

PURSUING JUSTICE

ikar עיקר



HIGH HOLY DAYS 5781
FAMILY LEARNING GUIDE



YOU ARE BEING CALLED TO ACTION, HOW WILL YOU RESPOND?



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GIRLS JUST WANNA HAVE
FUNDAMENTAL
HUMAN RIGHTS

LGBTQIA+



Introduction



We are living through a historical shift, a profound social uprising demanding justice. This High Holy Day family activity guide addresses our crucial moment. We want to help our children understand - as best they can - what it all means for them and the role they can play in making a more just world.

As our nation seems poised for a new beginning, the High Holy Days provide a unique lens to help us process the past few months. We use this time each year to focus on honest reflection (teshuvah): *In what ways did we miss the mark this past year? How can we improve?*

In our community, we don't just ask these questions about ourselves, we also ask how has our city, country, and the global community missed the mark? Right now, we are reckoning as a whole society with the systematic racism, and historical injustices that have always been with us. The national repair (tikkun) needed is deep and complex.

Our children are looking to us to lead. We are a beautifully diverse community and we know that pursuing justice will mean different things for each of us. As Pirkei Avot teaches "we are not obligated to complete the work, but neither are you free to desist from it." This guide asks each family to take the High Holy Days to re-commit not to desisting.

Included here are activities and learning tools for children of all ages. They are meant as invitations to conversation and as ways to take deeper a conversation many of you have been having for a long time. We hope they will be helpful.

From the pulpit to our classrooms to the streets, IKAR is dedicated to making a more just world. No matter what, 5781 will be a time of great change. We want to stand together on the right side of history, and no IKARite is too small to be part of the solution. *May this year bring us closer to a world redeemed for all our families.*

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EMBRACING SOCIAL JUSTICE TEACHINGS WITH KIDS

Ann Pelo explains in an article about early childhood centers that schools that center teaching around social justice share the core traits listed below. These practices can be expanded to other educational settings and brought into our homes. The following list is abbreviated for our community's needs. The full article is linked and cited at the end of this guide, in the resource section.

Consider how your family relates to these principles. *What areas can you improve upon during 5781?* Talk about these ideas with your kid(s). Make a list of ways to address some or all of these points. Can you organize the list based on the ideas that are most central to your family?

BE RESPONSIVE

Look for developmental themes and misunderstandings expressed by children during play or in conversations. Use what you observe to create teachable moments that challenge children to think more deeply about what they think they know.



MODEL ADVOCACY

Advocate for children, families, and teachers. Model bravery of behalf of others.



ANTI-BIAS & ANTI-RACIST

Prioritize culturally sensitive teaching and learning as part of regular conversation.



SOCIAL-EMOTIONAL LEARNING

Emphasize children's social-emotional learning and dispositional learning. Understand the importance of collaboration and offer children the opportunity to practice understanding multiple perspectives.



CULTIVATE A SENSE OF PLACE

Teach a sense of belonging to a particular patch of ground and sky, and a connection to the earth and creatures.



TEACH ABOUT IT!

Teach about activism and the history of social justice movements.



BE AN ALLY

Learn from and stand with families in our extended community.



DOES SOCIAL DISTANCING CHANGE THINGS?

How can we collaborate from a distance? Can we apply a Jewish lens to this list? Example, how does **b'tzelem Elohim** relate to anti-bias work?

WHAT I WANT TO TALK ABOUT



PURSUE JUSTICE

Things I wish we could change...

Things I wish people would do more often...

Things I wish people would stop doing...

Pursuing Justice Text Study

Below are several Jewish texts exploring social justice. You can pick one quote or look at all of them as a family. Feel free to adjust the translations to make the concepts age appropriate and accessible to all learners in your home.

Suggested discussion questions are listed below. Feel free to improvise.

**"JUSTICE, JUSTICE SHALL YOU PURSUE, THAT YOU MAY THRIVE AND LIVE WELL IN THE LAND THAT YOUR GOD IS GIVING YOU."
(DEUTERONOMY 16:20)**

"Justice, justice": The word appears twice, because one must pursue justice wherever it leads, whether it is for one's gain, or for one's loss; or the repetition denotes "time after time" – pursue justice all the days of your life" (Ibn Ezra on Deuteronomy 16:20:1)

"You are not obligated to complete the work [of repairing the world,] but neither are you free to desist from it." (Pirkei Avot 2:21)

צדק צדק תרדוף, "Justice, justice, you shall pursue." According to the plain meaning of the text the Torah warns (by repeating) that one must strive to be just in both words and action. These are the two ways in which one may potentially inflict harm. (Rabbeinu Bahya, Devarim 16:20:1)

DISCUSSION QUESTIONS:

