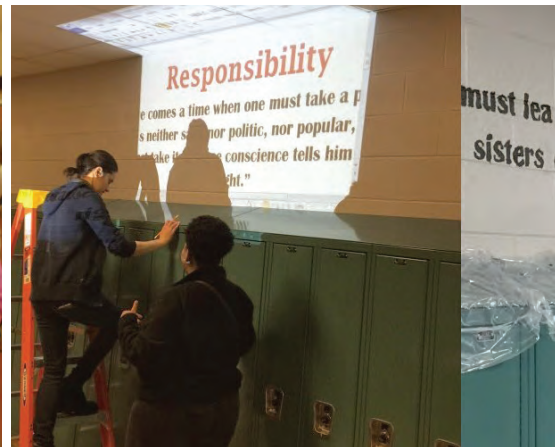


Justice Talking

The Meaning of Service

Content and Facilitation Notes



Here you will find the list of content for the *Justice Talking* program, with corresponding Facilitation Notes. Content selections include texts, images, videos and audio recordings. Each content selection is marked according to format:



for text



for image



for video



for audio

Page numbers correspond to the Facilitation Notes for each selection.

Below author and title information you will find topic areas. Use these to help choose content depending on the kind of *Justice Talking* session you would like to have.

Service and Values
Identity and Society
Leadership

Change
Service and Self
Empathy

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William Ayot, *The Contract: A Word from the Led* (2013)

Introduction: William Ayot is a poet, playwright, and teacher. He is a leadership training consultant and frequently uses poetry, symbolic ritual, and theatre to inform his practice.

Content: Invite participants to read the text.

Observation questions:

What do you see going on in the text? What do you notice?

Interpretation questions:

Consider the first six lines of the poem. How does this match up with why you follow who you follow?

According to the poet, what qualities does a good leader have?

The poet writes: "What we ask in return is that [leaders] stay true." What do you think the poet means by this? Stay true to what? To whom?

Implication questions:

What message about service does the text hold for you? How does the text help you think about the service experiences you've had or about the concept of service?



James Baldwin, excerpt from *Stranger in the Village* (1953)

Introduction: James Baldwin (1924–1987) was an influential African American writer and cultural critic who explored ideas of race and identity in mid-twentieth century America and Europe. Baldwin grew up in New York City and left the United States for Paris in 1948 as a result of the tensions he experienced due to his race and sexuality in his native country. Though he would make France his home for the rest of his adult life, he was highly active in the United States and became one of the intellectual leaders of the Civil Rights Movement in the 1960s. *Stranger in the Village* is an account of the author’s experience as a Black man in Leukerbad, Switzerland, that allowed him to reflect anew on American race relations.

Content: Invite participants to read the text.

Observation questions:

What do you see going on in the text? What do you notice?

Interpretation questions:

According to Baldwin, what is the nature of the relationship between Black and White Americans?

What do you think Baldwin means by the “war...in the American soul?”

What conclusion does Baldwin draw about how White Americans view Black Americans?

Baldwin wrote this essay in 1953, before the culmination of the Civil Rights Movement and the cultural revolutions of the ‘60s and ‘70s. Given that much has changed in the sixty years since Baldwin wrote *Stranger in the Village*, what in this passage remains (or no longer seems) relevant?

Implication questions:

What message about service does the text hold for you? How does the text help you think about the service experiences you’ve had or about the concept of service?

Glossary:

le sale nègre (French): derogatory term for a Black man

métier (French): A trade, profession, or occupation.

Neger (German): Black man. In parts of Switzerland both German and French are spoken.



Alonso Alvarez Barreda, *Story of a Sign* (2008)

Note: *Be sure that online access and video projection are available during the session.*

Introduction: Alonso Alvarez Barreda (b. 1984) is a Mexican filmmaker. His first film, *Story of a Sign*, was made with a budget of only \$50. This powerful film launched Barreda's career of making dramatic shorts that challenge viewers to consider and discuss contemporary issues of social justice. *Story of a Sign* has been recognized with numerous awards, including at the Cannes Film Festival.

Content: Invite participants to view the video.

Observation questions:

What do you see going on in the video? What do you notice?

Interpretation questions:

With the first sign, what human emotion is the man relying on to elicit donations? Does it work to inspire passers-by to give? Why or why not?

What does the second sign do that the first sign did not?

