

Bishvili
בשבילי
For Me

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

Catherine Steiner-Adair and Lisa Sjostrom
Adapted for the Orthodox community by
Elisheva Diamond and Sarah Weinberger-Litman

Distributed by the Orthodox Union Department of Community Services
212 613 8188 www.oucommunity.org

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*.

- 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

We extend heartfelt thanks to the many people who contributed to the creation of *Bishvili*.

First we extend sincere gratitude to The Hadassah Foundation, its commitment to Jewish girls everywhere, and its comprehensive understanding of the complexities of research, evaluation, and program development. We would like to thank Linda Altshuler for her tireless commitment, vision, and help with this project. *Bishvili* would not exist without her ongoing guidance and help. Thanks to both Linda and Rabbi Jacqueline Ellenson for helping us to create (and join forces with) an extraordinary group of women leaders and educators within the Jewish community who became our advisors. Rachel Mehlsak, past Program Coordinator at the Hadassah Foundation, took meticulous care copyediting different versions of the document and we are grateful to her many contributions to the final version.

We extend sincere gratitude to our advisory board of exceptional Jewish educators who gave us thoughtful, specific input on each of the program units. We thank these women for giving so much of their time and themselves to this work: Elaine Cohen, Shoshana Jedwab, Jo Kay, Naomi Less, Lori Skopp, Jennifer Tobenstein and, in particular, Rabbi Rona Shapiro, who joined this project early on and stayed deeply connected to it through the duration as a “go-to” text expert, Hebrew translator, and activity designer. Her spiritual guidance and insight run throughout this curriculum. We are also grateful to the advisory

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

board for conceiving the title of this guide. Last but not least, we want to thank Cheri Elowitz for her meticulous final reading of *Bishvili*.

We field-tested *Bishvili* in three wonderful Jewish day schools across the country, involving more than 60 girls and six adult leaders who offered us invaluable written and verbal feedback. We offer a rousing round of applause to the following leaders for their time and commitment: Joni Fishman, Dean of Students at The Rashi School in Newton, MA; Colleen Pleiss, counselor at Hyman Brand Hebrew Academy in Kansas City, MO; and Melissa Sheer and Andrea Friedman-Rodriguez at the Hillel School of Tampa, FL. It takes a village to prevent eating disorders and raise strong healthy girls and we want to thank Sharon Greenwood for bringing Catherine to Kansas City and commend all those at the Jewish Heritage Foundation and KSU for their comprehensive commitment to this work. We also offer gratitude to The Ophelia Project of Tampa, a leader in community-based outreach and education on behalf of girls.

Thanks also to Beth Klarman, Eleanor Friedman and Barbara Dobkin (Founding Chair of The Hadassah Foundation), who have been passionate about raising healthy Jewish girls long before this project began, and without whom *Bishvili* would not exist. It was through these women that Catherine began working in Israel, and had the honor of collaborating with Alice Shalvi, Yael Latzer and Diana Flesher, who inspired this project years before it took shape and continue to be cherished colleagues and essential to this work. Todah rabah!

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.
- Ask girls to figure out the appropriate Brachot for each food item and say it together. If anyone feels uncomfortable, they don't have to join in.
- Discussion questions:
 1. What's your opinion: Do Brachot matter?
 2. Do you agree or disagree (and why): Brachot 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 say blessings before a meal? Does it feel different when you dip parsley or celery on Pesach than when you eat parsley in tabouleh or celery in salad?
- Sample script:

For some people, Brachot help them have more appreciation for their food. Others find that Brachot help them to eat more consciously and enjoy the food a lot more. Brachot are also a way to transform something that is daily and routine, like eating, into a holy action. These Brachot 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 and Hashem. We're alive because the earth is alive and working for us.

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 Hashem'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.

Personal Introductions
(p. 4, right column, first arrow)

- In lieu of stating their astrological signs ask girls to state their favorite Jewish holiday or Jewish food.

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 (Pirkei Avot, Mishnah 1:14). How many girls are familiar with this saying?