- **HOW DO YOU DEFINE THE WORD: "JUSTICE"?**
- **WHAT DOES JUSTICE "LOOK" LIKE? GIVE AN EXAMPLE!**
- **YOUNGER KIDS: WHAT IS FAIRNESS? WHAT DOES IT MEAN TO BE FAIR?**
- **BOTH IBN EZRA AND RABBEINU BAHYA WANT TO KNOW WHY THE WORD TZEDEK (JUSTICE) IS REPEATED TWICE IN THIS LINE FROM DEUTERONOMY. WHY DO YOU THINK?**
- **IN THE TEACHING FROM PIRKEI AVOT WE ARE REMINDED THAT WE MIGHT NOT BE ABLE TO SOLVE ALL INJUSTICE, BUT WE SHOULD NOT BE DISCOURAGED! ANY ACTION IS BETTER THAN NO ACTION. CAN YOU REMEMBER A TIME IN YOUR LIFE YOU WANTED TO DO MORE BUT NEEDED TO ADJUST YOUR EXPECTATIONS? HOW DID YOU HANDLE THIS?**
- **OVER THE LAST FEW MONTHS ARE THERE THINGS DISCUSSED IN YOUR HOME, ON TV, OR ONLINE THAT ARE EXAMPLES PEOPLE AROUND THE COUNTRY PURSUING JUSTICE? AS A FAMILY, HAVE YOU (WE) TAKEN STEPS TO PURSUE JUSTICE THIS SUMMER?**
- **LOOKING AHEAD TO 5781 HOW CAN WE AS A FAMILY PURSUE JUSTICE IN OUR CITY, OUR COUNTRY, AND OUR WORLD?**

What does it mean?

Draw a line between the speech bubble to the matching rectangle to connect the word with its meaning.

identity

Repentance (Hebrew means "return")

bias

someone who supports a group other than one's own

ally

a public demonstration expressing objection or disapproval towards an idea or action

teshuvah

a system of advantage based on race (skin color, heritage, language)

protest

attitudes or stereotypes that affect our decisions

racism

Hebrew meaning righteousness, fairness, or justice

tzedek

race, class, beliefs, religion, personality, and gender

WHO AM I?

Use the space below to draw a self-portrait. On the left side, draw how you look on the outside. On the right side, draw things that you cannot see by looking in a mirror. What life experiences make up your identity and inform who you are? Draw some things that make you, you. Color your creation when you're done!



Materials: Pencil, Paper, Crayons

BOOKLIST BY AGE GROUP

The book info for purchasing are in the **resource section**. While the books have been paired with age groups, your family can pick and choose from the following list. Pair the book(s) with one or more of the following **middot (values) & mitzvot**.

Age: 0+ "Peaceful Fights for Equal Rights"

- Why is it important *not to give up*?
- We are told to "**Listen. Learn. Lead.**" Why are these steps important?
- Has your family done any of the things listed in this book?
- What are some "peaceful" protest ideas listed in this book your family wants to commit to doing in 5781?

General Talking Tips:

- If your child says something racially judgmental ask them sincerely: what makes you think that? Their reply might provide more insight and allow you to combat any generalizations. Help them build **empathy**.
- *What do you think the world would be like if everyone was the same?*
- Many of these books mention being an **ally**. Why is being an ally important? Is there something "**Jewish**" in placing a value on being in solidarity with others?

Grade: Kindergarten & 1st "Black is a Rainbow Color"

Preschoolers are concrete thinkers you will need to encourage multidimensional thinking about "black." Help kids value the power of this color and culture.

- What does the author mean when she says "**Black is a color. Black is a culture?**"
- In the end the little girl says "Black is a rainbow, too." Does she mean the kind of rainbow in the sky? If not, what type of rainbow does she mean? Where can we find this rainbow?

Grade: 2nd & 3rd "Something Happened in Our Town"

- Has anyone in your class ever been teased about being different? How did people respond?
- Who are the people in your life who help you feel safe?
- How do you think you would feel if you were a different race and read this book?
- How like Josh and Emma can we work towards creating "**better patterns**" in our community?

Grade: 4th & 5th "We Are The Change" (Excerpt)

- Lisa Congdon reminds us that Frederick Douglass endured much and still fought for change. Do you agree with Douglass? Does all change include struggle?
- Can Senator John Lewis's legacy inspire us? How are you responding to these times? What does "**good trouble**" look like to you?

Middle School & Teens

Included in this packet is an excerpt from Rabbi Brous' article about defunding the police. Discuss as a family. Below are some additional links for older learners.

- blacklivesmatteratschool.com
- NEA Call to [End School-to-Prison Pipeline](#)
- Rethinking Schools: "[A Policeman's Duty?](#)"
- The New Yorker: "[We Should Still Defund the Police](#)"

Please note many of these books had notes to caregivers and extensive discussion questions provided by the authors. Some of the questions listed above came from these resources.

JEWISH VALUES MIDDOT

How do these Jewish values and **mitzvot** inform the secular readings, our discussions, and activities in this packet?

B'tzelem Elohim: In God's Image

The story of Creation in the Book of Genesis tells us that we are made "in the image of God." The Rabbis teach that means that everyone has infinite value - NO EXCEPTIONS!

If we truly treated everyone as made "in the image of God" how should we behave toward others? Do we often act this way? Why or why not?

Din V'Rachamin: Justice & Mercy

The Torah teaches us to be strict about justice and punish wrongdoing. It also teaches us to have mercy - which means to show forgiveness. Balancing these two things is sometimes tricky.

