,
  - » Develop our awareness of our own privilege in comparison to others, and
  - » Help us think about how we can use the privileges we have to create change, rather than to make us feel guilty about our privilege or judged about our lack of privilege
- **[If using the privilege walk map:]** Moving up is not good and moving down is not bad - while we acknowledge that certain judgments are sometimes attached to some of these prompts and responses, we encourage participants to attempt to suspend these judgments during the activity and, in reflecting on the activity, to ask themselves from where those judgments may come.
- **[If doing privilege walk standing up]:** Moving forward is not good and moving backward is not bad - while we acknowledge that certain judgments are sometimes attached to some of these prompts and responses, we encourage participants to attempt to suspend these judgments during the activity and, in reflecting on the activity, to ask themselves from where those judgments may come.
- That being said, talking about privilege and personal experiences may bring up strong emotions and this is a normal response

2. Privilege Walk (20 minutes)
Ask participants to line up shoulder to shoulder facing the same direction in a straight line, without speaking - or if using the map to place their marker on the starting spot. Instruct them to listen carefully to the statements you will read them, and do the movement required if the statement applies to them. If the statement does not apply to them or they do not want to respond, they can remain where they are. Use the Privilege Walk prompts in the Appendix B for statements (you are of course welcome to pick and choose and/or add your own/adapt).

If needed, reiterate that this may feel uncomfortable. Emphasize to them that all of the statements that will be read concern things beyond their personal control

- so while they may raise feelings of shame, embarrassment, defensiveness, etc, they are in fact not things that any of us choose. Encourage them to both notice when they feel uncomfortable, and to participate despite (and because of) their discomfort. At the same time, affirm that the nature of their participation is ultimately their own decision.

3. Discussion (20 minutes)
After you read the last statement, ask participants to remain where they are and to note where they are standing in relation to where others in the group are standing. The following questions can be used for a debrief discussion, either in pairs or as a larger group:

- What did you notice about yourself during the activity?
- Did the activity bring up any emotions for you? In what way?
- Which questions did you feel most uncomfortable responding to? Why?
- Which statements did you find most meaningful or eye opening? Why?
- How has privilege affected you, your family and your community, in terms of opportunity and access?
- What can you do with this information in the future?

III. RACE

The activities in this section focus specifically on helping participants to more deeply explore issues of race and how it relates to service.

A. ONE WHITE MAN'S EXPERIENCE OF WHITENESS

Purpose:
The purpose of this activity is to provide a prompt that will provoke participants to think about whiteness and the choices about engaging or not engaging that white privilege allows.

Overview:
This activity is facilitated in three parts - first the facilitator frames the video, then the group watches the video, then discusses and debriefs the video.

Materials Needed:

- an internet-capable device to play the video "The Definition of Privilege."[1]

Length of Activity:
25 minutes

Procedure:

1. Introduction (5 minutes)
Explain to participants that you are going to watch a video that is a spoken word piece about a young, white man's own experience of coming to understand his 'place' on a power/privilege map, and in relation to "otherness" over the course of his teens and young adulthood.

1 speakeasynyc. "Adam Faulkner's The Definition of Privilege." Online video clip. Youtube. Youtube, 16 Feb. 2012. Web. 05 Feb. 2016.

2. Video (5 minutes)
Watch the 4 ½ minute video with the group using this link.
3. Debrief (15 minutes)
Once the group has viewed the video, use the following questions to debrief:

- Does anyone have any initial reactions they want to share?
- Why do you think the speaker felt the need to distance himself from "whatever it was that kept [him] off the pavement"?
- What are your reactions to the teacher's statement that, "not having to think about something sounds like an amazing privilege"?
- What is the "option of silence" that white people have in situations such as the one that the speaker experienced when he was 9 years old? Have you experienced situations where you had the option of silence? How did that feel?
- What does this video have to teach us about how we engage in service and volunteering?

Notes:

- *This activity is best used with a group where all members identify as white.*
- *This video uses some swear words and mentions activities that may not be appropriate for certain audiences.*

B. TWO LESSONS ON PRIVILEGE

Purpose:
The purpose of this activity is to provide a visual explanation of how privilege works - and then to further complicate that by exploring how systemic racism interacts with privilege.

Overview:
This activity is facilitated in three parts - first participants view a video, then they review a critique of the video and then they discuss both as a group.

Materials Needed:

- an internet-capable device to play "Students Learn a Powerful Lesson About Privilege" video[2] and view the critique, "How to Really Understand White Privilege."[3]
- printed copies of the critique of the video (if needed)

Length of Activity:
30-40 minutes

Procedure:

1. Video (5 minutes)
Explain to participants that they're going to watch a quick video that describes an activity that is sometimes done by educators to demonstrate how privilege works. You can find the video here.

2 Melchior, Brandon. "Students Learn a Powerful Lesson About Privilege." Online video clip. Buzzfeed. Buzzfeed, 09 Dec. 2014. Web 05 Feb. 2016.

3 Yang, Jeff. "How to Really Understand White Privilege." Quartz. Quartz, 27 Nov. 2014. Web. 05 Feb. 2016.

2. Critique of Video (5-10 minutes)
Now share with students the critique that another author wrote in response to the video. You can share the critique either as a printed document or online from this website.

3. Discussion (20-25 minutes)

- Once both pieces have been reviewed, lead the group in a discussion of the two using the following questions:
- What do you think about these two exercises?
- Which pieces of each exercise resonate with you and which pieces do not?
- What's too simple about the first exercise? Does the second get at privilege better? Is it still too simple?
- What additional factors would you add to the exercise so that it better represents privilege? (e.g., Do the seats have spikes because...)
- What can we learn from these two pieces of media about the role of privilege in service and volunteering?

C. TEXT DISCUSSION: CONTEMPORARY RACISM IN THE JEWISH COMMUNITY

Purpose:
The purpose of this activity is to explore how racism plays out on an interpersonal level within the American Jewish community today.

Overview:
This activity is facilitated in two parts - first the group reads the text and then discusses it.

Materials Needed:
copies of "Nation Divided" (Appendix C)

Length of Activity:
25 minutes

Procedure:

1. Article (10 minutes)
The text of this article is included in Appendix C. Hand out a copy of the article to each participant and have them read it individually or take turns reading it out loud.

2. Discussion (15 minutes)
Once the group has read the article, have them discuss the questions included with the text in pairs or in the larger group.

IV. POVERTY

This section provides activities to help participants better understand the dynamics of poverty in the United States.

A. DEFINITIONS OF POVERTY

Purpose:
The purpose of this activity is to explore the different types of poverty that exist, as well as some recent data on poverty in the United States.

Overview:
This activity is facilitated in two parts - first the facilitator frames the discussion, the group brainstorms different kinds of poverty, and learns some facts related to poverty. Then, they discuss the implications of what they've learned.

Materials Needed:

- chart paper
- markers for chart paper
- Local income and poverty data, optional (see Appendix D for guidance locating this data)

Length of Activity:
40 minutes

Procedure:

1. Kinds of Poverty (25 minutes)
Explain to the group that we're going to explore some technical definitions of poverty and ideas related to poverty.

Ask participants to brainstorm what different kinds of poverty exist. Write these on chart paper. Try to group them into these seven categories:

- Economic
- Physical
- Spiritual
- Mental
- Political
- Cultural
- Communal/Societal

Participants may come up with more than these seven and that is okay. Add them to the list. Note that there is not universal agreement about the seven categories; the overarching point is that poverty is diverse.

Share with the group that the 2014 US poverty line was $23,850[4] for a family of four, and 14.8% of the United States population (46.7 million people) lived below the poverty line as of 2014.[5] If using, share local poverty data at this time. Share

4 "2014 Poverty Guidelines." U.S. Department of Health and Human Services Office of the Assistant Secretary for Planning and Evaluation, 01 Dec. 2014. Web. 05 Feb. 2016.

5 "Poverty - 2014 Highlights." United States Census Bureau. United States Census Bureau, n.d. Web. 05 Feb. 2016.

6 "Calculating the Poverty Line." Teaching Tolerance. Southern Poverty Law Center, n.d. Web. 05 Feb. 2016.

with the group that the poverty line is set by the government and many services are provided based on it. It is calculated "based on food costs — the government identifies how much it should cost to feed a family of four for one year and then multiplies that number by three. The formula has been used for decades. What it fails to capture is this: In today's America, food expenses represent just one-fifth of the average household budget, not a third. Other costs — housing, healthcare, childcare and transportation — typically eat up larger portions of a family's budget."[6]

Ask participants what they think of the concept of a poverty line and how it is currently calculated.

2. Discussion (15 minutes)
Conclude by using the following questions to facilitate a discussion with the group:

- Do they think it matters who sets the poverty rate?
- Why are poverty rates only financial? How do you feel about that?
- The US poverty line is relatively high, compared to other countries (where it might be a dollar or two per day). To what extent does that matter to those living in poverty?
- What indicators of poverty can we see? What indicators of poverty can't we see?
- What about the category of people living just above the poverty line? How different might their lives be, and how can this be addressed?
- Which of the categories of poverty do the people we most often consider "the poor" fall into? Are there categories of poverty in which "the poor" might have greater "wealth" than those we consider "wealthy"?
- Are there kinds of poverty that those who have financial wealth might or do experience? How does understanding that complexify the way that we think of and interact with those we consider "the poor"?

B. TEXT STUDY: POVERTY AND LUCK

Purpose:
The purpose of this activity is to explore what Jewish text has to say about poverty, especially as it relates to "merit" and "luck."

Overview:
This activity is facilitated in two parts - first the group reads the text and then discusses it.

Materials Needed:
copies of "Text Study on Poverty and Luck" (Appendix E)

Length of Activity:
25 minutes

Procedure:

A. Texts (10 minutes)
The texts for this activity are included in Appendix E. Hand out a copy of the texts to

each participant and have them read individually, in pairs or take turns reading it out loud.

B. Discussion (15 minutes)
Once the group has read the texts, have them discuss the questions included with the texts in pairs or in the larger group.

CLOSING

This module provides a variety of avenues through with to discuss issues of power, privilege, race and poverty with participants, which is a critical piece of service and volunteering since most of our service activities are responding in some way to these issues. The next two modules will explore food justice and educational equity - both issues in which race, power, privilege and poverty play key roles.

APPENDIX A
TEXT
DISCUSSION

POWER & PRIVILEGE

"HELPING HANDS ALSO EXPOSE A NEW YORK DIVIDE"[7]

"After more than a week of self-sufficiency, George Ossy, an immigrant from Africa living amid the chaos of the Rockaways, with his 10-year-old daughter in tow, walked into the relief center down the street, one of several set up by the volunteers who had descended on the storm-battered peninsula in Queens.

Moments later, a white woman leaned down to address his daughter. "Have you eaten in two days?" she asked.

Mr. Ossy surged with outrage. Power was out, yes, and nights were cold for sure, but Mr. Ossy, a taxi driver proud of the long days he works to earn money for his family, was insulted by the suggestion that his daughter was not well cared for.

"I said: 'What do you think? You think we live in the bush?' " He felt condescended to by the volunteers — many of whom hail from upscale neighborhoods in Manhattan and Brooklyn. He turned and left.

Hurricane Sandy, the cliché of the moment goes, created a city of haves and have-nots; those New Yorkers with power and heat and the many other assurances of modern life, and those without. But the storm simply made plain the dividing lines in a city long fractured by class, race, ethnicity, geography and culture. And in reminding of these divides it stirred a measure of hope they could be bridged.

The counterculture activists of the Occupy Wall Street movement found themselves tearing up sodden drywall in Rockaway houses owned by police officers, whom this time last year they despised only slightly less than the 1 percent. Upper East Side professionals headed into clapboard neighborhoods of Staten Island and got their hands dirty cleaning out basements. And white gentrifiers who may not have thought much about the brick public housing complexes scattered around trendy neighborhoods like Red Hook, Brooklyn, suddenly found themselves inside them, trudging up pitch black stairwells to inquire about the well-being of the mostly poor Black and Hispanic residents.

But even within the honeyed glow of unity that has come to follow tragedies here, these disparities can be difficult to ignore, occasionally provoking moments of friction and misunderstanding.

More privileged New Yorkers, some of whom are more familiar with poverty from their travels to the third world than from exploration within their hometown, unearth deep guilt among the piles of donated clothes as they come face to face with misery that existed so close to home even before the storm.

Those coming to them for relief worry that their helpers are taking some voyeuristic interest in their plight, treating it as an exotic weekend outing, "like we're in a zoo," said one resident of a Rockaway project — echoing a complaint often heard in the Lower Ninth Ward of New Orleans following Hurricane Katrina — as volunteers snapped iPhone photos of her as she waited in line for donated food and clothing.

And while the good being done is undeniable, the gap-bridging atmosphere has a

7 Maslin Nir, Sarah, and Nate Schweber. "Helping Hands Also Expose a New York Divide." New York Times [New York] 16 November 2012, A1. Web.

APPENDIX A
TEXT
DISCUSSION

POWER & PRIVILEGE

melancholy undertone for some on all sides who are sure the moment is fleeting…"

Discussion Questions:

- In what ways were the volunteers reinforcing the existing differences in power and privilege between them and the people who they were serving who had been more severely impacted by the storm?
- Why do you think that volunteers might have taken pictures of the woman towards the end of the article? How would you feel if you were in their shoes? How would you feel if you were in her shoes?
- What are some strategies that volunteers could have used in order to avoid reinforcing the existing power differences between them and those that they were serving?

The full version of this article can be found at:
http://www.nytimes.com/2012/11/17/nyregion/after-hurricane-sandy-helping-hands-also-expose-a-new-york-divide.html?_r=0.