Why do you think passers-by give to the man once the sign is changed?

How would you describe the role of the "sign-changer?"

Implication questions:

What message about service does the video hold for you? How does the video help you think about the service experiences you've had or about the concept of service?



Bertolt Brecht, *A Bed for the Night* (1931)

Introduction: Bertolt Brecht (1898–1956), pronounced ‘brekt’, was an influential German poet and playwright active in the first half of the twentieth century. He was highly influenced by Marxist thought. He wrote at a time in European history—after the catastrophic disaster of World War I and during the rise of Fascism and Nazism—when left-leaning philosophies were common in intellectual circles on both sides of the Atlantic. “A Bed for the Night” was written in 1931, just two years after the stock market crash of 1929 had inaugurated the Great Depression. In these years, Americans were hard hit by the collapse of the financial system. In New York, bread lines were common and destitute people built makeshift dwellings in Central Park.

Content: Invite participants to read the text.

Observation questions:

What do you see going on in the text? What do you notice?

Interpretation questions:

What is the man on the street attempting to do? Could/should somebody today attempt to do the same thing?

Why does the narrator tell us that the bed for the night “won’t change the world”? What will it do?

Why do you think the narrator says, “don’t put the book down on reading this, man”?

Implication questions:

What message about service does the text hold for you? How does the text help you think about the service experiences you’ve had or about the concept of service?

Glossary:

age of exploitation: A phrase Brecht used for capitalism.



César Chávez, *The Mexican-American and the Church* (1968)

Note: *The length of this text will require participants to read it in advance.*

Introduction: César Chávez (1927–1993) was an American labor leader and civil rights activist who, with Dolores Huerta, co-founded the National Farm Workers Association (later the United Farm Workers, UFW) in 1962. Born in Yuma, Arizona, to a family of sharecroppers, Chávez started his working life as a farm laborer. He became the best-known Chicano civil rights activist, and was strongly supported by the American labor movement, which was eager to enroll Hispanic members. His public-relations approach to unionism and aggressive but nonviolent tactics made the farm workers' struggle a moral cause with nationwide support. At the time of this speech, California farm workers—mostly Filipinos, Chicanos, and Mexicans—labored in inhumane conditions for low wages, as employers ignored state laws on working conditions and denied them the lawful right to join unions.

Content: Given the length, consider carefully how you will use the text to guide the discussion.

Observation questions:

What do you see going on in the text? What do you notice?

Interpretation questions:

How does Chávez conceive of the relationship between the powerful landowners and the workers?

What role does Chávez wish the Church, as a whole, would play in the lives of the farm workers?

What is Chávez advocating for when he laments the fact that “money is spent for food baskets for the needy instead of for effective action to eradicate the causes of poverty”? Is one more important than the other?

Implication questions:

What message about service does the text hold for you? How does the text help you think about the service experiences you've had or about the concept of service?

Glossary:

California Migrant Ministry: A Protestant ecumenical group, begun in 1920 to address the extreme needs of migrant farmers in the Southwest. The organization soon spread throughout the U.S. Migrant Ministries is now the National Farm Worker Ministry.

Catholic Charities: The consolidated community and social service activities of the Catholic Church.

Community Service Organization: An important California Latino civil rights organization founded in 1947, most famous for training César Chávez and Dolores Huerta.

Delano: A farm town in the San Joaquin valley that became the epicenter of United Farm Workers in the 1960s.

ecumenical: Representing a number of different faith traditions. In this instance, refers to activity that promotes unity among the world's Christian churches.

Huelga (Spanish): Strike.



Adam Davidson, *The Lunch Date* (1990)

Note: *Be sure that online access and video projection are available during the session.*

Introduction: Adam Davidson (b. 1964) was a graduate student at Columbia University when he made *The Lunch Date*, his third film. *The Lunch Date* earned an Academy Award in 1990 for Best Short Subject and launched Davidson's career as a film director. Since then, Davidson has directed episodes for several acclaimed television series, including *Fear the Walking Dead*, *Deadwood*, *Grey's Anatomy*, and *Treme*. Davidson holds a BA from Kenyon College in Gambier, Ohio, where he wrote an honors thesis on "Racism in American Popular Culture in the Early Twentieth Century."

Content: Invite participants to view the online video.

Observation questions:

What do you see going on in the video? What do you notice?

Interpretation questions:

What is your first impression of the woman as she walks through the train station?

