Etzah Tovah L'hadracha
Wisdom for Good Counsel: A Path Towards Jewish Growth and Counselor Development

Daniel Lee Utley

Hebrew Union College – Jewish Institute of Religion
Rhea Hirsch School of Education
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Curriculum Rationale

"Counselors are the essential key to Jewish life and learning at camp."[1] In their substantial study of Jewish camping Amy Sales and Leonard Saxe propose that counselors singularly animate the camp system that allows such a highly complex, planned, and constructed environment to create powerful magic. Counselors come away from a summer of hard work as more confident and mature individuals having gained new leadership and mentoring abilities. Yet few of them return to their homes and colleges with *new* Jewish knowledge that transfers into their own practice of Judaism. This curriculum guide seeks to redress the egregious and unnecessary fact that counselors' own continued Jewish education as key members of the camp community "falls to the end of the list."[2]

As research on the American Jewish community has noted, the Jewish camping field is enjoying increased capacity and development over the last two decades.[3] Jewish camps serve larger populations and provide an ever-growing plethora of both secular and Jewish immersive experiences. Staff member recruitment, development, and training form the core of this growth process. Judaic education for staff should also flourish in this environment of growth and success, yet it does not.

Camping leadership must strive to address this deficiency. After all, camp is an environment where young Jewish adults enthusiastically flock in order to build relationships, immerse in Jewish living, and seek personal growth. This curriculum guide is a summer-long advising program that seeks to help camp directors fill the void of Jewish learning for staff members. Targeted at second year counselors, who have already acquired the basic skills needed to lead a cabin, this program will guide camp leadership in developing counselors to become connoisseurs of their own Judaism.

Counselors will explore and uncover content that is inherent in the Jewish environment they love most, the Jewish summer camp. This course will help learners reveal the rituals, customs, and values that shape camp's Jewish life: Shabbat observance and ritual, prayer services, kashrut practice, Torah study, and the Jewish values by which the community lives.

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[1] Amy L. Sales and Leonard Saxe, *"How Goodly Are Thy Tents": Summer Camps as Jewish Socializing Experiences* (Lebanon, NH: Brandeis University Press, 2004), 97.
[2] Sales and Saxe, "*How Goodly"*, 133.
[3] Amy L. Sales, Nicole Samuel and Matthew Boxer, *Limmud by the Lake Revisited: Growth and Change at Jewish Summer Camp*, Study, Cohen Center for Modern Jewish Studies, Brandeis University (New York: The Avi Chai Foundation, 2011), 7.

Counselors will then be led to further explore these topics and build upon what they already know, deepen their understanding, and bring knowledge beyond camp to shape their lives during the rest of the year. On this level learners will seek to answer questions such as: what is the role of *mitzvot* in my life? How do I engage in personal prayer? How will Judaism inform my eating choices? How will I bring Shabbat into my life? As a Jew, what is my motivation for *tikkun olam*?

As the course culminates, counselors will become experts in Jewish topics of their own selection as teachers in the camp community. They will have the opportunity to engage campers through the creation of camp programming, become leaders for their peers through social media by sharing knowledge and encouraging acts of meaningful Jewish living, and offer proposals for improvements in their camp's observance of Jewish rituals.

At 19-20 years of age, counselors possess openness to new ideas and a curiosity to define who they are and what they believe. As Diane Tickton Schuster asserts, "adulthood is associated with the assumption of responsibility."[4] At camp, counselors are fully responsible for the lives of others and themselves; why not also for their own learning and Jewish living? "Feeling 'grown up' as a Jew involves renegotiating one's concept of whose agenda is at the fore. It also involves recognizing that one can make an independent choice about whether to sustain (or develop) a Jewish identity or not."[5]

Summer camp becomes not only the best environment to socialize Jewish children, it also provides an ideal opportunity to address Jewish identity at a sensitive period for the camp's staff members.[6] As the camping field continues to grow in complexity, capacity, and diversity, it is also in need of resources to meet the demands of the many learners involved. This guide serves as one such resource, designed with the questioning, curious, and even skeptical young adult learner in mind.

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[4] Diane Tickton Schuster, *Jewish Lives, Jewish Learning: Adult Jewish Learning in Theory and Practice* (New York, NY: UAHC Press, 2003), 18.
[5] Schuster, *Jewish Lives*, 19.
[6] Maria Montessori hypothesized the existence of sensitive periods in human development where learners are predisposed to developing in a specific area, i.e., language, mathematics, artistic expression, etc.

Scope and Sequence

Introductory Unit: Pre-camp Meetings and Framing

- Help Wanted! - Sample Job Description, Personal Reflections, and Interview
    - Assessment: Social Media Post #1
- Late Spring Video Meeting – Charting the Course (Scripted)
    - Assessment: *Tiyul Nefesh* #1

Unit 1: Our Camp Community, Our Jewish Living: *What do we do and know by instinct?*

- Our Community – Who is a part of it? What is its purpose?
- Exploring Shabbat at Camp 1 – *Mah Yefeh Hayom* (Scripted)
    - Assessment: Camp Practices Blog Post
- Exploring Shabbat at Camp 2 - *Ki Eshmeira Shabbat, El yish'm'reini…*
- What's Happening in the Chadar Ohel?: Our Kashrut
    - Assessment: Camp Practices Blog Post
- T'fillah – Prayer at Camp: Intention vs. Actuality
- *Lilmod u'lilameid* – Learning and Teaching at Our Camp

Unit 2: On the Jewish Menu: Question What Is* *What does Judaism say in comparison?*

- Shabbat as a Taste of the Ideal World (Scripted)
- Prayer: *l'hitpalel* - Relating to Ourselves, Each Other, and to God
- *The Sacred Table*[7]: The Concept and Purpose of Kashrut
    - Assessment: Social Media Post #2
- Torah Study: The Jew as Eternal Student
- The Role of Community in Judaism (Can you be Jewish alone on an Island?)
- What have you learned? Teaching our peers and sharing with the broader community
    - Assessment: Camp Practices Blog Post
- Memorable Moment in Nature: Perspective and Time (Scripted)
    - Assessment: *Tiyul Nefesh* #2

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[7] The title of a book on liberal conceptions of kashrut edited by Mary Zamore and published by the CCAR Press in 2011.