אם אין אני לי, מי לי; וכשאני לעצמי, מה אני; ואם לא עכשיו, אימתי

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?

- 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.

- 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...*

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 photocopier 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 Ashar Yatzar on page 16, right column, first arrow.

- 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. How does connecting your body to Hashem change how you think about and live in your body? [Point out that there is no right answer.]
 3. How does looking at your body as one of Hashem's creations change how you think about and live in your body?
 4. Do any of you ever include anything in your tefillot about your body?
 5. What's your opinion: By caring for our bodies, are we doing a mitzvah? Why or why not?
 6. An ancient Jewish philosopher named Philo taught that the body houses our neshama., how would that influence how you treat your body?
 7. How is the Jewish spiritual approach to viewing our bodies different from the fashion magazine industry's approach to worshipping our bodies?

Call to Action (p. 16, right column; handout p. 69)

3. Write a gratitude list.

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

The Modeb Ani is a tefillah that we say each morning. After you say it 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 exercise 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)

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, Hashem 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 Hashem’s eyes?
 6. What does it mean that we are all created in Hashem’s image?
- Sample closing:

Hashem 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 Hashem’s eyes, everyone has worth and merit. Hashem 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?

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 sbeyesh 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.

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 kosher substitute for LifeSavers, as well as one mini-roll per girl (to accompany a new “Call to Action” point).
- 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!

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?
- We remind ourselves of Jewish values every day; this is one of the purposes of mitzvot. For example “Elu devarim she-ein lahem she-or”?
- Recite aloud: *Elu d’varim she-ein lahem she-or, she-adam-chel paroteihem ba-olam hazeh, v’hakeren kayemet la ba’olam habah, v’eilu hen.* (Based on BTalmud, Shabbat 127a)
- As needed, offer the traditional translation

1. Translation

“These are the precepts whose fruits a person enjoys in this world but whose principal remains in tact for him in the world to come: They are: honor thy father and mother, acts of kindness (gemilut chasadim), early attendance at beit midrash, morning and evening, hospitality to guests (hachnasat orchim), visiting the sick (bikur cholim), providing for a bride, escorting the dead, absorption in prayer, bringing peace between man and his friend, and the study of Torah is equivalent to them all.”

“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 house of my neshamah ...

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

HANDOUT 5-A
Values Squares

Personality	Pretty Face	Great Hair
Self Respect	Animals	Nature
Self Expression	Solving Problems	Beauty
Honesty	Courage	Shopping
Middot	Respect from Others	Good Food
Music	Ruchniut (Sprituality)	Athletic Ability
Popularity	Thinness	Sense of Humor
Talents/Hobbies	Entertainment	Health
Loyalty	Good Grades	Clothes
Friendships	Family	Intelligence
Love	Creativity	Leadership
Justice/Righteousness	Kindness	Hospitality
Gemillut Chassadim	Learning	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 house of my neshamah. 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 house of my neshamah. 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 house of my neshamah. 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 house of my neshamah. 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 house of my neshamah. 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 house of my neshamah. 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>

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—Pesach, Purim, Yom Kippur breakfast, 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 Hashem.

- Discuss the meaning of Kashrut and keeping kosher.

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, according to Halacha 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 Hashem. 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* between us and Hashem.
- 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 Hashem 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 Hashem. 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 SHALOM meditation:. This can be a very powerful and healing meditation. Explain the directions:
 - Say the letters silently to yourself, breathing in for “shin” and “lamed” and out for “vav” and “mem.”
 - In this way, envision making yourself a container for peace.

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?
 - *Spiritual hunger*: Did anyone include going to shul?

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” (Vayikra 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 4: 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 5: *V'abavta 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.), 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.

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.
- 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.

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:
לא עליך כל המלאכה לגמור, ולא אתה בן חורין ליבטל
- “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 ★

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 2 ★

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 3 ★

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 4 ★

It's your cousin Tzvi's bar mitzvah. You are sitting 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 Tzvi's parents could afford more." What do you say or do?

★ Case 5 ★

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?
