Next Year, Free!
A Modern Slavery Curriculum

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IN MEMORY OF RABBI JEHIEL ORENSTEIN

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STAY IN TOUCH: To receive updates from the project team, please email Rabbi Debra Orenstein: rabbidebra@icloud.com. To receive updates from the group Free the Slaves, email info@freetheslaves.net.

PROVIDE FEEDBACK: Please take a short online survey about how you utilized these materials and how useful they were for you. Your feedback will help the team strengthen the curriculum over time. https://www.surveymonkey.com/s/2NVY2BN

Why is this night NOT different from all other nights?

Because even as we sit around our *seder* tables, singing *Avadim Hayinu* (Once We Were Slaves), tens of millions of slaves are still working and suffering all around the world.

Next Year, Free! A Modern Slavery Curriculum seeks to educate the Jewish community about modern-day slavery, our responsibility as Jews to liberate slaves and keep people free, and actions we can take to help end slavery in our lifetimes.

The curriculum is authored by rabbis and Jewish educators from the Reform, Orthodox, Conservative, Reconstructionist and Renewal movements. The lessons begin with kindergarten and continue through adulthood. They are designed to be accessible and engaging for students in supplemental schools and day schools, youth groups and confirmation classes, adult education classes and social gatherings. In many cases, texts and ideas presented for one age group or setting can easily be adapted for another.

We hope that you will return to this material in successive years for Passover – *and throughout the year* – to teach Jewish values, the Exodus story, contemporary "hot" topics, *tikkun olam*, and *mitzvot* such as Shabbat ("that they may rest as well as you") and loving the stranger ("for you were strangers in the land of Egypt"). The new section in this revised edition, "Lesson Plans Throughout the Year: A Guide to Using *Next Year, Free!* as a Resource," can help you with that endeavor.

We are making the curriculum available at no cost because we want to encourage you to use it and to share it with friends and colleagues. Until there are no more slaves, our goal is that everyone who discusses the Exodus or reads a *Haggadah* (and certainly every school and institution) will connect the ancient Jewish narrative of liberation to the needs and moral demands of today.

On FreetheSlaves.net/Judaism, we have collected "*seder* starters," *i.e.,* readings and activities to enhance model *seders*, community *seders* and home *seders*. Whether you are teaching the *Haggadah*, leading a *seder*, or attending a *seder*, there are resources for almost every situation.

We have posted all the resources that we created or curated on the *Faith In Action* page of the organization Free the Slaves. We chose this host because of the extraordinary

work it does every day to live up to its name. **We hope that everyone who downloads the curated materials will consider making a donation to Free the Slaves.**

The Torah teaches that God saw our affliction, heard our cry, and knew our pain when we were slaves in Egypt (Exodus 3:7). Having been freed, we can now do the same for others. And more: following God's ways, we can lift people up, out of the house of bondage.

We invite your feedback. We would love to learn how you used the curriculum and *Seder* Starters. We look forward to hearing what they inspired you to do and to invent.

Wishing you a sweet and freeing holiday,

Rabbi Debra Orenstein, Project Founder & Chair – rabbidebra@icloud.com
Rabbi Erin Hirsh, Project Manager & Editor, First Edition
Nila M. Pusin, Editor, Revised Edition
Gabrielle Kaplan-Mayer, Outreach & Social Media Coordinator

A Note on the Revised Edition:

Most of the work on this excellent curriculum was done by the authors and editors of the first edition before I ever became aware of its existence. I learned of it when my dear cousin, Rabbi Debra, invited me to help produce a revised edition. I trust I have done no harm. I have lightly edited the lessons, modified the typeface, layout and cover art, and added running headers and footers to make the document more user-friendly. It is my hope that the new illustrations – all of which I created using photos of actual slaves – will heighten the emotional impact of the lessons, although frankly, that scarcely seems necessary.

The day is short, the task is great, and the Master is urgent . . . .

Nila M. (Nikki) Pusin

Slavery Today

Slavery is not legal anywhere, but it is practiced everywhere. Force, fraud and coercion are used to hold people for sexual exploitation or forced labor so that slaveholders can extract a profit. The human cost to those enslaved is horrifying. People work under brutal conditions without pay or for barest subsistence, and cannot leave. No matter the nature of the work, physical, sexual and emotional abuse is commonplace. At the same time, slavery is big business; according to the International Labour Organization (ILO), slavery generates about $150 billion a year in profits for human traffickers. By contrast, the Organisation for Economic Development (OECD) estimates that only $120 million is spent annually to fight human trafficking.

Slavery is an economic crime its perpetrators try to hide. Given the dearth of resources and research, we cannot even say with certainty how many tens of millions of people are enslaved today. The ILO estimates that 21 million people are currently living in slavery. Other estimates go as high as 36 million. According to the ILO, about a quarter of slaves are children and 55 percent are women and girls. Seventy-eight percent of slavery victims are in forced labor, while the remaining 22 percent are in sex slavery. Most slavery occurs in seemingly ordinary businesses, such as farms, mines, fishing boats, factories, and restaurants. Slavery is found wherever goods or services depend on manual labor.

Slavery results from vulnerability. The vast majority of slaves live in impoverished communities in south Asia and sub-Saharan Africa. But poverty alone does not explain slavery. Caste, ethnicity, religion, and traditional social hierarchies can make scorned members of a society more vulnerable. Slavery happens when people do not know or are unable to exercise their rights; communities lack organizations that help to protect people against predators; laws and law enforcement are weak; and people lack access to basic services, especially schools, health care, and credit. Slavery survivors are especially vulnerable to being trafficked again, if they do not receive special support.

Knowledge of what leads to slavery can become the blueprint for eradicating slavery. When vulnerable people are empowered with education and resources, whole communities change. They drive out traffickers and protect one another. Today, there are more slaves in the world than ever before. Yet, with proven methods and improved communication, there is greater hope than ever to put an end, finally, to the scourge of slavery.

Free the Slaves partners with local activists and organizations to liberate people and change the conditions that allow slavery to persist in global hot spots. FTS uses a targeted, community-based approach to address needs and conditions in India, Nepal, Congo, Ghana, and Haiti.

Free the Slaves focuses on four main interventions, captured by the acronym FREE:

Free People and Support Survivors: It is not enough to liberate people. FTS also provides the safe havens, counseling, medical care, job training and legal aid they need to stay free.

Reduce Risks Leading to Slavery: People are vulnerable to enslavement when there is a lack of schools, health care, credit, jobs and legal protection. FTS partners with local organizations and leaders to provide assistance in at-risk communities.

Educate and Mobilize Vulnerable Communities: Local people are their own best advocates once they have the information and resources they need. FTS and its partners help people to know their rights, avoid risks, and organize committees that act as a "neighborhood watch" against slavery.

Enhance Legal Protections: Government agencies, local peace officers, social workers, journalists, voters and consumers all have a role to play in safeguarding against slavery. FTS works with partners to advocate for stronger laws and better enforcement, and to provide training for police, government officials, journalists and others.

In a Single Year: Free the Slaves by the Numbers in 2014

- 2,265 people freed from slavery
- $1,220 on average to provide protective services to *an entire village* for a year
- 82,583 villagers educated to guard their families against traffickers
- 1,977 villages and neighborhoods supported against slavery
- 1,281 government officials trained on how to fight slavery
- 163 traffickers and slaveholders arrested
- 26 employees
- 19 partner organizations

How You Can Help This Passover:

Raise the issue of modern-day slavery at any seders you attend!

10 seconds: download and distribute our **Seder Coupon**.

10 seconds: tweet, text, or tell everyone gathered live that as we celebrate our Festival of Freedom, millions of people are still enslaved.

10 seconds: place a padlock on your seder plate.

10 seconds: set an empty place for a slave who is never free to rest, eat well or celebrate.

10 minutes: scroll through our **Seder Starters** and choose a reading to share.

10 minutes: honor those who find the afikomen with a **donation to Free the Slaves** in addition to or instead of other prizes.

10 minutes: choose as your "hostess" gift for seders Lisa Kristine's **Slavery Book** or Kevin Bales' book **Ending Slavery: How We Free Today's Slaves**. Proceeds from both books support anti-slavery initiatives. Or choose messenger bags or t-shirts at the **Free the Slaves Store**

10 minutes: order **Fair Trade kosher-for-Passover chocolates** for dessert.

10 hours: make modern slavery a theme at your seder, selecting facts, quotes and activities from the many resources on offer at the **Seder Starters** and in this curriculum.

10 hours: organize a class or model seder on Jewish values and modern slavery, at your synagogue, school, Federation, or JCC. Use the **Seder Starters** and this downloadable **Next Year, Free! A Modern Slavery Curriculum**.

10 hours: organize a house party to raise funds for Free the Slaves.

All the resources listed on this page can be accessed at FreetheSlaves.net/Judaism.

Passover Prep for Your Students:

A two-sided handout entitled "**Passover Prep**" includes a version of this page on one side and an information sheet on modern slavery on the other – with eye-catching graphics on both sides. Go to freetheslaves.net/Judaism to download it for your students.

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LESSON PLANS THROUGHOUT THE YEAR:
A Guide to Using "Next Year, Free!" as a Resource

RABBI DEBRA ORENSTEIN

My original goal in creating the **Seder Starters** and the *Next Year, Free!* curriculum was that no Jew should sit down to a Passover *seder* without acknowledging and relating to slaves suffering in the world today. Passover becomes even more powerful and relevant as a Jewish holiday when we connect our history of liberation to the ongoing need for liberation. As our awareness expands and our compassion is aroused, we then take action to protect slaves and eradicate slavery. Thus, we join God's mission of liberation and fulfill our own mission of *tikkun olam*.

However, we don't have to wait for Passover to learn, empathize and act. The *mitzvah* "love the stranger, for you were strangers in the land of Egypt" applies all year long. Shabbat is a weekly holiday that celebrates and demands freedom. The Book of Exodus is read over several weeks, usually in January, February and March, as part of our annual Torah cycle. The story of the Exodus is studied in school outside of the lectionary cycle as well. Jewish values and *mitzvot* are compelling every day, and classes are devoted to them at every level of Jewish learning.

Below are some outlines and ideas for using this curriculum and other resources to teach about slavery, liberation and related topics throughout the year.

TEACHING SHABBAT: AN OUTLINE OF TWO LESSONS

This material can be customized for any group, ages 10 through adult.

Lesson One: Remember and Keep

Compare the commandment to observe Shabbat in the two versions of the ten commandments: Exodus 20 (Yitro) and Deuteronomy 5 (Va-Ethanan).

Goals: Review and increase knowledge of Shabbat, customs, and the Lekhah Dodi prayer. Create a sense of meaning, excitement and ownership around Shabbat and the words "*shamor*" (keep) and "*zakhor*" (remember).

Use a game to help students compare and contrast the commandment to observe Shabbat in Exodus 20 and Deuteronomy 5.

Round One**:** Pair students to notice as many similarities as possible between the two versions of the fourth commandment. Then, using a timer, give each *hevruta* pair ten seconds to announce a similarity. No one can repeat what was said previously. If a duo repeats or run out of similarities, they are "out" of the game. The last pair to announce a new similarity wins.

Round Two**:** Now the task is to notice as many differences as possible. The same *hevrutot* play, but start with the pair that went last in the prior round. In the course of recognizing differences, students will notice *remember* vs. *keep.*

Now brainstorm some ideas as a class for the questions below. The winning pair from round one gets to write the *remember* ideas on the board and the winning pair from round two can write down the *keep* ideas.

1) How can you remember the Shabbat during the week? (send invitations to guests, cook, clean, study the Torah portion, etc.)

2) How can you keep Shabbat when it arrives? (not work, rest, spend time with friends and family, go to synagogue, enjoy leisurely meals, light candles, eat special foods – e.g., hallah, matzoh ball soup, etc., do havdalah, say blessings and/or be blessed by parents)

3) What would Shabbat be like if you didn't remember the purpose of what you were doing, but KEPT at least some of the laws and customs of the day? (rote, boring, nonsensical, arbitrary, too rigid)

4) What would Shabbat be like if you did REMEMBER the purpose, but didn't actually keep any of the laws or customs of the day? (just an idea, not real, just like any other day, not special, not part of the community)

5) One tradition is that *zakhor* represents the "thou shalts" of Shabbat, and *shamor* represents the "thou shalt nots."

Share with the class your favorite of the "thou shalts" – either in traditional Jewish law and custom or in your own personal practice. At my house, kids *must* have chocolate milk on Shabbat morning and candy with havdalah – because Shabbat is sweet. Invite ideas from students' current practices or from their imaginations. Parents might love Shabbat naps and walks, but kids might prefer Shabbat games. What would be a favorite "thou shalt" / *aseh* / *zakhor* of Shabbat?

6) Now look at "thou shalt not" / *lo ta'aseh* / *shamor*." What are some favorite things NOT to do on Shabbat? Adults traditionally don't work. In many households, kids don't do homework. For me personally, not spending money on Shabbat makes Shabbat different and restorative – no errands, no shopping, no energy directed to "stuff" and acquisition. Saying "no" to commerce gives me the time and space to say "yes" to rest.

Review the prayer *Lekhah Dodi*, especially the first verse, which includes *shamor ve-zakhor be-dibur ehad*. Teach the midrash that the Israelites heard both words clearly, although they were uttered simultaneously.

For adults or teens, read or assign the Shabbat chapter of *Jewish With Feeling* by Rabbi Zalman Schachter-Shalomi.

Lesson 2: Creation and Exodus

Goals: Focus on creation vs. liberation as differing motivations and paradigms for Shabbat. Introduce the issue of modern slavery and the idea that Shabbat is as much

about freedom and justice as it is about peace and tranquility. Review and sing Ve-Sham'ru and the Friday evening Kiddush.

Review: *shamor* / thou shalt not / the day itself / what you do

vs.

zakhor / thou shalt / during the week / why you do it.

Note how the book of Exodus refers back to creation, while the book of Deuteronomy refers back to the story of the exodus from Egypt.

Review the Friday evening Kiddush aloud, first in English and then in Hebrew. Focus on the phrases *zikaron le-ma'aseh v'reisheet* and *zekher liytziat Mitzrayim.*

How is Shabbat a memorial to creation – *zikaron le-ma'aseh v'reisheet*?

Solicit ideas from students and/or review Genesis ch. 2. We accept and follow God's rhythm of working and pausing in a 6/1 ratio. We create all week long, as God created. We rest on Shabbat, as God rested. (These ideas will be familiar to many – and certainly not surprising. This part of the lesson can therefore happen relatively quickly.) Note that this rest is blessed and holy – not just zoned out and collapsed on the couch.

Review the words and sing the melody of *Ve-Sham'ru* (Exodus 31:12-18). Shabbat rest is a sign between God and the children of Israel forever, based on the paradigm of creation.

How is Shabbat remembering the exodus – *zekher liytziat Mitzrayim*?

Start off by acknowledging to students that this connection is less obvious. Begin a conversation by asking students: Imagine that you are a slave. What is life like for you? Nothing but hard work. Slaves get no break. Slaves do not set their own schedule.

Note that Shabbat can only be practiced by free people. Shabbat makes us feel free by setting a time each week when our regular tasks and responsibilities do not hold sway

over us. Shabbat also demands that we liberate others: *everyone* is entitled to a rest. Review the language of Deuteronomy 5:13.

Introduce the issue of personal schedule, controlling your time, controlling your destiny. Are you a "slave" to your demanding soccer coach, to popularity, to your cell phone? Can an adult be a slave to his or her job? Are you truly free if you can't take any time off?

For more advanced students, look at some or all of the following readings:

- Exodus 16:23-30 – Advance collection of manna and Shabbat rest are contrasted with slavery.
- Exodus 12:2 – Freedom depends on setting your own schedule, following God's timing and not Pharaoh's.
- Exodus 23:12 – Servants and strangers deserve Shabbat, to refresh their souls.
- Exodus 34:21 – Rest for all, in all economic seasons and conditions.
- Rabbi Jane Rachel Litman, "A Night of Watching: Study Sessions for the Three Shabbatot before *Pesah"* (below in this curriculum), Session One: Shabbat Parah, Text III *(P'sikta Rabbati, Hukkat)* and discussion questions.

Now, segue into ACTUAL slavery. Ask students: do you think there are slaves in the world still today? If so, how many? Continue with or adapt any of the lessons in the curriculum about modern slavery, depending on age. Show a short video from the Free the Slaves video library (freetheslaves.net/building-awareness/videos/)

Distribute the Free Your Shabbat handout, available at https://www.freetheslaves.net/wp-content/uploads/2016/01/Free-Your-Shabbat-2016.pd. Invite students to work in groups and to supplement the Free Your Shabbat handout by coming up with ideas and options for increasing freedom on Shabbat. What can you do – individually, in your family, in your community and in the larger world – to help yourself and others rest in a way that honors the exodus?

Close by singing the Friday evening Kiddush.

Beyond the Classroom: Follow-up in Various Settings

For Hebrew / Religious School or Day School:

At the next Hebrew School class service or Day School parent program, prepare the students to present on what they have learned. You can add songs, prayers, videos, or readings from the Bible, depending on the setting and timing. For the *oneg*/reception, be sure to serve Fair Trade goods. You can hang posters, distribute literature (such as the Seder Coupon or the Free the Slaves Fact Sheet available through www.FreetheSlaves.net/Judaism), or run videos from the same site on a loop to reflect greater awareness and concern with modern slavery.

For Adult Education:

Discuss with the president of your congregation an opportunity for your class to speak at a board, trustees' or community meeting, so that they can share what they have learned and suggest Fair Trade options for synagogue purchases. Students can research the pricing on Fair Trade products, such as coffee, Hanukkah gelt, Passover chocolates, etc., and present options to cover any differential in cost between standard purchases and Fair Trade purchases. Consult www.fairtradejudaica.com.

Discuss with your rabbi and cantor liturgical and educational opportunities to address modern slavery in synagogue, e.g., supplementing the text of the Kiddush on Shabbat morning to emphasize freedom or offering a Torah class about Jewish values and contemporary slavery. .

Work with your Social Action Committee to set a "freeing slaves" agenda for the congregation. The staff at Free the Slaves is happy to help!

More ambitiously, consider becoming a Passover Project congregation and committing to education, advocacy, conscious consumerism, and fundraising within your synagogue to help free slaves. Contact Free the Slaves at phone: (202) 775-7480 or info@freetheslaves.net to learn more.

TEACHING THE WEEKLY TORAH PORTION

See Index A: Listing of Slavery-Related Verses by Torah Portion in "Making the *Mitzvah* Your Own: Bar/Bat Mitzvah Anti-Slavery Projects" below in this curriculum). The index provides references for the verses in each Torah portion that discuss slavery and liberation.

TEACHING EXODUS

The following is a list of characters, in order of their appearance in the Book of Exodus. Also provided are key questions to explore in relation to each character, as well as a few selected readings. Citations from this curriculum are included, so that specific lesson plans can be used to make the ancient story come alive and connect it with slavery and liberation today. Links to downloadable text and video at FreetheSlaves.net offer further information and inspiration.

For a list of verses from Exodus that are quoted in the curriculum, please see the index of verses at the end of the curriculum. The post-biblical index includes commentaries on Exodus.

CHARACTERS IN THE STORY addressed by the curriculum

Pharaoh

How do pharaohs of yesterday and today use despair and dehumanization as tools of oppression? How does Pharaoh's cruelty in requiring more output with fewer resources compare to strategies used by traffickers today? How do slaveholders threaten to make things worse for people, and how do they actually make them worse? How were children targeted then – and now?

Resources and points of departure:

- Dr. Shoshana Silberman, "We Were Slaves," Session Two, Part A.
- Modern George Kelley, "Tell Your Child on That Day," Session One (below in this curriculum).
- Amy Dorsch, "Let the People Go: Modern-Day Slavery and Jewish Responses," Session Two (below in this curriculum).
- On Exodus 1:19 – Pharaoh can be fooled into thinking that Israelite women give birth to litters of children, because he had already dehumanized the Hebrews.
- Exodus 5:5-19 – Slaves seeking relief are punished with yet more cruelty.
- Pharaoh forced the Israelites to make bricks and build with them. Show Building Freedom, https://vimeo.com/124394818, a video about modern slaves who experienced similar abuse and were then freed. Discuss the parallels and the differences with the biblical story.
- Show https://vimeo.com/78351453 to explain how people solve the problems of slavery by acting against Pharaoh-like impulses. In this film, how do the activists do just the opposite of what Pharaoh did?
- For the teacher and adult learners:
    - E. Benjamin Skinner, *A Crime So Monstrous: Face to Face with Modern Slavery.*
    - Kevin Bales, *Disposable People: New Slavery in the Global Economy.*
    - Kevin Bales, *The Slave Next Door: Human Trafficking and Slavery in America Today.*

The Midwives Shifrah and Puah, Exodus 1:13-19.

Who were the midwives? What message does the ambiguity concerning their heritage send about Jews vs. Egyptians? How might we follow their example today? Link this discussion to the qualities of *ometz lev* (courage) and *manhigut* (leadership), below.

Resources and points of departure:

- Dr. Shoshana Silberman, "We Were Slaves," Session Two, Part A (below in this curriculum).
- Gabrielle Kaplan-Mayer, "In a Place Where There is No One, Try to Be Someone," Session One (below in this curriculum).
- Rabbi Jane Rachel Litman, "A Night of Watching: Study Sessions for the Three Shabbatot before *Pesah,"* Session Two: *Shabbat Ha-Hodesh*, Text(s) II (below in this curriculum).

- Read Rashi on these verses and on the names of the midwives. Consider how their names apply to modern slavery: e.g., improving/repairing the world and making the world a more beautiful place. What needs to be birthed in order for slavery to die? Who are today's midwives in that sense?
- Explore: Who are the "midwives" of freedom today, defying pharaohs and helping the vulnerable? Visit http://www.freetheslaves.net/thought-leadership/freedom-awards/.

Yokheved and Amram

Consider how parents, among the ancient Hebrews and today, have watched their children suffer, as well as strategized and sacrificed for their freedom.

Resources and points of departure:

- Dr. Shoshana Silberman, "We Were Slaves," Session Two, Part A (below in this curriculum).
- Gabrielle Kaplan-Mayer, "In a Place Where There is No One, Try to Be Someone," Session One (below in this curriculum).
- View 9:02-9:38 of Kevin Bale's TED Talk to see footage of children working like pack mules in quarries and hear a quote from one of their mothers: "We can't survive here, but we can't seem to die here, either." https://www.youtube.com/watch?v=HUM2rCIUdeI
- On Yokheved: "Fragments of an Old / New Haggadah: The Song of Miriam" by Drorah O'Donnell Setel in Debra Orenstein and Jane Rachel Litman, eds., *Lifecycles Volume 2: Jewish Women on Biblical Themes in Contemporary Life*, 90.
- A traditional midrash on Amram reflects both his pain and his daughter's bravery. See *Talmud Sotah* 12b.

Miriam (including the unnamed sister of chapter 2)

What did Miriam contribute that we can contribute today? How did she protect her brother and all slaves? How did she celebrate freedom?

Resources and points of departure:

- Gabrielle Kaplan-Mayer, "In a Place Where There is No One, Try to Be Someone," Session One (below in this curriculum).
- Rabbi Jane Rachel Litman, "A Night of Watching: Study Sessions for the Three Shabbatot before *Pesah*," Session One: Shabbat Parah, Text(s) II (below in this curriculum).
- "Fragments of an Old / New Haggadah: The Song of Miriam" by Drorah O'Donnell Setel in Debra Orenstein and Jane Rachel Litman, eds., *Lifecycles Volume 2: Jewish Women on Biblical Themes in Contemporary Life*, 91-93.
- View the video https://vimeo.com/97983240 and discuss similarities and differences between our foremother Miriam and Ruth Vilela. How are the roles that Minister Vilela played similar to or different from those played by other heroic characters in the biblical story? Notice the smiles on the face of the woman who is freed. Link this to the joy and gratitude shown by Miriam when she led the women in song and dance after crossing to freedom.
- Teach and sing Debbie Friedman's "Miriam's Song" and review the *Mi Khamokhah* prayer.

Bat Par'oh / Pharaoh's Daughter / Bitya, Exodus 2:5f

Privileged people are not the enemy or the "Other" by virtue of their birth, any more than underprivileged people are. In *Man's Search for Meaning*, Viktor Frankl divided humanity into two races: the decent and the indecent. How do we (as Jews and as people fighting slavery) relate to "our "enemies"? Are there some among their number with whom we could collaborate or find understanding? How?

Resources and points of departure:

- Gabrielle Kaplan-Mayer, "In a Place Where There is No One, Try to Be Someone," Session One (below in this curriculum).
- Dr. Shoshana Silberman, "We Were Slaves," Session Two, Part A (below in this curriculum).
- The daughter of Pharaoh saw *Shekhinah*; acknowledged God, rather than idols; resisted the temptation to conform to an evil society; and even had the gift of prophecy. See Exodus Rabbah 1:20, 24-26, *Talmud Megillah* 13a, and *Talmud Sotah* 12b. Some say that she ascended alive to heaven, like Elijah.
- Link your discussion to the values of *manhigut* (leadership) and *lo ta'amod al dam rei'ekha* (do not stand by the blood of another), below.

- Role play / improvise conversations between Pharaoh and his daughter, when she first brought the baby back to the palace. Discuss the conflicts inherent in her role.
- View the following video at https://vimeo.com/16664521 to see how the privileged and underprivileged are collaborating to end slavery in India today. Ask students how they would map the two central characters in the video onto the biblical story. Does the lawyer resemble Bat Par'oh, the midwives, Moses or another character? Is the man who was freed like Aaron, Miriam or another character? Whom do the villagers resemble?
- Danny Siegel, *Mitzvahs*, 60-64.

Moses

Modern Americans resemble Moses in station and privilege. Like him, we live in a "palace" of luxury and freedom, while others toil, enslaved and imperiled. What were Moses' strengths and weaknesses in how he responded to the suffering of others? What are ours, collectively, today? What are yours, personally? With whom did Moses partner? What preparation did he need? How might his partnerships and preparation inform our own?

Resources and points of departure:

- Dr. Shoshana Silberman, "We Were Slaves," Session Two, Part A (below in this curriculum).
- Gabrielle Kaplan-Mayer, "In a Place Where There is No One, Try to Be Someone," Session One (below in this curriculum).
- Amy Dorsch, "Let the People Go: Modern-Day Slavery and Jewish Responses," Session One (below in this curriculum).
- When Moses reacted to slavery by getting angry and getting even, he advanced neither freedom among the people nor his own leadership (Exodus 2:11f). Yet many give him credit for standing up, even imperfectly, for justice. See Rabbi Joseph Telushkin, *The Book of Jewish Values: A Day-by-Day Guide to Ethical Living*, "Standing Up for Justice," 87f.
- Moses was elected to make a difference when he turned aside to look and notice the burning bush (Exodus 3:3-4). Similarly, we are effective when we begin to turn aside, depart from our usual occupations, and notice that there are slaves. See Rabbi David Spinrad, "Chocolate Moses Salon," Part V (below in this curriculum).

- In the video about her political leadership at https://vimeo.com/97983240, Ruth Vilela talks about her calling to free slaves, and slaves talk about their prayers to God for help.
- Leaders within the organization Free the Slaves also speak about heeding a call, as Moses did, to make a difference and to act: https://vimeo.com/77729923

The Children of Israel on the Eve of the Exodus

How did the Israelites participate in their own liberation (placing blood on the doorposts, leaving without time for the bread to rise, keeping their walking sticks at the ready, risking their lives, crossing the Sea, preparing the calendar and the sacrifice, etc.)? What do modern slaves do to participate in their own liberation today? What special roles are women credited with by the ancient Rabbis?

Resources and points of departure:

- Gabrielle Kaplan-Mayer, "In a Place Where There is No One, Try to Be Someone," Session One (below in this curriculum).
- Rabbi Debra Orenstein, "Making the *Mitzvah* Your Own," Session Two: Young People Inspire Young People (below in this curriculum).
- Challenge students to tell the story of the Exodus without mentioning any women. Students will quickly understand the teaching in *Talmud Sotah* 11b: "It was as a reward for the righteous women at that time, that the children of Israel were redeemed from Egypt."
- See "Triggering Hope" and watch other videos of today's slaves and former slaves at http://www.freetheslaves.net/building-awareness/videos/.
- Distribute the Passover Prep handout for students and focus on the first E of the acronym FREE – Educate and Mobilize Vulnerable Communities.
- For teachers and adult learners: Read about the role that Israelite women played in the liberation in "Talmud Torah" by Ruth Fagen in *Lifecycles Volume 2: Jewish Women on Biblical Themes in Contemporary Life*, Debra Orenstein and Jane Rachel Litman, eds., 116f.

Nahshon

Why is it often difficult – and important – to be the first one to step forward? Connect the midrash of Nahshon (*Talmud Sotah* 37a) to the story of modern slaves taking great

risks to break free. What qualities do these heroes exemplify? What support do they need? What might help their number to grow?

Resources and points of departure:

- Dr. Shoshana Silberman, "We Were Slaves," Session Two, Part A (below in this curriculum).
- Review *Tikvah:* Hope, below.
- See "Triggering Hope" about slaves taking a first, risky step toward freedom and watch other videos of today's slaves and former slaves at http://www.freetheslaves.net/building-awareness/videos/
- Share with students Rabbi Joe Black's song "Nachshon," available on YouTube and iTunes.
- See One Small Step, a four-minute music video about Nachson's bravery that links his steps to those of marchers in Selma Alabama. https://vimeo.com/user9867883/review/123315014/f2d26447bf

TEACHING *MITZVOT* AND JEWISH VALUES

Each of the following Jewish values can be taught in many contexts: e.g., in relation to upcoming holidays, Jewish heroes of the past, or the weekly Torah portion. Each can also be taught using a vast array of approaches and modalities.

For a year-long class on Jewish values, I usually distinguish between *arakhim* (principles – what do you strive for?) and *midot* (qualities – who do you have to be to strive successfully?) These categories roughly map on to two others: *bein adam le-havero* / *arakhim* (*mitzvot* between people) and *bein adam le-atzmo* / *midot* (*mitzvot* within an individual). Of course, these divisions are ultimately false, and they overlap with *bein adam la-Makom* (*mitzvot* between an individual and the All-Present One). However, the categories offer a useful vocabulary and schema for talking about doing good and being a good person.

Resources and points of departure are suggested for each *erekh* and *midah* below.

Arakhim: **Principles**

Pidyon Sh'vuyim: **Redeeming Captives**

- Amy Dorsch, "Let the People Go: Modern-Day Slavery and Jewish Responses," Session One, Jewish Response 4 (below in this curriculum).
- Rabbi Cheryl Weiner, "Responding at the *Seder* to Slavery and Trafficking," Session Two, Social Action Campaign (below in this curriculum).
- Rabbi Lev Meirowitz Nelson, "America's Legacy of Slavery," Session Two, Five Simple Ways to Get Involved in Fighting Human Trafficking (below in this curriculum)
- Rabbi David Spinrad, "Chocolate Moses Salon," Part V (below in this curriculum).
- Rabbi Jane Rachel Litman, "A Night of Watching: Study Sessions for the Three Shabbatot before *Pesah*," Session Three: *Shabbat Ha-Gadol* (below in this curriculum).
- Review history and make the connection to current events. Since Jews were often held for ransom in the middle ages, this was not a theoretical *mitzvah*. It has practical relevance today, as well, with Boko Haram and other groups kidnapping even young children.
- Rabbinic sources infer that *pidyon sh'vuyim* (redeeming captives) is a vital *mitzvah* derived from several biblical instructions, including the following:
    - Leviticus 19:16 – "Do not stand idly by the blood of your neighbor."
    - Leviticus 19:18 – "Love your neighbor as yourself."
    - Deuteronomy 15:7 – "You shall not harden your heart."
    - And even Exodus 20:12 and Deuteronomy 5:16 – "You shall not murder."
- See *Bava Batra* 8b on the horror of captivity and the importance of this *mitzvah,* and *Gittin* 45a (starting with the Mishnah) on possible limits.
- Francine Klagsbrun, *Voices of Wisdom: Jewish Ideals and Ethics for Everyday Living,* "Rescuing Someone," 476f.
- Rabbi Elliot N. Dorff, *The Way Into Tikkun Olam*, 131f.
- Bradley Shavit Artson, *It's a Mitzvah: Step-by-Step to Jewish Living*, 108f.
- Zena Sulkes and Al Sulkes*, Mitzvot Copy Pak* for Grades 5-7. The handout on page 43 links *pidyon sh'vuyim* to Operation Moses, Operation Magic Carpet, and the Statue of Liberty / Emma Lazarus.
- Barbara Binder Kadden and Bruce Kadden, *Teaching Mitzvot: Concepts, Values, and Activities*, 143f.

Heirut: **Valuing and Promoting Freedom**

- George Kelley, "Tell Your Child on That Day," Session One (below in this curriculum).
- Dr. Shoshana Silberman, "We Were Slaves," Session One (below in this curriculum).
- Gabrielle Kaplan-Mayer, "In a Place Where There is No One, Try to Be Someone," Sessions One and Two (below in this curriculum).
- Amy Dorsch, "Let the People Go: Modern-Day Slavery and Jewish Responses," Session One (below in this curriculum).
- Rabbi Cheryl Weiner, "Responding at the *Seder* to Slavery and Trafficking," Session One (below in this curriculum).
- Rabbi Nathaniel Helfgot, "Not Free to Desist: Contemporary Slavery and Jewish Responsibility," Session One (below in this curriculum).
- Rabbi Lev Meirowitz Nelson, "America's Legacy of Slavery," Sessions One and Two (below in this curriculum).
- Discuss how "Let My People Go" (Exodus 1:5) became a rallying cry for American slaves, Soviet Jews, and many others who identified with the ancient Israelites. Sing the Negro Spiritual "Go Down Moses" and the anthem "Am Yisrael Chai," written by Rabbi Shlomo Carlebach for the Student Struggle for Soviet Jewry. Reprint and discuss the picture in Gabrielle Kaplan-Mayer, "In a Place Where There is No One, Try to Be Someone," Session Two (below in this curriculum).
- Review the morning blessings of gratitude and study the words *ben, bat* and *horin.* How are you a child of freedom? How is freedom a birthright?
- Exodus 13:17-18, 14:11-12 – Israelites are afraid and insecure in their freedom. How is freedom challenging?
- Numbers 20:2-5 – Hunger, thirst, and the lack of basic resources make people vulnerable to re-enslavement. See "Free the Slaves' Formula For Freedom" at https://vimeo.com/148250584 for a discussion of deploying resources to reduce slavery.

Although slavery existed during the time of the Torah, it was limited and increasingly discouraged within the Torah itself. The Torah mandates fair treatment and establishes liberation as the Divine standard for justice. You can select from among the following verses to study:

- Exodus 3:16-17 – God will intervene with miracles to release and redeem slaves.
- Exodus 20:2 and Deuteronomy 5:6 – God's identity is Liberator. The first of the Ten Commandments sets this as a priority and key message.

- Leviticus 25:55 – "For it is to Me that the Israelites are servants [not to one another or any earthly master]. They are My servants whom I freed from the land of Egypt: I am *Adonai* your God." See *Talmud Baba Kama* 116b.
- Numbers 15:41 – (third paragraph of the *Shema*) "I am *Adonai* your God, who brought you out of the land of Egypt to be your God. I am *Adonai* your God."
- Protections for bonded slaves (also called indentured servants) increase over the course of the Torah text and Moses' life. Compare Exodus 21 to Deuteronomy 15.
- Deuteronomy 15:13 – "When you set [an indentured servant] free, do not let him go empty-handed."
- Deuteronomy 26:3-10 – The ritual recitation for bringing first fruits on *Shavuot* summarizes all of Jewish history in five verses, with the narrative of the Exodus at its center. This text is quoted in the Passover *Haggadah*.
- Various Torah laws uplift, protect, and free enslaved people:
    - Exodus 21:2-11 – Indentured servants to be released after a maximum of six years.
    - Exodus 21:16, Deuteronomy 24:7 – Kidnapping and enslaving people is a capital offense and an "evil that must be swept out from your midst."
    - Deuteronomy 23:15 – You shall not deliver a runaway slave to his master.

***Tzedek u-Mishpat:* Justice and Fairness**

- Amy Dorsch, "Let the People Go: Modern-Day Slavery and Jewish Responses," Session One, Jewish Response 5 (below in this curriculum).
- Rabbi Debra Orenstein, "Making the *Mitzvah* Your Own," Index B: Topical Listing of Torah Verses (below in this curriculum).
- Rabbi Nathaniel Helfgot, "Not Free to Desist: Contemporary Slavery and Jewish Responsibility," Session One (below in this curriculum).
- Rabbi Lev Meirowitz Nelson, "America's Legacy of Slavery," Session Two (below in this curriculum).
- Genesis – The story of Jacob (from his trickery against Esau and Isaac to the trickery practiced by Laban against him) upholds the value of fairness in all economic and personal transactions. It can be used to discuss just compensation and business practices, as well as abuses. To see one way traffickers use trickery view https://vimeo.com/123182372.
- Exodus 22:20 – "You shall not wrong a stranger, nor oppress him . . . ."
- Leviticus 19:13 – "The wages of a laborer shall not remain with you until morning."

- Leviticus 19:23-25 – "When a stranger lives with you, do not wrong him. The stranger who lives among you shall be as the home-born among you . . . . You shall do no unrighteousness in judgment, nor in weights or measurements."
- Deuteronomy 16:18 – "Justice, justice you shall pursue . . . "
- Deuteronomy 17:14-17 – Place restrictions on the Israelite king to prevent unfair distribution of wealth and wild excess.
- Deuteronomy 23:16 – "You shall not deliver to his master a runaway slave who has come to you to be saved. He shall dwell in the midst of you, in the place he shall choose within one of your gates, where it is good for him. You shall not wrong him."
- Deuteronomy 24:14-15 – "Do not oppress a needy and destitute laborer, whether a fellow countryman or a stranger in one of the communities of your land. You must pay him his wages on the same day, before the sun sets, for he is needy and urgently depends on it. Let him not cry out to God, so that the sin lies with you."
- Deuteronomy 24:17-18 – "Do not pervert the justice due to the stranger, orphan, and . . . widow. Remember that you were a slave in Egypt and that *Adonai* your God redeemed you from there. Therefore, I command you to do this."
- Deuteronomy 27:19 – "'Cursed be the one who perverts the justice of the stranger, orphan, and widow.' And all the people shall say, 'Amen.'"
- On justice as a pillar upon which the world stands, see *Mishnah Avot* 1:18 (but cf. 1:2); Deuteronomy *Rabbah* 5:1.
- "Did you conduct business and commerce fairly?" is the first of just a few questions that Rava suggests you will be asked in Heaven. See *Talmud Shabbat* 31a.
- Bobker, Joe. *Middos, Manners, and Morals: Fifty-Two Weekly Tips and Dozens of Anecdotes from the Sages of Israel,* 67f.
- Rabbi Joseph Telushkin, *The Book of Jewish Values*, "Don't Buy Products Produced by Exploited Workers," 88f, and "Paying a Laborer's Wages Promptly," 173.
- Francine Klagsbrun, *Voices of Wisdom: Jewish Ideals and Ethics for Everyday Living*, "Responsibilities of Employers," 298f, and "Pursuing Justice," 352f.
- Barbara Binder Kadden and Bruce Kadden, *Teaching Mitzvot: Concepts, Values, and Activities*, 247f.

***Tz'dakah:* Righteous Giving**

- Dr. Shoshana Silberman, "We Were Slaves," Session Two, Part B (below in this curriculum).
- Rabbi Cheryl Weiner, "Responding at the *Seder* to Slavery and Trafficking," Session Two, Social Action Campaign (below in this curriculum).
- Deuteronomy 24:18-21 – God has assigned produce from private property to the poor.
- Isaiah 58:7-8 (Yom Kippur haftarah) – the best kind of "fast" is offering concrete assistance to those in need.
- Proverbs 22:22-23 – Do not steal from the poor, nor crush them through public policy.
- Babylonian Talmud Bava Batra 9b interprets "He donned victory like a coat of mail" (Isaiah 59:17) to mean: Just as every small scale joins with the others to form a piece of armor, so every little sum of money given to charity combines with the rest to form a larger "garment" of protection.
- Babylonian Talmud Gittin 7a – Even those who live off charity should perform acts of charity.
- Study Maimonides' levels of *tz'dakah (Yad Ha-Hazakah, Matanot La-Aniyim* 10:7-14). In *Mitzvot Copy Pak* for Grades 5-7, Zena Sulkes and Al Sulkes provide a simplified version. Pair this study with a brief and moving film, to demonstrate the highest level of *tz'dakah* as it applies to freeing slaves: https://vimeo.com/125910821.
- Susan Freedman, *Teaching Jewish Virtues: Sacred Sources and Arts Activities*, 165f.
- Rabbi Elliot N. Dorff, *The Way Into Tikkun Olam*, 107f
- Barbara Binder Kadden and Bruce Kadden, *Teaching Mitzvot: Concepts, Values, and Activities*,
- Bobker, Joe. *Middos, Manners, and Morals: Fifty-Two Weekly Tips and Dozens of Anecdotes from the Sages of Israel,* 293f.
- Rabbi Joseph Telushkin, *The Book of Jewish Values*, "Steady Giving," 241.
- Francine Klagsbrun, *Voices of Wisdom: Jewish Ideals and Ethics for Everyday Living,* "Community Responsibilities," 334f.
- Kerry M. Olitzky and Rachel T. Sabath, *Striving Toward Virtue: A Contemporary Guide for Jewish Ethical Behavior*, "Refusing to Help / Giving Righteously," 104f.
- Download the Free the Slaves Fundraising Guide (https://www.freetheslaves.net/wp-content/uploads/2015/03/FTS_FundraisingGuide_141026_V2.pdf).