When is the right time to be strict and when is the right time to be merciful? How do you decide?

Teshuvah: Repentance

Around the High Holy Days, we think about our behavior and how we want to be different in the future. That is called "doing teshuvah." Teshuvah isn't just for individuals - groups and even countries need to do teshuvah when they have been wrong. What do you think you need to do teshuvah for this year? What does our country need to do teshuvah for?

In addition to discussion there are other ways to explore the concepts on this page. Draw a picture, write a poem, create a skit.

'lo Titein Mikhshol : Not Placing a Stumbling Block

We are not supposed to set someone up to fail. An example of this forbidden behavior is placing a stone in front of someone who is blind, to make them trip. The Rabbis expand this warning and give many examples of ways that we cause other people to get into trouble. How is implicit bias a personal stumbling block we each can work to overcome?

Moznay Tzedek Text Study

Below text exploring the mitvah (law or commandment) about moznay tzedek or honest weights and measures. Feel free to adjust the concepts to make them age appropriate and accessible to all learners in your home. Suggested discussion questions are listed below. Feel free to improvise.

"WHOEVER ACKNOWLEDGES THE MITZVAH OF HONEST MEASURES ACKNOWLEDGES THE EXODUS FROM EGYPT; WHOEVER DENIES THE MITZVAH, DENIES THE EXODUS FROM EGYPT."

(MIDRASHIC COMMENTARY, SIFRA ON LEVITICUS)

"You shall not do evil in judgment, using dishonest measurements of length, weight, or volume. You shall have honest scales, honest weights... I am Adonai your God, Who brought you out of the land of Egypt."
(Leviticus 19:35-36)

"The first question you'll be asked in Heaven is: Have you been honorable in the way you conducted your business dealings?" (Talmud, Shabbat 31a)

"The Jewish passion for social justice is perhaps best expressed in the complex of traditional teachings that touch on the marketplace. The relationship between the buyer and seller and between worker and employer are subject's of Judaism's extraordinary moral concern."

(Rabbi Mark Washofsky, Professor of Jewish Law at Hebrew Union College)

DISCUSSION QUESTIONS:

- **WHAT DOES THE TORAH MEAN WHEN IT SAYS "HAVE HONEST WEIGHTS AND MEASURES?" WHY IS THIS LAW (MITZVAH) IMPORTANT?**
- **IN BOTH LEVITICUS 19:35-36 AND IN THE MIDRASH THIS MIZVAH IS CONNECTED TO THE EXODUS AND BEING FREED FROM SLAVERY. WHAT DOES HONORING MOZNAY TZEDEK (HONEST WEIGHTS & MEASURES) HAVE TO DO WITH SLAVERY AND FREEDOM?**
- **SYSTEMATIC RACISM IN THE UNITED STATES IS ABOUT SYSTEMS THAT ARE WEIGHTED AGAINST PEOPLE OF COLOR. WHAT DOES THIS LAW TEACH US ABOUT THOSE SYSTEMS?**
- **HOW CAN WE CALL ATTENTION TO THE PARTS OF OUR SOCIETY THAT DO NOT TREAT EVERYONE FAIRLY? (CAN YOU GIVE EXAMPLES OF SYSTEMS OR ORGANIZATIONS THAT ARE WEIGHTED AGAINST BIPOC PEOPLE?)**
- **WHAT IS THE JEWISH OBLIGATION TO FIGHT SYSTEMATIC RACISM?**
- **MIGHT JEWS OF COLOR (JOC) RESPOND TO THE MITZVAH OF MOZNAY TZEDEK AS IT RELATES TO SYSTEMATIC RACISM DIFFERENTLY THAN WHITE ASHKENAZI JEWS?**
- **IF YOU OR YOUR FAMILY IS WHITE, HOW CAN WHITE JEWS LEARN FROM OUR JOC FAMILY AND FRIENDS? HOW DO WE AMPLIFY JOC VOICES AS WE WORK TO DISMANTLE RACIST SYSTEMS?**
- **WHAT MIGHT A WORLD THAT IS HONEST ABOUT "WEIGHTS AND MEASUREMENTS" LOOK LIKE FOR ALL PEOPLE?**

Middle School + Teen

Learning Excerpt

"WHY I HAVE COME TO SUPPORT DEFUNDING THE POLICE"

RABBI SHARON BROUS

JUNE 12, 2020

I participated in a National Town Hall on Policing and Law Enforcement led by my friend Lisa Sharon Harper. Rev. Jim Wallis, who sat on my panel, shared a simple story. When he was a child, a Black friend shared his mother's instruction that **IF HE EVER GOT LOST AND HE SAW A POLICE OFFICER APPROACHING, HE MUST HIDE UNTIL THE OFFICER PASSES, AND THEN ASK SOMEONE FOR HELP.** Wallis was stunned—his white mother had given him exactly the opposite message: if you ever get lost, look for a police officer, someone you know you can trust. The last few weeks have made it impossible to hide from the truth that Black and white people have fundamentally different experiences with law enforcement

in this country. The sense of relief I have felt in vulnerable moments when I see an officer nearby is antithetical to the experience too many Black Americans have when interacting with police. The question is: what will we do with this revelation? We can chant that Black Lives Matter until we're hoarse. But if we fail to support implementation of the policies that the Black community is overwhelmingly calling for,

IF WE SIDESTEP THE REALITY THAT TOO OFTEN OUR SYSTEMS OF POLICING ENDANGER LIVES RATHER THAN KEEP COMMUNITIES SAFE, WHAT KIND OF ALLIES ARE WE IN THE STRUGGLE FOR JUSTICE?

