

JCORE's Youth Group Resource Choveret



2014 Edition



Greetings from JCORE!

JCORE is the Jewish Council for Racial Equality.

Our work focuses on a number of key areas:

- Promoting Black-Asian-Jewish dialogue
- Achieving justice for refugees and asylum seekers
- Educating the Jewish community about both issues of race and asylum.

It is that last point that has led to you receiving this Choveret. This is a resource for you to use as and when you see fit. It contains ready-made sessions for your madrichim to run for chanichim or a number of activities for you to build your own.

If you have any questions, would like some more information or would like to get involved in the work JCORE does, please do email us at ben@jcore.org.uk or give us a call on 0208 455 0896. We'd also love your feedback about this resource, so get in touch to let us know what worked well and what wasn't so successful.

We believe that **a concern for social justice** should be an integral part of our identity and our relationship with the rest of society.....

.....that we need to **speak out against racism and speak up for asylum seekers and refugees** because, as Jews, we know what happens when others stand by and do nothing.....

.....and that by **educating ourselves and engaging with these issues** we can tackle racism and help those who are trying to find safety in the UK.



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Asylum Seekers and Refugees

Refugee: “A person who owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it.”

The 1951 United Nations Convention Relating to the Status of Refugees

Asylum Seeker: A person who has left their country of origin and formally applied for asylum in another country but whose application has not yet been concluded.

Refused Asylum Seeker: A person, whose asylum application has been unsuccessful and who has no other claim for protection, awaiting a decision. Some refused asylum seekers voluntarily return home, others are forcibly returned and for some it is not safe or practical for them to return until conditions in their country change.

By the end of 2013, 51.2 million individuals were forcibly displaced worldwide as a result of persecution, conflict, generalised violence, or human rights violations. Of these, 16.7 million were refugees, 33.3 million internally displaced person and close to 1.2 million asylum seekers.

1. Pakistan (1.6 million)
2. Iran (856,400)
3. Lebanon (856,500)
4. Jordan (641,900)
5. Turkey (609,900)

Countries which host the
most refugees worldwide - 2013

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1. Germany (109,600)
 2. USA (84,400)
 3. South Africa (70,000)
 4. France (60,200)
 5. Sweden (54,300)
 8. United Kingdom (29,190)

Countries which received the
most new asylum applications - 2013



Asylum Seekers in the UK

- Around **30%** of asylum applications in the UK are successful
- Roughly **a quarter** of those that are unsuccessful and appealed are overturned.
- **Unaccompanied minors who claim asylum are often subjected to an age assessment to prove that they are under-18.** This arbitrary test has led to children as young as 12 and 13 being classified as adults and placed in adult detention centres or accommodation.
- Most unaccompanied minors are given *discretionary leave to remain*, which allows them to stay in the UK for 3 or 5 years until they are 18, after which time they must apply for an extension.
- The majority of asylum seekers **do not have the right to work** in the United Kingdom and so must rely on state support.
- Housing is provided, but asylum seekers cannot choose where it is, and it is often 'hard to let' properties which Council tenants do not want to live in.
- Cash support is available, and is currently set at £36.62 per person, per week, which makes it **£5.23** a day for food, sanitation, travel and clothing.
- Asylum seekers whose claims have been refused but are unable to return to their country of origin often receive less than that and are more often than not left in destitution.
- Refugees, pending asylum cases, and stateless persons make up **0.23% of the UK population.**
- Negative stereotypes propagated by politicians and the press leads to negative attitudes of asylum seekers amongst much of the British population.
- *"[ECRI] notes with concern that Muslims, migrants and **asylum seekers, Gypsies/Travellers are regularly presented in a negative light in the mainstream media, and in particular the tabloid press**, where they are frequently portrayed, for example, as being by definition associated with terrorism, sponging off British society, making bogus claims for protection or being troublemakers. ECRI is concerned... [about] the racist and xenophobic messages themselves that are thus propagated in the media..."*

Council of Europe's Commission on
Racism and Intolerance



Race Equality

Racism describes a complex set of attitudes and behaviour towards people from another racial or ethnic group, most commonly based on:

- the belief that differences in physical/cultural characteristics (such as skin colour, language, dress, religious practices, etc.) correspond directly to differences in personality, intelligence or ability, leading to assumptions about mental superiority and inferiority;
- the social or economic power of members of one racial or ethnic group to promote, enforce or 'act out' such attitudes. Racist views and attitudes usually lead to discriminatory behaviour and practices that in turn contribute to inequality and social exclusion.

Stereotyping involves labelling or categorising particular groups of people according to preconceived ideas or broad generalisations about them – and then assuming that all members of that group will think and behave identically.



Race Equality in the UK

Race equality in the UK has improved greatly over the past sixty years, however there are still a huge number of problems with our treatment of minorities in the UK.

