

Bishvili
בשבילי
For Me

A Jewish Guide to
Full of Ourselves: A Wellness Program
To Advance Girl Power, Health and Leadership

Catherine Steiner-Adair and Lisa Sjostrom

Introduction

This is a Jewish companion guide to be used in conjunction with *Full of Ourselves (FOO)*,¹ a wellness curriculum published by Teachers College Press that aims to bolster girls' self- and body-esteem. In response to the call to raise strong and healthy Jewish girls, and a request for help within the Jewish community for effective eating disorders prevention, The Hadassah Foundation generously provided a grant to develop, evaluate, and re-design a first-rate Jewish guide to *FOO*. *Bishvili: For Me* is the result.

Bishvili includes empowering Jewish texts specifically chosen to help strengthen girls' self-esteem, particularly texts that encourage nourishing and respecting one's body and soul, taking a stand, and assuming personal and social responsibility to make the world a better place. The activities in this guide infuse *FOO* with Jewish values, songs, prayers, and rituals chosen simultaneously to strengthen girls' connections to healthy values in Jewish culture and to weaken girls' vulnerability to dominant messages in popular culture that undermine their healthy development.

For practical details about the *Full of Ourselves* program and useful advice about how to lead program sessions—from group size and session length to recruiting girls and working with a co-leader—see the “Commonly-Asked Questions” section of *Full of Ourselves*.

Here are a few points specific to this *Bishvili* companion guide:

- We expect *Bishvili* to be used in many different Jewish settings: Orthodox, Conservative and Reform schools; summer camps; after-school programs; etc. We invite and expect adult leaders to revise sessions and activities to suit your particular group of girls.
- We respect that there are countless ways of approaching prayer, of addressing God in prayer, of reciting blessings. It is beyond the scope of this curriculum to offer them all. We attempt to take a middle road, respecting tradition while also respecting that this is a program for girls.
- Most of the material in this guide *supplements or modifies* existing activities in *FOO*; in these cases, we provide a cross-reference to the corresponding page number in the *FOO* curriculum. Other activities are brand-new to *Bishvili*.

Acknowledgments

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¹ *Full of Ourselves: A Wellness Program to Advance Girl Power, Health and Leadership* by Catherine Steiner-Adair and Lisa Sjoström (New York: Teachers College Press, 2006).

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Unit 1: Full of Ourselves
(Page 3)

Materials and Preparation: Healthy Snacks
(p. 3, left column)

- Hold off eating snack until *after* the Personal Introductions.
- Hand out the blessings for various foods (handout follows this unit). Ask girls to figure out the appropriate blessing for each food item and say it together. If anyone feels uncomfortable, they don't have to join in. For example:

Bagels – lechem (bread)

ברוך אתה ה' אלהינו מלך העולם המוציא לחם מן הארץ

Baruch Atah Adonai Eloheinu Melech ha'olam Hamotzi lechem min ha'aretz.

Blessed are You, eternal God, Who brings forth bread from the earth.

Nuts – pri ha'etz (fruit of the trees)

ברוך אתה ה' אלהינו מלך העולם בורא פרי העץ.

Baruch Atah Adonai Eloheinu Melech Ha'olam Borei p'ri ha'etz.

Blessed are You, eternal God, Who creates fruit of the tree.

Carrots – pri-ha'adama (fruit of the earth)

ברוך אתה ה' אלהינו מלך העולם בורא פרי האדמה.

Baruch Atah Adonai Eloheinu Melech Ha'olam Borei p'ri ha'adamah.

Blessed are You, eternal God, Who creates fruit of the earth.

Cheese – sheha'kol (general)

ברוך אתה ה' אלהינו מלך העולם שהכל נהיה בדברו.

Baruch Atah Adonai Eloheinu Melech Ha'olam she'hakol n'hiyeh b'Dvaro.

Blessed are You, eternal God, through Whose word all things come into being.

- **Note to Teachers:** We have left out phrase “Ruler/Sovereign/King of the Universe” from the blessings. Feel free to add back in or utilize other versions of this prayer that might be appropriate for your group.
- Discussion questions:
 1. What's your opinion: Do blessings matter?
 2. Do you agree or disagree (and why): Blessings can transform the act of eating.

3. What do you think: Is eating a holy process?
4. What are some ways Judaism transforms eating into a holy process? What are some things you and/or your family do to make eating a holy process? Prompts, if needed: Do you keep kosher? Do you say blessings before a meal? Does it feel different when you dip parsley or celery at Passover than when you eat parsley in tabouleh or celery in salad?
5. Are you ever with a group that says a blessing before eating (class at school, Shabbat dinner at synagogue, etc.)? How is that experience different from eating with a group that doesn't say a blessing (lunch at a secular school)?

➤ Sample script:

For some people, blessings help them have more appreciation for their food. Others find that blessings help them to eat more consciously and enjoy the food a lot more. Blessings are also a way to transform something that is daily and routine, like eating, into a holy action. These traditional Jewish blessings help us realize how our own bodies are connected to and dependent not only on the many people who helped bring food to our table, but also on the body of the earth. We're alive because the earth is alive and working for us.

[Add, if relevant:] Let's try our own experiment. Let's bless our food at the start of each session and see for ourselves if and how this transforms our experience of eating.

Program Introduction

(p. 4, left column, first arrow)

➤ Lead off the 3rd opening point:

In the spirit of Tikkun Olam, making a difference in the world means being God's partner in "repairing the world."

➤ Add a 6th point to the Program Introduction:

Judaism has a lot to say about power, health, and leadership. Throughout the program, we will be considering Jewish ideas, reviewing Jewish texts, talking about Jewish women, and participating in Jewish rituals. You do not need to practice or believe anything in particular about Judaism in order to participate and get a lot out of this.

Personal Introductions

(p. 4, right column, first arrow)

➤ Along with, or in lieu of, stating their astrological signs, ask girls to state their favorite Jewish holiday or Jewish food.

Ground Rules
(p. 5, left column)

- Instead of “ground rules,” use the term **ברית** or “covenant,” a deal between two parties. Ask girls to consider what this term means to them: “Often in school we set up ‘ground rules.’ How is establishing a ‘covenant’ different?”

[Prompt, if needed:] A covenant recognizes that there is a sacred quality to something we all agree upon. So a covenant is an agreement we hold sacred among ourselves.

- Add, if needed:

One of the earliest covenants was between God and the Jewish people through the Ten Commandments. God also made covenants with individual people like Abraham and Noah. So we’re adding another layer to our ground rules: God is part of this. This is about trust. We’re not just establishing and following rules, we’re establishing trust among one another.

We build trust by taking right action, by behaving in God’s image. What kinds of actions build trust? What kinds of actions break down trust? Two powerful places to start are living the Jewish value of “shalom bayit” (peace and harmony at home) and following the commandment against “lashon harab”—literally “evil tongue” or, as we might say in English, badmouthing or gossiping. We can also think of this positively as “sh’mirat halashon” which literally means “guarding of the tongue.”

Full of Ourselves: A Brainstorm
(pp. 6-7)

- At the end of the activity (p. 7, right column), write the following statement on the board, from Hillel (Ethics of the Sages, Mishnah 1:14). How many girls are familiar with this saying?

If I am not for myself, who will be for me?
If I am only for myself, what am I?
And if not now, then when?