***Lo Ta'amod al Dam Rei'ekha*: Do Not Stand By the Blood of Another (Leviticus 19:16)**

- Rabbi Nathaniel Helfgot, "Not Free to Desist: Contemporary Slavery and Jewish Responsibility," Session Two (below in this curriculum)
- Rabbi Lev Meirowitz Nelson, "America's Legacy of Slavery," Sessions One and Two (below in this curriculum).
- Rabbi David Spinrad, "Chocolate Moses Salon," Part V (below in this curriculum).
- Brainstorm with your students: Which characters refuse to "go along" or "stand idly by" in the story of the Exodus? (Shifrah, Puah, Yokheved, Miriam, Pharaoh's daughter, Moses; see above for readings on these figures.)
- God takes account and hears those who cry out. Study Exodus 2:24-25; 3:7f, Deuteronomy 24:12-15 and Psalms 145:18.
- Show a video and discuss abolitionists who refuse to "stand by the blood of their neighbors" today. Visit http://www.freetheslaves.net/thought-leadership/freedom-awards/.
- How do these principles apply when the stakes are not slavery, but a lesser evil, like mockery, gossip or bullying? Role play "not standing idly by" in a bullying or gossiping scenario.
- Barbara Binder Kadden and Bruce Kadden, *Teaching Mitzvot: Concepts, Values, and Activities*, 181f.
- Rabbi Joseph Telushkin, *The Book of Jewish Values*, "Standing Up for Justice," 87f. This short piece talks about Moses as an exemplar of "not standing idly by." See also in the same book "Do Not Stand By While Your Neighbor's Blood Is Shed: The Responsibility to Intervene,"120f.
- Visit www.jewishworldwatch.org. Note their mission and motto. Write an advocacy letter that explains the Jewish and biblical values behind your position.

***Ve-Ahavta Le-Rei'akha Kamokha:* Love Your Neighbor As Yourself (Leviticus 19:18)**

- George Kelley, "Tell Your Child on That Day," Session One (below in this curriculum).
- Amy Dorsch, "Let the People Go: Modern-Day Slavery and Jewish Responses," Sessions One and Two (below in this curriculum).
- Rabbi Debra Orenstein, "Making the *Mitzvah* Your Own," Index B: Topical Listing of Torah Verses (below in this curriculum).
- Rabbi Cheryl Weiner, "Responding at the Seder to Slavery and Trafficking," Session Two, Part A (below in this curriculum).

- Rabbi Nathaniel Helfgot, "Not Free to Desist: Contemporary Slavery and Jewish Responsibility," Session One (below in this curriculum).
- Explain that some people believe this *mitzvah* applies specifically to Jews; others, to all of humanity. For purposes of this lesson and philosophically, we will consider it to apply to all people.
- Exodus 22:24-26 – Do not take a garment in pledge overnight – i.e., don't extract collateral you might be entitled to, if doing so would make the debtor's life miserable.
- Leviticus 19:34 – "The stranger who lives among you shall be to you as the home-born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am *Adonai* your God."
- Leviticus 25:25, 35, 39, 47 – Think of the "other" as "your "brother." If *your brother* continues in financial straits, offer support.
- Rabbi Moshe Lieb of Sassov taught: "I learned the meaning of love from two drunks whose conversation I once overheard. The first one said: 'I love you.' 'No you don't,' replied the other. 'Yes, yes, I do. I love you with all my heart.' 'No you don't! If you love me, why don't you know what hurts me?'" Discuss this story in terms of empathy for modern slaves and the life experience of your students.
- Review the following, in light of "love your neighbor" and slavery: "In the final analysis, love is not this sentimental something that we talk about. It's not merely an emotional something. Love is creative, understanding goodwill for all . . . . It is the refusal to defeat any individual. When you rise to the level of love, of its great beauty and power, you seek only to defeat evil systems. Individuals who happen to be caught up in that system, you love, but you seek to defeat the system." – The Rev. Martin Luther King, Jr.
- Francine Klagsbrun, *Voices of Wisdom: Jewish Ideals and Ethics for Everyday Living,* "On Loving Your Neighbor," 37.
- Louis Jacobs, *Jewish Values*, "The Love of Neighbour," 118f.
- Barbara Binder Kadden and Bruce Kadden, *Teaching Mitzvot: Concepts, Values, and Activities*, 223f.

Ahavat Ha-Ger: **Loving the Stranger**

- George Kelley, "Tell Your Child on That Day," Session One (below in this curriculum).
- Gabrielle Kaplan-Mayer, "In a Place Where There is No One, Try to Be Someone," Sessions One and Two (below in this curriculum).
- Rabbi Debra Orenstein, "Making the *Mitzvah* Your Own," Index B: Topical Listing of Torah Verses (below in this curriculum).

- Amy Dorsch, "Let the People Go: Modern-Day Slavery and Jewish Responses," Sessions One and Two (below in this curriculum).
- Rabbi Cheryl Weiner, "Responding at the *Seder* to Slavery and Trafficking," Session Two, Part A (below in this curriculum).
- Rabbi Nathaniel Helfgot, "Not Free to Desist: Contemporary Slavery and Jewish Responsibility," Session One (below in this curriculum).
- Rabbi Lev Meirowitz Nelson, "America's Legacy of Slavery," Session Two (below in this curriculum).
- Rabbi David Spinrad, "Chocolate Moses Salon," Part IV (below in this curriculum).
- Rabbi Jane Rachel Litman, "A Night of Watching: Study Sessions for the Three Shabbatot before *Pesah*," Session Three: *Shabbat Hagadol*, Text III (below in this curriculum).
- Deuteronomy 10:19 – "Love the stranger, for you were strangers in the land of Egypt."
- Discuss the temptation to perpetuate suffering and cause someone else to go through whatever you went through. How can we, individually and collectively, be better, rather than bitter, because of what we have suffered? Why is the commandment to love the stranger repeated so often in the Torah? How is love expressed and concretized, when we don't know people personally, nor, perhaps, do we have a lot in common with them?
    - Exodus 22:20-23 – "You shall not wrong a stranger, nor oppress him; for you were strangers in the land of Egypt . . . I will surely hear oppressed and vulnerable people who cry out to me."
    - Exodus 23:9 – "Do not oppress the stranger – and you know the soul of a stranger, for you were strangers in the land of Egypt."
    - Leviticus 19:34 – "The stranger who lives among you shall be to you as the home-born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am *Adonai* your God."
    - Exodus 12:49, Numbers 9:14, Numbers 15:15-16, 26, 29 – "There shall be one law for you and for the stranger."
    - Deuteronomy 29:9, 13 – The stranger is included in the covenant.
- Francine Klagsbrun, *Voices of Wisdom: Jewish Ideals and Ethics for Everyday Living,* "For you were strangers in the land of Egypt," 363f.

Ahrayut: **Taking Responsibility for Others**

- Amy Dorsch, "Let the People Go: Modern-Day Slavery and Jewish Responses," Session One (below in this curriculum).
- Rabbi Gordon Tucker's sermon quoted in Rabbi Nathaniel Helfgot, "Not Free to Desist: Contemporary Slavery and Jewish Responsibility," Session Two (below in this curriculum).
- Rabbi David Spinrad, "Chocolate Moses Salon," Part II (below in this curriculum).
- Returning lost objects is one helpful and concrete example of taking responsibility toward others. The Torah instructs us not to ignore the lost property of another person – not even of an enemy. See Exodus 23:3-4 and Deuteronomy 22:1-3; Rabbi Joseph Telushkin, *The Book of Jewish Values*, "Return Lost Objects," 37; Francine Klagsbrun, *Voices of Wisdom: Jewish Ideals and Ethics for Everyday Living,* "Returning Lost Property," 64f. If we go this far in taking responsibility for objects, how far should we go for human beings who are not in their rightful place, and whose ownership (by God and themselves) has not been honored?
- See also Rabbi Joseph Telushkin, *The Book of Jewish Values*, "Do Not Stand By While Your Neighbor's Blood Is Shed: The Responsibility to Intervene," 120f.

Ger, Yatom Ve-Almanah: **Caring for the Vulnerable**

- George Kelley, "Tell Your Child on That Day," Session One (below in this curriculum).
- Rabbi Debra Orenstein, "Making the *Mitzvah* Your Own," Index B: Topical Listing of Torah Verses (below in this curriculum).
- Rabbi Nathaniel Helfgot, "Not Free to Desist: Contemporary Slavery and Jewish Responsibility," Session One (below in this curriculum).
- Exodus 23:9 – "Do not oppress the stranger, and you know the soul of a stranger, for you were strangers in the land of Egypt."
- Deuteronomy 10:17-18 – "The Lord of lords, the Almighty, great, supreme and awesome God . . . upholds the cause of the fatherless and the widow, and loves the stranger."
- Deuteronomy 14:29 – Provide enough food for Levites, strangers, orphans, and widows to eat their fill.
- Deuteronomy 15:9-10 – "Beware lest you harbor the base thought, 'The seventh year, the year of remission is approaching,' so that you look on your needy kinsman negatively and don't give him anything. He will cry out to God against you, and you will incur guilt. [Lend] to him readily and don't let it seem bad to you when you do so."

- Deuteronomy 22:1-4, 6-8, 10, 13-19, 25-29 – Various laws protect people who are vulnerable for a variety of reasons.
- Deuteronomy 24:6 – "A handmill or upper millstone [to make basic food] shall not be taken in pawn, for that would be taking someone's life in pawn."
- Deuteronomy 24:17f – "You shall not pervert the justice due to the stranger or the orphan. You shall not take the widow's garment in pawn. Remember that you were a slave in Egypt, and that *Adonai* your God redeemed you from there. Therefore, I command you to do this thing."
- Deuteronomy 26:13 – "I have given to the Levite, the stranger, the fatherless and the widow, just as You commanded me."
- Rabbi Joseph Telushkin, *The Book of Jewish Values*, "Love the Stranger," 84f; "Don't Buy Products Produced by Exploited Workers," 88f; and "Paying a Laborer's Wages Promptly," 173f.

***Tzelem Elohim:* Valuing Every Person Equally and Infinitely**

- Amy Dorsch, "Let the People Go: Modern-Day Slavery and Jewish Responses," Session One (below in this curriculum).
- Rabbi Debra Orenstein, "Making the *Mitzvah* Your Own," Index B: Topical Listing of Torah Verses (below in this curriculum).
- Rabbi Nathaniel Helfgot, "Not Free to Desist: Contemporary Slavery and Jewish Responsibility," Sessions One and Two (below in this curriculum).
- Rabbi Lev Meirowitz Nelson, "America's Legacy of Slavery," Session Two (quoting Maimonides' Laws of Slaves 9:8).
- Rabbi David Spinrad, "Chocolate Moses Salon," Part III (below in this curriculum).
- Genesis 1:27, 5:1-2 – The story of creation emphasizes the divine image in – and the equality of – all human beings.
- Numbers 15:15-16 – As you are, so the stranger is, before *Adonai*.
- Job 31:13-15
- *Mishnah Sanhedrin* 4:5 – My ancestors are not better than yours; every human being is uniquely "coined" in the image of God.
- Kerry M. Olitzky and Rachel T. Sabath, *Striving Toward Virtue: A Contemporary Guide for Jewish Ethical Behavior,* "Otherness / Created in the Image of God," 72f.
- Richard Michelson, *As Good As Anybody: Martin Luther King and Abraham Joshua Heschel's Amazing March Toward Freedom*. Geared for grades 1-5. This book could also be used for *k'vod ha-b'riyot*, below, and for teaching about the

midwives and civil disobedience. Appropriate all year round and especially in January, the month of Heschel's yahrzeit and King's birthday.

K'vod Ha-B'riyot: **Respecting the Dignity of All God's Children**

- Rabbi Debra Orenstein, "Making the *Mitzvah* Your Own," Index B: Topical Listing of Torah Verses (below in this curriculum).
- Rabbi Nathaniel Helfgot, "Not Free to Desist: Contemporary Slavery and Jewish Responsibility," Session One (below in this curriculum).
- Rabbi David Spinrad, "Chocolate Moses Salon," Part VI (below in this curriculum).
- Genesis 1:27, 2:7, 5:1-2 – Note the root *bet-resh-alef* in the creation story and in this value. As creations by and in the image of God, people are inherently, inalienably equal, honored and entitled to their dignity.
- Deuteronomy 24:11, 17f – Protect the dignity of the borrower.
- *Mishnah Avot* 4:1. "Who is honored? . . . "
- Joel Lurie Grishaver, *Jewish Values from Alef to Tav*, "Kavod," 66f.
- Richard Michelson, *As Good As Anybody: Martin Luther King and Abraham Joshua Heschel's Amazing March Toward Freedom*. Geared for grades 1-5. Appropriate all year round and especially in January, the month of Heschel's yahrzeit and King's birthday.
- Scott E. Blumenthal, *A Kid's Mensch Handbook: Step by Step to a Lifetime of Jewish Values*, 103-104.
- Joysa Maben Winter and Mark H. Levine, *Be Your Best Self: Living Jewish Values*, 2f.

Mi-p'nei Darkhei Shalom: **Paving Paths of Peace by Helping Non-Jews**

- Rabbi Debra Orenstein, "Making the *Mitzvah* Your Own," Index B: Topical Listing of Torah Verses (below in this curriculum).
- Rabbi David Spinrad, "Chocolate Moses Salon," Part IX (quoting Elie Wiesel) (below in this curriculum).
- Israelites were freed because of the efforts of non-Jews – and we have an obligation to free human beings to whom we are tied only by our common humanity.
    - Pharaoh's daughter – Exodus 2:5.
    - Midwives' heritage is ambiguous – Exodus 1:15.
    - Pharaoh's advisors ultimately argued for liberation – Exodus 10:7.
- Exodus 23:9 – Loyalty to and compassion for strangers – *i.e.*, non-Jews.

- All the readings about strangers and compassion, above, attest to a deep responsibility toward non-Jews, along with a primary responsibility toward Jews.
- *Gittin* 61a – We have an obligation to sustain the non-Jewish poor along with the Jewish poor and visit the non-Jewish sick along with the Jewish sick, and bury the non-Jewish dead along with the Jewish dead for the sake of peace.
- Rabbi Joseph Telushkin, *The Book of Jewish Values*, "Help Non-Jews as Well as Jews," 201, 402.
- When we give, as Jews, to help free slaves, it is a "triple *mitzvah*": it saves people, it uplifts God's name and reputation in the world, and it tells people around the world – friends, enemies, and those who will never meet a Jew – what Jews stand for.

Middot: **Qualities**

Ometz Lev: **Courage**

- Dr. Shoshana Silberman, "We Were Slaves," Session Two, Part A (below in this curriculum).
- Gabrielle Kaplan-Mayer, "In a Place Where There is No One, Try to Be Someone," Session Two (below in this curriculum).
- Rabbi Debra Orenstein, "Making the *Mitzvah* Your Own," Index B: Topical Listing of Torah Verses (below in this curriculum).
- Rabbi Jane Rachel Litman, "A Night of Watching: Study Sessions for the Three Shabbatot before *Pesah*," Session One: *Shabbat Parah,* Text(s) (below in this curriculum).
- Exodus 1:15-21 – Who are the "midwives" of freedom today, defying Pharaohs and helping the vulnerable? See "Midwives" in the listing of characters, above.
- Exodus 2:2-10; *Sotah* 12a; *Sh'mot Rabbah* 1:25 – Examine the courageous and decisive actions by Miriam, Yokheved, Pharaoh's daughter, and Pharaoh's daughter's servant, and find parallels today.
- Exodus 2:11-12 – Moses intervenes. See Rabbi Joseph Telushkin, *The Book of Jewish Values*, "Do Not Stand By While Your Neighbor's Blood Is Shed: The Responsibility to Intervene,"120f.
- Exodus 3:11 – Moses is afraid to intervene. Consider the relationship between courage and fear.
    - "Who is heroic? The one who conquers his [evil or negative] impulse." – Ben Zoma, *Mishnah Avot,* 4:1.
    - "I learned that courage was not the absence of fear, but the triumph over it." – Nelson Mandela
    - "Courage is fear holding on a minute longer." – George Patton

- Deuteronomy 23:16-17 – Do not return a runaway slave. Have the courage to align with a powerless slave and risk offending a powerful slave-holder. https://vimeo.com/124394818 shows the death threats that one abolitionist received for rescuing slaves.
- *Talmud Sotah* 37a – Connect the story of Nahshon to the story of modern slaves taking great risks to break free. See "Nahshon," above, in the listing of characters, for resources and questions to explore.
- Numbers 33:3 – For our ancestors in Egypt and until today, anywhere there are slaves, it takes tremendous moral courage for a slave to walk away from a master. Watch "Triggering Hope" and other videos about slaves and former slaves at http://www.freetheslaves.net/building-awareness/videos/.
- Francine Klagsbrun, *Voices of Wisdom: Jewish Ideals and Ethics for Everyday Living,* "On Civil Disobedience and Protest," 370f.
- Aviva Werner, *Living Jewish Values Vol. 3: Be A Good Friend*, 32f.
- Susan Freedman, *Teaching Jewish Virtues: Sacred Sources and Arts Activities*, 195f.

Manhigut: **Leadership**

Who were the most indispensible leaders of the Exodus story – Moses? Aaron, who spoke for Moses? Yokheved, who put Moses in the basket? Miriam, who protected him? Pharaoh's daughter, who drew him out? The midwives, who protected many Jewish babies? Examine modern leaders in light of these heroic examples. What qualities are most important in moral leadership and ending slavery? See the "Character" section, above.

- Dr. Shoshana Silberman, "We Were Slaves," Session Two, Part A (below in this curriculum).
- Gabrielle Kaplan-Mayer, "In a Place Where There is No One, Try to Be Someone," Sessions One and Two (below in this curriculum).
- Rabbi Debra Orenstein, "Making the *Mitzvah* Your Own," Session Two: Young People Inspire Young People (below in this curriculum)
- Rabbi Jane Rachel Litman, "A Night of Watching: Study Sessions for the Three Shabbatot before *Pesah*," Sessions One and Two: *Shabbat Parah* and *Shabbat Ha-Hodesh* (below in this curriculum).
- Debra Orenstein and Jane Rachel Litman, eds., *Lifecycles 2: Jewish Women on Biblical Themes in Contemporary Life*. Examples are found throughout the book. See particularly the Exodus section and Ruth Fagen's essay "Talmud Torah."

Rahmanut: **Compassion**

- George Kelley, "Tell Your Child on That Day," Session One (below in this curriculum).
- Dr. Shoshana Silberman, "We Were Slaves," Session One, Part B (below in this curriculum).
- Amy Dorsch, "Let the People Go: Modern-Day Slavery and Jewish Responses," Session One (below in this curriculum).
- Rabbi Debra Orenstein, "Making the *Mitzvah* Your Own," Index B: Topical Listing of Torah Verses (below in this curriculum).
- Rabbi Nathaniel Helfgot, "Not Free to Desist: Contemporary Slavery and Jewish Responsibility," Session One (below in this curriculum).
- Exodus 3:7-10 – God hears and sees the plight of slaves.
- Exodus 22:23 – God will surely hear disadvantaged and vulnerable people who cry out.
- Exodus 23:9 – "You know the soul of a stranger, for you were strangers in the land of Egypt."
- Leviticus 19:34 – "You shall love [the stranger] as yourself, for you were strangers in the land of Egypt: I am *Adonai* your God."
- Deuteronomy 10:18-19, 14:29 – God loves strangers, widows and orphans, and so should we.
- Deuteronomy 10:16 – "Cut away the thickening [literally, foreskin] around your hearts . . . ."
- Deuteronomy 24:6, 11-12 – Put yourself in the shoes of a desperately poor person. The Torah teaches us to develop empathy and compassion.
- *Talmud Sotah* 14a: "After the Lord your God you shall walk" (Deuteronomy 13: 5): "How can we walk after God?" the ancient Rabbis ask. "Isn't God called a 'consuming fire'? (Deuteronomy 4:24). Rather, what is meant is that we ought to emulate the attributes of God. Just as God clothes the naked, so you shall clothe the naked. Just as God visits the sick, so you shall visit the sick. Just as God comforts the bereaved, so you shall comfort the bereaved. Just as God buries the dead, so you shall bury the dead."
- "A religious person is one who holds God and man in one thought at one time, at all times, who suffers harm done to others, whose greatest passion is compassion, whose greatest strength is love and defiance of despair." – Rabbi Abraham Joshua Heschel
- Kerry M. Olitzky and Rachel T. Sabath, *Striving Toward Virtue: A Contemporary Guide for Jewish Ethical Behavior,* "Abuse of Power/Expressing Compassion," 97f.

- Louis Jacobs, *Jewish Values*, "Compassion," 135f.
- Susan Freedman, *Teaching Jewish Virtues: Sacred Sources and Arts Activities*, 55f.

Ve-Akhalta Ve-Sava'ta U-Veirakhta: **Mindfulness and Holiness in Eating (and other tasks of daily living)**

When you teach about keeping kosher, feeding the hungry, and leaving the corners and gleanings of a field for the poor, use the opportunity to also teach about eco-kashrut, the Magen Tzedek standard, and Fair Trade as Jewish values.

- George Kelley, "Tell Your Child on That Day" Session Two (below in this curriculum).
- Amy Dorsch, "Let the People Go: Modern-Day Slavery and Jewish Responses," Session Three (below in this curriculum).
- Rabbi David Spinrad, "Chocolate Moses Salon," Parts VIII and IX (below in this curriculum).
- Bradley Shavit Artson, *It's a Mitzvah: Step-by-Step to Jewish Living*, 84f.
- Rabbi Joseph Telushkin, *The Book of Jewish Values*, "Don't Buy Products Produced by Exploited Workers," 88f.
- www.magentzedek.org and www.FairTradeJudaica.com are good resources in themselves and will also lead you to more links and information.

Tikvah: **Hope**

- Rabbi Nathaniel Helfgot, "Not Free to Desist: Contemporary Slavery and Jewish Responsibility," Session Two (below in this curriculum).
- Rabbi Lev Meirowitz Nelson, "America's Legacy of Slavery," Session Two, quoting Kevin Bales, *Ending Slavery* (below in this curriculum).
- Rabbi David Spinrad, "Chocolate Moses Salon," Section X (quoting Hillary Rodham Clinton) (below in this curriculum).
- Study the last lines of Psalm 27 (especially good for the beginning of the school year, which coincides with Elul). "Wait" and "hope" are related words in biblical Hebrew. Role play with your students waiting with expectation vs. waiting with dread.
- "Did you hope for redemption?" is the first of just a few questions that Rava says you will be asked in Heaven. See *Talmud Shabbat* 31a.
- Kerry M. Olitzky and Rachel T. Sabath, *Striving Toward Virtue: A Contemporary Guide for Jewish Ethical Behavior*, "*Yeush/Tikva*," 149f.

- Review Joseph Telushkin, *Jewish Humor: What the Best Jewish Jokes Say About the Jews.* His favorite joke reflects the tragedies of Jewish history and the optimism of Jewish culture and philosophy.
- Review the words and melody of *Hatikvah*. Connect it with the history of Israel. David Ben-Gurion said: "In Israel, in order to be a realist you must believe in miracles."

Zikaron: **Remembrance**

This Hebrew root that signifies memory and remembrance appears 169 times in the Bible. The Torah enjoins us to remember Shabbat, the covenant, days of old and, more often than anything else, slavery. The commandment to remember that we were slaves in Egypt is repeated often and includes 1) imitating God, who remembers; 2) remembering our own history; and 3) staying attentive to what is happening now, so that we can connect divine ideals and past suffering with current obligations.

- Amy Dorsch, "Let the People Go: Modern-Day Slavery and Jewish Responses," Session One, Jewish Response 3 (below in this curriculum).
- Rabbi Debra Orenstein, "Making the *Mitzvah* Your Own," Index B: Topical Listing of Torah Verses (below in this curriculum).
- Rabbi Lev Meirowitz Nelson, "America's Legacy of Slavery," Sessions One and Two (below in this curriculum).
- Rabbi David Spinrad, "Chocolate Moses Salon," Part IV (below in this curriculum).
- Exodus 2:24-25 – God remembered and took account of the Israelite slaves.
- Exodus 13:3 – "Remember this day, when you came out from Egypt, out of the house of slaves, for by strength of hand *Adonai* brought you out from this."
- Exodus 34:18 – The Passover festival and *matzah* are eternal reminders.
- Leviticus 26:45 – Even when punishing Israel's disobedience, God still remembers "the covenant with the ancients, whom I freed from the land of Egypt in the sight of all the nations to be their God."
- Numbers 33:3-49. Recalling the journey of our escape is part of our history and worth repeating, lest we forget.
- Deuteronomy 4:9, 32-34 – Liberation from Egypt was a stunning and paradigmatic event, meant to inspire all generations.
- Deuteronomy 6:12 – "Be careful, lest you forget *Adonai* your God, who took you out of the Land of Egypt, out of the house of slaves."

- Deuteronomy 6:20-25 – Tell the story to your children. (These verses are quoted in the "four sons" section of the *Haggadah*.)
- Deuteronomy 10:2-7 – Remember the victory wrought by God against Egypt and speak to the next generation about the miracles you have witnessed with your own eyes.
- Deuteronomy 15:15 – "Remember that you were slaves in the land of Egypt and God redeemed you. Therefore, I enjoin this commandment [of manumission in the sixth year] upon you today."
- Deuteronomy 16:16-17 – ". . . so that you may remember the day of your departure from the Land of Egypt all the days of your life." (This phrase is a subject of discussion in the *Haggadah*.)
- Deuteronomy 24:22 – "Do not pervert the justice due to the stranger, orphan and . . . widow. Remember that you were a slave in Egypt and that *Adonai* your God redeemed you from there. Therefore, I command you to do this."
- Deuteronomy 26:3-10 – The ritual recitation for bringing first fruits on *Shavuot* summarizes all of Jewish history in five verses, with the narrative of the Exodus at its center. This text is quoted in the Passover *Haggadah*.
- Deuteronomy 28:48 – You risk becoming enslaved again, if you forget to be grateful for your freedom. Slavery is a horrible curse, in which you have to serve an enemy "in hunger and thirst, naked, and lacking everything." How much better it is to serve God with joy and gratitude!
- "For Life God Sent Me": Jewish Women, Jewish Memory, and the Joseph/Tamar Story by Debra Orenstein in *Lifecycles Volume 2: Jewish Women on Biblical Themes in Contemporary Life*, Debra Orenstein and Jane Rachel Litman, eds., 20f.
- Yosef Hayim Yerushalmi, *Zakhor: Jewish History and Jewish Memory* is a fantastic resource for teachers and for adult learners.

This lesson plan is from **Next Year, Free! A Modern Slavery Curriculum.**

Next Year, Free! A Modern Slavery Curriculum, Seder Starters, Free Your Shabbat, and many other resources are available at no charge through **FreetheSlaves.net/Judaism**.

We hope that everyone who uses these resources will offer a donation to support the work of Free the Slaves. When you use the **DONATE** button across from the Jewish resources, you send help and hope, even as you testify to the values and relevance of our tradition.

Please visit **FreetheSlaves.net/Judaism** for

תּוֹרָה – ***Learn*** more about the complex problem of modern slavery – and the proven solutions that you can help to enact.

עֲבוֹדָה – ***Practice*** rituals and offer prayers during your *seders* and throughout the year to increase awareness of slavery and strengthen the commitment to end it.

גְּמִילוּת חֲסָדִים – ***Give*** of your time, compassion and money to rescue enslaved people, keep them free, and prevent slavery where it is likely to take root.

לֹא עָלֶיךָ הַמְּלָאכָה לִגְמוֹר, וְלֹא אַתָּה בֶּן חוֹרִין לְהִבָּטֵל מִמֶּנָּה.

Rabbi Tarfon used to say: "You are not obliged to finish the task, but neither are you FREE to desist from it." – Mishnah Avot 2:21

PART ONE: LESSONS FOR GRADES K THROUGH FOUR

Tell Your Child on That Day

GEORGE KELLEY
KINDERGARTEN THROUGH SECOND GRADE

SESSION ONE: LEARNING ABOUT CHILD LABOR

Length: One hour and fifteen minutes.

Additional time would be required to implement the learning extensions included after the lesson itself.

I. Objective

To open a discussion about how some children are forced to work in farm fields and how we can help make the situation better.

II. Materials needed

Story
Felt board or wooden story pieces
Variety of art supplies

III. Procedure

A. Opening/Attention Getter:

Sing *Avadim Hayinu* with children sitting in a circle

AVADIM HAYINU

Avadim hayinu	עבדים היינו,
ata b'nai horin	עתה בני חורין

Translation: We were slaves to Pharaoh. Now we are free!

- What does this song mean?
- When do we sing it?
- What does being a slave to Pharaoh mean to you?

Introduce the idea that slavery still exists today. Mention that even young children may find themselves working in many jobs.

B. Structure of the Body of the Lesson:

- After singing, transition to the story.
- Tell the story of Kenji with felt pieces or small wooden objects as instructed.
- When complete, sit in silence. Then ask the wonder questions.
- Ask children to respond to the story with art materials available to them in the classroom.
- Bring students back together to share their art creations.

Teacher notes on story of Kenji:

The story can be told in a setting with just students or with a family group. Prepare the listeners by telling them that we won't interrupt during the story but there will be plenty of time for talking and responding when the story is over. The idea is to go slowly through the text and the actions in order to draw the learners into the story and the content. Using this technique with simple props instead of brilliant pictures in a book encourages the learners to use their imagination.

The technique comes from "Godly Play," a curriculum developed by Dr. Jerome Berryman for the Episcopal Church to teach Bible stories.

The visual aspects of the story either use felt board story pieces or 3-D manipulatives.

When asking the questions at the end, give the learners time to think; do not rush the discussion. Add to – but do not change – what they say. However, you should correct any blatant misinformation about the issue.

After the questions, give students the opportunity to use art materials as a response to the story. At this time, it is important to not be directive as a teacher. If you do engage the students in their work, be more of an interviewer. Ask open-ended questions if appropriate or simply listen as they work with the art. Remember, this is their process time. Make room for students who may seem to be doing things that do not relate to the

story. Some of their learning is done when they retreat to something more comfortable for them to play with in their art.

Story of Kenji

The Actions	The Story
If using a felt board, place felt cut-out on the board. If using three-dimensional manipulatives, place them on a piece of felt on the floor in front of you.	
Place a small boy figure (Object #1) on felt. Place a bigger boy figure (Object #2) next to him.	Kenji was a boy from the Ivory Coast who lived with his older brother in a small house. Kenji and his brother were orphans.
	Every day Kenji's brother, who was 16, would go to school, and Kenji would play with other children at the home of Mama Mary, a woman who lived in their village. When Kenji was five years old he started to go to school. He liked school and loved to learn, especially to read words in books.
	On the way home, Kenji and his brother would gather wood to sell on the road for some money to buy food for the next day.
	Kenji and his brother were happy, but life was hard.
Place a man (Object #3) among several figures of people (Objects #4)	Four years ago a man came and said he owned the fields all around Kenji's village. He cut down all the plants and he planted trees to grow cacao. The cacao beans make chocolate.
Place trees (Objects #5) off to the side.	Kenji had never tasted chocolate but he thought the trees were pretty.
Place Kenji (Object #1) and his brother (Object #2) near the trees.	One day the village elders told all the orphaned children to come out of school. So Kenji and his brother went to the center of the village.
Move attention to the trees and make motions to mimic hard work.	They were told they must work all day harvesting the beans from the trees and getting them ready to make chocolate. Kenji's brother would climb the trees and cut down the big beans. Another boy would break them open with a hammer and Kenji would pull the white pulp out of the center to put in a barrel.

Move Kenji (Object #1) and his brother (Object #2) back to the village. Touch Kenji (Object #1) as you speak Move new people figures (male and female) (Objects #6) onto the felt. Distribute the workers to different parts of the felt. Place a small book (Object #7) near Kenji. Remove Kenji (Object #1) and place a man (Object #8) onto felt.	During those days Kenji and his brother did not go to school, and walking home they were too tired to gather wood. The man who owned the field would give them water and oatmeal in the morning and at lunch time. But no pay. Kenji wondered if he would ever go to school again. At night he would have wonderful dreams about a better life, but when he woke those dreams would be gone. When there were no beans to cut from the tree and scoop, all the children would carry water to the trees and dig fertilizer into the dirt. It seemed the work was endless. One day new people appeared in the village. They said that from now on no one under age 14 will work in the cacao trees, and no one would be forced to work. All workers would get money. Kenji was happy because he could go back to school. Kenji's older brother went to work and earned enough money to buy good food every day and help buy kerosene for the lamps for Kenji to study at night. Kenji even planted a garden to grow his own vegetables and later had chickens. He graduated from school and went to college. When he was grown, Kenji went to America and tasted chocolate for the first time. He learned how he could help other children who were forced to work. Some people called him a new Moses. Kenji liked that, but he never learned to like the taste of chocolate.

Questions to Ask:

1. I wonder what part of the story you like best?
2. I wonder what you think Kenji dreamed about at night?
3. I wonder why Kenji's brother would continue to work in the fields?
4. I wonder why people called him Moses?

C. Extending the Activity:

See *Extensions for a Passover Seder, Kindergarten through Second Grade,* following this lesson.

D. Follow-up activities and options:

Depending on the age and ability of students, work with a local organization enhancing the lives of children in the developing world who are vulnerable to slavery or other abuses. Find ways to have children actively engage in a project (sending letters to politicians or corporations about the situation, holding a Fair Trade chocolate sale with information about chocolate production, etc.)

Allow children access to the story materials during any unstructured free time in classroom to explore the story throughout the year.

EXTENSIONS FOR PASSOVER *SEDER*

1. During *Yahatz*:

Read:

> When we break the middle matzah we are symbolically connecting to the state of our people in the time of slavery in Egypt. Today we are free from bondage, but the world is still broken. Many are still in bonds of slavery and poverty. Tonight as we share the meal and the celebration, we must remember that the work is not done. We cannot be free if anyone still struggles for freedom. Today we are still slaves; next year, may we all be free.

2. Discuss the story of Kenji alongside the story of the children of Israel.

   How are the similar?

   How are they different?

3. Talk at the table about how Kenji might rewrite the song "Let My People Go," using themes of his story.

SESSION TWO: FAIR TRADE AS A JEWISH VALUE

Length: Varies, but one hour for main lesson. Additional time would be required to implement the learning extensions included after the lesson itself.

1. **Objective:** To learn about Fair Trade and why this a Jewish value

2. **Materials needed:**
   A. Chocolate (see below)
   B. Book: *Think Fair Trade First* by Ingrid Hess (local library or www.ftrn.org)
   C. Empty food packages from home (begin collecting at the beginning of the year)

3. **Procedure**

Opening/Attention Getter:

A. Have two different kinds of chocolate, one with a clear *hekhsher* for *kashrut* (Hershey, Elite, M&Ms, Mars) and one that has a *hekhsher* and the mark for Fair Trade (Equal Exchange, Whole Foods, etc.)

B. Do a taste test and graph who likes which. (Try to get samples both of which the children will like, to show that the products are similar.)

C. Show the *hekhsher* on the label of the regular chocolate. If you did a unit on *kashrut,* remind students how something gets certified kosher; if not, do a brief overview of *kashrut* as it might relate to chocolate.

D. Show the Fair Trade mark on the label of the Fair Trade chocolate. Explain that is the Fair Trade mark, like the *hekhsher* of *kashrut*, is added when certain principles are followed in creating the chocolate. Write down principles and explain at student level. Link to Jewish principles that match these Fair Trade principles.

4. Structure of the Body of the Lesson:

A. Read aloud *Think Fair Trade First.* Discuss how a decision can be made to purchase Fair Trade products when needed.

B. Answer the questions posed throughout the book about why Fair Trade is important. Include a discussion of Jewish values that connect to the concepts of Fair Trade.
http://www.jewishlearningworks.org/storage/documents/FairTradeJewishValuesMatrix.pdf

C. Write a class letter to a local store to ask it to carry one or more Fair Trade alternatives. If writing to a kosher or predominantly Jewish market, include an explanation of why Jewish values pertain to Fair Trade.

5. Extending the Activity Options:

A. Go to a local grocery store and do a "Fair Trade scavenger hunt." Seek out products that have a Fair Trade certification. Give notes of thanks to the store manager for all the ones that are found.

B. Visit a Global Gifts or other Fair Trade store to hear the journey of products and how they help change communities.

C. Have a lunch made only of Fair Trade products. If possible, use Fair Trade utensils and napkins etc. Invite the parents in and have children present what they learned about Fair Trade in class.

6. Follow-up activities and options:

A. Send home information about *Magen Tzedek* www.magentzedek.org and how the ethics of Fair Trade and *kashrut* overlap.

B. Hold a fundraiser selling only Fair Trade products and choose a project to donate to. Seek out Fair Trade programs in your own community or in Israel.

C. Reproduce resources for parents to further the conversation. See http://fairtradejudaica.org.

EXTENSIONS FOR PASSOVER *SEDER*

1. Put a padlock on the *seder* plate as a symbol of those locked into modern-day slavery. When speaking of the symbol, ask people to think about how modern people are held in situations of forced servitude.
2. Add the *Fair Trade Dayenu* by Talia Cooper to your *seder* after the traditional *Dayenu* song (lyrics attached) or sing *Ba-Shana Ha-Zot* ("This Year") by Eliana Light (sung to the tune of *Ba-Shana Ha-Ba'ah* by Ehud Manor and Nurit Hirsch).
3. As a prize for finding the *afikomen*, give an Equal Exchange chocolate bar that is kosher for Passover. Use it as an opportunity to talk about why this is a way to free modern slaves.
4. When searching for *hametz*, locate three items in your pantry for which the family will substitute Fair Trade versions after the holiday.
5. Some families pass an empty cup and fill it with a little wine or juice from their own cup when they welcome Elijah, to suggest we are all responsible for redemption. Add a small section to the *seder* where we symbolically show that little things we can do will have a big result, like the result of each of us adding our contribution to fill Elijah's cup. Talk about how our actions add to others' to make real change.
6. Give everyone at the table a single Lego™ brick and stack them together to build an ever-increasing tower. Compare a single brick to the final tower. Talk about how changing one small thing can make a big difference in terms of our impact on the issue of Fair Trade.
7. Do a similar activity with Fair Trade beads, stringing them together into a long strand. Fair Trade beads can be purchased through many sources, including http://www.onegoodbead.com/index.html.

Fair Trade *Dayenu*

by Talia Cooper
used by permission of Fair Trade Judaica www.fairtradejudaica.org.

We all love our chocolate sweets but
Check before you go to eat it
Do you know how it's been grown now? Dayenu
Day-Day-enu Day-Day-enu Day-Day-enu
Day-Day-enu Day-Day-enu Day-Day-enu (x2)

We still call it sla-ve-ry when
Children work and are not free
Free them from their slavery then Dayenu
Day-Day-enu… (x12)

Sing if you refuse to take it
Children shouldn't have to make it
Blood for chocolate, who'd of thought it? Dayenu

Doesn't matter what your age is
You deserve your working wages
Fair conditions, no omissions- Dayenu
Day-Day-enu… (x12)

CEOs might keep denyin'
But we see right through their lyin'
Free the children, children: free them- Dayenu

Don't we say to love your neighbor?
So we must fight for fair labor
Tell your friends that we can end it- Dayenu
Day-Day-enu… (x12)

Hersheys, Nestle, Toblerone
Ban them from your house & home
Left & right we'll keep the fight 'til - Dayenu

Ba-Shanah Ha-Zot **(This Year)**

by Eliana Light
used by permission of Fair Trade Judaica www.fairtradejudaica.org.

Verse 1:
Long ago, king Pharaoh
when we were slaves in Egypt
made us do heavy work with no pay
now we're free, but you see
there still are those who suffer
making things that we use every day!

Chorus 1:
Can we see, can we see
just how good it will be
when we all, when we all
will be free?
Can we see, can we see
just how good it will be
when we all, when we all
will be free?

Verse 2:
Children work in the fields
in dangerous conditions
picking most of the world's cocoa beans
All alone, far from home
They do the heavy lifting
and get hurt using harmful machines!

Chorus 2:
Do you see, do you see
our responsibility
to end war, hunger and poverty?
Do you see, do you see
just how good it will be
when we all, when we all can be free!

This lesson plan is from **Next Year, Free! A Modern Slavery Curriculum.**

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Rabbi Tarfon used to say: "You are not obliged to finish the task, but neither are you FREE to desist from it." – Mishnah Avot 2:21

We were Slaves:
Introduction to Modern Slavery

DR. SHOSHANA SILBERMAN
THIRD AND FOURTH GRADE

This is written as two lessons; however, each lesson is itself divided into two sections. Depending on how much time you have with your students, you may opt to teach it as either two or four lessons.

Modern slavery can be a difficult and scary topic for children of this age. It must be handled with sensitivity. Students need to be informed, but at the same time do not need to know all facts and every detail about this tragic situation. Teachers must use discretion at all times.

SESSION ONE: SLAVERY THEN AND NOW

PART A: DEFINING ANCIENT AND MODERN SLAVERY

Goals:

Students will know that slavery is defined as holding people against their will. They will learn about the slavery in ancient Israel, as described in the Torah, as well as the slavery that took place in the USA. They will know facts about modern slavery today and the reason it occurs.

Students will feel the connection between the slaveries in the past (Biblical and USA) and modern slavery in the world today.