- 18% of the UK population comes from a non-white background; however there are currently only 27 MPs from ethnic minorities in the House of Commons; **4.2% of the total.**
- Similarly, **two-thirds of the companies in the FTSE 100 have no full-time executives from minority groups at board level.**
- 25% of professional football players in England are black; however **there are currently no black managers in top four divisions of English football.**
- Black people are **seven times more likely** to be stopped by police using stop-and-search than white people, however only about one-in-ten of those stops lead to an arrest.
- 21% of black children felt their skin colour would make it harder to succeed in the future, compared to 2% of white children and 13% of Asian origin. (BBC research poll).
- Over 2012 to 2013, 42,236 hate crimes were recorded by the police, of which 85% were race hate crimes.

From the British Social Attitudes Survey of 2013:

- 74% felt that it was important to have been born in Britain be considered British.
- 51% felt that it was important to have British ancestry to be considered British.
- 24% felt that being Christian was an important element of being British.
- 29% said they had some level of racial prejudice – up 4% from 2000.



Build Your Own Session

Take any of these activities to create your own session addressing issues of race, stereotypes, asylum and refugees or “the other”.

Most of these activities engage with the idea of “the other” – separating groups, pitting groups against each other or isolating individuals – an idea that has been used throughout history to diminish the rights of certain groups. Other activities are more focused on a particular issue; some are very general and can be used for any number of issues.

Theatre of the Oppressed

- Mirror - in pairs – pairs must mirror each other. One has the leading hand, the other must copy.
- Stature – individual must mould someone’s stature to that of an authority figure. The rest of the group has to guess who it is.
- Secret Whispers – everybody sits in a circle – somebody whispers a statement to their neighbour which is then passed around the circle. The last person must say it aloud – see how much it has changed
- Mirror Line – everybody stands in a straight line – the person at the front does an action/movement/walk that gets passed down the line – everybody must copy the person in front of them. How much does it change at the back of the line/how far behind the front are they?
- Situation acting – a scene is enacted that goes completely wrong (e.g. someone says something racist and no-one reacts) – Scene is repeated. An audience member shouts freeze-frame at the point of action (e.g. where no-one reacts to the racist comment) to replace one of the other characters – what would they do differently?

As three activities

- Protector vs. enemy – everyone in a circle must choose one protector and one enemy and make sure that their protector is always between them and their enemy.
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- Triangle protector vs. enemy – everyone in a circle must choose two people and make sure they are always the same distance away from both of them making a triangle.
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- Connections – everyone in a circle must choose two people with whom they feel a connection and try stand as close to them as possible.



Which Stereotype am I?

- In pairs
- Each has a sticker on their head of a positive/negative stereotype
- General ones – e.g. smelly, uneducated, cheap, lazy, handsome, good at football/basketball
- Couple of positive ones, lot of negative ones
- Pairs have a regular conversation as themselves but your partner must see you and react to you according to your stereotype (Individuals don't know what their own stereotype is).

Spectrum

- Two sides of a room – representing true/false or agree/disagree
- Statements or facts are read out and participants must decide which side of the room to stand on.

Where the wind blows

- In a circle – someone standing in the middle.
- Person in the middle says a statement.
- All those that agree must stand up and find a new seat, leaving a new person stuck in the middle.

The Lonely Penguin

- One person stands in the middle with a piece of paper between their knees (it can't drop)
- Everyone else sits in a circle around them. There must be one empty seat.
- The penguin must sit down in the empty chair however those in the circle are working against them and can move chairs to sit in the empty one.

Huggy Bears/Huggy Jellyfish/Outsiders

- Everyone walks around individually
- A number is shouted out
- People must congregate in groups of that number
- Depending on the number in the group/number called out – often people left out

Minority vs. Majority

- **Two groups (or more) – one big one small – competing. The quickest group wins.**
- Human Knot – everyone stands in a circle, shoulder to shoulder and shut their eyes. Everyone puts their hands in the middle and grab a hand. Everyone then opens their eyes and without breaking the link, must unravel themselves to form a regular circle.



- Boat in the Water – groups must stand on a sheet of paper and turn it over to stand on the other side without stepping off it.
- One Person-One Vote/Cup – Each group has a bucket of water and an empty bucket a short distance away. Each individual has a plastic cup. Teams must transport the water in the cups in their mouths from the water bucket to the empty bucket.
- Boat Over Troubled Water – Each group has one chair per person plus one extra and must use them to cross the *sea*. (Usually done caterpillar style).
- Stuck in the Mud – One group are the catchers. Only people from the same group can save those who have been *stuck*.

The Lemon Game

- Everyone sits in a circle.
- In the middle are enough lemons for one each.
- Everyone takes a lemon and is given 5 minutes to study and examine it, really get to know it.
- They must then put them back in the middle and turn around whilst the madrich/a mixes them all up.
- Everyone turns back around and must find their lemon.



Microwave Sessions (Ready Made)

Jewish Heroes of Human Rights

Aims:

- To teach the chanichim about Jewish heroes of human rights.
- To teach chanichim some of the history of human rights.
- For chanichim to understand what human rights are.
- For chanichim to educate each other about Jewish heroes of human rights.

Introduction: 20 minutes

Chanichim are welcomed to the 51st Annual Akiva Awards for Human Rights.

The panel of judges, as always, are Rabbi Akiva, Rabbi Eleazar ben Azariah and Rabbi Joshua ben Hananiah.