* Question what is, Imagine what could be… A mission of the Rhea Hirsch School of Education. Use of this phrase is not cliché. Rather, this guide seeks to help young adults question the Jewish environment in which they work and imagine how they can work to shape their camp for the better.

Unit 3: Personal Meaning and Belief: Imagine What Could Be* *What do I want to try?*

- Becoming a Connoisseur – Identify Your Jewish Passions
    - Assessment: Social Media Post #3
- Sharing Your Knowledge with Others, Introducing the Final Assessment
- Creative Session I – Developing Project Ideas
    - Assessment: Culminating Project Work
- Creative Session II – Critical Friends Feedback on Project Ideas/Structured Work
    - Assessment: Culminating Project Work
- Mapping Your Own Ideal Jewish Practice
- Beginning With the End in Mind/Program Evaluation
    - Assessment: Social Media Post #4
- Project Reflection & Evaluation, Overview of Jewish Resources on Campus
- Siyyum of Summer Program

Post Camp Reflections and Conclusions

- Early Fall Video Meeting (before Rosh Hashanah) – *Tiyul Nefesh* #3 (Scripted)
- Mid-year Gathering/Reunion

Enduring Understandings and Essential Questions

Enduring understandings that inform this guide:

- Liberal Jews bear the responsibility of individual autonomy.
- In order to learn, one must be emotionally moved.
- An individual's actions define a community's values.
- The Jewish master story of revelation endures, in some form, in every Jewish person's life.

Overarching Goals:

- To develop counselors who think critically about the work they do at camp and are aware of the Jewish content they share with campers.
- To teach Jewish young adults how to deepen their study and practice of Judaism.
- To empower Jewish young adults as connoisseurs of their own Judaism (experts in knowing their own Jewish likes and dislikes).
- To further a culture of Jewish learning and development for camp counselors year-round.

Essential Questions for Unit One:
Our Camp Community, Our Jewish Living: ***What do we do and know by instinct?***

- How do liberal Jews decide their Jewish practice?
- How is enculturation education?
- Who qualifies as a true role model?

Essential Questions for Unit Two:
On the Jewish Menu: Question What Is…***What does Judaism say in comparison?***

- How is the Torah authoritative for liberal Jews?
- What is authentic Jewish practice?
- What qualifies as an informed choice?
- How is revelation ongoing?

Essential Questions for Unit Three:
Personal Meaning and Belief: Imagine What Could Be…***What do I want to try?***

- Who qualifies as a true role model?
- Which Jewish values are most important?
- What is excellent experiential education?
- What is the relationship between individual autonomy and collective identity?

Assessment Descriptions

Social Media Posts (4 total)

Beginning from the start of the program, during the application and interview process for camp, second year counselors will be asked to make a public social media post about aspects of their experience. Counselors can use Facebook status updates, send a Tweet, or even be creative and illustrate their thoughts through an Instagram photo post. For example, at the end of the interview, candidates will be asked if they could post a status update about why they are applying to camp, or what skill they are excited to share this summer. This post becomes an informal and fun part of their interview. Descriptions of the other post topics can be found in the lessons where they are suggested.

The purpose of this assessment is to help counselors share camping among their peers to bring camp outside of the gates. Connecting their camp experience with the outside world begins to break down barriers that keep camp from translating into their lives the rest of the year.

Camp Practice Blog (3 posts)

There will be three opportunities for counselors to share insights they have gained about the craft of designing and leading camp programming. These blogs will be written in groups of 3-4 people teaming up to write a collaborative post. The program leader should create a Wordpress or other blog page, in cooperation with the camp leadership, and make the page publicized to other camp staff members throughout the camping movement. Sharing this process with the camping field serves to provide others with resources and encourage collaboration between camp staff members.

The first blog post (during Unit 1) will include observations and critique about an aspect of the Shabbat program at camp. The second post (during Unit 2) will highlight a new insight on a Jewish observance or custom that does not exist in your camp yet. Groups will propose how this custom could be incorporated into the camp program. The third blog post (near the end of Unit 3) will highlight a major programmatic success of the summer, detailing what the program was, why it was successful, and its impact on the constituents of the camp community.

***Tiyulei Nefesh* – Soulful Journeys (3): spring, mid-summer, and early fall**

Soulful Journeys: This assessment asks counselors to submit three one page written reflections to the program leader via email. The purpose of this assessment is for both the learner and the guide to gauge where the learner is in this yearlong process of growth. General topics are as follows, with further descriptions in the lessons:

#1 Creating personal goals for the summer
#2 Review of personal goals, revision and reflection
#3 Final self-evaluation based on personal goals, moving forward

Ongoing Counselor Notebook (Ongoing, private, and solely for the learner)
During many of the meeting sessions there are opportunities to write down short reflections, take a few notes, or make observations. It will be helpful for counselors in the program to keep a small notebook that they bring to the sessions for this purpose. Some counselors like to draw as well, to express their thoughts and ideas. Tech savvy counselors could also collect this information on iphone/ipad "notes" application. This assessment is solely for the learner and will not be seen by the program leader. It would be a nice touch if the program leader arrived at the first session with gifts of good quality, small notebooks, and fun pens for this purpose.