What do you make of the woman's reaction upon learning that the salad will cost \$3?

Does the woman's interaction with the homeless man ever change? If so, when and why?

What do you notice about the homeless man and how he reacts over time to the woman?

How do you think the woman feels upon making her surprising discovery when she returns for her bag?

Implication questions:

What message about service does the video hold for you? How does the video help you think about the service experiences you've had or about the concept of service?



Adam Davis, excerpt from *What We Don't Talk About When We Don't Talk About Service* (2006)

Introduction: Adam Davis (b. 1970) helped launch the *Justice Talking* program in 2006 and is the co-editor of *The Civically Engaged Reader*, a selection of texts that examines public service from diverse points of view. He is currently the executive director of Oregon Humanities, a state affiliate of the National Endowment for the Humanities. In “What We Don’t Talk About When We Don’t Talk About Service,” Davis outlines five motivations for why people serve. He begins the essay by noting a recent increase in service activities and suggests that careful reflection on service will benefit those who serve and those who are being served.

Content: Invite participants to read the text.

Observation questions:

What do you see going on in the text? What do you notice?

Interpretation questions:

What is the author wrestling with in this passage?

The author makes a distinction between internal goods and external goods resulting from service. What are some examples of internal and external goods?

References to God make several appearances in the text. According to the author, what role might divinity, religion, and piety play in service work?

What conclusion about the nature of service does the author arrive at towards the end of the text?

Implication questions:

What message about service does the text hold for you? How does the text help you think about the service experiences you’ve had or about the concept of service?



Fusion Comedy, How MicroAggressions Are Like Mosquito Bites (2016)

Introduction: Fusion Comedy describes itself as “comedy that gives an F.” Through its online presence, it tackles social justice issues. Fusion Comedy is part of the Univision media network.

Content: Invite participants to watch the video before the discussion.

Observation question:

What do you notice in this animation?

Interpretation questions:

The narrator describes many of the problems with micro-aggressions, but does not necessarily define the term. How would you define the term micro-aggression?

What are some examples of micro-aggressive behavior that you have observed in your personal life or during service?

Why does it seem that micro-aggressions aren't a big deal to some people, but very difficult for others?

Implication questions:

What are ways to deal with micro-aggressions in a service context? What are some strategies to deal with micro-aggressions when they occur?



Nikki Giovanni, *Rosa Parks* (2010)

Introduction: Born in Knoxville Tennessee, Nikki Giovanni spent her early childhood years in Cincinnati where her parents taught in public schools. She attended Fisk University where, in addition to her studies, she helped reinvigorate the campus chapter of the Student Non-Violent Coordinating Committee. The author of more than thirty books of poetry, essays, and children’s literature, Giovanni writes about the importance of family, the value of Black lives, and the need for gender equality. She is a Distinguished Professor at Virginia Tech in Blacksburg.

Content: Invite participants to read the poem.

Observation question:

What do you observe in this poem?

Interpretation questions:

Many newspaper accounts of Rosa Parks’ actions claimed she worked a tiring job. Of what was she tired? Why was she tired?

Giovanni’s grandmother taught her that small things are important. What small acts are recorded in this poem? What do such acts of service accomplish?

What acts of dignity and courage do you see in this poem?

Implication question:

What insights about service does this poem offer?

Glossary:

Emmett Till – A teenage youth from Chicago who was lynched in Mississippi in 1955. His killers were arrested and tried, but were not convicted of murder.

Rosa Parks – Called the first lady of civil rights, Rosa Parks was arrested for refusing to give up her seat on a bus. The event sparked the Montgomery bus boycott.

Pullman Porters – Black attendants on railroad passenger cars who helped travelers with room service and other hospitality needs. The earliest Pullman Porters were former enslaved men from southern states.



Ailish Hopper, *Did It Ever Occur to You That Maybe You're Falling in Love?* (2016)

Introduction: Ailish Hopper (b. 1969) is a poet, essayist, community-based educator, and performer. She is the author of *Dark~Sky Society* (2014) and the chapbook *Bird in the Head* (2005) among other published works. She currently teaches in the Creative Writing and Peace Studies programs at Goucher College.

Content: Invite participants to read the text.

Observation questions:

What do you see going on in the text? What do you notice?

Interpretation questions:

Who is the “we” in Hopper’s poem?