- Optional music: Before the discussion, play the song *If Not Now* by Linda Hirschhorn from the CD “Roots and Wings” (1992, Oyster Albums).
- Pose a question: Can you figure out how Hillel’s questions tie into the “Full of Ourselves Proclamation”?
- Ask girls to write Hillel’s first question on top of a journal page and then “freewrite” in response for 1 minute.

“If I am not for myself, who will be for me?” What does this question mean to you? Take 1 minute to respond to this question in writing in any way you like. You can write down in your own words what you think the question means, you can write an example of a time when you were or weren’t “for yourself,” you can write a short poem, whatever you like.

- Ask for volunteers to read their freewrites aloud or, more simply, to describe what they’ve written.
- Repeat for the 2nd and 3rd questions.
- Conclude with the following question: Hillel cares a lot about our responsibilities to the world, yet he starts with a question about our *selves*. Why do you think he begins here?
- Sample closing:

Girls and women sometimes get the message that it’s our job to take care of everybody else and put ourselves last. But if we don’t start with ourselves, we can’t take good care of the world! If we don’t know how to calm ourselves down, for example, we can’t be there for a friend who’s upset. If we don’t take care of our bodies, we’ll get sick and won’t have energy to bring to anything else. So in order to make a positive difference in the world, we need to keep our own “temples”—physical, mental, and emotional—in good shape.

- Proceed directly to the discussion of the title of the Jewish Guide: “*Bishvili*.”

***Bishvili*: A Brainstorm**

(to follow previous discussion of Hillel saying)

- Preparation: For the optional art extension, supply one small note card per participant, along with colored pencils, fine markers, or paint/paintbrushes.
- Discuss the meaning of *Bishvili*, the title of the Jewish guide: “Is anyone familiar with the term ‘*bishvili*’: **בשבילי**? Can you explain what it means?”
- Write the etymology on the board, as needed:

Shvil = Path

Shvili = My path

B’shvili = On my path/journey

Bishvil = For

Bishvili = For me

- Prompt, if necessary: “In Hebrew, the word ‘*bishvili*’ can have two meanings. We can see this more clearly in the English transliteration. One meaning is ‘on my path’ and the other is ‘for me.’ How do you think these two meanings are different? How are they related?”

- Read the following text from the Babylonian Talmud (Sanhedrin 38a): Every human is obliged to declare: “Because of me alone would the entire universe have been worth creating.”
- Discussion questions:
 1. “The world was created for you.” What does this mean?
 2. Is this a stuck-up and self-centered thing to say? Is this being “full of ourselves” in the negative or positive sense of the phrase?
 3. Can anyone think of a positive interpretation of this statement?
- Discuss the importance of balance (self-confidence/humility) and add, as needed:

*According to a Hasidic saying: “Everyone must have **two** pockets. She can reach into one or the other according to her needs. In her right pocket are the words: “For my sake was the world created,” and in her left pocket: “But remember, the mosquito was created before me!” Together, these two statements help us stay balanced: Can anyone explain how?...*

- Optional musical extension: Listen to and discuss the song *B’shvili* by Yosef Karduner from the CD “Kol HaOlam Simanim Baderech”.

Unit 1: Call to Action

(p. 8, right column; handout p. 67)

- Before reading through the action steps, make the following point:

*Judaism teaches that we must seek peace, rodef shalom, to complete ourselves and to help bring wholeness to your families, communities, and the larger world. Judaism teaches that it’s up to each one of us to make the world better than when we got here—but we don’t have to do the **whole** job! What’s most important is simply doing **your share**. Let’s consider some ways we can each do our share before the next meeting...*



HANDOUT 1-C

Blessings Over Food

★ **Before eating bread:**

ברוך אתה ה' אלהינו מלך העולם המוציא לחם מן הארץ.

Baruch Atah Adonai Eloheinu Melech Ha'olam Hamotzi lechem min ha'aretz.

Blessed are You, eternal God, Who brings forth bread from the earth.

★ **Before eating grains other than bread** (crackers, pizza, cookies, not made of corn):

ברוך אתה ה' אלהינו מלך העולם בורא מיני מזונות.

Baruch Atah Adonai Eloheinu Melech Ha'olam Borei minei m'zonot.

Blessed are You, eternal God, Who creates many kinds of nourishment.

★ **Before drinking grape juice or wine** (but not eating grapes or raisins):

ברוך אתה ה' אלהינו מלך העולם בורא פרי הגפן.

Baruch Atah Adonai Eloheinu Melech Ha'olam Borei p'ri hagafen.

Blessed are You, eternal God, Who creates fruit of the vine.

★ **Before eating fruit from a tree and certain vines** (grapes, raisins, apples, oranges, walnuts, almonds, but not bananas or peanuts—and not juice):

ברוך אתה ה' אלהינו מלך העולם בורא פרי העץ.

Baruch Atah Adonai Eloheinu Melech Ha'olam Borei p'ri haetz.

Blessed are You, eternal God, Who creates fruit of the tree.

★ **Before eating produce that grew from the earth** (most vegetables, rice, corn, bananas, pineapple, and berries—but not juice):

ברוך אתה ה' אלהינו מלך העולם בורא פרי האדמה.

Baruch Atah Adonai Eloheinu Melech Ha'olam Borei p'ri ha'adamah.

Blessed are You, eternal God, Who creates fruit of the earth.

★ **Before eating anything else** (milk, meat, eggs, candy, potato chips):

ברוך אתה ה' אלהינו מלך העולם שהכל נהיה בדברו.

Baruch Atah Adonai Eloheinu Melech Ha'olam she'hakol n'hiyeh b'Dvaro.

Blessed are You, eternal God, through Whose word all things come into being.

Unit 2: Claiming Our Strengths (Page 12)

Tree of Strength (pp. 14-15)

- Girls likely will include Jewish women on the tree: mothers and grandmothers, Jewish women from history, etc. Highlight the presence of Jewish women, their strength and courage, and the power we draw from them.
- If girls haven't included many Jewish women, invite them to add some: "Let's add some powerful Jewish women to our tree. Who comes to mind?" Prompts, if needed: Can you think of any biblical women who inspire you (Sarah, Esther, Ruth, Miriam, etc.)? How about Jewish women in history (Anne Frank, Hannah Senesh, Golda Meir, Emma Lazarus, etc.)?

Optional Extension: Postage Stamp Design

- Working individually or in pairs, girls design a new stamp featuring a powerful Jewish woman of their choice. Create stamps on large sheets of paper, then scan into a computer and reduce (or reduce on a photocopy machine).
- Photocopy actual stamps that feature a number of different people and hand these out to students. Discuss the types of notable people who typically get celebrated on U.S. stamps.
- Check out the "J Stamps" website to see actual stamps featuring Jewish heroines (www.goletapublishing.com/jstamps/0202-2.htm). Another great source is the Jewish Women's Archives (www.jwa.org).

Optional Extension: Poem of Many Voices²

- Each girl comes up with a fitting slogan for her powerful Jewish woman. Girls stand in a line and, one by one, read slogans aloud. This becomes a "poem of many voices" in support of a better world. Have someone type up the poem, then photocopy, so girls can take it home.

Measuring Up: A Self-Assessment (p. 15, left column)

- Introduce the activity with the following story and short discussion about Rabbi Zusya.

How many of you are familiar with the story of Rabbi Zusya? Would anyone like to tell it? Before dying, Rabbi Zusya said to his students: "In the world to come I will not be asked, 'Why were you not more like Moses?' Rather, I will be asked, 'Why weren't you more like Zusya?'"

