

# Curriculum: Bias, Racial Equity, and Self-Image

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## Curriculum Overview

The series begins with an opening lesson that explores how we see God's image in ourselves and our own self-perception in God. Students begin lesson one with an exploration of personal characteristics and characteristics that become the target of prejudice in society. Next, students consider how our perception of God's image reflects our biases and how radical love for self and others best captures God's nature.

In the second lesson, students use text from Amos Oz to widen their perception of who can be a Jew. Students learn about Jews from non-white identities and non-Ashkenazi identities and how they often fall under the radar and our biases regarding who can be a Jew.

In the third lesson, students learn about implicit and explicit bias more closely.

In the fourth lesson, students study the idea of reparations as a foundation for how and why t'shuvah is such an important Jewish value.

In the fifth lesson, students will learn about the importance and practical applications of Justice and Equity.

**Enduring Understanding:** In order to repair the world, one must know oneself, understand one's community, and strive toward a life steeped in Love, Justice, Compassion and Experience.

**Age Group:** High School Students

# Lesson One: B'tzelem Elohim

## Essential Questions:

- What parts of me do I honor and what parts of me do I struggle with?
- What parts of me does society honor and what parts of me does society reject?
- Why is our multifaceted self like God's image?
- Why is our self-respect important for the respect of others?

## Goals:

- Students will have the opportunity to ask reflective questions about privilege and oppression.
- Students will begin to understand the idea of intersectionality and the way in which identity characteristics play a role in how an individual is perceived/judged by society.
- Students will have the opportunity to

## Objectives:

- Students will define and assess the relationship between identity characteristics and privilege.
- Students will assess their own level of privilege or oppression.
- Students will investigate the notion of God as self love, b'tzelem elohim?

## **Set Induction:** Extending a Hand

Students will trace their hand on paper and label each finger with interests, values or qualities that make up their identities.

Each student will have the opportunity to extend their hand to the group by sharing their work.

Instructor will ask: What did you notice, appreciate or wonder about each hand?

## **Activity 1:** Oppression and Privilege: Two Sides of the Same Coin

Instructor will display identity graphic ([Appendix 1.1](#))

Instructor will say: Identity is a complex idea. Each person has a completely unique set of experiences and circumstances that make up an identity. In this class, we are going to learn about identity and how that impacts how we experience our world.

In our current society, certain identity characteristics are subject to judgment and display of such characteristics increase one's chances of experiencing oppression.

- Ask students to offer some suggestions - which kind of characteristics are targeted by prejudice in our society?

Working in groups of two or three, students will assess each Identity Characteristic on [Appendix 1.1](#). Students will be asked to:

- Define/assess what characteristic is being judged by society (LGBTQIA+ one's sexual identity is being judged)
- To identify for the individual participants their own "score." Are they privileged or oppressed? To what degree?

When students complete their work together, ask students to reflect on the relationship between qualities that live on opposite sides of the circle. What ideas about identity - which qualities are seen as “good” or “bad” - influence the spectrums in this image?

After students share their thoughts, the instructor should explain that behind all prejudice and privilege lies ideas about how someone should appear, act, or experience the world.

### **Activity 2: God Art Gallery**

Jewish tradition says that we are made *b'tzelem elohim*, in God's image. The instructor should explain that our depictions of God often represent our idea of what is ideal in our appearance, gender, behavior, and experience. Instructor presents the images in **Appendix 1.2-1.5** either by slideshow or like an art gallery. Learners will have the opportunity to look at the various images/portrayals of God.

The instructor will ask:

- What images of God do we see?
- When you imagine God, what do you imagine God to be like?
- What could God be like? What is an ideal description of God?
- Image of God as a white man, raise your hand if you see yourself in this image. Who isn't God, according to this image?
  - Sistine Chapel
  - Alanis Morissette God
  - Morgan Freeman
  - Picture of y-h-v-h in vertical (as a person)

### **Activity 3: 13 Attributes of God**

The instructor will offer students the text in Appendix 1.6. Explain that Jewish tradition doesn't typically represent God in image form in part because our biases get in the way, as we discovered in this activity. Instead, we study God's 13 attributes, something that comes from Exodus 34, after the Golden Calf incident. Next, ask 1-2 students to read the characteristics in Appendix 1.6. After students read ask:

- What do you think is the most important quality of God that comes up in this list?
- Which image of God best represents these qualities from our gallery?

Explain that all of these images can represent the basic quality that underlies this list - radical love.