Though “the problem” is not identified, based on the actions taken against it, what qualities does the problem have?

What do you think is the main point of Hopper’s poem?

Implication questions:

What message about service does the text hold for you? How does the text help you think about the service experiences you’ve had or about the concept of service?



Langston Hughes, *I, Too* (1925)

Introduction: Born in 1901, Langston Hughes was an influential writer and civil rights activist. As a child, Hughes lived in several different locations and completed high school in Cleveland. He moved to New York City and became an important figure in the Harlem Renaissance. Through his work, Hughes celebrated African American people and culture, especially those of lower and working class backgrounds. In *I, Too* we see Hughes at his most optimistic, but the poem also has a tone of struggle and resistance.

Content: Invite participants to read the poem aloud.

Observation question:

What do you see going on in the text?

Interpretation questions:

Who is the audience for this poem? Is there one audience or multiple audiences?

When Hughes says “I, too, sing America,” who is the other person he might be referring to?

What does this poem say about diversity in America?

This poem was published in 1925. How do the poet’s predictions of being “at the table” fit into modern America?

Implication question:

What message about service does the poem hold for you?



Lowell Jaeger, *Okay* (2012)

Introduction: Lowell Jaeger (b. 1951) is the author of six collections of poems. He is founding editor of Many Voices Press and the editor of *New Poets of the American West* (2010), an anthology of poets from western states. He is a graduate of the Iowa Writer’s Workshop and the recipient of a fellowship from the National Endowment for the Arts, among other literary prizes. In 2010, Jaeger was awarded the Montana Governor’s Humanities Award for his work in promoting civic discourse. Jaeger has been an outspoken supporter of AmeriCorps in Montana, and has led *Justice Talking* sessions with members of the Montana Conservation Corps and Montana Campus Corps.

Content: Invite participants to read the text.

Observation questions:

What do you see going on in the text? What do you notice?

Interpretation questions:

Why does the narrator agree to pick up the man in the road?

What is the man’s expressed need? What other needs might he have?

What kind of help does the narrator offer? Is the help he offers useful?

What are the different ways the word ‘okay’ is used in the poem?

How do you feel about the narrator’s decisions?

Implication questions:

What message about service does the text hold for you? How does the text help you think about the service experiences you’ve had or about the concept of service?



Tracey Kidder, excerpt from *Mountains Beyond Mountains* (2003)

Note: *The length of the text will require participants to read it in advance.*

Introduction: Tracy Kidder (b. 1945) is an American writer of nonfiction books. He received the Pulitzer Prize for *The Soul of a New Machine* (1981), about the creation of a new computer at Data General Corporation. Published in 2003, *Mountains Beyond Mountains* explores Kidder's relationship with doctor and anthropologist Paul Farmer and their shared experiences in Haiti following the American-backed overthrow of the military government.

Content: Given the length, consider carefully how you will use the text to guide the discussion.

Observation questions:

What do you see going on in this text? What do you notice?

Interpretation questions:

Why do you think the narrator senses Dr. Farmer knows Haiti "far better" than Captain Carroll?

How does the narrator's opinion of Dr. Farmer change, and why?

In your opinion, what, if anything, is complicated about Dr. Farmer's leadership?

Implication questions:

What message about service does the text hold for you? How does the text help you think about the service experiences you've had or about the concept of service?

Glossary:

coup (pron. 'kü'): A sudden, violent, and often illegal seizure of power from a government.

Creole: The predominant Haitian language, which is based on a combination of antiquated French and West African, Spanish, Portuguese, and Taíno speech. While the official language of Haiti is French, Creole is spoken by the majority of the population.

junta (pron. 'hŭn-tə'): A military or political group that rules a country after taking power by force.

Purgatory (in Roman Catholic doctrine): A place or state of suffering inhabited by the souls of sinners who are purging their sins before going to heaven.

tap-taps: Gaily painted buses or pick-up trucks that serve as taxis in Haiti.

U.S. Army's School of the Americas (S.O.A.): A United States Department of Defense Institute located at Fort Benning near Columbus, Georgia, that has provided military training to government personnel in U.S.-allied Latin American nations.



