

Name of Session:	Responsibility and Repair - Raising the Bar for <i>Tikkun Olam</i> in Jewish Summer Camps
Website Description: (Who, What, Why?)	All of our camps hold the belief that <i>Tikkun Olam</i> (the Jewish imperative to repair the world) is central to our understanding of Judaism. But how does that belief play out in our programming? This program will seek to answer the following question: How can we increase the amount of time devoted to social justice and also take that programming to a more substantive place, where campers are learning about real issues and engaging with them in a meaningful way?
Core Curriculum Pillar:	<ul style="list-style-type: none"> • Role Modeling and <i>Ruach</i> • Jewish ConTEXT • Ritual, Tradition, and Programming • Relationships and Community
Outcomes: What participants will be able to do at camp	Plan, lead and/or train others to plan and lead social justice programs rooted in current issues and a substantive understanding of those issues; bring social justice awareness into camp culture through ongoing activities
Knowledge to be Acquired:	How to choose the “right” issue for your camp to work with; programming skills in social justice; understanding of various social justice concepts: local vs. global, service vs. advocacy, direct vs. systemic, etc.
Jewish Texts and/or Contexts:	See handouts for text study and text-based activities.
Materials Needed:	Text study handout; six pieces of paper, one with each of the concepts and quotes listed in the concept activity; poverty/privilege cartoon; tape; butcher paper with an outline of a person; notecards; “ <i>Tzedek Tfilot</i> ” strips (see handout); bags of random items (really can be anything – just make sure there’s a range of items); Social Justice Programming handout; flip chart; markers.
Space Needs:	Preferably indoors, with room for 25 people to sit in a circle in chairs; if not indoors, somewhere with a wall nearby.
Maximum Number of Participants:	25
<u>Opening Activity</u> Begin with four short text studies (5 minutes each – 20 min total) – first one together, next two in small groups, last one back together. The texts and questions for discussion are on the handout.	

Before the session, prepare 8 papers with these words and/or pictures:

- *Tikkun Olam* – the world is broken and we’re supposed to fix it
 - Tzedakah – giving to make the world more just
 - Welcoming the stranger because we were strangers
 - *B’tzelem Elohim* – we are all created in God’s image
 - Mitzvot – we are commanded to do good
 - “Do not stand idly by the blood of your neighbor”
 - Poverty/privilege cartoon: Because I am lucky to have my resources, I am responsible to use my privilege towards good
 - “We are tied together in a single garment of destiny, caught in an inescapable network of mutuality. And whatever affects one directly affects all indirectly.” – Dr. Martin Luther King, Jr.
- Paste these papers up along a wall.
 - Ask the following questions – after you ask each one, Fellows should stand by the paper they think best answers that question for them. You should call on people to explain why they chose the one they did. **(15 minutes)**
 - Questions:
 - Which of these has the most to do with your personal feelings about social action?
 - If you were going to explain to someone why Judaism thinks social action is really important, which of these would you use?
 - Which of these do you think is the most practically useful in doing good work in the world?
 - Pick something from your list of things that are “broken” in the world – which of these concepts is most connected to work on your issue? (you can do this question with more than one issue)
 - Which of these is most important to you in terms of our responsibility to help other Jews?
 - Which of these is most important to you in terms of our responsibility to help everyone in need, whether they’re Jews or not?
 - If you thought one of these ideas could save the world by motivating every single person (not just Jews) to care about making the world a just and safe place for everyone, which would it be?

Step-by-Step Session Description

Discuss: What are the basic principles that we want to imbue in our campers in terms of a commitment to social justice? **(5 min)**

For the next chunk of the workshop, we’ll consider different “levels” of social justice oriented programming.

What’s the basic level of “we need to be kind to others” programming? Share some ideas. Why do we do these programs? What social justice values do they help to establish?