They will experience surprise as to the extent of modern slavery in the world.

Activity One: What Slavery Is

Teachers cannot assume that students have an understanding of what slavery means. The following activities can serve as a way of introducing this topic:

- Ask the students to share what they think slavery is, i.e. what happens when someone is a slave.
  The main point to get across is that a slave is controlled by someone else (sometimes referred to as a master). The slave is forced to do what the master wants, and cannot do what he or she wants to do.

- Ask the students to share what they know about American slavery.
  The key points are that Africans were captured, chained, and brought over on ships. They were sold to masters, primarily in the South, and many worked on plantations picking cotton (which was very hard work) as well as other difficult tasks. The slaves could not leave. Their husbands, wives, parents, or children could be sold to another master, never to be seen again.

- Have students guess when the slaves were freed in the United States.
  When you explain/confirm that the date is 1865, ask them to raise their hands if they are surprised that slavery existed in the United States until this time.

- Ask students to share what they know about the Biblical story of our slavery.
  A brief summary of the story of the Exodus (a good term for them to learn) can be found in Session 2, part A, below. You can choose to read it at this point if you think it would be helpful. If the students already have some knowledge of the story, you may choose to read the story later when you are doing Session 2.

- Have the students guess when they think the Exodus from Egypt occurred.
  Some think the date was 1446 BCE; other scholars put the date at between 1250 and 1200 BCE.

- Have the students do the math to understand how long ago this happened.

- Ask the students why they think we still celebrate Passover each year and retell the story of the Exodus.

Activity Two: Modern Slavery

- To introduce the topic of modern slavery, ask the students to "vote" by raising their hands if they think slavery happened in the past, but no longer exists today. Then ask them to raise their hands if they think that slavery still exists. Explain that we do indeed have slavery today, but do not provide details at this point. Instead, do an activity with the class called *Active Knowledge Sharing.* This technique is drawn from *Active Jewish Learning by Shoshana Silberman & Mel Silberman, Torah Aura, 2009.*

  This is a way to immediately draw students into the topic of modern slavery. It is designed to spark their interest. It will also help you assess their knowledge, so that you can teach what they do not already know, and not waste time.

- Provide the following list of questions and ask students to answer these **by themselves** (no talking or peeking during this part of the activity). This will give students an opportunity to think about the topic, as well as make them enthusiastic about the next part of the activity. Tell the children that you do not expect them to know most of the answers and that they can – and actually should – guess. Also explain that it is not a test and that you will never ever see their papers.

MODERN SLAVERY

1. How many slaves are there today? About . . .

   a) 2 thousand

   b) 21 thousand

   c) 21 million

2. Are there children who are slaves

   Yes

   No

3. Slavery happens only in faraway countries.

   True

   False

4. Why do some people make other people become slaves? Write down your thoughts.

The next step involves student **collaboration** on the same questionnaire**.**

Give the students enough time to finish, but not too much time.

Then have them walk around the classroom and find others with whom they can get answers, improve their answers, or just think about which answers might be the correct ones. You may wish to have a rule that students can only discuss one answer with one other student. This will enable them to interact with more classmates. Students can sign their names next to the question they discuss with another student. Give them a time limit of 10 minutes and then have them return to their seats.

Another way to perform this activity is to inform the students that after they answer the questions by themselves, they should form trios and discuss the questions and answers in their small groups.

The final step is **processing the questionnaire** with the **whole class**. This is the important part! Hopefully, their previous work, both alone and in collaboration, will provoke the curiosity of the students and they will be eager to learn the answers from you.

The following are the correct answers:

- 21 million (though some experts estimate that the number is closer to 36 million). In the conservative estimate, that's 3 out of every 1000 people in our world today! Incredibly, more people are enslaved today than at any other time in history! Source: www.RAC.org.
- Yes, there are, sadly, 5.5 million children who are enslaved today. One example is children who are frequently forced into slavery in the Ivory Coast and Ghana, to harvest cocoa. Source: www.ChocolateMoses.org.
- Today, modern slavery is happening all over the world. People are enslaved in 74 countries, including the Unites States and Israel. People of different races, religions, and ethnic groups are targeted. Often they are the minorities in their countries. They are often kept isolated – away from the rest of the population. Source: www.polarisproject.org.
- There is *no* "right" answer to question D.

Note: Children are likely to say that people make other people slaves because they are bad (which is true). However, we need to explain that a major reason they do this is greed. Great sums of money are made from the slave trade. The work slaves do provides no benefit to the slaves, but can provide great wealth to those who kidnap/capture and use these people to work for them, usually at difficult or unsafe jobs. The slave trade is a multi-billion dollar industry. For some who capture and/or use slaves, this gives them the feeling of power, which is hard to give up. Also, there has been a low risk of getting caught. Other possible reasons: lack of empathy, a sense of entitlement, and blindness to the humanity of the other person because the slave is of a different race or caste.

You may wish to end the lesson at this point and begin the next section at the next class. Follow the time framework that is best for your class.

PART B: HOW AND WHY CHILDREN AND ADULTS BECOME SLAVES

Goals:

- Students will know the reasons adults and children can become slaves.
- They will imagine the experience and empathize with those who are tricked or forced into slavery.

The next section focuses on how adults and children become slaves and why they cannot easily escape. We know that people use force or tricks to make others become slaves. People are taken to places, sometimes far away, where they are forced to do difficult and sometimes unsafe jobs for their new masters. There is no need to go into details about the violence involved in this. Also, in the following scenarios, I have not included information about the sex trade, as this would not be age appropriate. However, a teacher must be prepared to react if a student brings this up. My recommendation is to say something like: "These evil people do a lot of bad things. We're not going to talk about all of them. This is something for an older class to discuss." You may also wish to discuss how to handle this with your rabbi and/or principal.

Activity One: Envisioning

Have children sit quietly and close their eyes. This will keep them focused and not distracted. Ask them to imagine the following:

Imagine you are a loving mom who has children to feed, but there is not enough food and not enough money to buy the school uniforms that are required to send your children to school.

You wish you could give your children enough food and a good education! One day, a man comes by and tells you he is looking to hire young men just your oldest son's age. He will give your son a well-paying job in a factory – and it comes with lunch every day included. He will need to learn to read in order to do his job well, but there is a free training program for that. This seems like a dream come true. Your son is excited and promises to send money home to help the family. But you don't know that this man is a slaveholder. There is no factory. Your son will be taken to a dangerous mine to dig out minerals. And this man will never pay him or teach him to read.

Imagine a man who is very poor. He is told that he will have a wonderful job on a farm. The captor also offers to pay off his debt (money he owes.) Each month, he is told, an amount will be deducted (taken from) from his salary. In this way he can pay it back and soon be free to return home. When he arrives, he discovers that the conditions on the farm are not so nice or even safe. His work is long and hard, and he must sleep in a shack with other slave workers. He receives minimum food and clothing. He can't pay off his debt because he receives little or no money. He has no way of contacting anyone about his situation. He also can't tell anyone about his problem because he does not speak the language of the country he is now living in.

Imagine a teenage girl who has run away from home. Perhaps her family was so poor that there was not enough to eat for all family members. Perhaps the father was often drunk or hurt her. Or perhaps the mother was on drugs and was not capable of taking care of the children. The girl meets someone who says he can make her wealthy. Maybe he promises an exciting job as a model, or a well-paying job at a store. When they arrive, she finds that the job is being a dishwasher at a restaurant. No pay is given,

and at the end of the day she is locked in a room with other young slaves. They all are afraid to speak up because they have been threatened. They have been told that they will be beaten or their families back home will be harmed if they talk to anyone. They may be shown a weapon, which makes them very frightened.

As you can see in all three cases (based on stories of those who have been enslaved), it is almost impossible to escape on one's own. Slaves are understandably frightened or do not see a way out.

These stories should be discussed with a partner. All three may be discussed together with one partner or each story with a different partner (preferable), depending on available time.

Here are the discussion questions:

- Were you surprised by what happened to each of these people in the three stories?
- How does each story make you feel?
- If you were in the shoes of these people, what would you hope would happen?

SESSION TWO: WE KNOW THE HEART OF THE SLAVE

PART A: JEWISH VALUES AND SLAVERY

Goals:

- Students will learn what our central narrative story, the Exodus, teaches about the importance of freedom.
- Students will feel inspired by the stories of freedom in the Exodus story.
- Students will experience pride in our tradition of telling the story of freedom each year at Passover, to enable us to make the Biblical story our own.

The Exodus is the key narrative of the Jewish people. It is impossible to consider Judaism without this story. There are numerous references and laws in the Torah that are based on this experience of slavery. This section should be used to teach the values that can motivate and inspire students to become involved with the issue of modern slavery.

I would suggest reading the story of Exodus to the students in a clear and dramatic voice. You could use the abbreviated version that follows. A good alternative for day school students would be to read the original text.

The discussion questions can be done collaboratively in groups of two or three and then shared with the entire class.

If students have already studied the story in the previous Session, they can review it in the following ways:

- Have one student start and stop at some point and have another student volunteer to continue.
- Ask students to volunteer to relate different parts of the story, for example, "Who wants to tell the part about the midwives?"
- Or, have students pick a card out of a hat that will inform them about which part they will tell.

Questions for the Exodus Story:

- Below is a list of brave people in the story.
    - Shifrah and Puah
    - Amram and Yokheved

- Miriam
- Pharaoh's daughter
- Moses and Aaron
- The Israelites who left with Moses

- What did each of them do that was so brave?
- How do you think they found the courage to act bravely?
- If time allows, take the names of the brave people listed above, and have the students rank them as to how important they think they were in enabling the Israelites to be free.
- Then have them compare their rankings to those of other classmates, explaining why they made their choices.
- Ask students to describe an act of courage – their own or that of someone they know. What made them act in this way or why do they think the person they know acted courageously?

The Story of Passover[1]

Abraham, the first Jew, came from a family of idol worshippers. He broke with their tradition and became a believer in the One God, who promised him and his wife Sarah that their descendants would become a great people, as numerous as the stars in the sky. God renewed this promise with their son Isaac and his wife Rebecca, and with their son Jacob and his wives Rachel and Leah.

God led Abraham and Sarah across the river Euphrates to the land of Israel (then called Canaan), but warned that their descendants would be strangers in a strange land, enslaved for 400 years.

Indeed, this prophecy came true. Joseph, the son of Jacob and Rachel, came to live in Egypt after being sold by his jealous brothers to a caravan of merchants. Because of his ability to interpret dreams, he rose to power as an advisor to Pharaoh. Joseph told him to build storehouses and fill them with grain. When years of famine struck, there was still food to eat in Egypt. Pharaoh was so grateful that when Joseph's brothers came in search of food, he invited them to settle in the area called Goshen. Jacob's household, known as Israelites, multiplied greatly and lived peacefully in Egypt. Years later, a new Pharaoh came to rule, who did not remember Joseph and all he had done for the Egyptian

[1] Text from A Family Haggadah II appears with the permission of Kar-Ben Publishing, a division of Lerner Publishing Group. www.karben.com. Copyright ©2010 by Shoshana Silberman.

people. He feared that the Israelites were becoming too numerous and too powerful and might side with the enemy if there should be a war.

Slavery in Egypt

This Pharaoh made the Israelites slaves. He forced them to do hard labor, building cities with bricks made from clay and straw. The people knew neither peace nor rest, only misery and pain. The cruelest decree of all was Pharaoh's order that every baby boy born to an Israelite woman be drowned in the River Nile. The midwives, Shifra and Puah, feared God and did not do as the Pharaoh had ordered, but allowed the infants to live.

One couple, Amram and Yocheved, hid their newborn at home for three months. When his cries became too loud, Yocheved placed him in a basket on the river. Their daughter Miriam watched to see what would happen. When Pharaoh's daughter came to bathe in the river, she discovered the basket. Feeling pity for the helpless child, she decided to keep him as her own and named him Moshe (Moses), meaning "drawn from the water."

Bravely, Miriam asked the princess if she needed a nurse to help her with the baby. The princess said yes, and so it happened that Yocheved was able to care for her own son and teach him about his heritage.

Moses Becomes a Leader

Moses would have lived at the Pharaoh's palace forever, but he could not ignore the suffering of his people. Once, when he saw an Egyptian beating an Israelite slave, he was unable to control his anger, and he killed the Egyptian. Knowing his life would be in danger once the news of this deed spread, Moses fled to the land of Midian, where he became a shepherd.

One day, while tending sheep on Mount Horeb, Moses saw a bush that seemed to be on fire, but was not burning up. From the bush, he heard God's voice calling him. God said, "I am the God of your ancestors. I have seen the suffering of the Israelites and have heard their cries. I am ready to take them out of Egypt and bring them to a new land, a land flowing with milk and honey."

God told Moses to return to Egypt to bring the message of freedom to the Israelites, and to warn Pharaoh that God would bring plagues on the Egyptians if he did not let the slaves go free. Moses was so humble that he could not imagine being God's messenger. "I will be with you," God promised him. With his assurance and challenge, Moses set out for Egypt.

The Ten Plagues

When Moses asked Pharaoh to free the Israelites, he refused, so God brought ten plagues on the Egyptians. Each one frightened Pharaoh, and each time he promised to free the slaves. But when each plague ended, Pharaoh did not keep his word. It was only after the last plague, the death of the firstborn of the Egyptians, that Pharaoh agreed to let the Israelites go.

We fill our wine cups to remember our joy in being able to leave Egypt. Yet our happiness is not complete, because the Egyptians, who are also God's children, suffered from Pharaoh's evil ways. Therefore, we spill a drop of wine from our cups (with a finger or a spoon) as we say each plague.

Blood	*Dahm*
Frogs	*Tz'fardaya*
Lice	*Kinim*
Beasts	*Arov*
Cattle Disease	*Dever*
Boils	*Sh'hin*
Hail	*Barad*
Locusts	*Arbeh*
Darkness	*Hoshekh*
Plague of the Firstborn	*Makat B'horot*

Crossing the Sea

Soon after Pharaoh let the Israelites leave Egypt, he regretted his decision and ordered his army to bring them back. His soldiers caught up with the Israelites by the banks of the Sea of Reeds. When they saw the Egyptians, the Israelites were afraid and cried out. God told Moses to lift his staff. When he did, a strong east wind drove back the sea, leaving space for the Israelites to go across on dry land. The Egyptians came after them into the sea.

Moses again lifted his staff, and the waters rushed back, covering the Egyptians and their horses and chariots.

Then Moses' sister Miriam led the women in joyous dance and song, thanking God for saving their lives.

Thus *Adonai* our God brought us out of Egypt, not by an angel, nor by a seraph, nor by any messenger, but alone – with a mighty hand and an outstretched arm, and with great terror, and with signs and wonders.

Food for Thought – Teachings and Questions:

These can be first discussed in pairs and then with the class. By working in pairs first, the students are more likely to share more thoughtful comments with the whole group.

- The *midrash* tells us that, at first, the Israelites were afraid to enter the Sea of Reeds. They stood at the shore, not moving. Finally one man named Nahshon ben Aminadav found the courage to take the first step into the Sea, and all of the Israelites followed. What does this *midrash* teach us? (This is a wonderful opportunity to discuss leadership and taking the initiative.)
- The *Haggadah* says: "We were slaves in Egypt and now we are free." How does this relate to the slavery that exists today? Are you comfortable talking only about our freedom and ignoring the fact that others are not free today? How can we treat others as we would want to be treated, when it comes to the issue of slavery?
- The Hebrew slaves were forced to do hard labor to build the Egyptian cities of Pithom and Ramses. They used bricks made from clay. After Moses and Aaron first requested that God free the slaves, Pharaoh, in revenge, announced that the slaves would now not only have to build the cities, but would also have to make their own bricks. Their work had to be done in the same amount of time as before. This was very cruel. What in the three modern stories (in Session #1) seems especially cruel to you? How do modern slaveholders threaten to make things worse for people, and how do they actually make them worse?

Brainstorming:

- Ask students to name the *seder* plate items and what they symbolize. Point out that most of the symbols refer to both slavery and freedom. Eggs are for birth and a sacrifice offered in the Temple, but they also remind us of the sad parts of the cycle of life (round foods for *shiva*, our history of slavery). *Haroset* is for the mortar (slavery, building cities against our will).[2] The shankbone reminds us of the frightening first Passover, when we were not yet free and sacrificed a lamb, as well as of the outstretched arm of God that saved us and the sacrifices we offered once we were free.
- Why do we need to include and even combine symbols of slavery with symbols of freedom at the *seder*? (For example the salt water [tears] with the parsley [promise of spring]?

[2] Many people only know the association to slavery of *haroset*, not its association with freedom. But the *Talmud* gives two reasons, one hopeful and one mournful. See BT *Pesahim* 116a and Debra Orenstein and Jane Rachel Litman, eds.,*Lifecycles 2: Jewish Women on Biblical Themes in Contemporary Life (Jewish Lights Publishing), 113-122.*

- *Matzah* symbolizes both the bread of poverty and the bread of freedom. Ask students to share ideas as to why this is so.
- Challenge students as to why some people are putting a padlock on their *seder* tables. Though the Egyptians were suffering from the plagues, Pharaoh did not wa*nt to* give up his work force. How does this remind you of what modern taskmasters are doing to the slaves they hold?
- The Ten Commandments begins with the words, "I am *Adonai* your God who brought you out of the land of Egypt, out of the house of slavery." This is the first thing God wants us to know. Why?

Enrichment Activities

Below are some additional activities for your class.

- Role-play Moses and Aaron telling Pharaoh to "Let my people go!" Consider making costumes and filming your presentation. (This can be done in groups of three, or rotating actors.) Other students can be ministers in Pharaoh's court.
- Perhaps using some of the same costumes and props, role-play intervening to help modern slaves (in the three scenarios described).
- Create a large mural by dividing the story of the Exodus into sections. Have a small group of students work on each section.
- Create a picture book *Haggadah* for younger students.

If you are breaking lesson two into two parts, end here and continue Part B at the next class.

PART B: WHAT KIDS CAN DO TO HELP

Goals:

1. Students will know about organizations that work to free modern slaves. They will learn ways that even children can help eliminate modern slavery.
2. Students will feel motivated to become activists to eliminate modern slavery.
3. Students will experience a need to keep learning about slavery and being involved in this important work.

We cannot give the illusion that the problem of modern slavery will be solved by children alone. Yet their awareness is crucial. They will become the leaders in the future. There are, however, things that children can do even now to help bring an end to modern slavery.

רַבִּי טַרְפוֹן הָיָה אוֹמֵר, לֹא עָלֶיךָ הַמְּלָאכָה לִגְמוֹר, וְלֹא אַתָּה בֶּן חוֹרִין לִבָּטֵל מִמֶּנָּה.

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– Pirkei Avot 2:21

We can inform students about organizations (such as Polaris, Chocolate Moses, Free the Slaves, Breaking the Chain Through Education, Atzum*)* that help modern slaves. Here are some of the things that these organizations do:

- They provide "hotlines" for people in trouble to use, or for people who suspect a problem to call.
- They help survivors to start over after they have been freed. They also help survivors who are homeless or have other emergencies.
- They provide government officials with information about modern slavery, so new laws can be created to help prevent the problem, as well as to help victims.
- They help those in the court system to understand the situation. For example, children who are forced to sell drugs need help, not punishment.
- They urge the courts to prosecute traffickers, in order to deter others from becoming traffickers in the slave trade.
- They provide information to educators and other people who want to know about modern slavery and learn how they can help.
- There are groups that actually do interventions to free victims of modern slavery around the world. They raid restaurants, quarries, factories, farms, and fishing boats, and take people who are enslaved to a safe place.
- They inform people about Fair Trade products from around the globe. Purchasing Fair Trade products rewards businesses that do not use slave labor.

By learning about modern slavery and telling others (including their peers and family members), as well as supporting these organizations financially, students can be helpful.

Students can sometimes donate from their own allowance to help. They can also organize fundraisers to make money to donate. A fundraiser also has the potential of raising awareness about the problem of modern slavery. A good family education

project would be for students and their parents together to explore, online, organizations that are dealing with the problem, to decide to which ones they would like to donate. I would recommend Free the Slaves, Breaking the Chain Through Education, Atzum, and Chocolate Moses.

It would also be beneficial for parents to have an educational session, with the teacher, principal or rabbi, on the topic of modern slavery, both to learn about this tragic problem as well as to discover and share what their children are learning.

Children can be shown the trailer for *Stand With Me*, a movie that chronicles how a girl their age began with a goal to free 500 slaves and has already saved many more than that. Parents can be shown the entire movie while their children are in Hebrew School. Find the trailer and download at www.standwithmemovie.com.

The class (or students individually) could also compose a prayer for those who are enslaved today, to be recited at their family *sedarim*. If parents also understand the problem, they will be more likely to include and appreciate it.

A Final Note

The book of Genesis teaches that we are all created *be-tzelem Elohim*, in the image of God. This means that we all need to respect each other and recognize our common humanity. Therefore, how can we ignore the tragedy of modern slavery?

Maimonides, who lived in the 12th century, taught something important that applies today: that it is a great *mitzvah* (a sacred obligation) to redeem slaves. Since Biblical times, Jews have been doing this. The chain should not be broken today!

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PART TWO: LESSONS FOR GRADES FIVE THROUGH EIGHT, INCLUDING B'NAI MITZVAH

In a Place Where There is No One, Try to be Someone

GABRIELLE KAPLAN-MAYER
FIFTH THROUGH EIGHTH GRADE

OBJECTIVES:

Knowledge/ Content:

- Students will identify heroes from the Exodus story
- Students will be able to define the Jewish value of *ometz lev* as courage
- Students will research heroes from the American abolitionist movement
- Students will learn general statistics related to contemporary slavery
- Students will identify contemporary heroes such as Seema and Kamala, and organizations that are working to free people in slavery
- Students will name action steps to help people who are enslaved
- Students will work collaboratively to choose an action step that the class can take together

Skills:

- Students will be able to read Torah text and pick out heroes in the text
- Students will be able to list characteristics of a hero
- Students will be able to research U.S. abolitionists and explain why they were heroes
- Students will be able to consider ways that they can become heroes in the contemporary slavery crisis

Affect Regarding Material Studied:

- Students will be able to discuss their feelings about slavery in the Exodus, slavery in the United States and contemporary slavery
- Students will be able to recognize the characteristics of a hero and reflect on moments of courage in their own lives
- Students will be motivated to do something to address the issues of slavery

SESSION ONE: HEROES OF THE EXODUS AND HEROISM TODAY

Materials:

- Texts
- Paper
- Markers
- (Optional) Video camera
- Index cards

Activities:

Set Induction (5-10 minutes)

On a board or large piece of butcher paper, write the word HEROES so that students see it as they enter the room. Explain that in today's lesson, you are going to learn about heroes from the Exodus story in the Torah and also about a hero who is alive today. Explain to the students that all of the heroes in the Exodus story have something in common: they all show courage in the face of slavery. We are going to first think about the many ways that people can be a hero by helping others. Invite the students to brainstorm ways that people can be a hero in helping others. Write their responses on the board.

Text Study (10-15 minutes)

Read Exodus 1 (attached) out loud as a large group. Ask the students to explain in their own words why the midwives did what they did. Invite the students to imagine how the midwives may have felt when they were called to Pharaoh. Look at your hero brainstorm and ask the students to identify the ways that the midwives acted with the Jewish value of *ometz lev* (courage).

Then read Exodus 2 (attached)out loud as a group. Ask the students to underline the names of all the people in this text who they think acted with the Jewish value of *ometz lev* and to think about what the person did to be a hero. Invite the students to share their

responses. Heroes include Moses' mother Yokheved, his sister Miriam, Pharaoh's daughter (Bat Par'oh) and Moses.

Exploring The Heroes (20 minutes)

1. Divide the students into five groups. Each group will have a hero from Exodus to work with: the midwives (Shifrah and Puah); Miriam; Yokheved; Bat Par'oh; and Moses.
2. Each group is going to create an interview with their hero that tells more about his or her story.
3. Everyone can play a different part: the interviewer, the hero, a "person on the street" who witnessed the heroic action, etc. If students prefer to be "behind the scenes" they can help write the sketch.
4. Interview questions should include (but aren't limited to) What did you do to be a hero? How did you feel when _____ happened? How did you overcome your fear?
5. It might be fun to record the interviews.
6. Bring the class back together and invite each group to present their interviews to the class.
7. After each group presents, invite the students who watched the interview to identify what they think made that person a hero.

Slavery Today: Discussion and Video (20 minutes)

Following the interviews, you will transition to thinking about slavery that exists today and how each of us can be a hero in eradicating that slavery.

Explain to the students that the Exodus story gives us a model of how people can be heroes in the face of injustice. You are going to show them a video of a real person, living today, who is a hero helping to free people from slavery.

Pass out index cards to the students and invite everyone to write down 2-3 things that they know about people who are in slavery today. Be sure to let them know that if they didn't know there is still slavery today, that is okay – many adults don't know that either– and we will be learning about it.

As the students are writing on their cards, write this definition of slavery on a board (or have it prepared in advance) (adapted from http://www.antislavery.org/english/slavery_today/what_is_modern_slavery.aspx)

A slave is a person who is

- forced to work – through mental or physical threat;
- owned or controlled by an "employer," usually through mental or physical abuse or the threat of abuse;
- dehumanized, treated as a commodity, or bought and sold as "property";
- physically constrained, or who has restrictions placed on his or her freedom of movement.

Go over the definition of slavery with the class and invite students to share what they wrote on their cards.

Watch this short video:

https://vimeo.com/6955604

Ask the children:

- Why do you think the slaveholder took Veero and the others to be slaves?
- Do you think Veero is a hero? Why?
- In what ways is her story similar to the Exodus heroes? In what ways it is different?
- Why has Veero risked her own life to save others?

5. Summary and Wrap Up (5-10 minutes)

- Give students paper and markers. Invite them to draw or write one thing they learned today that they didn't know.
- As they finish, tape their papers to a wall.
- Have students do a "gallery walk-through" and look at what everyone has learned today.
- Tell the students that in the next lesson, they will learn about more people who showed courage in the face of slavery, and that you will choose an action together to fight against slavery.

Thank the students for their participation in learning with you!

Exodus 1:13-19

יג וַיַּעֲבִדוּ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ.

13 And the Egyptians made the children of Israel to serve with rigor.

יד וַיְמָרְרוּ אֶת-חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה

14 And they made their lives bitter with hard service, in

בְּחֹמֶר וּבִלְבֵנִים וּבְכָל-עֲבֹדָה בַּשָּׂדֶה אֵת כָּל-עֲבֹדָתָם אֲשֶׁר-עָבְדוּ בָהֶם בְּפָרֶךְ.

mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor.

טו וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לַמְיַלְּדֹת הָעִבְרִיֹּת אֲשֶׁר שֵׁם הָאַחַת שִׁפְרָה וְשֵׁם הַשֵּׁנִית פּוּעָה.

15 And the king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shifrah, and the name of the other Puah;

טז וַיֹּאמֶר בְּיַלֶּדְכֶן אֶת-הָעִבְרִיּוֹת וּרְאִיתֶן עַל-הָאָבְנָיִם אִם-בֵּן הוּא וַהֲמִתֶּן אֹתוֹ וְאִם-בַּת הִוא וָחָיָה.

16 and he said: "When ye do the office of a midwife to the Hebrew women, ye shall look upon the birthstool: if it be a son, then ye shall kill him; but if it be a daughter, then she shall live."

יז וַתִּירֶאןָ הַמְיַלְּדֹת אֶת-הָאֱלֹהִים וְלֹא עָשׂוּ כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶן מֶלֶךְ מִצְרָיִם; וַתְּחַיֶּיןָ אֶת-הַיְלָדִים.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.

יח וַיִּקְרָא מֶלֶךְ-מִצְרַיִם, לַמְיַלְּדֹת וַיֹּאמֶר לָהֶן מַדּוּעַ עֲשִׂיתֶן הַדָּבָר הַזֶּה וַתְּחַיֶּיןָ אֶת-הַיְלָדִים.

18 And the king of Egypt called for the midwives, and said unto them: "Why have ye done this thing, and have saved the men-children alive?"

יט וַתֹּאמַרְןָ הַמְיַלְּדֹת אֶל-פַּרְעֹה כִּי לֹא כַנָּשִׁים הַמִּצְרִיֹּת הָעִבְרִיֹּת כִּי-חָיוֹת הֵנָּה בְּטֶרֶם תָּבוֹא אֲלֵהֶן הַמְיַלֶּדֶת וְיָלָדוּ.

19 And the midwives said unto Pharaoh: "Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwife come unto them."

Exodus 2:1-12

א וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת-בַּת-לֵוִי.

1 And there went a man of the house of Levi, and took to wife a daughter of Levi.

ב וַתַּהַר הָאִשָּׁה וַתֵּלֶד בֵּן וַתֵּרֶא אֹתוֹ כִּי-טוֹב הוּא וַתִּצְפְּנֵהוּ שְׁלֹשָׁה יְרָחִים.

2 And the woman conceived, and bore a son; and when she saw him that he was a goodly child, she hid him three months.

ג וְלֹא-יָכְלָה עוֹד הַצְּפִינוֹ וַתִּקַּח-לוֹ תֵּבַת גֹּמֶא וַתַּחְמְרָה בַחֵמָר וּבַזָּפֶת וַתָּשֶׂם בָּהּ אֶת-הַיֶּלֶד וַתָּשֶׂם בַּסּוּף עַל-שְׂפַת הַיְאֹר.

3 And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink.

ד וַתֵּתַצַּב אֲחֹתוֹ מֵרָחֹק לְדֵעָה מַה-יֵּעָשֶׂה לוֹ.

4 And his sister stood afar off, to know what would be done to him.

ה וַתֵּרֶד בַּת-פַּרְעֹה לִרְחֹץ עַל-הַיְאֹר וְנַעֲרֹתֶיהָ הֹלְכֹת עַל-יַד הַיְאֹר וַתֵּרֶא

5 And the daughter of Pharaoh came down to bathe in the river; and her maidens walked along by the river-

אֶת-הַתֵּבָה בְּתוֹךְ הַסּוּף וַתִּשְׁלַח אֶת-אֲמָתָהּ וַתִּקָּחֶהָ.

side; and she saw the ark among the flags, and sent her handmaid to fetch it.

ו וַתִּפְתַּח וַתִּרְאֵהוּ אֶת-הַיֶּלֶד וְהִנֵּה-נַעַר בֹּכֶה וַתַּחְמֹל עָלָיו וַתֹּאמֶר מִיַּלְדֵי הָעִבְרִים זֶה.

6 And she opened it, and saw it, even the child; and behold a boy that wept. And she had compassion on him, and said: "This is one of the Hebrews' children."

ז וַתֹּאמֶר אֲחֹתוֹ אֶל-בַּת-פַּרְעֹה הַאֵלֵךְ וְקָרָאתִי לָךְ אִשָּׁה מֵינֶקֶת מִן הָעִבְרִיֹּת וְתֵינִק לָךְ אֶת-הַיָּלֶד.

7 Then said his sister to Pharaoh's daughter: "Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?"

ח וַתֹּאמֶר-לָהּ בַּת-פַּרְעֹה לֵכִי וַתֵּלֶךְ הָעַלְמָה וַתִּקְרָא אֶת-אֵם הַיָּלֶד.

8 And Pharaoh's daughter said to her: "Go." And the maiden went and called the child's mother.

ט וַתֹּאמֶר לָהּ בַּת-פַּרְעֹה, הֵילִיכִי אֶת-הַיֶּלֶד הַזֶּה וְהֵינִקֵהוּ לִי וַאֲנִי אֶתֵּן אֶת-שְׂכָרֵךְ וַתִּקַּח הָאִשָּׁה הַיֶּלֶד וַתְּנִיקֵהוּ.

9 And Pharaoh's daughter said unto her: "Take this child away, and nurse it for me, and I will give thee thy wages." And the woman took the child, and nursed it.

י וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבַת-פַּרְעֹה וַיְהִי-לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן-הַמַּיִם מְשִׁיתִהוּ.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: "Because I drew him out of the water."

יא וַיְהִי בַּיָּמִים הָהֵם וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל-אֶחָיו וַיַּרְא בְּסִבְלֹתָם וַיַּרְא אִישׁ מִצְרִי מַכֶּה אִישׁ-עִבְרִי מֵאֶחָיו.

11 And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens; and he saw an Egyptian smiting a Hebrew, one of his brethren.

יב וַיִּפֶן כֹּה וָכֹה וַיַּרְא כִּי אֵין אִישׁ וַיַּךְ אֶת-הַמִּצְרִי וַיִּטְמְנֵהוּ בַּחוֹל.

12 And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand.

SESSION TWO: ABOLITIONIST HEROES, AND HEROISM TODAY

Materials:

- Posterboard
- Markers
- Hero sheet (attached)
- Index cards
- Paper
- Computers for research, or printed information

1. Set Induction (15 minutes)

- Tell the students that today you will be learning about more people in history who stood up to the injustice of slavery. You'll begin by reviewing the heroes from the Exodus story from Session One.
- Divide the students into five groups and give each group a posterboard and markers.
- Ask them to create a poster of one of the Exodus heroes and how he or she showed *ometz lev* (courage): The midwives (Shifrah and Puah), Miriam, Yokheved, Bat Par'oh and Moses.
- When the students finish, each group can share about its hero.

2. Heroes In the United States: Abolitionists (20-30 minutes)

- Explain to the students that you are now going to research people who were heroes in the United States abolitionist movement.
- Ask the students to share something that they know about slavery in the United States. Write their responses on a board and keep that information present as they start to research.
- You can assign students to research their hero using the internet if you have convenient access, OR you can print out resources for them to use (click on the hyperlinks).
- Students will complete the Abolitionist Hero sheet (attached).
- Heroes may include Sojourner Truth, Frederick Douglas, Harriet Tubman, William Lloyd Garrison, Angelina Grimke, Josiah Henson, Harriet Beecher Stowe
- When students have completed their research, they can share back with the class.

This same format can be used, alternatively, to explore heroes of the movement to free Soviet Jewry, including Natan Sharansky, Leah Luria (the first Jew in Soviet Russia ever to apply for an exit visa), Elie Wiesel, Andrei Sakharov, Rabbi Shlomo Carlebach, and Rabbi Jonathan Porath. Share the motto of the Student Struggle for Soviet Jewry: "Let My People Go." Examine the photo below with your students and ask them to explain the wording and symbols they see. What do these have to do with Soviet Jewry and their freedom? What does the plight of Soviet Jewry have in common with the plight of modern-day slaves? What did the movement to free Soviet Jews have in common with the contemporary movement to free slaves?

Exodus March for Soviet Jewry, New York City April 1970.Yeshiva University Archives, Student Struggle for Soviet Jewry Collection, Box 6/6. Used by permission.

3. Slavery Today (15 minutes)

Following their sharing, you will transition to thinking about slavery that exists today and how each of us can be a hero in eradicating that slavery.

Explain to the students that the abolitionist movement and the Student Struggle for Soviet Jewry give us models of how people can be heroes in the face of injustice.

Tell the students we are going to watch two short videos that will give us more information about slavery today and about how to take action, and that afterwards we'll think about ways that we can be heroes, too, in fighting against slavery.

Watch the video:

https://www.youtube.com/watch?v=7b73SuftPWM

Explain to the students that the class is going to work together to choose an action that you can take together to fight against slavery.

Ways To Be A Hero (10-15 minutes)

Depending on the age and size of your class, you could give them time to brainstorm ways that they can help people who are enslaved, or you could share this list of actions and invite them to discuss what they might like to do as a class *tikkun olam* project. They can vote on which action that they would most like to take.

Actions might include

- Raising *tzedakah* money for Free the Slaves
- Learning about Fair Trade Judaica and purchasing something together for the school
- Creating a presentation about slavery to share with the school or synagogue
- Doing a Fair Trade fundraiser
- What else?

Once the class has picked a project, you can talk with your education director or principal and parents of the students and put together an action plan for your project.

Summary and Wrap Up (5 minutes)

- Give students paper and markers
- Ask them to write about or draw one hero that they learned about today – a character from Exodus or an abolitionist or a leader in the struggle for Soviet Jewry – whom they really admire.
- Go around the room and invite students to quickly share their heroes.
- Explain that by taking action – by raising awareness or money – they are becoming heroes too, and will be able to help liberate people who are enslaved today.

Thank the students for their participation in learning with you!

Abolitionist Hero

Name of hero:

Years he or she lived:

Where he or she lived:

What actions did he or she take to fight slavery?

What do you think makes him or her a hero?

What could we learn from him or her?

Soviet Jewry Activism Hero

Name of hero:

Years he or she lived:

Where he or she lived:

What was he or she best known for?

What actions did he or she take to help free Russian Jews?

What do you think makes him or her a hero?

What could we learn from him or her?

This lesson plan is from **Next Year, Free! A Modern Slavery Curriculum.**

Next Year, Free! A Modern Slavery Curriculum, Seder Starters, Free Your Shabbat, and many other resources are available at no charge through **FreetheSlaves.net/Judaism**.

We hope that everyone who uses these resources will offer a donation to support the work of Free the Slaves. When you use the **DONATE** button across from the Jewish resources, you send help and hope, even as you testify to the values and relevance of our tradition.

Please visit **FreetheSlaves.net/Judaism** for

תּוֹרָה – ***Learn*** more about the complex problem of modern slavery – and the proven solutions that you can help to enact.

עֲבוֹדָה – ***Practice*** rituals and offer prayers during your *seders* and throughout the year to increase awareness of slavery and strengthen the commitment to end it.

גְּמִילוּת חֲסָדִים – ***Give*** of your time, compassion and money to rescue enslaved people, keep them free, and prevent slavery where it is likely to take root.

לֹא עָלֶיךָ הַמְּלָאכָה לִגְמוֹר, וְלֹא אַתָּה בֶּן חוֹרִין לְהִבָּטֵל מִמֶּנָּה.

Rabbi Tarfon used to say: "You are not obliged to finish the task, but neither are you FREE to desist from it." – Mishnah Avot 2:21

Making the Mitzvah Your Own:
Bar/Bat Mitzvah Anti-Slavery Projects

RABBI DEBRA ORENSTEIN
B'NAI MITZVAH

As Jewish young adults prepare for a Bar or Bat Mitzvah celebration, it has become a widespread practice for each student to take on a *mitzvah* project. Depending on the community and the family, many different guides and mentors may influence and help with the *mitzvah,* including rabbis, cantors, bar/bat mitzvah tutors, classroom teachers, principals, and parents.

The following lesson is composed of two parts. Part One is a description of my approach to bar/bat *mitzvah* projects in general. The sessions described are presented as family study sessions with a Bar or Bat Mitzvah student and parents, but can be easily adapted for one-on-one meetings with the child or for a b'nai mitzvah class or youth group. Part 2 guides rabbis, cantors, and educators in mentoring b'nai mitzvah students who choose modern slavery as a focus.

SESSION ONE: A METHOD TO OUR *MITZVOS:* SPECIALIZING IN A *MITZVAH* AND CONDUCTING A *MITZVAH* PROJECT

Goals for the Student: A Bar or Bat Mitzvah will understand the concept of *mitzvah*, develop expertise in one *mitzvah*, and feel connected to it. Bar and Bat Mitzvah students will take responsibility for a *mitzvah* both by studying it and by developing a fundraising and/or service project around it. Because personal concerns, hobbies, and passions will be tapped to develop a project, students will make connections among the inherited tradition, contemporary social issues, and their own lives. Each Bar or Bat Mitzvah will experience Judaism as obviously and immediately relevant. In the process, the student will develop new skills and habits and is likely to show growth in

organization, time management, writing, speaking, text study, collaboration, or fundraising. B'nai Mitzvah will feel themselves to be respected members of the community who can and do make a difference – and will be treated as such by the community.

Goals for Rabbis, Cantors and Educators: Those who work with Bar and Bat Mitzvah students will be inspired to "go deeper" in the guidance they give on *mitzvot* and *mitzvah* projects – whether they use the approach outlined here, adapt it, or take another tack entirely.

LAYING A FOUNDATION WITH BAR & BAT MITZVAH STUDENTS: WHAT IS MITZVAH?

This introduction can be done in 1 or 2 sessions, depending on time, temperament, and interest.

It is important to begin by building a foundation. First the student needs to understand *mitzvah* as a word and as a concept.

Begin by asking the student for a definition. A Hebrew School student may offer the definition "good deed." A *yeshiva* or Day School student may talk about categories of *mitzvot*, such as *bein adam la-Makom* (human to divine) and *bein adam le-havero* (human to human). Some students may note that they will soon be obligated to fulfill *mitzvot*. (Fasting on Yom Kippur is usually mentioned – with both pride and dread.)

Introduce the fact that *mitzvah* is a word in three languages: Hebrew, Yiddish, and Aramaic. If the child mentioned "good deed" as a definition, affirm that this is the primary Yiddish meaning. If a child did not also mention "commandment" as a definition, ask them to recite the Shabbat or Hanukkah candle blessings. Then translate: "…who has made me holy through your *mitzvot* and "good deed-ed" me to light the Shabbat/Hanukkah candles." The child will catch on quickly and correct you. Ask if there are any "musts" at home. (If parents are present, this is a particularly fun conversation.) Explain that the "must" quality of a *mitzvah* raises its urgency and its importance. *Tzedakah* is a good example. I know it's a good deed, but if it weren't a must, then I would always have too much month and not enough money to give *tzedakah*. The idea

that I am accountable and commanded motivates me. It sets my borders and boundaries – just as the "musts" and the "must not's" at home set the borders and boundaries for a family.

