

### Fixing A Broken World: Tikkun Olam/Social Justice (Part 1)

*Specialty Track*

<b>AUTHOR(S):</b>	Chana Rothman
<b>SUMMARY:</b>	In this session we will begin building relationships intentionally, define terms Social Justice, Activism, Social Change Movement, and Tikkun Olam, experience art and music that expresses brokenness in our world, and explore what is broken in our world individually. (Next session we will explore brokenness collectively.) - <i>Submitted by Chana Rothman</i>
<b>TOPIC(S):</b>	Relationship Building Social Justice/Tikkun Olam overview
<b>LEARNING OBJECTIVE:</b>	Participants will: <ul style="list-style-type: none"> <li>• Have a shared understanding of the terms Social Justice, Social Change Movement, Activism, and Tikkun Olam</li> <li>• Experience a real connection with at least one other person and identify that as an aspect of fixing our broken world - relationship building</li> <li>• Be able to articulate the Jewish framework for the term "Tikkun Olam"</li> <li>• Be able to express what is broken in their world</li> <li>• Experience art as a way of reflecting and creating change</li> <li>• Write down 2 takeaways from the session, one for their own lives and one for camp</li> </ul>
<b>AUDIENCE:</b>	Young adults, ideally 15 people or fewer
<b>TIMING:</b>	90 minutes
<b>APPENDICES:</b>	<a href="#">"Tikkun Olam: Repairing The World"</a> <a href="#">"Aleinu: A Call to Divine Service"</a> <a href="#">"Hashtag Activism: Powerful or Pointless?"</a> <a href="#">"Activism 'Alternatives' For People with Anxiety"</a>
<b>MATERIALS NEEDED:</b>	<ul style="list-style-type: none"> <li>• Projector</li> <li>• Poster paper</li> <li>• Markers</li> <li>• Colored pencils</li> <li>• Pencils</li> <li>• Appendix Aleph - Human Bingo sheet</li> <li>• Cable to connect laptop to projector</li> <li>• Graham crackers (1 sleeve - should be about 3 or 4 graham crackers - per participant)</li> <li>• Paper bags (1 per participant)</li> </ul>
<b>SET-UP DETAILS:</b>	This requires a room with a screen for the video.

### SESSION TIMELINE & OUTLINE:

There is a sheet of poster paper in the room outlining the main agenda for the day. Text will read:

**FIXING A BROKEN WORLD**  
**SESSION 1 - Definition of Terms**

Facilitator: Chana Rothman

Goals

Participants will:

- Have a shared understanding of the terms Social Justice, Social Change Movement, Tikkun Olam and Activism
- Experience a real connection with at least one other person and identify that as an aspect of fixing our broken world - relationship building
- Be able to articulate the Jewish framework for the term "Tikkun Olam"
- Be able to express what is broken in their world
- Experience art as a way of reflecting and creating change
- Write down 2 takeaways from the session, one for their own lives and one for camp

Agenda

1. Opening Activities: Game, Dance Break, Introductions and Relationship Building
2. Defining Terms: Definition of Social Justice, Tikkun Olam, and Activism
3. Slideshow: Music, Art, and Activism
4. In Chevrutah/Pairs: What is Broken in Your World?
5. Integration, Processing, Giving Feedback
6. Closing

#### 0:00 - 0:25 **Opening Activities: Introductions and Relationship Building**

##### Human Bingo (0:00 - 0:10)

As participants enter, they receive a sheet of paper and pencil with 9 spaces. Each space has a characteristic or fact that might be true for someone (ie, "I have moved more than 3 times in my life" or "I love chocolate" or "I like poppy seed hamantaschen"). They need to find someone who can sign that box of their Bingo card. The goal is to fill out as many boxes as possible to get Bingo. When you find someone with that attribute, they need to sign their name.

##### Dance Break and Names (0:10 - 0:15)

Facilitator introduces herself and gives a little background, then introduces the importance of the arts. American Jewish activist Emma Goldman said, "If I can't dance, it's not my revolution." Mayim dance is a form of celebration, community building (circle dance) and gives us strength and connection. Once participants are in a circle, go over names. Dance the Mayim dance. Do names again!

##### Listening pairs/chevruta: (0:15 - 0:25) Tell Your Story (in chevruta)

Facilitator: "Social change, social justice, activism - all of this happens by building relationships with others and having authentic connection. We will be modeling that throughout our time here. To be transparent, building relationships is a skill we will be working on that is part of fixing our broken world. Listening pairs / chevruta is a tool we will be using throughout our time together. Each person will have a turn to speak without interruption, while being listened to deeply without judgement. Just as each person listening will have the opportunity to focus on the person speaking and sharing, to give them the gift of attention. This is a tool you can use in many settings for many reasons:

- when people are having a hard time listening to each other
- if you need to set clear boundaries
- if no one is talking in a large group discussion
- when a zillion people raise their hand to speak in the large group and you only have time to hear a few comments
- if a topic is particularly sensitive

- to show clearly that each person will get a turn to talk, modeling social justice by guarding each person's time
- if a few voices are dominating the large group conversation and others have been silent

Using listening pairs, each person gets 3 minutes to share their life story, with a focus on how they ended up in this Social Justice Track at FJC Cornerstone Fellowship.

