

Passport Curriculum Outline: Following the Path to Justice

Temple Emanuel of Beverly Hills

Developed by Meir Bargeron

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Introduction

This program offers students in grades 8-12 the opportunity to explore their Jewish identities by encountering the history of the civil rights movement in America, and exploring the Jewish imperative to pursue justice. By studying the people and events of the civil rights movement in America and engaging with Jewish texts and values, participants will be challenged to integrate a commitment to social justice into their Jewish identities. In the spring the program will culminate in a four-day journey to Atlanta, Montgomery, Birmingham and Selma for a guided, close-up experience of the history of the civil rights movement. Trip dates: April 26, 2018 - April 29, 2018.

Description of Learners

Learners will be students in grades 8-12 who are enrolled in the Passport program.

Description of Context

Location: Temple Emanuel of Beverly Hills.

Physical Setting: Program will meet in a classroom or multi-purpose space.

Timing: Sessions will be 75 minutes, with the possibility of one or two running longer, based on the lesson design.

Materials: As indicated per lesson

Sequence:

- Six monthly sessions, beginning October 2017
- Program trip to Atlanta, Montgomery, Birmingham and Selma April 26, 2018 - April 29, 2018
- One post-trip integration session in May 2018

Rationale

Justice, justice shall you pursue. – Deuteronomy 16:20

The call to social justice (Tzedek) is embedded in the spiritual DNA of the Jewish People. The progressive response to America's heritage of racial injustice has become the bedrock upon which other social justice movements have been built, while the pursuit of justice for people of color continues. Jewish Americans have been a part of the racial justice movement and understanding this history in the context of the present day will support the development of young Jewish identities that are grounded in Tzedek.

Enduring Understandings

- Pursuing social justice is a Jewish imperative.
- Working with people from other faiths is an important part of pursuing social justice in America.

- Combatting injustice requires understanding privilege and bias on the part of the individual pursuing justice.
- Understanding the history of the Civil Rights Movement is necessary to understand working for social justice in our own time. (Society)

Essential Questions

- What does it mean to me to be Jewish in America?¹
- What are Jewish interpretations of Justice?²
- How has racial injustice in America required a Jewish response? How are we called to act in the present day?
- How does the history of the Civil Rights movement inform our actions?
- How have American Jews engaged in social justice work, and with whom have they worked?
- How do power and privilege operate in my own life?

¹ Walsh, Emily. And Justice for All: Jewish Involvement in the American Public Sphere. (HUC-JIR Curriculum Guide), 2009.

² Ibid.

Session 1: Living in Community: American & Jewish Values

Materials: Masking tape, whiteboard (or poster paper), program information for parents (if applicable)

Objectives

- Students become acquainted and begin the process of forming a learning community.
- Students can identify several values that are important to being a part of a community
- Students can describe how their values are informed by American culture, Jewish culture, and identify any potential points of conflict.

Introductions

Teacher and students introduce themselves by name, and share one “secret fact” that no one else knows about them. (Substitute other introduction activity if desired.)

Icebreaker Activity: Grid Game³

1. Create a 6x6 grid made out of masking tape. (You may want to do this in advance. Alternatively, direct students to create grid.)
2. Have a pre-determined “secret” path from one corner to another that only you know. NB: You may want to have it written on a sheet of paper so you can refer to it yourself)
3. Instruct students to step on a box one at a time in the grid in order to guess the correct path. If a student steps in a correct box, they can try to step in another one, and so on. If they guess wrong, they go to the end of the line.
4. Once one student has stepped on the correct box, other students should know to step in that box each time. Students go one at a time, watching and helping each other. The game is not over until everyone has successfully completed the correct path.
5. Process with students. “What was that activity like for you?” “How was it easy or difficult?” “What did it take in order for each of you to be successful?” (Look for opportunities to pull out theme of community, and inter-dependence)

Activity: Being a Community Member

1. Ask the group: “What are the values that guide us to be a good community member?”
2. Students to brainstorm a list of values in response to #1. (E.g. “Participation,” “Being helpful,” etc.)
3. Teacher may propose to class other values to add to list, *if the group reaches consensus that it should be added.*
4. Once you have compiled a list, ask the students to decide which values go well together, which ones complement each other. Then, ask them to share which ones seem to be in conflict with each other. (Eg, “Stepping back to let other people succeed,” versus “Being helpful.”)
5. Have students pair up into chevruta, and direct them to pick two values from the list that they brainstormed and explain how the values may seem in conflict with one another. Then, they should describe a way that this conflict could be resolved. It may help to do an example of one of these such as justice and compassion.
6. Teacher leads a de-brief of the chevrotot. Teacher asks questions to clarify or to challenge students to think more deeply. Students should be encouraged to challenge other pairs as well as offer suggestions and ideas.
7. This discussion should be used as a transition to understanding how values can, simultaneously, be seen as complementary and in conflict with one another. Much of how one views this comparison depends on the lens through which they are looking. Beginning next lesson, and throughout this curriculum students will be encouraged to look through their “American” lenses and their “Jewish” lenses – both separately and at once together.

³ Ibid. (Adapted)

Activity: American Values, Jewish Values

1. Divide students up into pairs and instruct them to divide the values brainstormed earlier in the class into two groups based on how they believe they should be separated. Once they have placed every value into one of the two groups, they should title both. Once they have done this, they should reshuffle the values and begin again.
2. This process should be repeated as many times as possible in the given time. After pairings have shared their titles with the entire group, they should be instructed to return to the pairs and reshuffle the values once again, and this time they will be given the titles for the two groups: "American" and "Jewish." They should divide the list of values into two categories, "American" and "Jewish." After pairings have completed this process, bring them together to share.
3. Using a chalkboard, whiteboard, or large pad of paper in the front of the room, divide the board into three parts labeled: "American," "Jewish," "Both." (I would recommend not doing this until they have completed the activity, as seeing the word, "both," might influence them to not work as hard to make distinctions.)
4. Ask each pairing to share one or two values that they clearly labeled "American," one or two clearly labeled "Jewish," and one or two that were the hardest to decide between.
5. Have a discussion around these values, and explain that throughout the rest of the curriculum the students will be focusing on the value of justice. By exploring justice, as it is situated in Jewish and American tradition, they will have the opportunity to better define their own relationship to Jewish and American traditions. They'll also be able to have a better sense of how they can better incorporate justice into their lives.