Few students will know that *mitzvah* in Aramaic can be translated as "connection." Depending on the child and the curriculum, ask them (or inform them) what major Jewish books and prayers are written in Aramaic (e.g., parts of Daniel and the *Haggadah*, most of the Talmud, the Kaddish). How does a *mitzvah* help you create connections across geography (e.g., studying the Torah portion unites Jews all over the world) and across time (e.g., the *mitzvah* of *b'rit milah* goes all the way back to Abraham)? What are some examples of *mitzvah* connections among people (*bein adam le-havero*), within people (*bein adam le-atzmo*), and between people and God (*bein adam la-Makom*)? Notice how one *mitzvah* can connect you in all directions. To continue the example of *tzedakah* – giving connects me to the people who are helped and to the people co-operating and donating with me; it connects me to my soul and to the spirit of generosity and caring within me; and it connects me to God, because this is what God has asked me to do, and I am helping to care for God's children. Take some examples of *mitzvot* from upcoming holidays, the student's Torah portion, or *mitzvot* he or she is studying in school. Alternatively, make a game of this (and imitate traditions of bibliomancy) by dealing a "*mitzvah* card"[1] from a *mitzvah* card deck or opening to a random number or page in a listing of the 613 *mitzvot*.[2] Ask about each *mitzvah* you choose: what connections does it help to make?

Now, play a game where everyone in the room writes down a *mitzvah* – any *mitzvah* he or she first thinks of – on a slip of paper. Brainstorm about how this *mitzvah* is a good deed, a must, and a connection.

- For good deed: Why is it good? Who benefits by it? Who else benefits by it?

[1] *Mitzvah* cards by Rabbi Goldie Milgram can be found at reclaimingjudaism.com or amazon.com.
[2] The Chofetz Chaim's *Sefer Hamitz*vot is available in a facing Hebrew and English translation from Feldheim publishers under the title *The Concise Book of Mitzvoth: The Commandments Which Can Be Observed Today*, Charles Wengrov, ed. Multiple listings of the 613 *mitzvot* by topic, verse order, and "positive" (thou shalt) and "negative" (thou shalt not) commandments can be found online.

- For a "must": Why is this an imperative for the person doing it? Why is it raised to this level of urgency? Why do God / Torah / the Jewish community name this as a "must"?
- For connection: Which other people does it connect you to? What values and historical events does it connect you to? How does it help you connect to God or to your own soul?

(If you are breaking this lesson into more than one session, this would be a good place to break.)

Review the number of *mitzvot*. Explain (or for a day school student – elicit) that there are 365 "thou shalt nots" in the Torah. Ask: "what does the number 365 remind you of?" Solicit ideas about why there are as many *lo ta'asehs* as there are days in the year. I usually share the perspective that if you want to lead a holy life, you will have to say "no" to yourself about something every day. You can introduce or review Maimonides' prioritization of *lo ta'aseh* (thou shalt not) over *aseh* (thou shalt). This can be related to the Hippocratic Oath: First, do no harm.

Challenge the student to do mental math (or math on paper) to determine the number of *mitzvot aseh*. I usually explain that while that number doesn't mean much to us today, in the ancient world, people identified 248 separate body parts. So the message in the *gematria* is that the *mitzvot* involve all your time (365) and all your body (248).

Then, look at the word *Bar* or *Bat*. Take the literal meaning of "bar/bat mitzvah" seriously: What does it mean to be a child of the commandments? Until now, a youngster has been the child only of his or her parents. That will never stop – in fact that is how he or she will be called up to the Torah for the first time: "*Mensch ben Ploni u-Flonit* ("Good Kid, son of What's His Name and What's Her Name"). But at a certain age, he or she becomes a child of the *mitzvot* as well. Now he or she will be responsible to – as well as for – the *mitzvot*. The age of 12 for girls and 13 for boys is traditionally called *gil mitzvot*, the age of [accountability for] *mitzvot*. Bar or Bat Mitzvah marks the point when a Jew officially begins an unmediated relationship with the *mitzvot*. Now, during preparation for becoming Bar or Bat Mitzvah, is when a young person begins seriously developing his or her own independent relationship to Torah and *mitzvot*. In this light, explain the traditional parents' blessing when the child reaches the age of *mitzvot*: "*Baruch she-petarani me-onsho shel zeh* – Blessed is the One who has released me from the consequences of this one's behavior."

Until children reach the age of *mitzvot*, parents make most important decisions on their behalf – and take most of the responsibility for their children's behavior. This includes *nachas* when they do well, conferences in the principal's office when they do not. Parents have directed their children's Jewish education. Gradually, but increasingly, these responsibilities will now be handed off to the child.

Ask for examples of new privileges and responsibilities in the ritual realm (*e.g.*, being counted in a *minyan* – privilege; coming out on a school night to help make a *shiva minyan* – responsibility). Discuss how new privileges come with new responsibilities in the life of the family as well. For example, are there any expectations for what a child will do with Bat Mitzvah checks and presents,in terms of contributing to family finances, saving for college, or giving *tzedakah*? What responsibilities come with the privilege of babysitting? of driving?

As a "homework" assignment, ask students to

1) scroll through one or two lists of 613 *mitzvot*.[3] Point out that the lists may be organized by topic, or divided into "thou shalts" and "thou shalt nots," or named in the order that they appear in the Torah.
2) notice the *range* of *mitzvot*. 613 is a big number! A lot is covered: holidays, the Land of Israel, food, sexuality, business ethics, just to name a few.
3) pick any five *mitzvot* that interest you for any reason: because it's your grandmother's favorite, because it's new to you, because you did it once, because you do it every week, because it doesn't make sense to you, because you think it's easy, or "just because" – *any* reason.

Remind the student that he or she will ultimately choose one *mitzvah* to become an expert in,and at least one *mitzvah* project. However, there will be many other choices beyond the five *mitzvot* chosen in this step. This takes the pressure off and allows the student to explore the world of *mitzvot lishma* (for its own sake) and without an agenda.

BEGINNING TO BUILD: INVESTIGATING SPECIFIC *MITZVOT*

This can be done in one to four sessions, depending on time, temperament, interest and Torah portion.

In following session, review the homework. Ask the student to describe the range of *mitzvot*. Did he or she find anything surprising on the list of *mitzvot*? Review the five *mitzvot* that the student chose. Delve into why the student was interested in these particular *mitzvot*. Did they touch on a memory? Do they speak to a particular interest? Each selection will have its own story – and backstory. Take some time to listen. You will likely learn a lot about the student's history, personality, and spirituality. Ask the

[3] Berel Bell's translation of Maimonides' list, which differs in minor ways from the enumeration of others, can be found at http://www.chabad.org/library/article_cdo/aid/940226/jewish/Positive-Commandment-1.htm

student (and examine for yourself) whether there is any common thread among these choices. Once the student has dug deeply into what motivated his or her choices, go back and teach on the different *mitzvot*. Review the context of where each appears in Torah. Teach vocabulary. Describe applications. Discuss *ta'amei mitzvot* (reasons that have been given for this *mitzvah*). Note exceptions where no reason is given. Pull out a commentary and study relevant verses together.

Then discuss *mitzvot* that appear in that student's Torah portion. If the tweens you are working with are studying their Torah portions independently, ask them to name the *mitzvot*. If they are not, show them chapters and verses. Take the time to imagine performing these *mitzvot*. What good deeds, musts, and connections are involved?

For sessions beyond the first, assign readings or research about one or more of the mitzvot *already discussed. The same basic structure can be repeated, with the student choosing additional* mitzvot *from the listing of 613 or finding additional* mitzvot *in her or his Torah portion.*

BECOMING AN EXPERT IN ONE *MITZVAH*

To prepare for Bar or Bat Mitzvah, we wouldn't dream of asking tweens to study the entire Torah. It would be absurd! We ask them to become experts in one Torah portion. This gives them confidence as well as knowledge, and teaches them the essential skills they will need to study other Torah portions in the future. The preparation and Bar or Bat Mitzvah ceremony also ties them forever to Torah and *haftarah* portions that fall (usually) near their birthdays.

We can use a similar strategy for *mitzvot*. We could never ask children to learn about all the *mitzvot* without overwhelming them. But we can guide students to choose one *mitzvah* to become expert in, and that *mitzvah* can then be a portal into all the others. While the Bar or Bat Mitzvah Torah portion is usually chosen merely according to date of birth and the community calendar of events, the choice of a single *mitzvah* is anything but random. Choosing a *mitzvah* to learn about and putting a *mitzvah* project into action can therefore give Bat and Bar Mitzvah students a strong sense of agency, commandedness, and leadership.

At the end of the *mitzvah* definition and exploration session(s) described above, ask if the child is beginning to lean toward one *mitzvah* which she or he would like to delve into more deeply. If so, name that as a *mitzvah* to become an expert in, and then assign readings and research accordingly. If not, ask the student to narrow down his or her choices to two or three for the next session. They may have made a selection by the time you see them. If they have difficulty deciding, interview them about their *mitzvah* choices to this point and about their general interests and activities. Listen carefully for what makes them light up. Guide them to choose the *mitzvah* with the highest "wattage" or, if you can't discern that, the *mitzvah* that has a personal connection for them – because it interests them, affects their family, is part of how they imagine their future, and/or comes from their Torah portion.

Between sessions, students should always be doing some work at home to deepen their knowledge of the *mitzvah* they have chosen. Of course, some students will be more motivated than others. Assign *short readings* for most. You can assign Torah verses, a few lines of traditional commentary, and selections from books, such as those mentioned below. Students can also be asked to do research online, or to interview someone for information.

Depending on the *mitzvah* and the child, consider asking the student to keep a diary of ideas or observations about when a particular *mitzvah* is needed, practiced, and/or violated. A diary is a great tool for learning about *lashon ha-ra*, for example. Keeping track of when Jewish laws against gossip are observed (or not) reinforces lessons about what constitutes gossip in *halakhah.* It also helps children to become more aware of their own patterns of speech and conversation, so they can better practice the *mitzvah* of pure speech.

The following are recommended books about *mitzvot* that have content suitable for students this age:

- Bradley Shavit Artson and Adam Siegel, *It's a Mitzvah: Step-by-Step to Jewish Living*
- Susan Freeman, *Teaching Jewish Virtues: Sacred Sources and Arts Activities*
- Sorel Goldberg Loeb and Barbara Binder Kadden, *Teaching Torah: A Treasury of Insights and Activities*

- Danny Siegel, *Mitzvahs*
- Ron Wolfson, *God's To-Do List: 103 Ways To Be An Angel and Do God's Work on Earth* or (for those reading below grade level) *God's To-Do List for Kids*
- Barbara Binder Kadden and Bruce Kadden. *Teaching Mitzvot: Concepts, Values and Activities (revised edition)*
- Kerry M. Olitzky and Rachel T. Sabath, *Striving Toward Virtue: A Contemporary Guide for Jewish Ethical Behavior*
- Joseph Telushkin, *The Book of Jewish Values: A Day-by-Day Guide to Ethical Living*.

The last two books may have some portions that are less accessible to tweens, but there is a lot of wonderful and accessible content.

SELECTING A *MITZVAH* PROJECT

Any "*mitzvah* to become an expert in" can be grown organically into a *mitzvah* project. Even a *mitzvah* that is no longer practiced can inspire a project that reflects the concerns and ideals behind it. Biblical laws around sacrifices have a lot to teach us about regularity and discipline (*olah*), gratitude (*sh'lamim*), forgiveness (*hatat*), taking care of the poor (*ma'aser ani*), sharing with our neighbors (*pesah*), and supporting our spiritual leaders (*t'rumah*). All sacrifices required giving, connecting with others in the community, and coming closer to God (*korban*) through ritual. Those same values apply today in a wide array of Jewish practices.

Mitzvot that may not seem particularly "actionable" always have applications, even if indirect. For example, when I first asked students to become experts in a single *mitzvah*, one child chose "thou shalt not murder." His reasoning was "You said to choose anything I want, and this sounded easy." We ended up studying the difference between killing and murder – in the Hebrew language and in Jewish and American law. We studied cities of refuge, the affirmative requirement to save a life, allowances for killing in the cases of just wars and self-defense, and the rabbinic comparison of murder to embarrassment. The student who wanted the easiest possible *mitzvah* ended up becoming highly engaged. He connected "do not murder" to his dream of becoming a doctor. For his *mitzvah* project, he raised money and awareness for organ donation. He argued in his Bar Mitzvah speech that failing to donate our organs, when they can help to save a life, should be considered negligent homicide, if not murder.

Most students I work with do not begin with a preference for a *mitzvah* to study, but many do come in with a *mitzvah* project in mind. They know they want to work in a food pantry, collect items for an animal shelter, raise money for cancer research, or help to free slaves, but they have not thought about the underlying *mitzvot* of those projects – beyond the fact that they are all good deeds. If a child comes in with a passion to work on a particular need or in a particular setting, we want to honor and reinforce that, of course. However, I still recommend beginning with helping them understand the value-concept of *mitzvah*, exploring the range of *mitzvot*, and conducting a mini-lesson on five *mitzvot*, as described above. Then, they can turn to the *mitzvah* project with a richer understanding of *mitzvah*.

THE *MITZVAH* IN THE *MITZVAH* PROJECT

As students pursue a *mitzvah* project, they are busy with many tasks. The role of the rabbi, cantor, or educator advising them is to help them meet goals and time-line *while continuing to study and explore with them the spiritual meaning of their project*. Key questions asked in Part 2, to focus on modern slavery, can also be asked about a *mitzvah* project with any other focus:

- how is the *mitzvah* of your project relevant to your Torah portion, *haftarah*, and/or the news?
- what does the Jewish tradition teach about the issue & project you have chosen?
- what is the essence of the *mitzvah* in your mind and in your practice?
- why are you passionate about the process and/or the cause of this *mitzvah* project?
- how can you bring the *mitzvah* of your project into the preparation for your ceremony and the party following it?
- how might you continue with this *mitzvah* in the future?

When people of any age approach the same written commandment, they may come to it with very different ideas and associations. Likewise, people engaging in the same task (say, cooking for the homeless) may be motivated by different values and drawing on different virtues when they meet together in the shelter kitchen. Explore with students: What do *you* want to do to help, and where does the *mitzvah* lie *for you*?

The discussion of *mitzvot* should open up – not end – once the *mitzvah* project is chosen.

SESSION TWO: CONTEMPORARY SLAVERY AS A FOCUS FOR THE *MITZVAH* PROJECT

Goals for the Student: With modern-day slavery as the focus for a *mitzvah* project, the child will

- develop compassion in general and for slaves in particular
- learn the scope and underlying causes of contemporary slavery
- study and connect with *mitzvot* that concern themselves with slaves, strangers, fair treatment, etc.
- create and execute an action plan to free slaves, keep them free, and/or prevent slavery

Goals for the Rabbis, Cantors, and Educators:

- to have at their fingertips many ideas and all the major biblical citations for any student who wants to pursue a *mitzvah* or *mitzvah* project related to modern slavery.
- to incorporate the resources provided to teach about many Torah portions and topics, including Shabbat, Passover, Jubilee, and the Jewish values of pursuing justice, loving the stranger, and protecting the vulnerable.
- to apply these teachings with Bar and Bat Mitzvah students, and also in other contexts and with different populations, thereby expanding the circle of students influenced by these materials.

How would a child come to choose combating slavery as a *mitzvah* project? Perhaps a child has learned about contemporary slavery in school or through the synagogue's Social Action Committee. Or perhaps the Bar or Bat Mitzvah date is *Shabbat Ha-Gadol* (the week before Passover), or Passover is the child's favorite holiday. In many cases, the Torah portion itself will raise issues related to slavery.

THE *MITZVAH* IN THE TORAH PORTION

Most Torah portions mention slavery explicitly and/or provide an opportunity for delving into various aspects of this topic, such as loving the stranger, pursuing justice, or providing Shabbat rest to all. *Please consult Index A, immediately following this lesson,*

which lists verses by Torah portion, and Index B, also following, which organizes verses by theme. The list of Torah verses by portion also includes some thematically relevant material from the *haftarot*, and the thematic lists include a few rabbinic sources.

Depending on the Torah portion and the student, you could take one session or many to explore the aspects of slavery and liberation that appear in a child's Torah portion (and possibly in the portion of the week that matches your meeting time). The listing in the index gives you a starting point. You can then discuss the verses, study commentaries on them, pose questions about them, and/or compare them with other, thematically-related verses from the topical list.

THE *MITZVAH* IN THE NEWS

Along with Torah perspectives, it's important to establish an understanding of contemporary needs and issues. FreetheSlaves.net has many resources, including a one-page fact sheet that can be found at https://www.freetheslaves.net/wp-content/uploads/2015/02/FTS_factsheet-Nov17.2.pdf. You can also screen videos about contemporary slavery from that website. Or use the TED Talk "Be One Person" Be one person: Vivienne Harr at TEDxFiDiWomen - YouTube) and video (https://www.youtube.com/watch?v=l7zimKnqCtE) mentioned below, in the final section of this lesson, "Young People Inspiring Young People."

THE FOCUS OF THE *MITZVAH* PROJECT

Explore with students: What do *you* want to do to help? Where does the *mitzvah* lie *for you*? Here are some possibilities:

- Get money to rescuers on the ground, so they can free people and keep them free. Free the Slaves (www.freetheslaves.net) works with local partners in the countries most affected by slavery and has an excellent track record of using resources effectively, to help people become – and stay – free.
- Support an individual "*mitzvah* hero" working to free people. Look into Evan Robbins, who founded *Breaking the Chain Through Education* (www.btcte.org). Through grit, a few grants, and amazing dedication, he has enlisted hundreds of High School students and adults to help him free child slaves in Ghana, build a school for them, and ensure their long-term wellbeing.

- Raise money to travel to Ghana and help Evan on his next mission trip. Visit www.btcte.org and contact him to learn more.
- Approach your synagogue board or school board and advocate for buying Fair Trade foods, so that a Shabbat *oneg* or school lunch doesn't nourish us while it harms someone else. Do the research to see how much more Fair Trade would cost and raise money to make up the difference. Visit www.fairtradejudaica.com and www.knowthechain.org to get the information you need.
- Talk to your teacher or principal about enhancing your model *seder* this year. Create a presentation about modern-slavery. Distribute information and "*seder* starters" about slaves today that students can take home and use at their family *seders*. For a compilation of ideas, visit www.freetheslaves.net/Judaism.
- Help fund microloans or support fair lending in other ways, so that people will have a reasonable way to borrow, and won't end up as indentured servants. Visit www.kiva.org to get started.
- Volunteer with a local chapter of an organization that is working on the problem of modern slavery. *E.g.*, Jewish Women International (www.jwi.org), the New Jersey Coalition Against Human Trafficking (www.njhumantrafficking.org), the Rabbinical Assembly (www.rabbinicalassembly.org). Or contact your local JCRC (Jewish Community Relations Council) at your Jewish Federation or UJA office.

Review these options and ask the student to come up with at least two more alternatives, before choosing one.

THE PASSION IN THE *MITZVAH*

When selecting a project, don't neglect passions or interests that may seem unrelated to modern slavery. Here are some examples to inspire students:

- Love to bake? Run a bake sale to raise microloan money.
- Enjoy writing? Write an article for your school paper or synagogue newsletter to raise awareness about modern-day slavery.
- Dance till you drop? Run a dance-a-thon or sock-hop to benefit Free the Slaves.
- Artist? A fact sheet about slavery illustrated with your original drawings could be a great, eye-catching tool for education, advocacy, and fundraising.
- Facebook fanatic? Use social media to publicize the plight of modern slaves and share what you are going to do about it.

The following websites offer *mitzvah* project inspiration, and most of them are searchable by hobby as well as cause.

- areyvut.org/project_ideas/

- mitzvahmarket.com/find-projects/
- www.themitzvahbowl.com
- www.goodpeoplefund.org offers annual reports that are full of inspiration for *mitzvah* projects, as the fund (formerly known as *Ziv Tzedakah*) specializes in small-scale organizations that make a big difference. Click on *Bar/Bat Mitzvah* Projects under "Learn About *Tzedakah*."

THE *MITZVAH* IN THE PREPARATION, THE *MITZVAH* IN THE PARTY

Another inquiry: How might you integrate this *mitzvah* into your Bar or Bat Mitzvah preparation and celebration?

- Track the supply chain of your Bar Mitzvah suit or Bat Mitzvah dress?
- Make your centerpieces out of Fair Trade foods and then donate them to a local food pantry?
- Serve Fair Trade foods at your party?
- Select "freedom" as your party theme?
- Place an extra chair and table setting at each table with the name card of a real slave,[4] for the "invisible" problem of slavery.

Ask the student (or family) to generate more ideas and then select at least one.

THE *MITZVAH* IN THE *MITZVAH*: WHAT IS THE ESSENCE OF THE *MITZVAH* FOR YOU?

What, exactly, has grabbed your attention? What motivates you? What makes you mad? What do you want most and first to fix? What is this *mitzvah* project about for you?

- Is it about education? Be specific: Learning about modern-day slavery? Learning what Judaism teaches about slavery? Helping kids now enslaved to go to school? Educating an American public that doesn't know very much about slavery today?
- Is it about imitating God, or walking in God's ways? (After all, God freed us, and God loves the stranger.)

[4] General information can be found at FreetheSlaves.net and polarisproject.org. Names and biographies of former slaves now working to free others can be found at https://www.freetheslaves.net/page.aspx?pid=668. Names are also included in books like *A Crime So Monstrous*, *Disposable People*, and *The Slave Next Door*.

- Is it about developing and expressing compassion for people who are vulnerable?
- Is it about sharing and expressing gratitude for the freedom that we enjoy?
- Is it about redeeming captives or freeing kidnapping victims?
- Is it about making the world a more just place?
- Are you fighting oppression?
- Are you learning from history ("remember that you were a slave in the land of Egypt")?
- Are you refusing to be a silent partner with slave-holders?
- Are you loving the stranger?
- Are you affirming the equal and infinite value of every person?
- Do you associate this *mitzvah* with Shabbat (give everyone rest) or with Passover (redeem people out of the house of bondage)?

These are just some of the *mitzvot* involved in freeing slaves and helping people stay free. *See Index B, below, for a thematic listing of Torah verses that will help in identifying other applicable* mitzvot.

Work with students to study a few themes/areas of focus, and then ask them to choose one to specialize in. Acknowledge the validity of many motivations, and then ask students: Which of these speaks to your heart the most? Where does the *mitzvah* lie *for you?*

THROUGH WHOM IS THE *MITZVAH* POSSIBLE?

Optional: Once you have selected both a project plan and a *mitzvah* focus, discuss the qualities a person should ideally have to do this *mitzvah* with excellence. Ask the student: What personal qualities (*middot*) would you like to develop? Would it be beneficial – to you and to the people you are trying to help – to grow in compassion, generosity, discipline, or courage? Would you be more effective in this *mitzvah* project if you developed your organizational skills, public speaking skills or fundraising skills? Assist the student in whatever areas he or she identifies as a "growing edge."

I rarely pursue such questions explicitly, because I find that, in most cases, growth happens organically, driven by the student's passions, the project plan, and the *mitzvah* focus. It is good for adults to keep these questions in mind, however, for our own growth and to assist the Bar/Bat Mitzvah students.

YOUNG PEOPLE INSPIRE YOUNG PEOPLE

Part of the message of any *mitzvah* project is that everyone can – and must – make a difference. Three young heroes have set important and inspirational examples in their efforts to eradicate slavery.

James Kofi Annan[5] was sold into slavery at age six. He worked in Ghana's fishing villages 17 hours a day. Food and shelter were scant. Abuse was constant. Seven years later, James escaped and returned to his village. At 14, James still couldn't read or write. He believed that if he could only learn English, his life would improve. He befriended kindergartners and borrowed their schoolbooks to learn to read. He worked to feed himself and pay for school. On standardized exams his scores broke records in Ghana that have yet to be topped. James persevered and graduated college. His academic excellence landed him a well-paying job at Barclays Bank.

In 2003, James founded *Challenging Heights* to empower children through education. Every day, vulnerable children turn to *Challenging Heights* for homework help, sports and the arts. James has created innovative peer programs, with children and adults in villages educating their neighbors about how to keep local children in school and away from traffickers. James used to fund *Challenging Heights* with more than half of his bank salary. Recently, he quit his lucrative job to dedicate himself to *Challenging Heights* full-time.

James opened a new school where dozens of former child slaves study with children vulnerable to trafficking. The former slaves begin to heal in this safe setting. The other children learn their stories and guard vigilantly against trafficking. James was honored with the Frederick Douglass Award, given by Free the Slaves. He also won the World's Children's Prize. See a YouTube video by searching for James Kofi Annan – World's Children's Prize 2013 or clicking on the link https://www.youtube.com/watch?v=l7zimKnqCtE.

Sina Vann[6] was betrayed by a family friend from her native Vietnam and sold into slavery at age 13. She woke up covered in blood in a strange room in Cambodia. She had been drugged and was trapped in a brothel. Sina was raped by 20 to 30 men nearly every day. If she didn't smile and pretend she was happy, she was beaten. If she hesitated to please a customer, she was tortured. Sina was rescued during a raid organized by anti-slavery activist Somaly Mam.

[5] Text adapted from FreetheSlaves.net.
[6] Text excerpted from FreetheSlaves.net. Sina was honored with the Frederick Douglass Freedom Award.

Sina is emerging as one of Cambodia's leading activists combating sex slavery. She has a third-grade education, so she is also studying to complete her schooling. She speaks out on behalf of sex slaves who can't speak for themselves. Sina has dedicated her life to helping others. She now walks back into her own worst nightmare. She helps sex slaves escape and provides condoms and health advice for those not yet able to break free. On the street, she is fearless and confident, defying the memories that still haunt her. She knows first-hand how difficult it can be to overcome the trauma of sex slavery, so her discussions with other survivors are especially effective. Sina hopes that someday she will meet the people who enslaved her. She has a message she wants to deliver. "I want to say thanks to them for helping me to be who I am now."

Vivienne Harr is an inspiring and inspired girl! By age 9, she had given a TED talk and taken her company public. But she wasn't interested in business, so much as "giveness" – a term she coined. After seeing a picture of two slave boys carrying heavy rocks, she started a lemonade stand – to take a *stand* against slavery. She worked that stand, with her brother, for an entire year. Eventually, her persistence garnered a lot of publicity and support. Her goal was to free 500 slaves. She has met and exceeded that goal. Now she bottles the lemonade and sells it commercially – in order to free slaves. She wrote a book about her experience called *When Life Gives You Lemons, Change The World*. It's a small book for young kids with a lot of big ideas and inspiration for older kids and adults. Her TED Talk is called "Be One Person" and you can find it at Be one person: Vivienne Harr at TEDxFiDiWomen - YouTube.

Jessica Baer began working to free slaves at age 10, after seeing a video on modern-day slavery at Jewish summer camp. She not only ending up with a Bat Mitzvah project – she changed her life, expanded her horizons, traveled to Ghana, raised thousands of dollars, involved her entire family, and freed 50 slaves – so far. An article about her, reprinted from the Jewish Telegraphic Agency, can be found at http://www.jta.org/2014/03/06/life-religion/teen-heroes/jessica-baer-is-helping-eradicate-slave-trafficking-in-ghana.

One Person Can Make a Difference! As Margaret Mead put it: "Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it's the only thing that ever has."

Hineni muchana umezumenet lekayem mitzvat **. . .** Behold I am prepared and ready to uphold the *mitzvah* of . . . .

I hope that this essay has provided both tools and inspiration for directing our hearts and setting our intentions toward specific *mitzvot* – and helping our young people to do the same.

Indexes arranged by Torah portion and theme follow. May we merit many *mitzvot*!

INDEX A: LISTING OF SLAVERY-RELATED VERSES BY TORAH PORTION

B'reisheet – Genesis 1:27, 2:1-4, 5:1-2

Lech L'cha – Genesis 15:12-14

Va-Yetzei – Genesis 29:15-30, 30:25-32:3. Genesis 31:15 can be connected to Exodus 23:9, Leviticus 19:34, Deuteronomy 10:19, et al. [7] (The *Haftarah* also reinforces the value of fair wages without deception as a human right. See *Hosea* 12:7-10.)

Va-Yishlah – Genesis 34:27-29. Also read subsequent biblical judgments of Simon and Levi's acts against the person and people of Shekhem: Deuteronomy 21:11f, 22:28-29, 49:5-7.

Va-Yeishev – Genesis 37:27-28, 36; 39:1-23, 40:14-15, 23.

Sh'mot – throughout and especially Exodus 1:2-15; 3:7-22, 19-23, 31; 5:1-6:1.

Va-Eira – throughout Exodus 6:2 – 9:35.

Bo – throughout Exodus 10:1-13:16.

Be-Shallah – throughout and especially Exodus 13:17-18; 14:4 -15:21; 16:4-30; 17:3-7.

Yitro –18:8-12; 20:2, 8-11, 14. The *haftarah* for *Yitro* can also be an inspiration for one person to make a difference. Isaiah's initial fear and subsequent willingness to lead can be compared to that of Moses – and of all of us, including the Bar/Bat Mitzvah student. See Isaiah 6:8.

[7] This verse connects "stranger" (*nokhri, ger,* etc.) with "slave" (*eved, amah,* etc.) as do, unmistakably, all the verses that remind us "for you were a stranger(s) (*ger, gerim*) in the land of Egypt." *Ger* can also be interpreted in other ways – including, sometimes, as a convert to Judaism. For the purposes of exploring this *mitzvah*, I generally interpret "stranger" to mean "slave."

Mishpatim – Exodus 21:1-11, 16, 20-21, 23-32 (cf. the Code of Hammurabi, where the social status of both perpetrator and victim determines the consequences imposed for an assault); 22:20, 25-26; 23:6,9-15. The *haftarah* from Jeremiah continues the theme of freeing indentured servants after a maximum of six years. See Jeremiah 34:13-18.

Ki Tissa – Exodus 31:12-18, 34:18, 21. The connection between Shabbat rest and freedom can be better understood by considering the fourth of the Ten Commandments in Exodus 20 and Deuteronomy 5. In addition, inherent in the state of enslavement is that a slave cannot set his or her own schedule; consider Moses' commandment to the Jewish people on the eve of the Exodus: Exodus 12:12.

K'doshim – Leviticus 19:3, 13, 30, 33-37. The two alternate *haftarot* for *Aharei Mot* / *K'doshim* emphasize the value of social justice and of Shabbat observance and the penalties for ill-gotten gains (Ezekiel 22:6-19), as well as the infinite value of all people, regardless of race or background (Amos 9:7). The *haftarah* for *K'doshim* refers to God's caring as expressed through liberation from Egypt (Ezekiel 20:6, 10) and through the gift of Shabbat (Ezekiel 20:12, 20).

Emor – Leviticus 23:3-8, 23:37-38, 24:22. The *haftarah* mentions Shabbat and justice; see Ezekiel 44:24.

Be-Har – Leviticus 25:1-55, 26:2. The *haftarah* for *B'har* includes Jeremiah 32:21: "You freed your people Israel from the land of Egypt with signs and marvels, with a strong hand and an outstretched arm, and with great awesomeness."

Be-Hukotai – Leviticus 26:34-35, 45.

Naso – Numbers 7 (on the equal value of all).

Be-Ha'alotekha – Numbers 9:1-14; 11:1-20

Sh'lah – Numbers 14: 1-4, 15:14-16, 26, 29-30, 32-36, 41.

Korah – Numbers 16:13-14. The *haftarah* mentions how god lifted our ancestors out of Egypt and brought them to the Land of Israel; see I Samuel 12:8.

Hukkat –Numbers 20:14-17, 21:5.

Balak – Numbers 22:5, 11; 24:8. The Israelites' liberation and size makes them frightening to those who wish to control them. A free and growing population is also their blessing and their identity through God and Torah. The *haftarah* for *Balak* and for a *Hukat/Balak* double portion includes a mention of Egyptian liberation as a sign of God's love and care; see Micah 6:3-4.

Pinhas – Numbers 27:1-7, 28:16-25.

Mattot – Numbers 31:3-30. This episode, highly disturbing to modern sensibilities, sets limits on who may be captured and how they and their property must be treated.

Mas'ei – Numbers 33:3-49. Recalling the journey of escape – whether across the Red Sea or through the Underground Railroad – is part of our history and worth repeating, lest we forget. The *haftarah* for both Ashkenazim and S'fardim includes a rebuke to Israel for taking liberation for granted and not being grateful for the miracles that God wrought to free us; see Jeremiah 2:5-6. Enslavement is also mentioned as a terrible form of degradation; see Jeremiah 2:14.

D'varim – Deuteronomy 1:30-32. The *haftarah* upholds the cause of people who are vulnerable to mistreatment; see Isaiah 1:17.

Va-Ethanan – Deuteronomy 4:9, 32-34; 5:6, 12-15, 18; 6:12, 20-25; 7:7-8. In the *haftarah*, Isaiah 40:23-24 can be read as a reference to God's dominion over Pharaoh. No person ultimately rules over another; only God rules.

Ekev – Deuteronomy 10:12-19; 11:2-7. In the *haftarah*, God promises to redeem contemporary captives from current tyrants, just as God redeemed the Hebrew slaves from Egypt. See Isaiah 49:24-25. The Jews are also called "pursuers of justice" in 51:1.

R'eh – Deuteronomy 14:29, 15:1-18; 16:1-8, 16-17. The *haftarah* promises in Isaiah 54:14: "You shall be saved from oppression; you shall have no fear."

Shoftim – Deuteronomy 16:18-20; 17:14-18; 20:10-19.[8] The *Haftarah* speaks against dread of the oppressor, and of God's power to liberate us. See Isaiah 51:13-14, 52:3ff.

Ki Teitzei - Deuteronomy 21:10-14, 23:16-17, 20-21; 24:6-7, 10-15, 17-22.

Ki Tavo – Deuteronomy 26:3-10, 12-13; 27:19; 28:43-44, 47-48; 29:1-3. The *haftarah* provides a beautiful picture of a hopeful future, which contrasts with a history of oppression, degradation, and enslavement; see Isaiah 60:18-22.

Nitzavim – Deuteronomy 29:9, 30:3-4. The *haftarah* refers to the Exodus; see Isaiah 63:7-9.

Va-Yelekh – Deuteronomy 31:10-13.

[8] Many will find the verses in chapter 20 troubling. It's worthwhile to explore a variety of interpretations and alternative viewpoints offered within – and beyond – the Torah. In light of verse 18, when do we need to eradicate an external force for evil, and when do we need to – instead? – take responsibility for our own temptation? In light of verse 5, might we consider ourselves to be building a "house of freedom" or "house of peace," and therefore to be exempt from participating in conquest? Many say that this entire section applied only to the generation of the initial conquest and not to subsequent periods.

Ha'azinu – Deuteronomy 32:7, 10-12. David's story and thanksgiving in the *haftarah* parallel the story of the Exodus and the Song of the Sea; see II Samuel 22:7, 38, 40, 47ff.

Ve-Zot Ha-B'rakhah – Deuteronomy 34:11-12. The Torah ends by recalling the miracles of the Exodus from slavery in Egypt.

INDEX B: TOPICAL LISTING OF TORAH VERSES

in alphabetical order

Debt Bondage / Indentured Servitude and Fair Lending

- Exodus 21:2-11 – Biblical limitations and discouragements to debt bondage.
- Exodus 22:24-26 – The ideal is to charge no interest to fellow Jews. Do not take a garment in pledge overnight – i.e., don't extract collateral you might be entitled to, if doing so would make the debtor's life miserable.
- Leviticus 25 – This chapter sets limitations on debt bondage and prohibits Israelites from enslaving one another for any other reason. (Holding non-Jewish slaves was allowed in biblical times, but this, too, had its restrictions – see Leviticus 27:28.)
- Deuteronomy 15:1-3, 12-15. – Not only is the slave freed in the sixth year, but additional rights (including a severance payment) are extended. Compare to Exodus 21.
- Deuteronomy 23:20-21 – Do not take interest from a fellow Jew.
- Deuteronomy 24:6, 12 – Do not demand collateral that harms the borrower.
- Deuteronomy 24:11 – Protect the dignity of the borrower.
- Deuteronomy 28:43-44 – Sinking into debt is a curse.

Do Not Oppress or Allow Oppression

- Exodus 1:15 -21 – The midwives defy authority when Pharaoh enacts genocide against the Hebrews.
- Exodus 22:20-23 – "You shall not wrong a stranger, nor oppress him; for you were strangers in the land of Egypt. Do not afflict the widow or the orphan. I will surely hear the vulnerable and oppressed people who cry out to me."
- Exodus 23:9 – "Do not oppress stranger, for you know the soul of a stranger…."

- Leviticus 19:20-22, 29 – A woman who is a slave cannot be treated as if she were the sexual property of her master, nor may a daughter be sexually trafficked.
- Leviticus 19:33-35 – "When a stranger lives among you, do not wrong him. The stranger who lives among you shall be as the home-born among you . . . . You shall do no unrighteousness in judgment, nor in weights or measurements."
- Leviticus 25:15, 25, 35-41 (and throughout the chapter) – Do not oppress a fellow Israelite, nor take advantage of difficult straits in which he may find himself.
- Numbers 11:10-20 – Even Moses becomes angry and overwhelmed when overworked and abused. God shows compassion and offers relief.
- Deuteronomy 26:13 – A declaration about tithing: "I have given to the Levite, the stranger, the fatherless, and the widow, just as You commanded me."
- Deuteronomy 23:15 – "You shall not deliver to his master a runaway slave who has come to you to be saved. He shall dwell in the midst of you, in the place he shall choose within one of your gates, where it is good for him. You shall not wrong him."
- Deuteronomy 27:19 – "'Cursed be he who subverts the right of the stranger, the orphan, and the widow.' And all the people shall say, 'Amen.'"

Despair and Dehumanization are Tools of Oppression

- Exodus 1:11, 14, 22 – Pharaoh introduces cruel strategies, designed to induce despair.
- On Exodus 1:19 – Pharaoh can be fooled into thinking that Israelite women give birth to litters of children, because he had already dehumanized the Hebrews.
- Exodus 5:5-19 – Slaves seeking relief are punished with yet more cruelty.

Develop Compassion for the Vulnerable

- Exodus 23:9 – "Do not oppress the stranger – and *you know the soul of a stranger*, for you were strangers in the land of Egypt."
- Leviticus 19:34 – "The stranger who lives among you shall be to you as the home-born among you, and *you shall love him as yourself;* for you were strangers in the land of Egypt: I am *Adonai* your God."
- Leviticus 25:25, 35, 39, 47 – If an Israelite is in "financial straits," offer support. Do not exploit vulnerability.
- Deuteronomy 10:16 – "Cut away the thickening [literally, foreskin] around your hearts . . . . "
- Deuteronomy 10:18-19 – God loves strangers, widows and orphans, and so should we.
- Deuteronomy 14:29 – Provide enough food for Levites, strangers, orphans and widows to eat their fill.

- Deuteronomy 15:9-10 – "Beware lest you harbor the base thought, 'The seventh year, the year of remission is approaching,' so that you look on your needy kinsman negatively and don't give him anything. He will cry out to God against you, and you will incur guilt. [Lend] to him readily and don't let it seem bad to you when you do so."
- Deuteronomy 22:1-4, 6-8, 10, 13-19, 25-29 – Various laws protect people who are vulnerable for a variety of reasons.
- Deuteronomy 24:6, 11-12 – Put yourself in the shoes of a desperately poor person.

Equality

- Genesis 1:27, 2:1-4, 5:1-2 – The story of creation repeatedly emphasizes the equality of all human beings.
- *Mishnah Sanhedrin* 4:5 – My ancestors are not better than yours; every human being is uniquely "coined" in the image of God.
- Exodus 12:49 – There shall be one law for you and for the stranger.
- Exodus – 21:20-32 – An indentured servant is not mere chattel. He has rights, and his master has restrictions. (Contrast this with the Code of Hammurabi, in which a master has unlimited control and is not required to offer compensation, should a slave be hurt.)
- Leviticus 19:20-22 – A woman who is a servant is not the sexual property of her master.
- Leviticus 19:34 – "The stranger who lives among you shall be to you as the home-born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am *Adonai* your God."
- Numbers 7 – All the gifts brought by the tribes are the same, but they are mentioned individually, to reinforce the message that each tribe, each individual, is equally precious to God, regardless of status or material possessions.
- Numbers 9:14 – "When a stranger who resides with you offers a Passover sacrifice to God, he must do it in accordance with the rules and rites of the Passover sacrifice. There shall be one law for you – for the stranger and for the citizen of the country."
- Numbers 15:15-16 (see also 15:26, 29) – "There shall be one law for you and for the resident stranger: it shall be a law for all time and throughout the generations. You and the stranger shall be alike before *Adonai*. The same ritual and the same rule shall apply to you and to the stranger who lives among you."