Martin Luther King, Jr., excerpt from *Letter from a Birmingham Jail* (1963)

Introduction: Martin Luther King, Jr. (1929-1968) was an American civil rights advocate, known throughout the world for his activism and stirring rhetoric. As an ordained Baptist preacher, King espoused non-violent protest and civil disobedience against inequality and racism. He believed that peaceful protests against Jim Crow laws would garner media attention and eventually lead to change. In 1963, King led a series of public demonstrations, encouraging protesters to openly violate unjust laws. As a campaign in Birmingham, Alabama waged on, the police response was brutal – and so was the national media attention. King was criticized by fellow ministers who felt the protests were “unwise and untimely.” *Letter from a Birmingham Jail* was King’s response.

Content: Even in excerpted form, this is a lengthy essay, so encourage participants to read it before the discussion.

Observation question:

In his letter to fellow clergymen, what is King’s central message?

Interpretation questions:

Who is responsible for change? What are our responsibilities as citizens? How do those responsibilities support or hinder democracy?

King asked his readers “Do circumstances bring about extremists or vice versa?” What is the difference between an extremist and an activist?

Reread King’s statements about reactions from Ku Klux Klan members and his concern about the “white moderate who is more devoted to ‘order’ than to justice.” How do you feel about that passage?

Implication questions:

What does King’s *Letter* mean for service? How might you apply King’s thoughts to your year of service?



Etheridge Knight, *A Wasp Woman Visits a Black Junkie in Prison* (1986)

Introduction: Etheridge Knight (1931–1991) was an acclaimed African American poet whose 1968 debut volume, *Poems from Prison*, recalled his eight-year sentence for robbery. His work combined literary traits derived from African American culture and from the American poetic tradition stemming from Walt Whitman. Knight attained recognition as a major poet in his lifetime, earning both Pulitzer Prize and National Book Award nominations for *Belly Song and Other Poems*.

Content: Invite participants to read the text.

Observation questions:

What do you see going on in the text? What do you notice?

Interpretation questions:

How would you describe the mindset of the prisoner in the beginning of the poem?

Why is the woman there at the prison? What sense do you have of her?

How would you describe the impact of the whole encounter?

Does the prisoner's mindset change by the end of the poem?

Who is served by the encounter?

Implication questions:

What message about service does the text hold for you? How does the text help you think about the service experiences you've had or about the concept of service?

Glossary:

Wasp: White Anglo-Saxon Protestant (W.A.S.P.). An informal, sometimes disparaging term for a group of high-status and influential White Americans of English Protestant ancestry. The term applies to a group who have historically controlled significant financial, political, and social power in the United States.

Anachronistic: A person or a thing that is chronologically out of place; especially one from a former age that is incongruous in the present.



Sally Kohn, *Let's Try Emotional Correctness* (2013)

Note: *Be sure that online access and video projection are available during the session.*

Introduction: Sally Kohn is progressive pundit, author, and speaker who is a frequent guest on CNN, MSNBC, and Fox News. Kohn speaks bluntly about political division, hate, diversity and identity. Among her guest and speaking appearances are three TED Talks, which have been viewed online more than six million times.

Content: Invite the group to view the video together.

Observation questions:

What do you hear going on in the video? What do you notice?

Interpretation questions:

What does the speaker mean by emotional correctness and how do you think it differs from political correctness?

How do we find empathy for those we do not agree with?

Why does the speaker urge viewers to be “emotionally correct?”

Implication questions:

What message about service does the video hold for you? Does the video help you think about the concept of service in a different way?



John Lewis, *Together, You Can Redeem the Soul of Our Nation* (2020)

Introduction: John Lewis served as a Congressional Representative for Georgia from 1987 until his death in 2020, and was among the leaders of the Civil Rights Movement. Lewis was one of the original thirteen Freedom Riders, a founder of the Student Nonviolent Coordinating Committee, an organizer of the 1963 March on Washington, and leader of the famous march across the Edmund Pettus Bridge in Selma, Alabama in 1965, which helped to pass the Voting Rights Act. Lewis wrote “Together, You Can Redeem the Soul of Our Nation” shortly before his death on July 17, 2020; he requested that it be published on the day of his funeral.

Content: Invite participants to read the text.

Observation questions:

What do you see going on in this text? What do you notice?

Interpretation questions:

What do you think the author meant by “democracy is not a state...it is an act?”

What do you think Lewis means by the “soul of America?”

What do you think the author hoped to accomplish with this piece?

Implication questions:

What message about service does the text hold for you? How does the text help you think about the service experiences you’ve had or about the concept of service?