5 Madrichim are dressed up as 5 Jewish individuals involved in Human Rights struggles who have been nominated this year:

- Rabbi David Einhorn
- Helen Suzman
- René Cassin
- Rabbi Abraham Joshua Heschel
- Minnie Lansbury

Each group will spend 10-15 minutes with one of the individuals, hearing their story, being walked through the world they lived in and asking any questions they have.

Method: 50 minutes

The groups must then go off to put together a presentation (in whichever form they see fit) to the panel of judges (madrichim) at the Akiva Awards for why this individual should receive the lifetime achievement award – ***tell them this at the very beginning***.

After the group has given their presentation, the panel should ask if they (the group) believe this individual is worthy of the award, encouraging them to speak freely as individuals.

Once all groups have given their presentation, the judges discuss (v. v. briefly) and prepare to pronounce their judgement only for Rabbi Tarfon to come running in and disrupt proceedings saying:



'No No No! There can be no winner. It is not your duty to complete the work, nor are you free to desist from it. The day is short, the labour vast, the toilers idle, the reward great, and the Master of the house is insistent.'

There can therefore be no winner

Sikkum: 20 minutes

The 5 groups are then split up into 5 new groups (taking an equal number if possible from each previous group) where they must come up with a human rights issue in today's world and how it might be resolved/how they could go on as individuals/as a group to become modern day heroes of human rights. (Depending on the age of the group, support from madrichim might be necessary). The groups then present back to each other what they came up with.

Resources:

See below.

(Madrachim are encouraged to research their individual/topic further if possible).

The information sheets should not be given to chanichim – rather they should learn it directly from their “hero of human rights”.

Necessary resources – Paper, pens, maybe a banner saying 51st Annual Akiva Awards?



Rabbi David Einhorn

Context: The Atlantic slave trade existed from the 16th Century (1500s) until the 19th Century (1800s). Europeans shipped manufactured goods from Europe to West Africa. These were exchanged for slaves who had been taken from all parts of the African continent by African and Middle Eastern traders. The ships took slaves to the Americas, where they were sold. The ships then travelled from the Americas back to Europe, bringing goods which were often produced by slave labour.

Following the prohibition (banning) of the international slave trade in 1808, no new slaves came to the Americas from Africa. Internal slave-trading still took place however and a law passed in the 1600s in Virginia meant that any child born whose mother was a slave was also a slave, this perpetuated the cycle of slavery. Slaves were treated as the chattel (personal property) of an owner and were bought and sold as if they were commodities.

After the US gained independence from the UK in the American War of Independence, America was divided. Some states (mostly southern) defined themselves as slave states; slavery was still legal and was the backbone of their economy. Other states were called free states and outlawed slavery. In 1860, about 25% of the families in the slave states held slaves. In 1861 there were 19 free states and 15 slave states. In 1861 the American Civil War broke out: the Southern states of the Confederacy favoured maintaining slavery whilst the Northern states of the Union wanted to abolish it. Maryland was a slave state that took the side of the Unionists.

Biography: Born in Bavaria, Germany in 1809, Rabbi Einhorn was educated at the rabbinical school in Fürth. He emigrated to the United States and was named in 1855 as the first rabbi of the Har Sinai Congregation in Baltimore, Maryland.

In 1861, Rabbi Morris Raphall delivered a sermon in New York which endorsed slavery, stating that it was allowed by the bible. In response Einhorn gave a sermon rebutting Raphall. He attacked not only slavery but also what he saw as rabbinic misuse of the Torah and the misalignment of American Judaism with history's enslavers and persecutors. Einhorn argued that Jews should act in ways progressive, moral, and self-consciously Jewish. Jews should speak as full citizens about large political matters, but they had to speak in a way that revealed clearly the deep morality of Judaism. He stated that whilst slavery was acknowledged in the Torah, it was not sanctioned in it and that it was inconsistent with Jewish values.

Einhorn's sermon was a brave move by him as he had previously avoided political advocacy, Maryland was at the time still a slave state (51% of its African-American population were slaves) and many of his congregants and colleagues were sympathetic to slavery.



'The ten commandments, the first of which is: "I am the Lord, thy God, who brought thee out of the land of Egypt,—out of the house of bondage" can by no means want to place slavery of any human-being under divine sanction.'

'I am no politician and do not meddle in politics. But to proclaim slavery in the name of Judaism to be a God-sanctioned institution—the Jewish-religious press must raise objections to this, if it does not want itself and Judaism branded forever.'

[On Raphall]: *'The question simply is: Is Slavery a moral evil or not? And it took Dr. Raphall, a Jewish preacher, to concoct the deplorable farce in the name of divine authority, to proclaim the justification, the moral blamelessness of servitude, and to lay down the law to Christian preachers of opposite convictions. The Jew, a descendant of the race that offers daily praises to God for deliverance out of the house of bondage in Egypt, and even today suffers under the yoke of slavery in most places of the old world, crying out to God, undertook to designate slavery as a perfectly sinless institution, sanctioned by God. I, and the impudent persons who will not believe this, are met with fanatical zeal, with a sort of moral indignation!'*

A matter of weeks after Einhorn's sermon, a riot broke out, his press was destroyed (he ran a German Jewish magazine called Sinai) and he was forced to flee his congregation, his home and his adopted town. Einhorn fled to Philadelphia where he became Rabbi of Congregation Knesset Israel.