² Adapted from *Connections: A National Curriculum for Take Our Daughters & Sons to Work Day* by Lisa Sjostrom, New York: Ms. Foundation for Women, 2006.

- Discussion questions:
 1. What does Rabbi Zusya mean by this?
 2. Do you ever try to be like someone else? Whom? Is there anything wrong with this? Is there anything right with this? [If needed, point out the difference between wanting to look like someone else versus aspiring to develop qualities we respect and admire in someone else.]
 3. What would it mean to be more like *you*?
- Proceed directly to the opening introduction (first arrow) and journal questions (second arrow).

Body Appreciation Relaxation
(pp. 15-16)

- Insert the following daily prayer (from the Reform *Shacharit*, morning, service) into the meditation, *after* the instruction to “Imagine the organ of your brain shrinking inside your skull, creating more space” (p. 16, right column):

We praise You, Eternal God, Sovereign of the Universe. With divine wisdom You have made our bodies, combining veins, arteries, and vital organs into a finely balanced network. Wondrous Maker and Sustainer of Life, were one of them to fail—how well we are aware—we would lack the strength to stand before You!... I will praise you, God, for I am awesomely and wondrously made.

- Add the following questions to the debriefing (p. 16, right column, first arrow):
 1. What’s different about thinking about yourself from the inside out instead of from the outside in? How does it feel?
 2. Did anyone notice the prayer that was part of the meditation? How does connecting your body to God change how you think about and live in your body? [Point out that there is no right answer.]
 3. Do any of you ever include anything in your prayers about your body?
 4. What’s your opinion: By caring for our bodies, are we doing a mitzvah? Why or why not?
 5. An ancient Jewish philosopher named Philo taught that the body is a temple which houses our spirits or souls. If you believe this, how would that influence how you treat your temple/body?
 6. How is the Jewish spiritual approach to viewing our bodies different from the fashion magazine industry’s approach to worshipping our bodies?
- Optional Extension: End with the song *L’chi Lach* by Debbie Friedman from the CD “Live at Carnegie Hall” (Sounds Write Productions, 1999) or the CD “And You Shall Be a Blessing” (Sounds Write Productions, 1997).

Call to Action

(p. 16, right column; handout p. 69)

3. Write a gratitude list.

- Write the words “*Modah ani l'fanecha*” in Hebrew (מוֹדָה אֲנִי לַפָּנֶיךָ) and English on the board. Does anyone know what this means? “Thank you, God!”
- Point out that this is a prayer Jews can say every morning upon waking to express gratitude for being alive.

Try saying this every morning before you get out of bed and then list, in your mind, some of the things you are grateful for that day. This is a great thing to do every morning no matter how you feel about the day ahead. This simple prayer can move you into a more optimistic state.

4. Add two new leaves to the Tree of Strength.

- Encourage girls to conduct on-line research to learn about inspiring and powerful Jewish women. Choose one woman to add to the Tree of Strength. Three websites to start:
 1. Jewish Women’s Archive: Women of Valor (www.jwa.org/exhibits/wov/)
 2. Museum of the Jewish People (www.bh.org.il/Links/JewishWomen.asp)
 3. Famous Jews Interactive (www.yahoodi.com/famous/index.html)

Supplemental Activities: Yoga Primer

(p. 17, right column)

- Option: Check out the book *Torah Yoga: Experience Jewish Wisdom through Classic Postures* by Diane Bloomfield (San Francisco: Jossey-Bass, 2004). Bloomfield, a yoga instructor and longtime student of the Torah, seamlessly connects the two.

Unit 3: Body Politics
(Page 18)

Imagine That Woman
(pp. 20-22)

- At the end of the activity (p. 22, right column), pose an additional set of questions:
 1. According to Judaism, God is the ultimate judge. Does this mean that humans should never judge? Do we ever need to make judgments? If so, when?
 2. How does the Torah guide us to make good judgments?
 3. Does Judaism have anything to say about weightism, about how we make snap judgments about people based on their looks? How can Judaism help us resist the temptation to do this?
 4. Does anyone know the song “*Al tistakel b’kankan*”? Prompt, if needed: The text tells us not to look at the container, but rather what is inside it. Why do we need this reminder?
 5. What would it mean if we judged people through God’s eyes?
 6. What does it mean that we are all created in God’s image?

- Sample closing:

God would have us find the beauty in every person regardless of what she looks like, regardless of the color and texture of her hair, the size of her nose, the size of her hips, and so on. Through God’s eyes, everyone has worth and merit. God would have us treat every person with respect and loving kindness.

- Expand the topic with a discussion of ways Jews experience weightism. Choose from the following questions:
 1. Have you ever heard anyone make a snap judgment about someone who “looks Jewish” or about a Jewish person who “doesn’t look Jewish”? How did you feel and react?
 2. Do you know any girls who are adopted into Jewish families who are Asian, or black, or look really different from their adoptive parents? Do you think people make snap judgments about them? What do you think it’s like for them? Obviously there is no one Jewish look, skin color, hair type, etc.—and yet, why do you think stereotypes exist? [If they have said they have heard stereotypes.]
 3. How do images of movie stars and fashion models affect how you feel about your looks and body as a young Jewish woman?
 4. Have any of you ever been admired, teased or judged because of your “Jewish” looks? How did this feel?

- Sample closing:

Sometimes anti-Semitism and weightism go together. In other words, we’re judged or we judge others for their “Jewish” looks—as though this were a bad thing. Judaism promotes an appreciation for the beauty, power, and abilities of our bodies. Many Jewish rituals help us

recognize our bodies as a gift and a blessing. Let's say a powerful prayer together that can help us remember our power and our strength, no matter what our culture tells us we should look like.

For many of us on Friday nights, at the onset of Shabbat, our parents bless us. Let's see what happens when we say this blessing to each other.

- Photocopy the new handout “Blessing of the Children,” one per girl. Distribute and review the two versions of the blessing. One is traditional, the second contemporary.

1. Traditional

ישימך אלהים כשרה רבקה רחל ולאה

<i>Y'simeich Elohim</i>	May God bless you
<i>k'Sara, Rivka, Rachel v'Lei'ah</i>	as God blessed
	Sarah, Rebecca, Rachel, and Leah

2. Contemporary prayer by Marcia Falk³

היי אשר תהיי — והיי ברוכה באשר תהיי.

<i>Hayi asher tihyi—</i>	Be who you are—
<i>vahayi b'rukhab</i>	and may you be blessed
<i>ba'asher tihyi.</i>	in all that you are.

- Ask girls to pair up and take turns blessing each other, reciting both versions of the prayer, back to back: “Draw on the tradition used in your family or create one of your own. For example, you might place your hand on your partner’s forehead.”
- Discussion questions:
 1. What kinds of things did you notice during the blessings?
 2. How are the two blessings different? How are they the same?
 3. Did the two blessings *feel* different to you?
 4. Does anyone feel like you have to try to measure up to Sarah?
- Sample closing:

The traditional prayer reminds us to be inspired by our foremothers—but not intimidated by them! If we feel inadequate, then the blessing hasn't done its job. Blessings are meant to

³ From *The Book of Blessings: New Jewish Prayers for Daily Life, the Sabbath, and the New Moon Festival*, Marcia Falk; Harper (1996), paperback edition, Beacon Press (1999); copyright © 1996 Marcia Lee Falk. Used by permission of the author. Transliteration provided by the author.

empower us. Sarah, Rebecca, Rachel, and Leah each found their own purpose in life and lived fully into their selves. The blessing doesn't say "May God bless you as your foremothers." It mentions each by name, as each was unique. That's what Judaism teaches us to do: not to compare ourselves to others, but to value our own uniqueness and live into our best selves. The contemporary prayer reminds us to be inspired by ourselves—and to be inspirations ourselves!