DISCUSSION QUESTIONS BELOW:

- RABBI BROUS'S ARTICLE IS ABOUT HER SUPPORT OF A SOCIAL MOVEMENT TO CHANGE THE WAY POLICING IS DONE CALLED **#DEFUNDTHEPOLICE**. WHAT DO YOU KNOW ABOUT THIS MOVEMENT? WHAT QUESTIONS DO YOU HAVE ABOUT IT?
- JUDAISM TEACHES THE MITZVAH OF **REDEEMING THE CAPTIVE (PIDYON SHEVUYIM)**. TRADITIONALLY THIS MITZVAH WAS ABOUT HELPING JEWS WHO WERE SOLD INTO SLAVERY OR HELD HOSTAGE. HOWEVER, THIS CONCEPT COULD BE EXTENDED TO ANYONE WHO IS IMPRISONED UNJUSTLY. HOW IS RETHINKING OUR COUNTRY'S RELATIONSHIP WITH LAW ENFORCEMENT AND THE PRISON SYSTEM LINKED WITH THE VALUE OF PIDYON SHEVUYIM?
- RABBI BROUS POINTS OUT SYSTEMATIC RACISM WHEN SHE SHARES THE STORY THAT REVEREND JIM WALLIS SHARED OF A BLACK FRIEND. AS A CHILD WHAT WERE YOU TOLD ABOUT HOW TO INTERACT WITH A POLICE OFFICER? HAS THAT CHANGED OVER TIME?
- RABBI BROUS SAYS THAT HER IDEAS ABOUT THIS SUBJECT HAVE CHANGED OVER TIME. WHEN HAVE YOU CHANGED YOUR MIND ABOUT AN ISSUE IN SOCIETY? WHAT LED TO THAT CHANGE? WAS IT HARD TO OVERCOME YOUR PAST WAY OF THINKING?

Justice, Justice Shall You Make

ACTIVIST DOOR & YARD SIGNS!

Learning and discussing is an important part of justice work. There are lots of ways to motivate others to pursue justice. One way to take action is by making or posting signs in your yard. These messages can be about resistance, being allies, or support of a campaign. Use your voice and creative side to make justice visible in your neighborhood.

AGES 2+ - DIVERSE RAINBOW DOOR SIGN



OVERVIEW:

This craft is inspired by our reading, "**Black is a Rainbow Color.**" For a Jewish connection to the main symbol of the book, talk about the rainbow as a **biblical message of hope** (Noah's Ark). Rainbows could also help reinforce some of our middot including **b'tzelem Elohim** (in God's image) or **din v'rachamim** (Justice & Mercy). Rainbows are also a symbol of the LGBTQ+ community. Your family might connect to one or more of these reasons for making a rainbow.

Justice, Justice Shall You Make

Activist Door & Yard Signs!

DIVERSE RAINBOW DOOR SIGN - INSTRUCTIONS CONTINUED

Materials:

- Five diverse hands included in your High Holy Day package from IKAR
- Paper plate (or a large sheet of poster board or cardstock)
- Markers or crayons
- Scissors
- Glue or tape
- Optional - Twine or String and an extra sheet of paper for the quote



Instructions:

- Take the five diverse hands included in your High Holy Day package from IKAR. You can decide as a family if you want to use all five and if/how your kid(s) want to decorate the hands.
- Take your paper plate and cut out the inner area leaving only the outer ring. If you are using a poster board and/or large sheet of cardstock you will need to trace two circles - an inner and outer one - using a bowl or any round object.
- Let your kid(s) use markers or crayons to make a rainbow along 2/3rds of the paper ring. (See Picture)
- You or your child can use a **black crayon** or marker to add definition to the rainbow. Or make a **People's Rainbow** featuring diverse skin tones to fill in the arch instead of the traditional colors. This step is in response to the narrator in "**Black is a Rainbow Color.**" We see black as a valued color and part of our rainbows.
- When the rainbow is completed have your child or children attach the hands to the bottom half of the paper ring. They can use tape, glue, glue dot, or even hot glue to adhere the hands.
- Using the text offered in the packet, or any of the justice quote meaningful to your family, add it to your door sign. In our demos we quoted the prophet Amos 5:24- Let Justice roll on like a river, let righteousness flow like a mighty stream. On the People's Rainbow we placed the words b'tzelem Elohim.
- To complete this project you can tape twine or string on the back of the paper ring, so you can hang it on your door or tape it to a window.

ALTERNATE DESIGN IDEAS & TIPS

IF YOU OR YOUR FAMILY WANTS TO BE EXTRA CREATIVE TRY ANOTHER SHAPE INSTEAD OF A CIRCLE.