Culminating Assessment: Knowledge Sharing Options (During Unit 3)

Option 1: A cabin or unit program
Counselors can choose to work in teams to prepare an experiential program for their camper's unit. The venue for this program depends on the camp structure – it could be as small as a cabin program or as large as an entire unit. The topic is up to the counselors, but Jewish content should stem from the learning they did in Unit 2. Counselors should seek to enrich campers' understanding of some aspect of Jewish life at camp, whether it is related to ritual, culture, study, or values.

Option 2: Contributing to a set of Jewish Action Tweets
This option allows counselors to share their expertise with a broad spectrum of their peers. In cooperation with the camping movement, create a Twitter account and use technology to schedule a set of tweets that will be sent out throughout the year, scheduled in advance. Counselors can choose whether their creation should relate to Shabbat, holidays, Jewish values, or other topics they wish to investigate.

Counselors explore the topic of their choice and come up with weekly or bi-weekly tweets that 1) inform their peers about a Jewish concept and 2) suggest a Jewish behavior or custom. For example: "R. Hillel said we should "count up" and end Chanukah full of light. Gather friends, say blessings, and celebrate light tonight #JewishTweets" For examples of this type of sharing see Rabbi Wolpe's facebook posts.

Option 3: Sharing knowledge with peers
This option is an opportunity to share something deep with the other staff members at your camp. Counselors could choose to write a staff program or lead a lunch and learn, sharing their learning directly with their peers at camp. Of the three options, this probably is the best for counselors who have strong background in Jewish study or show a drive to become experts on a topic. Perhaps, counselors could partner with faculty members to enrich their learning and create a deep experience for their peers.

Letter to the Facilitator

Dear Program Leader,

Welcome to **blank**, a curriculum guide and group-advising program for developing counselors into involved Jewish leaders and educators. The purpose of this guide is to assist you, the camp leader, in providing a dedicated summer long enrichment program for your experienced counselors. This guide was envisioned as a continuation or next step in the process of developing camp counselors beyond the standard counselor-in-training, first-year counselor advising, or *machon* (institute) programs that are popular at many Jewish summer camps.

Based on the idea that second year staff members are no longer overwhelmed by the initial challenge of camper supervision and managing cabin groups, this program seeks to challenge second-year counselors to examine and deepen their own practice as counselors and their own lives as emerging Jewish adults. It is my hope that this program can be presented as a gift to honor the dedication and commitment that staff members give to our camps summer after summer. As a Jewish curriculum, the content is focused on developing thoughtful young Jewish adults, empowering leaders to be intentional educators, and encouraging staff members to extend the meaningful Jewish experience that they cherish at camp into their daily lives September-May.

This guide is designed with liberal Jewish camps in mind such that it could be adapted to either independent or movement-based camps. The Judaic content stems from the inherent Jewish elements found in some form at all liberal Jewish camps: Shabbat, prayer, Torah, kashrut, and community values. The desired outcomes of developing deeper Jewish living, more thoughtful educators, and self-reflective individuals are goals shared by many movements and communities.

As the designer of this guide, it is my hope that you will eagerly and responsively adapt the lessons and content as needed to suit your community. In doing so, I encourage you to follow closely the style and scope of the assessments and incorporate all of them, as the assessments have been carefully designed to engage and empower the learner. Simply leading the lessons *lishmah* (for their own sake) would reduce the effectiveness of this program.

As a veteran camp leader, I understand the need to train and teach staff members to meet the immediate themes of the summer programming. For example, you might be teaching the counselors specifically about Israel if your camp's summer theme is Israel, or focusing solely on Jewish values for a given session. I encourage you to balance these important needs with the substantial value of providing your counselors with a meaningful *tochnit* (program) of their own. The long-term benefits of such attention (strong and informed Jewish leaders, young adults capable of educating the next generation, and staff members that feel they are valued as learners in the camp environment) are certainly worth the time and effort.

B'hatzlacha rabbah (May you have great success),

Daniel Utley

Introductory Unit: Pre-camp Meetings and Framing

Lesson One: Help Wanted! - Sample Job Description, Personal Reflections, and Interview
Assessment: Social Media Post #1
Lesson Two: Late Spring Video Meeting – Charting the Course (Scripted)
Assessment: *Tiyul Nefesh* #1

Purpose:
One unique aspect of this guide is that it creates a year-round program for camp counselors. In developing this integrative experience that helps counselors continue Jewish growth during the year, this mini-unit serves to begin the summer program at the time of hiring. Professional development and personal Jewish growth should be part of the counselor job description. It is equally important to identify candidates who are qualified both to work well with campers and who have the ability to be self-reflective and open to growth.This unit lays the foundation for the important work that will happen during the summer and in the fall that follows.

Suggestions for the leader:
The first lesson is designed to guide the leader through a way to integrate this program into the hiring process. Feel free to adapt as needed for the particular process and timetable for counselor hiring at your camp. It is encouraged that hiring begins early enough in the season so that counselors can commit to and be aware of the nature of this development program when weighing their options for summer employment.

The second lesson is the very first meeting for the whole group and is designed to shape that encounter with a balance of sharing and new information/process. The leader may wish to introduce some of the possible assessments associated with the program, but it is suggested that the counselors not be overwhelmed in their first meeting.

Introductory Unit, Lesson One - Help Wanted!

Sample Job Description, Personal Reflections, and Interview

To occur in the fall when the staff hiring process begins

Goals:

- To allow camp leaders to identify candidates for staff positions who have the potential to be self reflective and interested in personal growth.
- To communicate to applicants that a job a camp will involve Jewish learning and personal growth.
- To publicize the year-round camp process to the camp's constituent communities.

Objectives – after this initial encounter, participants will:

- Reflect on how their work at summer camp involves personal growth
- Articulate how their personal experience at camp will motivate aspects of their own work as counselors.
- Verbally identify 2-3 ways they hope to grow and skills they hope to learn in a summer at camp.