God Cares About and Wants to Free Slaves

- Exodus 3:7-10 – God hears and sees the plight of the Israelite slaves.
- Exodus 3:16-17 – God intervenes with miracles to release and redeem them.
- Exodus 18:8-12 – Witnessing liberation promotes faith in God.
- Exodus 20:2 and Deuteronomy 5:6 – God's identity is Liberator. The first of the Ten Commandments sets this as a priority and key message.
- Exodus 22:20-23 – "You shall not wrong a stranger, nor oppress him; for you were strangers in the land of Egypt *. . . I will surely hear oppressed and vulnerable people who cry out to me*."
- Leviticus 19:34 – "The stranger who lives among you shall be to you as the home-born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am *Adonai* your God."
- Leviticus 19:37 – "I am *Adonai* your God who took you out of the Land of Egypt."
- Leviticus 25:55 – "For it is to Me that the Israelites are servants [not to one another or any earthly master]. They are My servants whom I freed from the land of Egypt: I am *Adonai* your God."
- Leviticus 26:45 – Even when punishing Israel's disobedience, God still remembers "the covenant with the ancients, whom I freed from the land of Egypt in the sight of all the nations to be their God."
- Numbers 15:15: "You and the stranger shall be alike before *Adonai*."
- Numbers 15:41 – (third paragraph of the *Shema*) "I am *Adonai* your God, who brought you out of the land of Egypt to be your God. I am *Adonai* your God."
- Deuteronomy 1:30-32 – God showed love and care, carrying us up out of Egypt and through the wilderness, yet we have been insensible to those gifts.
- Deuteronomy 7:7-8 – The redemption of the Israelites from slavery was an expression of love for the Jewish people in particular, although God also shows love for slaves generally. (To maintain humility, compare with Deuteronomy 9:6.)
- Deuteronomy 10:17-18 – "The Lord of lords, the Almighty, great, supreme, and awesome God . . . upholds the cause of the fatherless and the widow and loves the stranger."
- Deuteronomy 29:9, 13 – The stranger is included in the covenant.
- Various Torah laws uplift, protect, and free enslaved people:
    - Exodus 12:49 – One law for you and for the stranger.
    - Exodus 21:2-11 – Indentured servants to be released after a maximum of six years.
    - Exodus 21:16, Deuteronomy 24:7 – Kidnapping and enslaving people is a capital offense.
    - Deuteronomy 23:15 – You shall not deliver a runaway slave to his master.

The Insecurity of Freedom

- Exodus 13:17-18, 14:11-12 – Israelites are afraid of and insecure in their freedom.
- Exodus 16:3f, 17:3-7 – Hunger, thirst, and the lack of basic resources make people vulnerable to re-enslavement.
- Numbers 11:4-10 – Sometimes, people are tempted back into slavery, if that is the only way they believe they can care for themselves and their families. Offering real options and then helping to make people aware of those options are two strategies used by God, Moses, and modern-day liberators. (The Israelites had manna, but until they understood its value and how to use it, it wasn't a blessing to them.)
- Numbers 14:1-4 – People who have no hope may return to slavery as a means of subsistence.
- Numbers 16:13-14, Numbers 20:2-5, Numbers 21:5 – More despair by former slaves.

Justice

- Exodus 12:49 – One law for you and for the stranger.
- Exodus 22:20 – "You shall not wrong a stranger, nor oppress him . . . ."
- Leviticus 19:23-25 – "When a stranger lives with you, do not wrong him. The stranger who lives among you shall be as the home-born among you . . . . You shall do no unrighteousness in judgment, nor in weights or measurements."
- Deuteronomy 15:13 – "When you set him free, do not let him go empty-handed."
- Deuteronomy 16:18 – "Justice, justice you shall pursue . . . ."
- Deuteronomy 17:14-17 – Place restrictions on the Israelite king to prevent unfair distribution of wealth and wild excess.
- Deuteronomy 23:16 – "You shall not deliver to his master a runaway slave who has come to you to be saved. He shall dwell in the midst of you, in the place he shall choose within one of your gates, where it is good for him. You shall not wrong him."
- Deuteronomy 24:22 – "Do not pervert the justice due to the stranger, orphan, and . . . widow. Remember that you were a slave in Egypt and that *Adonai* your God redeemed you from there. Therefore, I command you to do this."
- Deuteronomy 24:6 – "A handmill or upper millstone [to make basic food] shall not be taken in pawn, for that would be taking someone's life in pawn."
- Deuteronomy 24:7 – Kidnapping and enslaving people is an "evil that must be swept out from your midst."
- Deuteronomy 24:17-18 – "You shall not subvert the rights of the stranger or the orphan. You shall not take the widow's garment in pawn. Remember that you were a slave in Egypt, and that *Adonai* your God redeemed you from there. Therefore, I command you to do this thing."

Love the Stranger

- Genesis 31:14 – Leah and Rachel identify with strangers who are vulnerable and taken advantage of economically.
- Exodus 22:20 – "You shall not wrong a stranger, nor oppress him, for you were strangers in the land of Egypt."
- Exodus 23:9 – "Do not oppress a stranger, for you know the soul of a stranger . . . ." Let your own experience of slavery make you compassionate. Be better, not bitter, because of what you went through.
- Leviticus 19:34 – "The stranger who lives among you shall be to you as the home-born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am *Adonai* your God."
- Deuteronomy 14:29 – Provide enough food for Levites, strangers, orphans, and widows to eat their fill.
- Deuteronomy 24:22 – "Do not pervert the justice due to the stranger, orphan, and . . . widow. Remember that you were a slave in Egypt and that *Adonai* your God redeemed you from there. Therefore, I command you to do this."

Love Others As You Do Yourself

- Leviticus 19:18 – "You shall love your neighbor as yourself. I am *Adonai*."
- Leviticus 19:34 – "The stranger who lives among you shall be to you as the home-born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am *Adonai* your God."
- Leviticus 25:25, 35, 39, 47 – Think of the "other" as your "brother." If *your brother* continues in financial straits, offer support. Do not exploit vulnerability.

Moral Courage (and Outrage) in the Face of Slavery

- Exodus 1:15 -21- Civil disobedience of the midwives.
- Exodus 2:2-10; *Sotah* 12a; *Sh'mot Rabbah* 1:25 – courageous and decisive action by Miriam, Yokheved, Pharaoh's daughter, and Pharaoh's daughter's servant.
- Exodus 2:11-12 – Moses intervenes.
- Exodus 3:11 – Moses is afraid to intervene.
- Numbers 33:3 – For our ancestors in Egypt and until today, anywhere there are slaves, it takes tremendous moral courage for a slave to walk away from a master.
- Deuteronomy 23:16-17 – Do not return a runaway slave. Have the courage to align with a powerless slave and risk offending a powerful slave-holder.

Passover Story and Observance

- Exodus 1:1-15:21 – Exodus narrative.
- Exodus 23:15 – Eat no unleavened bread, for you came out of Egypt; do not appear empty-handed at the Temple on the pilgrimage festival day.
- Numbers 9:1-13 – Those who cannot celebrate freedom today will get a "make-up" celebration. All who respect the ritual and read themselves into the story must be included.
- Numbers 9:14 – "When a resident stranger offers a Passover sacrifice to God, he must do it in accordance with the rules and rites of the Passover sacrifice. There shall be one law for you – for the stranger and for the citizen of the country."
- Numbers 20:14-17 – The Passover narrative is explained to other nations.
- Numbers 28:16-25 – Passover rites.
- Deuteronomy 6:20-25 – Tell the story to your children. (These verses are quoted in the "four sons" section of the *Haggadah*.)
- Deuteronomy 10:2-7 –Remember the victory wrought by God against Egypt and speak to the next generation about the miracles you have witnessed with your own eyes.
- Deuteronomy 16:1-8, 16-17– Instructions are repeated with extra details and motivations "for you departed from the land of Egypt hurriedly," "so that you may remember the day of your departure from the Land of Egypt all the days of your life." (The latter phrase is a subject of discussion in the *Haggadah*.)
- Deuteronomy 26:3-10 – The ritual recitation for bringing first fruits on *Shavuot* summarizes all of Jewish history in five verses, with the narrative of the Exodus at its center. This text is quoted in the Passover *Haggadah*.

Prisoners of War

- Genesis 34:27-29 – The women of *Sh'khem* are taken captive in a manner that is condemned within and beyond chapter 34. See also Deuteronomy 21:11ff, 22:28-29, 49:5-7.
- Numbers 31:3-30 – This episode, highly disturbing to modern sensibilities, sets limits on who may be captured and how they and their property must be treated.
- Deuteronomy 20:10-19 –This is a troubling, yet rich passage that can help us engage our complex history with regard to slavery, as well as conquest.
- Deuteronomy 21:10-14 – Women captured in war are not "free for the taking"/raping. Their humanity must be acknowledged by allowing them to mourn their dead. If married by a captor and then divorced, the former wife must be freed.

Redeeming Captives

- Rabbinic sources infer that *pidyon sh'vuyim* (redeeming captives) is a vital *mitzvah* from several verses, including the following:
    - Leviticus 19:16 – "Do not stand idly by the blood of your brother."
    - Leviticus 19:18 – "Love your neighbor as yourself."
    - Deuteronomy 15:7 – "You shall not harden your heart."
    - And even Exodus 20:12 and Deuteronomy 5:16 – "You shall not murder."
- Deuteronomy 30:3-4 – God will gather up the exiles, "even if your outcasts are at the ends of the world."
- See *Bava Batra* 8b on the horror of captivity and the importance of this *mitzvah,* and *Gittin* 45a on possible limits.

Since Jews were often held for ransom in the Middle Ages, this was not a theoretical *mitzvah*. It takes on new relevance today with Boko Haram and other groups kidnapping even young children.

Responsibility to Assist Non-Jews

- Exodus 23:9 – Loyalty to and compassion for strangers – *i.e.*, non-Jews.
- All the readings about strangers and compassion, above, attest to a deep responsibility toward non-Jews, along with a primary responsibility toward Jews.
- Israelites were freed because of the efforts of non-Jews – and we have an obligation to free human beings to whom we are tied only by our common humanity.
    - Pharaoh's daughter – Exodus 2:5.
    - Midwives' heritage is ambiguous – Exodus 1:15.
    - Pharaoh's advisors ultimately argued for liberation – Exodus 10:7.
- *Gittin* 61a – We have an obligation to sustain the non-Jewish poor along with the Jewish poor and visit the non-Jewish sick along with the Jewish sick, and bury the non-Jewish dead along with the Jewish dead for the sake of peace.

When we give, as Jews, to help free slaves, it is a "triple *mitzvah*": it saves people, it uplifts God's name and reputation in the world, and it tells people around the world – friends, enemies, and those who will never meet a Jew – what Jews stand for.

Remember that You Were Slaves and Were Liberated

- Exodus 13:3 – "Remember this day, when you came out from Egypt, out of the house of slaves, for by strength of hand *Adonai* brought you out from this; no leaven shall be eaten."
- Exodus 22:20 – "You shall not wrong a stranger, nor oppress him; for you were strangers in the land of Egypt."

- Exodus 23:9 – "Do not oppress the stranger – and you know the soul of a stranger, for you were strangers in the land of Egypt."
- Exodus 34:18 – The Passover festival and *matzah* are eternal reminders.
- Leviticus 19:34 – "The stranger who lives among you shall be to you as the home-born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am *Adonai* your God."
- Leviticus 23:4-8 – Details of how and when Passover shall be observed from year to year.
- Numbers 33:3-49 – Recalling the journey of our escape is part of our history and worth repeating, lest we forget.
- Deuteronomy 10:19 – "Love the stranger, for you were strangers in the land of Egypt."
- Deuteronomy 4:9, 32-34 – Liberation from Egypt was a stunning and paradigmatic event, meant to inspire all generations.
- Deuteronomy 6:12 – "Be careful, lest you forget *Adonai* your God, who took you out of the Land of Egypt, out of the house of slaves."
- Deuteronomy 6:20-25 – This is the original source of the language of the "four sons" section of the *Haggadah*.
- Deuteronomy 15:15 – "Remember that you were slaves in the land of Egypt and God redeemed you. Therefore, I enjoin this commandment [of manumission in the sixth year] upon you today."
- Deuteronomy 17:16 – "[An Israelite king] shall not keep many horses, nor send people back to Egypt to add to his horses, for *Adonai* has warned you, 'You must not go back that way again.'"
- Deuteronomy 24:22 – "You shall remember that you were a slave in the land of Egypt. Therefore, I command you today [to leave crops for the stranger, widow, and orphan]."
- Deuteronomy 28:48 – You risk becoming enslaved again, if you forget to be grateful for your freedom. Slavery is a horrible curse, in which you have to serve an enemy "in hunger and thirst, naked, and lacking everything." How much better it is to serve God with joy and gratitude!
- Deuteronomy 29:1-3 – The gift of liberation is unfathomable.
- Deuteronomy 31:10-13 – A poetic summary of the Exodus prefaced by the words (in verse 7) "Remember the days of old, consider the years of generations past. Ask your father, and he will say; your elders, and they will tell you."

Shabbat Rest for All

- Exodus 16:23-30 – Advance collection of manna and Shabbat rest are contrasted with slavery.

- Exodus 12:2 – Freedom depends on setting your own schedule, following God's timing and not Pharaoh's.
- Exodus 20:8-12 – Ten Commandments. Shabbat rest is modeled on God's rest after Creation. Servants rest on this holy day.
- Exodus 23:12 – Servants and strangers deserve Shabbat, to refresh their souls.
- Exodus 31:12-18 – Includes *Ve-Sham'ru*. Shabbat rest is a sign between God and the children of Israel forever.
- Exodus 34:21 – Rest for all, in all economic seasons and conditions.
- Leviticus 19:3, 30 – Shabbat observance is emphasized.
- Leviticus 23:2 – "Keep My Sabbaths and venerate My sanctuary. I am *Adonai*."
- Leviticus 23:3 – "Refrain from work on Shabbat throughout your settlements."
- Deuteronomy 5:12-15 – The Ten Commandments. Shabbat rest is based on the liberation of the Exodus, "that your servant may rest, just like you."

Sabbatical Liberation

- Exodus 23:10-11 – Rest, sabbatical, and care for the poor in the seventh year.
- Exodus 21:2-11 – The Torah sets a maximum of six years of indentured servitude, regardless of debt.
- Rashi on Exodus 21:6 and *Kiddushin* 22b – The ear is pierced because the message of Sinai against slavery has not been heard by the master, who violated the eighth commandment against stealing/kidnapping, and by the servant, who violated the first commandment, which reminds us that God is the One who took us out of Egypt.
- Leviticus 25 – This chapter describes both Sabbatical and Jubilee manumission.
- Leviticus 26:34-35 – If the land and people are not allowed to rest, an enforced "rest" through desolation will be imposed.
- Deuteronomy 15:1-11 – Rest, preparation for the Sabbatical, and extra vigilance to care for the poor are needed throughout the seven-year cycle.
- Deuteronomy 31:10-13 – On Sukkot of the Sabbatical year, read the Torah before everyone – "the men, the women, the children and your stranger who is within your gates" – so that all may learn and develop reverence for God's ways.

Workers' Rights, Women's Rights, and Fair and Prompt Wages

- Genesis 29:15-30, 30:25-32:3 – Jacob has a right to be paid for his labor.
- Leviticus 19:13 – "The wages of a laborer shall not remain with you until morning." Pay people when services are rendered.
- Numbers 27:1-8 – Women can inherit land and thus avoid destitution, dependency and vulnerability to slavery. (Their independence is preserved but attenuated in Numbers 36:1-10.)

- Deuteronomy 24:14-15 – "Do not abuse a needy and destitute laborer, whether a fellow countryman or a stranger in one of the communities of your land. You must pay him his wages on the same day, before the sun sets, for he is needy and urgently depends on it. Let him not cry out to God, so that the sin lies with you."
- "Did you conduct business and commerce fairly?" is the first of just a few questions that Rava suggests you will be asked in Heaven. See *Talmud Shabbat* 31a.

This lesson plan is from **Next Year, Free! A Modern Slavery Curriculum.**

Next Year, Free! A Modern Slavery Curriculum, Seder Starters, Free Your Shabbat, and many other resources are available at no charge through **FreetheSlaves.net/Judaism**.

We hope that everyone who uses these resources will offer a donation to support the work of Free the Slaves. When you use the **DONATE** button across from the Jewish resources, you send help and hope, even as you testify to the values and relevance of our tradition.

Please visit **FreetheSlaves.net/Judaism** for

תּוֹרָה – ***Learn*** more about the complex problem of modern slavery – and the proven solutions that you can help to enact.

עֲבוֹדָה – ***Practice*** rituals and offer prayers during your *seders* and throughout the year to increase awareness of slavery and strengthen the commitment to end it.

גְּמִילוּת חֲסָדִים – ***Give*** of your time, compassion and money to rescue enslaved people, keep them free, and prevent slavery where it is likely to take root.

לֹא עָלֶיךָ הַמְּלָאכָה לִגְמוֹר, וְלֹא אַתָּה בֶּן חוֹרִין לְהִבָּטֵל מִמֶּנָּה.

Rabbi Tarfon used to say: "You are not obliged to finish the task, but neither are you FREE to desist from it." – Mishnah Avot 2:21

PART THREE: LESSONS FOR GRADES NINE THROUGH TWELVE

Let the People Go:
Modern-Day Slavery and Jewish Responses

AMY DORSCH
NINTH THROUGH TWELFTH GRADE
INFORMAL EDUCATION

The following set of lessons is intended for teens in an informal setting: summer camp, youth group, teach-ins and the like. While the tie-in to Passover is obvious, it is possible to make connections with other times of the year as well: Today in light of the news . . . ; today, because we are studying "love the stranger". . . ; today, because it is *Parashat Shoftim . . .* ; or today, in our *Tikkun Olam* class . . . . The themes are relevant and urgent every day.

Three Sessions at a Glance:

Session 1: Yesterday We Were Slaves . . . Today, THEY are
Modern-Day Slavery: Facts and Definitions Jewish responses to slavery: Why should we care?

Session 2: The Faces of Modern-Day Slavery
WHO is a slave: Real people, real stories
Seder Starters: Bringing these stories to life at the *Pesah seder*

Session 3: Taking it Home: Being a Consumer with a Conscience (Optional social action activity)
Use facts, stories and Fair Trade information to help teens act on this issue, starting with Fair Trade as a first step. What can we do in our own homes? Where can we start?

SESSION ONE: YESTERDAY WE WERE SLAVES . . . TODAY, THEY ARE

Materials:
Headings of types of slavery on separate pieces of paper
Jewish concepts with one text defining the concept
Human Rights Squares sheet and pens.
[To modify for traditional Shabbat observance: One copy of Human Rights Squares per person]
One copy of sheet labeled as "Activity 2: Human Rights"
One copy of each of the Jewish Responses texts
Adhesive tape.
[To modify for traditional Shabbat observance: Stickers to post Jewish responses on walls.]
Pens and post-it notes
[To modify for traditional Shabbat observance: Omit.]

Goals:
Participants will learn facts about modern-day slavery.

Key questions:

- *What are some examples of modern-day slavery?*
- *What is happening worldwide that we should be aware of?*

Participants will study Jewish responses to slavery and understand the Jewish obligation to combat modern-day slavery, specifically through the Passover message of remembering that we were once slaves.

Key questions:

- *Why should we, as Jews, care about modern-day slavery?*
- *What does our tradition teach us?*

Objectives:
Participants will be able to

- Describe at least three examples of modern-day slavery
- Recognize the Jewish obligation to combat slavery rooted in our national narrative (Exodus/Passover story) and tradition (Jewish core concepts and values)

- Identify Jewish responses to slavery through key concepts such as *Avadim Hayinu* (Exodus narrative), Jewish responsibility, identifying with the suffering of others, and fair treatment of the worker

Session Outline or Program Procedure

Materials:

Copies of Human Rights Squares and a pen for each person. [To modify for traditional Shabbat observance: One copy of Human Rights Squares.]

Human Rights squares are used courtesy of FreetheSlaves.net.

Set Induction / Opening Exercise / Setting the Stage:

Have participants walk around and get answers and initials for each of the squares (or for 4-5 to save time). [To modify for traditional Shabbat observance: Have everyone walk around the room. When you call out "freeze," they should stop in front of a partner. Ask them to share their responses to any of the statements/human rights squares (repeat exercise 4-5 times).]

Discuss the Activity – Questions to Pose:

- What does it mean to have rights or to be free?
- What rights do you need to live a life where you have **choices** and have **contro**l over your own life?
- What freedoms and rights do you have that give you some control over your life *(examples: the right to vote, to a fair trial, to travel, to free speech, etc.*
- What are the conditions that make it difficult for a person to assert these rights? Who or what is working against these rights? *(powerlessness, lack of education or awareness, inequality, poverty)*
- What does it look like when one is not free?

Transition Point/Explain:

The opposite of freedom is oppression. The opposite of freedom is slavery.

Explain:

Each year on *Pesah*, we recall that we were once slaves in Egypt. We recount the Exodus stories to remind ourselves not to oppress the stranger, as we were once slaves in Egypt. Yet slavery still exists today and many people are indifferent to it or unaware to it. Today, we will change that.

True or False: There are over 20 million slaves in the world today

TRUE! Our best estimates are that there are between 21 and 36 million slaves in the world today. Approximately 5.5 million of them are children.

True or False: Because it is illegal, slavery is practiced in secret.

FALSE: Although slavery is illegal, in many countries it is practiced quite openly.

True/False: Slavery exists in the U.S.

TRUE!

Handout: Slavery fact sheet: https://www.freetheslaves.net/wp-content/uploads/2015/01/FTS_factsheet-Nov17.21.pdf

Ask participants to share which statistic surprises or shocks them the most. Statistics are facts and numbers, but what defines slavery? What determines these statistics in terms of what constitutes slavery?

Defining Slavery:

Explain that some of these "true or false" facts may be shocking or may even sound familiar. What, though, do we consider to be slavery in modern terms? Do you picture ancient Egypt and Israelites building pyramids? Movies like *12 Years a Slave*? African-Americans and white slave owners in 1850?

Am I a slave because I have to follow my parents' rules and I have to go to school and am a slave to my teachers' homework assignments?

Ask for definitions and then provide this definition from www.freetheslaves.net

> Slavery is the holding of people at a workplace through force, fraud or coercion for purposes of sexual exploitation or forced labor so that the slaveholder can extract profit. Person X makes money by exploiting and forcing person Y to do something against their will.

HANDOUT 1: EXAMPLES OF SLAVERY

Distribute pages with headings of types of slavery (see below) to different people.

Option 1: Ask participants to rise, and ask for volunteers to stand next to someone with a type of slavery they think they can define.

Option 2: Read examples of types of slavery labeled as "Activity 2: Types of Slavery," and ask participants to try to name the type of slavery this example provides.

When each person has attempted to provide a definition or to name a type of slavery, read the actual definition or type (adapted from freetheslaves.net):

> Contract slavery: a worker is deceived into slavery through the use of a false employment contract. Slaveholders create contracts to lure individuals with promises of employment, yet once they arrive at the workplace they are forced to work for no pay and cannot escape.
>
> Sex trafficking: an adult is caused to engage in commercial sex acts, such as prostitution, by means of force, fraud, threat or coercion. The "consent" of the victim is not relevant; if threat or force has been applied, the act cannot be consensual. Child sex trafficking differs from adult sex trafficking in that children can never be considered to have consented to the sale of sex acts.
> Sex trafficking or forced prostitution constitutes 20 percent of slavery practiced today.
>
> Forced or servile marriage: a person, usually a woman or girl, is forced into marriage against her will. The girl may be sold by her family, given to repay a family debt, or given to restore the girl's "honor."

Domestic servitude: household workers, such as maids, are not permitted to leave the household in which they work. They typically receive little or no pay and are frequently abused.

Worst forms of child labor: children are held in forced labor, made to engage in prostitution or pornography, or caused to participate in illicit activities.

Child soldiers: children are forced, coerced or persuaded to become soldiers and to engage in combat in violation of international norms forbidding the use of children as members of armed forces.

How Do We Respond? Guided by Judaism

Explain: Judaism offers us responses to real-world issues. We use the Torah to guide us in response to what is going on around us. Slavery is no exception: Our own origin story begins with our release from bondage.

Responses:

- Passover: Yesterday we were slaves; today we are free. Do not oppress a stranger, for we were strangers in the land of Egypt. Moses identifies with the suffering of others.
- Jewish values / key concepts that teach us why we, as Jews, should care about this issue: Jewish Responsibility, In the Image of God, Responsibility to Another (refer back to Moses and the Egyptian taskmaster), Redeeming Captives, Free Will of the Worker / Fair Treatment of the Worker. See texts below, "Jewish Responses #1 - 5"

Instructions for text study:
First, ask for six volunteers to help you post the Jewish responses on the walls around the room.

Give each participant a couple of post it notes and a pen. Ask them to walk around and read the Jewish responses and texts and choose one text that jumps out at them. Ask them to write down one question or response to that chosen Jewish concept. [To modify for traditional Shabbat observance: Have participants read each Jewish response and stand by the one that provokes a question, emotion or concern for them.

Which text makes you wonder, think, care, question; which one may bother you or stand out for you? Have a few of them share their choices.]

Activity 1: Community Campaign

Instructions:

Divide participants into small groups to create community campaigns or commercials to inspire and educate friends and family on a) the modern-day slavery issue; or b) the Jewish community's obligation to care and respond: Why should we, as Jews, care about this issue?

You want your commercial to be informative, emotional and engaging. What would make YOU pay attention??

Assessment/Measurable Results: Share commercials.

Film the commercials and email out to parents and any other interested adult group as an advocacy step. Knowledge is power, and sharing what we've learned is one step toward advocating against slavery. [To modify for traditional Shabbat observance: Have each group act out the commercials for the other participants.]

Following each commercial, ask the members of the other groups to share one thing they took away from that presentation as the "viewer." Would this motivate you to act in any way? What would?

Wrap Up: We have the information, we understand the Jewish obligation. Now what?

If this is a stand-alone session, share some ideas of next steps, including *seder* starters, conscientious consumerism and awareness raising. If moving on to next session, allude to putting a face to the issue, making it more real by meeting its victims.

Activity 2: Types of Slavery

Adapted from FreetheSlaves.net

From the examples given, identify what type of slavery each story describes.

1. An eleven year old child in Pakistan is forced to weave carpets to repay a debt his father owes. He works 14 hours a day and sleeps by his loom. If he tries to leave the carpet factory, he will be caught and beaten.

   _____

2. A poor young woman from Thailand is tricked into going to Europe with a promise of a job in a restaurant. When she arrives, she is forced to work as a prostitute and is prevented from leaving as she has no identity papers.

   _____

3. A twelve-year-old girl in India is married to a 60-year-old man. She has no choice in this and must work as a servant in his household.

   _____

4. A twenty-year-old man is owned by a farmer in Benin, West Africa. His father, mother, brothers and sisters are also owned by this man. They all work on his farm; they are given a little food but no pay.

   _____

5. A prisoner in Burma is forced to work building roads for the government. He is chained to his fellow-prisoners and is given no pay for his work. He is often beaten by guards.

   _____

6. A man in India is forced to work in a mine to repay a debt to the mine-owner, but the interest he is charged means that he will never be able to repay the loan. He is trapped.

   _____

Activity 3: Human Rights Squares

Adapted from FreetheSlaves.net

Aim: To review the topic of human rights and stimulate discussion around the Universal Declaration of Human Rights and categories of rights.

Method:

1. **Getting Going:** Give everyone a copy of "Sheet 1: Human Rights Squares." Everyone has to get an answer and a signature from a different person for each square. Stop after 5-10 minutes, depending on the group. Alternatively, fill in the squares in pairs or small groups.

2. **Unpack the game:**

    - Which were the easiest squares to find answers for? Which were the most difficult? Why?
    - Which squares had global answers? Which had national answers? Which had local or community answers?

3. **The Universal Declaration of Human Rights**
   Divide the whole group into smaller groups of two or three.

   Give each group a copy of the Universal Declaration of Human Rights (see below). Can they match any of their answers on the Human Rights Squares sheets to articles in the Universal Declaration of Human Rights? Ask them to write the number(s) of the article(s) in the Human Rights Squares.

   Which of the squares are related to civil and political rights? Which are related to social, economic and cultural rights?

Name a human right	Country where human rights are violated	Document that proclaims human rights	Group in your country that wants to deny rights to others	Country where people are denied rights because of their race or ethnic background
Initial:	Initial:	Initial:	Initial:	Initial:
Organization that fights for human rights	Film/video that is about rights	Singer/group who sings about rights	Right your parents have/had that you do not	Country where human rights situation has improved recently
Initial:	Initial:	Initial:	Initial:	Initial:
Type of human rights abuse that most disturbs you	Book about rights	Right sometimes denied to women	Right all children should have	Country where people are denied rights because of their religion
Initial:	Initial:	Initial:	Initial:	Initial:

Human right not yet protected for everyone in this country	People denied right to have their own nation or homeland	Human right not being achieved around the world	Right of yours that is respected	Someone who is a defender of human rights
Initial:	Initial:	Initial:	Initial:	Initial:

Universal Declaration of Human Rights (selections):

Article 1.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3.

Everyone has the right to life, liberty and security of person.

Article 4.

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5.

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6.

Everyone has the right to recognition everywhere as a person before the law.

Article 7.

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8.

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9.

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10.

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11.

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13.

(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14.

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15.

(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16.

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17.

(1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Article 18.

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19.

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20.

(1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

Article 21.

(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22.

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23.

(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24.

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25.

(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26.

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27.

(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28.

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29.

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30.

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Jewish Response #1: Jewish Responsibility

Key term: ***Ahrayut*** To be human means to look out for the other

B'reisheet / **Genesis 3:9** God asks Adam: "Where are you?" *Where are we while others are suffering? Why aren't we working on creating a world where all are free?*	וַיִּקְרָא יְהוָה אֱלֹהִים אֶל-הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה.
Vayikra / **Leviticus 26:37** "And they shall stumble one upon another, as it were before the sword, when none pursues; and you shall have no power to stand before your enemies." ***Talmud, Sanhedrin*** **27b (responding to Leviticus 26:37)** Why do people stumble, struggle or fall? So that we may rely on one another.	וְכָשְׁלוּ אִישׁ-בְּאָחִיו כְּמִפְנֵי-חָרֶב וְרֹדֵף אָיִן וְלֹא-תִהְיֶה לָכֶם תְּקוּמָה לִפְנֵי אֹיְבֵיכֶם. *Talmud*: וכשלו איש באחיו איש בעון אחיו מלמד שכולן ערבים זה בזה התם שהיה בידם למחות ולא מיחו
Talmud**,** ***Gitten*** **61a** "The rabbis taught: We sustain the non-Jewish poor along with the Jewish poor and visit the non-Jewish sick along with the Jewish sick, and bury the non-Jewish dead along with the Jewish dead for the sake of peace."	ת"ר מפרנסים עניי נכרים עם עניי ישראל ומבקרין חולי נכרים עם חולי ישראל וקוברין מתי נכרים עם מתי ישראל מפני דרכי שלום
Levinas, Emmanuel. ***Humanisme de l'autre homme*****, p. 97;** ***Collected Philosophical Papers*** **149** Emmanuel Levinas taught that every conscious person has an "infinite responsibility to others."	

Questions you may have:

Jewish Response #2: *Be-tzelem Elohim* / In God's Image

When humans were created, we were created as equals. The Torah doesn't mention race or appearance, skin color or any other distinguishing features that would separate one human being from another.

***B'reisheet* / Genesis 1:26-28** "And God said: 'Let us make the human in our image [*b'tsalmeinu]*, after our likeness [*kid'muteinu]*; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.' And God created the human in God's image, in the image of God, God created him; male and female God created them. And God blessed them; and God said to them: 'Be fruitful, and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creeps upon the earth.'"	וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-הָרֶמֶשׂ הָרֹמֵשׂ עַל-הָאָרֶץ.וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם. וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת-הָאָרֶץ וְכִבְשֻׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיָּה הָרֹמֶשֶׂת עַל-הָאָרֶץ.
***B'reisheet* / Genesis 5:1-3** "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made God him. Male and female created God them, and blessed them, and called their name Adam, in the day when they were created. And Adam lived a hundred and thirty years, and begot a son in his own likeness, after his image; and called his name Seth."	זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בְּרֹא אֱלֹהִים אָדָם בִּדְמוּת אֱלֹהִים עָשָׂה אֹתוֹ זָכָר וּנְקֵבָה בְּרָאָם. וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת-שְׁמָם אָדָם בְּיוֹם הִבָּרְאָם. וַיְחִי אָדָם שְׁלֹשִׁים וּמְאַת שָׁנָה וַיּוֹלֶד בִּדְמוּתוֹ כְּצַלְמוֹ וַיִּקְרָא אֶת-שְׁמוֹ שֵׁת.

Questions you may have:

Jewish Response #3: Passover Connection

***Avadim Hayinu* (*Haggadah*)** "We were slaves to Pharaoh in Egypt, and Adonai, our God, brought us out from there with a strong hand and an outstretched arm. If the Holy Blessed One had not brought our ancestors out of Egypt, then we, our children, and our children's children would still be enslaved to Pharaoh in Egypt. Therefore, even if we were all wise, all insightful, all old, and all knowledgeable in the Torah, we would still be commanded to discuss the exodus from Egypt. "Moreover, one who elaborates on the exodus from Egypt is worthy of praise."	עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה. וְאִלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרֵי אָנוּ וּבָנֵינוּ וּבְנֵי בָנֵינוּ מְשֻׁעְבָּדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם. וַאֲפִילוּ כֻּלָּנוּ חֲכָמִים, כֻּלָּנוּ נְבוֹנִים, כֻּלָּנוּ זְקֵנִים, כֻּלָּנוּ יוֹדְעִים אֶת־הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרָיִם. וְכָל הַמַּרְבֶּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם, הֲרֵי זֶה מְשֻׁבָּח:
The Passover seder reminds us that because we were once slaves and relive the Exodus each year at Passover, so much more so must we be concerned about the enslavement of others today.	
Exodus / ***Sh'mot* 23:9** "And a stranger you shall not oppress; for you know the heart of a stranger, seeing you were strangers in the land of Egypt." **Deuteronomy** / ***D'varim* 10:19** Love the stranger; for you were strangers in the land of Egypt.	וְגֵר לֹא תִלְחָץ וְאַתֶּם יְדַעְתֶּם אֶת-נֶפֶשׁ הַגֵּר כִּי-גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם. וַאֲהַבְתֶּם אֶת-הַגֵּר כִּי-גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם.
As a people, we recall that we were once slaves. We must identify with those who are still enslaved by their own Pharaoh.	
Deuteronomy / ***D'varim* 24:17** You shall not deprive the foreigner of justice, or the fatherless; nor take the widow's cloak as a pledge.	לֹא תַטֶּה מִשְׁפַּט גֵּר יָתוֹם וְלֹא תַחֲבֹל בֶּגֶד אַלְמָנָה.
Not only should we not oppress strangers, but we should look out for them and uphold their rights.	

Questions you may have:

Jewish Response #4: Redeeming Captives

Key Concept: *Pidyon Sh'vuyim*

To be held captive means to be held against your will. The redemption of captives is a key Jewish value and is pursued by Israel today when one of its soldiers in captured in war. We extend the same concern to any human being held against his or her will.

***Talmud, Bava Batra*, 8b** The Talmud tells us that *pidyon sh'vuyim* (redeeming captives) is a "*mitzvah rabbah*" (great *mitzvah*), and says that captivity is worse than starvation and death.	פדיון שבוים מצוה רבה היא אמר ליה רבא לרבה בר מרי מנא הא מילתא דאמור רבנן דפדיון שבוים מצוה רבה היא א"ל דכתיב (ירמיהו טו) והיה כי יאמרו אליך אנה נצא ואמרת אליהם כה אמר ה' אשר למות למות ואשר לחרב לחרב ואשר לרעב לרעב ואשר לשבי לשבי
Maimonides/*Rambam* Maimonides (*Rambam*) felt that the *mitzvah* of redeeming captives subsumes other *mitzvot*, including feeding the hungry, not standing idly by the blood of our neighbors, and helping the poor. Maimonides also taught that one who delays in ransoming a captive is considered like a murderer. (*Yoreh Deah* 252:3)	פדיון שבויים, קודם לפרנסת עניים ולכסותן; ואין לך מצוה רבה כמו פדיון שבויים: שהשבוי הרי הוא בכלל הרעבים והצמאים, ובכלל הערומים; ועומד בסכנת נפשות. והמעלים עיניו מפדיונו--הרי זה עובר על "לא תאמץ את לבבך, ולא תקפוץ את ידך" (דברים טו,ז), ועל "לא תעמוד על דם ריעך" (ויקרא יט,טז), ועל "לא ירדנו בפרך, לעיניך" (ויקרא כה,נג); וביטל מצות "פתוח תפתח את ידך" (דברים טו,ח; דברים טו,יא), ומצות "וחי אחיך, עימך" (ויקרא כה,לו), "ואהבת לריעך כמוך" (ויקרא יט,יח), ו"הצל, לקוחים למוות" (משלי כד,יא), והרבה דברים כאלו. ואין לך מצוה רבה כפדיון שבויים. **ח,יא** אנשי העיר שגבו מעות לבניין בית הכנסת, ובא להן דבר מצוה--מוציאין בו את המעות. קנו אבנים וקורות--לא ימכרו אותן לדבר מצוה, אלא לפדיון שבויים; אף על פי שהביא את הלבינים, וגדרו את האבנים, ופצלו את הקורות, והתקינו הכול לבניין--מוכרין הכול לפדיון שבויים בלבד. אבל אם בנו וגמרו--לא ימכרו את בית הכנסת, אלא יגבו לפדיונן מן הציבור כל רגע שמאחר לפדות השבויים היכא דאפשר להקדים הוי כאילו שופך דמים:

Questions you may have:

Jewish Response #5: Free Will of the Worker / Fair Treatment of the Worker

Judaism forbids forced labor of any kind. A worker be have to follow an employer's orders to receive payment, but can resign at any time. Free Will of the worker is a Jewish value found in Leviticus and expounded upon in the Talmud.

Leviticus/*Vayikra* 25:55 "The Children of Israel are servants unto Me [God]; they are My servants whom I brought forth out of the land of Egypt: I am Adonai your God."	כִּי-לִי בְנֵי-יִשְׂרָאֵל עֲבָדִים עֲבָדַי הֵם אֲשֶׁר-הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי יְהוָה אֱלֹהֵיכֶם.
The ***Talmud*** **(*Bava Kama* 116b)** adds to this: "and are not servants to servants."	הוא דכתיב (ויקרא כה) כי לי בני ישראל עבדים ולא עבדים לעבדים
Deuteronomy/*D'varim* 24:15 "You shall not abuse a needy or destitute laborer, whether a fellow countryman or a stranger in one of the communities of your land. You must pay him his wages on the same day, before the sun sets, for he is needy and his life depends on it; or else he will cry to Adonai against you and you will incur guilt."	לֹא-תַעֲשֹׁק שָׂכִיר עָנִי וְאֶבְיוֹן מֵאַחֶיךָ אוֹ מִגֵּרְךָ אֲשֶׁר בְּאַרְצְךָ בִּשְׁעָרֶיךָ. בְּיוֹמוֹ תִתֵּן שְׂכָרוֹ וְלֹא-תָבוֹא עָלָיו הַשֶּׁמֶשׁ כִּי עָנִי הוּא וְאֵלָיו הוּא נֹשֵׂא אֶת-נַפְשׁוֹ וְלֹא-יִקְרָא עָלֶיךָ אֶל-יְהוָה וְהָיָה בְךָ חֵטְא.
We cannot benefit from degrading others: ***Talmud, Bava Metzia* 83a** "Some porters negligently broke a barrel of wine belonging to Rava bar Rav Huna. He seized their garments, so they went and complained to Rav. "Return their garments," ordered Rav. "Is that the law?" Rava bar Rav Huna asked. "Even so (do the right thing)," Rav replied, "'So you may walk in the way of good men.'" (Proverbs 11:20). Their garments having being returned, the men observed, "We are poor and have worked all day, and are in need. Do we get nothing?" Rav ordered: "Go and pay them." "Is that the law?" Rav bar Rav Huna asked. "Even so," Rav replied. "'And keep the path of the righteous.'" (Proverbs 11:20).	רבה בר בר חנן תברו ליה הנהו שקולאי חביתא דחמרא שקל לגלימייהו אתו אמרו לרב אמר ליה הב להו גלימייהו אמר ליה דינא הכי אמר ליה אין (משלי ב) למען תלך בדרך טובים יהיב להו גלימייהו אמרו ליה עניי אנן וטרחינן כולה יומא וכפינן ולית לן מידי אמר ליה זיל הב אגרייהו א"ל דינא הכי אמר ליה אין (משלי ב) וארחות צדיקים תשמור:
No one is allowed to place himself or herself in any situation which threatens his or her own health or safety. **Deuteronomy/*D'varim* 4:15** "Take good care of yourselves--for you saw no manner of form on the day that Adonai spoke unto you in Horev out of the midst of the fire."	וְנִשְׁמַרְתֶּם מְאֹד, לְנַפְשֹׁתֵיכֶם: כִּי לֹא רְאִיתֶם, כָּל-תְּמוּנָה, בְּיוֹם דִּבֶּר יְהוָה אֲלֵיכֶם בְּחֹרֵב, מִתּוֹךְ הָאֵשׁ

Questions you may have:

6 Types of Slavery

Contract Slavery

Sex Trafficking

Forced/Servile Marriage

Domestic Servitude

Child Labor

Child Soldiers

SESSION TWO: THE FACES OF MODERN-DAY SLAVERY

Goals:

- Participants will use the *Maggid* section of the *Haggadah* as a conduit to learning the stories of modern-day slaves. Just as we recall our own enslavement by Pharaoh, we use Passover as an opportunity to hear the voices of modern-day slaves oppressed by their own "Pharaohs."
- Using a number of *Haggadah* supplements about modern-day slavery as inspiration, participants will create their own "*seder* conversation starters" and apply *seder* concepts to modern-day slavery issues.

Objectives:

- Participants will be able to hear real-life voices of modern-day slavery and give this issue a "voice" (emotion: empathy/compassion).
- Participants will be able to interpret various parts of the *seder* through issues of modern- day slavery; to bring home their own "*seder* conversation starters"; and to add modern meaning to our tradition and ritual.