Explain Passport Program

1. Explain to students that over the next six sessions they will be learning about social justice and the American civil rights movement.
2. Describe April trip.
3. Explain that there will be a final session after the trip.
4. Discuss necessary logistics.
5. Answer student questions.
6. If applicable, send home program information with students to give to parents.

Session 2: What is Justice?⁴

Materials: Paper, Pens, List of quotes about justice (provided), Butcher paper, Markers

Objectives

- Students can identify the sources of quotes about justice.
- Students can compare and contrast American interpretations of justice with Jewish interpretations of justice.
- Students begin to develop a personal definition of justice.

Set Induction: Exploring Our Own Pursuit of Justice⁵

Read the following statements and ask the students to stand if the statement is “true” and remain seated if the statement is “false.” (Alternatively, place signs that say “true” and “false” on opposite ends of the room; tell students to stand under the appropriate poster). Feel free to select only some of the statements.

- A. I have read a book or a newspaper article about a social justice issue that I care about
- B. I have served food at a homeless shelter
- C. I have helped to clean up a park
- D. I have written a letter to or lobbied my Senators or Representative
- E. I have written a letter to or lobbied my local elected officials
- F. I have given money to tzedakah
- G. I have donated to a charity that focuses on a cause that I care about
- H. I participate in community service projects on a regular basis
- I. I have attended a rally or demonstration
- J. I have written a letter to the editor of a newspaper
- K. I have done some form of advocacy around a piece of legislation
- L. I plan to vote in the first election after I turn 18
- M. I have taught someone else about a social justice issue that I care about
- N. I engage in the pursuit of social justice
- O. I can influence my congresspeoples’ votes on legislation
- P. My Jewish upbringing and/or education informs my social justice work
- Q. My opinions can make a difference.
- R. I can change the world

Select from the following de-brief questions:

- What did you notice about your answers in relation to others’ answers?
- How would you define direct service? Advocacy? Tzedakah? Education? How do each of these actions fit into the pursuit of social justice?
- What types of social justice activities do people in the class engage in most frequently?
- What are the benefits of direct service? What is the impact? What are the benefits of advocacy?
- What is the impact?
- Given a limited amount of time, which of these types of social justice (advocacy, tzedekah, education, etc.) would you choose to participate in? Why?

⁴ Walsh, Emily. And Justice for All: Jewish Involvement in the American Public Sphere. (HUC-JIR Curriculum Guide). 2009. **Note: Lesson 2 from this curriculum is utilized, with minor revision/adaptation.**

⁵ Religious Action Center of Reform Judaism [RAC]. “An Introduction to the Religious Action Center and Reform Jewish Social Justice.”

<http://rac.org/sites/default/files/Introduction%20to%20the%20RAC%20Program%20FINAL.pdf>

Connection with Session #1

- Last time we talked about what it takes to be a part of a community and what values are important for community life.
- We also talked about values we hold as Americans, as well as values we hold as Jews.
- We thought about how “American” values and “Jewish” values relate to one another.
- Today we will talk about a very Jewish value: Justice.

Defining Justice

Ask the students to write down a definition of “justice.” What does justice mean to them? Invite them to share their definitions with each other, if time.

Chevruta: Justice Quotes

Divide students into small groups or chevruta, and give them the “Justice Quote Worksheet” found at the end of this lesson. Instruct them to read the quotes, and match the names of the sources, found at the bottom of the sheet, to the quotes that they believe those sources authored. After ten minutes, bring the group back together and go over the responses.

Categorize Justice Quotes

In the same groups, ask students to put the different quotes into different categories based on how they think they are similar and different. They should title each category, and present to each other.

Construct Definition of Justice

Based on discussions the students have had throughout the lesson, they should begin to create their own definition of justice. Students can do this as individuals, in small groups, or in one large group – try to decide how they will work best, or give them the option. Allow students to be as creative as possible in constructing this definition. Give them butcher paper and markers, and encourage them to literally “cut and paste” pieces of the justice quotes they just looked at, and perhaps include part of their original definition, to create their own.

Conclusion

Present definitions of justice After they’ve completed their construction, allow them to present it. After each definition is read, invite questions and comments from the group.

Justice Quotes Worksheet

Instructions: 1) Read each of the quotes out loud with your study partner(s). 2) If you need the definition of a word, look it up or ask the teacher for help. 3) Match each quote with a source from the Source Bank below.

(1) "Justice: 1 a: the maintenance or administration of what is just especially by the impartial adjustment of conflicting claims or the assignment of merited rewards or punishments b: judge c: the administration of law ; especially : the establishment or determination of rights according to the rules of law or equity 2 a: the quality of being just, impartial, or fair b (1): the principle or ideal of just dealing or right action (2): conformity to this principle or ideal : righteousness c: the quality of conforming to law 3: conformity to truth, fact, or reason : correctness"

(2) "Justice, Justice, you shall pursue."

(3) "Judicial power is never exercised for the purpose of giving effect to the will of the judge; always for the purpose of giving effect to the will of the legislature; or in other words, to the will of the law."

(4) "You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your kinsman fairly."

(4) "It became clear to me that in regard to cruelties committed in the name of a free society some are guilty while all are responsible."