Helen Suzman

Context: Apartheid was a system of racial segregation in South Africa enforced through legislation by the National Party governments (the ruling party from 1948 to 1994), under which the rights, associations and movements of the majority black inhabitants were curtailed and Afrikaner minority rule was maintained.

Legislation classified inhabitants into four racial groups, "black", "white", "coloured", and "Indian" and residential areas were segregated. From 1960-1983, 3.5 million non-white South Africans were removed from their homes and forced into segregated neighbourhoods. Non-white political representation was abolished in 1970, at the same time as black people were deprived of South African citizenship. The government segregated education, medical care, beaches and other public services, providing black people with services inferior to those of white people.

The National Party passed a string of legislation that became known as *petty apartheid*. The first of these was the Prohibition of Mixed Marriages Act 55 of 1949, prohibiting marriage between whites and people of other races. The Immorality Amendment Act 21 of 1950 then forbade "unlawful racial intercourse" and "any immoral or indecent act" between a white and an African, Indian or coloured person.

Blacks were not allowed to run businesses or professional practices in areas designated as "white South Africa" unless they had a permit. They were required to move to the black "homelands" and set up businesses and practices there. Transport and civil facilities were segregated. Black buses stopped at black bus stops and white buses at white ones. Trains, hospitals and ambulances were segregated. Because of the smaller numbers of white patients and the fact that white doctors preferred to work in white hospitals, conditions in white hospitals were much better than those in often overcrowded and understaffed black hospitals. Blacks were excluded from living or working in white areas, unless they had a pass, nicknamed the *dompas* ("dumb pass" in Afrikaans). Only blacks with "Section 10" rights (those who had migrated to the cities before World War II) were excluded from this provision. A pass was issued only to a black with approved work. Spouses and children had to be left behind in black homelands. A pass was issued for one magisterial district (usually one town) confining the holder to that area only, being without a valid pass made a person subject to arrest and trial for being an illegal migrant. This was often followed by deportation to the person's homeland and prosecution of the employer for employing an illegal migrant.



Biography: Helen Suzman was born in the South African mining town of Germiston in 1917 to Samuel and Frieda Gavronsky, both immigrants from Eastern Europe who had come to South Africa to escape the restrictions imposed on Jews by Russia.

In 1952 Helen entered a nomination contest for a parliamentary seat in the 1953 election. She won the contest and represented the United Party (UP) in Parliament that year.

In 1959, 12 MPs, including Helen, broke away from the United Party and subsequently formed the Progressive Party, with an openly liberal programme of extending rights to all South Africans with a qualified franchise. In the general election of 1961, the Progressives were virtually wiped out, and only Helen retained her seat.

For 13 years, with both the National Party and the United Party supporting apartheid, Helen was the sole voice of opposition in South Africa's parliament (1 out of 166 MPs). Suzman became known for her strong public criticism of the governing National Party's policies of apartheid at a time when this was unusual amongst white people. She found herself even more of an outsider, as she was an English-speaking Jewish woman in a parliament dominated by male Afrikaners.

While Helen Suzman's main concern lay with apartheid's erosion of civil liberties and the rule of law, and its appalling human costs, she also concerned herself with the abolition of capital punishment and gender discrimination, particularly as it affected African women whose status in customary law was that of "perpetual minors." In 1988 she was instrumental in having matrimonial legislation enacted that greatly improved the legal status of women.

In 1974, six colleagues joined Helen in Parliament and the Progressive Party was renamed the Progressive Federal Party. As a Member of Parliament, she used her parliamentary immunity to speak out when other avenues of protest were harshly suppressed, visiting prisons, among them Robben Island, where she inspected the living conditions of prisoners.

Her struggle against apartheid won her the United Nations Human Rights Award in 1978 and the Medallion of Heroism in 1980. She was nominated for the Nobel Peace Prize twice.

In a famous exchange in parliament, an irritated cabinet minister shouted, "You put these questions just to embarrass South Africa overseas," to which Suzman replied, *"It is not my question that embarrasses South Africa—it is your answers."*



René Cassin

Context: With the end of the Second World War, and the creation of the United Nations in 1946, the international community vowed never again to allow atrocities that took place to happen again. World leaders decided to complement the UN Charter (the foundational treaty of the United Nations) with a road map to guarantee the rights of every individual everywhere. The UN Commission on Human Rights, which was established following the formation of the UN, was tasked with creating this document.

The Commission consisted of 18 members from various nationalities and political backgrounds. René Cassin was the representative from France. The Universal Declaration of Human Rights was adopted by the UN General Assembly on 10 December 1948.

Biography: Born in 1887 in Bayonne, France. In 1918 René Cassin founded a charity for men permanently injured in the War called 'The French Federation of Disabled War Veterans' and remained the President or Honorary President until 1940.