Time Frame: Interview - 20 minutes, applicant writing process (application, reflection, and social media post) - 45 minutes

Materials: Job Description (suggested), Personal reflection prompt (e-mail), Application (camp generated), Interview questions

Suggested Method:

Hiring Process (several months beginning in the fall)

According to your camp's typical schedule for hiring summer staff, begin the process of posting the job description and application to your website and spreading the word about hiring. Since this guide is intended for second year staff members or senior counselors, their application, screening, and interview process will look a little different than it has before implementing this program. Their application process is the first step in this advising program.

Since returning staff members may have already been selected as counselors in the previous summer, I suggest moving past typical essays and references in favor of zeroing in on identifying individuals who are truly ready to engage in personal growth as Jews and as camp educators. In order to do this I have suggested a one-page reflection, sample interview, and a social media post as the primary hiring materials to solicit from candidates. It is important to communicate throughout this process that the second year staff program involves the primary role of being a counselor, but also a secondary component of personal development and growth as a Jewish individual and role model.

Job Description and Application:

After the High Holy Days, post a job description and call for hiring on your camp's website or wherever your community knows to search for summer hiring information. A suggested job description is included at the end of this lesson description (Introductory Unit-L1-H1)

that emphasizes the opportunities for personal development and Jewish learning. In addition, activate a digital link where applicants can register for the application process and input the necessary biographical and contact information your camp requires for returning staff. Once an applicant has registered, send him or her the prompt for the pre-interview personal reflection (Introductory Unit-L1-H2).

Interview (20-30 minutes)

The pre-interview personal reflection that the candidate writes serves as the central written application for employment. The camp director holding the interviews should base several questions in the interview upon the candidate's reflection. Encourage the candidate to explain the details in their reflection and help them to more deeply explore their thoughts. Please refer to the reflection topics (Introductory Unit-L1-H2).

Below are some sample questions for the interview. While you may wish to ask a specific set of questions according to your camp, include at least 2-3 questions that encourage the applicant to reflect on his or her Jewish identity and goals for personal growth.

Sample Interview Questions:

- Last summer was your first summer as a counselor at our camp. Would you please share with me a major success you had and a significant challenge you faced as a first-year counselor?
- What qualities do you believe an excellent counselor has?
- What is one way you would like to grow this summer at camp?
- What are your strengths as a staff member?
    - What are your weaknesses?
- Please describe how you see yourself as a Jewish role model?
- What does our camp teach children about Judaism or about being Jewish?
- How has your year been going since camp? What Jewish practices do you keep on a regular basis?
- How has being Jewish at college been different than it was when you lived at home?
- What would you like to learn this summer?
    - As a counselor?
    - As an emerging adult?
    - As a Jew?
- Do you have any personal goals that motivated you to apply to camp?
- How has camp impacted your life?
- What would you like your campers this summer to remember 5 years from now?

Assessment: **Post-Interview Social Media Posting (15 minutes)**
Following each applicant's interview, send a short personal email thanking him or her for applying to camp as a returning staff member. In the email present the first assessment for this guide – a social media post reflecting on the interview and the applicant's interest in and love for Jewish camping.

Suggested wording: Using Facebook, Twitter, or other popular social media forum, please speak out and share your excitement about camp with your friends and the camp community. Write a short post sharing that you interviewed and include a special camp memory or favorite aspect of camp and why it is meaningful to you. Please hashtag the post #(insert your camp's preferred hashtag here).

Introductory Unit-L1-H1
Sample Job Description: Senior (Returning) Counselor

Help Wanted! - Experienced Jewish Camp Counselors

Seeking motivated, responsible, energetic, and self-reflective individuals for senior counselor positions at Jewish summer camp.

Qualified candidates will have at least one summer of experience as a camp counselor and be proficient at actively attending to the health and safety needs of campers ages 11-16.

Responsibilities include: managing a cabin of 8-12 campers – setting and monitoring clear behavior boundaries, planning cabin programming, building relationships with each and every camper, serving as a Jewish role model, and taking an active role in planning the programming and activities of daily life at camp.

Ideal candidates will also seek opportunities for personal development as Jewish adults and Jewish role models. Second-year staff will engage in a summer-long advising and mentoring program designed to help them develop as Jewish leaders and educators. Candidates should be ready to reflect upon what they have learned from summer camping in their lives and be interested in learning more about what Judaism has to offer them. In addition, candidates should desire to reflect upon and improve their abilities as Jewish counselors throughout the summer.

Introductory Unit-L1-H2
Suggested Personal Reflection Topics

To The Counselor Applicant:

In preparing for the coming summer we are seeking individuals to return as counselors who will be the most inspiring, creative, and self-reflective individuals. If hired, one aspect of your job as a counselor will be to take part in an advising program, helping you to grow and develop both as a counselor and as a Jewish adult. In a short reflection (1-2 pages maximum) please reflect on the following:

1) What is your most powerful camp memory? What made this moment so powerful and important to you?

2) How would you describe yourself as a Jew? What parts of Judaism or Jewish living would you like to learn more about.

Introductory Unit, Lesson Two – Late Spring Video Meeting
Charting the Course
(Scripted)

Goals:

- To begin building a community with all returning staff who will participate in this advising and learning program.
- To help stimulate brainstorming about camp and build excitement with staff members.
- To begin the first stages of exploring and growing Jewish identity.

Objectives – after this meeting participants will be able to:

- Discuss with peers several events in their lives that shaped who they are today.
- Begin to contextualize the role that camp has played in their development.
- Describe several personal goals that they hope to accomplish during the summer.

Time Frame: 45 minutes
Materials: Videoconference enabled computer and access to Oovoo, Join.Me, or other multi-person online conference service that can handle 15-25 connections and screen sharing. Jewish journey handout (Introductory Unit-L2-H1) scanned in digital form and emailed to participants before the lesson, and/or other images or text you wish to display input into a power point to assist visually in leading the lesson.