THIS ONE IS INSPIRED BY A TRIANGLE. WHAT OTHER SHAPES WOULD BE INTERESTING? CAN YOU MAKE A STAR OF DAVID OR A HEART?



ART TEACHERS SOMETIMES DISCOURAGE KIDS FROM MIXING TOGETHER MANY COLORS TO AVOID MAKING BROWN OR BLACK. WE OUGHT TO CHANGE HOW WE TALK ABOUT COLOR.

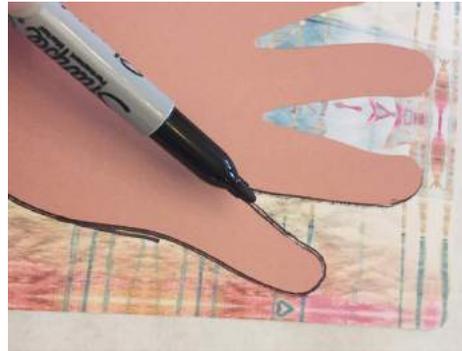
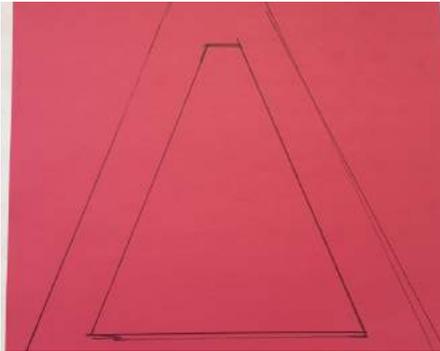
TEACH KIDS THAT BLACK AND BROWN ARE BEAUTIFUL COLORS TO MAKE ART WITH - AND THEY WILL LEARN THEY ARE ALSO BEAUTIFUL COLORS TO BE.



Justice, Justice Shall You Make

Learning and discussing is an important part of justice work. There are lots of ways to motivate others to pursue justice. One way to take action is by making or posting signs in your yard. These messages can be about resistance, being allies, or support of a campaign. Use your voice and creative side to make justice visible in your neighborhood.

ALTERNATE DOOR SIGN



INSTRUCTIONS:

Your family can use one of the hands from your IKAR kit to trace more hands on papers with patterns or images from magazines. Layer the hands along the base and attach them. Make it more interesting by making mini-protest signs using toothpicks or foraged twigs and card stock. Discuss additional messages for your mini-protest signs. The protest signs can be interspersed into your design. Follow the rainbow hanging instructions given above.

Justice, Justice Shall You Make

Learning and discussing is an important part of justice work. There are lots of ways to motivate others to pursue justice. One way to take action is by making or posting signs in your yard. These messages can be about resistance, being allies, or support of a campaign. Use your voice and creative side to make justice visible in your neighborhood.

YARD SIGN



INSTRUCTIONS:

Similar to the previous instructions use one from the IKAR package and trace the shape on additional papers. Layer the hands along the base of a piece of poster board or thick paper. Attach the hands to your base. Discuss additional messages for your mini-protest signs and if you want to include a main quote. The protest signs can be interspersed into your design. Place your completed sign in your yard.

Justice, Justice Shall You Make

SPRAY CHALK: Just shake the can and spray. Spray Chalk instantly turns to powder as it comes out of the can creating cool sidewalk chalk looks with a spray can effect. It is washable.

Learn more about [Testor](#) or [Montana Spray Chalk](#) brands. You can buy online and have this supply delivered to your home.

#CHALKTHEWALK



INSTRUCTIONS:

Create a DIY stencil using one hand from the IKAR package and trace the shape on cardboard. Decide if you are writing a social justice message. Be careful when using exacto knives and always cut away from your body. Keep in mind letters that have internal spaces like "b" or "o" you will need to create space for the letter to remain attached to the rest of the stencil. This will ensure the middles will stay intact. (See the "B" example above.) Place stencil on ground and use tape to secure it. You can also use the extra hands. Use spray chalk as directed. Let the chalk dry before removing the stencil or the hands.

RESOURCES

IKAR

FAMILY LEARNING GUIDE HIGH HOLY DAYS 5781

- **Racial Literacy: Key Terms and Definitions Created by The Conscious Kid**
- **Readings to Inspire Justice: Books Used in this Guide**
- **Additional List of Curated Resources**



Racial Literacy: Key Terms and Definitions

Racial Literacy originally stemmed from the term "Race Literacy" which was developed by a Black Woman scholar and Critical Race Theorist from Harvard University named Lani Guinier. Guinier called for a need to read the concept of race as an instrument of social, geographic, and economic control to expose the way racism structures political and economic opportunities. She stated:

"We need to become racially literate, not "postracial". Racial literacy is the capacity to conjugate the grammar of race in different contexts and circumstances. Like the verb "to be," race takes a different form when we speak about "I am" versus "you are" compared with "he is." In other words, race still matters at a psychic, economic, and sociological level for people of color, even for those who are middle class or multiracial. Always the meaning of race needs to be interrogated and conjugated carefully in light of relevant local circumstances and their historic underpinnings.