APPENDIX B SAMPLE PROMPTS FOR PRIVILEGE WALK

POWER & PRIVILEGE

Note: When doing this as a walking exercise, replace "up" and "down" with "step forward" and "step back." When doing it using a paper map, use the prompts below. You may need to adjust the tense of the prompts, based on the age of the participants

- If you went to private school, move up one space
- If you are/were the first person in your family to attend college, move down one space
- If your neighborhood is considered "undesirable", move down one space
- If people of your racial group face violence on a daily basis based on their race, move down one space
- If you feel like there are people who look like you on television, move up one space
- If people of your race are regularly represented positively in mainstream media, move up one space
- If you have had close family members in prison, move down one space
- If you have experienced not knowing how you will afford your next meal, move down one space
- If there were more than 50 books in your house growing up, move up one space
- If you ate free or reduced lunch as a child at school, move down one space
- If your ancestors came to the US by force, move down one space
- If your parents or guardians attended college, move up one space
- If you were ever stopped or questioned by the police because of your race, move down one space
- If you were embarrassed about your clothes or house while growing up, move down one space
- If you are generally able to avoid places that are dangerous, move up one space
- If you were raised in an area with crime, drug activity, or regular violence, move down one space
- If you have tried to change your speech or mannerisms to gain credibility or avoid being judged, move down one space
- If you are relatively sure you can enter a store without being followed, move up one space
- If you are reasonably sure you would be hired for a job based on your ability and qualifications, move up one space
- If your parents worked nights and weekends to support your family, move down one space
- If your family automatically expected you to attend college, move up one space
- If you can buy new clothes or go out to dinner when you want to, move up one space
- If you went to galleries, museums, and plays with your family, move up one space
- If you attended private school or summer camp, move up one space
- If you were raised in a single-parent household, move down one space
- If you studied the culture of your ancestors in elementary school, move up one space
- If you have ever had to rely primarily on public transportation, move down one space
- If you ever went on a family vacation, move up one space
- If you have ever had a maid, gardener, or cleaning service, move up one space
- If students in your high school looked mostly like you, move up one space

APPENDIX B SAMPLE PROMPTS FOR PRIVILEGE WALK

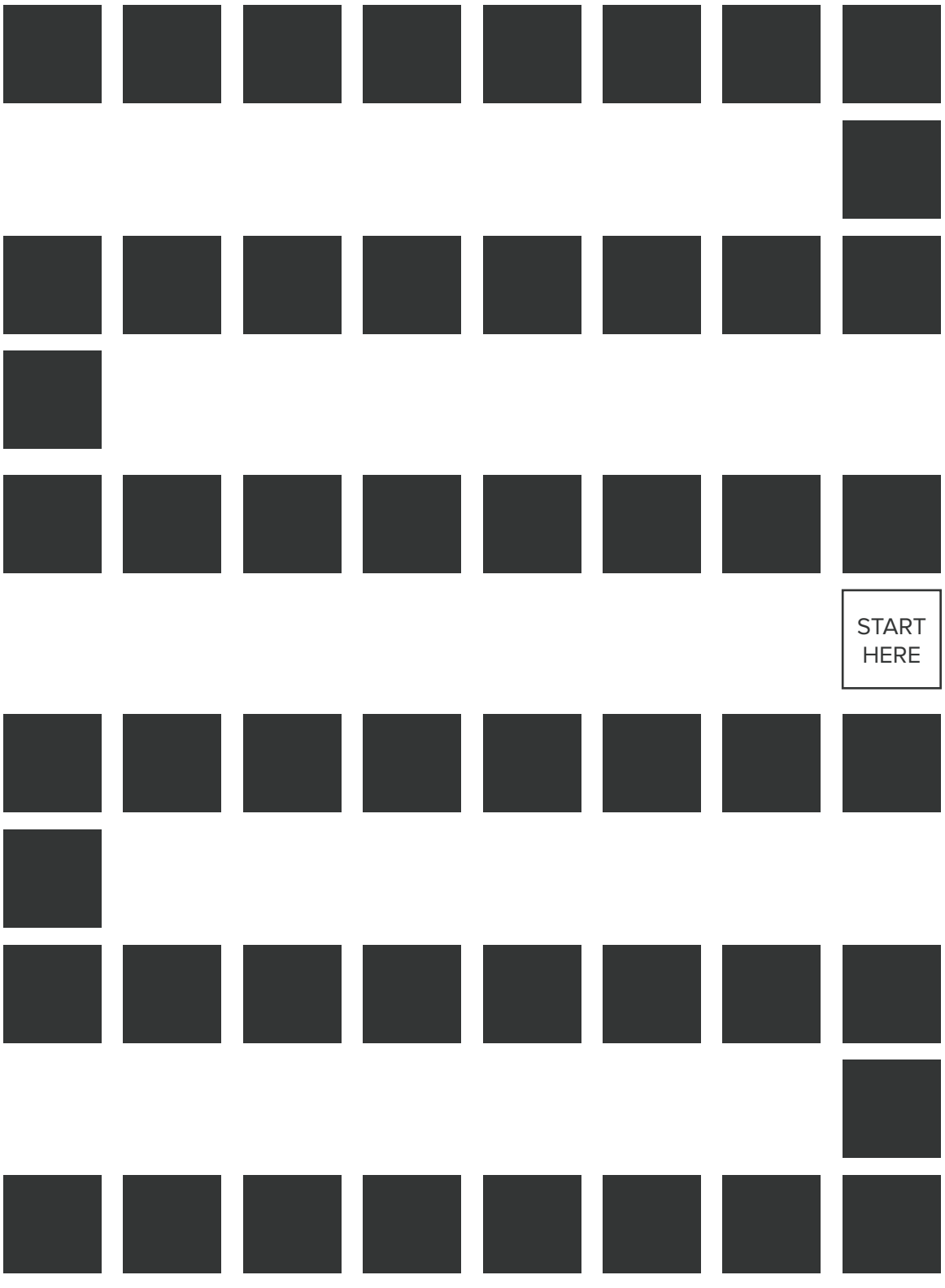
POWER & PRIVILEGE

- If most of your teachers did not look like you, move down one space
- If you can make mistakes and not have people attribute your behavior to flaws of your racial group, move up one space
- If you can achieve or excel without being called a credit to your race, move up one space
- If you never think twice about calling the police when trouble occurs, move up one space
- If your ancestors came to the US by choice, move up one space
- If you have never felt that members of your racial or ethnic community were feared or unwanted members of American society, move up one space
- If one of your parents was unemployed or laid off, not by choice, move down one space
- If you did not have to have a job to contribute to family finances, move up one space
- If you have ever inherited money or property, move up one space
- If your family ever had to move because they could not afford to pay the rent or mortgage, move down one space
- If your family owned the house that you grew up in or land of any kind, move up one space
- If you were raised in a two-parent household, move up one space
- If you lived in an area where you could play safely and unsupervised as a child, move up one space
- If you were ever uncomfortable about a joke someone made related to your race, class or ethnicity, but felt unsafe to confront the situation, move down one space
- If you were told growing up that you could be anything you wanted to be, move up one space

APPENDIX B
SAMPLE PROMPTS FOR PRIVILEGE WALK

POWER & PRIVILEGE

PRIVILEGE WALK MAP



APPENDIX C
NATION DIVIDED: COPING WITH RACISM IN THE JEWISH COMMUNITY

POWER & PRIVILEGE

HAUSMAN, ALIZA. "NATION DIVIDED: COPING WITH RACISM IN THE JEWISH COMMUNITY." *NEWS AND OPINION*. INTERFAITHFAMILY, N.D. WEB. 7 JAN. 2016.

BY ALIZA HAUSMAN

"So where you from?" they ask.

"New York," I say.

"No, really. Where you from?"

"New York!" But I know they're not really asking which state I hail from. I've been under the inquisition enough times to know. Plus, it helps that some people's curiosity has gotten the best of them and led to questions like:

"Where are your parents from? Where are your grandparents from?" and even "No, where were they from before that?" Excuse me, but what kinds of questions are these from people I've just met?

And yet, I've always gotten these kinds of questions. Questions that I attribute to features that don't always peg me as Hispanic but more often biracial (half black/half white). These same features don't strike many people around the Shabbos (Sabbath) table as "Jewish" in the Eastern European sense. Looking "exotic" tends to make people very curious. Still, it strikes me as funny to call myself a Jew of color. Especially when my nicknames growing up were "Snow White" and "Vampire." But there aren't many Dominican Jews who can trace their lineage back to the island before the Dominican Republic took in European Jewish refugees during World War II. I've only met a few Dominican Jews who weren't white. So, I guess you could say I am a little exotic.

Sometimes, I wish I wasn't a Jew of color. I just want to blend! But the results of blending have been, at times, unsettling. When people don't know I'm a Jew of color, I become a "racial spy." Jews and non-Jews alike sling hurtful comments in front of me, believing that I must be not one of "them." That it's okay to be racist because there aren't any non-whites at the table. Or no one Jewish around. But during the "joke" about the Mexican housekeeper, I protest, "Hello? I'm offended!" And somewhere, later, I'll have to pipe up to defend the Jews.

And sometimes, that's just the kick in the pants these people need, to be reminded that a "joke" that's not okay in every circle might not be okay in ANY circle.

In one incident at the Shabbos table when we were discussing current events, a woman said disdainfully, "Why do *they* have to sing the national anthem in Spanish? Our national language is English. Everyone should speak English! One language unites us." She nodded, looking around for agreement.

Then I, bilingual Spanish-speaking person that I am, had to respond: "As if those guys on the news didn't speak English? I mean, they translated the national anthem *from* English. Maybe, you should stop speaking Hebrew, being all Jewish, because it isn't very American after all? Or maybe culture and language doesn't have to DIVIDE us."

APPENDIX C
NATION DIVIDED: COPING WITH RACISM IN THE JEWISH COMMUNITY

POWER & PRIVILEGE

Why am I always the one whose job it is to be offended and the one always there to defend? It makes me angry.

It's tiresome to be the "racial representative," representative for people of color everywhere. But I realize when someone asks, "So, seriously, why do Hispanic women dress like that?" that they really believe I have some magic crystal ball connection that helps me understand all people of color. Long after realizing anger has gotten me nowhere, I've tried to change gears, tried to take a second to assume the best in people. They're not *trying* to be racist. Sometimes, I say, "How should I know?" But more often than not, I find myself representin': "People from different cultures have different dress codes" and "So, you think we should all start wearing burkhas (the enveloping outer garment worn by women in some Islamic traditions for the purpose of cloaking the entire body)?" People try to understand different cultures through the lens of their own and too often decide that anything different is "weird."

Judaism doesn't want to make people feel "weird" so it's actually socially unacceptable to ask someone if they converted. If someone converted, they're Jewish and that's enough with that. But even knowledgeable Jews will ask me indirectly whether I converted. And though I am a convert, I wonder about all the Jews of color that aren't. The common assumption is that a person of color can't have been born a Jew. But we need only look at the rich landscape of colorful Jewish faces to see that this assumption is untrue. Newsflash: not every Jew in the world is Ashkenazi, or white, or even from New York!

Unfortunately, the Jewish people are no strangers to racism--they are targets of it, and yet they still perpetrate it just as much as the next guy. Someone asked me: "How could a people who have suffered the Holocaust be so racist?" Because Jews have suffered centuries of anti-Semitism that has created an "us" versus "them" mentality that continues to poison interactions with non-Jews and Jews who don't fit into cookie cutter boxes for race and ethnicity. I've met a half-Asian, half-white girl whose Jewish affiliation became nonexistent after her Hebrew school classmates terrorized her with racially charged attacks. I had an Asian convert tell me that after all the racism he's endured, he remains tied to Judaism only for his son's sake.
My mother used to tell me that Black people were evil, Mexicans slept with their brothers and sisters and white people had it all. And maybe, it would have been easy to grow up to believe these things if I didn't have a Black best friend, a Mexican friend and a white husband. The way to combat stereotypes, racism, is to tear them down with the actual knowledge that comes from meeting and knowing people who are different (but not so different) from us. Segregation only leads to more segregation. So what?

I'm not a big fan of assimilation. But in some ways, I'm an assimilated Dominican woman. Cutting myself off from the rest of the world would have left me pretty lonely on that little island in the Caribbean. It's all about balance. Being a Modern Orthodox Jew to me is about being true to Judaism while living it up in the modern world, safeguarding my Judaism but also participating in the best the world outside has to offer. We can't be "a light unto the nations" unless we understand the world around us.

So as an Orthodox Jew of color, I'm all about EDUCATION! I educate whoever's in need: about what it means to be Orthodox, a Jew and a person of color all rolled into one. Sometimes, I educate whether or not the ill-informed are ready to listen. Maybe it's the

former teacher in me but I just can't allow people to walk around "all ignorant." And neither should you.

Aliza Hausman is a Latina Orthodox Jewish convert, freelance writer, educator and blogger. Currently working on a memoir, she lives in New York with her husband who is pursuing rabbinical ordination.

Discussion Questions:

- What does it mean to “look Jewish”? Who is hurt when we assume that there’s a narrow set of ways that a Jew can look?
- Has your Jewish identity been questioned because of your name, how you look, etc.? How did that feel?
- Why do you think it peaks people’s curiosity when someone who doesn’t look how they expect a Jew to look is in a Jewish space?
- Based on what this author shared, what are some strategies to make Jewish communities and institutions more welcoming for Jews of color?

APPENDIX D
LOCATING LOCAL POVERTY DATA

POWER & PRIVILEGE

Local poverty data is published by the U.S. Census Bureau. The **Small Area Income and Poverty Estimates Interactive Data Tool** only provides state and county-level data but offers the best platform for comparing poverty data across multiple geographies, including comparing county rates to state and national rates. This tool also offers the clearest visual presentation of the data in table, map, and graph form.

The **American FactFinder** provides the most comprehensive data, including poverty rates, for many geographic types including towns and cities. Notably, this tool provides poverty rates for seniors and enables comparison of poverty rates across racial/ethnic groups and education levels, for a given geography. This tool produces very detailed data tables which are less visually appealing. If using this tool, you should locate and prepare data in a simpler format for presentation to the group. A comparison of multiple geographies requires use of the Advanced Search function.

Small Area Income and Poverty Estimates (SAIPE)

The U.S. Census Bureau Small Area Income and Poverty Estimates Interactive Data Tool provides six measures of income and poverty at the state and county level for all locations in the U.S. The six measures are:

- Poverty rate
  - » All Ages (State/County)
  - » Under age 18 (State/County)
  - » Ages 5-17 in Families (State/County)
  - » Ages 5-17 in Families (School District)
  - » Under Age 5 (State only)
- Median Household Income (State/County)

Use the “Filter by” categories on the left-hand sidebar to select your state and county. You can select multiple states and counties for comparison.

You may view any of the six measures by clicking on the desired measure under “Poverty Rates or Income” in the left-hand sidebar.

There are three tabs at the top of the data tool:

- Map: Categorizes the poverty rates in each county into one of six ranges. Enables visual comparison of poverty rates across counties and states.
- Table: Provides raw numbers and precise percentage rates for each county. In order to compare to state and national data, make sure the boxes next to “Include US Total” and “Include State Total” are checked in the left-hand sidebar.
- Trends: Using a line graph, depicts changes in the selected poverty measure over 18 years.

American FactFinder

The U.S. Census Bureau American FactFinder provides a variety of data from the American Community Survey for a range of geographies including states, counties, cities, towns, or zip codes.

To search for poverty data:

- Start by entering a town/city name, zip code, or other geographic term into the search box under “Community Facts” and click “Go.”

APPENDIX D
LOCATING LOCAL POVERTY DATA

POWER & PRIVILEGE

- Click on the “Poverty” bar on the left side menu.
- In the box in the center of the screen click on the first data table link under “American Community Survey”, titled “Poverty Status in the Past 12 Months (Age, Sex, Race, Education, Employment,...)”
- Review data in the table provided to determine which data is most appropriate to share with your group.

APPENDIX E
TEXT STUDY ON POVERTY AND LUCK

POWER & PRIVILEGE

Background:
The Talmud is an important collection of Jewish legal discussion, biblical commentary, and stories redacted around 500 CE.

Birkat HaMazon is a set of blessings that are traditionally said after eating, according to Jewish law.

Texts:
אמר רבא: חיי, בני ומזוני, לא בזכותא תליא מילתא, אלא במזלא תליא מילתא. דהא רבה ורב חסדא תרוייהו רבנן צדיקי הוו, מר מצלי ואתי מיטרא, ומר מצלי ואתי מיטרא. רב חסדא חיה תשעין ותרתין שנין - רבה חיה ארבעין, בי רב חסדא - שיתין הלולי, בי רבה - שיתין תיכלי. בי רב חסדא - סמידא לכלבי ולא מתבעי, בי רב נהמא דשערי לאינשי, ולא משתכח

Rava said: Life, children, and food do not depend on merit; rather, they depend on luck. For Rabbah and Rav Hisda were two righteous rabbis - one would pray and rain would come, and the other would pray and rain would come. [Yet] Rav Hisda lived 92 years and Rabbah lived [only] 40 years. In the house of Rav Hisda there were 60 marriages; in the house of Rabbah, 60 deaths. In the house of Rav Hisda, there was pure wheat bread for dogs, and they did not want. In the house of Rabbah, there was even a lack of [poor quality] barley bread for people. - Babylonian Talmud, Moed Katan, 28a

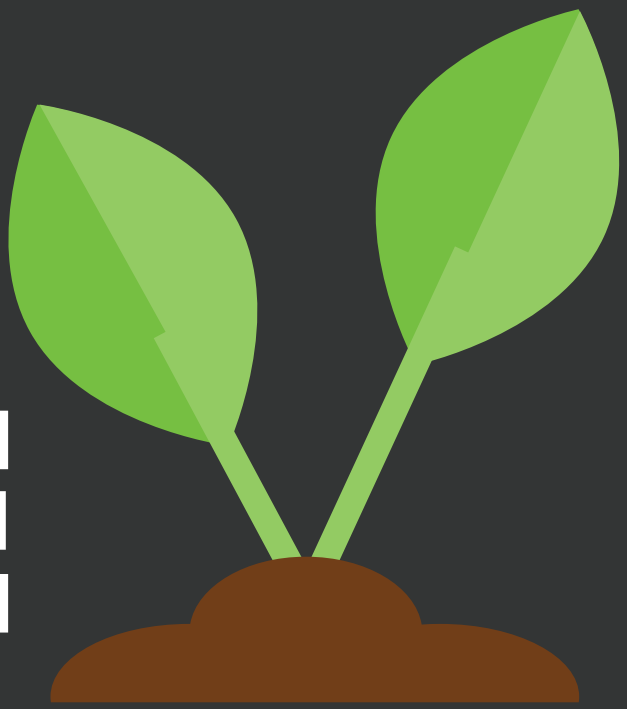
Excerpt from Birkat HaMazon (Blessing at the end of the meal):

זֶ֣ן קִידָ֣צ יִתִיאָ֣ר אֹ֣לוֹ יִתְנָ֣קַז סַ֣גוֹ יִתִיַּ֣ה רַעָ֣ן
סֶ֣חַל שֵׁקַבְמ.וּעְרָזוֹ
סוּלָשַׁב.וּמַ֣ע תֶּ֣א דְּרַבְ֣י יֹה וָתִ֣י.וּמַעְ֣ל זֹ֣ע יֹה

I was a child and now I'm old
And I never saw a righteous person who was forgotten
And he asked for bread
God give Your people strength
God bless Your people with peace

Discussion Questions:
- What is happening in each text?
- What is the relationship between merit and poverty, in your mind? What about skills or talents and poverty?
- Do you agree with Rava (that life, children, and food do not depend on merit)?
- What is luck?
- In what ways are we lucky? What is the relationship between luck and skills or talents?
- Are there people who have skills or talents but still find themselves living in poverty? Why is that?
- Has it also been your experience that “you have never seen a righteous person who was forgotten”? What do you think that line is supposed to mean? Do you agree with it?