### **Activity 4: The Body is Not An Apology**

Instructor explains that the following reading comes from a book by Sonya Renee Taylor after she posted the following image. Instructor should show the image from Appendix 1.7 and explain that much like their hands at the beginning of the lesson, Taylor embraces the many parts of her identity. She tells us that we should do the same for several important reasons. Now the instructor asks one student to read P1.

Ask students:

- How do you think a system of oppression (like prejudice, racism, etc.) makes it difficult and even deadly to live in our bodies?
- Based on the 13 Attributes, what do you think primarily characterizes God's relationship with our bodies and all our differences?
- According to the reading, why is self-love a *responsibility*?

### **Conclusion: Informal Assessment**

Ask students to share one idea in class today that challenged or supported their relationship to their own identities or other peoples' identities.

## Appendix 1

### Activity 1: Oppression and Privilege - *Identity Characteristics of Privilege*

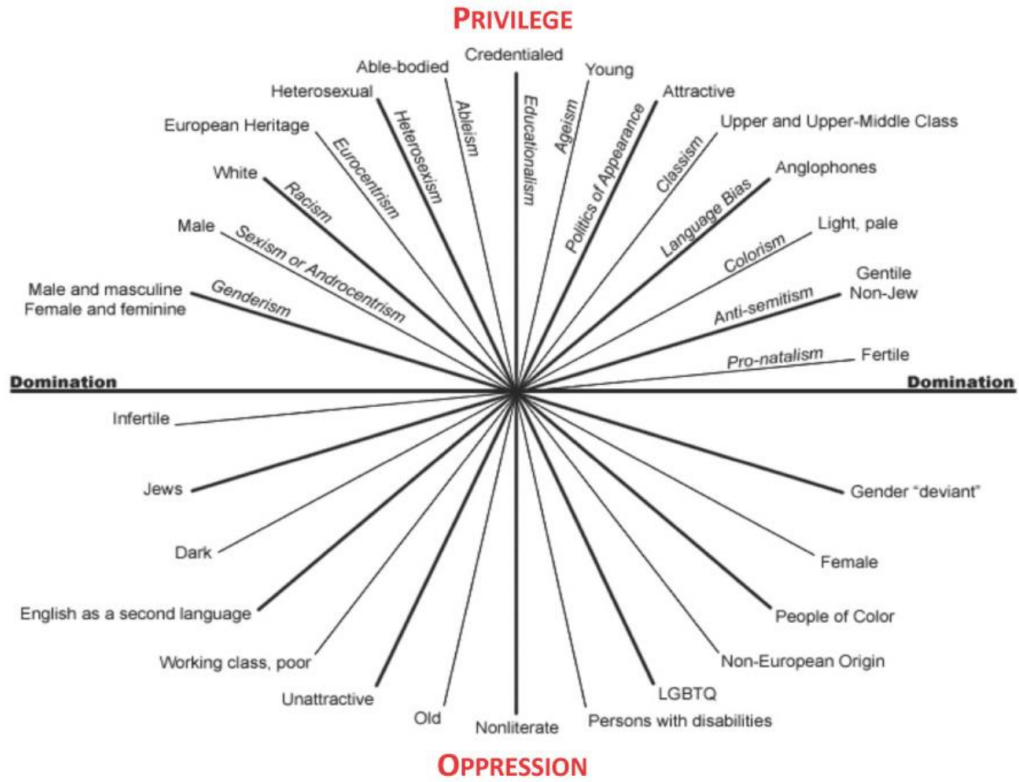
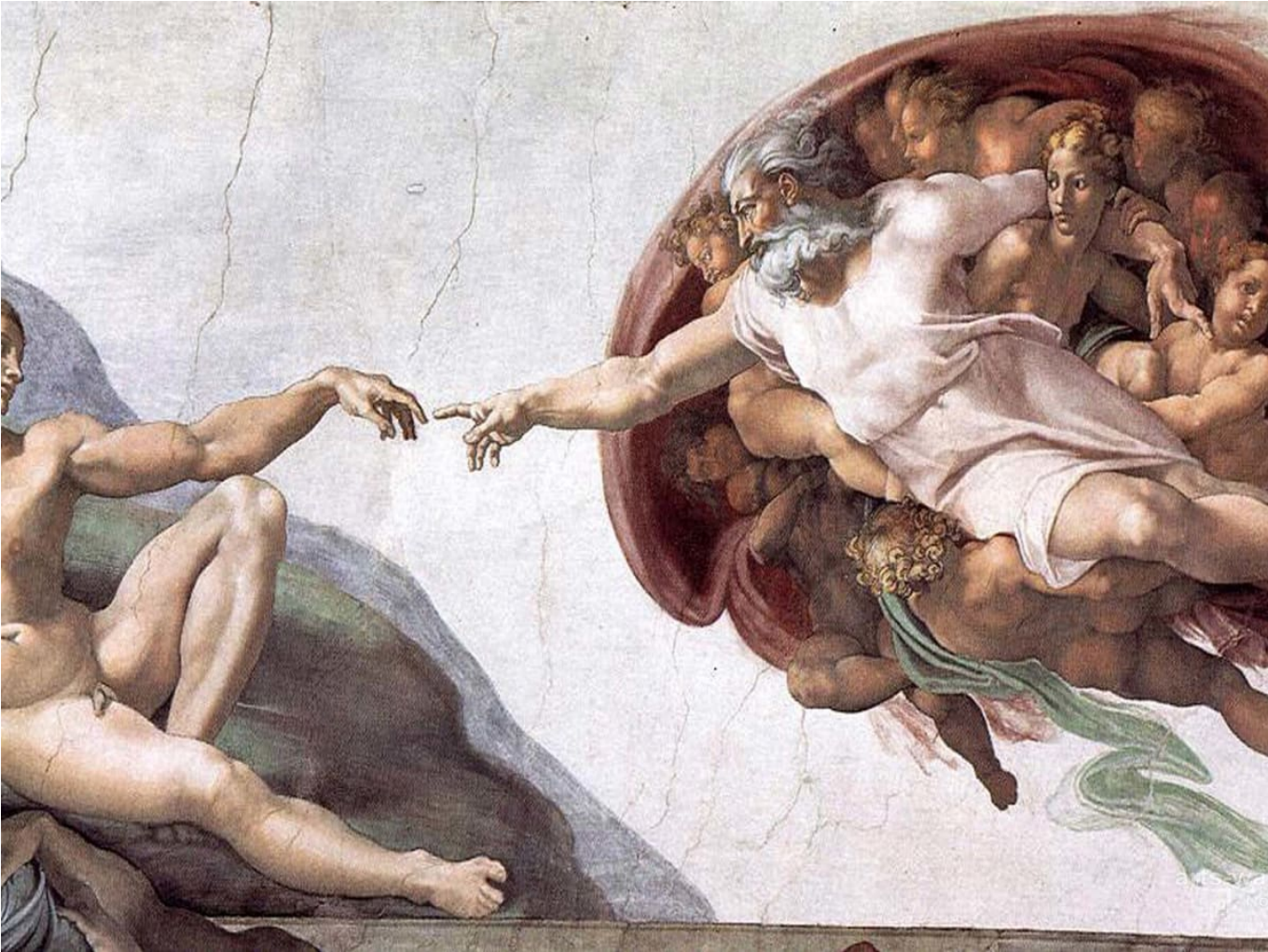


