



Facilitators Guide | Timing: 1.5 hours

1. Gather & Schmooze [~30 min]

Gather your people in person, if possible, in a home or other cozy, personal location. Consider making soup. Leave room for social & connective time.

2. Opening [10 min]

Circle up. As facilitator, share why you have gathered folks, outline the rest of the gathering. Pose one of these prompts for folks to answer, go around the room:

***What is one thing you love about being alive on earth?
or What is your favorite soup?***

3. Chevruta / Paired Study [~25 min]

Hand out the [study sheets](#) and break into *chevruta* (pairs) to read and discuss.

4. Group discussion & bringing the learning home [~20 min]

Re-group as a large group. Use these prompts to facilitate group conversation:

What stuck out or came up during your paired Chevruta study? Share back.

How does what we read and discussed today connect to building a (Jewish) climate movement that can respond and take action in these times?

What specific skills do we want to nurture within ourselves and others, to become better organizers?

How do we want to develop those skills?

5. Closing [~5 min]

Sing or listen to a song. If listening, invite participants to close their eyes.

Suggested song (recording and lyrics): [How Can I? Batya Levine](#)

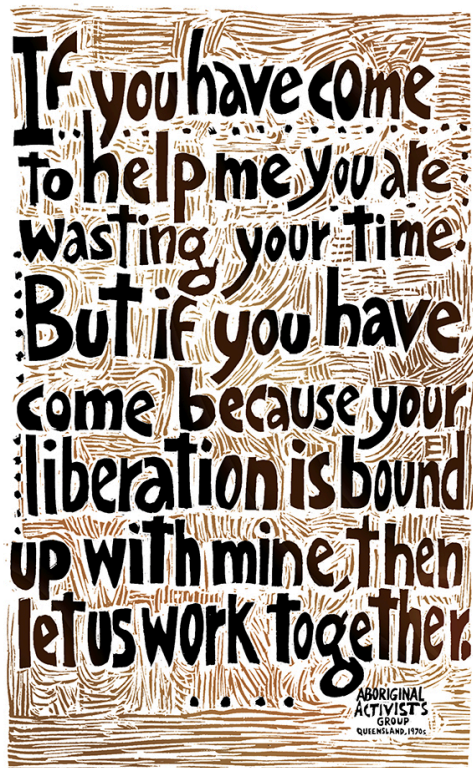
Please email us at circles@dayenu.org to let us know if you use these materials. Photos welcome :)



Session #2: Organizing, Transformation, and Relationships

JOYFUL MILITANCY, Nick Montgomery and carla bergman

Whereas morality asks and answers the question: “what should one do?” a Spinozan ethics asks: “what is one capable of?” [...]
Someone gets in touch with bird migrations, insects, weather patterns: they affect her more and more deeply as she tunes into their rhythms, over months and years. They begin to make her up. The loss is palpable as fewer return each year, and her hatred of their destruction grows alongside her love of the refuges for nonhuman creatures where she lives. Her rage and despair finds resonance with others, similarly entwined, and they figure out how to fight together. This is neither individual self-interest nor moral altruism. It is relational ethics: the willingness to nurture and defend relationships.



Quote by Aboriginal Activists, 1970s, Queensland, Australia. Art by Ricardo Levins Morales.

“If you have come to help me you are wasting your time. But if you have come because your liberation is bound up with mine then let us work together.”

HOW NONVIOLENT STRUGGLE WORKS, (1973 / 2013) *GENE SHARP*

A Time of Thunder

The time for action is also the time for self-reliance and internal strengthening. The resisters need to organize themselves, act, and mobilize others... “Rely on yourselves” may well be the cry of the resisters. Nonviolent action means that submission and passivity are cast off. ... The struggle will bring changes to the grievance group. Some will be psychological – a shattering of attitudes & conformity, hopelessness, inertia, impotence, and passivity, and an increase of self-respect, confidence, and awareness of their own power. Other changes will be more directly political; learning how to act together to achieve objectives.

Questions / prompts, to guide Chevruta study →

1. Do we understand the distinction the first text draws between “self-interest,” “moral altruism” and “relational ethics”? How does it relate to the ideas presented in the second text around what motivates someone to ‘help’ v ‘work together’ with others?
2. As someone trying to make change in the world, are there changes you've noticed in yourself over time, ways you've been challenged, or shifting mindsets? Have you experienced any of the transformations laid out in either the first or third text? When? What were they?
3. How does being in relationship (with people, groups, places) also change our way of operating in the world?

Applying these concepts...

4. What relationships are we nurturing and willing to defend?
5. What is at stake for you, personally when it comes to the organizing you are doing?
6. What does it look like to center our relationships with those around us in our climate organizing work? How does this apply in terms of how we approach frontline communities or build relationships with climate justice groups?
7. The first text speaks about learning how to act together to achieve objectives. What skills do we want or need to develop in order to act together to achieve our goals?