Introductory Set (3 minutes):
Briefly welcome everyone to the call and begin the session by asking the participants to write down two things: 1) Something new, exciting, or special that has been happening for them during the school year; 2) One dream they have for the coming summer.

Introductions, Welcome and Sharing (12 minutes):
Take a few minutes to frame the purpose of this meeting and the overall goals of this advising program for the coming summer: (Suggested script):

> "Welcome to the senior counselor advising program! As returning counselors you have been selected from among many applicants to bring your energy, ideas, and leadership to our camp community this summer. We hope to honor your commitment to camp by inviting you to spend a few hours each week of camp focused on your personal growth as leaders and as Jewish individuals. We will share stories together, explore camp in new ways, dive into classic Jewish debates, and also take a close look at our work as counselors. You will have the chance to become experts for your campers and your friends, and propose ways to deepen the Jewish experience at our camp."

Explain to participants that the point of today's webinar is to begin opening up the conversations we will have throughout the summer and to start thinking about the goals of our time at camp.

Ask participants to each briefly share their name, hometown, and the information they wrote down during the introductory set.

Jewish Journey Mapping (15 minutes): [8]
Remind participants to bring up on their screens or print out a copy of the Jewish journey map that was sent out to them through email before the meeting. Explain: "We are going engage in an exercise to share with each other about our personal Jewish growth and development. This activity will be one way to begin thinking about the summer and our work as counselors. In order to be the best counselors and teachers of young people at camp, we need to know ourselves well – this is a first step."

Instructions: "Each person should take some time to think about and identify key events, people, places, and key moments that have shaped your Jewish lives. Perhaps you will think of important teachers or mentors, meaningful places or stories, or lifecycle events. Either on the journey image provided, or if you wish to express it differently on a blank sheet of paper, jot down one key word about each of several important items that you can think of over the course of your life. Take about 3-5 minutes to work on your own, look up to the camera when you are finished so I know when to move on." (Wait for 2-3 minutes)

"Once your have identified the items for your Jewish journey, please code/label your journey with the following marks: 1) Put a letter A next to the moment where you feel you became a Jewish adult, if you feel you have reached this yet in your life; 2) mark a letter C next to any item that somehow related to camp; 3) mark a letter F next to anything related to your family or parents; 4) label a letter S next to anything the relates to your synagogue." (Wait another 2 minutes)

After all participants are finished working, ask several of them to share their journeys. Compare and contrast different responses and see if you can pick out some themes to discuss between different individual paths. Encourage participants to ask questions of each other.

Transition (1-2 min)
Ask participants:

- Raise your hand if you had more than one event that was related to camp.
- Raise your hand if you feel you became a Jewish adult at camp.
- Which events on your map where most powerful for you?

You can see by our maps that many of us had transformational moments at camp or in other Jewish communities. One thing we will want to explore this summer is how community shapes transformational Jewish moments with young people. How many of you can think of a time when your campers had a transformational moment at camp? Would someone please share a story?

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[8] Adapted from *Jewish Lives, Jewish Learning* (Schuster 2003) pp. 16-17.

Goal Formation (15 minutes):
Instructions: On a spare piece of paper please write down three or four things you hope to accomplish this summer. In order to help you think about this I would like to ask you a series of questions:

- What type of experience would you like to give your campers this summer?
- What would you like to learn about yourself this summer?
- In your own words, what would be a successful summer for you?
- How would you like to feel when all the campers go home at the end of the summer?
- Is there anything Jewish you would like to learn about?

(wait 1 to 2 minutes to allow participants to write)
I would like a few people to share some of their goals and thoughts if you're comfortable doing so.
(Discuss their reactions for a few minutes)

Assessment: **Tiyul Nefesh #1**
Please take the next 3-4 minutes to compose an email and address it to my email address. In this email I would like you to write a short letter to yourself. Use the goals and the statements that you just drafted and turn them into a statement about your goals for the summer. I will keep these emails and print them out but I will not be reading them over. Together as a group we will look at them as we move through the summer, perhaps midway through the summer, and then again at the end. This email will help us keep in mind what each of your goals are as we move throughout our program. You will be able to check your progress along the way and see if you are meeting your goals and decide whether you wish to change your goals throughout the summer. Only you will see your own letter throughout the summer.