(5) "When the Holy One, Blessed Be, created the first person, God took and led Adam around all the trees of the Garden of Eden. And God said to Adam: 'Look at My works! How beautiful and praiseworthy they are! And everything I made, I created for you. Be careful (though) that you don't spoil or destroy My world – because if you spoil it, there's nobody after you to fix it.'"

(6) "Social action by itself cannot guarantee Jewish survival. But Judaism without social justice is an untended garden, an ancient relic, a monument to a dead faith. I came to this work believing that. I still do. And I still believe that Judaism is our only real immortality."

(7) "The role of women here today and the men who are our allies is to scale the great wall of gender apartheid. Because unless and until we scale that great barrier we will not eliminate the abuses of human rights that have dogged women every single day of their lives ... And no matter how steep the passage and discouraging the pace, I ask you never to give in and never to give up."

Source Bank

Bella Abzug

Benjamin Cardozo, Supreme Court Justice

Deuteronomy 16:20

Ecclesiastes Rabbah 7:13

Abraham Joshua Heschel Rabbi and Social Justice Leader

Leviticus 19:15

Albert Vorspan, former Director of the Commission on Social Action of Reform Judaism

Merriam Webster Dictionary

Justice Quotes Worksheet (TEACHER VERSION)

Instructions: 1) Read each of the quotes out loud with your study partner(s). 2) If you need the definition of a word, look it up or ask the teacher for help. 3) Match each quote with a source from the Source Bank below.

(1) "Justice: 1 a: the maintenance or administration of what is just especially by the impartial adjustment of conflicting claims or the assignment of merited rewards or punishments b: judge c: the administration of law ; especially : the establishment or determination of rights according to the rules of law or equity 2 a: the quality of being just, impartial, or fair b (1): the principle or ideal of just dealing or right action (2): conformity to this principle or ideal : righteousness c: the quality of conforming to law 3: conformity to truth, fact, or reason : correctness" **Merriam Webster Dictionary**

(2) "Justice, Justice, you shall pursue." **Deuteronomy 16:20**

(3) "Judicial power is never exercised for the purpose of giving effect to the will of the judge; always for the purpose of giving effect to the will of the legislature; or in other words, to the will of the law." **Justice Benjamin Cardozo**

(4) "You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your kinsman fairly." **Leviticus 19:15**

(4) "It became clear to me that in regard to cruelties committed in the name of a free society some are guilty while all are responsible." **Abraham Joshua Heschel (From: *The Spiritual Audacity of Abraham Joshua Heschel*)**

(5) "When the Holy One, Blessed Be, created the first person, God took and led Adam around all the trees of the Garden of Eden. And God said to Adam: 'Look at My works! How beautiful and praiseworthy they are! And everything I made, I created for you. Be careful (though) that you don't spoil or destroy My world – because if you spoil it, there's nobody after you to fix it.'" **Ecclesiastes Rabbah 7:13 (Midrash)**

(6) "Social action by itself cannot guarantee Jewish survival. But Judaism without social justice is an untended garden, an ancient relic, a monument to a dead faith. I came to this work believing that. I still do. And I still believe that Judaism is our only real immortality."

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Source Bank

Bella Abzug

Benjamin Cardozo, Supreme Court Justice

Deuteronomy 16:20

Ecclesiastes Rabbah 7:13

Abraham Joshua Heschel Rabbi and Social Justice Leader

Leviticus 19:15

Albert Vorspan, former Director of the Commission on Social Action of Reform Judaism

Merriam Webster Dictionary

Session 3: Justice as the Call to Action

Materials: Text study sheets (provided at end of lesson).

Objectives

- Students can integrate a Jewish text that gives direction to pursue justice.
- Students can to identify what informs their pursuit of justice.
- Students can begin to decide how they'd like to pursue justice.

Set Induction

Ask students "Think of a time when you or someone you know acted in order to bring justice to a situation." Allow a brief silence for students to think. Solicit responses.

Connection with Session #2

- In our last session we talked about the concept of **Justice**.
- Today we will think about Jewish sources that teach us about Justice, and how we can pursue justice in the world.

Activity 1: Text Studies

Note: Two texts are provided. You may choose one, or do both of them, depending on time and circumstances. Another option is to divide the group into two and have each group work on a different text.

Text Study A: Genesis 2

Read the excerpt from Genesis 2 with students. Review content and meaning questions.

Text Study B: Genesis 18

Read Genesis 18:19 and the follow-up text with students. (tzedek & mishpat). Read the beginning of chapter 3, Genesis: Abraham and 'the Call'" in Judaism and Justice: The Jewish Passion to Repair the World (found in Unit 1 Resources). This will help guide the discussion about righteousness and mishpat, and how Abraham acted. Then discuss how Abraham pursued justice in the story of Sodom and Gomorrah.

Activity 2:

Ask students to brainstorm ways that they could personally work for justice. Make a list of possible options. After generating a number of items, ask "**What can we do to help people who are experiencing injustice?**"

Closing

"The next time we meet we will begin learning about one type of justice that has been very important in American history: the Civil Rights movement."

Text Study A “To Work and to Tend”⁶

On the day that the Lord God made the earth there was neither shrub nor plant, for the Lord God had not yet watered the earth, and there was no human to work the land.....The Lord God fashioned the human with dust from the earth and breathed into his nostrils the breath of life, and the human became a being full of life. And God put the human in the Garden of Eden to work it and to tend it. (Genesis 2)

What the Text Means

1. According to this story, what is the stated purpose, the calling of humanity? That is, what was the human created to do?
2. How was the human made? What was the starting point (genesis) of the first human?
3. What demands or capabilities do you think that the source of life (God) places upon us or within us?
4. Why would the Torah begin with this story?
5. Do you think this is a “Jewish” story? To whom do you think it is addressed?

What does the Text Mean to Me?

