**ADVISOR Chabura outline**

There are two sections in the Chabura. Each section accomplishes a specific learning goal which will be described below.

**Learning Goal for Section A**

Students will be able to contrast the difference between the secular and Jewish understandings of an apology. They will see that the secular world views apologizing as a formality, while Judaism believes that apologizing is an integral part of being a good person, and that it is a form of V’ahavta L’reiacha Kamocha –the main tenant of Judaism.

**Learning Goal for Section B**

Students will understand that apologizing is only a first step. In order to truly fix our mistakes and mend broken relationships, we have to take it upon ourselves to actually change.

*With the learning goals defined, we will outline how the sources accomplish these learning goals.*

**mapping out the sources**

**section A**

**Source 1- The Kanye West saga:**

Here we get a glimpse into the mindset of secular society with an example of an apology from one of its brightest stars- Kanye West. Kanye clearly doesn’t care and understand the meaning or importance of an apology. He doesn’t value relationships. This leads him to making a forced apology which he later mocks.

Advisor Recap: This above source gives us a snapshot of the little value that secular societies brightest stars often have for relationships and apologies.

**Source 2- Talmud Shabbat 31a:**

Here we see the value that Judaism puts on apologizing and relationships. This story of Beis Hillel, telling the individual that the entire Torah stands on the concept of not hurting your friend, is a stark contrast to what Kanye West values.

Advisor Recap: The above source tells us that Judaism is a religion that is defined by relationships. It isn’t just about G-d; rather, it is about valuing each other. This understanding will help us appreciate the importance that Judaism places on apologizing and mending relationships.

**Source 3- A Heartfelt Apology:**

This story is meant to bring out the severity of what it means to have a breach of conduct in Bein Adam Lchavaeiro- (human to human conduct). The father is showing his son that an apology is only the beginning, and that in order to really fix what we’ve done we have to change ourselves as well.

Advisor Recap: The above source gives us an analogy for the importance that Judaism places on human relationships. Judaism believes that we have the power to destroy and uplift people with our words and actions. With this we will now explore the principle that apologizing is only the beginning, and that to truly mend a relationship that has “nails” in it, we have to actually change for the better and commit to not making the same mistakes.

**section B**

**Source 4-Pirkei Avot 4:2:**

In this source we discover the improving oneself causes a chain reaction of positive outcomes that enable a person to change themselves for the better. Ben Azzai shows us the key to improving oneself is to take one positive step at a time.

Advisor Recap- This source dictates the road to mending relationships, as well as the potential negative spiral that can happen if we don’t fix our mistakes.

**Source 5- Talmud Brachot 10a:**

The story of Rabbi Meir and his wife Bruria outlines the first step in causing change within ourselves and others. The reason that those bandits changed was because Rabbi Meir, and his wife Bruria, **believed** that they could change.

Adviser Recap- Here, Judaism outlines the first step of the change process. We have to believe in ourselves! We have to understand the power that believing in others and ourselves has in helping us and others achieve change.

**Source 6- Talmud Brachot 34B:**

Rabbi Abahu gives us insight into how differetly G-d views someone that actually changed, as opposed to someone that never needed to. We now enter G-ds mind- so to speak- and get a glimpse into how much value G-d has for an individual who changes and grows.

Advisor Recap- This source stands in stark contract to the values of Kanye West. His apology means very little because, in essence, he never changed. Judaism believes that G-d understands how challenging it is to change and this is why G-d values it so much; because change can be so difficult.

**Source 7 and 8- Shulchan Aruch, Mishna Berura Orach Chaim 606:1:**

The source on Shulchan Aruch and the Mishna Berura’s explanation gives us a contrast between the secular courts and Jewish courts. According to Halacha- a person isn’t considered having repented until he or she makes amends with their fellow Jew.

Advisor Recap- These powerful sources express the Jewish understanding and value for apologising. We can clearly contrast between secular and Jewish accountability for our actions, by appreciating the principle that Jewish law holds a criminal accountable to apologize, while a secular court does not.

**Source 9- Talmud Yoma 87a:**

This source shows us how seriously Rabbi Zeira took the aforementioned law about the need for a criminal to apologize.

Advisor Recap- Rabbi Zeira cared so much about his fellow Jew that he would make himself readily available for the criminals to apologize and seek forgiveness. We need to mimic Rabbi Zeira’s desire for people to change.

**Source 10- The Joey Riklis Story:**

After the students read the story, we are finally able to come full circle in understanding learning goal #2. Joey Riklis’s father had already passed. There was no one to apologize to. Even so, Joey took it upon himself to feel guilt and do whatever he could to change his ways knowing that he wouldn’t be able to apologize to his father. In the end, Joey’s sacrifice to change led to him finding that note which carried his father’s heartfelt apology.

Advisor Recap- Joey shows us that apologizing is only the beginning. The ultimate is when we truly commit to changing ourselves for the better!