All Americans, not just people of color, need to be better schooled in the subtle yet complex ways that race actually works in the 21st century. Racial literacy requires familiarity with structural racism. It demands a far more nuanced approach than typical charges of racism or race-carding."

"Racial Literacy" often referred to as "Critical Racial Literacy" expanded upon the original term and was created by France Winddance Twine, also a Black Woman scholar. It refers to a set of practices designed by parents and others to teach their children how to recognize, respond to, and counter forms of everyday racism. The emphasis here is on teaching children as well as adults how to identify routine forms of racism and to develop strategies for countering it and coping with it.

According to Nash (2018) critical racial literacy is a humanizing epistemology (theory of knowledge) requiring parents and educators to recognize, refute, critique, and synthesize the structure of race in daily living, moving toward actions, curricula, communication, and restructuring of oppressive structures that allow us to realize equity.

It's important to cover basic building blocks that will help create a shared language around the development and understanding of racial literacy. We will be breaking down different terms, such as "race", "racism", "equity", "culture", "whiteness" "systemic racism", etc. that people often feel like they understand intuitively, but may not necessarily have a clear, critical, or accurate definition or context for.

ALLY

Describes someone who supports a group other than one's own (in terms of racial identity, gender, sexual orientation, etc.) Allies acknowledge disadvantage and oppression of other groups; take risks and supportive action on their behalf; commit to reducing their own complicity or collusion in oppression of those groups, and invest in strengthening their own knowledge and awareness of oppression (Center for Assessment and Policy Development; Racial Equity Tools, 2019). When thinking of the term "Ally", Ta-Nehisi Coates states, "I think one has to even abandon the phrase 'ally' and understand that you are not helping someone in a particular struggle; the fight is yours." Roxane Gay adds: "We need people to stand up and take on the problems borne of oppression as their own, without remove or distance. We need people to do this even if they cannot fully understand what it's like to be oppressed for their race or ethnicity, gender, sexuality, ability, class, religion, or other marker of identity."

ANTI-BLACK RACISM/ANTI-BLACKNESS

The personal, cultural, social, legal, and structural attacks on Black people. This term highlights the unique and disproportionate amount of racism that Black people face. This term is unique because colorism, white supremacy, and structural racism work in tandem to specifically marginalize Black people. Anti-Blackness is not limited to Black people, it impacts all dark-skinned people.

COLORBLINDNESS/RACE EVASIVENESS

This racial ideology that suggests that the best approach to racism is to disregard racial differences and treat everyone equally, regardless of race ("I don't see color"). Colorblindness reinforces a perspective that race is insignificant, does not limit a person's opportunities, and does not matter. It ignores race, racism, and the social,

Racial Literacy: Continued

historical, and present effects they have, including the cultural wealth of communities of color (Ansell; Yosso, 2005). The transition to the term race evasive expands the framework of colorblindness by acknowledging the intentionality in avoiding substantive discussion or acknowledgment of race and its connection to White Supremacy, power and/or privilege and ableist language.

COLORISM

Colorism refers to discrimination based on skin color. Colorism disadvantages dark-skinned people while privileging those with lighter skin. Research has linked colorism to lower incomes, lower marriage rates, longer prison terms, and fewer job prospects for darker-skinned people (Hall, 2014; Hunter, 2007). This stems from racial hierarchies where white skin or whiteness (viewed as superior, intelligent, beautiful, civilized, pure, ideal, normal, etc) is juxtaposed against Black skin or Blackness (viewed as subordinate, incompetent, ugly, deviant, different, other). All communities, including communities of color, are susceptible to colorism.

CRITICAL CONSCIOUSNESS

The ability to recognize, analyze, and critique systems of inequity, and the commitment to take action against these systems (El Amin, et. al, 2007; Ladson-Billings, 1995)

DYSCONSCIOUS RACISM

Refers to an uncritical habit of mind (including perceptions, attitudes, assumptions, and beliefs) that justifies inequity and exploitation by accepting the existing order of things as a given. Is the unquestioned acceptance of problematic norms and privileges (King & Akua, 2012).

EQUALITY

Equality is commonly defined as providing the same opportunities for everyone. The problem is that equality does not take into consideration historical and contemporary forms of discrimination, such as racism, which privilege white people at the expense of people of color. We don't all start or exist on a level playing field, so having the same response or resources for everyone is actually not "equal."

EQUITY

Recognizes historical and contemporary oppression and acknowledges that different communities require different types and levels of support to succeed and survive. To achieve equity, policies and procedures may require unequal distribution of resources to redress disparities and disadvantages and achieve equal outcomes.

IMPLICIT BIAS

Refers to the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner. They cause us to have feelings and attitudes about other people based on characteristics such as race, ethnicity, age, and appearance. They develop over the course of a lifetime beginning at a very early age through exposure to direct and indirect messages, including through early life experiences, the media, and news programming (Kirwan Institute, 2015).