MODULE 5:
Food Justice



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A How-to Guide for Effective Jewish Service-learning Programs









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MODULE 5

FOOD JUSTICE

INTRODUCTION

According to Feeding America, a nonprofit organization addressing poverty and food insecurity, approximately 14% of American households experienced food insecurity in 2014. Food insecurity is when an individual or family does not have sufficient access to healthy, nutritious food. This module provides a variety of activities to help volunteers better understand issues of food access, the role of food banks, how the treatment of workers relates to food justice, and the role of urban agriculture. The module includes:

I. Understanding Food Access
II. Justice for Workers
III. Urban Agriculture

I. UNDERSTANDING FOOD ACCESS

The texts and activities in this section are designed to help participants better understand what food insecurity is, how it works and how widespread it is.

A. TEXT STUDY: FOOD ACCESS AND CONTROL

Purpose:
The purpose of this activity is to explore what Jewish text has to say about access to food.

Overview:
This activity is facilitated in two parts - first the group reads the text and then discusses it.

Materials Needed:
- copies of "Text Study: Food Access and Control (Appendix A)

Length of Activity:
15 minutes

Procedure:

1. Text and Discussion (15 minutes)
The texts for this activity are included in Appendix A. Hand out a copy of the texts to each participant. Have participants break into pairs, read the text and discuss the included questions.

B. TEXT STUDY: FOOD ACCESS AND RESPONSIBILITY

Purpose:
The purpose of this activity is to explore what Jewish text has to say about access to food and our individual and communal responsibility for this.

Overview:
This activity is facilitated in two parts - first the group reads the text and then discusses it.

Materials Needed:
- copies of "Text Study: Food Access and Responsibility (Appendix B)

Length of Activity:
25 minutes

Procedure:

1. Reading Text (5 minutes)
The text for this activity is included in Appendix B. Hand out a copy of the text to each participant and have them read individually, in pairs or take turns reading it aloud.

2. Discussion (20 minutes)
Once the group has read the text, have them discuss the questions included with the text in pairs or in the larger group.

C. TEXT STUDY: FOOD ACCESS AND SCARCITY

Purpose:
The purpose of this activity is to explore what Jewish text has to say about access to food and how feelings of scarcity relate to that.

Overview:
This activity is facilitated in two parts - first the group reads the text and then discusses it.

Materials Needed:
- copies of "Text Study: Food Access and Scarcity (Appendix C)

Length of Activity:
30 minutes

Procedure:

1. Reading Text (10 minutes)
The text for this activity is included in the appendix. Hand out a copy of the text to each participant and have them read individually, in pairs or take turns reading it aloud.

2. Discussion (20 minutes)
Once the group has read the text, have them discuss the questions included with the text in pairs or in the larger group.

D. MAPPING THE PROBLEM

Purpose:
The purpose of this activity is to help clarify the disparities of food access in your city and make it easier to see where basic resources are lacking in your city.

FOOD JUSTICE

Overview:
This activity is facilitated in three parts - first the facilitator frames the activity, then participants look at the maps, then the group discusses observations.

Materials:

- Beforehand, go online to the Food Desert Locator map. Print three maps:
- Map of the United States
- Map of your town or city
- Map of the neighborhood where your participants live and/or where your service activity is taking place

For one of the three, you may also want to print out the Supermarket Access Map.

If your group is interested in further data-based learning and discussion, you can also explore different food environment factors and food-related health indicators in your area using the Food Environment Atlas. Use the "Select Map to Display" drop down menu to select different food environment factors and health indicators. You can print maps in advance or use this tool live with a laptop and projector.

Length of Activity:
35-50 minutes

Procedure:

1. Framing (5 minutes)
Share the following quote with the group:

> *"Maps tell many kinds of stories. They can summarize a situation, trace a route, and show change over time. They can examine causes and effects and reveal interrelationships. They can show patterns of movement and compare and contrast places. They can help people make plans, predict or model the future, and support decisions. They can explain, reveal, and propagandize."*
> *– Telling Stories with Maps: A White Paper*

Explain to participants that in this activity, we will look at food desert maps from the USDA to orient ourselves to the food landscape in our neighborhoods, cities, and country. Exploring the food deserts around us will show us the disparities in access in our communities.

Explain that food deserts are defined by the USDA as:

> *[U]rban neighborhoods and rural towns without ready access to fresh, healthy, and affordable food. Instead of supermarkets and grocery stores, these communities may have no food access or are served only by fast food restaurants and convenience stores that offer few healthy, affordable food options. The lack of access contributes to a poor diet and can lead to higher levels of obesity and other diet-related diseases, such as diabetes and heart disease, amongst other far-reaching impacts.*

2. Review Maps (5-10 minutes)
Hand out the neighborhood and city maps to participants and give them some time to look at them individually. You may at this point also choose to hand out the copy of the Supermarket Access Map.

Note: depending on participants' prior experience reading maps and data, you may need to explain the maps and data to the group.

3. Discuss Maps (25-35 minutes)
Once the group seems ready to discuss, ask participants some of the following questions:

- What impressions do they have of the maps?
- Any initial surprises?
- Were there more or fewer food deserts than they had assumed prior to looking at the map? Or about the same?
- What factors do you think contribute to food deserts in this area?
- How does the neighborhood compare to the larger city? To your own neighborhood, if you live outside this one?
- How does the Food Desert Locator Map compare to the Supermarket Access Map? What information can we learn from each?

If there is time, move on to the national map to compare urban and rural food deserts.

To conclude this portion of the discussion, you can discuss these questions:

- How does seeing a physical map change the conversation? Add to it?
- How does a map as a medium help? What does it not get at?

Note to Facilitator: This map only measures geographic access to grocery stores according to pre-set measures of distance, income, and vehicle access. It does not take into account other access issues such as quantity and quality of produce and other fresh foods at a store, high local prices for fresh foods, homebound residents, nor rates of eligibility and enrollment for food assistance programs such as SNAP (food stamps) and WIC (food assistance for low-income women with very young children). For example, it does not reflect a low-income neighborhood in which a grocery store exists within a short distance but (a) the fresh food selection is very limited or of very poor quality or (b) the prices of fresh foods are above average and therefore not affordable for low-income residents. If the group is interested in learning more about these access issues locally, ask local hunger and food security organizations for more information about local food access issues.

E. CONTEMPORARY PERSPECTIVES ON FOOD ACCESS

Purpose:
The purpose of this activity is to explore some contemporary articles that investigate ideas of food access, food deserts and what we can do about this issue.

Overview:
This activity is facilitated in three parts - first participants read and discuss one of the articles, then they present back to the whole group about their article and finally the

group debriefs through a group discussion.

Materials Needed:

- Copies of "Contemporary Perspectives on Food Access" articles (Appendix E)

Length of Activity:
60 minutes

Procedure:

1. Reviewing and Discussing Articles in Small Groups (20 minutes)
Break the group into pairs or small groups and give each pair/group an article to read. Groups should read their article, then discuss the discussion questions that are included with their text. Finally, they should identify the key ideas from the text and any insights from their discussion to share back with the larger group and decide which group member will report back.

2. Presenting Key Ideas and Insights (20 minutes)
A representative from each group should report back to the larger group on the main ideas of their article and any insights their group has.

3. Debrief (20 minutes)
Once all groups have presented, debrief the activity using some of the following questions:

- Did you notice any themes as you heard about all of the articles?
- What questions do these articles raise for you?
- Was there any information or perspective(s) that surprised you?
- What do these articles teach us about how we engage in service around issues related to food justice?

If you have more time, you can also ask more specific questions:

- Looking together at the examples described in "Why a Philadelphia Grocery Chain is Thriving in Food Deserts" and "What Will Make the Food Desert Bloom?" do you think these are just creative local projects or principles that can be replicated for larger scale systemic change?
- Do you think Jeff Brown's innovations described in the "Why a Philadelphia Grocery Chain is Thriving in Food Deserts" article respond to the challenges posed by the New York Times piece "Giving the Poor Easy Access to Healthy Food Doesn't Mean They'll Buy It" in a compelling way?
- Do you think The Food Trust's innovations described in "What Will Make the Food Desert Bloom?" respond to the challenges posed by the New York Times piece "Giving the Poor Easy Access to Healthy Food Doesn't Mean They'll Buy It" in a compelling way?
- (If your group has already completed the "Mapping the Problem" activity in this module) What information does this report add that you were not able to glean from reading the food desert maps?

F. THE FIGHT AGAINST HUNGER

Purpose:
The purpose of this activity is to explore food insecurity from a variety of angles, including through personal stories and statistics.

Overview:
This activity is facilitated in four parts - first the facilitator frames the exercises, then the group reads and discusses personal narratives of food insecurity, then the group reviews some statistics about hunger and finally the group watches and discusses a video clip about ending hunger.

Materials Needed:
Beforehand, go to Mazon's "This is Hunger" site and read through the narratives. Print out enough copies of different stories for every participant to have one story. One copy of the "Quick Facts about Hunger in America"[1] for each participant. Access to an internet capable device to play "Bucket brigades and the fight against hunger" TEDx talk.[2]

Length of Activity:
65 minutes

Procedure:

1. Framing (5 minutes)
When we engage with the many aspects of the movement for food justice, it's important to remember that millions in this country have limited access to food of any kind. In this activity, we will explore the state of food insecurity in America today. The United States Department of Agriculture (USDA) defines food insecurity as a lack of access at all times to enough food for an active, healthy life. Although often used interchangeably with "hunger," the metrics of food insecurity provide some useful information about the economic and social contexts that may lead to hunger but do not assess the extent to which hunger, a physiological state, actually ensues. While no one story can encompass all experiences of food insecurity, we will begin by reading several stories collected by Mazon: A Jewish Response to Hunger that share first hand accounts of food insecurity, before engaging with statistics. We invite you to treat these stories with kavod, or respect, in the same way you would if the storyteller were in the room with you. These folks have shared their stories bravely and we have a responsibility as listeners to not make assumptions about any additional aspects of the storyteller's life. To conclude we will watch a podcast by Joel Berg, Executive Director of the New York City Coalition Against Hunger and a leader in the anti-hunger movement in America.

2. Faces of Hunger (15 minutes)
Give each person a "Face of Hunger" story and ask them to read their story silently to themselves - multiple participants will have the same story unless you have a very small group. Once everyone has finished, ask someone to share the name of one of the individuals in one of the stories. Ask anyone with that person to share one way that food insecurity impacts their life. Repeat this process with additional stories as

1 "Quick Facts about Hunger in America." *Mazon*. Mazon, n.d. Web. 05 February 2016.

2 Tedx Talks. "Bucket brigades and the fight against hunger | Joel Berg | TEDxManhattan." Online video clip. *Youtube*. Youtube, 18 March 2015. Web. 05 February 2016.

time allows. After the go-around, open up the floor for discussion, using some of the following questions:

- What surprised you most about the story you read?
- Did you find yourself holding any assumptions about food insecurity that this story contradicted?
- What were the themes that we heard amongst the stories about the impact of food insecurity?
- What resources did the individuals have available to them? What resources didn't they have?

3. Statistics (15 minutes)

Share with participants that now that they've heard some human stories of food insecurity, you'll be exploring some statistics about food insecurity. Ask the group to read "Quick Facts About Hunger in America" (from Mazon: A Jewish Response to Hunger), rotating among participants for each paragraph. You may want to stop and discuss after a particularly compelling statistic. After the statistics have been read, facilitate a full group discussion using some of the following questions:

- What can statistics tell us about food insecurity that narratives can't? What do narratives tell us that statistics can't?
- How does the breakdown of organizations and services to combat domestic hunger compare to what you knew before?
- If you were to share one of these facts with your representative or legislator, which one would it be and why?

4. Video (30 minutes)

To conclude, watch Joel Berg's "Bucket brigades and the fight against hunger" TEDx talk.

Once you've watched the video together, either have folks break up into small groups to discuss or stay in one large group. Share the following questions with the group to guide their discussion:

- Berg makes the assertion that to achieve every major national goal - fixing public education in America, cutting obesity, restoring the middle class, cutting crime and incarceration, reducing healthcare spending, protecting the country from our enemies, and slashing poverty - to achieve any of those things we have to end hunger. Based on that assertion, explore how hunger might be a root cause of each of these issues. Does this new framing change your understanding of food insecurity as a social justice issue?
- What other social issues do you know of that have had government services replaced with "bucket brigades?" How are these issues interrelated with food insecurity?
- If food drives are not ending hunger, why do them? (hint: there are many good answers with which Berg would agree.)
- At his climax, Berg says, "Claiming we can end hunger with a bit more charity is like saying we can fill the Grand Canyon with a teaspoon. But the Grand Canyon will always erode faster than we can fill it and hunger will always increase faster than charity. And let's not kid ourselves, we're not going to end hunger either with more seasonal community gardens or farms, more cooking nutrition classes or some sexy new app. Sorry, it's true. Sure, some of those things can help at the margins, but let's be clear that the only thing that can truly end hunger in America

is a fundamental paradigm shift that replaces charity with justice."

- How do you find the balance as a volunteer to help those on the margins and work for the fundamental paradigm shift required for true food justice?
  - » How can we make our service part of a larger movement for change?
  - » Note to Facilitator: It's likely some may feel uncomfortable, or even personally offended by Berg's dismissal of the importance of hands-on service in food pantries and soup kitchens. Encourage folks to lean into that discomfort and discuss the merits of direct service and advocacy to end food insecurity. Both direct service and advocacy are important methods of social change when trying to end food insecurity, and that they are most effective when done together.

Note to Facilitator: It's likely some may feel uncomfortable, or even personally offended by Berg's dismissal of the importance of hands-on service in food pantries and soup kitchens. Encourage folks to lean into that discomfort and discuss the merits of direct service and advocacy to end food insecurity. Both direct service and advocacy are important methods of social change when trying to end food insecurity, and that they are most effective when done together.

II. JUSTICE FOR WORKERS

One important aspect of a just food system is ensuring that the individuals who help to plant, grow, harvest and process our foods are treated justly. The texts and activities in this section explore these ideas from a Jewish perspective.

A. TEXT STUDY: LETTUCE AND GRAPE BOYCOTT

Purpose:
The purpose of this activity is to explore what one contemporary rabbi has to say about the intersections of kashrut (Jewish dietary laws) and fair labor practices.