Materials:

Four copies of each of the following T'ruah *Seder* Supplements
http://www.truah.org/documents/Pesach%20and%20Slavery.pdf
http://www.truah.org/documents/4%20Children%20and%20Brick%20Making.pdf
http://www.truah.org/documents/Ten%20Plagues.pdf
Facts about slavery (Free the Slaves material) and ChocolateMoses.org
Real people tell their stories: Four copies of each person's story
Different materials to create *seder* starters such as paper, markers, pens, pencils, crayons, index cards, craft paper, etc. [omit for traditional Shabbat observance.]

Program/Procedure:

Opening exercise/setting the stage: In Their Shoes game

- Have participants form a circle.
- Ask participants place their shoes in front of them.
- On the count of three, have everyone change places with the person opposite so that they are standing in front of another person's shoes.
- Ask someone to explain the expression "to stand in another's shoes."
  What does it mean to identify with the experiences of another?
  What does it mean to sympathize or empathize with the plight or struggles of another?

Connect to Passover: *B'khol Dor va-Dor*

Explain:

On Passover we put ourselves in the shoes of our ancestors and recall our enslavement and miraculous exodus from bondage. It is commanded in the Haggadah that "in every generation, one must regard oneself as if one personally left Egypt."

We are required to remember that we were once slaves, and we must also remember, especially in the Passover season, that there are still some 21 to 36 million people who are still slaves to their own Pharaoh today. Here are a few of their stories. We can listen to their voices and bring their plight to light. It is often difficult to feel compassion for tens of millions of people at once, but we can start with the voices of three individuals. Each slave has a story.

Hear Their Voices: Slaves' Stories

A. Split the group into three "voices" or small groups.
B. Give each group one of the three stories of a real-life modern slave.
C. Ask them to read the person's story and choose one or two questions on the sheet to discuss.

Jigsaw / Teach Each Other

A. Form three new groups, re-dividing the original groups so that each of the new groups has all three stories represented.
B. Ask them to teach each other by sharing each story and the discussion that took place prompted by the question chosen.

Apply the learned concept to the Passover Experience:

Activity: Seder Starters / Connecting Our *Maggid* with Theirs

1. Distribute samples of *seder* resources and sheets listing the steps of the *seder*.
2. Choose a section/step of the *seder* and apply that concept or section to the modern-day slave story.

3. You can write a letter, a poem, or an imagined "interview" of the person. Or you can create a diary entry from that person's point of view, relating what you write to that step of the *seder*.
4. Write down ideas of how you could bring the issue of modern slavery to a family *seder* in at least three of the *seder* steps OR in other creative ways such as items you put on the table or other information in addition to the *seder* steps.
5. Examples are provided on *Seder* Steps handout (10 plagues/10 types of modern slavery; four "children,"/four voices of modern-day slavery)

To modify for traditional Shabbat observance:

1. Distribute samples of *seder* resources and steps of the *seder* sheets.
2. Pick which resources you'd like to use if you hosted a *seder* that focused on modern-day issues.
3. Apply different resources to various parts of the *seder*.
4. Come up with ideas to add your own elements that tell the modern-day slaves' story correlated with the *seder* steps, and present them to the others.
5. What else could you brainstorm that you could include at your family *seder* that would shed light on modern-day slavery and connect our *Maggid* with theirs?

Remind students that they must use the information/handouts provided so that there is content integrated into their creativity.

Present ideas

Have groups present their ideas in order of the Passover *seder* steps. Some groups may have repeated steps, but hopefully you will have covered all steps.

Seder Steps

Instruction: Review the *seder* steps and come up with ways to correlate modern-day slavery with at least three steps of the *seder.*

Ideas (adapted from Rabbi Gilah Langner, Rabbis for Human Rights Anti-Slavery Campaign *Haggadah* supplement)

- Plagues (*Hoshekh*): Remaining blind to the suffering of others relates to the issue of modern-day slavery. The Egyptians literally could not see through the darkness, but also figuratively remained blind to the suffering of the Israelites around them.

- Four Questions: Why make this *seder* different from other *seders*? Because we may be free, but there are over between 21 and 36 million people who are not. This year, in their honor, we will sit upright rather than reclining.
- Hardening Pharaoh's heart: Why make things more difficult for people already suffering?

Kadesh (sanctification of the day) - *Kiddush*
Urhatz (handwashing with no blessing)
Karpas (eating the green vegetable)
Yahatz (breaking the *matzah*)
Maggid (telling the story) - includes *Mah Nishtanah, Avadim Hayinu*, 10 plagues
Rahtzah (handwashing with a blessing)
Motzi (blessing before eating *matzah*) and *Matzah* (the commandment of eating the *matzah*)
Maror (eating the bitter herb)
Korekh (Hillel's sandwich)
Shulhan Orekh (eating the meal)
Tzafun (eating the *afikomen*)
Barekh (blessing after eating)- *Birkat ha-Mazon*
Hallel (songs of praise)
Nirtzah (conclusion)

Maggid: Telling Their Stories

Handout #1: Shauna Newell, 17
From "Shauna's Story of Slavery" by Mari S. Krueger, *Independent News*, 7 June 2007.

> The room was dark when Shauna Newell, 17, woke up, her clothes torn from her, a man over her, raping her. She yelled for him to stop. She looked into the faces of the four men watching, looked to her friend Jana, looking for a sign that one of them would help her. Instead, she got a gun pressed to her head. Then she blacked out again. She woke up to the same horrifying nightmare again and again, but it was real. The pain told her it was happening. Shauna is a real person. Shauna is her real name. She's . . . lived in Pensacola as long as she can remember. She's white, middle-class. She was held against her will for four days from April 29 to May 2, 2006.[1] Shauna's friend Jana invited her to hang out at her dad's home, a house in Shauna's neighborhood, four blocks from her own home. When they got to the house Shauna found five men. She felt uncomfortable and asked for some water. She drank it. Then she blacked out. When she was rescued after four days of rape, abuse, starvation and water deprivation, Shauna had lethal amounts of cocaine, crystal meth, marijuana, the date rape drug and ecstasy in her system, so much so that no one thought she'd survive.

[1] While this can and does happen to young women in middle class neighborhoods living at home with their families in the United States, that scenario is exceedingly rare. Most underage sex trafficking victims in the U.S. are runaways living on the streets, immigrants brought here under false pretenses, or vulnerable because of such factors as poverty, drug addiction, legal status, and pre-existing abuse.

Maggid: Telling Their Stories

Handout #2: Kwesi, from Ghana
Adapted from Free the Slaves, Case Study: Kwesi

When Kwesi was 8 years old, his world was turned upside down. His father died, and his mother, Yaba, did not even have enough money for a funeral. Desperate and grieving, Yaba accepted the aid of a neighbor for pay for the funeral. Once the funeral was over, the neighbor demanded payment for his aid. Yaba could barely afford to feed her eight children, let alone pay off this debt. The neighbor threatened to call the police and have the terrified mother jailed. Kwesi, who overheard the confrontation and was scared of losing his mother immediately after his father, offered to work off his mother's debt. "Three years," the man told him. "You will have to work for three years." Kwesi went to the fishing community of Yeti, where he began work at eleven o'clock at night. He was forced to cast nets until the early hours of the morning, when he would gather the nets in, only to work on gutting fish through the day. The 8-year-old worked with little food and water, and was frequently beaten by the trafficker with heavy boat paddles. On one terrifying day, Kwesi almost drowned after getting his foot caught in one of the nets. When he came up coughing water, the trafficker beat him with the paddle for his slow work. Kwesi bears a scar on his lip this day.

After being enslaved for just over a year and a half, Kwesi was approached by two representatives from a Free the Slaves partner, Challenging Heights. After asking Kwesi a number of questions, they went to question the trafficker. They quickly returned to Kwesi to tell him that he is now free. After confirming that they met with his mother, Kwesi joined the several other children whom Challenging Heights liberated, and returned to his home village. At home with his mother and siblings, Kwesi now studies hard at math and dreams of being a bank manager.

Maggid: Telling Their Stories
Handout #3: Forced Marriage, Child-Mothers[2]

What it's like to be a mum and wife at 13: The vicious cycle of child marriage

They are only girls, but they already have children of their own. Many of the babies are born with complications, far from the nearest hospital, and the mortality rate for mother and infant is sky-high. Nor does the future look rosy. The daughters of these child brides are born into a cycle of systemic abuse, violence and poverty.

"I thought I'd have a better life, but at the end, it didn't turn out that way," says Aracely, who was married to a 34-year-old when she was 11. When she was four months pregnant, her husband left, declaring the child wasn't his. Now 15, she is raising her son on her own.

"During the time I was pregnant, he didn't give me any money," she says. "He hasn't even come to see the boy now that he's a year old."

Aracely is one of the girls who feature in photojournalist Stephanie Sinclair's *Too Young To Wed* project on Guatemala, where it's legal for a girl to marry as young as 14 – and many are married far younger than that.

The UNFPA [United Nations Population Fund] says one in nine girls in developing nations will marry before 15, with 50 million likely to marry before their 15th birthday in this decade. They are usually poor, less educated and living in rural areas – and their early marriages make life even worse.

The girls struggle with motherhood because they are far from physically and psychologically ready, say health workers. Their undeveloped bodies make labor and breastfeeding dangerous and difficult.

"Motherhood is hard," 14-year-old Saida told Ms. Sinclair. "When they get sick, you don't know why. I don't have experience and don't know what to do with him."

The young mums face an increased risk of sexually transmitted illnesses, physical and sexual violence and a premature end to their education. Human rights organizations believe changing the norms that legitimize child marriage should be a priority. "These [social norms] can and do start to change, once parents and communities understand the harm that child marriage does and once they are able to identify alternatives," reads the UNFPA report.

[2] http://www.news.com.au/lifestyle/real-life/what-its-like-to-be-a-mum-and-wife-at-13-the-vicious-cycle-of-child-marriage/story-fnixwvgh-1227222084088

Equality Now's 2014 report, *Protecting the Girl Child*, calls on governments to end child and forced marriages and related human rights violations. "Child marriage does not take place within a vacuum," says director Jacqui Hunt. "It is part of a continuum of abuse experienced by a girl and is often linked with female genital mutilation, sex trafficking or force-feeding before marriage, rape, domestic violence and the removal of future opportunities. When a child bride gives birth, the vicious cycle of poverty, poor health, curtailed education, violence, instability, disregard for rule of law and legal and other discrimination often continues into the next generation, especially for any daughters she may have.

"Sadly, child marriage directly affects approximately 14 million girls a year, and in the process legitimizes human rights violations and the abuse of girls under the guise of culture, honor, tradition, and religion. It is part of a sequence of discrimination that begins at a girl's birth and continues throughout her entire life."

In the Democratic Republic of Congo, the law provides that the wife is obliged to live with her husband and follow him wherever he sees fit to reside. In Malta, if a kidnapper "after abducting a person, shall marry such person, he shall not be liable to prosecution."

Ms. Hunt adds: "As long as a girl or woman is not equal in the text of a country's law and its legal system, she cannot fully participate, or be valued equally, in society. Legally, she is of lesser importance."

SESSION THREE: TAKING IT HOME: BEING A CONSUMER WITH A CONSCIENCE

Goal:

- Recognizing that we consume products that are produced by enslaved or exploited workers. Judaism forbids unethical treatment of laborers, yet we consume products made by children or slave labor. How can we learn to be conscientious consumers?
- Participants will learn to make ethical consumer choices. Participants will understand that making ethical choices may mean sacrificing what one may want, or may require additional funds, but allows one to consume with a clear conscience.

Sources:

Definition of Fair Trade / Ethical Labeling
http://ChocolateMoses.org/fair-trade-and-ethical-labeling
Consuming with a Conscience: Jewish sources
*http://magentzedek.org/wp-content/uploads/2009/05/webinar_1_presentation_august_2010.pdf
(*Hekhsher Tzedek*: very brief mention)
*Choose which sources you would like to use for this activity and print according to choices

Materials:

- Party planning sheet – one for every group of three
- Jewish sources from *Hekhsher Tzedek* powerpoint
- Fair Trade FAQs info www.fairtradeusa.org (summarized in this document)
- pens [to modify for traditional Shabbat observance: stickers]
- stickers or tape for Fair Trade FAQs
- Samples of Fair Trade chocolate or images of the wrappers for participants to identify what a Fair Trade label looks like
- One copy of "shopping list" for every two people and pens [to modify for traditional Shabbat observance: omit pens]

Step 1: Set Induction / Opening Exercise:

Think about the last thing you purchased. Was it a frappuccino at a coffee shop? A new pair of boots? New sneakers? Do you know how your product got to you? Was your T-shirt produced by a child laborer? Where did the cacao beans for your frappuccino come from? Does it matter to you? Should it?

What would ethical consumerism look like to you? Would knowing where your products come from change the way you shop? Or is this just "the way of the world"? Today we're going to explore what it means to "consume with a conscience" and whether this is ideal or real in our own lives.

Step 2: Introduction to Fair Trade

Explain: In previous sessions, we discussed child labor or exploitation of workers as a form of modern-day slavery. You consume products, on a daily basis, that have been brought to you as a result of exploitation of workers or child labor. You are the beneficiary of another's exploitations. BUT the choices you make can help alleviate the exploitation. You can make conscious ethical consumer choices, first by understanding what that means, and then by making more intentional choices by applying your knowledge to your shopping habits.

Step 3: Learn the information

Preliminary: hang up Fair Trade FAQs around the room (see below). Hand out copies of the directions on the page entitled "Fair Trade FAQs" (see below.)

Explain to the group that you are shopping at an open air market. In pairs, walk around the room and read the Fair Trade FAQs as you "shop." Write down the answers that you find most interesting on your personal "shopping list." [Modification for traditional Shabbat observance: simply discuss your answers with your partner.]

Step 4: Fair Trade and Jewish responses

Ask participants to share one or two facts they picked up while "shopping." What is Fair Trade and why would it matter to us? Why would one spend more money or seek out specialty products such as Fair Trade chocolate, when non–Fair Trade is cheaper and easier to obtain?

Share a couple of examples of Jewish texts as Jewish responses to ethical employment and exploitation of laborers. Explain that when we shop, we can do so mindfully and make Jewish consumer choices. Our consumer choices can help end the exploitation of child laborers, for example, and help alleviate poverty of farmers who grow our food.

Source: http://magentzedek.org/wp-content/uploads/2009/05/webinar_1_presentation_august_2010.pdf

Example: "Do not withhold a person's benefit" (*Mishlei* / Proverbs 3:27 and numerous commentaries on this verse)

Explain *Hekhsher Tzedek*: the Kosher certification seal that ensures the ethical treatment of the laborers involved in production as well as the satisfaction of *kashrut* standards.

Step 5: Introduction to Activity

Explain: Fair Trade aims to improve the lives of the workers and protect the environment. When workers are exploited by overseas marketers, the consumer benefits (receives artificially low prices), while the worker suffers. One small way we can improve the lives of those enslaved by overseas marketers is by making more ethical, conscientious consumer choices. Every purchase matters.

Activity: Fair Trade Shuk

Handout: Consumers with a Conscience

You are planning a party for 50 people. You need the following items at your party but are on a limited budget of $500. How do you make ethical shopping choices with limited resources?

Step 6: Share Party Choices

- Discussion. Session leader should challenge students' choices by offering counter argument or "devil's advocate" responses to challenge whether their decisions are realistic or just ideal. What was difficult about this exercise?
- Do you think that it is possible to shop with a conscience? What preferences did you feel you sacrificed for ethical consumer choices? Or do we have to be more realistic and understand the constraints?
- Do we consume unethically because it is simply more convenient or do you think it is because so many people are unaware of where our products come from?
- Would your desire for certain products be affected if you knew that someone your age, maybe someone you knew, had been enslaved in order to get that product to you?
- Is there any product you would consider buying in a Fair Trade version?
- Add other questions depending on student responses.

Summary/wrap up:

Discussion should be a great debate and decisions should be difficult and debatable. If participants stay within budget, they will have accomplished the task, but is their plan realistic? Is this a party they would want to attend, never mind plan? Can they make SOME Fair Trade or ethical shopping choices, if not all?

The leader should also remind the students that they may not personally have control over all purchasing in their family. What would be a respectful way to raise the issue with those who do the shopping, and pay for it, in the family?

It's not easy, but every purchase matters! Small steps can and often do lead to big change.

As a followup, send everyone an email of the Fair Trade symbols and a link to knowthechain.org, so they can check out the supply chain of common and favorite products.

This lesson plan is from **Next Year, Free! A Modern Slavery Curriculum.**

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לֹא עָלֶיךָ הַמְּלָאכָה לִגְמוֹר, וְלֹא אַתָּה בֶּן חוֹרִין לְהִבָּטֵל מִמֶּנָּה.

Rabbi Tarfon used to say: "You are not obliged to finish the task, but neither are you FREE to desist from it." – Mishnah Avot 2:21

Responding at the Seder to Slavery and Trafficking

RABBI CHERYL WEINER, PHD, BCC
CONFIRMATION CLASS: TENTH GRADE / HIGH SCHOOL

OBJECTIVES:

Knowledge/ Content:

- Students will know general statistics related to contemporary slavery.
- Students will be able to make connections among aspects of social, economic, and political forces that are conducive to slavery and trafficking today.
- Students will be able to describe the various types of contemporary slavery and identify the industries that support slavery today.
- Students will be able to identify which countries, states, and local communities participate in modern slavery.
- Students will be familiar with relevant Jewish texts related to the *Haggadah* and to modern slavery.

Skills:

- Students will be able to use research information that is given to them or find other materials on the web for use in creating a new or supplemented *Haggadah*.
- Students will be able to work in *hevruta* groups to construct a *Haggadah* that uses texts, music, and art to discuss modern-day slavery, drawing on Jewish sources.
- Students will be able to engage in persuasive dialogue in discussing modern slavery.
- Students will be able to develop an action plan to address modern slavery.

Affect Regarding Material Studied:

- Students will be able to empathize with stories of contemporary slavery.
- Students will be able to discuss their feelings regarding the construction of the *Haggadah* and its content.
- Students will want to do something to address the issues of slavery.

SESSION ONE: SLAVERY TODAY

1. Set Induction (5 minutes)

- What is the meaning of Passover?
- What is the *Haggadah*?
- Who were the slaves in Egypt?
- Who are the slaves today?
- Goals of these two lessons and the construction of their own *Haggadah* about modern slavery**.**

1. Video: Kevin Bales, Co-founder of Free the Slaves: Ted Talk (20 minutes)

http://www.ted.com/talks/kevin_bales_how_to_combat_modern_slavery?language=en

2. Definition of Slavery:

Brainstorm and then use this definition:

A slave is one who is

- forced to work – through mental or physical threat;
- owned or controlled by an employer, usually through mental or physical abuse or the threat of abuse;
- dehumanized, treated as a commodity, or bought and sold as property;
- physically constrained or restricted in his/her freedom of movement.

Slavery is a violation of human rights.

Adapted from http://www.antislavery.org/english/slavery_today/what_is_modern_slavery.aspx

4. *Hevruta* Teams: Various Types of Slavery (20 minutes)

Teams of students will each investigate one of the following types of slavery:

- Bonded labor: India and Nepal
- Child slavery : Senegal and Ghana

- Early and forced marriage : India and Afghanistan
- Forced labor : Uzbekistan and Thailand
- Descent-based slavery : West Africa
- Sex trafficking: U.S. and Thailand

The teams will each list three statistics or points of interest regarding the type of slavery each team investigates.

5. Summary and Wrap Up (10 minutes)

- Review definition.
- Review types of slavery and locations/industries.
- Look at Free the Slaves Confirmation Class Social Action Campaign (attached) and choose something to do as a confirmation class to end modern slavery.

CONFIRMATION CLASS SOCIAL ACTION CAMPAIGN

(Modify this flyer for your congregation and confirmation class.)

Do not stand idly by when your neighbor's life is in danger.
– Leviticus 19:16

In the Jewish tradition, we respond to slavery from two different perspectives along a continuum of social action. We address the direct needs of individuals, families, and community through **social service.** We address the underlying causes of slavery through **social justice.** Our sages understood also that no one can do it all, but each of us can do--and is morally obligated to do--something. Thus, we invite you to find a way to respond personally to the need for social action around issues of contemporary slavery and human trafficking along the continuum from social service to social justice.

Social Action Options: Choose one and commit to the eradication of slavery and human trafficking locally, nationally, or internationally.

- Take the slavery imprint survey and talk about the results in your family:
  - http://slaveryfootprint.org/#where_do_you_live
  - Figure out the family's "slavery imprint" and donate that amount to an anti-slavery or anti-trafficking organization.
- When your congregation has a *tzedakah* drive, donate to an anti-slavery or anti-trafficking organization. Figure out the congregation's "slavery imprint" and donate that amount to an anti-slavery or anti-trafficking organization. As a confirmation class, choose an anti-slavery or anti-trafficking organization to donate to on Shabbat, holidays, or special occasions.
- As a family, choose an anti-slavery or anti-trafficking organization to donate to on Shabbat, holidays or special occasions.
- Volunteer with your confirmation class to take a specific action to combat slavery and trafficking, or to raise awareness.
- Volunteer with the congregation on *Mitzvah* Day to take a specific action to combat slavery and trafficking, or to raise awareness.
- Create a *d'rash* for Martin Luther King or Human Rights Shabbat (see T'ruah http://www.truah.org), or create a special tribute in honor or memory of someone on Shabbat or a holiday, with the theme of modern-day slavery.

continued next page . . . .

- Identify organizations that support the eradication of slavery and human trafficking and donate to them to aid local resourcefulness, or contact them to ask what you can do to advocate on their behalf. See if they have any campaigns that you can join as an individual, a confirmation class, or a congregation.
- Join a national advocacy campaign to support the passage of the International Women Against Violence Act in Congress.
    - American Jewish World Service, I Believe Campaign): www.AJWS.org
    - ATEST: http://www.endslaveryandtrafficking.org/coalition-partners
- Support the advocacy campaigns in your local area regarding slavery and human trafficking related issues.

SESSION TWO: CUSTOMIZING A *HAGGADAH*

Session Two invites students in confirmation classes to customize a *Haggadah* or supplement focused on modern slavery. The *Haggadot* listed below are freely available to be copied and shared with the students.

The lesson contains Parts A through D, which feature different modalities by which you could customize a *Haggadah*: stories, songs, art, and social action. The teacher may choose one or more of these modalities to pursue, or may allow the students to choose according to their individual preferences. If time permits, the group may choose to do all four modalities.

Haggadah* for a Chocolate *Seder

http://www.onthechocolatetrail.org//wp-content/uploads/2012/09/A-Haggadah-for-a-Chocolate-Seder.pdf

By Rabbi Deborah R. Prinz. This *Haggadah* uses chocolate as the entry point to issues of global justice, including workers' rights, child labor in cocoa fields, poverty, and modern slavery. Through a partnership with T'ruah and Fair Trade Judaica, Equal Exchange's Fair Trade chocolate is now kosher for use on Pesah.

Haggadah l'Yom Zechuyot Shel Adam*: A Human Rights *Haggadah

http://www.truah.org/documents/haggadah-holub-weinberg.pdf

By Rabbi Margaret Holub and Rabbi Sheila Weinberg and edited by Gilah Langner. You can think of using this *Haggadah* in a variety of settings: a special service in synagogue, *kiddush* following Shabbat services or a family gathering at home.

Invisible: The Story of Modern Slavery, A Social Justice *Haggadah*

http://www.rac.org/sites/default/files/Pesach-%20The%20Story%20of%20Modern%20Day%20Slavery%2C%20A%20Social%20Justice%20Haggadah.pdf

Created by the Religious Action Center of Reform Judaism, this *Haggadah* focuses on stories of modern slavery.

Passover Economic Justice *Haggadah*

http://www.truah.org/documents/rhr_haggadah.pdf

This *Haggadah* on economic human rights for use in the *Pesah seder* was brought together and edited as a Shalom Center project by Lee Moore, on behalf of, and for distribution by, Rabbis for Human Rights North America and Rabbis for Human Rights Israel in 2003.

The Freedom *Haggadah:* An Anti-trafficking *Seder*

http://www.jewishlearningworks.org/storage/documents/HaggadahAntiSexTrafficking.pdf

This *Hagaddah* by the Chicago Alliance Against Sexual Exploitation focuses on sex trafficking, a specific aspect of modern slavery.

1. Set Induction (5 minutes)

- What is your favorite part of the *seder*?
- If you had been a slave and are now free, based on your research from last week, what would you like to celebrate and commemorate in a *seder*?

2. Creating New Material for our *Haggadah*

Depending on the time available and the inclinations of the participants, the teacher or the students can choose among the following options, or do all of them.

A. Stories and Testaments (30 minutes)

Resources:

http://www.polarisproject.org/what-we-do/client-services/survivor-stories

http://saastucson.com/about-human-trafficking/stories-of-modern-day-slave

Students will compose a story that is based on their *hevruta* team research to illustrate aspects of the type of slavery they investigated, OR students will compose a skit based on a true story of slavery that they have read.

B. Music (30 minutes)

Students will compose a song (with a borrowed a tune, if desired) about aspects of the type of slavery their *hevruta* team investigated. Alternatively, they can choose a folk or contemporary song whose lyrics fit the message they want to convey.

C. Art (30 minutes)

Students will create artistic representations to illustrate the type of slavery they investigated in their *hevruta* teams. Students may create drawings, cartoons, collages, paintings or any other two-dimensional media.

D. Action (30 minutes)

Students will develop suggested action plans based on what they have learned. These may include advocacy, fundraising, or sets of action-oriented *tikkun olam* projects to be included in the *Haggadah*. See above, Confirmation Class Social Action Campaign. The plans should be realistically designed to be doable and to inspire people to want to do them.

3. Construct the Customized *Haggadah* (20 minutes)

Discuss where to insert the stories, music, artworks and social action plans throughout the *Haggadah* that is being used.

4. Summary and Wrap-Up (15 minutes)

What are the most important things for participants to take away from the *seder*? How do the stories, songs, artworks and social action plans lend themselves to the effectiveness of the *seder*? Will people be receptive to undertaking the actions suggested? Why or why not?

RESOURCE WEBSITES

JEWISH RESOURCES RELATED TO ANTI-SLAVERY / ANTI – HUMAN TRAFFICKING

- American Jewish World Service at www.ajws.org
- http://www.on1foot.org/search/node/slavery
- T'ruah: http://www.truah.org/issuescampaigns/slavery-a-human-trafficking-50094/further-resources-slavery/jewish-anti-slavery-resources.html
- Free the Slaves: https://www.freetheslaves.net/Judaism
- NFTY:http://www.nfty.org/resources/actiontheme/archive/20042005_theme/resources_links/index.cfm?&printable=1
- Chocolate Moses at www.ChocolateMoses.org

AMERICAN AND WORLD-WIDE RESOURCES RELATED TO ANTI SLAVERY / ANTI – HUMAN TRAFFICKING

- ATEST is a diverse alliance of U.S.-based human rights organizations, acting with a shared agenda to end all forms of modern-day slavery and human trafficking domestically and globally.
- Coalition to Abolish Slavery and Trafficking (CAST): http://www.castla.org/homepage
- Coalition of Immokalee Workers (CIW): http://ciw-online.org
- ECPAT-USA: http://www.ecpatusa.org/home
- Futures Without Violence: http://www.futureswithoutviolence.org
- International Justice Mission: https://www.ijm.org/casework/forced-labor-slavery
- National Domestic Workers Alliance (NDWA): http://www.domesticworkers.org/search/node/forced%20labor
- National Network for Youth (NN4Y): http://www.nn4youth.org/about-us/national-network-youth
- Polaris: http://www.polarisproject.org
- Safe Horizon: http://www.safehorizon.org
- Solidarity Center: http://www.solidaritycenter.org/?s=slavery
- UNICEF: http://www.unicef.org/search/search.php?q_en=slavery&hits=10&type=Main&navigation=%20sltopicsid:^20799$
- Verité: http://www.verite.org
- Vital Voices Global Partnership: http://www.vitalvoices.org/what-we-do/issues/human-rights

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Not Free to Desist:
Contemporary Slavery and Jewish Responsibility

RABBI NATHANIEL HELFGOT
NINTH THROUGH TWELFTH GRADE
FORMAL EDUCATION / DAY SCHOOL

SESSION ONE: CONTEMPORARY SLAVERY AND JEWISH VALUES

Goals:

Students will become aware of the reality of modern-day slavery and its evils. They will gain an appreciation of this reality and of what Judaism teaches us about feeling empathy for those who suffer as well as our responsibility to change that reality.

Opening Discussion (5-10 minutes)

Ask the students:

What are your favorite things to do on a day of the week when you have vacation from school or on a Sunday when you have no school work?

Go around the circle to hear their thoughts.

Now imagine your life where none of that existed – meaning there were no Sundays off, no school, no friends, no X-box, no going to the mall, no sleeping late, no money in your pocket; just hard physical labor for no pay, accompanied by constant beatings and fear, from early in the morning till late at night, 24/7 with no vacation, no life and no future.

When many of us think of the word "slavery" we imagine the large plantations in the American South pre – Civil War and the slave auctions and chattel slavery, or if we think

in Jewish terms we recall our slavery in Egypt and maybe movies we have seen that depict those horrendous times and conditions; but we rarely think about slavery in the world we live in today.

What is the difference between a slave and a free person? List all the things that you can think of.

> *Students will hopefully list not being paid for your work, being restricted in where you can go and when you can leave where you work, abusive conditions, fear for one's life, no control of your future etc.*

Read this story about young man named James Kofi Annan from Africa (10-15 minutes)

As recounted by Rabbi Gordon Tucker in a sermon from 2008.
http://www.truah.org/images/stories/PDFs/Slavery-Then-and-Now.pdf

> James's story began in a way that is also familiar from the Torah (Exodus 21:7): "If a man sell his daughter as a maidservant . . . ." Why would someone do that to his daughter? The answer is sad and simple: too many mouths to feed. And so it was with James, the twelfth child in his family, not in ancient times, but in the 1980s. And he told us his own story as we drove towards the ugly history of the Cape Coast castle.[1] At age six, James was sold into indentured bondage, working involuntarily in Ghana's Volta region's fishing villages. He worked as much as 17 hours a day. Food and shelter were scant. Abuse was constant. And as he grew in age and was somewhat stronger, the tasks became more back-breaking and more perilous. He would routinely be sent diving down into the river beds to free fishing nets that had gotten caught below. The dangers included bites from lethal water snakes, or encounters with other very vicious and treacherous fish. Worst of all was the very real possibility (it often happened to other children) of getting caught in the nets and never making it to the surface. In his early teens, James decided to escape, and he succeeded.
>
> James couldn't read or write, like every other member of his family. But he decided that he needed to learn English, so he borrowed books from young children in school so he could begin to teach himself to read. He worked in order

[1] Cape Coast Castle is one of about thirty "slave castles," or large commercial forts, built on the Gold Coast of West Africa (now Ghana) by European traders. It was originally built by the Swedes for trade in timber and gold, but later used in the trans-Atlantic slave trade. Other Ghanaian slave castles include Elmina Castle and Fort Christiansborg. They were used to hold slaves before they were loaded onto ships and sold in the Americas, especially the Caribbean. This "gate of no return" was the last stop before crossing the Atlantic Ocean. (from Wikipedia)

to pay for his own schooling, more than ten years after the normal age for schooling . . . . But he proved that the illiteracy in his family, as in so many others, is usually not a matter of ability, but of economic circumstance. In an astonishingly short period of time, he broke national records for scores on standardized exams. He went to college and graduated.

Questions:

1. Why did James find himself in slavery?
2. Read the entire story carefully. What basic rights do you think that James was denied?
3. Did James' slavery have all the elements you listed above?

Some Facts about Contemporary Slavery (10-15 minutes)

Trigger questions:

- How many slaves do you think exist in the world today?
- What different types of slavery exist today, including those that are not exactly like the slavery of pre – Civil War America?

Read this section, adapted from FreetheSlaves.net, and discuss:

How many people are in slavery?

Because slavery is a crime and a fugitive enterprise, it is difficult to get exact estimates of its magnitude. The International Labour Organization (ILO) puts the figure at 21 million (worldwide). According to the ILO, about a quarter of the slaves are children. The majority are women and girls. Slavery exists in every country - no country is immune. However the vast majority of slaves are to be found in south Asia (India, Nepal, Pakistan, Bangladesh) and sub-Saharan Africa.

What does slavery look like?

Slavery manifests in different ways. Here are the most common forms of slavery:

Debt bondage: also called bonded labor. This typically involves a person accepting a loan from a moneylender. The borrower (and often his or her family as well) is expected to "work off" the loan. In practice, the amount owed continues to grow over time and the loan can never be repaid.

Contract slavery: where a worker is deceived into slavery through the use of a false employment contract. Slaveholders create contracts to lure individuals with promises of employment, yet once they arrive at the workplace they are forced to work for no pay and cannot escape.

Sex trafficking: when an adult engages in commercial sex acts, such as prostitution, as a result of force, fraud, threat or coercion. The "consent" of the victim is not relevant; if threat or force has been applied, the act cannot be consensual. Child sex trafficking differs from adult sex trafficking in that children can never be considered to have consented to the sale of sex acts.

Forced or servile marriage: when a person, usually a woman or girl, has been forced into marriage against her will. The girl may be sold by her family, given to repay a family debt, or given to restore the girl's "honor."

Domestic servitude: where household workers, such as maids, are not permitted to leave the household in which they work; they typically receive little or no pay and are frequently abused.

Worst forms of child labor: these are situations in which children are held in forced labor, engage in prostitution or pornography or participate in illicit activities.

Child combat: in violation of international norms forbidding the use of children as members of armed forces.

And this unfortunately exists in the United States as well. Read this passage from a column by Nicholas Kristoff in the New York Times in 2013:

Who are these modern American slaves?

One survivor I met last month in New Orleans, Clemmie Greenlee, had her life taken over by a pimp at age 12. She said she spent years having sex with up to 50 men a day. On average, she was beaten 10 times a month, for not meeting her daily quota or other offenses.

Why didn't she run away? Because, she says, of a mix of fear, Stockholm syndrome, emotional manipulation by pimps, hopelessness fueled by drug addiction and distrust of the authorities.

Eventually, Greenlee was able to escape that life, and she now runs a residential program called Eden House to help other women start over. An African-American, she says that what trafficked women endure is absolutely an echo of what her ancestors endured on plantations.

"If you're putting a whip on my back because I'm not picking enough cotton, or if you're beating me because I'm not earning my quota, it's the same thing," she said. "It's slavery."

Slavery isn't as formal or as widespread in the United States today as it was in the 1850s, of course, but it's still easy to find. Go to backpage.com, the leading website for prostitution advertising and search for your hometown. Some of the women selling sex there are adults voluntarily in the business, but many are women or girls under the control of pimps who take every penny they earn, brand them with tattoos and beat them if they don't earn enough.

Empathy and Awareness

The Torah was revealed and given to the Israelites in a world in which slavery existed for many centuries and was deeply entrenched in the very fabric of all of society. The Torah did not abolish slavery as it conceded to the human realities of the time, but it did seek to limit its scope and its cruelties. In doing that it opened the door to undermining the institution of slavery and eventually bringing the world to a rejection of this evil phenomenon. These values eventually drove many of the abolitionists throughout the western world to work for the eradication of slavery.

Read below these passages from the Torah and rabbinic wisdom that point us toward the type of empathy we should have and cultivate, specifically because we as a people experienced the pain and suffering of slavery and should use that to make the world a better place:

Exodus 22

ט וְגֵר לֹא תִלְחָץ וְאַתֶּם יְדַעְתֶּם אֶת-נֶפֶשׁ הַגֵּר כִּי גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם.	**9** And a stranger shalt thou not oppress; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

Deuteronomy 15

יב כִּי יִמָּכֵר לְךָ אָחִיךָ הָעִבְרִי אוֹ הָעִבְרִיָּה וַעֲבָדְךָ שֵׁשׁ שָׁנִים וּבַשָּׁנָה הַשְּׁבִיעִת תְּשַׁלְּחֶנּוּ חָפְשִׁי מֵעִמָּךְ.	**12** If thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, he shall serve thee six years; and in the seventh year thou shalt let him go free from thee.
יג וְכִי תְשַׁלְּחֶנּוּ חָפְשִׁי מֵעִמָּךְ לֹא תְשַׁלְּחֶנּוּ רֵיקָם.	**13** And when thou let him go free from thee, thou shalt not let him go empty;
יד הַעֲנִיק תַּעֲנִיק לוֹ מִצֹּאנְךָ וּמִגָּרְנְךָ וּמִיִּקְבֶךָ אֲשֶׁר בֵּרַכְךָ יְהוָה אֱלֹהֶיךָ תִּתֶּן לוֹ.	**14** thou shalt furnish him liberally out of thy flock, and out of thy threshing-floor, and out of thy winepress; of that wherewith the LORD thy God hath blessed thee thou shalt give unto him.
טו וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיִּפְדְּךָ יְהוָה אֱלֹהֶיךָ עַל כֵּן אָנֹכִי מְצַוְּךָ אֶת הַדָּבָר הַזֶּה הַיּוֹם.	**15** And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee; therefore I command thee this thing to-day.
טז וְהָיָה כִּי יֹאמַר אֵלֶיךָ לֹא אֵצֵא מֵעִמָּךְ כִּי אֲהֵבְךָ וְאֶת בֵּיתֶךָ כִּי-טוֹב לוֹ עִמָּךְ.	**16** And it shall be, if he say unto thee: 'I will not go out from thee'; because he love thee and thy house, because he fares well with thee;
יז וְלָקַחְתָּ אֶת-הַמַּרְצֵעַ וְנָתַתָּה בְאָזְנוֹ וּבַדֶּלֶת וְהָיָה לְךָ עֶבֶד עוֹלָם וְאַף לַאֲמָתְךָ תַּעֲשֶׂה כֵּן.	**17** then thou shalt take an awl, and thrust it through his ear and into the door, and he shall be thy bondman forever. And also unto thy bondwoman thou shalt do likewise.
יח לֹא יִקְשֶׁה בְעֵינֶךָ בְּשַׁלֵּחֲךָ אֹתוֹ חָפְשִׁי מֵעִמָּךְ כִּי מִשְׁנֶה שְׂכַר שָׂכִיר עֲבָדְךָ שֵׁשׁ שָׁנִים וּבֵרַכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תַּעֲשֶׂה.	**18** It shall not seem hard unto thee, when thou let him go free from thee; for to the double of the hire of a hireling hath he served thee six years; and the LORD thy God will bless thee in all that thou doest.

A second example:

לְפִיכָךְ נִבְרָא אָדָם יְחִידִי בָּעוֹלָם,
לְלַמֶּדְךָ, שֶׁכָּל הַמְאַבֵּד נֶפֶשׁ אַחַת,
מַעֲלִים עָלָיו הַכָּתוּב כְּאִלּוּ אִבֵּד עוֹלָם מָלֵא.
וְכָל הַמְקַיֵּם נֶפֶשׁ אַחַת, מַעֲלִים עָלָיו כְּאִלּוּ קִיֵּם עוֹלָם מָלֵא .
וּמִפְּנֵי שְׁלוֹם הַבְּרִיּוֹת,
שֶׁלֹּא יֹאמַר אָדָם לַחֲבֵרוֹ: אַבָּא גָּדוֹל מֵאָבִיךָ.
וְשֶׁלֹּא יֹאמְרוּ הַמִּינִים, רָשׁוּיוֹת הַרְבֵּה בַּשָּׁמַיִם.
לְהַגִּיד גְּדֻלָּתוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא,
שֶׁאָדָם טוֹבֵעַ מֵאָה מַטְבְּעוֹת בְּחוֹתָם אֶחָד וְכֻלָּן דּוֹמִין זֶה לָזֶה,
מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא טוֹבֵעַ אֶת כָּל הָאָדָם בְּחוֹתָמוֹ שֶׁל אָדָם הָרִאשׁוֹן וְאֵין אֶחָד מֵהֶם דּוֹמֶה לַחֲבֵרוֹ.
לְפִיכָךְ לְכָל אֶחָד וְאֶחָד לוֹמַר: בִּשְׁבִילִי נִבְרָא הָעוֹלָם . (משנה סנהדרין פרק ד:ה)

> The original man was created a single individual in order to promote peace among the creatures, so no man could say to his fellow, 'My progenitor is greater than your progenitor' . . . [and] to declare the greatness of the King of kings, the Holy One blessed be He, for a man mints one hundred coins on a single mold and they all are identical to one another, but the King of kings, the Holy One blessed be He, mints every human being in the mold of primeval Adam, yet none is identical to his fellow. Accordingly, each can say, 'For my sake the world was created!'
>
> – *Mishnah Sanhedrin* 4:5

Thus, from Creation itself the Torah teaches us that all human beings are truly equal. Maimonides, in his Commentary to the Mishnah, Sanhedrin 4:5, read it as follows: "'The mold of primeval Adam' [means] the form of the human species, within which lies man's humanity and in which all human beings share." However, humanity went astray. Men subjugated one another and distinguished between slaves and masters.