After qualifying as a lawyer, Cassin became a Professor of Law at the University of Aix-en-Provence and then the University of Paris. He was a French delegate to the League of Nations from 1924 to 1938. Here he pressed for progress on disarmament and developing institutions to aid the resolution of international conflicts.

René Cassin persistently worked on the development of international human rights protection, urging the creation of an international court to punish war crimes in 1942. He was a delegate to the United Nations Commission on Inquiry into War Crimes (1943-1945) and frequently served as a delegate for the French Government to the UN General Assembly and UN Educational, Scientific and Cultural Organisation (UNESCO). Cassin was president of the Hague Court of Arbitration from 1950-1960 and a member and later president of the European Court of Human Rights between 1959-1968.

Following the atrocities of the Holocaust, Cassin, together with Eleanor Roosevelt, wrote the Universal Declaration of Human Rights. The UN General Assembly approved the declaration on December 10, 1948. The UN honoured and commended Cassin's work on behalf of human rights activism with the Human Rights Prize, and in 1968, René Cassin was awarded the Nobel Peace Prize.

The Jewish human rights charity René Cassin was established after its founders were inspired to follow in Cassin's footsteps as a Jewish voice on international human rights.



Rabbi Abraham Joshua Heschel

Context: Following the end of the American Civil War (a victory for the Abolitionists), slavery was made illegal and all black Americans who had been enslaved were declared free. Although Constitutional amendments called for equal protection and fair treatment of African-Americans, a barrier between legislation and practice remained. States, particularly Southern states, passed laws that facilitated segregation. Specifically, these Jim Crow laws mandated racial segregation of African-Americans from white Americans in all public areas including transportation, schools, drinking fountains, restaurants and restrooms. Laws were also passed that made it difficult, if not impossible, for most of the South's black population to vote. Those who could not vote were not eligible to serve on juries and could not run for local offices. Forty years after the end of slavery, the previously thriving black middle class had all but disappeared.

With African-American interests ignored in the South, schools for black children were consistently underfunded compared to schools for white children. Similarly public libraries for African-Americans were either underfunded or didn't exist at all. A lack of support for America's black population, most of whom lived in the South, meant that until the laws changed, it was near impossible for them to change their social situation.

Out of this inequality grew the American Civil Rights movement in the 1950s. An array of organisations organised boycotts, sit-ins, freedom rides and marches along with a wide range of other non-violent activities.

Biography: Born in Poland in 1907 as the youngest of six children, Heschel was descended from preeminent European rabbis on both sides of his family. After a traditional yeshiva education and studying for Orthodox rabbinical ordination semicha, Heschel pursued his doctorate at the University of Berlin and a liberal rabbinic ordination at the *Hochschule für die Wissenschaft des Judentums*. In late October 1938, when Heschel was living in a rented room in the home of a Jewish family in Frankfurt, he was arrested by the Gestapo and deported to Poland. He spent ten months lecturing on Jewish philosophy and Torah at Warsaw's Institute for Jewish Studies. Six weeks before the German invasion of Poland, Heschel left Warsaw for London.

Heschel arrived in New York City in March 1940. He served on the faculty of Hebrew Union College (HUC), the main seminary of Reform Judaism, in Cincinnati for five years. In 1946, he took a position at the Jewish Theological Seminary of America (JTS) in New York City, the main seminary of Conservative Judaism. One of the most prominent Jewish rabbis in the Civil Rights movement, Heschel served as professor of Jewish ethics and Mysticism until his death in 1972.



In 1965 Professor Abraham Joshua Heschel, the great Jewish thinker, went to Selma, Alabama, to march with Martin Luther King Jr. in the struggle for civil rights. Someone marching alongside him questioned why such an eminent scholar would come to Selma instead of remaining in his ivory tower in New York. Heschel's reply was profound: "When I march in Selma, my feet are praying."

After the assassination of King, Heschel said of him: "Martin Luther King is a sign that God has not forsaken the United States of America...I call upon every Jew to hearken to his voice, to share his vision, to follow in his way. The whole future of America will depend upon the influence of Dr. King."

About Heschel, King described him as "one of the great men of our age, a truly great prophet...He has been with us in many struggles. I remember marching from Selma to Montgomery, how he stood at my side."



Minnie Lansbury

Context: Until 1832 and then 1835, women had been prohibited from voting in the UK. After the Reform Act of 1832 however, they weren't explicitly banned but the vote was only extended to men. Having originally just been a political issue, it wasn't until 1972 with the creation of the National Society for Women's Suffrage that women's suffrage (the right to vote in political elections) became a national movement. Between the 1870s and 1903, all campaigning was conducted peacefully and constitutionally, however after the failure of the first Women's Suffrage Bill, the Pankhurst sisters founded the Women's Social and Political Union (WSPU), which advocated more direct militant action (demonstrations, stone-throwing, arson, window smashing and hunger strikes). The WSPU was considered to have been extremely influential to the cause – drawing attention to the necessity for change through their continued presence in the public eye.