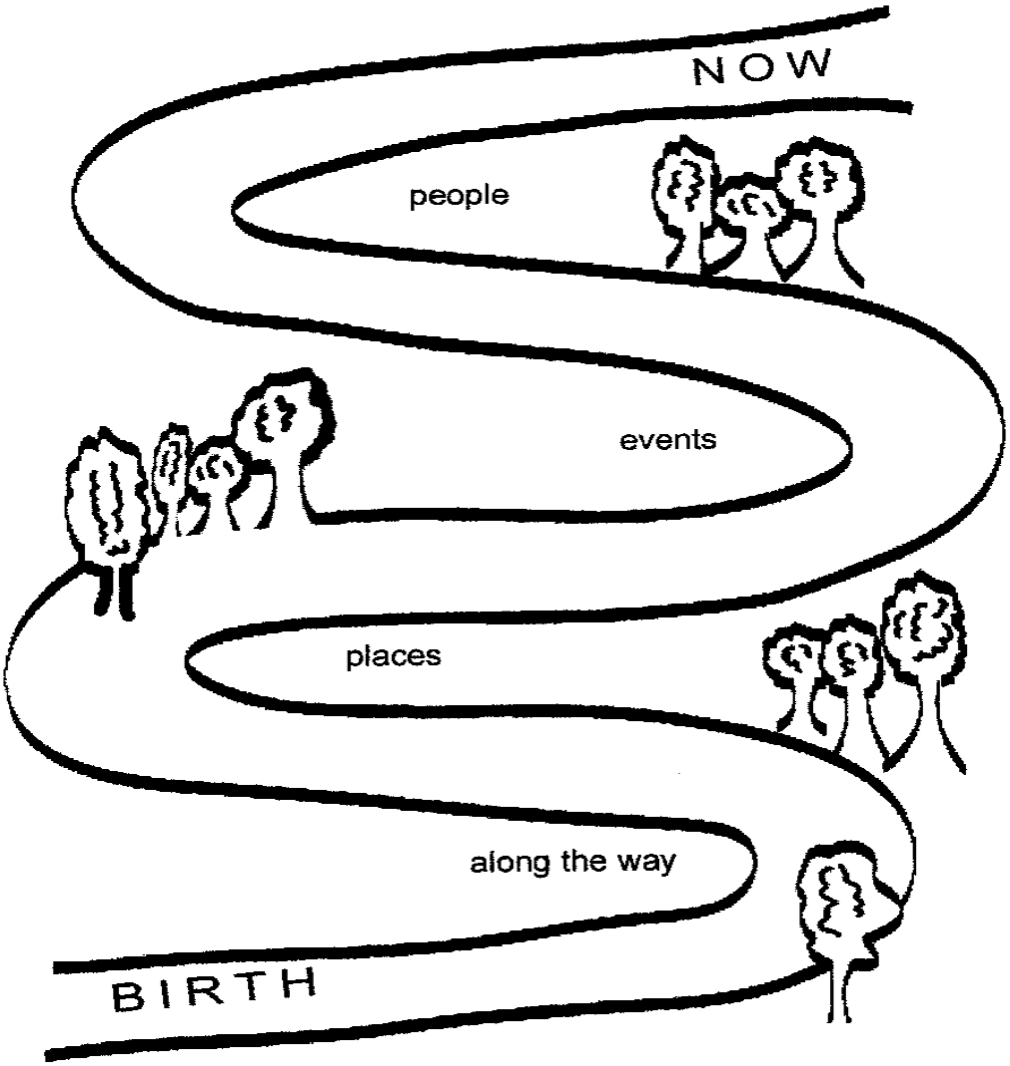
Closure (1-2 minutes):
Everyone should decide on one word about how you are feeling right now looking forward to camp. We are going to go quickly – when I say your name, should out your word!

(The group leader should plan to stay online for a few minutes to discuss any question that any staff members have. Open the floor for questions or discussion of camp related topics.)

Introductory Unit-L2-H1: Jewish Journey Map[9]

EXHIBIT 1-1

Jewish Journey Map



All theology is autobiography. As we tell our own stories we often discover the divinity that is present in our lives. And if we listen carefully, we hear our stories as part of the cosmic Jewish stories.

Rabbi Laura Geller, 1997

[9] Diane Tickton Schuster, *Jewish Lives, Jewish Learning: Adult Jewish Learning in Theory and Practice* (New York, NY: UAHC Press, 2003).

Unit One: Our Camp Community, Our Jewish Living

What do we do and know by instinct?

Lesson One: Our Community – Who is a part of it? What is its purpose?
Lesson Two: Exploring Shabbat at camp 1 – *Mah Yefeh Hayom* (Scripted)
Assessment: Camp Practices Blog Post
Lesson Three: Exploring Shabbat at camp 2 - *Ki Eshmeira Shabbat, El yish'm'reini…*
Lesson Four: What's Happening in the Chadar Ohel?: Our Kashrut
Assessment: Camp Practices Blog Post
Lesson Five: T'fillah – The intended purpose vs. the actuality of prayer at camp
Lesson Six: *Lilmod u'lilameid* – Learning and Teaching at Our Camp

Enduring understandings informing this unit:

- In order to learn, one must be emotionally moved.
- An individual's actions define a community's values.

Essential questions explored in this unit:

- How do liberal Jews decide their Jewish practice?
- How is enculturation education?
- Who qualifies as a true role model?

Purpose:
Unit one is designed to help second year staff members explore the Jewish content inherent in the camp community. Counselors will explore how their camp observes Shabbat and kashrut, and discover how the community prays and studies together. This exploration is meant to serve two purposes: 1) to encourage staff members to be aware of how Judaism is presented to campers and staff members through experience; 2) to help counselors realize that there is a great deal about Judaism that they may already know and can learn from their camp environment.

Suggestions for the leader:
Since this unit will also include the first in-person meetings in the course, take ample time to build a community and safe space for the summer's work ahead. Consider creating a group *brit* (covenant) that outlines the expectations for all parties involved in this project. It is important that boundaries are transparent and understood so that the learners feel as comfortable as possible wrestling with the content throughout.

Counselors need to know that the space created for this course is theirs, that they can speak freely their opinions about Judaism and about camp, and that they may comfortably express themselves without impacting the staff/camper/supervisor relationships outside of this program. As the leader of the program you may need to be flexible with the content you cover in this first unit so that the important aspect of setting up the community remains a priority.

Unit One, Lesson One - Our Community

Who is a part of it? What is its purpose?

To occur anytime during the first week of camp

Goals:

- To teach the mission of Jewish summer camp
- To teach that camp affects many individuals in the Jewish community.

Objectives – after this meeting, counselors will be able to:

- Describe the relationship between camp and the broader Jewish community
- Explain to others the general mission of their camp
- Hypothesize how their actions at camp with campers translate to life outside of camp.

Time Frame: 1 hour

Materials: note cards, chart paper or whiteboard, tape, counselor notebooks, your camp's mission statement.

Suggested activities:

- Introductory Set: Ask your camp director for a parent email from the previous summer, or if not possible, to describe an interaction between the camp leadership and a camp family that involved other parties in the Jewish community. Perhaps the interaction involved leaders at the family's synagogue or with Jewish family services. Share this story with the counselors and ask them to describe the impact of the situation for all for the individuals involved (or even map it out on chart paper). What happened from the perspective of each: the camper, parent, camp leadership, counselor, and community members?