Fat Myths

p. 22, right column, activity

pp. 25-26, answer guide

p. 70, handout

- Cut out and add one additional "Fat Myth" (see new handout): "The reason so many Jewish women are 'zaftig' is because they eat so many bagels with cream cheese, chopped liver, and kugel." If needed, define the word "zaftig": a Yiddish term describing a full-bodied, big-breasted Jewish woman.

- Supplement girls' explanations and debunk the myth with the following information:

This is a myth. Jewish dietary practices are quite healthy—especially if you eat a balanced diet. Obviously, eating too much chopped liver or too many bagels is unhealthy just like eating too much ice cream or french fries. Genetics and heredity most determine our body shape and size.

When you hear the word "zaftig," how do you feel? Do you hear this as negative or positive? The negative connotation often has to do with Jewish women's assertiveness. Jewish women tend to "throw their weight around," express opinions, and take action. This is admirable! But in a culture that often asks women to take a back seat to men, Jewish women can get labeled as too big or too bossy. Let's reclaim the word "zaftig" as a point of pride! Let's celebrate our strength and our unique beauty as Jewish women.

Group Pledge

(p. 23, left column)

- After discussing and reciting the pledge aloud, instruct girls to write the following statement (in both Hebrew and English) around the border:

"Al tistakel b'kankan eleh b'mah sheyesh bo." (pirkei avot 5:27)

אל תסתכל בקנקן אלא במה שיש בו

"Don't look at the container but look at what is inside it."

Call to Action

(p. 23; handout, p. 72)

3. Be a social scientist: Stay on the lookout for "body messages."

- After reading through the third action step, tell the following story:

Questions are very important in Judaism, often more so than the answers. Isidor Rabi was an Austrian Jew who grew up in New York City in the early 1900s. In 1944 he won the Nobel Prize in Physics. He tells the following story: Each day when he came home from school his mother would not, as the other mothers did, ask him if he got the right answers. Rather, she would ask him if he asked a good question that day. He credits this focus on questions with his becoming a scientist.

*It is very important to question the things we see and the things we **think** we know. Often we will find that there are deeper layers of truth than meet the eye.*

- Ask girls to see how many questions they can ask about each of the “body messages” they find: “Write these in your journal.”

HANDOUT 3-A
Fat Myths

Cut out and add the following statement to the “grab bag” of Fat Myths:

★ The reason so many Jewish women are “zaftig” is because they eat so many bagels with cream cheese, chopped liver and kugel.

HANDOUT 3-D
Blessing of the Children

Traditional prayer



יְשִׁימַךְ אֱלֹהִים כְּשָׂרָה רַבְקָה רַחֵל וְלֵאָה

Y'simeich Elohim

May God bless you

k'Sara, Rivka, Rachel v'Lei'ah

as God blessed

Sarah, Rebecca, Rachel, and Leah

Contemporary prayer by Marcia Falk*



הֵי אֲשֶׁר תְּהִי –

וְהֵי בְרוּכָה בְּאֲשֶׁר תְּהִי.

Hayi asher tihyi—
vahayi b'rukhhah
ba'asher tihyi.

Be who you are—
and may you be blessed
in all that you are.

* From *The Book of Blessings: New Jewish Prayers for Daily Life, the Sabbath, and the New Moon Festival*, Marcia Falk; Harper (1996), paperback edition, Beacon Press (1999); copyright © 1996 Marcia Lee Falk. Used by permission of the author. Transliteration provided by the author.

Unit 4: Standing Our Ground (Page 27)

The Comeback Kid (pp. 29-31)

- In the opening discussion, substitute Rose Schneiderman for Rosa Parks. (Or add Rose along with Rosa). Ask if anyone is familiar with Rose. What do they know about her? What might she have to do with the topic of weightism?
- Tell the girls, as needed, about Rose Schneiderman:

Rose Schneiderman lived at the turn of the 1900s. She was a 4'9" cap maker with flaming red hair and legendary speaking power. Raised poor on the Lower East Side of New York, Rose went to work in the factories at age 16 to help support her family. She was appalled by the horrible conditions workers faced, especially women workers. So Rose organized the factory workers into a union. Over the years, she became a driving force in the new labor movement; she helped secure the passage of federal laws mandating safer working conditions, adequate pay, and reasonable work hours.

*Rose wasn't much older than you when she started working in a factory. And even though she was poor, Jewish, female, and short to boot, she was fearless when it came to fighting injustice! It takes courage and training to fight to make the world a better place, just as it takes courage and training to fight mean and prejudiced messages about the shapes of our bodies. Rose Schneiderman stood tall at 4'9" and spoke powerfully for what she believed in. She was **self-possessed**.*

- Continue activity as written.

The Party (p. 32, right column)

- At the conclusion of The Party role play and debriefing, help girls further examine the effect of cruel speech—through a Jewish lens. If you are short on time, simply present and discuss the two statements. If time allows, stage a debate.
- Write the following teaching from the Talmud on the board:

If a person publicly shames another, it is equivalent to killing him or her.
(Talmud Baba Metzia 58b)

- Briefly discuss:
 1. Ask for a show of hands: How many of you agree with this statement?
 2. While this statement might seem exaggerated, how might it be true?
 3. Why do you think that rabbis place such emphasis on not embarrassing someone in public? Has anyone ever embarrassed you in public? How did it feel? Did anyone speak up on your behalf? If not, what do you wish someone had said or done?

- Add the following adage to the board:

Sticks and stones will break my bones, but names will never hurt me.

- Briefly discuss:
 1. How many of you are familiar with this adage? What does it mean to you?
 2. Do most people you know inflict more damage with the words they say or with “sticks and stones”?
 3. Which of the two statements on the board is more true for you? Why?

Optional Extension: A Great Debate

- Point out that the two opposing views on the board are worthy of an actual debate!
- Break girls into two random teams. One team will defend the “sticks and stones” position; the other will defend the rabbis’ view. If needed, point out that much can be learned from having to defend a position other than your own.
- Option: Invite girls from another class to serve as “audience” members who will observe the debate and vote on the winner.
- Review debate rules and format. Mention that a timekeeper will alert speakers when their time is up. At that point, speakers have 15 seconds to conclude.
 - Coin toss Determines which team presents first (here called “team 1”)
 - 3 minutes Opening Argument (team 1)
 - 3 minutes Opening Argument (team 2)
 - 2 minutes Quick Strategy Session
 - 2 minutes Rebuttal 1 (team 1)
 - 2 minutes Rebuttal 1 (team 2)
 - 2 minutes Quick Strategy Session
 - 2 minutes Rebuttal 2 (team 1)
 - 2 minutes Rebuttal 2 (team 2)
 - Decision Decided by debate judge
- Each debate team has 5 minutes to prepare for the debate:
 1. Come up with 3 or more points to make in your opening argument
 2. Choose a main speaker to present the opening argument
 3. Choose two rebutters to present two rounds of rebuttals
- Stage the debate, giving teams 2 minutes to strategize between presenters. If necessary, encourage presenters to speak directly to the audience (not to you).
- Decide the debate winner. If audience members are voting, ask them to think carefully about all of the presenters. “Which side do you think made the most convincing

argument? Make up your *own* mind and vote your *own* opinion.” Hand out slips of paper for a secret ballot.