Biography: Born in 1889, the daughter of a Jewish coal merchant, Minnie Lansbury was a leading suffragette and council member on the first Labour-led council in the Borough of Poplar.

Minnie Lansbury became a teacher, and joined the east London suffragettes in 1915. She was also chairman of the War Pensions Committee, fighting for the rights of widows, orphans and wounded from World War I. She was elected alderman on Poplar's first Labour council in 1919, before women received Parliamentary suffrage.

Poplar was a poverty-stricken borough. Due to severe poverty and unemployment, taxes were low, however despite this each borough was still expected to cover the costs of its own services. Coupled with this, the council was expected to tax its constituents for services such as the London County Council and the Metropolitan Police (precepts).

At its meeting on 22 March 1921 the Poplar Council resolved not to make its precepts and to apply these revenues to the costs of local poor relief. This illegal action created a sensation, and led to legal proceedings against the council. On 29 July Millie Lansbury and the 29 other councillors involved (Millie was one of five women) marched in procession from Bow to the High Court, headed by a brass band. Informed by the judge that they must apply the precepts, they would not budge and refused to levy the full rates. Early in September, Lansbury and her fellow-councillors were imprisoned for six weeks for contempt of court. Due to her imprisonment, she developed pneumonia and died in 1922.

She was buried in the Jewish cemetery in East Ham.



Journey to WALL-E'S World

Aims:

- For the chanichim to lightly engage with some of the struggles asylum seekers go through.
- For chanichim to think about some of the misconceptions and preconceived attitudes towards asylum seekers.
- To engage with the idea of privilege.

Idea:

Pixar is in dire shape. It faces collapse after a series of catastrophes have left all its films at risk of disappearing along with all their characters.

- The grasshoppers are invading the colony in A Bug's Life
- The toys are going to be thrown away in Toy Story
- The reef is being slowly destroyed in Finding Nemo and much of it is uninhabitable
- The rats are being told they must leave the kitchen in Ratatouille.
- The monsters are running out of energy to power their world in Monsters Inc. and are living in poverty.
- The superheroes of The Incredibles are being arrested for endangering the population and criminal damage.

Each group of characters from the Pixar films have therefore been forced to leave their worlds to seek a new home, ensuring that their films will still be accessible. They have all heard that WALL-E's World is a safe haven for them and have all decided to get there. There also exist Pixar notes which can help them on their way (the Pixar equivalent of money).

Trigger (10-15 minutes):

Chanichim are divided into the six groups and each given a passport (see resources).

They are told to fill in their passport (name and image) and their madrich/a explains to them (in colourful detail) that they must all leave their films, **the reason why they must leave** and where they are going.

At this point the madrich/a should also explain how they should go about reaching WALL-E's World and hand out the Pixar notes.

- One group - all members receive 5 tokens each
- Two groups - 3 tokens per person
- Two groups - 2 tokens per person
- One group – 1 token per person

It is up to the chanichim if they pool their notes or share them out evenly.



Method (45 minutes – 1 hour):

Groups each have dice (a giant one if possible) and use it to determine where they must go. Each number leads to a particular task or challenge.

There also exist “gates”, which are the entrances into WALL-E’s World. Upon successfully completing the challenge at the gate, **2-5 of the group’s passports (depending on the size of the groups) get stamped. Only when all of the group’s passports have been stamped can the group pass through a gate to WALL-E’s World.**

Rolls:

1 The Working Challenge 2

- Groups must pay 1 pixar note to receive a Sudoku.
- Upon successfully completing a Sudoku individuals receive 3 pixar notes
- Most of them should be *easy*, some *medium*, and a few *hard*
- Madrichim should mix it up so that sometimes they barely check the answers and at others they check properly

2 Gate 1 Disney Court

- In front of judges (madrichim) – chanichim must plead their case, explaining why they have been forced to leave their movie and what skills they bring to WALL-E’s World.
- Presentations to the judges can be:
 - A speech on behalf of the whole group
 - A speech on behalf of oneself
 - A dramatic production
 - An interpretive dance
 - A musical
 - Any other form the madrichim think appropriate
- If two groups arrive at the same time, a dance-off/rap battle. Whichever group make the better impression/more convincing argument successfully get some of their group’s passports stamped. The losing group gets nothing.

3 The Working Challenge 2

- Groups must build a paper aeroplane fleet (5 planes in a fleet).
- Each piece of paper (for an aeroplane) costs 1 Pixar note
- All 5 aeroplanes must be able to fly over 7 metres.
- Upon completion of a successful fleet, 16 Pixar notes are received.



4 Gate 2 Boat Over Troubled Water

- A cost of 1 Pixar note each (the whole group must participate) to enter.
- If on their own, the group has one chair per-person and must use the chairs to get across the DiSnea (silent 'n') (an expanse of grass is preferable).
- Upon completion some of the group get their passport stamped.
- If two groups converge at the same time (or in quick succession) – they must pay the charge and then race across. In this instance they have one chair per-person plus one spare.