These distinctions of status lack substance and are not grounded in reality, for the Creator regards all people as equal. Only one whose imagination is depraved will disregard the fact that all humankind share in Adam's mold; and only the wicked will rule that the status of a slave is sub-human. "If I despise the cause of my servant or of my maid-servant when they contend with me, what shall I do when God rises up? When He remembers, what shall I answer Him? Did not He that made me in the womb make him? Did not the One fashion both of us in the womb?" (Job 31:13-15)

> The Torah revolutionized the institution of slavery. It established certain fundamental principles could not be violated, thereby setting a floor that prevented descent to the vile conduct of the nations. So, for example, in contrast to the laws of other nations, the slave's life did not become the master's property but remained that of the Master of all: "If a man strike his slave or his maidservant with a rod, causing death, the death shall be avenged." The slave may be given over to labor for the master, but the Torah remains concerned about the slave's soul as well. The Sabbath is sacred not only for the master but also for the slave. "On the seventh day you shall rest" – referring to the master; but also "so that your ox and ass may rest and the child of your maidservant and the stranger may be refreshed. You are obligated to provide rest even for the animals that work for you, but the Sabbath affords the slave more than rest and respite from enslavement; in his case, Scripture says "be refreshed," and you are

obligated to allow him to cease working. (From Rabbi Nahum Rabinovitch, "The Way of the Torah.")

***Talmud, Bava Metzia* 10a**

והאמר רב פועל יכול לחזור בו אפי' בחצי היום אמר ליה כל כמה דלא הדר ביה כיד בעל הבית הוא כי הדר ביה טעמא אחרינא הוא דכתיב (ויקרא כה, נה) כי לי בני ישראל עבדים עבדי הם ולא עבדים לעבדים.

A laborer may resign from his work even in the middle of the day? – He [R. Nahman] answered him [again]: Yes, but as long as he does not retract [and he continues in the employment] he is like the hand of the employer. When he does retract [he can withdraw from the employment] for another reason, for it is written:

For unto me the children of Israel are servants; they are My servants – but not servants to servants.

Some takeaways from these passages:

- What is the moral basis in our tradition against slavery?
- How does the Torah try to get us there?
- What lessons are we supposed to take from our experience in Egypt?
- Can one forced to work against his or her will?

Wrap Up (2-3 minutes)

In this lesson we have examined the reality of slavery in the contemporary world in which we live in. Sadly, slavery is not simply a thing of the past but affects millions of people, including many kids who are the same age as you are and have dreams and hopes just as you do, but are forced into slavery and might be stuck there for decades.

We learned about some of these harsh realities that currently exist in the world and some different variations on slavery that are part of our world. We examined some sources in the Jewish tradition that direct us toward the Torah's ultimate teaching about slavery and the empathy that we should have.

The second part of this lesson will focus on actions we can and should take as Jews and human beings in the face of these realities.

SESSION TWO: WHAT *CAN* WE DO? WHAT CAN *WE* DO?

Introduction (10 minutes)

You have a really big project due in school in a month or a project to do at home, like writing 150 thank you notes to friends and family (many of whom you don't really know) for your Bar/Bat Mitzvah gifts.

What are the biggest obstacles to getting those things done? Elicit student responses.

A *midrash*:

> The fool walks into the study hall and sees everyone studying Torah and asks: "How does one learn Torah?" He is told, "First you begin with the Torah, and then after that you go on to the Prophets and then you go on to *Ketuvim*, and then to the *Mishnah*, and then to *Talmud*, etc." The fool says, "When do I have time to learn all that?" and leaves.

Consider this parable:

> A loaf of bread was hanging from the rafters. The fool says, "It is impossible to get it," while the intelligent person says, "Did not someone put it up there?" He brings a ladder or a stick and brings it down. So too, the fool says, "When will I learn all of the Torah?" and leaves, while the wise person – what does he do? He studies one portion each day, until he completes the entire Torah.
>
> – *Devarim Rabbah* 8:3

- What element is keeping the fool from becoming a scholar?
- This *midrash* has a "happy ending" after the daily effort put in by the person to learn Torah. Can you think of projects or work in your own life that progressed in this fashion as well?
- Can we think about some big projects in human history that might have seemed impossible, but with effort day in and day out, and hope, the project was accomplished?

Examples the instructor might introduce include

- *putting a man on the moon within ten years of announcing it*
- *eradicating polio from the western world after centuries when people thought it would be with us forever*

Is there value to working on a project even when you don't know if you will actually achieve all your goals?

These examples and teachings all point to the danger of despair: יאוש. Many thinkers have noted that giving up hope is one of the greatest impediments to achieving positive things in one's own personal life or in affecting the world. Famous examples of this idea include the Hasidic teaching of R. Nahman of Braslav (early 19th century) in Yiddish:

גוועלט,יידן, נישט מייא זיין

"For the sake of Heaven, Jews, do not ever give up hope." This phrase was later scrawled on the walls of the Breslaver Shtiebel in the Warsaw Ghetto after World War II and is at the heart of the famous statement of Rebbe Nahman:

כל העולם כולו גשר צר מאד, והעיקר לא לפחד כלל

"The whole world is a very narrow bridge, and the most important thing of all is not to have fear at all."

Of course, in our own contemporary history, the founding and flourishing of the State of Israel is a testament to the hope of 2,000 years of yearning and longing for a return to our homeland. Indeed the very national anthem of the State of Israel and the Jewish people for the last hundred years is called *Ha-Tikvah*, התקווה which concludes with the words:

As long as the Jewish spirit is yearning
deep in the heart,
With eyes turned toward the East,
looking toward Zion,
Then our hope – the two-thousand-year-old
hope – will not be lost:

כָּל עוֹד בַּלֵּבָב פְּנִימָה
נֶפֶשׁ יְהוּדִי הוֹמִיָּה
וּלְפַאֲתֵי מִזְרָח קָדִימָה
עַיִן לְצִיּוֹן צוֹפִיָּה -

To be a free people in our land,
The land of Zion and Jerusalem.

עוֹד לֹא אָבְדָה תִקְוָתֵנוּ
הַתִּקְוָה בַּת שְׁנוֹת אַלְפַּיִם
לִהְיוֹת עַם חָפְשִׁי בְּאַרְצֵנוּ
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

In the pursuit of lofty religious, spiritual, social and political goals, it is critical not to be overwhelmed by the scope of the problem and to

retain a vision of what can be changed. This applies to tackling contemporary slavery as well.

Part Two (20 minutes)

רִבִּי טַרְפוֹן אוֹמֵר, הַיּוֹם קָצֵר וְהַמְּלָאכָה מְרֻבָּה, וְהַפּוֹעֲלִים עֲצֵלִים, וְהַשָּׂכָר הַרְבֵּה, וּבַעַל הַבַּיִת דּוֹחֵק:
הוּא הָיָה אוֹמֵר, לֹא עָלֶיךָ הַמְּלָאכָה לִגְמוֹר, וְלֹא אַתָּה בֶן חוֹרִין לִבָּטֵל מִמֶּנָּה.

Rabbi Tarfon used to say: "The day is short and there is much work to accomplish, and the workers are lazy, and the reward is great, and the Master [i.e. God] is demanding."

He used to say: "You are not required to finish the task, but neither are you free to desist from it."

– Pirkei Avot 2:15-16

This famous rabbinic dictum points us to a second element in our responsibility to the world. We may not be able to achieve all our goals, and may not have a "happy ending" to all our struggles. However, we have a responsibility to make the world a better place, even incrementally, from the one we found when we came into it.

Let's now focus on our topic of contemporary slavery that we learned about in our first lesson.

Watch this short clip from a number of years back about modern-day slavery. The reality is still with us: https://www.youtube.com/watch?v=g0xWMXaYdBk.

Note that this video was made in 2013. Today's estimates on the number of slaves have been revised upward – to 21 to 36 million.

Ask the students:
Can you think of actions that we here in the West, both adults and teens, might take to help change this reality of contemporary slavery, even in small measures?

Students might list or discuss:

- Lobby or write to their congressmen or the President about these practices throughout the world and ask them what they are doing to try to change them.

- Research what the UN or NGO's are doing about it and what programs they can get involved in to help raise awareness or change the status quo.
- Find out what companies in the US rely on slave labor in other countries to produce their goods and services. Consider letter campaigns, online/email petitions, protest marches, and rallies encouraging them to change their practices.
- Go on a mission to other parts of the world or the United States and in order to see conditions for oneself and to find out what can be done on the local level.

Part Three: Some More Concrete Suggestions and Action Plans (10 minutes)

Why does slavery exist today?

In almost all countries in the world today, slavery is formally prohibited. However, in many instances, laws against slavery are not enforced. People who are living in great poverty, or do not have minimal educational backgrounds, are often taken advantage of by unscrupulous people who exploit them for monetary gain and cheap labor.

So what can we do?

- Educate ourselves more and more about the problem and realities and what we can do. There are terrific websites like www.freetheslaves.net and www.notforsalecampaign.org that have a wealth of information for us to read and absorb and act upon.
- Donate money and time to organizations like Free the Slaves, Breaking the Chain Through Education, or Challenging Heights that liberate people and work to abolish slavery. They educate vulnerable populations about their rights, put pressure on governments to enforce the anti-slavery laws, and help poor people obtain education and credit, so they will be less vulnerable to enslavement and exploitation.
- Support groups that work with survivors of slavery and human trafficking – including those mentioned above and, here in the United States, Polaris Project, among others.
- Consider where our clothing and food comes from and investigate whether the companies and stores we patronize are beneficiaries of slave labor or other exploitive practices. Visit knowthechain.org to find out about the products you use.

Read this passage below from the last section of Rabbi Gordon Tucker's sermon cited in the first part of these sessions, and consider what we should think about each and every day, even if we can't do anything "big."

There is a rabbinic text that became even more vivid for me on that powerful day on the Ghanaian coast. It comes from what is probably a ninth-century compilation of *midrashim* entitled *Pirkei de-Rabbi Eliezer*. In chapter five of that work, there is a fantastic embellishment of what the Torah says happened on the third day of creation, when the waters were pushed aside and down to the deep, in order to make dry land and the sustenance of life on earth possible. Here is part of what it imagines: "At the beginning of day three, the earth was as flat as a board, with the waters covering it entirely. But when the word came forth from on high, mountains and hills arose from the sides of the earth, and the waters were scattered about, as valleys were formed and the waters flowed into the valleys . . . and . . . there are deep waters beneath the surface of the earth, on which the earth rides. Rabbi Joshua said that the depth of the earth is a distance of sixty years' walk. And there is one fountain that sits immediately over Gehinnom [i.e. a fiery hell], which flows from there, producing [warm] waters that provide pleasure for human beings." My first reaction when I first encountered this text a few years ago was to say, "Wow, they found a way to rehabilitate the reputation of Gehinnom, hell; at least it provides some pleasure after all!" And then I realized that this was not at all what Rabbi Joshua and his colleagues were trying to tell us. This was no idle speculation and word play. And they were not rehabilitating Gehinnom. In fact, they were doing the exact opposite – they were reminding us to be aware of the fact **that the pleasures of many of our paradises are often situated right above somebody else's hell, and are made possible by those hells.** That's how it was in the slave castle, where the commander's and ship captain's quarters were beautifully apportioned spaces, appointed in a most lovely way on the upper floor, literally right over the dungeons and the tunnels. Delicacies were served above, sea breezes came in through the windows, views of the inland hills abounded, and the Gehinnom, the hell, of thousands of human beings at any moment – and millions of them over time – were kept out of sight. The beloved Christian hymn "Amazing Grace," I learned, was written by John Newton, who was once a captain of one of these slave ships. No doubt he took many meals and slept soundly on the upper floors of one of these castles on the African Atlantic coast, right over the dungeons. And that's what he meant, years later, when he awoke to what he did in his "wretched" year and wrote in this hymn: "was blind, but now I see." It is a Jewish idea, this business of awakening to that to which we were blind. We would have written the hymn a little differently, though. In Jewish vocabulary, it would not be "grace" that opens our eyes, but rather responsibility. Rabbi Joshua noted drily that it's sixty years' walk down into the depths. What he no doubt meant was that we'd like to think so. And it might as well be for all we think about it. But it's not true. James's hell and those of others like him cannot possibly be unconnected in this global world and economy

from my and your pleasures and privileges. It is not sixty year's walk any more, and it never really was. Perhaps my biggest lesson was the responsibility to open the eyes. The clothes that we buy cheaply because of sweat shops overseas, the carpets that are made by indentured child laborers in India, the ways in which we arrogantly consume so much of the world's resources and insist that we have a right to low energy costs – these and multiple other phenomena (which we can, and should, think of) are the ways in which our pleasures flow from hells elsewhere. You might protest, correctly, that the same interconnection that makes this true also prevents us from being completely pure in our lives. How could we possibly eliminate all hellish taint from the things that we acquire to live and the investments that we make? The answer is: we can't be 100% pure. But there is something that we can do, and indeed have a responsibility to do. We can be open-eyed, and compassionate, and caring, and not insular. We can reject the temptation to say of any suffering in the world that it's not our fault and thus none of our responsibility. We may not be able to avoid all harm in the world. But since it is always distinctly possible that the fires of suffering anywhere are warming the springs in which we luxuriate, we must pay attention to the ways in which we can help alleviate the suffering, even if it lessens our own pleasures. We can do no less as members of the human race made in God's image.

This lesson plan is from **Next Year, Free! A Modern Slavery Curriculum.**

Next Year, Free! A Modern Slavery Curriculum, Seder Starters, Free Your Shabbat, and many other resources are available at no charge through **FreetheSlaves.net/Judaism**.

We hope that everyone who uses these resources will offer a donation to support the work of Free the Slaves. When you use the **DONATE** button across from the Jewish resources, you send help and hope, even as you testify to the values and relevance of our tradition.

Please visit **FreetheSlaves.net/Judaism** for

תּוֹרָה – ***Learn*** more about the complex problem of modern slavery – and the proven solutions that you can help to enact.

עֲבוֹדָה – ***Practice*** rituals and offer prayers during your *seders* and throughout the year to increase awareness of slavery and strengthen the commitment to end it.

גְּמִילוּת חֲסָדִים – ***Give*** of your time, compassion and money to rescue enslaved people, keep them free, and prevent slavery where it is likely to take root.

לֹא עָלֶיךָ הַמְּלָאכָה לִגְמוֹר, וְלֹא אַתָּה בֶּן חוֹרִין לְהִבָּטֵל מִמֶּנָּה.

Rabbi Tarfon used to say: "You are not obliged to finish the task, but neither are you FREE to desist from it." – Mishnah Avot 2:21

PART FOUR: LESSONS FOR COLLEGE STUDENTS AND ADULTS

America's Legacy of Slavery

RABBI LEV MEIROWITZ NELSON
COLLEGE STUDENTS AND ADULTS

SESSION ONE: PHOTO-TEXT STUDY

Target Audience: Adults, including college students and upper-grade high school students.

Enduring Understanding: America's economy, from its earliest beginnings until the present day, has been built, in part, by exploiting workers at the bottom of the socioeconomic ladder. This longstanding legacy is directly implicated in the continued existence of slavery today.

After the sessions, students will be able to

- Explain how different forms of slavery continue into the present day, and articulate their feelings about that fact.
- Articulate the role that collective memory plays in shaping a society, and express an opinion about how America remembers its legacy of slavery.
- Use Jewish language to express why slavery is wrong.

Materials

- 2 sheets poster paper and markers (session 1)
- Images for photo-text study (session 1)
- Texts on forgetting and remembering (session 1)
- Texts on Jews and slavery in America; copy "5 ways to get involved" on reverse (session 2)
- Signs for Museum of Motivation (session 2)

Images and texts are included at the end of this lesson.

Timeline

Session One:

10-15 min Induction

30-45 min Photo-text study

5-10 min Summing up

Session Two:

20-30 min *Hevruta* study

15-20 min Museum of Motivation

10 min Action steps

1. Induction

On one large sheet of paper (poster-size), write the word "Slavery" in the center. On another, write the word "Remember" and in Hebrew זכור. Split the group in half and invite each half to cluster around one of the sheets, using markers to free-associate based on the central word. After a few minutes, have the groups switch and work on the other poster, then allow a few more minutes for them to look back at the first sheet and see what the other half of the group added there. Bring the group back together for a brief discussion on what stood out for them on each sheet.

What to look for:

Slavery

- Presumably, many people will believe that slavery ended at the Civil War. If anyone has indicated something more recent, ask what they know about it.
- Draw out key images – slave ships, manacles, overseers, etc.

Memory

- If no one has brought up Shabbat ("Remember the Sabbath day…" Exodus 20:8), raise it yourself. What does the command of remembering Shabbat entail? It means we do active things to create Shabbat, to make Shabbat part of our society; it's not a passive memory. This is the key take-home point.
- It's possible the Holocaust will come up. If it does, it's an opportunity to discuss remembering something awful, and making sure others remember it. Depending on the politics of your community, you may or may not want to talk about African-American slavery as a form of genocide. Even if you don't (that's fine), it's still fair to draw an analogy

about a terrible crime perpetrated by a society. If the Holocaust does not come up organically, you might choose to bring it up or not.

2. Visual text study

We're now going to look at four snapshots of slavery in different periods of American history. You can print these out, project them on the wall, or both.

Newspaper article

Check that everyone has noticed where and when the article is from (at the top – Atlanta, 1903).

Have someone read the article aloud, and ask for initial reactions.

> If anybody asks, or you want to add these data to the conversation, a 1903 fine of between $1000 and $5000 would be worth roughly $60,000 to $300,000 in 2013 dollars.[1]

Check that everyone understands the system being described. A person who owed a debt and could not pay it, or was arrested and owed a fine or court fees and could not pay them, was "leased out" to perform unpaid manual labor and work off the debt.

By a show of hands, how many people know debt peonage was still practiced in this country as late as 1903? Would they be surprised to know it was not fully discontinued until 1944?

The legal ownership of people is called "chattel slavery." How is this debt peonage similar to chattel slavery? How is it different? Any opinions on if it is better or worse?

***Harvest of Shame* quote**

"We used to own our slaves. Now we just rent them."

Explain background: *Harvest of Shame* was a Peabody Award – winning documentary by CBS journalist Ed Murrow in 1960. The entire 52-minute broadcast is available on YouTube: https://www.youtube.com/watch?v=yJTVF_dya7E.

[1] Based on http://www.measuringworth.com/uscompare

How do they respond to the quote from the farm owner (which airs within the first few minutes of the documentary)?

Apartment building image

This looks like an ordinary apartment building in Los Angeles, but in fact it's a sweatshop in which seventy-two Thai women were enslaved for eight years, from 1987-1995[2]. A group of traffickers lured the women in with promises of good wages, then forced them to work up to eighteen hours a day making clothing for well-known brands for leading department stores. The workers were not allowed to leave the compound.

> What do you notice about this picture? Does anything surprise you? [It is totally ordinary-looking.] What does this picture tell you about trafficking in the United States today? [Trafficking hides in plain sight.]

Capitol image

First make sure people have noticed the title on the truck. The Florida Modern Slavery Museum was created by the Coalition of Immokalee Workers (CIW – the tomato farmworkers' organization based out of the town of Immokalee [rhymes with "broccoli"], Florida). It is housed in the same kind of truck that 15 workers were locked in overnight by their employers/slaveholders in 2008.

- Ask for reactions to the idea that slavery still exists in America today.
- Ask for reactions to the juxtaposition of images – the slavery museum and the Capitol. You can raise the temperature, if needed, by reminding people that the Capitol building was built, in part, using slave labor. What does this image say about the history of slavery in our country?
- Locking workers in a truck is the exception, not the rule, of today's slavery in the United States. What other ways can people think of that slaves might be held?

[2] For more information: http://www.sfgate.com/news/article/70-Immigrants-Found-In-Raid-on-Sweatshop-Thai-3026921.php and http://americanhistory.si.edu/sweatshops/elmonte/elmonte.htm. One of the extraordinary and heartbreaking aspects of this case is the crimes the traffickers were charged with – all relating to facilitating illegal immigration, rather than modern slavery – and the fact that, at least initially, the survivors were threatened with deportation if they were found to be undocumented. Since the passage of the Trafficking Victims Protection Act in 2000, both perpetrators and survivors would be treated differently.

(Answers to look for: debt real or invented, fear, psychological manipulation, threats to family back home.)

Share some brief information about modern slavery:

- It's hard to get accurate counts of numbers of slaves, because it is a hidden crime. According to a conservative estimate by Kevin Bales and Ron Soodalter,[3] at any given time there are about 50,000 slaves in the US. Between 14,000 and 17,000 new slaves arrive in the country every year. They work in every industry imaginable, in all fifty states.
- The International Labour Organization estimated in a 2012 report that there are 20.9 million slaves worldwide. Even though the majority of slaves are outside the US, we still benefit from them when products we buy cheaply are made by slave labor.
- Take a brief timeout to tell people that the CIW's Fair Food Program has made a huge difference in the lives and working conditions of tomato farmworkers in Florida. From being called "ground zero for modern-day slavery" in the 1990's, it is now "probably the best working environment in American agriculture," according to Susan L. Marquis, dean of the Pardee RAND Graduate School, a public policy institution in Santa Monica, CA.[4] Since the program's implementation in 2011, not a single case of slavery has come to light, even though it is now easier than ever for workers to report abuses. While this is not mostly a lesson about the CIW, they are a bright spot in an otherwise bleak discussion, and show that change is possible.

By way of starting to wrap up, ask: How do we benefit today from the legacy of slavery in this country?

- Slavery helped to build our country's economy.
- Money and power were consolidated in the hands of European-Americans.
- We can buy fruits and vegetables, clothing, and other consumer goods cheaply because of slavery or related, if less extreme, forms of worker abuse.

[3] In *The Slave Next Door,* 2009, p. 7
[4] http://www.nytimes.com/2014/04/25/business/in-florida-tomato-fields-a-penny-buys-progress.html?_r=0

3. Summing Up: How We Remember America

Hand out Source Sheet: Memory (below) with the following text:

"A new king arose over Egypt who knew not Joseph." (Exodus 1:8)

וַיָּקָם מֶלֶךְ־חָדָשׁ עַל־מִצְרָיִם אֲשֶׁר לֹא־יָדַע אֶת־יוֹסֵף׃

"God heard their cry, and God remembered God's covenant with Abraham, Isaac, and Jacob. God saw the Israelites and God knew." (Exodus 2:24-25)

וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב׃

וַיַּרְא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל וַיֵּדַע אֱלֹהִים׃

- What do these verses teach us about forgetting and remembering?
- The sequence of verbs is God hears, remembers, sees, and knows. Do things you see and hear directly feel more real to you than things you have simply read or heard about? If slavery, both ancient and modern, is largely hidden from our sight, does that change how you relate to it?
- What do we most often remember about the history of slavery in America? What do we most often forget? Why do you think this is the case?
- What steps does America take to craft a certain kind of memory of our country's history? What alternate steps might we take to better remember this legacy?

LANTA, GA., WEDNESDAY, MAY 27 1908

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NEGROES HELD IN SERVITUDE

Alleged That Peonage Is Being Practiced in Alabama.

United States Government Is Investigating the Charge—Chief Wilkie Gives Details of the Working of the Peonage System.

Washington, May 26.—At the request of the department of justice, the United States secret service has undertaken the work of investigating the charge of peonage, or holding another in servitude to work out a debt, which has been made against persons living in the vicinity of Montgomery, Ala. The punishment provided by the statute for this crime is a fine of not less than $1,000 nor more than $5,000, or imprisonment of not less than one year nor more than five. One man,

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"We used to own our slaves. Now we just rent them."

– Florida grower quoted in the CBS-TV film 1960, from the Peabody Award – winning CBS documentary *Harvest of Shame*)

Photo by the Coalition to Abolish Slavery and Trafficking, 2004. Used by permission.

Photo by Fritz Myer, June 2010, Courtesy of the Coalition of Immokalee Workers. Note the title on the truck.

Source Sheet: Memory

וַיָּקָם מֶלֶךְ־חָדָשׁ עַל־מִצְרַיִם אֲשֶׁר לֹא־יָדַע אֶת־יוֹסֵף׃

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"God heard their cry, and God remembered God's covenant with Abraham, Isaac, and Jacob. God saw the Israelites and God knew." (Exodus 2:24-25)

SESSION TWO: MUSEUM OF MOTIVATION

In Session One, we looked at slavery in American history and its continued presence in the U.S. Today, we look more closely at the Jewish role in this story, and how it shapes our understanding of America.

1. *Hevruta* Study:

Ask people to split into pairs and read and discuss the following two excerpts:

"Jews Mostly Supported Slavery – Or Kept Silent – During Civil War," by Ken Yellis. *The Forward*, July 5, 2013.

> Although few Jews, like other Americans, opposed slavery at the war's outset, many came to feel that the suffering of the war needed to be about something important: the end of slavery and the creation of a different America. The experience of Jews in New York City is indicative of this process in some ways. By far America's largest Jewish community, New York's Jews were overwhelmingly pro-southern, pro-slavery, and anti-Lincoln in the early years of the war. Increasingly, however, as both the toll of the war and the North's military victories mounted, feelings began to shift toward "Father Abraham," his party, the Union and eventually, emancipation. Close to 2,000 Jews from New York State joined the Union forces.
>
> As historian Howard Rock sums up, "The war was a transformative moment for Jews' understanding of American democracy". . . . The outcome of the nation's great existential crisis made possible the open and most welcoming society Jews had ever encountered . . . .
>
> The Jews caught up in that crisis were transformed by it and, in turn, helped transform the America that emerged from it.

Discussion:

- Are you surprised to learn that northern Jews largely supported slavery? Why or why not?
- How do you think Jews have helped transform America?
- How is Passover part of the lens through which you understand American democracy? What are the strengths and drawbacks of this lens?

"Passover in the Confederacy," by Sue Eisenfeld, *New York Times*, April 17, 2014.

> Rabbi Lance J. Sussman, senior rabbi at Reform Congregation Keneseth Israel in Elkins Park, Pa., and visiting professor of American Jewish history at Princeton, [says] . . . [t]he Passover narrative . . . didn't become an abolitionist-related story until after World War II and the Civil Rights era. "Originally, Passover was theological. It's about redemption and the power of God. It's not really about setting human beings free in a universal way. The text says that God frees the Hebrew slaves because God loves the Hebrews. God doesn't free all slaves for all of humanity or send Moses out to become the William Lloyd Garrison of the ancient free world."

Discussion:

- Does the universalizing of the Passover story strengthen or diminish its power for you? Why?
- Modern slavery is enmeshed in a web of social issues. These excerpts hint at some of them. What do you notice? What other factors do you think create the circumstances that allow modern slavery to thrive?

2. Museum of Motivation

Place the following quotes around the room. (They are reproduced below on separate pages.) Give learners time to walk around and read all of them – as well as discussing in *hevruta* (study pairs) if time permits – and then have them stand next to the one that they feel best motivates them (and could be used to motivate others) in the fight against slavery. (*Hevruta* pairs are free to disagree and each pick different quotes.) Ask learners to delve more deeply into the quote they picked – not just to accept it as a slogan but to ask themselves and each other what the ramifications are if we take this teaching seriously.

Quote #1 Genesis 1:27 Image of God

כז וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם.

27 And God created man in His own image, in the image of God created He him; male and female created He them.

Quote #2 Leviticus 25:42 For they are My slaves

מב כִּי-עֲבָדַי הֵם אֲשֶׁר-הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרָיִם לֹא יִמָּכְרוּ מִמְכֶּרֶת עָבֶד.

42 For they are My servants, whom I brought forth out of the land of Egypt; they shall not be sold as bondmen.

Quote #3 Maimonides

It is permitted to work a non-Jewish slave harshly, but even though this is the law, it is the way of loving-kindness and wisdom to be merciful and pursue justice by not making a slave carry a heavy yoke, nor cause them distress, and one should give [a slave] all foods and beverages . . . the Torah has given them over to slavery, but not to humiliation.

A person should not speak [to a slave] with much shouting and anger – rather, he should speak to him pleasantly and should listen to his complaints, as is evident from Job's good ways for which he was praised . . . .

Cruelty and arrogance are only found among non-Jewish idolaters, but the descendants of our father Abraham – Israel, to whom God gave the good influence of the Torah and commanded them laws and statutes – are righteous and merciful to all.

– Maimonides, Laws of Slaves 9:8

Quote #4 Universal Declaration of Human Rights

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

– Universal Declaration of Human Rights, Article 4

Quote #5 Deuteronomy 10:19 (and 35 other places in the Torah)

יט וְאֲהַבְתֶּם אֶת-הַגֵּר כִּי-גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם.

19 Love the stranger, for you were strangers in the land of Egypt.

Quote #1 Genesis 1:27 In the image of God.

כז וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם
בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר
וּנְקֵבָה, בָּרָא אֹתָם.

27 And God created man in His own image,
in the image of God created He him; male
and female created He them.

Quote #2 Leviticus 25:42 For they are My slaves.

מב כִּי-עֲבָדַי הֵם אֲשֶׁר-הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרָיִם לֹא יִמָּכְרוּ מִמְכֶּרֶת עָבֶד.

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19 Love ye therefore the stranger; for ye were strangers in the land of Egypt.

Discussion guide

#1 (image of God) roots the argument in the creation of the world, something inherent in the human-divine relationship, as opposed to #2, which is rooted more in the "historical" action of God redeeming Israel. #5 is more about empathy and remembering the experience of being slaves, whereas #2 is more about whom we remain slaves to today; it questions our current freedom. #3 is unique in suggesting that slavery can be part of the social order, but what is its underlying message about how human beings (Jews in particular) should behave? #4 is a secular source (though some might say it has spiritual or moral power), which leads to an interesting question about the relative power of religious vs. non-religious arguments.

If one or more quotes have nobody standing at them, ask learners why they didn't choose those quotes.

3. Wrapping up: Action Opportunities

There's a lot that needs to be done, and it certainly can seem overwhelming. Distribute the following list and invite *hevruta* partners to read and discuss it. What questions do they have? What obstacles do they foresee? What commitments might they be willing to make now? How might they hold themselves and each other accountable for doing at least one of the things on the list?

Five simple ways to get involved in fighting human trafficking:

1. **Learn more**. Visit trusted websites like www.freetheslaves.net, www.truah.org/slavery, and www.polarisproject.org. There you can find recommendations for books and articles to read, to a level that meets your interest.
2. **Talk about it**. Tell friends, family, and acquaintances what you're learning and why you care about this topic. Use social media to amplify the message. Many people believe slavery ended in the 19th century.
3. **Tell Congress**. You don't need to be an expert; just call your Representative's and Senators' offices and tell the staffer who answers that you're a constituent and you'd like to see Congress do more to end human trafficking.
4. **Donate**. Even if you can't give much, including one or more anti-trafficking organizations in your list of annual *tzedakah* makes a difference.

5. **Look into supply chains**. Buy Fair Trade where you can (e.g., coffee, chocolate), and peruse the website www.knowthechain.org to see what companies you patronize regularly have robust anti-trafficking policies in place – and which don't.

By way of closing, acknowledge for everyone that it is easy to feel discouraged. "There's so much to be done – I can't handle it – might as well not bother" is a common feeling. But taking the work one step at a time, and joining together into networks of activists, can make ending slavery possible. End with this quote from Kevin Bales' book *Ending Slavery* (2007, pp. 3-4):

> It can happen. Five thousand years of slavery can end forever. Two hundred years of pretending we don't have slaves anymore can end forever . . . . Never has the world been so rich, never have travel and communication been so easy, never have so many countries been ready to work together, never has the world had the end of slavery so easily within its grasp.

This lesson plan is from **Next Year, Free! A Modern Slavery Curriculum.**

Next Year, Free! A Modern Slavery Curriculum, Seder Starters, Free Your Shabbat, and many other resources are available at no charge through **FreetheSlaves.net/Judaism**.

We hope that everyone who uses these resources will offer a donation to support the work of Free the Slaves. When you use the **DONATE** button across from the Jewish resources, you send help and hope, even as you testify to the values and relevance of our tradition.

Please visit **FreetheSlaves.net/Judaism** for

תּוֹרָה – ***Learn*** more about the complex problem of modern slavery – and the proven solutions that you can help to enact.

עֲבוֹדָה – ***Practice*** rituals and offer prayers during your *seders* and throughout the year to increase awareness of slavery and strengthen the commitment to end it.

גְּמִילוּת חֲסָדִים – ***Give*** of your time, compassion and money to rescue enslaved people, keep them free, and prevent slavery where it is likely to take root.

לֹא עָלֶיךָ הַמְּלָאכָה לִגְמוֹר, וְלֹא אַתָּה בֶּן חוֹרִין לְהִבָּטֵל מִמֶּנָּה.

Rabbi Tarfon used to say: "You are not obliged to finish the task, but neither are you FREE to desist from it." – Mishnah Avot 2:21

A Night of Watching:
Study Sessions for the Three Shabbatot Before Pesah

RABBI JANE RACHEL LITMAN
COLLEGE STUDENTS AND ADULTS

The three *Shabbatot – Shabbat Parah, Shabbat Ha-Hodesh*, and *Shabbat Ha-Gadol* – leading up to Passover are dedicated to purifying the community in preparation for the holiday. The texts and questions of this three-session course employ central themes of these special *Shabbatot* to focus on how we can engage in the fight against contemporary slavery in order to fulfill the message of liberation expressed by Passover. Each study session brings together traditional Jewish texts, information about slavery in the modern world, and some guiding questions, in order to facilitate the *mitzvah* of *pidyon sh'vuyim*, redeeming the captive.

SESSION ONE: *SHABBAT PARAH*

THEME: PREPARATION AND PURIFICATION

Shabbat Parah begins the process of cleansing for Passover. The special Torah reading, Numbers 19:1-22, elaborates a complex ancient ritual, using the ashes of a red heifer for purification. Since the destruction of the Temple in Jerusalem in 70 CE, the need for this particular priestly ritual has lapsed.

The prophetic reading for *Shabbat Parah* is Ezekiel 36:16-38, which contains the verse (36:26), "I will give you a new heart and a new spirit; I will take the heart of stone out from you and give you a heart of flesh." This verse may be best understood as part of the rabbinic view that subsequent to the destruction of the Temple, study and acts of lovingkindness replace animal sacrifice in Jewish religious practice. Thus this course of

study about modern-day slavery is itself a form of contemporary preparation and purification for Passover, the holiday of liberation.

The ritual of the red heifer specifies the sacrifice of a female cow. Normally sacrifices used male animals. The Sages take note of the difference and comment upon it in order to express some thoughts about Jewish cultural expectations of women in a world in which slavery is commonplace.

Text I:

> Why are all the sacrifices male, and this one female? Rabbi Aibu explained: A handmaid's toddler once soiled the floor of the royal palace. Said the king: "Let his mother come and clean up her child's filth." By the same token, God says: "Let the red heifer purify for the golden calf."
>
> – *P'sikta Rabbati, Hukkat*

Discussion Questions:

1. Who is the king in this parable? What is the "soil" and its relationship to the golden calf? Who is the toddler? Who is the handmaid?
2. Are Jews particularly called upon to clean up moral messes? Are women?
3. What is the relationship of the handmaid to the king? to her child?

Text(s) II:

> Rabbi Ammi said, "Why is the account of Miriam's death placed next to the ritual of the red heifer? To teach that even as the red heifer gave purification, so does the memory of the righteous give purification."
>
> – ***Moed Katan* 28a**

> Rabbi Abba b. Abina enquired, "For what reason is the section recording the death of Miriam placed in close proximity to that dealing with the ashes of the red heifer? Simply this, to teach that as the ashes of the heifer effect atonement, so the memories of the righteous effect atonement."
>
> – ***Va-Yikra Rabbah* 20:12**

Discussion Questions:

1. Miriam is a symbol of moral leadership. What were some particularly memorable examples of her leadership?
2. How do these memories inspire the Israelite community to purify and atone?
3. Tell your own inspiring memory about a woman.

Text III:

Our Rabbis taught: There was once a Jew who owned a red heifer, with which he used to plow. He fell on hard times, so he sold her to a non-Jew. The non-Jew took her out and plowed with her for six days of the week. On Shabbat he took her out to plow; he placed her under the yoke, but she would not budge from her place. So he beat her, and she still would not move. When the non-Jew saw this, he went to the Jew who sold him the red heifer and told him, "Take back your cow. She must be injured, for no matter how much I beat her, she will not move from her place."

The Jew understood that it must be because of Shabbat, since the cow was accustomed to rest on Shabbat. He said, "Come and I will get her moving." When they got there, the Jew went over to the cow and said in her ear "Cow, cow, you know that when I owned you, you plowed during the week, and rested on Shabbat. Now due to my sins, I lost my money and had to sell you. Now you are owned by a non-Jew. Please, I ask you, get up and plow." The red heifer arose and plowed.

The non-Jew said, "I still ask of you, please take back the cow, but first please tell me what you said in her ear. I exhausted myself and beat the animal and she would not get up." The Jew tried to placate the non-Jew, and said, "It is not magic and the cow is not possessed, but this is what I said in her ear . . . and as a result she got up and plowed."

The non-Jew immediately became frightened; he said, "How can a cow who cannot speak understand the will of her Creator, while I, created in God's image, have ignored it?" He immediately went and converted.

He studied and became a great scholar. They called him Yohanan ben Torta [literally, son of the ox], and until this very day the Sages teach in his name. And if you are astounded how a red heifer brought one person under the wings of the

> Sh'khinah [feminine immanent presence of God], it is by virtue of a red heifer that the entire community of Israel is purified.
>
> – *P'sikta Rabbati, Hukkat*

Discussion Questions:

1. What do the characters of the Jew, the non-Jew and the cow represent?
2. How does the cow bring one person under the wings of the *Sh'khinah*?
3. According to Torah, human beings are created in the image of God. What does this mean?
4. What is represented by the conversion of the non-Jew? Are we required to remember the humanity of those engaged in wrongdoing? Do you agree?

Read aloud: *Slavery Still Exists and It Could Be in Your Backyard*.

Slavery in America

It is hard to imagine that slavery still exists in America, but it does. The US government estimates that 14,500 – 17,500 people are brought into the US each year to be used as slaves. Free the Slaves and UC Berkeley research indicates there are tens of thousands of people living in slavery, in America, right now. This is real slavery, [in which] people [are] forced to work against their will under violence or threat of violence and are paid nothing. Like the slaves of the past, slaves in America cannot walk away. They have lost control of their lives, and they are being exploited and brutalized in terrible ways.

Why is there slavery in the United States?

Trafficking victims are often tricked into slavery through promises of work. Human traffickers tend to prey on impoverished people who live in countries with little access to education, health care or jobs. When traffickers disguise themselves as legitimate recruiters or employment brokers and promise paying work, many people are willing to sign on. Parents desperately want to work so they can feed their hungry families. Young people want to work so they can pay for their schooling or that of their younger brothers and sisters. They are tricked into believing they will be paid for their work. The basic rule of this global traffic in slaves is that victims flow from poorer countries to richer countries. While it is true that most slaves in the US are trafficked in from other countries, US citizens are also forced into slavery around the country. A recent study found the citizens

of more than 35 countries enslaved in the US, with the greatest numbers coming from China, Mexico, and Viet Nam.

SESSION TWO: *SHABBAT HA-HODESH*

THEME: WOMEN'S ACTIVISM AND LEADERSHIP

Shabbat Ha-Hodesh continues the process of preparation for Passover. The special reading is Exodus 12:1-20 which designates the sacred day of *Rosh Hodesh*, the first day of each month in the year. *Rosh Hodesh* is a particularly holy for women, since it commemorates the refusal of the Israelite women to collude in the sin of building the golden calf. Today there are numerous *Rosh Hodesh* groups throughout the Diaspora and Israel.

Text I:

> Aaron said: "Take the earrings from your wives, sons and daughters, and bring them to me" (Exodus 32:2). The women heard and refused to give the jewelry to their husbands, saying, "You want to make a calf with no power to save? We will not listen to you." God gave them reward in this world that they keep Rosh Hodesh, and in the next world they merit to renew themselves like the New Moon.
>
> – *Pirkei D'Rebbe Eliezer*

Discussion Questions:

1. What is the relationship in this *midrash* between actions and rituals?
2. What does the worship of the golden calf symbolize? Does it have additional significance in our day? What is the connection between the symbolism of the golden calf and modern-day slavery?
3. When is a time that you personally, or a group to which you belonged, refused to collude in a wrong?
4. Compare the women's refusal to contribute towards the Golden Calf with the generosity of the women in building the *mishkan* (sacred tabernacle) as described in Exodus 35:20-29. What does this teach about allocation of resources?

Text(s) II:

> The Pharaoh of Egypt said to the Hebrew midwives, whose names were Shifrah and Puah, "When you are helping the Hebrew women during childbirth on the delivery stool, if you see that the baby is a boy, kill him; but if it is a girl, let her live." The midwives, however, were in awe of God and did not do what the Pharaoh had told them to do; they let the boys live. Then Pharaoh summoned the midwives and asked them, "Why have you done this? Why have you let the boys live?" The midwives answered Pharaoh, "Hebrew women are not like Egyptian women; they are vigorous and give birth before the midwives arrive."
>
> – *Exodus 1:15-19*

> The praise of the midwives here goes beyond the praise given them in the first part of the verse. Not only did they not do what Pharaoh told them, but they even dared to do deeds of kindness for the children they saved. On behalf of poor mothers, the midwives would go to the houses of rich mothers and collect water and food, which they gave to poor mothers and thus kept their children alive.
>
> – *Sh'mot Rabbah 1:15*

Discussion Questions:

1. What does the Torah mean by the phrase "in awe of God"?
2. What is the relationship between faith and action according to these texts? How does it compare with the previous text?
3. The *midrash* states that the praise of the midwives is "beyond" even their refusal to collude in genocide. What positive actions to they take to protect the slaves?