Figure 1. Intersecting Axes of Privilege, Domination and Oppression

Appendix 1.2



Appendix 1.3



Appendix 1.4



Appendix 1.5





## Appendix 1.6

### Exodus 34: 6-7

God passed before Moses, who cried out: “Adonai! Adonai! a God compassionate and gracious, slow to anger, abounding in kindness and faithfulness, extending kindness to the thousandth generation, forgiving iniquity, transgression, and sin.

### God's 13 Characteristics

1. Adonai! –God is merciful *before* a person sins. Even though aware that future evil lies dormant within him.
2. Adonai! – God is merciful after we have lost our way.
3. God (El)–a name that denotes power and indicates that God’s mercy goes beyond words.
4. Compassionate (*raham*) – God is filled with loving sympathy for human frailty.
5. Gracious (*v’hanun*)–God shows mercy even to those who do not deserve it.
6. Slow to anger (*ereh apayim*)–God gives us ample time to reflect, improve, and repent.
7. Abundant in Kindness (*v’rav hesed*)–God is kind toward those who lack personal merits.
8. Truth (*v’emet*)–God sticks to God’s word and rewards those who act with love in their hearts.
9. Preserver of kindness for thousands of generations (*notzeir hesed la-alafim*)– God remembers the deeds of the righteous for their descendants.
10. Forgiver of iniquity (*nosei avon*)–God forgives intentional sin if we repent.
11. Forgiver of willful sin (*pasha*)–God allows even those who commit a sin with malicious, rebellious intentions to repent.
12. Forgiver of error (*v’hata’ah*)–God forgives a sin committed out of carelessness, thoughtlessness, or apathy.
13. Who cleanses (*v’nakeh*)–God is merciful, gracious, and forgiving, wiping away our mistakes if we repent.