1. How are we like the human in the story?
2. How does the idea that each and every one of us become alive by God’s breathing into us, affect who we are and what we are to do with our lives?
3. At the beginning of humanity, the Garden of Eden was the human’s entire world. How are we to “work and tend” the world in our present day?
4. What obligations do we have to other humans who were created after the first human?

⁶ Walsh, Emily. And Justice for All: Jewish Involvement in the American Public Sphere. (HUC-JIR Curriculum Guide). 2009. [Developed by JustAction.org and found in Appendix, no page number.]

Text Study B

Genesis 18:19

“For I have selected him, so that he may teach his children and those who come after him to keep the way of Adonai, doing what is right and just, so that Adonai may fulfill for Abraham all that has been promised to him.”

Abraham and “The Call”

“The Torah identifies Abraham as the original ancestor of the Jewish people. Simply put, he was the first Jew, and we are his descendants – spiritually, if not genetically – and the heirs to the legacy that he established...

How did Abraham shape the Jewish tradition that we inherit today? What is it about Abraham’s legacy that defines both him and us as Jews?

The Torah suggests that Abraham’s selection as the emissary who would bear witness to the one God in the world is related to his willingness “to do what is right and just” (Gen. 18:19). The word for righteousness in the Torah is *tzedakah*. The word for justice is *mishpat*. This is God’s call to Abraham: to live a life of righteousness and justice. If Abraham heeds this divine call, the Jewish people – Abraham’s spiritual offspring – will bring blessing into the world. With Abraham, God begins to build a covenantal relationship with one family, a family that becomes the Jewish nation. If one family can respond to God’s call “to do what is right and just,” perhaps the world can come to live that way as well. Perhaps the Jewish people can become, in the prophet Isaiah’s famous words, “a light of the nations” (Isaiah. 42:6).⁷

Questions

1. What did God mean when God said that Abraham was commanded “to do righteousness and justice”
2. If Abraham is the “spiritual father” of the Jewish people, how does God’s call to him affect us today?
3. How would you describe our “call” to do what is right and just?

⁷ Sidney, Schwarz. Judaism and Justice: The Jewish Passion to Repair the World. Woodstock: Jewish Lights, 2006, p. 31-32.

Session 4: Justice and the Civil Rights Movement

Materials:

- “Civil Rights Overview” (Included with lesson plan)
- Civil Rights Leaders Research Prompt (Included with lesson plan)
- Internet connected computers, smart phones or tablets for research activity

Objectives

- Students can describe what the Civil Rights Movement was and why it is important in American History
- Students can name several leaders of the Civil Rights Movement, and share a brief summary of their role.
- Students can link Jewish concepts of justice to the Civil Rights Movement

Set Induction

Ask students “What do you think of when you hear the term ‘Civil Rights?’” Allow several students to share. Ask clarifying questions as needed.

Connection with Session #3

In our last session, we talked about how the Torah lays the foundation for the Jewish call to bring justice to the world. Today we will learn about the most important justice campaign in American history: the Civil Rights Movement.

Reading: What Was the Civil Rights Movement?

Distribute copies of the Civil Rights Overview. Ask students to take turns reading paragraphs aloud. Pause as needed between paragraphs for students to ask questions

Activity: Researching Civil Rights leaders

Either in pairs or individually, assign students a civil rights leader to research using the provided online resources (See Civil Rights Leaders Research Prompt) **Optional:** Students may research two organizations as well.

If students wish to use other resources, ask them to have you review the resource with you to ensure it is appropriate (i.e., not biased). Give them time to conduct research. Students will be asked to:

- Name the leader/organization
- Provide 3-5 important facts about their lives/history (e.g, where they were born, key activities related to civil rights movement)
- Describe their personal reaction to what they learned. (e.g., “I was surprised...” “I respect...” “I wonder...”)

Closing

Ask students to remember what they read about Abraham receiving “the Call” from God to do righteousness and justice. How are the actions of the leaders we learned about today enact God’s call to Abraham?

In the next session we will spend time looking closely at Martin Luther King, Jr.

Session 4: Civil Rights Movement: An Overview

A look at the largest social movement of the 20th century, including the Brown decision, the challenge to social segregation, voting rights, black power, and the movements legacy

Grades 6-8, 9-12

Source: <https://www.scholastic.com/teachers/articles/teaching-content/civil-rights-movement-overview/>

The civil rights movement was a mass popular movement to secure for African Americans equal access to and opportunities for the basic privileges and rights of U.S. citizenship. Although the roots of the movement go back to the 19th century, it peaked in the 1950s and 1960s. African American men and women, along with whites, organized and led the movement at national and local levels. They pursued their goals through legal means, negotiations, petitions, and nonviolent protest demonstrations. The civil rights movement was largest social movement of the 20th century in the United States. It influenced the modern women's rights movement and the student movement of the 1960s.

The civil rights movement centered on the American South. That was where the African American population was concentrated and where racial inequality in education, economic opportunity, and the political and legal processes was most blatant. Beginning in the late 19th century, state and local governments passed segregation laws, known as Jim Crow laws; they also imposed restrictions on voting qualifications that left the black population economically and politically powerless. The movement therefore addressed primarily three areas of discrimination: education, social segregation, and voting rights.

The Brown Decision

The 1954 U.S. Supreme Court decision *Brown v. Board of Education of Topeka, Kansas* ushered in a new era in the struggle for civil rights. This landmark decision outlawed racial segregation in public schools. Whites around the country condemned the decision. In the South such white supremacist groups as the Ku Klux Klan and the Citizens' Council organized to resist desegregation, sometimes resorting to violence. A primary target of supremacist groups was the National Association for the Advancement of Colored People (NAACP). Over the course of decades the NAACP had filed a succession of court cases, including *Brown*, and had assumed the lead in the national struggle against segregated education. The oldest established national civil rights organization, the NAACP also played an important role at the local level; blacks across the South organized branches to combat discrimination in their communities.