Glossary:

Emmett Till - A Black teenager from Chicago who was brutally murdered in Mississippi in 1955.

Beloved Community – An idea made popular by Dr. Martin Luther King, Jr. who envisioned a society based on justice, equal opportunity, and love.

Say their names.



Peggy McIntosh, excerpt from *White Privilege: Unpacking the Invisible Knapsack* (1988)

Note: *Begin the reading on page 1 and continue through the list on page 5.*

Introduction: Peggy McIntosh -- an American feminist and activist -- was the associate director of the Wellesley Center for Women and founder of the National SEED Project (Seeking Equity and Diversity). In her 1988 essay, "White Privilege: Unpacking the Invisible Knapsack," McIntosh explores the power of white privilege -- a term that gained widespread use in part due to her writing.

Content: Invite participants to read the text.

Observation questions:

What do you see going on in the text? What is your initial reaction to the text?

Interpretation questions:

What do you think McIntosh means when she says that recognizing privilege "makes one newly accountable?" To whom are we accountable? What are we accountable for?

Which of the "daily effects of white privilege" in McIntosh's list stick out to you and why?

What do you think the author is referring to when she references her lack of training in seeing herself as an oppressor?

What do you think the author hoped to accomplish with this essay?

Implication questions:

What message about service does the text hold for you? How does the text help you think about the service experiences you've had or about the concept of service?



Harryette Mullen, *Elliptical* (2002)

Introduction: Harryette Mullen plays with words the way other people play with puzzles. Her writing challenges traditional literary forms to create lyric poetry that carry notes of the blues and the cacophony of jazz. She says that as a child she learned from those around her, listening to stories from her elders and to the tempo of worship in sermons and hymns. The social and political movements of the 1960s added to her inspirations. Now teaching at the University of California-Los Angeles, her poetry explores identity and identity politics, feminist and racial themes. Like other writers of word play, Mullen draws us in with whimsical phrasing that leads to questions about the nature of language.

Content: Invite members to read the prose poem aloud.

Observation question:

What has Mullen done in this prose poem?

Interpretation questions:

Who is the speaker in this poem? Who is “they?” Who is “we?”

Have you ever heard any of these phrases? In what context? What was the circumstance in which you heard them?

Are these neutral phrases? Are they always used in a judgmental manner?

How might these phrases be changed to produce understanding and empathy?

Implication questions:

Do words matter? How can choices of language be part of your service?



Cecilia Muñoz, *Getting Angry Can Be a Good Thing* (2005)

Introduction: Cecilia Muñoz (b. 1962) wrote *Getting Angry Can Be a Good Thing* when she was Senior Vice President at the National Council of La Raza, the largest Latino advocacy organization in the United States. Subsequently, she served in the Obama White House, first as Director of Intergovernmental Affairs and later as Director of the White House Domestic Policy Council. She is the author of, among other works, *Unfinished Business: The Immigration Reform and Control Act of 1986* (1990).

Content: Invite participants to read the text.

Observation questions:

What do you see going on in the text? What do you notice?

Interpretation questions:

According to Muñoz, what are the benefits of anger as fuel for social justice work? What are its limitations?

What does Muñoz identify as some of the challenges in her line of work? How do you identify with this?

In what ways does Muñoz fill “the hollow places?” Do you identify with this?

Implication questions:

What message about service does the text hold for you? How does the text help you think about the service experiences you’ve had or about the concept of service?



Naomi Shihab Nye, *Gate A-4* (2007)

Introduction: Poet and novelist Naomi Shihab Nye (b. 1952) is a contemporary Palestinian American author, songwriter, and poet who was born in St. Louis, Missouri. Known for poetry that lends a fresh perspective to ordinary events, people, and objects, Nye has said that, for her, “the primary source of poetry has always been local life, random characters met on the streets, our own ancestry...” She has been recognized numerous times for her work in poetry and literature. Nye lives in San Antonio, Texas.

Content: Invite participants to read the text.

Observation questions:

What do you see going on in this text? What do you notice?

Interpretation questions:

Why do you think the author says, “Well – one pauses these days”?

What do you think witnesses to the scene at Gate A-4 were thinking before the narrator arrived compared to after?

Why do you think the story concludes with, “Not everything is lost”? What is the “everything” the narrator refers to?

Implication questions:

What message about service does the text hold for you? How does the text help you think about the service experiences you’ve had or about the concept of service?