Overview:
This activity is facilitated in two parts - first the group reads the text and then discusses it.

Materials Needed:

- copies of "Text Study: Lettuce and Grape Boycott (Appendix E)

Length of Activity:
15 minutes

Procedure:

1. Text (5 minutes)
The text for this activity is included in Appendix F. Hand out a copy of the text to each participant and have them read individually, in pairs or take turns reading it out loud.

2. Discussion (10 minutes)
Once the group has read the text, have them discuss the questions included with the text in pairs or in the larger group.

B. JUSTICE ON MY PLATE

Purpose:
The purpose of this activity is to explore the intersections of Jewish food ethics/ kashrut with broader issues of social justice and justice for workers.

Overview:
This activity is facilitated in three or four parts - first the facilitator frames the activity, then the group reads and discusses an article, then they reflect on the article and optionally the group can recite a *kavannah* (intention), if eating together.

Materials Needed:
- copies of "Judaism on My Plate" and "Ethical Consumption Kavannah" (Appendix G)

Length of Activity:
35-40 minutes

Procedure:

1. Framing (5 minutes)
Share some or all of the following to frame this activity:

Jewish tradition is filled with sources relating to food justice - there are injunctions to have food pantries in every town, laws requiring farmers to leave the edges of their field unharvested for the poor, obligatory tithing of one's harvest to charity, and on and on. The project of incorporating the values inherent in these ancient laws is an important and pressing one.

There is also an important spiritual dimension in Judaism of examining our relationship to our food and food system through the practice of reciting brachot, or blessings, before eating. Reciting brachot is a regular mindfulness practice to connect to the many values of ethical consumption. In this activity, we will read an essay by Dasi Fruchter, a rabbinical student and social justice activist, who asserts that "Kosher" should be more than just a label certifying a foods' compliance with Jewish dietary laws. It should encompass an ethical relationship to the food we eat that is Yosher - upright and just.

We will also study a kavanah, or intention, to be recited before eating, and explore the ideas this practice can offer in building a sustained commitment to working for food justice.

2. Reading and Discussion (20 minutes)
Have participants read "Judaism on My Plate" in small groups, or all together, and discuss the questions following the text. Please feel free to provide more

information on the Tav HaYosher ethical certification.

3. Reflection (10 minutes)
To close, have the group go around and each share one thing they might incorporate into their daily lives to remind them of the importance of food justice.

4. Optional Blessing (5 minutes)
If you'll be eating at some point while the group is together, you can recite the ethical consumption *kavannah* (intention). While eating, you can discuss how reciting the *kavannah* affected your experience of eating.

III. URBAN AGRICULTURE

One current response to the challenges around food access and food insecurity is creating urban gardens and farms. The activity in this section explores this idea in more depth.

A. GUERILLA GARDENER VIDEO AND DISCUSSION (35 MINUTES)

Purpose:
The purpose of this activity is to explore the idea of urban gardens - why they're needed and what benefits they bring.

Overview:
This activity is facilitated in two parts: first the group watches a video together in which Ron Finley talks about his experiences planting urban gardens and building a healthier community in South Central LA. Then the group discusses a series of questions to reflect upon the ideas that Ron presents concerning food justice.

Materials Needed:

- an internet-capable device to play "Ron Finley: A Guerilla Gardener in South Central LA"[3]

Procedure:

1. Video (15 minutes)
Watch the video, "Ron Finley: A Guerilla Gardener in South Central LA".

2. Discussion (20 minutes)
Once you've watched the video together, either have folks break up into small groups to discuss or stay in one large group. Share the following questions with the group to guide their discussion:

- What problems does Ron describe in his community?
- Why does he think gardening is an effective response to these problems? Do you agree?
- What do you think that Ron means when he says, "to change the community, you have to change the composition of the soil?"
- Why is "gardening..the most definant act you can do, especially in the inner city?"

3 "Ron Finley: A Guerilla Gardener in South Central LA." Online video clip. *TED*. TED, Feb. 2013. Web. 05 February 2016.

FOOD JUSTICE

- What does this video have to teach us about how we engage in service around issues related to food justice?

Note: The last minute of the video includes some swear words that might not be appropriate for all audiences.

CLOSING

Food insecurity is one of the most pressing social issues of our day and food justice is one of the most compelling social justice pursuits. The activities in this module provided an opportunity to learn more about these issues and explore them more deeply. In the next module, we'll explore another critical issue - educational equity.

APPENDIX A
TEXT STUDY: FOOD ACCESS AND CONTROL

FOOD JUSTICE

Background:
The Talmud is an important collection of Jewish legal discussion, biblical commentary, and stories redacted around 500 CE.
Rashi is a famous French Medieval commentator to the Bible and the Talmud.

Texts and Questions:
Anyone who depends on another's table, the world is dark to him, for it is said, "He wanders about for bread—where is it? He knows that the day of darkness has been readied for him" (Job 15:23). - Babylonian Talmud, Beitzah 32b

According to this text, what does it feel like to depend on others for your food? Do you agree? Why do you think that might be?

"One who has bread in their basket is not comparable to one who does not have bread in their basket" (Babylonian Talmud, Yoma 74b) This refers to one who has food today but worries about food for tomorrow.- Rashi

According to this text, what does it feel like to be unsure where your food will come from? Do you agree? Why do you think that might be?

APPENDIX B
TEXT STUDY: FOOD ACCESS AND RESPONSIBILITY

FOOD JUSTICE

Background:
The Talmud is an important collection of Jewish legal discussion, biblical commentary, and stories redacted around 500 CE.

Text:
Our Rabbis taught: One should not clear stones out of one's own property and throw them into the public property. There is a story of a man who was clearing stones out of his own property and throwing them into the public property [a road]. A pious man, seeing him, said to him, “Wretch, why do you remove stones from a property that is not truly yours to a domain that is yours?” The man laughed at him. After a time, the man became poor and needed to sell his field, and, walking on that very same public road, he stumbled over the stones he had thrown. He said, “How well that pious man put it: ‘Why do you remove stones from a domain that is not truly yours to a domain that is yours?’ - Babylonian Talmud, Bava Kama 50b

Discussion Questions:

- In what ways does this story imply our private property is not really ours? In what ways do we "own" public property?
- How does this story imply we should treat communal resources?
- What can we learn from this text about the importance of food access for all?

APPENDIX C
TEXT STUDY: FOOD ACCESS AND SCARCITY

FOOD JUSTICE

Background:
Emmanuel Levinas (1906-1995) was a French philosopher of Lithuanian Jewish ancestry who is known for his work related to Jewish philosophy, existentialism, and ethics.
Genesis is the first of the 24 books of the Hebrew Bible.
Rabbi Sampson Raphael Hirsh (1808-1888) was a German rabbi best known as the intellectual founder of one branch of contemporary Orthodox Judaism.

Texts:

Emmanuel Levinas, "Nine Talmudic Readings: Saying Grace in the Third World," p. 132

But how will saying grace create champions of the good cause? It is obvious that what is suggested to us here are peaceful struggles: the problem of a hungry world can be resolved only if the food of the owners and those who are provided for ceases to appear to them as inalienable property, but is recognized as a gift they have received for which thanks must be given and to which others have a right. Scarcity is a social and moral problem and not exclusively an economic one. That is what our text reminds us of, in old wives' tales.

Genesis 3:19

By the sweat of your brow
you will eat your food
until you return to the ground,
since from it you were taken;
for dust you are
and to dust you will return.

Rabbi Sampson Raphael Hirsh commentary to Genesis 3:19

The whole lamentable condition of gaining a scanty subsistence via sacrifice is expressed in the little word-bread (L-Ch-M). The Hebrew word for sustenance (T-R-F) carries the root meaning of snatched, for it must be 'snatched' in the struggle implies that in the same moment of struggle against nature, there is another struggle against one's fellow, the struggle of all against all. Did we not have to direct our minds so much to obtaining our daily bread, strife between man and man would be not so pre-eminent, and the idea of property would not weigh so heavily in the scales.

Discussion Questions:

- What happens when we shift our thinking to seeing food as a "gift…for which thanks must be given and to which others have a right?"
- How does a feeling of scarcity and limited resources impact our approach to ensuring we have enough to eat? How does it impact our approach to ensuring that everyone has enough to eat?
- What is the implication of the Genesis text when it says "by the sweat of your brow you will eat your food?"
- What impact would it have on you if you no longer had to worry about providing for food for yourself? What impact would it have if no one had to worry about that?

APPENDIX D USING THE FOOD ACCESS MAPPING TOOL

FOOD JUSTICE

Go to http://www.ers.usda.gov/data-products/food-access-research-atlas/go-to-the-atlas.aspx

Type a zip code, city/town, or county in the search box on the top left-hand side.

Select a layer from the "Low Income (LI) and Low Access (LA) Layers" box in the top righthand side of the screen. Food deserts are displayed by census district.

Note: For each of the first three layers listed, the first distance given (1 mile or ½ mile) is the criteria for distance from a supermarket in urban areas and the second distance (10 miles or 20 miles) is the criteria for distance from a supermarket in rural areas.

You may choose more than one layer to map at a time, which will enable you to view the areas that meet any of the food desert criteria. However, for census districts that meet more than one definition of food desert, only the color from a single layer will be displayed, even when multiple layers are selected. Therefore, you may find it useful to first view the map by selecting only one layer at a time.

To learn more about the data in a particular census tract, click on the tract on the map. A box will open with summary information on the first tab ("Summary"), and more detailed information about geographic access in the second tab ("Tract Information").

Data indicators ending in the term "share" represents a ratio (multiply by 100 to determine the percentage).

APPENDIX E
TEXT STUDY: CONTEMPORARY PERSPECTIVES ON FOOD ACCESS

FOOD JUSTICE

WHY A PHILADELPHIA GROCERY CHAIN IS THRIVING IN FOOD DESERTS[4]
MAANVI SINGH, MAY 14, 2014, NPR

When Jeff Brown opened his first grocery store in a low-income neighborhood in Philadelphia back in 2004, it seemed like a long shot.

Most people thought he was crazy to even attempt to make money in a food desert like Southwest Philly, he says. Other grocers had tried and quickly gone out of business.

But Brown...tried a different approach: "Before we did anything, we brought together a group of community leaders, and we just asked them to tell us exactly what it is they were looking for in a neighborhood grocery store.".

It worked: Brown's company now operates seven profitable supermarkets in low-income neighborhoods in and around Philadelphia. Along the way, he's learned a thing or two about what it takes to change shopping and eating habits in food deserts.

...When it comes to selling fresh produce, Brown says he likes to take cues from higher-end stores like Whole Foods, which put lots of effort into marketing it. He says he has his employees at every store take extra time to hand-stack fruits and veggies "into little pyramids — because it avoids bruising and it's eye-catching."

He also invests in skilled butchers, fishmongers and in-store chefs. And that's how he's managed to tempt customers into choosing healthier food, he says, like "fire-grilled chicken" instead of fried chicken.

"It's grilled right in the store, so people can smell it. And it makes this popping and cracking sound," he says.

Selling groceries also takes lots and lots of market research. "Before we open a store in a neighborhood, we work with community leaders ... learn about their background, religion, where their families came from," Brown says. In areas with larger Muslim populations, his stores have a separate department for Halal meat.

"In some parts of Philly, we also have lots of African American families coming from the South. But Southern food and ingredients aren't so easy to come by in these areas," he says. So the ready-to-eat sections of stores in those areas offer collard greens (cooked with smoked turkey instead of pork, as a healthy touch). "And now we're famous for our Southern sweet potato pie. We bake them in-store, and they're really authentic."

But Brown doesn't just want people to shop at his stores – he wants people to spend time there. After all, foot traffic is key to sales.

So he started by making sure his stores were easy to get to. "We lobbied the transportation authority to put bus stations near our stores," he says.

And then he added other services and perks, like community centers, which locals sign up to use for meetings and events. Some stores also have credit unions, staff nutritionists, social workers and health clinics.

4 Singh, Maanvi. "Why a Philadelphia Grocery Chain is Thriving in Food Deserts." *The Salt*. NPR, 14 May 2015. Web. 05 February 2016.

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Almost all of these services are free, and they are often provided in partnership with local non-profits. "It's a win-win – because by stationing in our stores, the non-profits get access to more people in need," he says. "And from our standpoint, each broken social thing hurts business."

In the case of the health clinics, Brown noticed that lots of his customers were going to the emergency room because they didn't have access to primary care practitioners. So he started his own non-profit health service, called QCare. And the organization now serves any supermarket across the country that's interested in providing low-cost health services.

"Different things work for different stores," Lempert says. "In the end, it's really about putting the supermarket at the center of the community."

Discussion Questions:

- Are there conflicts between community health and the profitability of Mr. Brown's business model?
- If you were a community organizer and wanted to replicate this model in a food desert in which you were organizing, what steps would you take? Who would you have to get on your side?

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TEXT STUDY: CONTEMPORARY PERSPECTIVES ON FOOD ACCESS

FOOD JUSTICE

WHAT WILL MAKE THE FOOD DESERT BLOOM?[5]
DAN CHARLES, MAY 01, 2012, NPR

...The Food Trust [that originally set up farmers markets in Philadelphia] is shifting gears a bit. Instead of just trying to bring in supermarkets, it's working with the owners of hundreds of little corner stores - the kind that are common throughout low-income areas of the city, but have a reputation for selling mostly junk food.

The Polo Food Market at the corner of 10th and Brown Streets has a new, colorful refrigerator. It's on loan from The Food Trust, and it's stocked with fresh fruit and vegetables.

Store owner Salinette Rodriquez says...dozens of kids come in here every morning and leave with fruit: Apples, oranges, and lots of bananas. "Once they see something, they'll take it. If they don't see it, they won't take it."

We've reported before that simply moving fresh foods up to the front of the corner store or improving grocery store lighting attracts more buyers.

But making this food available is only the start of this new campaign. On several store racks, there are signs that rate products green, yellow, or red, based on how nutritious they are. And there are flashy little cards with recipes for how to use some of the most nutritious ingredients. Each of these meals should feed a family of four and cost about five dollars....

Barry Popkin, from the University of North Carolina, says this is the sort of effort that really can work. But changing food habits won't happen quickly, he says. Powerful economic incentives got us into this situation over the course of the past half-century. "In 1950, low-income Americans ate the most healthy diets in our country," he says. "In 2010, they ate the least healthy diets. And that's because the least healthy foods are the cheapest."

Discussion Questions:

- What are the characteristics of successful initiatives described in these articles combating the health challenges of food deserts?
- How do we reconcile the excitement of local grassroots initiatives with data-driven nation-wide trends?

5 Charles, Dan. "What Will Make the Food Desert Bloom?" *The Salt*. NPR, 01 May 2012. Web. 05 February 2016.

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FOOD JUSTICE

"UNSHARED BOUNTY: HOW STRUCTURAL RACISM CONTRIBUTES TO THE CREATION AND PERSISTENCE OF FOOD DESERTS"
JUNE 2012

A report from the American Civil Liberties Union and the NYU Racial Justice Project

The following text is a series of excerpts from "Unshared Bounty: How Structural Racism Contributes to the Creation and Persistence of Food Deserts," a report produced in 2012 by American Civil Liberties Union and the NYU Racial Justice Project. These excerpts do not go into the methodology and data of their findings, but merely summarize the findings. Footnotes have been removed for ease of reading.

Food touches everything and is never just food: "it is also a way of getting at something else: who we are, who we have been, and who we want to be." Above all, food "marks social differences, boundaries, bonds and contradictions." In America, these social differences, boundaries and contradictions are starkly reflected in the fact that 23.5 million Americans currently live in food deserts, urban and rural communities with no access or severely limited regular access to healthy and affordable food... located more than 1 mile from a supermarket. African Americans are half as likely to have access to chain supermarkets and Hispanics are a third less likely to have access to chain supermarkets. Area-specific studies have found that minority communities are more likely to have smaller grocery stores carrying higher priced, less varied food products than other neighborhoods

...Detroit, which is 83% African American and 6% Latino, has no major chain supermarkets. In Los Angeles, predominantly white residential areas have 3.2 times as many supermarkets as predominantly African-American areas and 1.7 times as many as predominantly Latino areas. Residents of predominantly African-American neighborhoods in Chicago have to travel the farthest distance to get to a grocery store as compared to white or even racially diverse neighborhoods. In Washington D.C., the District's two lowest income neighborhoods, which are overwhelmingly African-American, have one supermarket for every 70,000 residents compared to 1 supermarket for approximately every 12,000 residents in two of the District's highest income and predominantly white neighborhoods.