- Example: Play “Pin the Mitzvah on the Mensch”! Come up with ideas for mitzvahs that can be done with different parts of the body – mitzvahs for which you use your brain, your hands, your eyes, your feet, your heart, your mouth, etc. Put each one on its own notecard. Draw a large person on a piece of butcher paper – Manny/Malka the Mensch. Post Manny/Malka up on a wall. Get some sort of blindfold. Play “Pin the Mitzvah on the Mensch”! Each camper gets a chance to be blindfolded and to pin their mitzvah on the corresponding body part of the Mensch. **(10 min)**

What’s the next level up of programming that focuses on a more substantive connection to *tikkun olam* but stays pretty broad? Share some ideas. Why do we do these programs? What social justice values do they help to establish?

- Example: “Tzedek Tfilot”! It’s not quite paper bag dramatics, not quite a scavenger hunt, but something in between... Put together four bags of many random objects. Split Fellows into four groups. Give each group a bag and a dozen *tfilot* quotes having to do with justice/righteousness/helping others. For each quote, they need to choose something from their bag o’ fun to represent that quote (i.e. a knife to “spread” peace...) and explain their choice to the other groups. You can have prizes (Most Creative, Most Firmly Grounded in Current Events, Most Connected to Other Jewish Values, etc). **(15 min)**

What’s the basic level of concrete “helping others” programming? List programs that camps already do. What do these programs teach our campers? What do they not teach our campers? What’s the problem of the standard “make PB+J sandwiches for the local homeless shelter” program? **(5 min)**

What are the principles of a more engaged, substantive commitment to tzedek programming? How could we augment or adjust the PB+J program to meet those principles? **(5 min)**

Review “Social Justice Programming” handout. In particular, discuss goals of education and action. How can programs provide campers with thorough context and a significant understanding of an issue? How can programs link both to hands-on work and advocacy/systemic-change work? **(5 min)**

Brainstorm programming models – just as many ideas for program methods (scavenger hunt, game show, etc) as possible. List them on butcher paper. **(5 min)**

Go back to the 8 concept papers that helped us to start the workshop. Split into groups, one per concept. Each group should sketch out a broad program outline that addresses an issue inspired by their concept and using one of the program methods we just listed. **(15 min)**

Planning for Camp

Time: 10 minutes

Share new programs and reflect back on all of the programs we just engaged in over the two hours.

Closing Activity

Time: 5 minutes

Go around and have each Fellow name one quality of our ideal socially-aware, justice-oriented camp environment. Write out these qualities. Take a moment for everyone to close their eyes while you read the list out loud – everyone should envision this ideal environment and take that as inspiration to do this work this summer.

Recommended

Follow-Up:

(By Liaison or Faculty)

Each participant should lead at least one of the programs we modeled and created in this session.

Responsibility and Repair –

Raising the Bar for *Tikkun Olam* in Jewish Summer Camps

Genesis 1:27

“So God created man in His own image, in the image of God He created him; male and female He created them.”

- What does it mean to be created in God’s image? If all people are created in God’s image, how does it affect the way we treat each other? How would it change our day-to-day interactions if we kept this in mind? How would it change our big-picture decisions? If we built a society on this principle, what might look different from our current society?

Exodus 23:5

“You shall not oppress a stranger for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt.”

- Now that this is no longer literal (we ourselves were not slaves in Egypt), what does this mean? How does it change our relationship to freedom? How does it change our relationship to others who are enslaved or living as “strangers”? What are some of the ways that modern-day “strangeness” manifests?

Leviticus 19:36

“Justice, justice, you must pursue.”

- What are some examples of choices/activities that actively pursue justice and examples of ones that more passively support a just world? What’s the difference in the mindset behind each set?

Midrash *Kohelet Rabbah*

“When God created the first man, God showed him all the trees in the Garden of Eden and said, ‘See how beautiful and perfect are My creations! All that I have created, I created for you. Therefore, do not abuse or destroy My world. For if you abuse or destroy it, there is no one to repair it after you.’”

What do the words “*tikkun olam*” mean? What in the world is ‘broken’? What are people doing to try and repair the things that are broken? What do you think is your personal responsibility to repair the world? (e.g. What area do you want to work on? What’s important to you?)