One of the first attempts to comply with the *Brown* decision came in Arkansas's capital city, Little Rock, in 1957. It was prompted in part by the work of the Arkansas NAACP and its president, Daisy Bates. When the local school board admitted nine black students to the city's previously all-white Central High School, white protests escalated into violence. As a result, President Dwight D. Eisenhower dispatched federal troops to protect the black students. A later high-profile case involved Alabama governor George Wallace. In 1963 he attempted to block black students from enrolling at the University of Alabama.

The Challenge to Social Segregation

By the time of the Little Rock incident, the nation had already become aware of the heightened struggle in the South. In 1955 blacks in Montgomery, Ala., organized a boycott of city buses in protest of the policy of segregated seating. Instigated by Rosa Parks, the boycott lasted 381 days; it succeeded in integrating the seating. It also led to the formation in 1957 of the Southern Christian Leadership Conference (SCLC), in Atlanta, Ga. This was presided over by a local black minister, Martin Luther King, Jr. As SCLC head, King would later become a central leader in the larger civil rights movement.

A major incident in 1960 led to the founding of another important organization and expanded the movement's participants to include college-age blacks. In that year, four students from the all-black North Carolina Agricultural and Technical College initiated sit-ins at a segregated Woolworth's lunch counter in Greensboro, N.C. Students from other southern black colleges and universities followed with similar sit-ins, bringing about the desegregation of several hundred lunch counters. During the sit-ins the young protesters organized the Student Nonviolent Coordinating Committee (SNCC).

Soon thereafter, many SNCC members joined forces with the Congress of Racial Equality (CORE). Founded in Chicago in the 1940s, CORE organized the Freedom Rides of 1961. Black and white Freedom Riders boarded commercial buses in Washington, D.C., and embarked on a route through the South; their objective was to test the 1960 Supreme Court decision *Boynton v. Virginia*, which had outlawed segregation in interstate transportation terminals. Riders were beaten, arrested, and in one instance had their bus burned. Nevertheless, the Freedom Rides were ultimately successful, prompting the U.S. Interstate Commerce Commission to enforce the ruling in *Boynton*.

The SNCC also organized local campaigns with NAACP branches to win voting rights for blacks and to end segregation in public places. One community that made the national spotlight was Albany, Ga. In 1962, King and the SCLC entered the Albany struggle. It failed to gain significant results, however, and branded King with a humiliating defeat.

The nation's focus then turned to Birmingham, Ala. Since 1956, the Rev. Fred Shuttlesworth of the Alabama Christian Movement for Human Rights had been leading the struggle against racial discrimination there. For decades, local blacks had faced a staunch segregationist in the person of Eugene "Bull" Connor, the city's commissioner of public safety; he was chiefly responsible for Birmingham's reputation as the "most thoroughly segregated city in the United States." King arrived in the spring of 1963 and with Shuttlesworth led nonviolent demonstrations. Connor's use of police dogs and fire hoses against protesters, an act that remains infamous, helped awaken President John Kennedy's administration to the need for civil rights legislation.

Following Kennedy's assassination, President Lyndon Johnson maneuvered the Civil Rights Act of 1964 through Congress. Representing a major victory for African Americans, the 1964 legislation outlawed segregation in public places and prohibited racial and gender discrimination in employment practices.

Voting Rights

By the mid-1960s, however, most eligible black voters in the South remained disfranchised. Following World War II, African Americans initiated local efforts to exercise the right to vote but faced strong and sometimes violent resistance from local whites. Organized initiatives to enfranchise blacks climaxed with the Summer Project of 1964. Popularly known as Freedom Summer, it came under the auspices of the Council of Federated Organizations (COFO), which included the SCLC, the SNCC, CORE, and the NAACP. Targeting Mississippi, where in many counties no blacks were registered to vote, COFO launched a massive and largely unsuccessful voter-registration drive. White resistance was widespread and included several killings. (In one particularly notable case, three civil rights workers disappeared on June 21, and their bodies were found on August 4; a federal court convicted seven individuals in connection with the murders in 1967, but the state of Mississippi did not prosecute the case until 2005, when one 80-year-old man was convicted of manslaughter.) The voter-registration effort did, however, capture the attention of many lawmakers, who began calling for federal voting-rights legislation.

Such legislation was enacted following events in Selma, Alabama. King and the SCLC went there in February 1965, hoping to boost a languishing voting-rights drive that had been organized by the SNCC and local blacks. After two failed attempts, King led an 87-km (54-mi) march from Selma to Montgomery. Three activists lost their lives during the Selma demonstrations, but in August 1965, President Johnson signed the Voting Rights Act.

Black Power

By this time, civil rights activists were turning their attention to race discrimination in the urban North and West. Many younger activists, discontented with the slow process of change, were also becoming more militant. The SNCC, for instance, in 1966 replaced its chair, John Lewis, with the more radical Stokely Carmichael. Carmichael expanded SNCC operations beyond the South and helped popularize the concept of "black power." Advocates of black power favored African Americans' controlling the movement, exercising economic autonomy, and preserving their African heritage. Most controversial were the call for racial separatism and the principle of self-defense against white violence. These tenets were contrary to the ideals of more traditional activists who favored racial integration and passive resistance. A leading group within the black-power struggle was the Black Panthers.

Organized in Oakland, California, in 1966 by Bobby Seale and Huey P. Newton, it included among its members the activist and writer Eldridge Cleaver. Probably the best-known figure within the radical wing of the civil rights movement was Malcolm X. He initially emerged from the Nation of Islam organization, also known as the Black Muslims, but later split from the group. By the mid-1970s, however, the black-power movement had faded. It never gained the support of the larger African American populace.

