



## Examples of Civic Outcomes of Ethical and Effective Service-Learning

*From Andy Dorfman, AJWS trip leader:*

“Bottom line: If these trips are going to matter, they need to lead to action. We have identified six streams of what we have termed “Jewish global citizenship” that participants can commit to:”

- Teaching, in formal and casual settings, to leverage the high-intensity immersive experience to raise awareness in their communities back home;
- Adopting a regular tzedakah practice in support of social justice;
- Engaging in political advocacy to help address the systemic injustices that contribute to global poverty;
- Practicing ethical consumption to ensure that economic choices don’t exacerbate those systemic injustices, through reducing overall consumption, buying ethically produced (i.e, fair trade) goods and services, and pursuing socially responsible investments;
- Participating in regular volunteer service;
- Pursuing ongoing learning about these and related challenges, particularly in the sense that study inspires action, as the rabbis understand it: “Study is greater than action because it leads to action.”

*From Andrew Slack, Co-founder of Harry Potter Alliance, and of Imagine Better out of Civic Hall, NYC:*

What does it look like for a student to be an upstander?

1. Care about world around them, and use tools around them to engage with it.
  - a. Constantly being critical
  - b. Not accepting hegemony
  - c. Taking part in dialogue about the things that both directly and indirectly affect you
  - d. Skills to make informed decisions.
2. Ask question: what do we do? How can I make this better? IN and out of the classroom.
3. Understand that big and small acts contribute to upstanderness, and are very important.
4. Questioning: Civic agency comes from being able to ask questions which lead to opportunities to engage. Students must think about history critically
5. Understanding your identity in its historical context: and themselves as ensconced in the legacies of history: **"Even if you're not interested in history, history is very interested in you."** We all operate within the confines of history. Our choices have ramifications, positive and negative, and are part of our civic identity.



## Some Notes on HOW: Developing Empathy and Action from students of economic privilege

*Scripted and added to by Laura Menyuk, based on the work of Andrew Slack, Co-founder of the Harry Potter Alliance, and of Imagine Better out of Civic Hall, NYC:*

1. Macro-level: **The culture of the place of learning must value social justice in its daily actions**
2. Personal level: **Get to know stories as people, meeting people.** It then becomes hard to label people with outside label and easier to meet people with caring, empathy, dignity. Issues are not just statistics or political debate, but about individual people [or whole communities].
3. **Look at: What history to students have access to?** Look at the history of Eugenics, look at the history of how we've assigned meaning and value to people. We often talk *around* the history, and frames which can appear to be democratic, eg: colorblindness proclaiming that identity is the same - denies historical realities of different groups. **How did a government have a hand in our history in creating "opportunity zones"** for some, and leaving others bereft of opportunity?
4. There has been news around anti-semitism in the US most recently pinning parts of the Black Lives Matter movement against Jews because of stances on Israel and Palestinian solidarity movements. Learning with both history and empathy can help us combat the either-or of the 'isms': **we're not in the oppression Olympics**; we all can know oppression in some way, and can relate to one another. With humility we can both not-assume that we understand a person's particular situation or intersection of many situations, while still working in solidarity. We balance between times when we find where our heartbreak has been, break it open, in community with other – and times when we are quiet and uplift others' struggles. In particular as Jews, we can acknowledge our history and anti-semitism, and use them as powerful jumping off points for exploring rather than competing against, for example, the separate legacies of slavery and racism in the U.S.
5. **Any isolation is a source of poverty: whether from under or ultra-resourced communities:** Seemingly impenetrable silos of life are distractions from reality, and democracy is a shared endeavor.
  - a. Heschel said "The Torah says 'Love your neighbor as yourself' so what happens if we make it impossible for them to be our neighbor?"...We help our students to see part of larger global and local community. EG: what does homelessness look like in *your* community?  
[Expand their awareness and also their universe of obligation]
2. Give them **power to question** the systemic oppression built into our history, while still valuing the power of creating much from little from those in under-resourced communities - a real asset.
3. Note that **we are "all neighbors" in the online space.**
4. **Find inspiration** in Martin Luther King's Book: "Where do we go from here? Chaos or Community?" Or elsewhere... but find and share hope, and inspiration, and the words to express them!