5 Gate 3 The Queue

- One stand (two if it's very busy) – Official Entrance to WALL-E's World.
- Single file line.
- At the beginning the stand is unmanned (until a queue develops).
- Waiting time should be around 3-5 minutes.
- 2-4 from the group get their passports stamped (in no particular order). The others are told by the person at the desk to come back later when it's less busy.

6 Gate 4 The Balloon Man/Woman

- It costs 5 Pixar notes for the group to be taken to this gate.
- Once at the gate, the group is made to wait for 5 minutes.
- After 5 minutes they are refused entry.
- As they leave they are secretly approached by a balloon man/woman (madrach/a with balloons on them – like the house in UP).
- They offer to take 2-3 members of the group to WALL-E's World through a secret route.
- However it will cost the group 5 Pixar notes per person. A maximum of 3 people can be taken.
- Those that do go (the group can say no and stay together, but the balloon man/woman should try to convince them to send a couple of people) are taken on a round-about route, hiding from other groups/madrachim on the way to get WALL-E's World.

The first to make it into the mountain (maybe a hall if that's where they started, or a hidden space outside?) will be given luxuries, comfy chairs, squash, an ice cream? However those that make it in towards the end will not.



Sikkum (15-20 minutes):

Groups will split again so there are a couple from each group all together. Form of a discussion about the session:

- What was easy, what was hard?
- The different experiences each group had.
- How might the challenges they did tie in to real world issues
- What made sense and what didn't.

For the madrichim to consider when guiding the discussions:

- Inequality/Privilege – groups receiving different amounts of money.
- Gate 1 – expectation of what a claim might look like – is purely explaining what happened not enough? Is it fair that groups are asked to compete over who has the “worse” situation to escape from? Is it important that groups had something to contribute to WALL-E's World or should it have been more important that they reached it safely?
- Gate 2 – were certain challenges harder than others? i.e. boat-chairs more strenuous than gate 1?
- All Gates – arbitrary nature of deciding who gets a stamp and who doesn't. Filling a quota? Did chanichim feel respected?

Resources:

See below for further resources

Giant dice/regular dice (x6)

Balloons

Pens

Chairs

Paper

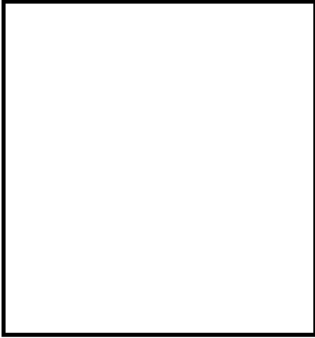

Sudoku (mainly easy, some medium, a few hard)

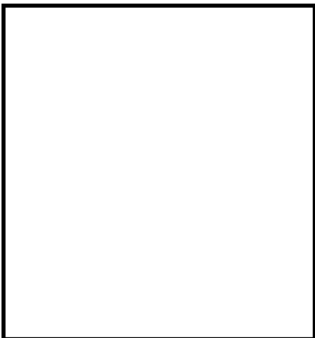

Ice Cream/Food?

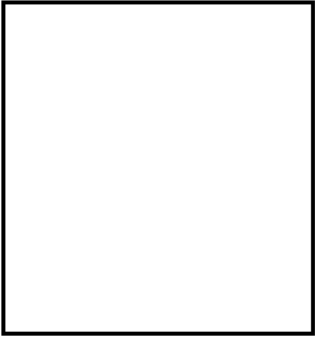

Chanichim should be warned that their Pixar Passports can be confiscated (for failure to finish a task or stepping out of line) – however this won't actually happen – more just so that they have the threat hanging over them.

Although there is a natural time limit for how long the session can last – chanichim should be aware of some form of time constraints to increase their urgency to reach WALL-E's World.





	Surname: _____
	Forename: _____
	Type: <u>Monster</u>
	Movie: <u>Monsters, Inc.</u>
	D.o.B.: <u>2 Nov / Nov 01</u>
	


	Surname: _____
	Forename: _____
	Type: <u>Ant</u>
	Movie: <u>A Bug's Life</u>
	D.o.B.: <u>25 Nov / Nov 98</u>
	

	Surname: _____
	Forename: _____
	Type: <u>Rat</u>
	Movie: <u>Ratatouille</u>
	D.o.B.: <u>29 June / June 07</u>
	



	Surname: _____
	Forename: _____
	Type: Fish
	Movie: Finding Nemo
	D.o.B.: 30 May / May 03
	

	Surname: _____
	Forename: _____
	Type: Toy
	Movie: Toy Story
	D.o.B.: 22 Nov / Nov 95
	

	Surname: _____
	Forename: _____
	Type: Superhero
	Movie: The Incredibles
	D.o.B.: 5 Nov / Nov 04
	





The Dot Game

Aims:

- To encourage the chanichim to think about empowerment and disempowerment.
- To encourage chanichim to engage with and understand discrimination.

Trigger (15 minutes):

The chanichim must stand in a circle with their eyes shut.

Madrichim have three sheets of little small coloured dot stickers (green, blue and yellow). They must go round sticking a dot on the forehead of the chanichim, forming three equal groups. **Without talking**, the chanichim must sort themselves into the three groups, divided by their colour dot. Chanichim must not take off their sticker to see what colour they are.