- Congratulate debate participants. Applaud girls for helping you and everyone take a careful and considered look at many sides of an important issue.
- Optional creative extension: Letter to the Editor. Girls, individually or in pairs, write letters to the editor of the school or local paper expressing their *own* opinions about the debate topic. They can draw on the facts and arguments of the class debate, if helpful.

Life Savers: A Freewrite

(To follow **One-Minute Body Scan**, p. 33)

- Materials and Preparation: Purchase one roll of multi-colored LifeSavers, as well as one mini-roll per girl (to accompany a new “Call to Action” point). Note: LifeSavers are not kosher. If required, buy a kosher substitute.
- Write on board: “If you save one life, it is as if you are saving an entire world.” (Sanhedrin 37a).
- Ask girls what they think this assertion means. What are different ways that we can save someone’s life? Prompts, if needed: Have you ever saved someone from ridicule or embarrassment? Have you ever reached out to someone who was very lonely?

If a friend is being teased, like the girl in The Wall role play, and you step in to help, you are, in one sense, saving her life in that moment. She was about to be diminished, to be annihilated, in those boys’ eyes.

- Pass the roll of LifeSavers around the circle. Each girl takes (and eats) one. Make the following point:

Just like all of our LifeSavers are different colors, you can be a life saver in your own unique way.

- Ask girls to write for 5 minutes in response to the following question: Write about a recent real-life situation in which you had the opportunity to save someone’s life. What did you do? If you had it to do over again, what would you do differently?
- Ask girls to pair up and tell partners something about what they wrote. They don’t need to actually read their freewrites aloud, unless they want to; they can simply share a few key points.
- Ask for volunteers to share their stories with the group.
- Sample closing:

It can take courage to step in and say or do something in an intimidating or scary situation, especially if this feels like an unpopular thing to do. But remember, the women we admire, like Rose and Rosa, had the guts to speak and take action, even if it was unpopular, because they knew it was the right thing to do and that it would save people's lives. They had the courage not to care what other people thought!

- If time allows, follow with the short “What Matters Most” art activity.

What Matters Most: Key Chain Art Activity (to follow Life Savers at the end of the unit)

- Materials and Preparation:
 - Cut out one small square of white paper, 1” x 2”, per girl.
 - Have on hand an array of drawing materials: colored pencils, fine markers, crayons, tempera paint, etc.

- Write the following quotation on the board:

“God asks for the heart, and we must spell out our answer in deeds.”

- Abraham Joshua Heschel

- Sample lead-in:

Let's create beautiful personal reminders to speak and act courageously. In our busy lives, it can be easy to forget what matters most. According to Heschel, it all boils down to showing our hearts to God, through our good and courageous deeds.

- Give each girl a small square of paper. Invite girls to decorate squares in any way they like as a reminder of what matters most. For example, cite the Heschel quote, include the names of Rose Schneiderman or Rosa Parks, draw a symbol of courage, etc.
- Ask girls to present and explain their mini-creations.
- Collect squares and have them laminated. Punch a hole in the corner and invite girls to put on a key chain.

Call to Action

(p. 33; handout, p. 78)

3. Be an activist!

- Add the following words of introduction:

In Judaism, we talk about “mitzvot”(מצוות), Hebrew for “commandments” or “good deeds.” Anita Diamant, a popular contemporary Jewish author, calls a mitzvah “value in action”—putting our personal values into action. According to tradition, Jews are obligated

to perform the 613 mitzvot found in the Torah. We're going to start simply. This week, see if you can perform one! In particular, whenever you hear... [continue to action point as written in FOO]

- Hand out individual rolls of LifeSavers to each girl. "Keep these in your pocket to remind you of the power of your words and actions to save a life, save the world."

Unit 5: Countering the Media Culture (Page 36)

10 Beautiful Things: A Freewrite (p. 37, right column)

- See second arrow. When introducing the activity, add the following item: “These can be people, places, sounds, *Jewish symbols*... whatever’s beautiful to you.”

Personal Values

(p. 37, right column)

- Substitute the new page of “Values Squares” that includes Hebrew as well as English, along with additional Jewish values.
- After handing out the new page of values, review the list with girls and ask them, in general, what they notice about the list. If needed, note how certain “American” values do not even have words in Hebrew!
- Add anywhere among the list of “Discussion questions” (p. 38, left column):
 1. Is there anything “Jewish” about your list? Which of your “Top 10” values are Jewish values?
 2. Are there any other Jewish values you’d like to add?
 3. What are some ways that you can remind yourself of these values—of what matters most to you—on a daily or weekly basis?
- In many of our families we remind ourselves of Jewish values every day; this is one of the purposes of ritual. How many of you are familiar with “Elu devarim she-ein lahem she-or”?
- Recite aloud: *Elu d’varim she-ein lahem she-or, she-na-arab ochelet paroteihem ba-olam hazeh, v’bakeren kayemet la ba’olam habah, v’eilu ben.* (Based on BTalmud, Shabbat 127a)

אלו דברים שאין להם שעור, שנערה אוכלת פרותיהם בעולם הזה והקרן קימת לו לעולם הבא, ואלו הן:
כבוד אב ואם, וגמילות חסדים, והשכמת בית המדרש שחרית וערבית, והכנסת כלה, ולוית המת, ועיון
תפילה, והבאת שלום בין אדם לחברו ובין איש לאישתו, ותלמוד תורה כנגד כלם.

- As needed, offer the traditional translation and/or a contemporary translation, written in a girl-friendly manner:

1. Traditional

“These are the obligations without measure, whose reward, too, is without measure: to honor father and mother; to perform acts of love and kindness; to attend the house of study daily; to welcome the stranger; to visit the sick; the rejoice with bride and groom; to console

the bereaved; to pray with sincerity; to make peace where there is strife. And the study of Torah is equal to them all, because it leads to them all.”⁴

2. Contemporary

“These are the things of infinite worth with which one can fill her soul: love from family and friends, meaningful work, respect, challenges, physical and psychological safety; an identity based on talents, not appearance or popularity; good habits for coping with stress; quiet places and times; a sense of purpose and perspective; a sense of feeling connected to a whole; a sense of being part of something larger than our own life.”⁵

Magazines: What’s Up?

p. 39, right column

- Add two additional squares to the “Magazines: What’s Up” handout (p. 80, FOO). See new handout in this guide.

“Hi Body” Affirmation

(p. 40, right column)

- Add a new sentence to the affirmation, following the sentence, “I will take really good care of you because you are my only body....”:

You are the temple of my soul...

- Substitute a new set of “Hi Body” Affirmation Squares (original handout, p. 81) that includes this new sentence.

⁴ *Gates of Prayer: The New Union Prayerbook*, Central Conference of American Rabbis, 1975, p. 285.

⁵ *To Nourish Hope: Eating Disorders: Perceptions and Perspectives in Jewish Life Today*, Union of American Hebrew Congregations, Department of Jewish Family Concerns, UAHC Youth Division, Women of Reform Judaism, 2002, p. 25.