Text III:

> What is the significance of Devorah judging Israel and prophesying for them? Did not Pinhas ben Elazar take this stand: "I testify by the Heavens and the Earth, whether non-Jew or Israelite, whether man or woman, whether a male-slave or a handmaid, all is according to the merit of his or her deed – so the Ruah HaKadosh [Holy Spirit] rests upon him or her."
>
> – *Tanna debe Eliyahu, parashah* 10

1. Devorah is yet another example of Biblical women in leadership. According to Pinhas ben Elazar, what is the moral significance of women in leadership?
2. What does this text say about human equality?
3. What is the theological message of this text?
4. Is there anything special or significant about women's leadership in our day?

Read aloud: Community Based Model for Ending Slavery, pp.1-9
https:// www.freetheslaves.net/our-model-for-freedom/Community-Based-Causal-Model/

SESSION THREE: *SHABBAT HA-GADOL*

THEME: REDEMPTION

Shabbat Ha-Gadol is the final Shabbat leading up to Passover. The prophetic reading for *Shabbat Ha-Gadol* is Malachi 3:4-24, which culminates with this exhortation: "Behold, I will send the prophet Elijah before that great and awe-inspiring day of God, when God will turn the hearts of the parents to their children and the hearts of their children to their parents." This passage has been interpreted to refer to the Jewish vision of a messianic era of redemption at the end of time. Judaism teaches that the messianic era of peace and prosperity is brought about through righteous behavior in the here and now.

Text I:

> Redeeming captives takes precedence over providing food and clothing for the poor. There is no greater *mitzvah* than redeeming captives, for captives are in the category of the starving, the thirsting, and the naked, indeed in danger of losing their own lives.
>
> The woman precedes the man in being fed and sheltered and redeemed from captivity because the man is usually returned, while the woman is not, and her shame is greater.
>
> One who remains indifferent to the captive's redemption transgresses these mitzvot: "Do not harden your heart," and "Do not clench your hand," and "Do not stand idly by blood of your fellow," and "he shall rule ruthlessly in your sight," and "You shall open your hand to your poor," and "Your fellow shall live with you,"

> and "Love your neighbor as yourself," and "Save those taken to their death." There is no more inclusive *mitzvah* than redeeming captives.
>
> – Maimonides, *Mishneh Torah*

Discussion Questions:

1. How does gender affect slavery, according to Maimonides?
2. Why does Maimonides view the redemption of slaves as the most inclusive of the *mitzvot*? Do you agree?
3. According to Maimonides, slavery is life-threatening. From your readings on modern-day slavery, explain how this is still true today.

Text II:

> Is it anything else but a deed of Amalek, rebellion against God, to enslave human beings created in His image, and to degrade them to a state of beasts having no will of their own? Is it anything else but an act of ruthless and wicked violence, to reduce defenseless human beings to a condition of merchandise, and relentlessly to tear them away from the hearts of husbands, wives, parents, and children . . . ?
>
> – Rabbi David Einhorn, speaking for abolition in the United States, 1861

Discussion Questions:

1. During the period when the Israelites wandered in the desert, Amalek came from behind and killed the women and children, the most vulnerable. How does slavery prey on the most vulnerable?
2. Einhorn, like the third text in Session One, emphasizes that human beings are made in the image of God. What is the significance of this belief in terms of ending slavery?
3. What is the relationship between the golden calf and "reducing defenseless human beings to a condition of merchandise"? What are the economic forces that support slavery?
4. How does slavery affect families?

Text III:

Jewish Council for Public Affairs, Resolution on Combating Human Trafficking in the United States, excerpt:

- The Jewish community has a moral and ethical responsibility to combat modern-day slavery in the U.S. and around the world and has a strong record of working for a commitment to human rights.
- Comprehensive action is needed to create a grassroots movement within the U.S. at the local, state, and national levels to end modern-day slavery.
- Laws, regulations, and enforcement must be strengthened at all levels of government to deter and combat human trafficking; facilitate the rescuing of survivors; and ensure prosecution of perpetrators and users of slaves.
- The Jewish community should lead in working with faith communities, ethnic and community based organizations, health professionals, service providers, educators and other stakeholders to create an abolitionist movement against slavery.
- Large sporting events are associated with an increase in trafficking and therefore efforts and opportunities to deter the demand and educate the community should be heightened in preparation for these events.
- Businesses and not-for-profit organizations should participate in the fair-trade movement and ensure that policies and protocols are in place so the products we purchase are not made by slave labor.

Discussion Questions:

1. Is freedom a human right? What does that mean?
2. Talk about some people you know who might be interested in information about modern-day slavery.
3. Talk about some organizations and leaders in your community who might be interested in joining the fight against slavery.
4. What can you do, as individuals and as a group, to abolish slavery?

Read aloud: Taking Action to End Slavery
Found at https://www.freetheslaves.net/wp-content/uploads/2015/02/Taking-Action-to-End-Slavery.pdf

And: Free the Slaves Fundraiser Guide
Found at https://www.freetheslaves.net/wp-content/uploads/2015/03/FTS_FundraisingGuide_141026_V2.pdf

This lesson plan is from **Next Year, Free! A Modern Slavery Curriculum.**

Next Year, Free! A Modern Slavery Curriculum, Seder Starters, Free Your Shabbat, and many other resources are available at no charge through **FreetheSlaves.net/Judaism**.

We hope that everyone who uses these resources will offer a donation to support the work of Free the Slaves. When you use the **DONATE** button across from the Jewish resources, you send help and hope, even as you testify to the values and relevance of our tradition.

Please visit **FreetheSlaves.net/Judaism** for

תּוֹרָה – ***Learn*** more about the complex problem of modern slavery – and the proven solutions that you can help to enact.

עֲבוֹדָה – ***Practice*** rituals and offer prayers during your *seders* and throughout the year to increase awareness of slavery and strengthen the commitment to end it.

גְּמִילוּת חֲסָדִים – ***Give*** of your time, compassion and money to rescue enslaved people, keep them free, and prevent slavery where it is likely to take root.

לֹא עָלֶיךָ הַמְּלָאכָה לִגְמוֹר, וְלֹא אַתָּה בֶּן חוֹרִין לְהִבָּטֵל מִמֶּנָּה.

Rabbi Tarfon used to say: "You are not obliged to finish the task, but neither are you FREE to desist from it." – Mishnah Avot 2:21

Chocolate Moses Salon

RABBI DAVID SPINRAD
COLLEGE STUDENTS AND ADULTS

WHAT IS A SALON?

Salons began hundreds of years ago in Europe as small gatherings of intelligent, opinionated people exchanging ideas about important topics of the day. The word "salon" comes from *salone,* the large reception room in Italian mansions where hosts would welcome their guests and share conversation. But you don't need to live in a mansion to host a salon. Your living room will do just fine.

The issue of modern slavery and human trafficking is a pressing matter of our time and is worthy of our attention. I created the Chocolate Moses website as a contemporary Jewish response to modern slavery and human trafficking. The material in the Chocolate Moses Salon provides a launching point to discuss the issue of modern slavery through a Jewish lens and gives participants opportunities for further learning and ways to take action.

This material makes no assumptions regarding Jewish knowledge or beliefs. Instead, the salon provides introductory background materials for host/facilitators, and gives participants interesting content, stimulating questions, and tangible ways to take action – all designed to help make the salon a success. All that is required from facilitators and participants is passion, an opinion, and a willingness to be a part of the conversation.

PART I: INTRODUCTION

Welcome to the Chocolate Moses Salon and thank you for speaking up and taking action to end modern slavery and human trafficking!

The content of the material is best read aloud by salon participants and there should be plenty of room for questions and reflections. The more participation, the better the salon. Participants should be provided with pads of paper, pens, and copies of this guide.

First, a few simple ground rules:

- Please put your phones away and turn off ringers if you can.
- Confidentiality is key; our conversations tonight remain in this room.
- Speak in the first person, making "I" statements based on experience and personal truths.
- Assume the best about each other and what is shared.
- No interrupting. Let people speak.
- No giving advice.
- Allow for silence.

PART II: MODERN SLAVERY AND JEWISH RESPONSIBILITY

The following excerpt appeared in the January 18, 2008 edition of the *Ft. Myers News-Press:*

> In one of the largest slavery prosecutions Southwest Florida has ever seen, authorities arrested a sixth suspect Wednesday, charging her with making money off unpaid illegal immigrant farm workers.
>
> "Slavery, plain and simple," said Chief Assistant U.S. Attorney Doug Molloy.
>
> For two years, federal prosecutors claim, [the defendants] held more than a dozen people as slaves on their property. They made them sleep in box trucks and shacks, charged them for food and showers, didn't pay them for picking produce and beat them if they tried to leave.
>
> In the past 10 years, prosecutors have handled several slavery cases, but none as large as this. According to the federal indictment, the defendants threatened the immigrants, held their identification documents, created debit accounts they couldn't repay and hooked them on alcohol and drugs to keep them working. The

> documents list 13 instances when the workers were beaten. "Some of the folks have been there for years," Molloy said.
>
> "It is their hope to send back money to their families, and they hang on to that hope. It's just a situation that's difficult to get out of. Sadly, this is the worst of what happens when you have across-the-board degradation of labor and conditions that allow slavery to take root and flourish," said Laura Germino of the Coalition of Immokalee Workers, which has helped prosecute six slavery cases that freed more than 1,000 workers in the past decade.

The main defendants in this case, Cesar and Geovanni Navarrete, were subsequently convicted and sentenced to 12 years in prison.

FACT: In 2012, according to the International Labour Organization's global estimate of forced labor, there were 20.9 million slaves. That number has only increased.

A slave…

- Cannot express free will.
- Is controlled through a combination of violence, threats and manipulation.
- Suffers extreme economic exploitation at the hands of slaveholders.
- Receives no payment for work other than basic sustenance.

Human trafficking is a form of modern slavery involving recruiting, harboring, transporting, supplying or obtaining a person for labor or services through the use of force, fraud or coercion for the purpose of involuntary servitude or slavery.

From the Jewish Tradition:

טז וְהַבָּאִים זָכָר וּנְקֵבָה מִכָּל-בָּשָׂר בָּאוּ כַּאֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים וַיִּסְגֹּר יְהוָה בַּעֲדוֹ.	**16** And they that went in [to Noah's Ark], went in male and female of all flesh, as God commanded him; and the LORD shut him in.

– Genesis 7:15-16

According to the French-Jewish philosopher Emmanuel Levinas, God had to close the door for Noah because Noah could not bring himself to do it. His conscience would not allow him to remain safe while all the other people were doomed to die. "A human being does not retreat into himself. Man's humanity is a responsibility for the other," said Levinas. Our humanity depends on being responsible for, and reaching out to, the other.

For Reflection:

- In the article above, what were the ways the situation in Southwest Florida fulfilled the definition of slavery?
- In your opinion, what does it mean to be responsible for others?
- How are we responsible for what happened in Southwest Florida?

Take Action!

Write a paragraph exploring the boundaries of your responsibility. Do you prioritize Jewish or universal responsibility? Is your focus local, national, or global? Why?

PART III: THE WORK OF SLAVES, WHO WERE CREATED IN THE IMAGE OF GOD

> Gayan, a 15-year-old boy, was a school dropout who was recruited by a broker promising him a good job in the Jharsuguda district (in India). Instead, Gayan, along with other boys, was confined to a factory to work, given little food, severely beaten, branded, burned with cigarettes, and allowed only a few hours' sleep each night.
>
> – 2012 U.S. State Department
> *Trafficking in Missing Persons Report,* page 14

> Saeeda, a deaf Pakistani woman, was ten years old when she left Pakistan for Manchester, England for a job as a domestic worker. For nearly a decade, she was abused, raped and beaten by her employers, a Pakistani couple. Now in her twenties, Saeeda told the courts that she was confined to a cellar and forced to work as a slave.
>
> – 2012 U.S. State Department
> *Trafficking in Missing Persons Report,* page 18

FACT: Modern slaves toil primarily in these four areas:

- Forced labor in agricultural and industrial settings
- Bonded labor
- Involuntary domestic servitude
- Sex trafficking and forced prostitution

FACT: The 2012 U.S. Department of Labor's List of Goods Produced by Child Labor or Forced Labor states that child and forced labor exists in 74 countries. This number does not include countries, the United States among them, where girls are forced into sexual servitude.

From the Jewish Tradition:

כז וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם.

27 And God created man in His own image, in the image of God created He him; male and female created He them.

– Genesis 1:27

Gayan and Saeeda were both created in the image of God *(be-tzelem Elohim)*. Those who enslaved them were, too.

According to Levinas, *be-tzelem Elohim* does not mean we live in a world where we are all fundamentally the same. When we look at another person, we do not see a reflection of ourselves or the image of God, but only a "trace of the Infinite." In that trace is a sign of God Who imposes on us responsibility for the other. And in acting on this responsibility, we fulfill our responsibility to God and honor our Covenant.

For Reflection:

- What are some ways to think about what it means to be created "in the image of God"?
- Does Levinas' reading of "*be-tzelem Elohim*" change your understanding of the verse?
- Does his interpretation change your relationship to Gayan and Saeeda or how you might respond?
- How do you reconcile the enslaved, the enslavers, and "in the image of God"?

Take Action!

Visit Slavery Footprint (www.slaveryfootprint.org). Take the survey to find out how many slaves work for you.

PART IV: KNOW THE PRICE OF SLAVERY, BECAUSE WE WERE ONCE SLAVES

> Migrant workers from Nepal and other countries are like cattle in Kuwait. Actually, cattle are probably more expensive than migrant workers there. No one cares whether we die or are killed. Our lives have no value.
>
> – Nepalese man trafficked to Kuwait,
> during interview with Amnesty International
> Quoted in 2012 U.S. State Department
> *Trafficking in Missing Persons Report*, page 33

Consider this: In the 1800s, a typical Southern agricultural slave was an investment, selling for $1,000 to $1,800 (around $50,000 to $100,000 in today's money). Slaveholders had to balance the violent control they inflicted on their slaves against the risk of an injury and lost profits. **Today, a slave can be bought for a few hundred dollars or less. To their owners, they are disposable.**

FACT: Over the course of servitude, a slave typically earns $8,700 in Brazil, and $2,000 in India, for the slaveholder. A sex slave in Thailand earns $18,000 for the slaveholder. A sex slave earns $49,000 for the slaveholder in Los Angeles. (Kara, Siddharth. *Sex Trafficking: Inside the Business of Modern Slavery*. New York. Columbia University Press, 2009.)

FACT: According to International Labour Organization estimates of a few years ago, slaves generate at least $32 billion annually while victims of slavery lose at least $21 billion each year in unpaid wages and illegal fees for recruitment.

From the Jewish Tradition:

> **כא** עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם וַיּוֹצִיאֵנוּ יְהוָה מִמִּצְרַיִם בְּיָד חֲזָקָה.
>
> **21** We were Pharaoh's slaves in Egypt; and the LORD brought us out of Egypt with a mighty hand.
>
> – Deuteronomy 6:21

> Even if we do not know the particular experience . . . we do carry with us the collective memory of being alienated and mistreated.
>
> – Professor Alyssa Gray, HUC-JIR
> *Huffington Post,* February 2012

In addition to reminding us of our history of enslavement, the Torah also

- Forbids us to oppress others (Leviticus 19:13, Deuteronomy 24:15):

יג לֹא תַעֲשֹׁק אֶת רֵעֲךָ וְלֹא תִגְזֹל לֹא תָלִין פְּעֻלַּת שָׂכִיר אִתְּךָ עַד בֹּקֶר.

13 Thou shalt not oppress thy neighbor, nor rob him; the wages of a hired servant shall not abide with thee all night until the morning.

טו בְּיוֹמוֹ תִתֵּן שְׂכָרוֹ וְלֹא תָבוֹא עָלָיו הַשֶּׁמֶשׁ כִּי עָנִי הוּא וְאֵלָיו הוּא נֹשֵׂא אֶת נַפְשׁוֹ וְלֹא יִקְרָא עָלֶיךָ אֶל יְהוָה וְהָיָה בְךָ חֵטְא.

15 In the same day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and sets his heart upon it: lest he cry against thee unto the LORD and it be sin in thee.

- Commands us to uphold the stranger's rights (Exodus 23:9):

ט וְגֵר לֹא תִלְחָץ וְאַתֶּם יְדַעְתֶּם אֶת נֶפֶשׁ הַגֵּר כִּי גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם.

9 And a stranger shalt thou not oppress; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

- Instructs us to befriend the stranger (Deuteronomy 10:19):

יט וַאֲהַבְתֶּם אֶת-הַגֵּר כִּי גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם.

19 Love ye therefore the stranger; for ye were strangers in the land of Egypt.

For Reflection:

- Does knowing the price of modern slavery make your feelings toward it more immediate?
- Does our collective historical memory of enslavement in Egypt influence your connection to modern slavery? How?

Take Action!

You can help end slavery by writing to the President and to your senators and representatives. As one of their constituents, let them know this is important to you and ask them to take action against slavery.

To email President Barack Obama, U.S. Senators, and U.S. Representatives, visit http://www.usa.gov/Contact/Elected.shtml

PART V: SPOTTING THE SIGNS OF SLAVERY AND REDEEMING CAPTIVES

FACT: The U.S. government estimates that 14,500 to 17,500 people are brought into the U.S. annually to be used as slaves.

> *I urge all Americans to educate themselves about all forms of modern slavery and the signs and consequences of human trafficking. Together, and in cooperation with our partners around the world, we can work to end this terrible injustice and protect the rights to life and liberty entrusted to us by our forebears and owed to our children.*
>
> – U.S. President Barack Obama
> Quoted in 2012 U.S. State Department
> *Trafficking in Missing Persons Report*, p. 33

Questions to consider in potential situations of slavery (adapted from Kevin Bales and Ron Soodalter, *The Slave Next Door*. University of California Press, Berkeley, CA, 2009, p. 41):

- Does this person enjoy freedom of movement?
- Does this person appear to be held against his or her will?
- Is this person followed or under the supervision of someone else?
- Does this person seem nervous or afraid to speak freely?
- Is this person free to change employers?
- If this person appears to be of school age, is she or he working when she or he should be in school?
- Does this person control his or her earnings?
- Was this person cheated into payment of debt upon arrival in the U.S.?
- Has this person had his or her passport or other documents taken away?
- Does this person seem injured? Are signs of physical injury apparent?
- Does he or she seem disoriented, confused, malnourished or frightened?

From the Jewish Tradition:

The commandment of *pidyon sh'vuyim* (redeeming captives) obliges Jews to redeem other Jews who have been taken captive. Chocolate Moses universalizes this duty and extends our Jewish responsibility to everyone in need.

If we ignore our duty to liberate the enslaved, we violate the following commandments:

- To open our hands to the poor (Deuteronomy 15:7, 11):

כִּי יִהְיֶה בְךָ אֶבְיוֹן מֵאַחַד אַחֶיךָ בְּאַחַד שְׁעָרֶיךָ בְּאַרְצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ לֹא תְאַמֵּץ אֶת לְבָבְךָ וְלֹא תִקְפֹּץ אֶת יָדְךָ מֵאָחִיךָ הָאֶבְיוֹן.

7 If there be among you a needy man, one of thy brethren, within any of thy gates, in thy land which the LORD thy God gives thee, thou shalt not harden thy heart, nor shut thy hand from thy needy brother;

ח כִּי פָתֹחַ תִּפְתַּח אֶת יָדְךָ לוֹ וְהַעֲבֵט תַּעֲבִיטֶנּוּ דֵּי מַחְסֹרוֹ אֲשֶׁר יֶחְסַר לוֹ.

8 but thou shalt surely open thy hand unto him

- To let our brothers and sisters live by our side (Leviticus 25:36):

לו אַל תִּקַּח מֵאִתּוֹ נֶשֶׁךְ וְתַרְבִּית וְיָרֵאתָ מֵאֱלֹהֶיךָ וְחֵי אָחִיךָ עִמָּךְ.

36 Take thou no interest of him or increase; but fear thy God; that thy brother may live with thee.

- To love our neighbors as ourselves (Leviticus 19:18):

יח לֹא תִקֹּם וְלֹא תִטֹּר אֶת בְּנֵי עַמֶּךָ וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ אֲנִי יְהוָה.

18 Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the LORD.

The twelfth-century Jewish sage Maimonides considered *pidyon sh'vuyim* among the most important of the commandments, placing it ahead of feeding the hungry or clothing the poor.

For Reflection:

- Why would Maimonides place a greater priority on redeeming captives than on feeding the hungry or clothing the poor?
- If you thought someone was enslaved, what might keep you from action?

Take Action!

If you believe you have seen or know someone who is enslaved, your best first step is to call:

- 911 to alert your local law enforcement agency or
- 888-373-7888 for The National Human Trafficking Resource Center information hotline

PART VI: THE UNIVERSAL DECLARATION OF HUMAN RIGHTS AND THE FREE WILL OF THE WORKER

> At a carpet factory in Nepal, Nayantara met a labor broker who promised her a good job as a domestic worker in Lebanon. The broker convinced her to take the job opportunity, assuring her that she did not have to pay anything. He instead took Nayantara to India, confiscated her passport, and sold her to a brothel where she was forced to have sex with at least 35 men each day with only five hours of sleep. When she tried to refuse, the brothel owner would beat Nayanthara with an iron pole until she gave in. She was not allowed to contact her family or anyone else outside of the brothel, and her freedom of movement was constantly controlled.
>
> – 2012 U.S. State Department
> *Trafficking in Missing Persons Report*, page 23.

In the wake of the horrors of WWII, the UN General Assembly adopted the Universal Declaration of Human Rights (UDHR) on December 10, 1948. In vowing never again to allow a repeat of the war's atrocities, the international community complemented the UN Charter with a road map guaranteeing the rights of every individual. The UDHR addresses slavery directly and the conditions of slavery several times:

- Article 1. All human beings are born free and equal in dignity and rights.
- Article 4. **No one shall be held in slavery or servitude**; slavery and the slave trade shall be prohibited in all their forms.
- Article 5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.
- Article 13. (1) Everyone has the right to freedom of movement and residence within the borders of each state. (2) Everyone has the right to leave any country, including his own, and to return to his country.

- Article 23. (1) Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment. (2) Everyone, without any discrimination, has the right to equal pay for equal work. (3) Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
- Article 24. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

From the Jewish Tradition:

Regarding worker's rights, the UDHR echoes Judaism. Judaism forbids denying the free will of the worker, meaning that a person cannot be enslaved and that she maintains the right to stop her work. Judaism also maintains workers have the right to satisfy their physical needs and they must be protected in hazardous situations.

In her relationship to her employer and to her labor, the free will of the worker originates with the verse:

Leviticus/*Vayikra* 25:55 The Children of Israel are servants unto Me [God]; they are My servants whom I brought forth out of the land of Egypt: I am the Lord your God.	כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים עֲבָדַי הֵם אֲשֶׁר הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי יְהוָה אֱלֹהֵיכֶם.
The **Talmud (*Bava Kama* 116b)** adds to this: "and are not servants to servants"	הוא דכתיב (ויקרא כה) כי לי בני ישראל עבדים ולא עבדים לעבדים

For Reflection:

- Where do rights originate?
- How were Nayantara's rights violated from the perspective of the UDHR? How were they violated from the perspective of Judaism?
- How do rights and responsibilities complement each other?

Take Action!

Encourage your local city council to pass a municipal resolution in support of better-coordinated national anti-slavery measures. To learn how to engage your city council effectively, visit http://ejusa.org/act/resolutions/city.

PART VII: THE PERSISTENCE OF SLAVERY AND FAIR TREATMENT OF THE WORKER

"Abusive labor practices constitute a hillul Hashem, a violation of God's name."

– 2008 Union for Reform Judaism Resolution on Worker Rights

Slavery does not exist in a vacuum. Rather, it is a net result of a globalized, rapidly industrializing planet with an insatiable need for cheap consumer goods. In addition, the following factors contribute to the persistence of slavery:

- *Exploding population growth*. Between 1999 and 2011 the global population grew from 6 billion to 7 billion.
- *Tremendous economic inequality and devastating global poverty.* 76% of the world's population lives on less than $2 a day.
- *Incessant armed conflicts.* Wars drive people from their homes and leave them vulnerable to predatory traffickers.
- *Government corruption.* When officials responsible for maintaining law and order turn a blind eye and accept bribes, slavery goes unimpeded.
- *Gender discrimination.* Women have a more difficult time finding employment than men, or are held to be of lesser value than men or subject to ownership by men, leaving them vulnerable to abuses and enslavement.
- *Ethnic and racial discrimination*. Discrimination towards certain castes and ethnicities makes opportunities fewer and increases the likelihood of enslavement.

Every one of these conditions contributes to global slavery and conspires to deny the fair treatment of workers.

From the Jewish Tradition:

> Six days you shall do your work, but on the seventh day you shall rest; that your ox and your ass may have rest, and the son of your handmaid, and the stranger, may be refreshed.
>
> – Exodus 23:12

According to the Torah, work is sacred. In fact, in the *Mekhilta of Shimon bar Yohai*, Rabbi Judah HaNasi equates the importance of work to the importance of Shabbat in a comment on the verse: "Six days you shall do your work, but on the seventh day you shall cease from labor . . . . [Exodus 23:12]." Just as the Jewish people were given the positive commandment of Shabbat, so were they given the commandment of working.

Since work is an essential part of the human condition, it follows that we have a responsibility to protect the dignity and rights of workers. We cannot accept that modern slavery and human trafficking are unavoidable outcomes of globalization. To acquiesce violates *k'vod ha-b'riyot*, basic human dignity.

For Reflection:

- What does it mean for work to be sacred?
- What are some ways for you to honor the sacred work that went into providing your food and consumer goods?

Take Action!

Write a short fictional story or draw a picture that expresses your feelings and frustrations about why slavery persists. Ask God "Why?" and create your own dialogue between yourself and God.

PART VIII: COMPLEXITIES OF COCOA AND SLAVERY

Recently, the agricultural cocoa industry captured public attention for its use of child labor in the harvesting of cocoa beans. Several documentaries, including *The Dark Side of Chocolate* and a series of CNN special reports, have reported on the prevalence of child trafficking and child slave labor in Ivory Coast and Ghana.

In an interview with Malian diplomat Abodoulaye Macko, author Carol Off reported:

> . . . Macko pulled out a heavy sack from beside his chair. He had brought photo albums . . . containing evidence of what he discovered on the farms. The photographs are startling. Page after page reveals groups of dusty, frightened children . . . . [T]here are scores of boys in the pictures, ranging in age from about ten to eighteen; dozens of photos show the shoulders and backsides of youths with their open sores and cuts . . . . Most of the boys had been on these farms for months or even years before Macko found them. His most depressing discovery was of a boy who was nearly dead. "I saw something hidden under a pile of leaves. At first I couldn't believe it, but it was a child. He was sick, his pants were covered in excrement, and they had left him out in the field to die."
>
> – Carol Off, *Bitter Chocolate: Anatomy of an Industry* (The New Press, New York: 2006), pp. 123-124

As an example of the horrible abuses perpetrated against children, this story should and does shock us. Yet not all of the children who labor in the cocoa fields on the Gold Coast of Africa are slaves. According to an extensive 2009 Tulane University study:

- An estimated 800,000 people in Ivory Coast and almost 1 million in Ghana work in cocoa each year.
- More the 500,000 worked in violation of the International Labour Organization's guidelines regarding minimum age.
- Only 5-10% worked for pay.
- There appeared to be little evidence of slavery.

Children did labor in the cocoa fields. They did not receive pay. They frequently suffered injuries. But these conditions have complex causes and explanations. Sometimes, parents in the neighboring countries of Mali and Burkina Faso send their children across the border into Ivory Coast and Ghana because they cannot feed them. While their children are unpaid for their labor, they do receive food and shelter, however meager. It may be their best option – for now.

Our assumption that the Western concept of childhood is universally appropriate is culturally biased. The assumption that children should only be in school and not working may not always be true, and the two may not be mutually exclusive. For example, the

small, family-run cocoa farms in Ghana rely on contributions from every member of the family, and many of these children both go to school and help on farms. Children are not only vital to production; their farm work instills maturity and responsibility, and holds an educative value that prepares a child for adulthood. Thus, it is important to recognize that the economic and social realities are complex. It is not always possible to draw a bright line between situations of abuse and situations that are morally acceptable and culturally appropriate. As a result, effective and just solutions may be similarly difficult to devise.

Until we recognize that there are no simple solutions, we are destined to be frustrated in our efforts to effect real change.

For Reflection:

The problem of child labor in the cocoa fields may not be alleviated by well-intentioned consumer campaigns such as boycotts. Ask yourself:

- If prices for cocoa are already so low that unpaid child labor is an attractive option for cocoa farmers, what would be the effect of a reduced demand for cocoa?
- Would this lower or raise the price of cocoa? Who would be most directly affected by this boycott?

Child labor in the cocoa fields requires a holistic approach to reducing global poverty and economic injustice. The following changes would have great impact:

- Free, fair democratic elections
- More efficient farming techniques that produce better yields
- An economic shift from monoculture to greater diversity among the crops grown by farmers (making them less vulnerable to economic conditions and the forces of nature)
- Education of workers to make them aware of their rights as well as to help to lift them and their communities out of poverty
- Reduction of corruption and strife

From the Jewish Tradition:

את העני עמך אין בעולם קשה מן העניות, שהוא קשה מכל יסורין שבעולם. אמרו רבותינו: כל היסורין לצד אחד, והעניות לצד אחד.

Our teachers have said: If all the troubles of the world were assembled on one side of a scale and poverty on the other, poverty would outweigh them all.

– *Midrash Sh'mot Rabbah 31:12*

Take Action!

The next time you buy chocolate:

- Note which brands offer Fair Trade certification.
- Compare the actual price paid (vs. the markup) from both your grocer and the chocolate manufacturer.
- Investigate how much of the cost of Fair Trade chocolate goes to the farmers you are trying to help. Compare brands on this issue.

PART IX: THE LIMITS OF FAIR TRADE AND FORBIDDEN UNETHICAL GOODS

> To be Jewish today is to recognize that every person is created in the image of God and that our purpose in living is to be a reminder of God. A Jew must be sensitive to the pain of all human beings. A Jew cannot remain indifferent to human suffering, whether in other countries or in our own cities and towns. The mission of the Jewish people has never been to make the world more Jewish, but to make it more human.
>
> – Elie Wiesel, quoted on www.on1foot.org/text/elie-wiesel-what-being-jewish-means-me

As Wiesel wrote, we cannot remain indifferent to suffering, and our mission is to make the world more human. **Buying Fair Trade is one such way to fulfill this mission**. It seeks an equitable and just commercial, cooperative partnership between marketers in developed countries and producers of both raw and finished goods in the developing world. It strives to assist in poverty reduction, to aid local community development, and to create sustainable agricultural and commercial processes.

But Fair Trade is an incomplete solution. Some unscrupulous businesses fail to live up to Fair Trade promises, but, even properly fulfilled, Fair Trade does not challenge the

underlying structure of the global economy. This fundamental structure of our economy is at the root of poverty, underdevelopment and slavery.

From the Jewish Tradition:

Even as we acknowledge the limits of Fair Trade, as Jews we accept that we are responsible for knowing where the goods we purchase and consume come from. Those origins must be consistent with the demand that they be ethically produced, and this includes the fair treatment of the worker.

אמר רבא בשעה שמכניסין אדם לדין אומרים לו נשאת ונתת באמונה

According to our Sages, "The first question a person will be asked by the heavenly court after he or she dies will be: 'Did you deal honestly in business?'"

– Babylonian *Talmud*, *Shabbat 31a*

לולב הגזול והיבש, פסול. של אשרה ושל עיר הנדחת, פסול.

A stolen *lulav* or a dried out *lulav* is invalid [to use to fulfill the *mitzvah*]. [If it comes from an] *asheirah* [a tree used for idolatry] or from a city condemned for idolatry, it is invalid.

– Mishnah Sukkah 3:1

To deny a person his wage is akin to stealing, taking something for nothing. According to the Rabbis, a stolen *lulav* is comparable to the *lulav* that was connected to idolatry. **Idolatry is the denial of God.**

For Reflection:

- What is Wiesel's definition of justice?
- Why does the Mishnah compare a stolen *lulav* to one used for idolatry?
- What happens to our relationship to God when we benefit from unethically obtained goods? What is our responsibility?

PART X: CONCLUSION

רִבִּי טַרְפוֹן הָיָה אוֹמֵר, לֹא עָלֶיךָ הַמְּלָאכָה לִגְמוֹר, וְלֹא אַתָּה בֶּן חוֹרִין לִבָּטֵל מִמֶּנָּה.

Rabbi Tarfon used to say, "You are not required to finish the task, but neither are you free to desist from it."

– Pirkei Avot 2:21

It is time to roll up our sleeves and get to work:

"The problem of modern trafficking may be entrenched, and it may seem like there is no end in sight. But if we act on the laws that have been passed and the commitments that have been made, it is solvable."

– U.S. Secretary of State Hillary Rodham Clinton, June 28, 2011

Change is not simple, and as individuals we have finite capacities to solve the problems of global slavery and human trafficking. But based on the following principles, we have a responsibility to make an effort to do so:

- Every human was created in the image of God
- We were slaves to Pharaoh in Egypt
- We have a responsibility to the Other
- We are obligated to redeem captives
- We have a duty to honor the free will of the worker
- We are commanded to treat the worker fairly
- We are prohibited from benefitting from unethically obtained goods

What are some next steps?

- Visit the Chocolate Moses website (http://ChocolateMoses.org/). The site contains more complete information regarding each of the subjects discussed tonight, materials to host your own Chocolate Moses Salon and materials to augment your Passover *Seder*, as well as links for further learning.
- Review the "Take Action!" steps in this guide and put them into practice.

וכל המקיים נפש אחת מישראל מעלה עליו הכתוב כאילו קיים עולם מלא

"Each person who saves even one life is like one who has saved an entire world."

– Babylonian Talmud, *Sanhedrin 37a*

This lesson plan is from **Next Year, Free! A Modern Slavery Curriculum.**

Next Year, Free! A Modern Slavery Curriculum, Seder Starters, Free Your Shabbat, and many other resources are available at no charge through **FreetheSlaves.net/Judaism**.

We hope that everyone who uses these resources will offer a donation to support the work of Free the Slaves. When you use the **DONATE** button across from the Jewish resources, you send help and hope, even as you testify to the values and relevance of our tradition.

Please visit **FreetheSlaves.net/Judaism** for

תּוֹרָה – ***Learn*** more about the complex problem of modern slavery – and the proven solutions that you can help to enact.

עֲבוֹדָה – ***Practice*** rituals and offer prayers during your *seders* and throughout the year to increase awareness of slavery and strengthen the commitment to end it.

גְּמִילוּת חֲסָדִים – ***Give*** of your time, compassion and money to rescue enslaved people, keep them free, and prevent slavery where it is likely to take root.

לֹא עָלֶיךָ הַמְּלָאכָה לִגְמוֹר, וְלֹא אַתָּה בֶּן חוֹרִין לְהִבָּטֵל מִמֶּנָּה.

Rabbi Tarfon used to say: "You are not obliged to finish the task, but neither are you FREE to desist from it." – Mishnah Avot 2:21

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Kelley, George

George Kelley earned a Masters of Education from Georgia College and State University in Milledgeville, Georgia. He has been the Education Director of Congregation Beth-El Zedeck in Indianapolis, Indiana since 2002. He has also directed early childhood programs, served as an educational consultant and taught at a university.

George strives to create curricula that use Jewish values to enhance interpersonal relationships and explore new ways for young people to make Torah relevant in their own lives. He has also worked a great deal in the interfaith community, building bridges with others in Indiana and in other parts of the world. As a storyteller and lecturer, George brings a sense of entertainment to learning both in his own school and in the greater community. George believes that education should be more about learning than teaching and has sought to partner with community groups in the arts to bring real educational experience to both adults and children in environments that are both fun and informative. For George, all learning is a social activity and should make people feel not only challenged but encouraged.

George grew up in Northern New York State and has been nomadic most of his adulthood, but has lived in Indiana since 2001.

Litman, Rabbi Jane Rachel

Rabbi Jane Rachel Litman has served Conservative, Reconstructionist, Reform and Gay Outreach congregations and institutions, and has been a consultant on moral education for diverse families for national Jewish institutions, the National Council of Churches and the Metropolitan Community Church. In addition to her

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Widely published in the fields of Jewish women's history, queer theory and contemporary theology, Jane's book, *Lifecycles 2: Jewish Women on Scriptural Themes in Contemporary Life*, co-edited with Rabbi Debra Orenstein, won prestigious academic and community awards. Her most recent work includes *Krovai Elohim: All in God's Family* for the National Gay and Lesbian Task Force, and her chapter "Judaism" in Struggling in Good Faith: LGBTQI Inclusion from 13 American Religious Perspectives published by Skylight Paths Press.

Meirowitz Nelson, Rabbi Lev

Rabbi Lev Meirowitz Nelson is Director of Education at T'ruah: The Rabbinic Call for Human Rights. He was ordained by the Rabbinical School of Hebrew College in 2013, where he was a Wexner Graduate Fellow. Prior to rabbinical school, Lev taught fifth grade for three years at the Solomon Schechter School of Manhattan. He has a B.A. from Brown University in geology. Lev lives in Brooklyn with his wife Eliana, and their son Barzilai Khalil, aka Buzz.

Orenstein, Rabbi Debra

Rabbi Debra Orenstein pursues her passion for teaching Torah as a guest speaker and scholar-in-residence across North America, and as spiritual leader of her home synagogue, Congregation B'nai Israel in Emerson, New Jersey. She formerly taught in the rabbinical, graduate school, undergraduate, conversion, Elderhostel and continuing education programs at the American Jewish University in Los Angeles, California. She received her training at Princeton University (A.B. summa cum laude), University of Judaism (B.H.L.), The Jewish Theological Seminary of America (M.A. and ordination), and The Meisner-Carville School (Two-year Program).

Debra is the author or editor of *Lifecycles 1: Jewish Women on Life Passages and Personal Milestones; Lifecycles 2: Jewish Women on Biblical Themes in Contemporary Life* (co-edited with Rabbi Jane Rachel Litman); and *From Generation to Generation* (co-authored with Rabbi Israel Mowshowitz). She is a columnist for *The Jewish Standard* and has written essays for *Etz Hayim Humash* (2001), *The Women's Prophets Commentary* (2004), *Making Prayer Real: Leading Jewish Spiritual Voices on Why Prayer is Difficult and What To Do About It* (2010), among others. Debra has also published CDs of her lectures on a variety of themes through ShareWonder Media.

Ever since she read *A Crime So Monstrous: Face-to-Face with Modern-Day Slavery* in 2013, Debra has focused on freeing slaves. That same year, Debra read about Jessica Baer of Fair Lawn, NJ, who helped to free 30 enslaved children in Ghana as part of her Bat Mitzvah project. Since then, Debra's question – to herself and to others – has been: this is what a 12-year-old did; what can you do?

Pusin, Nila M.

Nila M. Pusin has taught Hebrew for the past nine years in the trenches of Jewish education, i.e. afternoon religious school. Before that she was a lawyer in private practice, and before that she was an editor in trade book publishing. She has won prizes for Jewish ceremonial art and for sculpture. She is a graduate of Yale University and of Boston College Law School, and she studied for three years at Bezalel Academy of Art and Design in Jerusalem.

Silberman, Dr. Shoshana

Dr. Shoshana Silberman has been a teacher, educational director and workshop leader across North America. She is the author of eight books, including the "bestseller" *A Family Haggadah*, and prayerbooks *Tiku Shofar* and *Siddur Shema Yisrael*, as well as numerous journal articles and curricular materials.

Shoshana holds Bachelor's degrees from both Columbia and Gratz College, a Masters from the University of Chicago, and a Doctorate from Temple University. She presently resides in Lawrenceville, New Jersey.

Spinrad, Rabbi David

Originally from San Francisco, Rabbi David Spinrad currently serves at The Temple in Atlanta, where his portfolio includes leading and partnering with lay leadership on The Temple's social justice efforts (in particular developing the strategy and implementation of the new Jacob M. Rothschild Social Justice Institute). He is the creator of The Well, a four-part program for Atlanta's young professionals that includes Shabbat services, community storytelling, social action, and learning. David also originated the website www.chocolatemoses.org, a contemporary Jewish response to modern slavery and human trafficking. Prior to entering the rabbinate, David spent over a decade as a personal trainer, and the questions that guided his training practice, namely *What does it mean to live life well? How do we live in healthy relationships with ourselves and with each other?* and *How do we use the gifts of our lives to shine on the world?* continue to shape his rabbinate today. David lives in Decatur, Georgia, with his wife and children.

Weiner, Rabbi Cheryl

Rabbi Cheryl Weiner, PhD, BCC, serves as a rabbi, educator and chaplain, specializing in curriculum development, experiential education and creative rituals. As a Rabbinic Fellow for the American Jewish World Service and member of the Miami Jewish Community Relations Council, Rabbi Weiner has joined advocacy teams in Washington, D.C. and the State of Florida supporting legislation to increase human rights, to end human trafficking and to pass the International Violence Against Women Act (IVAWA). She is Vice President of the Rabbinical Association of Greater Miami and serves on the Boards for Neshama, the Association of Jewish Chaplains and the Jewish Publication Society. Currently, she is a Staff Chaplain and Community Rabbi for Mishkan Miami, the Connection for Jewish Spiritual Support of the Greater Miami Jewish Federation, and is on the faculty of the Miami Melton Adult Program. As President of Transitions and Transformations, she leads programs on spiritual development and paradigm shifting. She can be reached at cweinermh@aol.com.

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