## Appendix 1.6

Excerpt from *The Body is Not an Apology: The Power of Radical Self-Love* by Sonya Renee Taylor, Oakland: Berrett-Koehler Publishers, 2018. Pp. 4-5.

P1: When we speak of the ills of the world - violence, poverty, and injustice - we aren't talking about some idea. We are talking about real life, physical things that happen to bodies. Racism, sexism, ableism, homo- and transphobia, ageism, fatphobia are algorithms created by humans' struggle to make peace with the body. A radical self-love world is a world free from the systems of oppression that make it difficult and sometimes deadly to live in our bodies.

P2: A radical self-love world is a world that works for every body. Creating such a world is an inside-out job. How we value and honor our own bodies impacts how we value and honor the bodies of others. Our own radical self-love reconnection is the blueprint for what author Charles Eisenstein calls *\*The More Beautiful World Our Hearts Know Is Possible*. It is through our own transformed relationship with our bodies that we become champions for other bodies on the planet....There is a whisper we keep hearing; it is saying we must build in us what we want to see built in the world.

## Lesson Two: Klal Yisrael

### Essential Questions:

- How can we make our vision of Judaism more inclusive?
- How can we reimagine our Jewish spaces to uplift diversity while ensuring that we are not tokenizing members of our community?

### Goals:

- Students will have the opportunity to imagine a truly diverse Jewish community
- Students will have the opportunity to assess their own biases based on what they believe a Jew looks like
- Students will have an opportunity to develop goals and objectives for their community's efforts toward diversity
- Students will have the opportunity to research a Jew that doesn't look like them

### Objectives:

- Students will reshape their definition of what it means to be a Jew.
- Students will evaluate how to maintain diversity and inclusion in a writing activity.
- Students will produce a research project on a particular Jewish person that does not resemble their own heritage.

**Set induction:** Ask learners to share what they think it means to be a Jew.

### **Activity 1:** To Be a Jew

Reading Excerpt from "To Be a Jew" by Amos Oz

*"A Jew, in my vocabulary, is someone who regards himself as a Jew, or someone who is forced to be a Jew. A Jew is someone who acknowledges his Jewishness. If he acknowledges it publicly, he is a Jew by choice. If he acknowledges it only to his inner self, he is a Jew by the force of his destiny. If he does not acknowledge any connection with the Jewish people either in public or in his tormented inner being, he is not a Jew, even if religious law defines him as such because his mother is Jewish. A Jew, in my unhalachic opinion, is someone who chooses to share the fate of other Jews, or who is condemned to do so.*

*Moreover: To be a Jew almost always means to relate mentally to the Jewish past, whether the relation is one of pride or gloom or both together, whether it consists of shame or rebellion or pride or nostalgia.*

*Moreover: To be a Jew almost always means to relate to the Jewish present, whether the relation is one of fear or confidence, pride in the achievement of Jews or shame for their actions, an urge to deflect them from their path or a compulsion to join them.*

*And finally: To be a Jew means to feel that wherever a Jew is persecuted for being a Jew — that means you."*

- In your own words, what is the meaning of this poem?
- How do you see yourself in this poem? Does this affirm your opinion of what defines a Jew? How has it changed your opinion of what defines a Jew?
- How might marginalized Jews or Jews who experience intersectionality interact with this poem?

### **Activity 2: Re-evaluating What “Jewish” Looks Like**

Instructor will instruct students to find a Jewish person, ideally with fame or notoriety, that does not resemble their heritage or family history.

In their reports, which should be 5-10 minutes long and should include a visual aid, students should answer these questions:

- Biographical information
  - Name, date of birth, upbringing, education, Jewish upbringing (if applicable)
- Relationship to Judaism
- Opinions/thoughts about Judaism
- How does their Judaism present?

Possible individuals for research include, but are certainly not limited to:

- *Julius Lester, Angela Buchdal, Dina Abramson, Trevor Noah, Drake, Gershom Sizomou*
- *Alternatively, Bechol Lashon Speakers Bureau is a wonderful resource to highlight diverse Jewish backgrounds.*

### **Activity 3: How do we Maintain Inclusivity & Lift Up Diversity?**

Students will select three personal narratives from Bechol Lashon’s Jewish& Blog Site (<https://globaljews.org/jewishand/>). Students will be asked to:

- Summarize the narrative from each article/story
- Write three questions they have for the author
- A 1-3 paragraph reflection that both synthesizes what was learned from the three narratives and the concrete ways in which their own Jewish identity will adapt moving forward.