Once in their groups, discuss with the chanichim how they felt having been selected in this way. Was it difficult working out which group they were meant to belong to?

Method (30 minutes):

Part 1 – 10 minutes:

The Yellow Dots are ushered into the corner of the room and must stand in silence facing the corner.

The Blue Dots are told that they are now in charge of the Green dots and can give them orders (orders such as those found in *Simon Says*). They are free to play a game, so long as it is just amongst the Blue Dots.

The Green Dots are told that they must obey the Blue dots without argument.

Part 2 – 10 minutes:

A madrich/a comes running in to interrupt the activity saying there has been a terrible mistake and the wrong instructions were given.

The Blue Dots must stand silently in the corner.

The Green Dots are in charge of the Yellow Dots.

The Yellow Dots must obey the Green Dots without argument.



Part 3 – 10 minutes:

The same madrich/a comes running in again to interrupt the activity asking ‘What’s going on? This isn’t what I said earlier! What I said before was:

The Green Dots must stand silently in the corner.

The Yellow Dots are in charge of the Blue Dots.

The Blue Dots must obey the Yellow Dots without argument.

Sikkum (15 Minutes):

The chanichim, staying in their groups, separate for a discussion. After getting the chanichim to take off their stickers, discuss with them how they felt. Was it fair that one group had more power than the others? Which role did they prefer to be in? Why? What did it feel like to be inside a group? What did it feel like to be outside a group and separated from their friends? Who decides what is fair in their family, amongst their friends, or on a summer camp/in a youth group? Is that fair? Who else in life decides what is fair? Why are they able to make the decisions?

Each group should appoint one or two speakers to present their group’s thoughts to everyone else, then bring them back together to share. (The madrich/a who’s leading the discussion might want to write down their groups thoughts).

Resources:

Enough stickers for all the chanichim – an even divide of blue, green and yellow.

A1/A2 paper (flipchart size) and pens for Sikkum.



The Tikkun Olam Court

Aims:

- For the chanichim to think about responsibility and whose responsibility issues in the world are.
- For the chanichim to learn about and understand the concept of Tikkun Olam and the various levels of responsibility in repairing the world.

Trigger (15 minutes):

Placed on the floor are five concentric circles (probably best made using masking tape as it needs to fit the whole group in with space to spare).

Each circle represents a different level of Tikkun Olam.

The innermost circle to the outermost circle:

- *Tikkun Atzmi* – repairing the self/individual
- *Tikkun Kehila* – repair of one's community (or school)
- *Tikkun Am* – repair of the Jewish people
- *Tikkun Medinat* – repair of one's country (usually it might mean the Jewish state but here we're going for one's country)
- *Tikkun Olam* – repair of the world

Some would argue that Tikkun Olam can only be achieved if each step before it has also been accomplished.

The madrich/a reads out statements and chanichim must decide whose responsibility it is first and foremost (the individual's, the community/school's, the Jewish people's, the UK's or the world's).

Potential statements: *Recycling. Fighting racism. Bringing peace to the Middle East/Ending the Israeli-Palestinian conflict. Ensure you get a good education. Make sure that people are eating healthily. Cutting Carbon emissions. Make sure chanichim feel included on events.*

After each statement is read, the madrich/a should get a couple of chanichim standing on different circles to explain why they are standing where they are.

The final statement should be '*Who should be responsible for where asylum seekers go?*' (the individual (asylum seeker), the asylum seeker's community, their people religious/ethnic group, their country or the world)



Method (45 minutes):

Hopefully roughly half the group stand in the centre (the asylum seeker's responsibility/right to decide where they go) and half the group will stand on the outside (the world has a responsibility).

Rather than having a discussion about it, both groups are told that they will each be representing their client in the *States of the World vs. the Individual* at the Tikkun Olam Court.

- *States of the World* – arguing that it is the world's responsibility to find places and decide where they go.
- *The Individual* – arguing that it is down to the individual asylum seeker to decide where to go.

Each group must nominate one judge who will sit with a madrich/a as the panel of judges presiding over the case. The three judges are not there to pronounce a judgement at the end but rather to maintain order, clarify statements and ask questions to further investigate groups' arguments.

Groups should consider:

- Why it is the responsibility/right of their client
- Case studies/current issues
- Morality vs. Logistics
- Human Rights

Structure:

- 15 minutes - prep
- 10 minutes - 1st Statement
- 5 minutes - prep
- 10 minutes - rebuttals/responses
- 5 minutes - questions from judges

Sikkum (10 minutes):

Split into groups of 6 (3 from each side – judges are included in this section) to form their own mini-juries. Must discuss their own thoughts after the case and return to the group as a whole their own verdict (either unanimous decision or split verdict).

If split verdict – jury can reconvene over dinner to discuss.

Resources:

Pens, paper. <http://www.theguardian.com/world/2014/jun/25/-sp-boat-migrants-risk-everything-for-a-new-life-in-europe>
<http://www.theguardian.com/world/2014/jun/20/uk-24-syrians-vulnerable-persons-relocation-scheme>



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