INDIVIDUAL RACISM

Refers to an individual's discriminatory beliefs, assumptions, or behaviors (Henry & Tator, 2006). Includes examples such as telling a racist joke, committing a hate crime, or using hate speech. Individual racism is connected to broader socioeconomic histories and processes and is supported and reinforced by systemic/structural racism. The U.S. cultural narrative about racism typically focuses on individual racism and fails to notice structural racism. Racism is often seen as a psychological bias that can be cured rather than an embedded structural problem that is indefinite.

INTERSECTIONALITY

According to Dr. Kimberlé Crenshaw (who coined the term), "Intersectionality is simply a prism to see the interactive effects of various forms of discrimination and disempowerment. It looks at the way that racism, many times,

Racial Literacy: Continued

interacts with patriarchy, heterosexism, classism, xenophobia — seeing that the overlapping vulnerabilities created by these systems actually create specific kinds of challenges. "Intersectionality 102," then, is to say that these distinct problems create challenges for movements that are only organized around these problems as separate and individual. So when racial justice doesn't have a critique of patriarchy and homophobia, the particular way that racism is experienced and exacerbated by heterosexism, classism etc., falls outside of our political organizing—it means that significant numbers of people in our communities aren't being served by social justice frames because they don't address the particular ways that they're experiencing discrimination."

MICRO-AFFIRMATION

Rowe (2008) coined the term micro-affirmation, and explained that it comprises small gestures extended on a daily basis that foster inclusion, listening, comfort, and support for people who may feel unwelcome or invisible in an environment. For example, because of the common experiences of Black students at Predominantly White Institutions (PWIs), micro-affirmations can be utilized to communicate important messages that students are welcome, visible, and capable of performing well, which lead to a greater sense of belonging, self-efficacy, and resiliency to persist despite the challenges faced (Powell, Demetriou, & Fisher, 2013). Examples of micro-affirmations include: When students tell you they feel they have been targeted because of their identity, you believe them; acknowledging that a microaggression may have occurred; visibly confronting inequitable, hostile, or biased behavior; stopping to ask for someone's opinion or contribution who has not had a chance to speak (in a group setting, during a meeting); a flyer for a dance that includes multiple representations (i.e. same-sex couples, non-coupled people); an advertisement for an event that includes information on disability accommodations (dela Peña, 2017).

MICROAGGRESSIONS

Dr. Chester Pierce coined and defined microaggressions as: "subtle, stunning, often automatic and nonverbal exchanges which are put-downs of Black people." Psychologist Derald Wing Sue (2007) expanded the definition to include "everyday verbal, non-verbal and environmental slights, snubs or insults, whether intentional or unintentional, which communicate hostile, derogatory or negative messages to target persons based solely upon their marginalized group membership." Microaggressions can be seen in jokes, low expectations, insults, assaults and everyday practices of belittlement, exclusion, and invalidation of people of color. Examples include: "You speak good English"; "Where are you really from?"; "You are so articulate"; "When I look at you, I don't see color"; "I'm not racist, I have Black friends"; touching a Black person's hair.

RACE

The categorizing of humans into different groups based on perceived physical differences. There is no biological foundation to "race." Humans share 99.9% of our DNA with each other. Physical differences between individuals and groups of individuals are genetically/scientifically so minute that they are meaningless. Race is significant because of the social meanings attached to perceived physical differences, such as a skin color, hair color, facial characteristics, etc. and the political and economic forces that reinforce these perceptions. Race is an institution. Although race is not biologically grounded or natural, it has very real implications regarding the current and historical marginalization of Black and Brown communities because of institutional racism. Race is not to be confused with ethnicity; your race is determined by how you look, while your ethnicity is determined based on the social and cultural groups you belong to (Fanon, 1952). The fundamental difference is that race is socially imposed, hierarchical, and inequitable (Conely).

PREJUDICE

A preconceived judgement or opinion, usually based on limited information.

RACIAL PREJUDICE

A set of discriminatory or derogatory attitudes based on assumptions deriving from perceptions about race and/or skin color (ACLRC, 2020). People of all races can hold racial prejudices.

Racial Literacy: Continued

RACISM

Racism is a system of advantage based on race (Tatum, 2017). It includes laws, institutions, cultural messages, and policies working in tandem with individual and group level behaviors to reproduce white supremacy and racial inequity (Claire & Dennis, 2015). A simple way of defining racism is prejudice plus power. There are different types of racism, including individual, systemic, institutional, and internalized.

STEREOTYPE

A fixed, preconceived, and oversimplified idea or set of beliefs about a person or group. Stereotypes can either be positive or negative, and are based on an inaccurate understanding and generalization that all people with a particular characteristic are the same.

SYSTEMIC/STRUCTURAL RACISM

A historical and present system in which public policies, institutional practices, cultural representations and other norms work in various, often reinforcing ways to perpetuate racial inequity specifically against Black and Brown communities. Can be seen in discriminatory laws, residential segregation, poor health care, infant mortality rate, inferior education, unequal economic opportunity, and the exclusion and distortion of the perspectives of people of color in cultural institutions. It is the most profound and pervasive form of racism, and all other forms of racism emerge from structural racism (Lawrence & Keheler, 2018). White supremacy is at the core of systemic racism.