### **Conclusion:**

Instructor will ask:

- In what ways has this lesson highlighted the need for personal growth and the importance of diversity?

## Lesson Three: Bias

### Essential Questions:

- How do we understand the harm endured by people with multiple, conflicting identities?
- How do we repair the damages we have inherited? (sorry, reparations in mishpatim, listening activity?)

### Goals:

- The instructor introduces students to Jane Elliot's classroom work on bigotry to depict the lived experience of bigotry.
- The instructor guides a privilege walk that illuminates students' varied experiences of privilege in their lives and in comparison with one another.
- The instructor uses an adapted text from Numbers 12:14 and commentators (Rashi and Ibn Ezra) to depict how bias shapes how we understand the world and how prejudice

### Objectives:

- The students will explain why personal experience is critical in gauging another's experience of bias.
- Students will demonstrate their unique levels of privilege in a diverse classroom of experience.
- Students will evaluate how peoples' bias impacts their interpretation of Torah.

### Materials / Set Up:

- Print out of list of statements related to privilege or obstacles (Appendix 3, Activity 2)
- Print out of instructions for the privilege walk
- Space large enough for participants to form a straight line with an arm's length between them and the person on their left; there should be space in front of the line to move forward 10 steps or behind to be able to move back 10 steps.

**Set induction:** New York Wheelchair video (<https://www.youtube.com/watch?v=LhpUJRGrZgc>)

### **Activity 1: Brown Eyes vs Blue Eyes**

Instructor will introduce Jane Elliot's "Brown Eye vs. Blue Eye" experiment

(<https://www.youtube.com/watch?v=dLAI78hluFc>) by saying:

- Jane Elliot was planning on teaching her 3rd grade class the Native American adage "don't judge a person until you have walked a mile in their moccasins," but the night before that class was set to take place, Martin Luther King Jr. had been shot and killed. At that moment, Jane Elliot decided that her third graders would understand what it was like to walk a mile in a person of color's moccasins. These are the results of her experiment
- (<https://www.youtube.com/watch?v=dLAI78hluFc>)

After watching the video the instructor will say: Jane Elliot was ostracized for her efforts, was labeled an N-word lover, her parents lost their restaurant, her children were taunted and abused and her colleagues would not speak to her.

The instructor will ask:

- What did you feel when you were watching this video?

- How would you respond if you were put in this experiment?
- At any point did you think she crossed a line?
- Why is this experiment necessary?

## **Activity 2: Privilege Walk**

(See [Appendix 3, Activity 2.](#))

Instructor will:

1. Have participants form a straight line across the room about an arm's length apart, leaving space in front and behind.
2. Explain to students that the following activity will help us explore the ways that we enjoy privileges based on our social groups / our identities. The exercise is not meant to make anyone feel guilty or ashamed of privilege or lack of privilege. Instead, this exercise will highlight that everyone has *some* privilege, even as some have more than others. Privilege is something complex and exists all around us in various forms. When we start to understand it better, we start to understand ourselves better. When we understand ourselves, we can understand other people better. Understanding our privilege helps us prepare to think about how to heal the world.
3. State the following: Listen to the following statements, and follow the instructions given. For example, when I read "If you have blue eyes, take one step forward," only people with blue eyes will move and everyone else will stand still. Each step should be an average length step. This activity should be done in silence and if anyone feels uncomfortable stepping forward and backward on any statement I read, then please stay where you are, but remember the statement read. This is an introspective exercise and it's important for you to understand how privilege affects your life, but it is not designed to make you share things which you don't wish to share.
4. Read the statements in [Appendix 3, Activity 2.](#) Conduct the main activity.
5. When all the statements have been read process the activity using the following questions:
  - a. Start the question, answer session by going around the room, and have each student share one word that capture how they are feeling right now. If they do not want to share, have them say, "pass". Offer to students: Would anyone like to share more about their feelings?
  - b. How did it feel to be one of the students on the "back" side of the line? How did it feel to be one of the students on the "front" side of the line?
  - c. Did anyone think they had experienced an average amount of privilege, but it turned out to be more or less than they thought?
  - d. If anyone was alone on one side, how did that feel? Was anyone always on one side of the line? If yes, how did that feel?
  - e. Were there certain sentences that were more impactful than others?