HANDOUT 5-A
Values Squares

Personality אישיות Ishut	Pretty Face פנים יפות Panim Yafot	Great Hair שערות יפות Sa'arot Yafot
Self Respect כבוד עצמי Kavod Atzmi	Animals חיות Chayot	Nature טבע Teva
Self Expression הבעה עצמית Hava'a Atzmit	Solving Problems פתר בעיות Peter Ba'ayot	Sexiness סקסי Sexy
Honesty יושר Yosher	Courage אומץ לב Ometz Lev	Shopping לאשות קניות La'asot K'niyot
Boyfriend/Cute Guys חבר יפה Haver Yafeh	Respect from Others כבוד מאחרים Kavod M'acherim	Good Food אוכל טוב Ochel Tov
Music מוסיקה Musika	Spirituality רוחניות Ruchaniut	Athletic Ability כוח Koach
Popularity פופולריות Popolariut	Great Body גוף יפה Guf Yafeh	Sense of Humor חוש הומור Chush Humor
Talents/Hobbies כישרון/תחביבים Kisharon/Tachvivot	TV & Movies טלוויזיה וסרטים Televizia v'S'ratim	Health בריאות Briyat
Loyalty נאמנות Ne'emanut	Good Grades לאשות טוב בבית-הספר La'asot Tov B'veit Hasefer	Clothes בגדים Begadim
Friendships חברות Chaverut	Family משפחה Mishpacha	Intelligence חוכמה Chochma
Love אהבה Ahava	Creativity יצירתיות Yetziratiut	Leadership מנהיגות Manhigut
Justice/Righteousness צדק Tzedek	Kindness חסד Chesed	Hospitality הכנסת אורחים Haknasat Orhim
Doing Good גמילות חסדים Gemilut Hasadim	Learning לימוד Limud	Faith אמונה Emunah

HANDOUT 5-B

Magazines: What's Up

Photocopy and cut out this square to add to the originals (FOO, p. 80).

★ Fashion Magazines: What's Up? ★

Find an article that is about one or more Jewish values.

HANDOUT 5-C

“Hi, Body” Affirmation

Photocopy and cut out one square for each girl.

<p>Hi, Body! ★</p> <p>You are going to carry me through this day. Because of you, I can dance, I can see, I can taste, I can sing, I can kiss. With your help, I can show the world who I am today. I will take really good care of you because you are my only body. You are the temple of my soul. And as I love and respect you, you'll take good care of me. We are allies; you stand up for me and I stand up for you, no matter what anyone else says. We'll be friends through thick and thin. We're friends for life.</p>	<p>Hi, Body! ★</p> <p>You are going to carry me through this day. Because of you, I can dance, I can see, I can taste, I can sing, I can kiss. With your help, I can show the world who I am today. I will take really good care of you because you are my only body. You are the temple of my soul. And as I love and respect you, you'll take good care of me. We are allies; you stand up for me and I stand up for you, no matter what anyone else says. We'll be friends through thick and thin. We're friends for life.</p>
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Unit 6: Nourishing Our Bodies (page 44)

Kashrut: A Discussion

(to follow Power Foods/Junk Foods, p. 46, right column)

- Begin by brainstorming a quick list of favorite “Jewish” foods.

Think about the food that goes with Jewish holidays—Passover, Purim, Yom Kippur break-fast, every ordinary Friday night. What are your favorite foods? Let’s collect a list on the board.

- Prompts, if needed: challah, matzoh ball soup, chopped liver, hamantaschen, bagels, halva, baklava. Note: Mention foods that likely will be familiar to your particular group of girls, be they from Ashkenazi or Mizrahi/Sephardic backgrounds.
- Discussion question: “On a scale of 1-10, how important are these foods to 1) our celebration of Jewish life and 2) your Jewish identity and sense of ‘Jewishness?’” Explain.

- Point out, as needed:

Food is a huge part of being Jewish. Food connects us to others, to our Jewish heritage and traditions, and to God.

- Discuss the meaning of Kashrut and keeping kosher. Note: Feel free to skip questions 1-3 if not relevant for your group of girls.
 1. What does keeping kosher mean to you? Prompts, if needed: Is it mostly about health? About spirituality and religion? About habit?
 2. On Yom Kippur, the highest holy day of the year, according to Jewish law girls and boys over the age of twelve or thirteen should fast. Are there any exceptions to this rule?
 3. Ask for a show of hands. Agree or disagree: Kosher eating is all about health.
 4. Jewish law strictly prohibits us from injuring our bodies because our bodies are viewed as gifts from God. What kind of eating injures our bodies?
 5. If you were rewriting the laws of Kashrut, would you outlaw junk food? Why or why not? Prompt, as needed: What about candy? What about Coke and other sodas? What about French fries?
- Draw from the following debriefing points, as needed:
 - Kosher eating isn’t about health, it’s about holiness. Our bodies are holy, and keeping kosher recognizes the holiness of our existence and the responsibility we have with every decision we make of what to put in our mouths. It also reminds us about the *brit*, or covenant, between us and God.

- Kashrut is about “fit” eating: What is “fit” to eat? For many Jews, keeping kosher can also be a deeply spiritual practice. It connects ordinary, daily acts of food preparation and eating to devotion to God and Judaism. It’s also a way that Jews are mindful about what they eat and put into their bodies.
- There are always exceptions to dietary rules and these are usually related to health. If someone is sick, or if a woman is pregnant, they are explicitly *not* supposed to fast on Yom Kippur. How come?
- Kosher eating can be as healthy or unhealthy as any other kind of diet, depending on how much we eat of certain foods. However, whether or not you and your family keep kosher, Jewish law strictly prohibits us from injuring our bodies because Judaism views the body as a gift of God. It’s our responsibility to care for this gift throughout our lives.
- Judaism emphasizes that food should be enjoyed as one of the gifts of Creation, but in moderation. You are encouraged to eat enough to maintain the health of your body, not too much, not too little. Candy is not in and of itself unhealthy. But if all you eat is candy, you’re not getting all the nutrients you need. The same goes for soda and French fries: in moderation, these sugary and fatty foods are fine for most people.

Conscious Eating

(FOO, p. 47, left column, 2nd arrow)

- At the end of the conscious eating exercise, before debriefing, write the following quotation on the board:

“Chew well with your teeth, and you will find strength in your legs.” (BTalmud Shabbat 152A)

- Discussion questions:
 1. What do you think this quotation means?
 2. Do you think wise Jewish sages would counsel us to eat all of our meals like we ate the raisins?
- Continue to sample debriefing in the FOO curriculum.

Mommy, May I?

(p. 47; answer guide, p. 54; handout, p. 86)

- Add one new scene to the “Mommy, May I?” scenarios. (New scene at unit’s end.)
- Answer Guide debrief:

Likely, you don't want to hurt your mother's feelings or be disrespectful to previous generations, but you also want your daughter to be able to make her own food choices. What's key is to try to separate food from love.

You might say something like this to your mother: "Grandma, I hope your feelings won't be hurt. Sarah's reaction has nothing to do with how much she loves and respects you and the memory of your grandmother. She simply doesn't like homemade matzoh balls, that's all."

You might say something like this to your daughter: "Sarah, I know you generally don't like homemade matzoh balls, but for Grandma it is something special and precious. When you reject the family recipe, she feels rejected too. Would you be willing just to taste one matzoh ball out of respect for her feelings? If you don't want to, you don't have to."

➤ Debrief:

1. How would the situation in this scenario be handled in *your* family?
2. If you ever find yourself in a situation like this, what might you say to your grandmother?
3. Do you ever eat foods you don't really like out of a sense of love, loyalty or guilt ("Love me, love my matzoh balls!")? If so, is there anything wrong with this?