The lack of supermarkets within low-income inner-city minority communities is not a demographic accident or a consequence of "natural" settlement patterns. Rather, government policies and their resulting incentives have played a significant role in shaping the segregated landscape of American cities... Supermarkets, along with many other types of businesses, followed white middle-class incomes to the suburbs.

...The scarcity of supermarkets within the inner city continues to impact minorities living in low income urban neighborhoods. African Americans, Latinos, and Native Americans living in these neighborhoods travel farther, have fewer choices, and pay more for food than their counterparts. When minority families shop locally for groceries they find a grocery store that is "2.5 times smaller than the average grocery store in a higher income neighborhood" with higher priced food, less fresh produce, and more processed food.

6 "Unshared Bounty: How Structural Racism Contributes to the Creation and Persistence of Food Deserts." ACLU and New York Law School Racial Justice Project. Racial Justice Project, June 2012. Web. 05 February 2016.

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Discussion Questions:

- How do your favorite places to shop for food fit with the picture painted in this report?
- What are the consequences, communal and individual, of only having access to higher priced food, less fresh produce, and more processed food?
- What other inequalities and injustices are at play in food deserts besides access to food? Why are food deserts referred to as a food justice issue?
- Thinking about our role as change makers in ending food deserts, how can direct service help improve food access? What are the limits of direct service in confronting the injustices described in this report?
- What types of policy changes could help eliminate food deserts?
- How do you balance the need for direct service and advocacy when confronting injustice in the world?

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FOOD JUSTICE

"CAN THE CANS: WHY FOOD DRIVES ARE A TERRIBLE IDEA"[7]
MATTHEW YGLESIAS, DECEMBER 7, 2011.

'Tis the season for food drives. It's a holiday tradition as storied as Christmas trees, awkward conversations with the in-laws, and embarrassing drunken moments at the office holiday party. Your employer, your church, and your kids' school put out the boxes and ask everyone to drop off excess canned goods for the needy. Then the boxes are collected, sorted, and handed out to the poor. Everyone feels better about themselves, the hungry get fed, and you get to free up some much needed shelf space. It's win-win-win.

The problem is that, economically speaking, it's totally insane.

...All across America, charitable organizations and the food industry have set up mechanisms through which emergency food providers can get their hands on surplus food for a nominal handling charge. Katherina Rosqueta, executive director of the Center for High Impact Philanthropy at the University of Pennsylvania, explains that food providers can get what they need for "pennies on the dollar." She estimates that they pay about 10 cents a pound for food that would cost you $2 per pound retail. You'd be doing dramatically more good, in basic dollars and cents terms, by eating that tuna yourself and forking over a check for half the price of a single can of Chicken of the Sea.

Beyond the economies of scale are the overhead costs. Charities are naturally reluctant to turn down donations for fear of alienating supporters or demoralizing well-wishers, but the reality is that dealing with sporadic surges of cans is a logistical headache. A nationwide network of food banks called Feeding America gingerly notes on its website that "a hastily organized local food drive can actually put more strain on your local food bank than you imagine." Food dropped off by well-meaning citizens needs to be carefully inspected and sorted. A personal check, by contrast, can be used to order what's needed without placing extra burdens on the staff.

..."For a long time we just basically kept politely quiet about the fact that food drives weren't as helpful as people assumed," explains Greg Bloom, a development assistant at Bread for the City in Washington, D.C., "but that changed when we became more diligent about stocking our pantry with healthy foods."

Bloom explains that they tried providing a specific list of items for people to donate, but even so "we find that almost half of what comes to us in any given food drive just doesn't meet our nutritional standards." Under the circumstances, telling people that money is more helpful started looking like a more appealing option.

... Good intentions are lovely, but particularly in hard times it's more important to make sure your charitable dollars go as far as possible. Can the cans. Hand over some cash."

Discussion questions:

- What problem is Yglesias identifying in this article?
- What do you think is the cause of the problem?
- How does this situation parallel challenges with direct service?
- What resonates with you in this article? What feels challenging?

7 Yglesias, Matthew. "Can the Cans: Why Food Drives Are a Terrible Idea." *Moneybox*. Slate, 07 December, 2011. Web. 05 February 2016.

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Matthew Yglesias is Slate Magazine's business and economics correspondent. He is the author of The Rent Is Too Damn High. His full article can be found here.

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"SWEET JUSTICE: DOMESTIC HUNGER AND THE LIMITS OF CHARITY"[8]
J. LARRY BROWN

"...But what motivates the volunteers commands little of the author's time, no doubt in recognition of the fact that all of us typically have multiple impulses behind our deeds, and that what matters most is whether they serve a public good. Instead, Poppendieck focuses her analysis on the "Seven Deadly 'Ins'" of the emergency food business—insufficiency, inappropriateness, inadequacy, instability, inaccessibility, inefficiency, and indignity. Her observations, not new by any means, but more cogent and comprehensive than those offered by others, is that hand-outs are no way to feed the citizens of a wealthy, modern-day democracy. Almost by its very nature the supply of food is not enough (insufficient); it is not the way to insure adequate nourishment (inadequacy); and, no matter how many improvements are made in organization and delivery, it is not adequate to meet the need (instability, inaccessibility and inefficiency). Indeed, even were there a miraculous doubling of the current annual supply of food delivered by Second Harvest, the national umbrella for food banks across the country, it still would be many times deficient to equal the $27 billion cut from the federal Food Stamp Program as part of the welfare "reform" signed by President Clinton in 1996..."

Discussion Questions:

- What information in this text was new to you? What was not?
- Did anything in this text surprise you?
- If emergency food banks are failing in the ways that the author describes, why do food drives and volunteering at food pantries continue to be so popular?
- What do you think the author is suggesting as an alternative to food banks?

8 Brown, J. Larry. "Sweet Justice: Domestic Hunger and the Limits of Charity." *Public Health Reports* 114 (1999): 381-383. Web. 05 February 2016.

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TEXT STUDY: CONTEMPORARY PERSPECTIVES ON FOOD ACCESS

FOOD JUSTICE

"GIVING THE POOR EASY ACCESS TO HEALTHY FOOD DOESN'T MEAN THEY'LL BUY IT"[9]
MARGOT SANGER-KATZ

In 2010, the Morrisania section of the Bronx was what is commonly called a food desert: The low-income neighborhood in New York's least-healthy county had no nearby grocery store, and few places where its residents could easily buy fresh food.

That's why it was the target of a city tax incentive program designed to bring healthy food into underserved neighborhoods. In 2011, a 17,000-square-foot supermarket opened, aided by city money that paid some 40 percent of the costs of its construction. The neighborhood welcomed the addition, and perceived access to healthy food improved. But the diets of the neighborhood's residents did not.

The work adds to a growing body of evidence that merely fixing food deserts will not do nearly as much to improve the health of poor neighborhoods as policy makers had hoped. It seems intuitive that a lack of nearby healthy food can contribute to a poor diet. But merely adding a grocery store to a poor neighborhood, it appears, doesn't make a very big difference. The cost of food—and people's habits of shopping and eating—appear to be much more powerful than just convenience.

Another study, published this week as a working paper by the National Bureau of Economic Research, looked across the country and found that no more than a tenth of the variation in the food people bought could be explained by the availability of a nearby grocery store. The education level of the shoppers, for example, was far more predictive. "If you were going to put all Americans in the same retail environment, you'd end up only dealing with 10 percent of this disparity between college-educated and high-school-educated households," said Jessie Handbury, an assistant professor at the Wharton School of the University of Pennsylvania, and an author of the paper.

Tackling the problem of food deserts has been embraced by the federal government and many local governments. The federal government's Healthy Food Financing Initiative has handed out more than $500 million in recent years to help encourage grocery stores to locate in places they had avoided. Many states and cities—like New York—have their own programs, aimed at getting more grocery stores and farmer's markets into poor neighborhoods where the consumption of fresh fruits and vegetables is low and obesity rates tend to be high.

Still, all that investment may not pay off in the form of healthier communities. The recent paper looked at the buying habits of families who agreed to allow all of their bar-coded food purchases to be scanned and measured, along with details about their address and demographic characteristics. That data allowed the researchers to track what people bought according to their incomes and education levels, as well as their neighborhoods.

The research, like the work that initially described the food desert concept, noted that lower-income neighborhoods tended to have less healthy food nearby and that their residents tended to eat less healthy diets. The researchers set out to see whether those disparities could be explained by access issues, or by more entrenched preferences for particular kinds of foods.

9 Sanger-Katz, Margot. "Giving the Poor Easy Access to Healthy Food Doesn't Mean They'll Buy It." *New York Times* 08 May 2015. Web.

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It turned out that food preferences dominated. When the researchers looked at shoppers with lower levels of income and education living in richer neighborhoods with more accessible healthy food, their shopping mimicked that of low-income, less educated people in poorer neighborhoods. (And the reverse was true, too: Richer, more educated shoppers in poor neighborhoods looked more like rich shoppers in rich neighborhoods.)

"When we put supermarkets in poor neighborhoods, people are buying the same food," said Barry Popkin, a professor of Nutrition at the University of North Carolina, who participated in an Institute of Medicine review of food desert research in 2009. "They just get it cheaper."

New York isn't the only market where new stores have been built and studied. Research in Philadelphia showed similarly middling effects from the introduction of grocery stores into poor neighborhoods—as have studies of food desert-amelioration policies in England.

It's possible that poverty itself explains a lot of the shopping variation. In general, fresher, healthier food is more expensive to buy than less healthy processed food. It also takes more time and resources to cook, and keeps for fewer days.

If people can't afford healthier foods, then it would be reasonable to think that just giving them a better store wouldn't solve their problems. But Ms. Handbury's paper found that the education of the shoppers was much more predictive than their incomes. Poorer families bought less healthy food than richer ones. But a bigger gap was found between families with and without a college education. Those results, Ms. Handbury said, suggest that improving people's diets will require both making food accessible and affordable and also changing people's perceptions and habits about diet and health.

Mr. Elbel, who studied the grocery store in the Bronx, says the work highlights just how hard it is for public policy to help reduce obesity. The studies aren't a reason to stop caring about food deserts, he said. But they do tell us that improving access, alone, will not solve the problem. "Nothing is going to show a huge impact for obesity, or almost nothing," he said. "We can't always just negate the smaller things."

Discussion Questions:

- What information in this text was new to you?
- Did anything in this text surprise you?
- What are some of the reasons the text gives that putting grocery stores in food deserts, on its own, does not change what type of food people buy? What other disparities might be causing this?
- What do you think could be done at the same time that grocery stores are opened in food desert neighborhoods in order to increase the amount of healthy food people buy?

APPENDIX F
TEXT STUDY: LETTUCE AND GRAPE BOYCOTT[10]

FOOD JUSTICE

"JERUSALEM POST INTERVIEW WITH R. HASKEL LOOKSTEIN AND R. YITZ GREENBERG, MAY 3, 2008"

Original Text:
Q: In 1971, you were the only Orthodox rabbis to declare that non-union lettuce and grapes should be regarded as non-kosher and you urged Jews to boycott them. What is the basis in Judaism for that position?

R. Greenberg: We were both students of the Rav, Rabbi Joseph Soloveitchik. From him we learned the idea that Halacha is not just a list of ritual dos and don'ts, but a comprehensive worldview that applies to everything that happens around us. The Torah prohibits the exploitation of workers- so why shouldn't that apply to migrant farm workers picking lettuce or grapes? They were being mistreated, so it was natural for us to apply the principle of non-exploitation to their situation, too. It seemed obvious.

Discussion Questions:

- What are some of the challenges of applying Halacha to modern day challenges, or, as R. Greenberg writes, to helping us create a "comprehensive worldview?"
- What do you think about R. Greenberg's logic? How might he convince other rabbis to align with his stance?"
- How can this text inform our current work on food justice issues?

10 "Jerusalem Post Interview with R. Haskel Lookstein and R. Yitz Greenberg, May 3, 2008." *On1Foot*. On1Foot, n.d. Web. 05 Feb. 2016.

APPENDIX G

FOOD JUSTICE

JUSTICE ON MY PLATE[11]
BY DASI FRUCHTER

Dasi Fruchter is the former director of tav/food justice community engagement at Uri L'Tzedek. She currently resides in Brooklyn, NY, and is working towards her ordination as an Orthodox clergy member. When she's not teaching or learning, Dasi spends much of her time connecting with those trying to help create spiritually strong, vibrant, and world-changing communities, doing Orthodox feminist organizing, and hosting extravagant Shabbat meals.

It left a sour taste in my mouth to know that my food could be technically kosher but have unjust origins. I wanted another dimension for my brachah.

I vividly remember learning the specific brachot (blessings) for food in my Modern Orthodox upbringing: I can still see the flash cards decorated with colorful pictures of all types of food, from shiny hallot to crunchy bowls of cereal. We had to guess which brakha matched which food, and to be the proud winner of the Brakha Bee was the high point of anyone's school year. At home this ritual—a meditation thanking God for our food before eating—was even further emphasized. I always admired my mother as she closed her eyes and with great intention said a blessing over a beautiful, steaming plate of food.

As I grew older and began to learn more about the production of food, I felt conflicted about the nature of some of the brakhot. Yes, I was grateful to God for what I was eating, and I felt undeniably lucky never to have to choose between my food and my health or between physical sustenance and having a roof over my head.

But I also had begun to learn about injustices related to food, especially through my work with Uri L'Tzedek's Tav HaYosher program. (Tav awards a special "ethical" seal to food establishments that, in addition to meeting the requirements for kashrut certification, also abide by the basic standards of labor law.) I had become aware that many restaurant employees, in non-kosher and kosher restaurants alike, are subject to exploitative conditions. Their employers do not pay minimum wage, compensate for overtime, or even provide a safe and discrimination-free working environment. As a person who is strictly kosher, it left a sour taste in my mouth to know that my food could be technically kosher but still have unjust origins.

And so, in a world where it often seems that profits outweigh human relationships, I wanted to incorporate a *kavannah* that added another dimension to my brakhah before eating—a ritual that invoked rich biblical and Rabbinic texts and traditions protecting the rights of workers. I wanted something to meditate on when I chose to eat at a Tav-certified restaurant or get my produce from a farm where I know the workers are treated properly. I found what I was looking for in the ethical consumption blessing (see below

With programs like Tav HaYosher, the landscape is changing. Those who keep kosher are beginning to think about the impact of their food on others. Consumers are uniting to tell restaurant owners it is important to them that food not only be prepared by the standards of kosher, but also by standards of yosher (uprightness). Over 90 restaurant owners so far have partnered with us as ethical trailblazers in the restaurant industry.

11 Fruchter, Dasi. "Justice on My Plate." *Ritualwell*. Ritualwell, n.d. Web. 05 February 2016.

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As for me, I've found that eating ethically has elevated my brakhah to a higher spiritual level. My enhanced brakhah—layered with social awareness, spiritual activism and immense gratitude—feels completely different from the one I recited in elementary school.

Discussion Questions:

- Whether or not you personally have the practice of saying brachot, or blessings, before eating food, what purpose could a ritual that draws attention to the origins of our food serve in your life?
- Do you have any personal rituals or kavanot that have similar intentions as what Fruchter is describing here?
- What other values or ethics in our food system do you think the system of kashrut should account for?
- How do spiritual practices support the work of social justice activists? Has a spiritual practice been an important part of the work you do in the world?