- A hunt for the mission of camp: (20 minutes) In pairs, counselors explore a section of camp and quietly observe the programs and activities taking place. Using their notebooks, collect artifacts (interactions, activities, signs, phrases) that help them describe what they observe to be the mission of camp. Return to the meeting area and share observation and proposed mission of camp. Compare and contrast with your camp's actual mission statement.

- Have counselors suggest all of the different types or categories of individuals involved in Jewish summer camp – write each on a note card. The counselors should list more or less the following categories: campers, counselors, directors, faculty (rabbis/educators/cantors), facilities staff, synagogue rabbis (not at camp), synagogue leadership, leaders of philanthropic foundations, the Jewish Federation (in some cities), camp board members, alumni, parents…
    - Using concentric circles of tape on the floor, create three large circles. Ask the counselors to take a note card at random and become that individual listed on the card. Have them order themselves out from the center circle

based on investment/intimacy/connectedness to the camp community in the summer.

- While standing in this order, propose scenarios that might occur at your summer camp that could have affect on these different constituencies. For example, a child needs to be sent home from camp, a given Jewish topic is taught in a controversial way (i.e, Israel), bullying, Shabbat guests at camp, a question or objection about kashrut or other Jewish observance at camp.
- Have the counselors play their role in responding verbally to the scenario. Repeat several times. After every two scenarios, have the counselors switch roles.

Closure: Using "think, pair, share," ask counselors to articulate one action they intend to do in the next twenty-four hours that helps to reinforce the mission of camp and why it is aligned.

Unit One, Lesson Two – Exploring Shabbat at Camp #1
(Scripted)
To occur on a Thursday or Friday prior to the first Shabbat of full camp.

Goals:
- To teach that there are elements of experiential learning in the founding stories of the Jewish people.
- To encourage counselors to think about goals and intended outcomes in programming.

Objectives – after this meeting, counselors will be able to:
- Recognize aspects of the camp program that signal Shabbat
- Identify details of a camp program and suggest their meaning
- Express personal observations about camp programming

Materials:
Frisbees or other game equipment, Post-it chart paper, bold markers, handouts, pens, counselor notebooks (digital or paper)

Introductory Set (10 minutes):
Take the group of counselors outside to the sports field and begin the session with a game of Frisbee.[10] The purpose of this initial game is to engage counselors in something that is characteristic of the Shabbat culture at camp. Do something that looks, smells, tastes, and acts like the best of camp's Shabbat rest.
Gather the group in a circle and briefly process this activity (adjust the questions to your camp's culture):
- What are you reminded of when playing Frisbee at camp?
- What about this activity has to do with the idea of Shabbat *menucha* (rest)?
- How has this tradition at camp evolved over the years?
- What did you think about this tradition as a child?
    - Describe the connection between this activity and Shabbat?

Move to an indoor location or outdoor space with walls or posts
The space should be prepared ahead of time to have large post-it chart paper and bold markers available.

Identifying the key ingredients of Shabbat at camp (20 minutes):
Begin by singing the song ***Mah Yefeh Hayom, Shabbat Shalom*****,** review the meaning of this song – Shabbat is a beautiful day…

[10] At your camp choose whatever game or activity typifies Shabbat recreation in your community. At URJ Camp Newman, where the author works, Shabbat begins with a massive game of ultimate Frisbee. This all-camp activity signals the start of Shabbat.

Explain to the group that the goal of this session and next session is to identify as many of the key ingredients that make Shabbat at camp a beautiful and holy day, set apart from the rest of the week. Ask counselors to mention the big moments on Shabbat that stick out as special or memorable. Write each suggestion on a different piece of chart paper. Hopefully counselors will mention programs such as *Shabbat Shirah* (song session), *Rikudei Am* (Israeli folk dance), Shabbat Dinner, *T'fillah* (services), *Havdallah*, *Seudah Shlishit* (the third meal), a frisbee or softball game, or a special activity or aspect of the camp program unique for Shabbat. If not, guide them towards 4-5 big moments that involve special rituals, customs, or celebrations of Shabbat. For the sake of example, assume the counselors mentioned Shabbat Shirah, Shabbat Dinner, T'fillah, Rikudei Am, and Seudah Shlishit. These are the 5 posters.

Place each poster separately around the room and ask the counselors to write some details on the posters that they remember about each Shabbat program. For example: The Shabbat Dinner poster might include mention of specific foods, the blessings before and after the meal, the way the room is decorated, a different way camp sits, etc. Allow enough time so that everyone can add a few comments to each poster.

Break the counselors into groups of their choosing based on the Shabbat program. (It is important that the counselors choose which activity they want to explore further). Adjust the groups if possible so that there are relatively even groups. Give each group the poster and have them sit in their groups facing the center of the room.

Guided Sharing: Have each group share a few of the details of their portion of Shabbat with all of the learners. This is an opportunity to help each group have a focused list of each program's details – help them fill in missing pieces. You will want to have a complete list so that they will be looking to analyze more aspects of each experience later.

Biblical Comparison (7 minutes):
Read the following story to the group:

Excerpts from Exodus 19:3-18

> In the third month after the exodus from Egypt, Moses had gone up to God. And Adonai called to him from the mountain, saying, "This is what you shall say to the house of Jacob and tell to the children of Israel: 'You've seen what I did to Egypt and I carried you on eagles' wings and brought you to me. And now you'll listen to my voice and observe my covenant, then you'll be a treasure to me out of all the peoples…."
>
> And Moses came and called to the people and set before them all these words that Adonai had commanded…. The people responded, "We'll do everything that Adonai has spoken." And Moses brought back the people's words to Adonai.
> And Adonai said to Moses, "Here I am coming to you in a mass of cloud so that the people will hear when I am speaking to you and they will believe in you as well…. On

> the third day be ready for Adonai will come down on the mountain before the people."
>
> And on the third day in the morning: thunders and lightning and a heavy cloud on the mountain, and a sound of a horn – very strong. And the entire people that was in the camp trembled. And Moses brought out the people toward God and they stood at the bottom of the mountain. And Mount Sinai was all in smoke because Adonai came down on it in fire, and its smoke went up like the smoke of a furnace, and the whole mountain trembled greatly….[11]

Explain that one of the major features of this story from the Torah is its use of theophany – the lights, sounds, and special effects created by God. There is also a lot of physical movement: Moses goes up and down the mountain, God comes down, and all of the people are standing down below watching and experiencing the theatrics.