The Movement Legacy

As late as 1969, 15 years after Brown, only 1 percent of the black students in the Deep South were attending public schools with whites. After a series of legal cases in the late 1960s, the federal courts finally dismantled segregated schools. They required school districts to implement plans, such as school-district rezoning, that would bring black and white schoolchildren and faculty under one roof. In 1971 the Supreme Court upheld school busing as a viable means of meeting integration goals.

By this time — after the assassination of Martin Luther King, Jr., in 1968; the rise of black militancy; and discernible gains in black employment opportunities — the civil rights movement had begun losing momentum. Observers maintain that the movement has a mixed legacy. It produced major legislation that reformed American society. It opened up new political, social, and economic opportunities to blacks. Veterans of the movement, however, lament that it fell short of addressing the economic needs of poor Americans.

Source: Davis, Jack E.

Session 4: Civil Rights Leaders Research Prompts

People

Ralph Abernathy

https://en.wikipedia.org/wiki/Ralph_Abernathy

<https://www.biography.com/people/ralph-d-abernathy-9174397>

Medgar Evers

https://en.wikipedia.org/wiki/Medgar_Evers

<http://www.naacp.org/oldest-and-boldest/naacp-history-medgar-evers/>

Fannie Lou Hammer

https://en.wikipedia.org/wiki/Fannie_Lou_Hamer

<https://www.biography.com/people/fannie-lou-hamer-205625>

Martin Luther King, Jr.

https://en.wikipedia.org/wiki/Martin_Luther_King_Jr.

http://www.nobelprize.org/nobel_prizes/peace/laureates/1964/king-bio.html

Viola Liuzzo

https://en.wikipedia.org/wiki/Viola_Liuzzo

<http://www.encyclopediaofalabama.org/article/h-1377>

Malcolm X

https://en.wikipedia.org/wiki/Malcolm_X

<https://www.biography.com/people/malcolm-x-9396195>

Thurgood Marshall

https://en.wikipedia.org/wiki/Thurgood_Marshall

<http://thurgoodmarshall.com>

Rosa Parks

https://en.wikipedia.org/wiki/Rosa_Parks

<https://www.biography.com/people/rosa-parks-9433715>

Bonus: Organizations

NAACP

<http://www.history.com/topics/naacp>

<http://www.naacp.org/oldest-and-boldest/>

Southern Christian Leadership Conference

https://en.wikipedia.org/wiki/Southern_Christian_Leadership_Conference

<http://nationalsclc.org/about-us/history/>

Session 5: Dr. King's Dream

Materials:

- Internet Connection to play two videos
 - YouTube Video: "Martin Luther King | "I Have a Dream" Speech
 - Vimeo Video: "Bet You Didn't know – March on Washington"
- Copies of "I Have a Dream" speech text. (Provided at end of lesson plan)
- Paper and pens for students

Objectives

- Students become familiar with Martin Luther King's speech and can place it in the historical context of the Civil Rights Movement.
- Students describe emotional reactions to hearing the speech.
- Students can link King's prophetic vision to the Torah.

Set Induction

Ask students "What is the difference between a dream and a wish?" (Possible responses include: "A dream doesn't have to seem 'realistic.' A dream can be huge, while a wish can be smaller.")

OR

Have any of you, or anyone you know, ever participated in a protest march or rally?

Connection with Session #4

In our last session, we started learning about the Civil Rights movement and some of its leaders. Today we are going to look closely at one particular event and one particular leader: The March on Washington and the Rev. Dr. Martin Luther King.

Activity 1: Learn About March on Washington

Context:

Holding marches in Washington, D.C. has long been a way for Americans to show support for issues that are important to them. Examples:

- 2017 Women's March on Washington to promote women's rights, immigration reform, and LGBTQ rights, and to address racial inequities, worker's issues, and environmental issues.
- Marches on Washington for Women's Suffrage, before women were given the right to vote nationally in 1920.
- Marches to protest the Viet Nam War
- Marches to promote workers' rights
- Marches to promote civil rights for Native Americans, LGBT People

....And a very important event in U.S. history: The March on Washington for Jobs and Freedom, which took place on August 28, 1963.

Show Vimeo Video: Bet You Didn't know – March on Washington (2:32)

<https://vimeo.com/67224181>

Activity 2: Listen to and Read MLK's "I Have a Dream" Speech

Context: The most memorable moment of the March on Washington was Martin Luther King's Speech.

Instructions

1. Distribute paper copies of speech.
2. Distribute paper and pens/pencils

3. SAY: “We are going to experience Martin Luther King’s speech together. You each have a copy of the written speech, and we will watch a video of the speech together. Write down any questions, reactions or thoughts you are having as the speech plays.”
4. Play video. Pause video a few times and ask students to write for 1-2 minutes. Continue video.
 - a. **YouTube Video: “Martin Luther King | “I Have a Dream” Speech (17:28)**
 - b. <https://www.youtube.com/watch?v=l47Y6VHc3Ms>
5. After the Video is complete, allow a moment or two for silence.
6. Begin Debrief Activity

Activity 2 Debrief

1. Invite students to share any of the notes they made during the speech. Process this sharing.
2. Other prompts:
 - a. What examples of figurative language can be found in the text? (For example, “seared in the flames of withering injustice”; “manacles of segregation and the chains of discrimination”; “whirlwinds of revolt”; “oasis of freedom and justice”; “symphony of brotherhood.”)⁸
 - b. How does the speech connect to the Torah? (For example, he uses several images that call to mind both the plight of African Americans as well as the Hebrew Bible Hebrews under the oppression of slavery -“the manacles of segregation” and the “chains of discrimination”; the final line of the speech invokes “the old Negro spiritual” and is steeped in Biblical influence -“Free at last, free at last; thank God Almighty, we are free at last!”)⁹
 - c. The speech begins (and ends) by emphasizing freedom: what does King mean by freedom, and in what sense does he regard African Americans as “still not free”?¹⁰
 - d. What do you think Dr. King means by “justice”—equality of rights, equality before the law, equality of opportunity, equality of economic and social condition, or something else?¹¹

Conclusion

Dr. Martin Luther King, Jr. give a powerful vision of freedom and justice. Next session we will talk about how to be an ally with those working for justice, and we will learn about Rabbi Joshua Heschel who was an important example in this work.