## **Activity 3: Miriam Text Study**

Instructor will:

1. Instruct the students to read the text in Appendix 3, Activity 3. Explain to students that in the Bible itself, people understood the Cushites to be dark skinned people. As a result, rabbis in later eras commented on this passage and explained the story in racist and non-racist ways.
2. Ask the following questions:
  - a. What was Miriam's criticism of Moses and his wife?

- i. The people of Kush, the homeland of Moses' wife, are African and presumably very dark. How does it change your understanding of the story knowing that "Kushi," in modern Hebrew parlance, is a racist term for people of color?
  - b. According to Rashi, what was Miriam's criticism of Moses?
  - c. According to Ibn Ezra, what was Miriam's criticism of Moses?
  - d. How does Ibn Ezra's interpretation change the story?
  - e. How do you think bias impacts the way we can understand our heroes, like Ibn Ezra and Miriam?
  - f. Why do you think Miriam needed to leave the community for such a long time to heal from her affliction?
  - g. Anachronistically, how does your interpretation of the story change if Miriam's punishment for racism is that she is turned "white like snow"?<sup>1</sup>
3. Explain to students that our biases can impact our entire community. We can teach people with bias and spread the sickness of hatred. Perhaps Miriam had to leave the camp even our heroes can be racist - the entire community didn't leave without Miriam. They had to wait for her racism to heal.
  - Implication: We are responsible for healing racism (segue)

### **Conclusion:**

Instructor will ask students to share one way they can hurt the world with bias. Then ask students to share how awareness of bias impacts their attitude towards their biases.

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<sup>1</sup> B'shem Omrah, Rabbi Sandra Lawson.

### PRIVILEGE WALK STATEMENTS

- If English is your first language take one step forward.
- If either of your parents graduated from college take one step forward.
- If you have been divorced or impacted by divorce take one step backward.
- If there have been times in your life when you skipped a meal because there was no food in the house take one step backward.
- If you have visible or invisible disabilities take one step backward.
- If you were encouraged to attend college by your parents and family members take one step forward.
- If you grew up in an urban setting take one step backward.
- If your family had health insurance take one step forward.
- If your work and school holidays coincide with religious holidays that you celebrate take one step forward.
- If you studied the culture or the history of your ancestors in elementary school take one step forward.
- If you have been bullied or made fun of based on something you cannot change (ie. your gender, ethnicity, age or sexual orientation) take one step backward.
- If you have ever felt passed over for an employment position based on your gender, ethnicity, age or sexual orientation take one step backward.
- If you were ever offered a job because of your association with a friend of family member take one step forward.
- If you were ever stopped or questioned by the police because they felt you were suspicious, take one step backward.
- If you or your family ever inherited money or property take one step forward.
- If you came from a supportive family environment take one step forward.
- If one of your parents was ever laid off or unemployed not by choice take one step backward.
- If you are a citizen of the United States take one step forward.
  
- If you were ever uncomfortable about a joke or statement you overheard related to your race, ethnicity, gender, appearance, or sexual orientation but felt unsafe to confront the situation take one step backward.
- If your ancestors were forced to come to the United States not by choice take one step backward.
- If you took out loans for your education take one step backward.
- If there were more than 50 books in your house growing up take one step forward.
- If you have ever felt unsafe walking alone at night take one step backward.
- If you are a white male take one step forward.

Adapted from: "The Privilege Walk Exercise." Dolores Huerta Center for Community Organizing. Web. Accessed 2 May 2021. <<http://doloreshuerta.org/wp-content/uploads/2020/04/privilege-walk.pdf>>

### Activity 3 - Text study - Miriam

Commentator 1, Rashi: Miriam spoke against Moses because his wife was beautiful and yet Moses did not tend to her.

Commentator 2, Ibn Ezra: Miriam thought Zipporah was ugly, for she had dark skin.



Suddenly God called to Moses, Aaron, and Miriam, "Come out, you three, to the Tent of Meeting." So the three of them went out.

God came down in a pillar of cloud, stopped at the entrance of the Tent, and called out, "Aaron and Miriam!" The two of them came forward and God said, "Hear my words. Moses is made in my image. He holds the likeness of God. How then did so boldly speak against him! "

Still incensed with them, God departed.

As the cloud withdrew from the Tent, there Miriam was stricken with snow-white scales! When Aaron turned toward Miriam, he saw that she was stricken with scales.