APPENDIX G

FOOD JUSTICE

ETHICAL CONSUMPTION KAVANAH[12]

Using this ritual, we can employ spiritual intention in becoming ethical consumers, both to acknowledge the centrality of justice and ethics in Jewish tradition and law, and to think about those individuals and communities who are deeply involved in ethical production. By ritualizing this, we make the act of ethical consumption a crucial, positive, and holy deed.

Whether "ethical consumption" means buying ethically sourced meat or eating from kosher establishments that have been awarded Tav HaYosher, it can be a powerful communal or personal experience to acknowledge that decision with a ritual *kavannah*, intention, to recite before using or eating something that was produced in an ethical way, and to acknowledge the workers who have helped bring that food from the farm to your table.

English:
God, the One who does justice in the world and promotes a world of justice, may it be known that I am consuming something that was produced through just means, as I strive to obey the Torah law of "do what is right and good in the sight of the Lord" (Deut. 6:18).

In the same way that this food item was prepared according to the upright tenets of Jewish law and tradition and in just and ethical working conditions, may the rest of the world eventually prevail with justice as it is written, "To repair the world under the sovereignty of the Lord".

I appreciate and acknowledge those workers who have labored to bring this food to my table. May it be known that I commend those who have made conscious efforts to produce or buy this food in an upright way.

May they be blessed with the ability to do many more upright deeds and be partners with the Creator in making the world a more just place, as it is written, "The wicked man earns illusory wages, but he who sows righteousness has a true reward". (Proverbs 11:18)

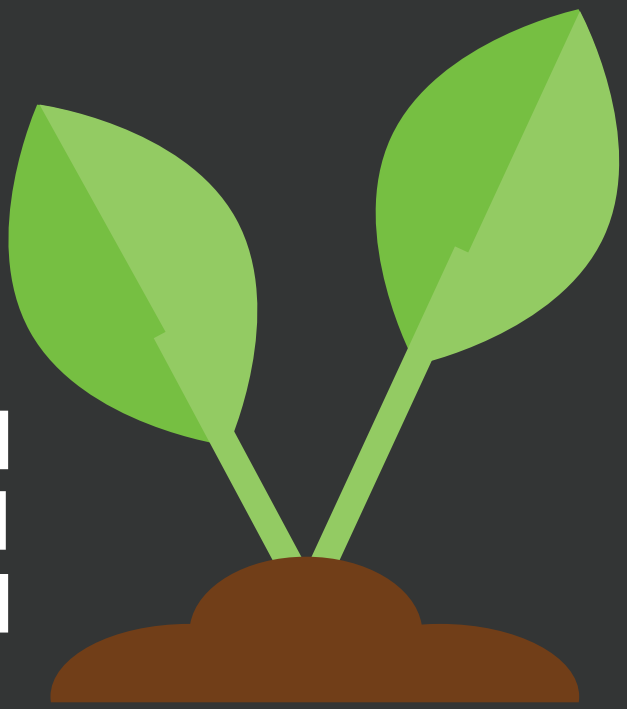
Hebrew:
ה׳, מלך אוהב צדקה ומשפט, המקדם עולם של צדק, שיהיה ידוע שאני אוכל/ת את האוכל הזה ושהוא הגיע אליי באמצעות של בצדק, כפי שאני שואפ/ת לשמור על חוק התורה "ועשית הישר והטוב לפני ה׳ ." באותה צורה שהאוכל הזה הוכן על פי עקרונות החוק ומסורת יהודית ובתנאי עבודה ישרים, כך שאר העולם בסופו של דבר יצליח להתנהג בצדק, כמו שכתוב, "לתקן עולם במלכות שקי
אני מעריכ/ה את העבודה הקשה של בני אדם אשר עמו כדי לייצר את המזון שאני עומד/ת לאכול. יתר על כן, יהיה ידוע שאני מודה לכל מי שהתאמץ בכל כוחיו כדי לתת לי את האוכל הזה בצורה ישרה
יהי רצון שיהיה לבני אדם האלו את היכולת לעשות הרבה בעתיד בצדק ועם רוח של חסד ורחמים, ולהיות שותפים עם בורא עולם בתיקון העולם למקום של צודק אמיתי , כמו שכתוב: "רשע עשה פעלת שקר וזרע צדקה שכר אמת

Discussion Questions:

- How do you think reciting this *kavannah* before eating would affect your relationship to our food system?
- Would you feel comfortable reciting this *kavannah* if you can't know for sure that every part of your meal was produced through just means? Phrased more generally, can a blessing be aspirational?

12 "Ethical Consumption Kavannah." *Ritualwell*. Ritualwell, n.d. Web. 05 February 2016.

MODULE 6:
Education Justice



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MODULE 6

EDUCATION JUSTICE

INTRODUCTION

One of the clearest ways that poverty and racism impact the lives of low income families and people of color is through hugely disparate outcomes in educational success. According to the Teacher's College at Columbia University, by the end of fourth grade, African American, Latino, and poor students of all races are two years behind behind their wealthier, predominantly white peers in reading and math. By eighth grade, they have slipped three years behind, and by twelfth grade, four years behind. In addition, Black[1] students are only about half as likely (and Hispanics about one-third as likely) as white students to earn a bachelor's degree by age 29. While these inequities are a symptom, rather than a root cause, they are a symptom with broad ranging implications for the lives of young people and families. In this module, we will explore the issue of educational inequity as well as what Jewish tradition has to say about this issue. This module includes:

I. Understanding Educational Inequity
II. Mentoring and Tutoring

I. UNDERSTANDING EDUCATIONAL INEQUITY

The texts and activities in this section are designed to help participants better understand educational inequity.

A. TEXT STUDY: EDUCATION AND INDIVIDUAL POTENTIAL

Purpose:
The purpose of this activity is to explore one Jewish perspective on the role of individual potential.

Overview:
This activity is facilitated in two parts - first the group reads the text and then discusses it.

Materials Needed:

- copies of "Text Study: Education and Individual Potential" (Appendix A)

Length of Activity:
15 minutes

Procedure:

1. Text (5 minutes)
The text for this activity is included in Appendix A. Hand out a copy of the text to each participant and have them read individually, in pairs or take turns reading it aloud.

2. Discussion (10 minutes)
Once the group has read the text, have them discuss the questions included with the text in pairs or in the larger group.

1 We have chosen to capitalize the term "Black," acknowledging that some individuals prefer this term as their primary cultural/ethnic identifier, while other prefer the term "African American." We did not capitalize "white" because most Americans identifying as white also identify culturally with another country of origin (such as Irish or Polish) whereas many Black Americans whose ancestors were brought to the U.S. as slaves do not know their families' countries of origin. For two perspectives on this issue please see the following articles:
Tharps, Lori L. "The case for Black with a capital B." *The New York Times*. 18 November 2014. Web.
Pitner, B.H. The discussion on capitalizing the "B" in "Black" continues. *The Huffington Post*. 02 February 2015. Web.

EDUCATION JUSTICE

B. WALLY ACTIVITY

Purpose:
The purpose of this activity is to explore some of the underlying causes of educational inequity.

Overview:
This activity is facilitated in three parts - first the facilitator frames the activity, then participants create a root cause map and then they debrief the activity.

Materials:
- chart paper with Wally and description (see Appendix B)
- chart paper with Wally at the center
- handout with complete root cause map (Appendix B)
- markers for chart paper

Length of Activity:
35 minutes

Procedure:

A. Frame (5 minutes)
Using the "Wally Activity - Slide 1" (in Appendix B) as your guide, draw the contents of the slide on a piece of chart paper and explain to participants that we're going to be exploring some possible underlying reasons for his lack of academic success.

B. Root Cause Tree (15 minutes)
On a separate sheet of chart paper, draw a smaller Wally in the middle of the paper. Brainstorm with participants various possible influences on or causes of Wally's reading level. Draw them around Wally. If the group is stuck, you might suggest one or two pathways from the complete root cause map in Appendix B. Trace potential causes as far back as you can. When the group feels they have finished mapping all of the root causes they can, hand out the complete root cause map in Appendix B. As a group note any root causes you missed as well as any your group thought of that are missing from map in the handout.

C. Debrief (15 minutes)
After you do this exercise, point out to the group that we are engaging in the exercise without being experts in the issue we are discussing. As a result, after listing our ideas, we should look at our ideas and ask, what assumptions are we making? What questions would we have to ask or ideas would we need to explore to learn more about this issue?

After discussing the assumptions, debrief the overall activity with the group, using some of the following questions:
- What perspective did engaging in this activity provide on the roots of educational inequity?
- Why is it important to understand root causes when seeking to understand and address a social issue?

- Given the root cause tree we created, will solutions that focus exclusively on the educational context fully address Wally's challenges? What kinds of solutions might?

C. EDUCATIONAL INEQUITY PRIVILEGE WALK

Purpose:
The purpose of this activity is for participants to have an opportunity to explore the places in their own life where they have or have not experienced privilege - and how those have impacted their educational experience.

Overview:
This activity is facilitated in three parts - first the facilitator provides framing and instructions, then the group does the privilege walk and finally the group debriefs.

Materials Needed:
- 1 copy of Sample Prompts for Educational Inequity Privilege Walk (Appendix C) or your own prompts
- copies of "Privilege Walk Activity" map (Appendix C), if using individual maps
- coins or other small objects, if using individual maps

Length of Activity:
45 minutes

If you want to do this activity but don't have 45 minutes you can shorten it by using fewer prompts.

Note: This activity can be completed by physically walking in the room or using individual map handouts. Completing this activity as a physical walk requires a significant level of vulnerability and trust because responses are visible to the group. If a group doesn't know each other well or at all, it can be difficult to do this activity. In the privilege walk map version of this exercise, participants remain seated and their responses aren't visible to the group. These aspects may make it more appropriate for groups that haven't built trust with each other yet or for groups in which individuals have limited mobility.

Procedure:

1. Framing (5 minutes)
Explain to the group that this activity allows us to more viscerally gauge our own experiences of privilege related to education. Include the following points as framing:
- We're about to do an activity to help us each explore the ways we are and are not privileged and how that has impacted our education
- Differences in power and privilege are part of a larger societal system - none of these prompts concern things within people's personal control
- This activity is meant to:
    - » Help us understand the way systems of privilege related to education function

    - » Develop our awareness of our own privilege in comparison to others, and
    - » Help us think about how we can use the privileges we have to create change, rather than to make us feel guilty about our privilege or judged by our lack of privilege
- [If using the privilege walk map:] Moving up is not good and moving down is not bad - while we acknowledge that certain judgments are sometimes attached to some of these prompts and responses, we encourage participants to attempt to suspend these judgments during the activity and, in reflecting on the activity, to ask themselves from where those judgments may come.
- [If doing privilege walk standing up]: Moving forward is not good and moving backward is not bad - while we acknowledge that certain judgments are sometimes attached to some of these prompts and responses, we encourage participants to attempt to suspend these judgments during the activity and, in reflecting on the activity, to ask themselves from where those judgments may come.
- That being said, talking about privilege and personal experiences may bring up strong emotions, and this is a common response.

2. Privilege Walk (20 minutes)
Ask participants to stand shoulder to shoulder facing the same direction in a straight line, without speaking. Instruct them to listen carefully to the statements you will read to them, and take the step required if the statement applies to them. If the statement does not apply to them or they do not want to respond, they can stand still. Use the Privilege Walk prompts in Appendix C for statements (you are of course welcome to pick and choose and/or add your own/adapt).

If needed, reiterate that this may feel uncomfortable. Emphasize to them that all of the statements that will be read concern things beyond their personal control - so while they may raise feelings of shame, embarrassment, defensiveness, etc, they are in fact not things that any of us choose. Encourage them to both notice when they feel uncomfortable, and to participate despite (and because of) their discomfort. At the same time, affirm that the nature of their participation is ultimately their own decision.

3. Discussion (20 minutes)
After you read the last statement, ask participants to remain where they are and to note where they are standing in relation to where others in the group are standing. The following questions can be used for a debrief discussion, either in pairs or as a larger group:

- What did you notice about yourself during the activity?
- Did the activity bring up any emotions for you? In what way?
- To which questions did you feel most uncomfortable responding? Why?
- Which statements did you find most meaningful or eye opening? Why?
- How has our socio-economic status, class, race, religion, gender, and sexual identity impacted our educational experiences?
- How might these factors impact the lives of the students with whom we are volunteering?

- How can we be sensitive to these factors as mentors/tutors?
- What else can you do with this information in the future?

D. UNINTENDED CONSEQUENCES OF STANDARDIZED TESTING (30 MINUTES)

Purpose:
The purpose of this activity is for participants to understand more deeply one facet of educational inequity - standardized testing.

Overview:
This activity is facilitated in two parts - first participants watch a video, then the group discusses together.

Materials:
- Access to an internet capable device to play Unintended Consequences.[2]

Procedure:

1. Video (10 minutes)
Watch the video Unintended Consequences.

2. Discussion (20 minutes)
Once you've watched the video together, either have folks break up into small groups to discuss or stay in one large group. Share the following questions with the group to guide their discussion:
- What are some of the unintended consequences of standardized testing that were shared in the video?
- In what ways are standardized tests negatively impacting academic success for students?
- Based on what you heard in the video and your own experiences with testing, are standardized tests fair for all students? Why or why not? What role do you think race, cultural background, or how much money a student's family has play in their success on these tests?
- How did the video make you feel?
- What do you think about the recommendations for changing the educational system? Do they seem realistic? Why or why not?
- What can we learn from this video to influence how we work as mentors/tutors?

E. REFLECTIONS ON EDUCATIONAL EXPERIENCE WRITING PROMPTS

Purpose:
The purpose of this activity is for participants to reflect individually in writing on their own educational experience and how that impacts their service in the education field.

2 Race to Nowhere. "Unintended Consequences." Online video clip. *Youtube*. Youtube, 09 March 2011. Web. 05 February 2016.

EDUCATION JUSTICE

Overview:
This activity is facilitated in two parts - first participants journal individually, then the group debriefs together.

Materials Needed:
- paper or journal for each participants
- pens/pencils

Length of Activity:
20 minutes

Procedure:

1. Journaling (10 minutes)
Give participants time to individually sit and reflect in writing on some of the following questions:
- What teacher most impacted you growing up? How would you be different had you not had them as a teacher?
- What were some of the barriers or challenges you faced in school? Were you able to overcome them? How?
- What did you like about school? What did you not like about school?
- Who did you turn to for support when you were having challenges at school? Were there adults at school you could turn to? In your community? At home?
- How did your home life affect your life at school?

2. Debrief (10 minutes)
Once participants have had time to journal individually, bring the group back together for a debrief using some of the following questions:
- Did anything jump out at you or surprise you in what you wrote?
- How might the educational experiences of the students with whom you are volunteering be similar to your own? How might they be different?
- Reflecting on what you wrote, how do you think your race, gender, sexual identity or how much money your family had impacted your education growing up?

II. MENTORING AND TUTORING

One of the main ways that volunteers often engage in issues of educational inequity is through mentorship and volunteering. The texts and activities in this section explore these roles from both a Jewish and secular perspective.

A. TEXT STUDY: WHAT MAKES A GREAT MENTOR/TUTOR (20-30 MINUTES)

Purpose:
The purpose of this activity is to explore a few Jewish perspectives on what makes a great teacher, mentor and/or tutor.

EDUCATION JUSTICE

Overview:
This activity is facilitated in two parts - first the group reads the text and then discusses it.

Materials Needed:
- copies of Text Study: What Makes a Great Mentor/Tutor (Appendix D)

Procedure:

1. Text(s) (5-15 minutes)
The texts for this activity are included in Appendix D. Hand out a copy of the texts to each participant and have them read individually, in pairs or take turns reading it out loud. There are a number of texts included - you can pick a few to share with the group, share all of them and let participants choose where to focus, or assign specific texts to pairs/small groups, depending on the needs of your session.

2. Discussion (15 minutes)
Once the group has read the text(s), have them discuss the questions included with the text in pairs or in the larger group.

Note: These texts primarily speak about teachers - however the messages should be equally applicable to tutors and mentors.