⁸ http://www.pbs.org/newshour/extra/lessons_plans/i-have-a-dream-as-a-work-of-literature-martin-luther-king-jr/

⁹ Ibid.

¹⁰ <http://www.whatsoproudlywehail.org/wp-content/uploads/2013/08/I-Have-A-Dream-Speech-Lesson-Plan.pdf>

¹¹ Ibid.

Session 5

"I Have a Dream..."

Speech by Rev. Martin Luther King at the "March on Washington"

August 28, 1963

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize a shameful condition.

In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check — a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. They have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone.

As we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied, as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating "For Whites Only". We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification; one day right there in Alabama, little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring."

And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!

Let freedom ring from the snowcapped Rockies of Colorado!

Let freedom ring from the curvaceous slopes of California!

But not only that; let freedom ring from Stone Mountain of Georgia!

Let freedom ring from Lookout Mountain of Tennessee!

Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

And when this happens, when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! free at last! thank God Almighty, we are free at last!"

Session 6: Being an Ally for Justice¹²

Materials:

- White board/black board with markers/chalk
- Handout: “Rabbi Heschel and the Civil Rights Movement” (found at end of lesson)
-

Objectives

- Students will understand the role of allies in social movements.
- Students will increase their ability to act as allies to marginalized groups in their communities.
- Students will be understand the role of Rabbi Abraham Joshua Heschel played as an ally in the Civil Rights Movement.

Set Induction

ASK: “Why do people stand up for others?”

Ask if anyone knows this quote from Rabbi Hillel, the Talmudic sage:

“If I am not for myself, who will be for me? If I am only for myself, what am I?” (Write on board)

Ask how these two questions might be connected. Why is it important to stand up for people and groups to which you do not belong?

Connection with Session 5

Last time we talked about Martin Luther King, Jr.’s dream of freedom and justice. Today we will talk about how to be an ally in helping to correct injustice.

Activity 1: Discussion of Self-Emancipation

1. Have students read “Rabbi Heschel and the Civil Rights Movement” in pairs or small groups.
2. Ask students what they think Heschel meant when he said, “It is time for the white man to strive for self-emancipation, to set himself free of bigotry.” If students have a difficult time discussing this, use prompting questions such as:
 - a. If a person holds bigoted views, how does that harm the person with those views?
 - b. What assumptions have you had about individuals or groups of people that have changed over time?
 - c. What caused you to change your views?
 - d. Are there any ways that it felt emancipating to you to no longer hold false views about a person or group of people?
 - e. How does someone go about learning the nature of his or her own bigoted views?

Activity 2: “Moral Grandeur and Spiritual Audacity.”

1. SAY to Students: “Rabbi Abraham Joshua Heschel said: ‘The hour calls for moral grandeur and spiritual audacity.’ He was speaking about the early moments of the Civil Rights Movement.”
 - a. ASK: What do you think Heschel meant by using this particular language? Is it just a fancy way of saying courage or do you think it is different in some way? How might it be different? How might it be similar?
2. When asked why he, as an eminent Jewish scholar, participated in the March on Selma, Rabbi Heschel famously replied, “**When I marched in Selma, my feet were praying.**” What did Rabbi Heschel mean by

¹² Adapted and expanded from Abraham Joshua Heschel and the Civil Rights Movement.
<https://www.keshetonline.org/resource/abraham-joshua-heschel-and-the-civil-rights-movement/>

this statement? How does it relate to “moral grandeur” or “spiritual audacity”? What might it have meant to people working for civil rights?

3. What might draw people to be allies to people who demonstrate moral grandeur and spiritual audacity? What might alienate people?

Activity 3: How to be a Good Ally

Explain: When we work for justice on behalf of people who have different backgrounds than we do, it is important to be thoughtful about how we show up as allies.

Hand out “The Do’s and Don’ts of Being a Good Ally for Racial Justice.” Have students take turns reading the items. Solicit questions and reactions.

Closing

Discuss logistics for upcoming trip.

Rabbi Heschel and the Civil Rights Movement



Self-Emancipation¹³

This photo was taken on March 21, 1965, when about 3,200 people began a 54-mile march from Selma, Alabama, to the state capital in Montgomery. Dr. Martin Luther King, Jr., is marching in the middle of the row. The second person from the right is Abraham Joshua Heschel, a theologian and activist who participated in the struggle for civil rights for African-Americans in the 1960s.

This demonstration was to demand voting rights for African-Americans and to protest the murder of Jimmie Lee Jackson, a young African-American man shot the previous month by a state trooper while trying to protect his mother at a civil rights demonstration.

Earlier in the march, as participants crossed the Edmund Pettus Bridge, they were tear-gassed and beaten by heavily armed state troopers and sheriff's deputies in plain sight of photographers and journalists. The march was seen as one of the actions leading to the passage of the Voting Rights Act of 1965, which was passed two months later.

The following quotes provide some insight into Rabbi Heschel's views of what it means to be an ally and an activist:

"One hundred years ago, the emancipation was proclaimed. It is time for the white man to strive for self-emancipation, to set himself free of bigotry."

"The greatest sin is that of indifference."

Heschel recognized the importance of sustained activism, not just one-time acts of protest. He also recognized that it is the responsibility of everyone to do the work necessary to create a free and inclusive society. His concept of "self-emancipation" was based on the sense that white people needed to take responsibility for racism.