Mary Oliver, *The Buddha's Last Instruction* (1990)

Introduction: Mary Oliver (b. 1935) was born in Maple Heights, Ohio. Her poetry is deeply aware of the natural world, particularly of her adopted state of Massachusetts. Oliver's poetry has won numerous awards, including the Pulitzer Prize and the National Book Award. The Buddha—also known as Siddhārtha Gautama or Shakyamuni Buddha—was an ascetic sage on whose teachings Buddhism was founded. He is believed to have lived and taught mostly in the eastern part of Ancient India sometime between the sixth and fourth centuries BCE.

Content: Invite participants to read the text.

Observation questions:

What do you see going on in the text? What do you notice?

Interpretation questions:

What is the Buddha's last instruction? How can this be seen to relate to the strand of the poem about the speaker's experience of the sunrise?

What response did the crowd show to the Buddha's last instruction? How might this be interpreted?

What is your personal reaction upon reading this poem? Do you identify with the speaker?

Implication questions:

What message about service does the text hold for you? How does the text help you think about the service experiences you've had or about the concept of service?



Rachel Naomi Remen, excerpt from *Helping, Fixing or Serving?* (1999)

Introduction: Rachel Naomi Remen, M.D., (b. 1938) is associate clinical professor of family and community medicine at the University of California San Francisco Medical School and co-founder and medical director of the Commonweal Cancer Help Program. She is author of the bestseller, *Kitchen Table Wisdom: Stories That Heal*.

Content: Invite participants to read the text.

Observation questions:

What do you see going on in the text? What do you notice?

Interpretation questions:

According to the author, what kinds of skills do helping and fixing require? What kinds of traits does serving require?

What different qualities did the healthcare professionals demonstrate to the author when providing medical attention to her?

What do the "servers" gain when they serve? What do the "served" gain?

What do you think the author means by "My pain is the source of my compassion; my woundedness is the key to my empathy." Why and how might pain and woundedness be important?

Implication questions:

What message about service does the text hold for you? How does the text help you think about the service experiences you've had or about the concept of service?



Derek Sivers, *How to Start a Movement* (2010)

Introduction: Derek Sivers describes himself as a musician, writer, and entrepreneur. Born in California, he has lived all over the world, savoring the experience of each new locale. After graduating from the Berklee College of Music in Boston, he explored many career options, including working as a circus ringleader and music producer. He created CD Baby, one of the first internet sales platforms for independent musicians. Before he sold the company in 2008, he transferred all its assets into a charitable remainder trust, the Independent Musicians Remainder Unitrust, which will fund music education long into the future.

Content: Be sure you have a good internet connection so the group can watch the video together.

Observation question:

What do you see happening in this video?

Interpretation questions:

Does a movement need a leader? Why or why not?

Sivers says it takes a follower to start a movement. Do you think that's true? Why?

One of the points Sivers makes is that an important role for leaders is to show others how to follow. What can we do to show others how to build a movement?

What happens when a movement fulfills its purpose? Will there always be a need for a movement to address an issue or a problem?

Implication questions:

How does this piece relate to your service? Would you rather be a leader or a follower? Why?



Rachel Smith, *Hallelujah the Saviors Are Here* (2012)

Note: *Be sure that online access and good sound quality are available during the session.*

Introduction: Poet Rachel Smith (b. 1994) wrote *Hallelujah the Saviors Are Here* when she was 18 and a high school senior at Kenwood Academy in Chicago. She first presented *Hallelujah* in 2012 at Louder Than a Bomb, a youth poetry festival.

Content: **Invite participants to listen to the piece.**

Observation questions:

What's going on in the piece? What do you notice?

Interpretation questions:

What aspects of service work do you think Smith was responding to negatively when she wrote her condemnation of teachers who come from outside the community?

How do race and class play roles in the piece?

What is Rachel Smith's definition of a "true educator?"

Implication questions:

What message about service does the piece hold for you? How does the piece help you think about the service experiences you've had or about the concept of service?



Anna Swir, *The Same Inside* (1996)

Introduction: Anna Swir (1909–1984) was a Polish poet whose works deal with themes of motherhood and sexuality, as well as her experiences in the Polish Resistance movement during World War II. She also wrote frankly about the female body in various stages of life.

Content: Invite participants to read the text.