B. LEARNING FROM OUR STUDENTS (40 MINUTES)

Purpose:
The purpose of this activity is to explore what we can learn from the students with whom we volunteer.

Overview:
This activity is facilitated in three parts - first the facilitator frames the activity, then the group engages in reading and responding to a variety of texts, then they debrief the activity together.

Materials:
- a copy of each of the texts in "Text Study: Learning from Our Students" (Appendix E), attached to chart paper; leave ample space for people to write on the chart paper
- tape
- markers

Procedure:

1. Framing (5 minutes)
Hang the sheets of chart paper with the texts around the room. Frame this activity briefly by explaining that we are taking a "page" from our tradition by hanging up pages around the room to respond to, that will look like pages of Talmud once they have our conversations recorded on them. Explain that Talmud is written commentary that contains the conversations and arguments of many thinkers.

EDUCATION JUSTICE

Each page is structured with an original prompt in the center, comments around the original prompt and then a bar of additional commentary on the side. A singular page may document dozens of multifaceted conversations, all of which begin from the original prompt but diverge in many directions.

2. Gallery Walk and Chalk Talk (20 minutes)
Have participants walk around for 10 minutes and comment on the original texts (NOT commenting on each other's comments at first). Then have participants walk around for another 10 minutes commenting on each other's comments.

3. Debrief (15 minutes)
Bring the group back together and ask for volunteers to read out excerpts/recall the discussions on each of the posters. Use some of the following questions to draw out further group discussion:

- Did you notice any common threads or themes?
- Did you notice any differing opinions?
- Did anything you read surprise you?

Then, lead the group in broader conversation using the following questions:

- What kinds of perspectives on education do these texts present? Do you agree or disagree with them?
- What does it mean to learn from our students? How could we do this as mentors/tutors?
- What kinds of relationships do we want to have with our students? How can we build them?

CLOSING

Educational inequity is an enduring issue impacting many communities across the country. The activities in this module provide an opportunity to learn more about these issues, explore them more deeply, and consider how our experiences with education growing up relate to the service we do on the education field.

APPENDIX A
TEXT STUDY: EDUCATION AND INDIVIDUAL POTENTIAL

EDUCATION JUSTICE

Background:
Martin Buber was a 20th century Austrian-born Jewish philosopher best known for his philosophy of dialogue centered on the distinction between the I–Thou relationship and the I–It relationship.

Text:
Every person born into this world brings something new and different, something that never existed before. ... Every single person is a new presence and is called upon to fulfill her particularity.... And it is because this is not done that the Messiah is delayed. - Martin Buber, The Way of Man

Discussion Questions:

- Do you agree with this quote? Why or why not?
- What does this quote have to say about the implications and consequences of educational inequity?

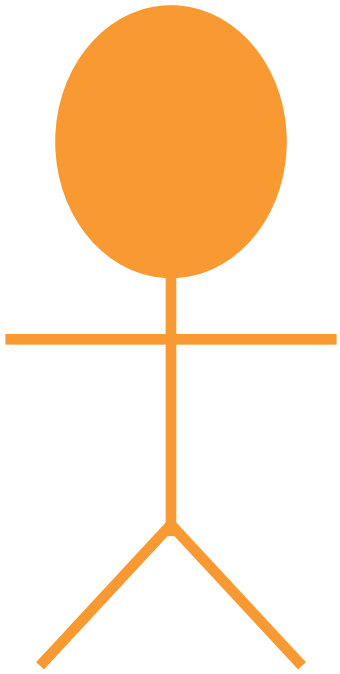
APPENDIX B
WALLY
ACTIVITY

EDUCATION JUSTICE

SLIDE 1 - WALLY

Wally is a 7th grader reading at a 2nd grade level.

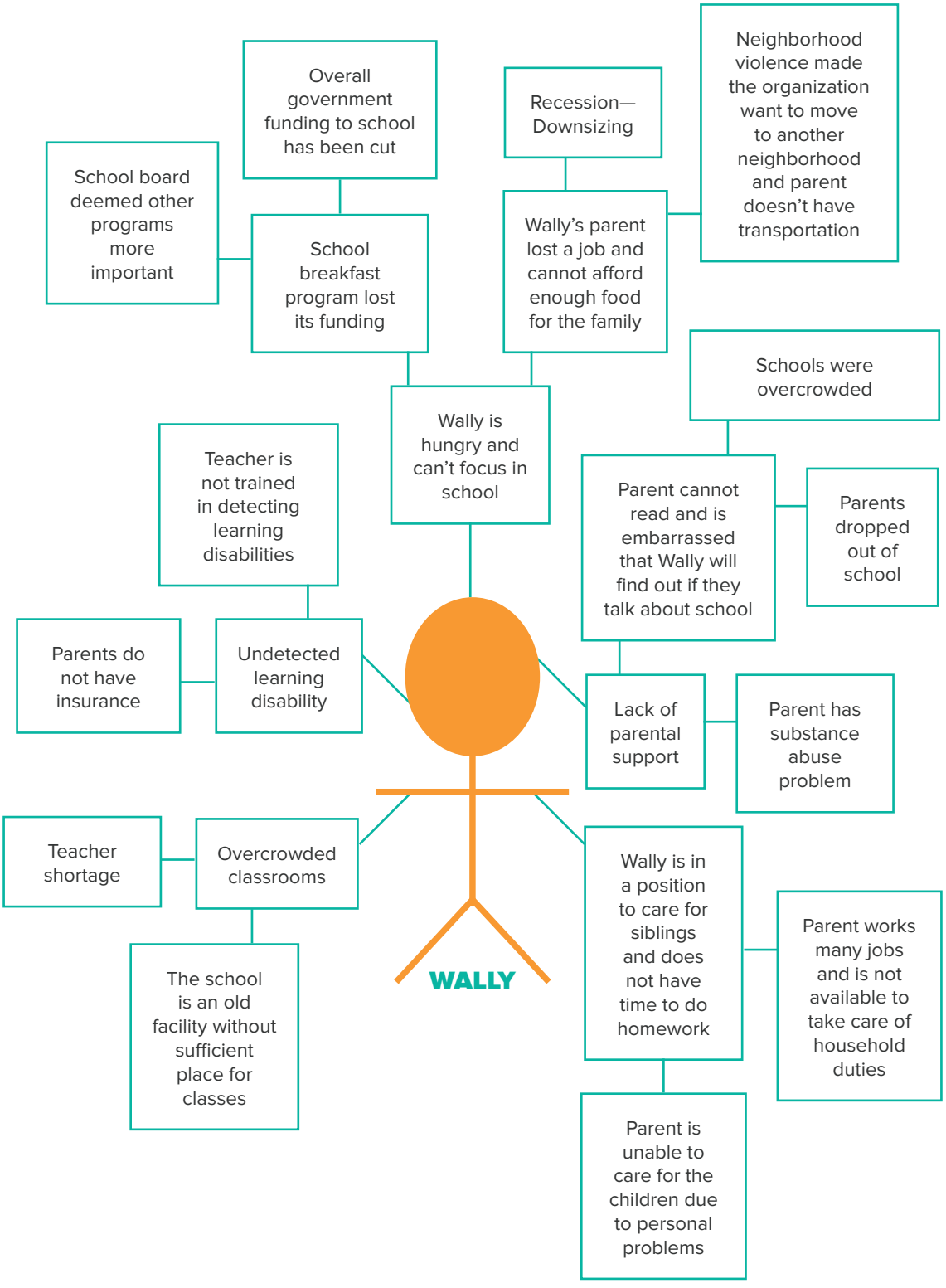
Why?



APPENDIX B
WALLY
ACTIVITY

EDUCATION JUSTICE

SLIDE 2 - WALLY



APPENDIX C
SAMPLE PROMPTS FOR EDUCATIONAL INEQUITY PRIVILEGE WALK

EDUCATION JUSTICE

Notes:

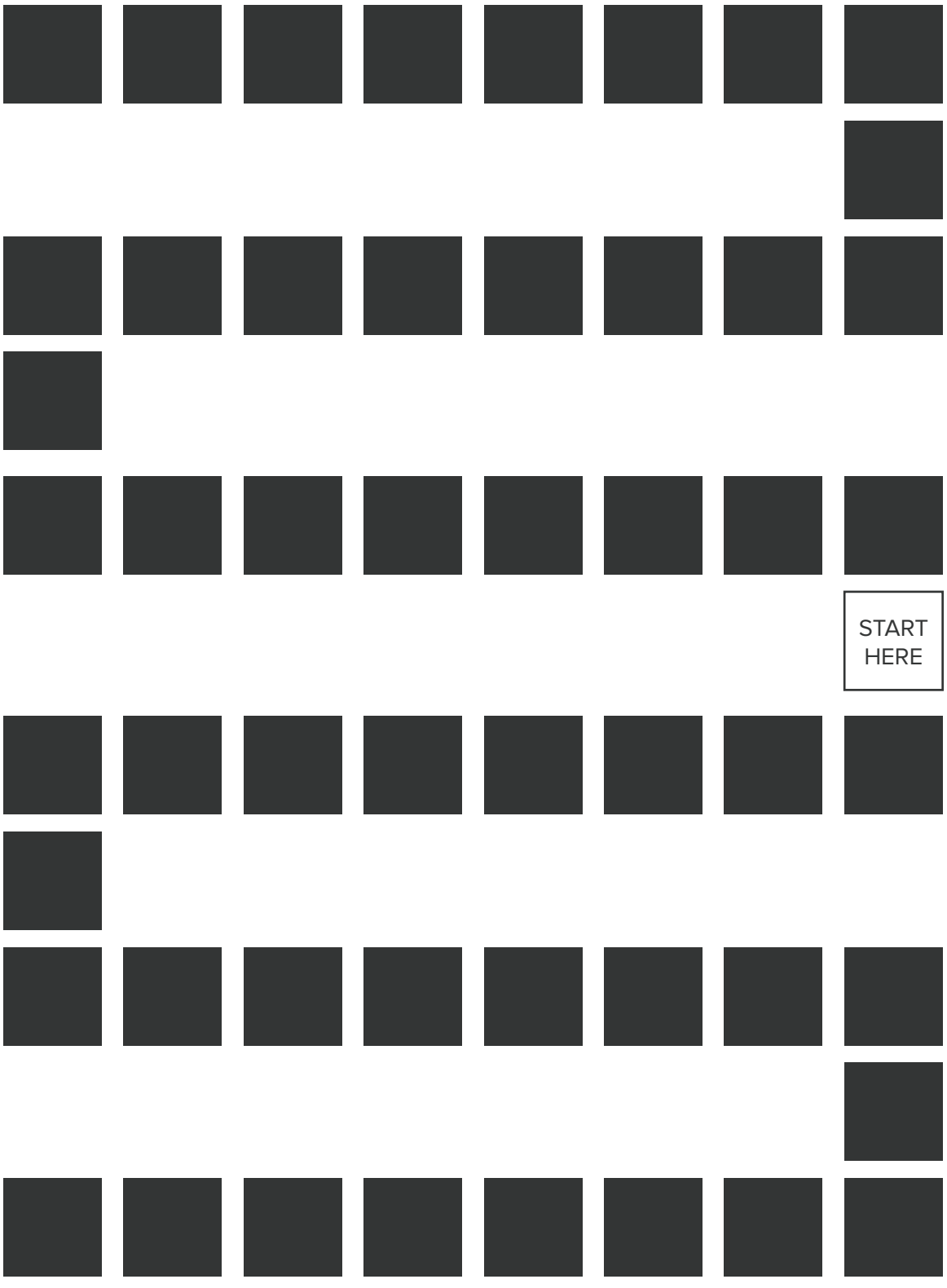
- *When doing this using a paper map, replace "forward" and "back" with "up" and "down." When doing it standing up, use the prompts below.*
- *You may need to adjust the tense of the prompts, based on the age of the participants*

- Take a step forward if both your parents went to college.
- Take a step forward if your family encouraged you to go or assumed you would go to college.
- Take a step forward if there was a computer in your childhood home.
- Take a step forward if your family set aside money for your education.
- Take a step forward if your family members had the educational background or language skills needed to help you with your homework.
- Take a step forward if classes in your school were taught in your first language.
- Take a step back if you had to change schools because your family was forced to move due to the loss of a job or an inability to pay rent.
- Take a step back if you needed to get a job while in school in order to support your family.
- Take a step forward if many of your teachers looked like you.
- Take a step back if it was difficult for your parents to communicate with your teachers.
- Take a step back if you were sometimes hungry in class because your family couldn't afford a meal.
- Take a step back if you felt unsafe at school.
- Take a step forward if you had somewhere safe to sleep and do homework every night.
- Take a step forward if all your teachers assumed you were capable of learning the material and treated you with respect.
- Take a step forward if your family provided you with educational enrichment such as music lessons or science camp, or took you to museums, plays, or historical sites.
- Take a step back if you had to miss school for your religious holidays.
- Take a step back if you had to miss school to care for family members.
- Take a step back if your school had police presence, and they treated you like a suspect.
- Take a step back if you missed school because you were sick or injured but couldn't afford to see a doctor or get medicine.
- Take a step back if you decided against pursuing an educational opportunity because of its cost.
- Take a step forward if you had the ability to choose where to go to school.
- Take a step forward if there were newspapers in your house or your family regularly watched the news.
- Take a step forward if your religious or ethnic group was taught about respectfully in your school curriculum.
- Take a step forward if a family member regularly read to you as a child.
- Take a step forward if a family member was involved with your school or PTA, or was able to attend parent-teacher meetings.

APPENDIX C
SAMPLE PROMPTS FOR EDUCATIONAL INEQUITY PRIVILEGE WALK

EDUCATION JUSTICE

PRIVILEGE WALK MAP



APPENDIX D
TEXT STUDY: WHAT MAKES A GREAT MENTOR/ TUTOR

EDUCATION JUSTICE

Background Information:
Abraham Joshua Heschel was a Polish-born American rabbi, and one of the leading Jewish theologians and Jewish philosophers of the 20th century.

Judah the Pious was a leader of the Chassidei Ashkenaz, a movement of Jewish mysticism in early Medieval Germany.

Moses Maimonides, known as the Rambam, was a preeminent medieval Jewish philosopher and one of the most prolific and influential Torah scholars of the Middle Ages.

The Mishna is an important Jewish collection of laws and wisdom texts compiled in the second century CE.

The Talmud is an important collection of Jewish legal discussion, biblical commentary, and stories redacted around 500 CE

Aristotle was an important Classical Greek philosopher in the 3rd century BCE.

Texts:
Everything depends on the person who stands in front of the classroom. The teacher is not an automatic fountain from which intellectual beverages may be obtained. The teacher is either a witness or a stranger. To guide a pupil into the promised land, the teacher must have been there themselves. When asking themselves: Do I stand for what I teach? Do I believe what I say?, the teacher must be able to answer in the affirmative. What we need more than anything else is not textbooks, but textpeople. It is the personality of the teacher which is the text that the pupils read: the text that they will never forget.

- Abraham Joshua Heschel, I Asked for Wonder: A Spiritual Anthology

“Train up a child in the way the child should go,” the Book of Proverbs teaches. This means, if you see a child making progress in Bible studies, but not in Talmud, do not try to push the children by teaching Talmud, and if the child understands Talmud, do not push to learn Bible. Train a child in things that they grasp.

- Judah the Pious, The Book of the Pious, section 208

When a teacher’s students do not understand, the teacher should not get upset with them; rather, the teacher should review and teach the material as many times as necessary until the students understand the law thoroughly. Also, a pupil should not say “I understand” when they don’t understand, and instead should keep on asking questions repeatedly. If the teacher gets angry and excited on the student’s account, the student should say: “Teacher, this is Torah! I must study it, even though my capacity is limited.”

- Rambam, The Laws of Torah Study, 4:4

Rabbi Eliezer ben Shamua taught: The dignity of your student should be as precious to you as your reverence for your teacher. The reverence for your teacher should be as great as your reverence for God.