¹³ Source: <https://www.keshetonline.org/wp-content/uploads/2012/05/Abraham-Joshua-Heschel-and-the-Civil-Rights-Movement.pdf>

The Do's and Don'ts of Being a Good Ally for Racial Justice

DO listen more than you speak.

DON'T make the conversation about you.

DON'T Change the subject if a person of color is talking about their experience of injustice.

DO treat the people of color that you meet like experts about race and racism.

DON'T assume that because you've never experienced something that it doesn't exist.

DO allow space for people of color's expressions of emotion, even if it makes you uncomfortable. Avoid saying things like "calm down."

DON'T suggest that the person you're talking to might be blowing it out of proportion.

DO empathize with people of color about their feelings. (Examples: "It must be very difficult to experience _____. "I can see that having that happen to you would make you feel angry/sad/frightened.")

DON'T sympathize by saying that you would feel the same way. That makes it about you, and not about the person you are listening to.

DO acknowledge the truth of other people's experiences, even when it makes you uncomfortable.

DO take responsibility for educating yourself about injustice and oppression. It is not the responsibility of people of color to educate you on their experience. It's okay to ask questions, but be respectful if the other person chooses not to answer them. Remember, it's not about you.

—Adapted from Ashley Nicole Black

<https://www.secondcity.com/network/discussing-race-racism-black-friends-dos-donts/>

Session 7: Integration

Materials:

- Paper, pens/pencils
- Handout: Jewish Values, Texts and Social Justice (found at end of lesson)
- Slips of paper with travel quotes (quotes provided in lesson plan)

Objectives

- Students will turn reflection on the course and trip into moral beliefs about justice.
- Students will apply Jewish texts and values to the imperative to pursue Justice.
- Students will make identify ways that they can continue to be active agents for social justice.

Set Induction

1. *Before the session make 4 slips of paper with the following quotes about travel. Place slips into a small bag.*

The real voyage of discovery consists not in seeing new landscapes, but in having new eyes. -- Marcel Proust

All journeys have secret destinations of which the traveller is unaware. -- Martin Buber

Travel is fatal to prejudice, bigotry, and narrow-mindedness. -- Mark Twain

One's destination is never a place, but always a new way of seeing things. -- Henry Miller

2. Divide students into four groups. Have one member of each group pull a quote out of the bag.

3. In groups, students spend 3 minutes reading each quote and completing the following task: "How can you restate this quote in your own words?"

4. Each group reads their quote aloud, and one or two group members share their restatement of the quote.

Connection with Previous Experiences

We have spent 6 sessions together, as well as taken a journey together. Today we will think about what we've learned and how it applies to us individually.

Activity: Student-Led Trip Review

1. *Teacher selects four key activities/destinations/experiences from the trip, taking care to make sure that the beginning, middle and end of the trip are covered.*

2. Teacher identifies four "corners" of the room and names a key activity for that corner. Students are asked to select a corner and move there. **There must be at least two students in each corner for the activity to proceed.**

3. Students are asked to work together answer the following questions in their corners.

- a) What was memorable about that part of the trip?
- b) What did you learn?
- c) What, if anything, surprised you?
- d) What would you tell students in a future class about preparing for the trip (any element of the trip)?

4. Ask each group to report out on their responses to the above questions.

5. Invite students who are part of other groups to add their thoughts about each part of the trip before moving on to the next group.

Activity: Jewish Texts and Social Justice

1. Distribute Handout: Jewish Values, Texts and Social Justice
2. Have students take turns reading each aloud, text or value aloud
3. Ask clarifying questions (i.e., How does this apply to Social Justice?)
4. After completing the list, ask each student to identify one or two texts/values that are interesting or meaningful to them. Invite them to explain why.

Activity: My Plan for Social Justice

1. Ask students to spend a few minutes of quiet time to think about the following prompt: **“How will you continue to pursue justice?”**
2. Invite students to write down ideas for specific things they **can and are willing to do** to continue to be involved in social justice work. Help students brainstorm if they are having difficulty.
3. Invite students to volunteer to share their ideas with the class.

Closing

Teacher shares what s/he found enjoyed about the class, and then invites students to do the same.

Jewish Values, Texts and Social Justice

B'tzelem Eloheem (Created in God's Image): "And G-d created humankind in G-d's image, in the image of G-d, G-d created them. Male and Female, G-d created them." (Breishit [Genesis] 1:27)

G'milut chasadim (acts of loving kindness)

Chesed and rachamim (loving kindness and compassion)

Kavod (the obligation to respect each other)

Kedushah (holiness, related to being created in the image of G-d)

"Justice, justice shall you pursue." (D'varim [Deuteronomy] 16:20)

"You Shall be Holy because I, your G-d, am Holy." (Vayikra [Leviticus] 19:1-20:27)

Pikuach nefesh (saving a life/human soul is the highest value and supersedes all other Jewish laws)

The obligation to respond when someone is being harmed: "Thou shall not stand idly by the blood of your neighbor." (Leviticus 19:16)

Ona'at devarim (oppression by means of words)

"To humiliate a person is tantamount to shedding blood" (Bava Metzia 58b-59a)

"Whoever destroys a soul, it is as if he destroyed an entire world. And whoever saves a life, it is as if he saved the entire world." (Jerusalem Talmud, Sanhedrin 4:1)

"You are not expected to complete the task, but neither are you free to avoid it." (Rabbi Tarfon, Pirkei Avot 2:21)

"If I am not for myself, who will be for me? If only for myself, what am I? And if not now, when?" (Rabbi Hillel, Pirkei Avot 1:14).

"That which is hateful to you, do not do to your fellow. That is the whole Torah; the rest is the explanation; go and learn." (Rabbi Hillel, Babylonian Talmud, tractate Shabbat 31a).