Call to Action

(p. 48; handout p. 87)

1. Make mealtime a relaxed and joyful experience.

➤ Add the following point to this first action step:

- Bless your food at each meal. If your family is interested in joining you, show them how. Otherwise you can say blessings to yourself. At the end of the week, see if blessing food changed how you ate, what you ate, or how you felt when you ate.

HANDOUT 6-D

Mommy, May I?

Cut out the following scenario and add it, along with the originals (handout, p. 86), to the paper bag.

- ★
7. On Passover, you and your daughter are making matzoh balls with your mother. Grandma says: “It gives me such ‘nachas’ that we are making these from scratch with the recipe of *my* grandmother, of blessed memory.” Your 8-year-old daughter exclaims, “I don’t like this kind of matzoh ball! I want to make the ones from the mix we buy at the grocery store. Grandma’s face drops. What do you say or do?”

Unit 7: Feeding Our Many Appetites (p. 55)

Two-Minute Meditation (p. 58, left column)

- Offer the option of doing a “*yud-beh-vav-heh*” (יָ-וָ-וָ-הֵ) meditation: the name of God. This can be a very powerful and healing meditation. Explain the directions:
 - Say the letters silently to yourself, breathing in for “yud” and “heh” and out for “vav” and “heh.”
 - Notice that the shape of each letter points to its role. “Yud” is the point of the breath entering; with “heh” you make the body a container for the breath; with “vav” the breath exits in a strong and steady stream and “heh” is the final exhalation, the expanse of the universe.
 - In this way, envision making yourself a container for the Divine Spirit.

Two-Minute Freewrite (p. 58, right column)

- Option: During the freewrite, play Debbie Friedman’s song “*Elohai Neshama*” from the CD “And You Shall Be a Blessing” (Sounds Write Productions, 1997). Afterwards, discuss the lyrics.

Menu of Hungers (p. 58; handout, p. 88)

- Add to introduction:

According to Jewish tradition, nourishing your body and nourishing your soul are both critical for healthy living. Let’s talk about ways we can nourish ourselves with things other than food.

- Add these points to your review of individual hungers (p. 59, left column, second arrow):
 - *Solitude hunger*: Do any of you have a special place you go to when you want to be alone? What would it take to make this a “Makom Kadosh,” a holy place?
 - *Spiritual hunger*: Did anyone include going to synagogue and attending a service?

Mikveh: A Ritual Cleansing To follow “Menu of Hungers” (p. 59, right column)

- Preparation: Have on hand a pitcher of water, a mug, a bowl, and a towel.

- Seat girls in a circle and discuss the ritual of mikveh: “What’s your understanding of the meaning of ‘mikveh’?”

- Add, as needed:

Jews, usually women, go to the mikveh, a ritual bath, at different times for different reasons. Traditional Jewish women go to the mikveh each month after their period. Some believe the mikveh is a Jewish way to express appreciation for the body. It’s also a way of marking transitions in our lives. For example, people converting to Judaism will often go to a mikveh to complete their conversion process. We can also take a ritual bath to summon strength as we go through challenging times.

The water of the mikveh is pure rain water mixed with regular tap water and a woman immerses her whole naked body under the water. These waters are envisioned as the waters of birth—the birth of a new beginning, or rebirth after something painful. As the whole body is bathed in pure water, it is physically and spiritually cleansed and reborn into something new.

- Point out that while the group won’t be able to go to a mikveh, you can ritually wash your hands and have this symbolize the bathing of the whole body.
- Ask girls to write in their journals for two minutes: “Write about something you recently went through that was hard somehow and that you’d like to let go of. Or write about something challenging that’s coming up that you’d like to be better prepared for.”
- Offer examples, if needed: Perhaps you recently had a disagreement with a friend or something happened at school that felt defeating; perhaps a hard test is coming up and you want to cleanse yourself of anxiety; or perhaps you’re about to start something new and you want to release any thoughts or feelings that might hold you back.
- After girls finish writing, fill the cup with water and pass it around with the towel and bowl. Invite each girl to wash her neighbor’s hands by pouring water over them into the bowl. She should then dry off her neighbor’s hands and pass the items to the next person. Refill the cup as necessary. Girls should try to maintain eye contact while washing a neighbor’s hands.
- While this is happening, either hum a melody together or sit in silence. It is important not to talk for the ritual to convey its power.
- Conclusion: Ask if anyone would like to say anything about her writing.

Mi Shebeirach: A Musical Finale

- End with the song “*Mi Shebeirach*” by Debbie Friedman from the CD “Live at Carnegie Hall” (Sounds Write Productions, 1999).

- Hand out lyrics and invite everyone to sing together. “Let’s sing this song to pray for strength.”

HANDOUT 7-C
Mi Shebeirach*



מי שברך אבותינו
מקור הברכה לאמותינו

Mi she-bei-rach a-vo-tei-nu
M'kor ha-bra-cha l'i-mo-tei-nu,
May the source of strength
Who blessed the ones before us,
Help us find the courage
To make our lives a blessing,
And let us say, Amen.

מי שברך אמותינו
מקור הברכה לאבותינו

Mi she-bei-rach i-mo-tei-nu
M'kor ha-bra-cha l'a-vo-tei-nu,
Bless those in need of healing
With r'fu-a sh'lei-ma,
The renewal of body,
The renewal of spirit,
And let us say, Amen.



* Music by Debbie Friedman; Lyrics by Debbie Friedman and Drorah Setel; © 1988 Deborah Lynn Friedman (ASCAP)

Unit 8: Power of Healthy Relationships (p. 60)

Preparation and Materials

- If possible, celebrate the completion of the program with the Jewish practice of *siyyum*. *Siyyum*, a festive meal, is traditionally celebrated at the completion of the study of a book of Talmud. Invite girls to plan a potluck together.

Constellation of Connection (p. 61, right column)

- After “Your most important relationship is with yourself. Does this make sense?” add: “What does Judaism have to say about this?”
- Point out:

Judaism arose literally thousands of years before the concept of the individual became primary. Judaism sees the individual strictly as part of and in relationship to community. That said, there is a strong sense throughout tradition that we must care for ourselves so that we can do the work of the community. Let’s consider the closest members of our community in the surrounding 8 circles...

Case Studies: How Good are You at Conflict? (p. 62, right column; handout p. 91)

- Review two Jewish teachings before handing out the “Conflict Case Studies” (after 2nd arrow, p. 62, right column).
- Girls work in pairs. Point out that Judaism places great value on friendship and has a lot to say about what it means to be a friend. In turn, write the two following teachings on the board and give partners two minutes to discuss: “What do you think this means? How might it relate to friendship? What does it mean to you?” Invite girls to discuss their ideas with the entire group.
 1. “You can only stand on someone else’s toes if you are standing close to them” (Rabbi Shlomo Carlebach).

According to this Hasidic teaching, you have to be close to someone in order to hurt them. Only in close relationships do we hurt one another and this very hurting gives us the opportunity to grow as individuals and as friends.
 2. “Love your neighbor as yourself” (Leviticus 19:18). (Point out that the word for “neighbor,” *rei’echa*, can also be translated as “friend”.)
- Substitute revised page of case studies for the original (see handout 8-B at end of unit).

- Add to specific debriefing points (p. 63, right column, first arrow):
 - Case 6: Why do people spend so much on a bat mitzvah? Is there anything right or wrong about spending a lot of money? Does spending a lot of money have an impact on the real meaning of a bat mitzvah (accepting adult responsibilities in the community)? Is a show of wealth a show of love?
 - Case 7: *V'ahavta l'rei'echa kamocha*: Love your neighbor as yourself. Do not behave in a way that you do not want others to behave toward you. What would it mean to put this saying into practice at this moment? What if you say “no” to Aliza, and she asks: “Why not?”