Observation questions:

What do you see going on in the text? What do you notice?

Interpretation questions:

Where, at the start of the poem, is the speaker headed? What do you think she means by “a love feast?”

How would you describe the encounter between the speaker and the beggar woman?

Who do you think the speaker is referring to when she says, “one needs someone who is close?”
Why can't she leave the woman?

Can you imagine doing this with a homeless person on a street in the United States?

Implication questions:

What message about service does the text hold for you? How does the text help you think about the service experiences you've had or about the concept of service?



Thai Life Insurance, *Happiness is Helping Others* (2014)

Note: *Be sure that online access and video projection are available during the session.*

Introduction: Thai Life Insurance was founded in 1942 and is headquartered in Bangkok, Thailand. It is an insurance and financial services group. The company is known for commissioning a number of emotional television commercials that have garnered global attention.

Content: Invite participants to view the video.

Observation questions:

What do you see going on in the video? What do you notice?

Interpretation questions:

How would you describe the protagonist and his interactions with other people?

In the beginning, how do witnesses respond to the protagonist's acts of kindness?

What does the video suggest is the result of kindness to others?

Implication questions:

What message about service does the video hold for you? How does the video help you think about the service experiences you've had or about the concept of service?



Natasha Trethewey, *Enlightenment* (2012)

Introduction: Natasha Trethewey is an author whose work explores race and class. Originally from Gulfport, Mississippi, Trethewey studied English and creative writing, and earned a Master of Fine Arts in Poetry from the University of Massachusetts, Amherst. In 2007, she won a Pulitzer Prize for *Native Guard*, and served as United States Poet Laureate from 2012-2014. *Thrall*, published in 2012, explores representations of mixed-race families through a historical lens and her own experience.

Content: Invite participants to read the text aloud.

Observation questions:

What do you see going on in the text? What do you notice?

Interpretation questions:

What are the contradictions Trethewey mentions throughout the poem?

What is the author attempting to convey by using italics to emphasize words or phrases?

What do you think Trethewey meant by “I see how the past holds us captive?”

What lessons about race in America does the author seek to reveal in this piece?

Implication questions:

What message about service does the text hold for you? How does the text help you think about the concept of service?

Glossary:

“the improvement of the blacks in body and mind...” is quoted from Thomas Jefferson’s *Notes on the State of Virginia* (1785). Trethewey references Jefferson’s writing to highlight contradicting historical representations, how they have been understood, and how they impact later generations.



Miller Williams, *Of History and Hope* (1997)

Introduction: Poet, editor, critic, and educator, Miller Williams (1930–2015) was born in Hoxie, Arkansas, in 1930. His work is known for its musicality as well as its realism. Williams wrote poems grounded in the material of American life, frequently using dialogue and dramatic monologue to capture the pitch and tone of American voices. Williams wrote *Of History and Hope* for the inaugural celebration of President Bill Clinton’s second term.

Content: Invite participants to read the text.

Observation questions:

What do you see going on in the text? What do you notice?

Interpretation questions:

What do you think the poet intends when he says “We mean to be the people we meant to be?”

What hopeful ideal does the poet put forth?

What warning does the poet issue?

Implication questions:

What message about service does the text hold for you? How does the text help you think about the service experiences you’ve had or about the concept of service?



Paula Stone Williams, *I've Lived as a Man and a Woman* (2017)

Note: *The subject matter of this video may seem controversial to some people.*

Introduction: Paula Stone Williams is one of the founding pastors of the Left Hand Church in Longmont, Colorado. Prior to establishing the Left Hand Church, as Paul Williams, she was the spiritual business leader of Orchard Group Church Planting, a non-denominational organization that seeks to establish congregations in the United States. An eloquent advocate for gender equity, Williams now serves as a consultant to religious communities on LGBTQ issues.

Content: If you choose to watch the video as a group, make sure you have a stable internet connection.

Observation question:

What are your initial thoughts? What sticks out to you?

Interpretation questions:

Paula says women “might have equality, but we do not have equity.” What is equality? What is equity?

What is tolerance?

Do you agree with Paula’s point about “the call toward authenticity” being “sacred, holy, and for the greater good?” Are there instances in which people use “authentic” and “honest” speech to justify insensitivity and bias?

Why do you think Paula becomes choked up when recalling the first time her father called her Paula?

Implication question:

How has gender or privilege affected your service?



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