And Aaron said to Moses, "O Moses, account not to us the sin which we committed in our folly.

Let her not be as one dead, who emerges from her mother's womb with half her flesh eaten away."

So Moses cried out to the LORD, saying, "O God, pray heal her!"

But God said to Moses, "If her father spat in her face, would she not bear her shame for seven days? Let her be shut out of camp for seven days, and then let her be readmitted."

So Miriam was shut out of camp seven days; and the people did not march on until Miriam was readmitted. (*Adapted from Numbers 12*)

# Lesson Four: T'shuvah - Reparations

## Memorable Moment

### Essential Questions:

- How do we understand the harm endured by people with multiple, conflicting identities?
- How do we repair the damages we have inherited? (sorry, reparations in mishpatim, listening activity?)

### Goals:

- The instructor will present the Jewish roots for reparations and tshuva from the Torah.
- The instructor will coordinate an imaginative student meet-and-greet between different characters in history who endured identity-based suffering.
- The instructor will present challenges to true tshuva and full reparations for identity-based suffering.

### Objectives:

- Students will identify what makes an apology feel genuine and what makes repair feel whole.
- Students will articulate their own beliefs about the appropriate context, goal, and form of reparations.
- Students will define tshuva and tikkun in the context of racial injustice.

### Set Induction:

Instructor asks students to share a time when someone's apology didn't feel like enough.

- How did the nature of the harm or misdeed shape the kind of apology that was needed?
- Was the apology you received/offered genuine? Hollow? How do you know the difference? Did it include an action to address the wrong? Or was it just a verbal offering?
- Why are apologies important?

### Activity 1: Tshuva and Tikkun

- Instructor writes the words "T'shuva" and "tikkun" on the board and asks students if they can define the words. Students should say that tshuva means "atonement" or "apology" and tikkun means "repair". If students don't know the definitions, help them by saying "We make *tshuvah* on Yom Kippur" or "we strive to make *tikkun olam*, \_\_\_\_\_ of the world."
- Instructor explains that in Jewish tradition, we are mandated to make reparations based off instructions from the Torah. Today we will learn about how challenging it can be to fully make reparations by learning about unique experiences of suffering in American history.
- Instructor now leads the Zinn Education Project's lesson plan on reparations. See Appendix or go to this link:  
<https://www.zinnedproject.org/wp-content/uploads/2019/09/how-to-make-amends-lesson-on-reparations.pdf>
- [Link to Lesson Plan PDF](#)

**Closure:** Remind students that they learned two words from Jewish life to express the concepts from today. "T'shuvah" and "tikkun". Based on today's lesson, what do you think are some challenges and solutions in the acts of t'shuvah and ti



# Lesson Five: Tikkun Olam

## Essential Questions:

- How do we understand the harm endured by people with multiple, conflicting identities?
- How do we repair the damages we have inherited? (sorry, reparations in mishpatim, listening activity?)

## Goals:

- The instructor will demonstrate how tzedek inspired Martin Luther King and his vision of equality.
- The instructor will use a graphic and structured questions to depict the difference between equity and equality.

## Objectives:

- Students will define and apply the Hebrew concept of tzedek to structural inequality and injustice.
- Students will differentiate between equity and equality.
- Students explain why equity presents the best paradigm for tikkun olam, true repair of systemic injustice.

## Set induction:

Instructor will ask:

- What words do we most associate with Tzedakah?
- What are the goals of giving Tzedakah?
- Why do we associate Tzedakah with money?

## Activity 1: Hevruta

Instructor explains that Tzedakah is a concept that originates from the Hebrew word “tzedek”, or “righteousness”. Instructor asks student to read the quote in from Amos 5:24 (Appendix 5.1). After student reads, instructor explains that this quote urges us to pursue justice and has inspired some of our greatest heroes to pursue social justice, such as Dr. Martin Luther King.

Instructor will provide a section of text from Dr. Martin Luther King’s “I Have a Dream” speech (Appendix 5.1) to be studied in Hevruta. The instructor will point out that Dr. King references Amos 5:24, which, in Hebrew, references Mishpat (Justice) and Tzedakah (Righteousness).

Guiding questions in Hevruta:

- What is the message of this text? Why has this text stayed with the American consciousness all these years?
- What does Tzedakah look like for Dr. Martin Luther King jr.? How does his vision of Justice (mishpat) and Righteousness (tzedakah) vary from our preconceived understanding of Tzedakah?
- How might we allow Dr. King’s understanding of Tzedakah influence our understanding of Tzedakah?