- Mishna, Pirkei Avot, 4:15

APPENDIX D
TEXT STUDY: WHAT MAKES A GREAT MENTOR/ TUTOR

EDUCATION JUSTICE

Our Rabbis taught: One's teacher is defined as the individual who has taught you wisdom and not the one who has taught you the Written and Oral Torah. This is Rabbi Meir's opinion. Rabbi Yehuda said: Whoever has taught you most of their wisdom. Rabbi Yossi said: Even if the person did no more than make your eyes light up from an explanation of a single selection from the Oral Torah - that person is still considered your teacher.

- Babylonian Talmud, Baba Metzia, 33a

Those who educate children well are more to be honored than they who produce them; for these only gave them life, those the art of living well.

– Aristotle

One who teaches a child, it is as if one had created that child.

- Talmud, Masechet Sanhedrin, 19b

Discussion Questions:

- Are there themes you see between the various texts?
- What from these texts did you find interesting or surprising?
- What can we learn from these texts about educational equity and inequity?
- What from these texts might we apply to the service we are doing?

APPENDIX E
TEXT STUDY: LEARNING FROM OUR STUDENTS

EDUCATION JUSTICE

Background Information:
The Talmud is an important collection of Jewish legal discussion, biblical commentary, and stories redacted around 500 CE

Abraham ben Moses ben Maimon (1186 – 1237) was a prominent Egyptian scholar of Jewish law, ethics, and mysticism. He was the son of Moses Maimonides, the Rambam.

Paulo Freire (September 19, 1921 – May 2, 1997) was a Brazilian educational philosopher known for his work on "critical pedagogy" an educational methodology with a strong focus on the justice implications of education.

Texts:
Rabbi Hanina said: Much have I learned from my teachers, and more from my colleagues than from my teachers, and from my students the most.

- Babylonian Talmud, Masechet Taanit, 7a.

Generosity with knowledge shows that one has confidence in the benefit of knowledge, and that one knows that teaching will not diminish one's knowledge but rather, add to it . . . Knowledge, when genuine and great, spurs its owner to share it with others.

- Abraham son of the Rambam, The Guide to Serving God, Chapter 5

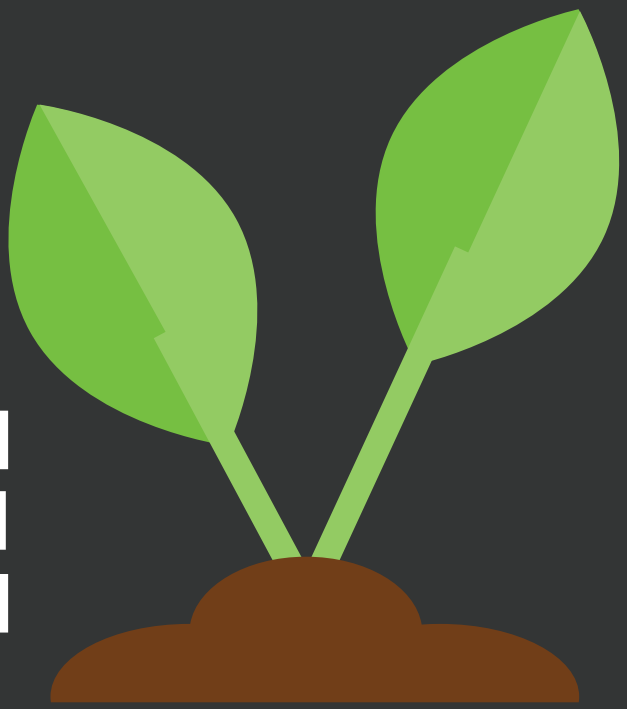
The teacher is, of course, an artist, but being an artist does not mean that he or she can make the profile, can shape the students. What the educator does in teaching is to make it possible for the students to become themselves.

- Paulo Freire, We Make the Road by Walking: Conversations on Education and Social Change

Education must begin with the solution of the student-teacher contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students.

- Paulo Freire, Pedagogy of the Oppressed

MODULE 7:
Reflection and Looking Ahead



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MODULE 7

REFLECTION AND LOOKING AHEAD

INTRODUCTION

Effective service and volunteer activities have goals beyond that one experience. They aim to create change within participants, to help them live ongoing lives of service. Experience, however, is not always transparent: While we are having experiences, it is not always clear to us what we might be gaining from them. Some of us can reflect independently on our experiences, processing and learning without prompting. Many of us need help identifying what we learned and the implications of that learning. We need space to think out loud, muse as we think, and work our way into ideas and commitments. We need opportunity to stop and consider what just happened to us. We need to be challenged by provocative questions that bring out new ideas. We also need validation, support, or answers and ideas in response to our own difficult questions about our work. Even those who do not typically share out loud have opportunities during reflection to consider their own experiences as they listen to the ideas of others.

Reflection as part of service activities allows an individual's experience to become concrete and for lessons from that experience to become integrated into an individual's life. Without reflection, participants' experiences may not have that broader impact on their perspectives and lives.

Reflection often happens at the end of an activity, formally, in a circle, with all participants talking and learning. It does not have to happen that way, though, as there are a diversity of types of reflection activities. It's important to consider which activities will best suit your activity and your group - and to acknowledge that different types of reflection work better for certain people than others, especially when comparing introverts and extroverts. Ideally at least 30 minutes is be set aside for reflection after the activity has been completed, but even shorter periods can have an impact on participants, if that's all there's meaningful time for.

In addition to reflection itself, which helps participants process and internalize lessons learned from their experience, the other key aspect of closing out an effective service project is to ensure that there is time built in for participants to look forward and to think about what they want to learn, think about or do differently, based on the experience they had. This module contains:

I. Reflection
II. Looking Ahead

I. REFLECTION

The following are a variety of activities that can be used to facilitate reflection for a volunteer group.

A. TRIANGLE - SQUARE - CIRCLE

Purpose:
The purpose of this activity is to give participants a framework to think about different aspects of what they're taking away from their service experience.

REFLECTION AND LOOKING AHEAD

Overview:
This activity is facilitated in two parts - first, participants complete an activity individually, then the group debriefs together.

Materials Needed:
- Blank paper
- Pens/pencils

Length of Activity:
10 minutes

Procedure:

1. Individual Reflection Activity (5 min)
Each participant should get a piece of white paper and a pen or pencil. Ask participants to draw three shapes on their paper big enough to write inside- a triangle, a square and a circle. In the triangle, they should write down three important insights, learnings or pieces of information from their experience. In the square, they should write down a few things from the experience that "square" with their thinking or with which they agree. In the circle, they should write down anything that is still "circling" in their head or that they have questions about.

2. Debrief (5 min)
Ask a few members of the group to share something that they wrote with the group.

B. EXTINGUISHING/IGNITING THE FLAME OF SERVICE

Purpose:
The purpose of this activity is to process both the challenging and inspirational parts of the service experience.

Overview:
This activity is facilitated in one part and requires space where a group can sit in a circle.

Materials Needed:
- Tealights
- Matches/lighter

Length of Activity:
15-30 minutes, depending on group size

Procedure:

Have the group sit in a circle in a darkened room. Each participant should have two candles, one lit, and one unlit.

Going around the circle, have each participant share one experience from the day that was challenging, difficult, or upsetting, something that "extinguished/dampened

their passion or motivation," and then blow out their candle. Once everyone has shared, the room will be dark. Allow a few moments of quiet.

Now, have the participants go around the circle sharing one experience from the day that inspired them, made them laugh, motivated them or otherwise ignited their passion. After each person shares, they should re-light their candle from the candle of the person next to them. The first to go will need to use matches.

Finally, have the participants go around the circle a final time, sharing one thing they did or commit to doing to bring more joy, hope, and inspiration into their own lives or their communities based on their experience. After they share, they will light their second candle in the same way they just lit the first.

Close by sharing how difficult service work can be, but also how important it is, and how inspiring can be. You can also point out that the room is now twice as bright as when you started the activity - remind participants that we can make this easier by sharing our challenges and successes as a community, and affirm that we are igniting the passion, motivation and potential of others in our communities through this work.

Note: This exercise intentionally uses the language "igniting" and "extinguishing" flames rather than "light" and "dark." Linking light with goodness and dark with badness can be extremely problematic when extending the metaphor to race. Please be conscious of this potential when using this activity so as not to reinforce problematic dynamics.

C. STRONG CIRCLE (10 MIN)

Purpose:
Borrowed from City Year, the purpose of this activity is to check in with a group at the end of an experience and create a sense of connectedness.

Overview:
This activity is facilitated in one part and requires space where a group can stand in a circle.

Materials Needed:
None

Length of Activity:
10 minutes

Procedure:

The group stands in a tight circle, shoulder to shoulder - everyone in the circle and no one outside the circle. Pose a pertinent question to the group, asking for a one word answer.

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Possible questions include:

- How was today's service experience for you?
- How are you feeling after this experience?
- What are you taking with you from today's experience?

People speak their answers in turn, around the strong circle.

D. WHAT, SO WHAT, NOW WHAT

Purpose:
The purpose of this activity is to promote discussion that begins with reviewing the details of an experience and moves towards critical thinking and more holistic application of takeaways and themes.

Overview:
This activity is facilitated in three parts - first the group discusses the "what" of their experience, then they discuss its meaning or implications and finally they talk about what comes next as a result of the experience.

Materials Needed:
None

Length of Activity:
30-45 minutes

Procedure:

1. What (5-10 min)
Ask the group to recall the substance of the group's interaction/experience including facts and descriptions of what happened, to create an objective foundation for the discussion.
Sample Questions:

- What happened?
- What did you observe?
- What issue is being addressed or population is positively impacted by the service?

2. So What? (10-15 min)
Now, shift from description to interpretation or analysis. Inquire about what meaning participants took from the experience.
Sample Questions:

- Did you learn new information or a skill, or clarify an interest?
- Did you hear, smell, or feel anything notable, or that surprised you?
- How was your experience different from what you expected?
- What impacts the way you view the situation/experience? (Through what lens are you viewing it?)
- What did you like/dislike about the experience?
- What did you learn about the people/community?
- What are some of the pressing needs/issues in the community? How did this

experience address those needs?

3. Now What? (15-20 min)
Finally, transition from the interpretive to the contextual, exploring this particular situation's place in a bigger picture and it's future impact on or application to the individual, the group, the community.

Sample Questions:

- What seem to be the root causes of the issue addressed?
- What learning or growth occurred for you in this experience?
- How can you apply this learning?
- What would you like to learn more about, related to this project or issue?
- What follow-up is needed to address any challenges or difficulties?
- What information can you share with your peers or the community?
- If you could do the project again, what would you do differently?

E. FREE WRITING

Purpose:
The purpose of this activity is to provide an individual opportunity for reflection, especially good for introverts or those who process better in writing.

Overview:
This activity can be facilitated in one or two parts. Either, it can focus solely on the free-writing itself, or you can have participants share and discuss their writing as a second aspect of the activity.

Materials Needed:

- Journals or paper
- pencils for each participant
- the "trigger" question either written up on chart paper or copied on slips of paper for each participant

Length of Activity:
10-25 minutes

Procedure:

1. Writing (10 min)
In advance, identify a "trigger" for participants' writing, such as a shared group experience, quote, poem, music, art, topic, word, question etc.

Some possible trigger questions include:

- How was your experience different from what you expected?
- What did you like/dislike about the experience?
- What did you learn about the people/community?
- What are some of the pressing needs/issues in the community? How did this experience address those needs?
- What learning or growth occurred for you in this experience?

Ensure that each participant has writing materials and a comfortable place to write. Tell participants that they will have a certain amount of uninterrupted writing time. Assure participants that they will not have to share what they write (although you may provide the opportunity for volunteers to share an excerpt of their writing). If space allows, encourage participants to spread out and find a place where they are comfortable to sit and write. Give participants the "trigger."

2. Discussion (15 min)
After the set time, you might wish to ask participants to look over what they've written and decide if they would like to share a part of their writing with a partner or with the group. If it feels appropriate to take it a step further, you can engage the group in discussion, asking the participants to reflect on what they heard from others, and to identify themes that emerged from the writing.

Note: While some participants may be more inclined to engage in this kind of individual exercise, others may have a hard time focusing. Usually first-time free writers find five minutes to be a long time. Free writing takes practice and gets easier and more comfortable over time.

F. FISHBOWL

Purpose:
The purpose of this activity is to allow large groups to benefit from centralized group discussion while mitigating some of the challenges present in large group discussions.

Overview:
This activity is facilitated in three parts - first the facilitator sets the activity up for the group, then the group engages in the activity, and then they debrief it.

Materials Needed:
- chairs

Length of Activity:
30-60 minutes

Procedure:

A. Set Up and Instructions (5 min)
Ask participants to sit in a circle and orient them to the activity. Set up three or four chairs in the center of the circle.

Review the "fishbowl rules":
- Swim in before you begin: Participants must find a seat in the center before they can offer their thoughts to the conversation.
- When you've had your say, swim away: After participants offer an observation, they must vacate the center and return to the outer circle, leaving space for other participants.

- No shark attacks: Participants should be encouraged to challenge one another's ideas instead of attacking each other personally.

Choose one volunteer to fill each chair to begin the discussion.

B. The Activity (15-40 min)
Offer the first "fish" - a question or prompt to get them started; from there, the discussion is free to lead itself.

C. Debrief (10-15 min)
After the fishbowl, consider debriefing both the discussion and the format.

II. LOOKING AHEAD

This section includes one activity and a set of additional tips for helping volunteers think about and apply the learnings of their service beyond the day of service.

A. TWO MINUTE IMPACT (45-55 MIN)

Purpose:
The purpose of this activity is to prepare participants to share their stories about service so that the experience can have an impact beyond that one day.

Overview:
This activity is facilitated in six parts - first, the group does a check-in, then the facilitator sets up the activity, then the participants brainstorm an answer to the central question individually, then they practice it with a partner, then they share with the group and finally the group debriefs together.

Materials Needed:
None

Length of Activity:
45-55 minutes

Procedure:

1. Check-in (5-10 min)
After service, gather your group. Go around in a circle and have every participant name one thing they learned through service today.

2. Setting up the Activity (5 min)
Share with participants that when people ask them about their service experiences, they have two choices. They can say "fine" or "great!" and that will likely be the end of the conversation. Or they can say something which shares with the listener what they learned, something that might even motivate them to get involved with this project or with service in general. Usually you only have a minute or two in which to do this before people get bored. This activity allows participants to practice

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responding to the question: "How was service?" by developing answers that briefly but genuinely express how important their work was, and some of the great things they learned.

3. Brainstorming (5 min)
Give participants a few minutes to brainstorm and take notes in response to the prompt: What would you want others to know about your service experience today?

4. Practice (10 min)
Have participants pair up, and practice asking and answering the question: How was service? Or, how was your weekend? a few times each.

5. Group Share (10-15 min)
Bring the group back together. Ask for a few volunteers to model answers they felt good about. Emphasize that there is no one right answer - a great answer is any answer that gets your listener to think!

6. Debrief (10 min)
Conclude by discussing as a group the following questions:
Why is it important to share this experience?
What kinds of answers seem to work best?

Other Tips for Extending Learning Beyond the Service Activity Include:

- Identify an advocacy-related action that participants can take after the service experience, such as writing a letter to their representatives on the issue or signing an online petition related to the issue
- Set up a follow-up phone banking activity where participants can call decision-makers to influence a local or national decision being made on the issue
- Arrange a movie night and discussion featuring a documentary or movie to offer participants the opportunity to learn more about the issue
- Provide participants with a list of additional resources on the topic if they want to learn more; this can include articles, books, movies, podcasts, etc.
- Identify a local expert on the issue and set up a time for that person to speak to participants as a group - or to the broader community - about the issue
- Provide participants with information about further volunteer opportunities related to the issue

CLOSING

Reflecting on a service experience and identifying ways to extend participants' learning beyond the day of service are key elements of ensuring that service activities optimize the impact on participants. The activities in this module provide a range of different ways to engage participants in this process that can work for different sized groups, as well as participants with different preferred styles of reflection.