Keepsakes/*Havdalah*

(p. 63, right column, first arrow)

- After the “Keepsakes” mini-write, celebrate *havdalah*. This will take 5-10 minutes. Note: Girls will share their writing during the ceremony.
- Materials and Preparation: You will need a braided candle, sweet smelling spices (cinnamon, etc.), a cup of grape juice, and matches. If possible, prepare a small sachet of spices that each girl can take with her. For example, wrap a cinnamon stick and several cloves in a small piece of cloth tied with yarn or ribbon.
- Sample introduction:

We are going to celebrate a special type of havdalah (הבדלה). Havdalah is a ceremony used to separate a sacred time from an ordinary time, usually celebrated on Saturday night to mark the transition from Shabbat to the week. Today we will celebrate our havdalah to mark the end of our sessions together. This has been a holy time, we entered into covenant together and created an amazing sacred space.

The braided candle symbolizes the weaving of our connections with each other and the bright light that shines from us as a group. The sweet spices are for the sweet memories of our time together. You will take these memories with you. Whenever you need to remember all of us, just smell the spices.

- Standing in a circle, turn down the lights, light the candle, and invite each girl to say one thing that she wants to remember from this group, or one way that she has changed since the group began.
- We are offering a contemporary version of the havdalah. We invite you to use a more traditional version if you and your girls prefer.
- Hand out the bracha, if needed (handout 8-D at end of unit), then say together:

ברוך אתה ה' אלהינו מלך העולם בורא פרי הגפן.
Baruch Atah Adonai Eloheinu Melech Ha'olam Borei pri bagafen.
Blessed are You, eternal God, creator of the fruit of the vine.

ברוכה את ה' אלהינו רוח העולם בוראת מיני בשמים.
Brucha Atah Adonai Eloheinu Ruach Ha'olam Boret minei vesamim.
Blessed are You, eternal God, creator of sweet-smelling spices.
(Pass the spices around for all to smell.)

(Hold up the candle and say:)

ברוך אתה ה' אלהינו מלך העולם בורא מאורי האש.
Baruch Atah Adonai Eloheinu Melech Ha'olam Borei m'orei ha'esh.
Blessed are You, eternal God, creator of fire.

נבחין בין חלקי השלם
ועל ההבדלים נברך.

*Navhin beyn helkey hashbaleym
v'al habevedeylim n'vareykeh.*
Let us distinguish parts within the whole
and bless their differences.⁶

- Pass the grape juice around for everyone to sip and then extinguish the candle in the juice.

Siyyum: A Celebratory Pot-Luck

- If possible, celebrate the completion of the program with the Jewish practice of *siyyum* (a feast) to celebrate the conclusion of this study.

Closing Circle

(p. 63, right column)

- Add to closing words, as written: “Let us be strong and grow stronger: From strength to strength!” חזק חזק ונתחזק *Hazak, hazak v'nit'hazek!*
- Point out, if needed: This is chanted by the congregation at the completion of each book of the Torah throughout the year.
- Sing song *Chazak Chazak* by Julie Silver. (From the CD *From Strength to Strength*, 1993)
- Optional Extension: Rubber-Band Bracelets. Hand out a wide rubber band to each girl. Using colorful, fine-line magic markers, girls write “From Strength to Strength” on their “bracelets.” Invite everyone to initial each others’ bracelets.

⁶ From *The Book of Blessings: New Jewish Prayers for Daily Life, the Sabbath, and the New Moon Festival*, Marcia Falk; Harper (1996), paperback edition, Beacon Press (1999); copyright © 1996 Marcia Lee Falk. Used by permission of the author. Transliteration provided by the author.

Proceed to Throw Your Weight Around

(p. 64, left column)

- As you introduce Phase 2 of the program, write the following quotation on the board and discuss what it means: “It is not your responsibility to complete the task, but neither are you permitted to ignore it.” (*Talmud Avot 2:16*)

HANDOUT 8-B

Conflict Case Studies

★ Case 1 ★

A close friend comes running up to you with big news. She's going to sneak out Saturday night, go downtown, and meet an older boy she hardly knows. She's so excited. You are the only one she's told and she asks you to keep this a secret. Your heart sinks. You feel scared for her and in your gut you know this is all wrong. But you can see in her face how much she wants you to be happy for her. She asks your advice about what excuse to give to her mom. What do you say or do?

★ Case 2 ★

It's Sunday afternoon and you're working hard to finish your homework in time to meet your friends for a special outing you've been planning for days. In the middle of your homework, your mom comes to your room and tells you that you have to babysit. You can't believe it! It's already three o'clock and you can't believe she's just telling you now. This completely messes up your exciting plans. You're furious! What do you say or do?

★ Case 3 ★

You and Rachel have a tentative date to go to the mall together on Sunday. But then you hear from Alana that she and Rachel are going to the mall together—*without you*. It's clear that you're being left out. What do you say or do?

★ Case 4 ★

You are standing by your locker talking with two good friends when one of them says, "I can't believe I wore this skirt! It's so tight. My thighs look so *fat!*" "What are you talking about?" the other girl says, "*I'm* the one who's fat." You look at your friends. Who are they kidding? They are both thin girls who probably wear the same size. You know that they are expecting you to bad-mouth your body too. But you're tired of doing this. It's phony, it's meaningless, it makes everybody feel bad. What do you say or do?

★ Case 5 ★

You're at a party and suddenly everyone starts pairing off to slow-dance and make out. You're one of the few girls left without a partner and you're feeling really awkward. A boy you don't like very much comes up and asks you to dance. You agree—it sure beats standing all alone—but in the middle of the dance he moves to start kissing you. What do you say or do?

★ Case 6 ★

It's the day after your cousin Leah's bat mitzvah. You are at brunch with extended family and friends when another cousin Hannah turns to you and says, "Can you believe how cheap it was? The food, the flowers... I would be so embarrassed if that's all my parents did for me. Especially since it's so clear that Leah's parents could afford more." What do you say or do?

★ Case 7 ★

You and your three best friends are excited about a sleepover you have planned after Sarah's bat mitzvah. Another girl, Aliza, calls you up and says, "Hey, I heard you're having a sleepover after Sarah's bat mitzvah. Can I come?" You like Aliza but you know that one of the other girls doesn't. What do you say or do?

HANDOUT 8-D
Havdalah

ברוך אתה ה' אלהינו מלך העולם בורא פרי הגפן.

Baruch Atab Adonai Eloheinu Melech Ha'olam Borei pri hagafen.

Blessed are You, eternal God, creator of the fruit of the vine.

ברוכה את ה' אלהינו רוח העולם בוראת מיני בשמים.

Brucha Atab Adonai Eloheinu Ruach Ha'olam Boret minei vesamim.

Blessed are You, eternal God, creator of sweet-smelling spices.

(Pass the spices around for all to smell.)

(Hold up the candle and say:)

ברוך אתה ה' אלהינו מלך העולם בורא מאורי האש.

Baruch Atab Adonai Eloheinu Melech Ha'olam Borei m'orei ha'esh.

Blessed are You, eternal God, creator of fire.

נבחין בין חלקי השלם
ועל ההבדלים נברך.

Navhin beyn helkey bashaleym

v'al havevdeylim n'vareykh.

Let us distinguish parts within the whole
and bless their differences.*

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