WHITE PRIVILEGE

White privilege refers to the unquestioned and unearned set of advantages, entitlements, benefits, and choices bestowed on people solely because they are white (Racial Equity Tools, 2013; McIntosh, 1989). Generally, white people who experience such privilege do so without being conscious of it. White privilege is not the suggestion that white people have never struggled or had it hard, but that race/skin color is not one of the things making it harder.

WHITE SUPREMACY

The preferential norms, laws, treatment, privilege, power, access and opportunities that benefit white people at the expense of cumulative and chronic outcomes for Black and Brown communities. It is infused in all aspects of our society which include our laws, history, education system, culture, and entire social fabric.

This article was written by [The Conscious Kid](#). They are a non-profit dedicated to creating Parenting and Education Resources through a Critical Race Lens. IKAR was given permission to reprint this article and share it with our families.

To learn more about this amazing non-profit and community resource please visit: www.theconsciouskid.org.

[@theconsciouskid](#)

READINGS TO INSPIRE JUSTICE

Below is the recommend reading list for each age group. We encourage you to purchase the book(s) for your family library. While the books have been chosen with certain age groups in mind, your family should feel free to pick and choose.

Consider supporting small locally owned and BIPOC-owned book stores. Check out bookshop.org and the [Lithub](#) list of Black owned book stores.

PEACEFUL FIGHTS FOR EQUAL RIGHTS WRITTEN BY ROB SANDERS AND ILLUSTRATED BY JARED ANDREW SCHORR

- AGE 0+
- LGBTQIA AUTHOR

BLACK IS A RAINBOW COLOR WRITTEN BY ANGELA JOY AND ILLUSTRATED BY EKUA HOLMES

- KINDERGARTEN & 1ST GRADES
- BIPOC AUTHOR

SOMETHING HAPPENED IN OUR TOWN: A CHILD'S STORY ABOUT RACIAL INJUSTICE BY MARIANNE CELANO, PHD, ABPP, MARIETTA COLLINS, PHD, AND ANN HAZZARD, PHD, ABPP AND ILLUSTRATED BY JENNIFER ZIVOIN

- 2ND & 3RD GRADES
- ALL THREE AUTHORS ARE CHILD PSYCHOLOGISTS FOCUSED ON CHILDREN'S BEHAVIORAL HEALTH AND SOCIAL JUSTICE.

WE ARE THE CHANGE: WORDS OF INSPIRATION FROM CIVIC RIGHTS LEADERS CREATED BY THE ACLU INTRODUCTION BY HARRY BELAFONTE

- 4TH & 5TH GRADES
- DIVERSE CONTRIBUTORS INCLUDING JEWISH, BIPOC, AND LGBTQIA

WHY I HAVE COME TO SUPPORT DEFUNDING THE POLICE BY RABBI SHARON BROUS PUBLISHED ON JUNE 12, 2020, JEWISH FORWARD

INTRODUCTION: EMBRACING SOCIAL JUSTICE IN EARLY CHILDHOOD EDUCATION ARTICLE BY ANN PELO PGS. IX - XIII, PUBLISHED IN RETHINKING EARLY CHILDHOOD EDUCATION EDITED BY ANN PELO
WWW.RETHINKINGSCHOOLS.ORG

CURATED ADDITIONAL RESOURCES

CHECK OUT THESE LISTS.

Expand your family's library and add books and other resources to help keep the conversations going through 5781 and beyond!

Jewish Diversity

Be'chol Lashon Kids [Booklist](#)
jewishcenterforjustice.org
[Article](#): Seeing Color Anti-Bias & ECC
[Jewish Education Project](#) Racial Justice Resources
[Not Free to Desist](#) Open Letter
Jewish Multicultural Network Kids [Booklist](#)

Online

[Social Justice Books](#)
childrenscommunityschool.org
tolerance.org
[Raising Little Allies PDF](#)
[BLM Activity Book PDF](#)
rethinkingschools.org
neaedjustice.org
[Article](#): "Talking to Children After Racial Incidents" from Penn GSE

Instagram

@thetinyactivits
@thetututeacher
@scituatestands
@inclusivestorytime
@booksfordiveristy
@embracerace
@littlefreediverselibraries
@inclusivereadings
@hereweread
@equalbookbox
@theconsciouskid
@EJI (Equal Justice Initiative)
@Showing Up for Racial Justice

Our Community

[Minyan Tzedek](#)
[Little Mensches](#)
[Racial Justice & Inclusion](#) Task Force
FB [Parent Group about Race](#) started by an IKARite
[Letter from Dr. Jane](#) Rosen, Director ECC
Worthy of Love (WoL) & Little Mensches
[Justice Book Drive List](#) (300+ Titles)
Ikar's [The Educated Activist](#) (Kids)
[Good Trouble](#) by Christopher Noxon

#Hashtags

#decolonizeyourbooks
#ownvoicebooks
#raisingactivists
#consciouskids
#socialjusticeeducation
#consciousparenting

We Read Too

Diverse Book Review
App

Is your families favorite resource missing?
Share it with our community Limudim Facebook Page
and with IKAR's Little Mensches.