## Activity 2: Large Group Reflection

Instructor will invite the various Hevruta groups back into a large, general session. Groups will be given the opportunity to respond to the various discussion questions from Hevruta and share with the rest of the group.

**Activity 3: Equity not Equality... But Actually... Justice**

Instructor will show Appendix 5.2 and ask:

- What do we see in this picture? What is wrong with this picture:

Instructor will show Appendix 5.3 and ask:

- In what way is this solution misguided?

Instructor will show Appendix 5.4 and ask:

- In what ways does this solution solve the problem? In what ways does this solution fail to solve the problem?

Instructor will show Appendix 5.5 and ask:

- Why is this solution different from the previous solution?
- Who benefits from a bent tree and is there any incentive for the one who benefits from a bent tree to add the braces?
- How does this fourth image relate to society and the hurdles that justice inherently faces?

**Conclusion:**

Instructor will present Appendix 5.6 to the students and ask:

- How does this piece of text inform the conversations we have just had?
- What lessons are to be gleaned from this story?
- In what ways does this story force us to question our understanding of equality, equity and justice.

## Appendix 4.1

Excerpt from Dr. Martin Luther King jr.'s "I Have a Dream" Speech:

*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 the Negro in Mississippi cannot vote, and the 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 (mishpat) rolls down like waters and righteousness (tzedakah) like a mighty stream."** (ויגל כמים משפט וצדקה כנחל איתן:)*

*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, sons of former slaves and the sons of former slaveowners 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, and every hill and mountain shall be made low. The rough places will be 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."*

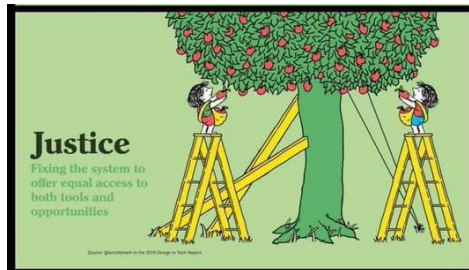
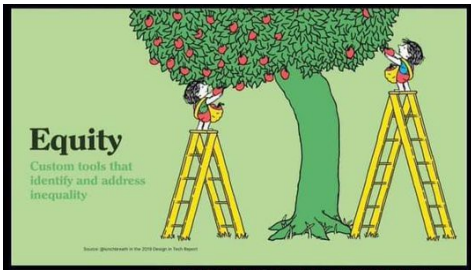
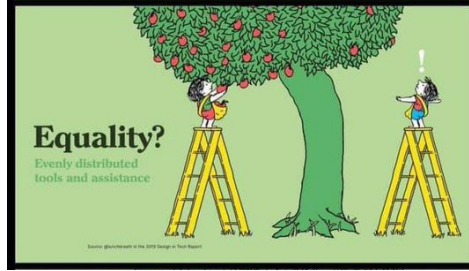
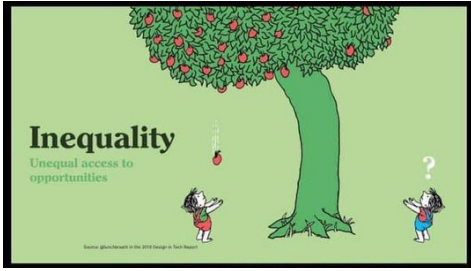
*This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope.*

*With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brother-hood. 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.*

*And this will be the day.*

*This will be the day when all of God's children will be able to sing with new meaning, "My country 'tis of thee, sweet land of liberty, of thee I sing. Land where my father 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.*

Appendix 4.2-4.5





#### Appendix 4.6

*A poor man came to the rabbi and begged for a meal. "what do you usually eat?" asked the rabbi. "I usually eat stuffed duck and vintage wine," was the reply. "What?!" exclaimed the rabbi, "aren't you concerned about becoming a burden to the community?"*

*The poor man answered: "I eat nothing belonging to them, but only what haShem provides. As it is written, 'The eyes of all wait upon Adonai, and God gives a person food when they need it.' The psalm specifically does not say: 'in their season,' but rather it is written 'in one's season.' Thus we learn that God provides for each individual in their season of need."*

*While they were thus conversing, the rabbi's sister entered. She had not visited him for several years, and brought him as a gift a stuffed duck and some vintage wine. The rabbi marveled at the coincidence, and turning to his poor guest, he said, "I beg your pardon, friend. Please, come and eat." So the three ate together, and when they finished Elijah got up and left.*