**NOTE:** Setting a timer is very important for this activity. Do not leave it to chance. The facilitator can keep time, or a participant can volunteer but someone **MUST** set the timer. That is how each person really knows they are getting equal speaking time. At the end of three minutes, the person keeping time announces loudly that it's time to switch roles from listener to speaker or vice versa.

### 0:25 - 0:35 **Defining terms**

It's important that we all start with the same understanding and framework, so we are going to do a group brainstorm on the three main terms we will be using:

SOCIAL JUSTICE

ACTIVISM

TIKKUN OLAM - talk about the original intent of this term and how it has evolved over time to its current definition in liberal Jewish communities

SOCIAL CHANGE MOVEMENT

Share joke about Tikkun Olam (American tourist asks Israeli tour guide, "How do you say *Tikkun Olam*" in Hebrew?)

Write definitions on large poster papers. Facilitator usually is the "scribe" but if others want to be the scribe they can do so. This should be relatively quick - 3-4 minutes for each term. We can get more in depth as our time together goes on.

### 0:35 - 0:55 **Chevruta and Graham Crackers**

We will be in conversation again. The listening and speaking roles are less formal in this activity, so here is something to keep in mind during the next conversation. It's a text about listening from Hillel International's Engagement Leadership student workbook:

*Rabbi Jonathan Sacks writes:*

*"Judaism is a religion of listening, not seeing. That is not to say there are no visual elements in Judaism. There are, but they are not primary. Listening is the sacred task. The most famous command in Judaism is Shema Yisrael, "Listen, Israel." What made Abraham, Moses and the prophets different from their contemporaries was that they heard the voice that to others was inaudible. In one of the great dramatic scenes of the Bible G-d teaches Elijah that He is not in the whirlwind, the earthquake or the fire, but in the "still, small voice."*

*It takes training, focus and the ability to create silence in the soul to learn how to listen, whether to G-d or to a fellow human being. Seeing shows us the beauty of the created world, but listening connects us to the soul of another, and sometimes to the soul of the Other, G-d as He speaks to us, calls to us, summoning us to our task in the world.*

*If I were asked how to find G-d, I would say, Learn to listen."*

Instructions:

### *Part Aleph*

1. Come get a paper bag and some colored pencils (less plastic than markers).
2. Get together with same person you were with during listening pairs/chevruta.
3. On your bag, draw a picture of the world you want. Use your name (ie, "Chana's world")
4. Talk about this world with your partner.

### *Part Bet*

1. Come get a "sleeve" of graham crackers and one for your partner, and bring it back to your table.
2. These graham crackers represent your world. We know that the world is broken, it is far from the world you want. You will break your graham cracker into pieces, and name each piece (ie, this piece is racism. This piece is climate change. This piece is sexism.)
3. Put the pieces into your paper bag. Set it aside for later.

### 0:55 - 0:65 **Slideshow: Music, Art, and Activism**

Facilitator gives some framing:

Art has always been an important part of social change movements. We will watch a slideshow with photos, artwork, and writing that represents many recent social change movements. You might not necessarily agree with all the images or messages, and that's alright. This is to give you a different way to experience social justice movements, as art reaches people differently than talking or writing. These images and songs are intended to spark some thoughts about how people are addressing the brokenness they see in the the world.

Show slideshow and play protest music. Facilitator plays mix of live and recorded music during slide show with images of protests, broken aspects of the world, and quotes.

### 0:65 - 0:75 **Process and Bringing Back to Camp**

Processing in small and large groups.

Some discussion questions:

- In chevrotah: How do you feel after watching and listening to the slide show and the music?
- Larger picture: What is the energy at camp in terms of social justice, activism, Tikkun Olam?
- Do those concepts have a strong presence? Why or why not?
- Are the images you saw polarizing or uniting? Or both?
- Think about the different activities and perspectives we covered today. Which parts of this would work at camp?
- Which parts would you change?
- How would you change depending on environment, age, etc - adaptations, modifications, creative twists, etc?
- Any feedback for facilitator?

### 0:75 - 0:85 **Take notes**

Write down in your notebook:

1 thing you are taking from this into your life

1 thing you are taking from this into your camp

### 0:85 - 0:90 **Closing**

Check in with group - closing, go around and say one word summarizing what you are taking away