Ask the group:

- What do you think is the purpose of this commotion?
- How would the story be different if Moses simply met God in the town square to receive the 10 commandments?

Explain that this biblical story is an example of a highly designed experience. God creates an entire atmosphere that inspires awe in the people so that they will believe what Moses tells them. God instructs the people to prepare for the experience, building anticipation, and then when Moses meets God the event affects everyone's senses and emotions.

Relate the example to the camp program:
In comparison, we work to design an experience everyday for our campers. Camp has surprises like Yom Sport, or emotional moments around a campfire. Ideally we do not just go through the motions in these actions. We, as camp designers, plan our schedule and our programs with some goal in mind – to affect our campers, help them grow and bond with each other, and foster their love of Judaism.

Group Exploration of Program Outcomes (10 minutes):
Take a few minutes to discuss the details of your group's Shabbat program. Using the chart handout, transfer the list we made of the details of your program. Next to each detail suggest what outcome or result you think might occur because of each aspect of the program. (See Handout L2H1)

When groups are finished have them each share one example.

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[11] Excerpts from Richard Elliot Friedman, *Commentary on the Torah* (New York, NY: Harper Collins, 2001).

Introduce Assessment #1 (10 minutes) – Jewish Camp Practices Blog
Jewish educators in the field often share ideas, programs, and their planning process with others in order to collaborate. We are going to begin collecting our ideas and impressions of various camp programs in an effort to collaborate with others in the camping field. We are creating the first ever camp program blog where we can share the successes and challenges of our summer with other counselors and camp leaders. Sharing our insights may illuminate similar challenges in other camps and in turn, improve Jewish camping as a whole.

Blog entry 1: From the Stage to the Balcony (Handout U1-L2-H2)
As a group, collect ideas and insights about one aspect of our camp's Shabbat observance and form these observations into one creative blog entry. Tell the story of the event.

Perspective: For this activity you must move from being mentally completely "on stage" (focused on leading your campers and participating in the program), to having part of your attention focused "from the balcony" (observing the action from above).

For example, take a detailed look at all of the ins and outs of Shabbat Shirah, asking some or all of the following:

- How does camp transition into this program? Outline the steps
- Who is present? (which constituents of our community)
- Are there any rituals used? (blessings or traditions used to mark time)
- Who is leading the program and what techniques are they using?
- What is the content of this program – (what songs are sung and why – do you think?)
- What is the balance between Hebrew and English?
- What does participation look like? For campers? For counselors?
- How do campers and staff respond?
- What do you notice about people's behavior?
- How does this program fit into the flow of Shabbat?
- If you had to guess the purpose/goal of this program, what would you say?

Either during Shabbat or after, depending on your custom, write down a few notes to answer some of these questions. Perhaps you can split up the observations within your group. When we meet for the first time after Shabbat we will bring our reflections together and create our blog posts. It is an option to take time in the next lesson to complete the blog entry. **Open the floor for questions and clarifications.**

Closure (2 minutes):
Before you leave today, take a moment to reflect on your camp experience as a child. If you did not attend camp, then you can reference any group experience in school or with friends. Think of a really memorable experience – something that made a big impression on you in your Jewish upbringing. What were the ingredients that made that experience stick in your mind? For yourself: in your notebook write down two or three of those ingredients.

U1-L2-H1

Linking Details with Outcomes

Program Name:_____

Details of the program: i.e., where, when how, what, who?	**Possible outcomes from each detail**
Examples: • God brings lightning and fire • Moses has to go up a mountain to meet God	• Inspires awe and wonder in the people • People think God is physically far away from them

U1-L2-H2

Blog entry 1: From the Stage to the Balcony

As a group, collect ideas and insights about one aspect of our camp's Shabbat observance and form these observations into one creative blog entry. Tell the story of the event.

Perspective: For this activity you must move from being mentally completely "on stage" (focused on leading your campers and participating in the program), to having part of your attention focused "from the balcony" (observing the action from above).

For example, take a detailed look at all of the ins and outs of Shabbat Shirah (Insert your program here), asking some or all of the following:

- How does camp transition into this program? Outline the steps
- Who is present? (which constituents of our community)
- Are there any rituals used? (blessings or traditions used to mark time)
- Who is leading the program and what techniques are they using?
- What is the content of this program – (what songs are sung and why – do you think?)
- What is the balance between Hebrew and English?
- What does participation look like? For campers? For counselors?
- How do campers and staff respond?
- What do you notice about people's behavior?
- How does this program fit into the flow of Shabbat?
- If you had to guess the purpose/goal of this program, what would you say?

Either during Shabbat or after, depending on your custom, write down a few notes to help you answer some of these questions. Perhaps you can split up the observations within your group. When we meet for the first time after Shabbat we will bring our reflections together and create our blog posts.

Unit One, Lesson Three - Exploring Shabbat at Camp #2

Ki Eshmeira Shabbat, El yish'm'reini

To occur after the Shabbat observations

Goals:

- To teach that there are goals behind large scale camp programming.
- To create conversation among staff members about improving camp programming.
- To teach critical thinking skills about the design and implementation of program.

Objectives – after this meeting, counselors will be able to:

- Articulate one or two goals for each of the Shabbat programs they studied at camp.
- Express their observations and critiques of camp programs in constructive ways.
- Dialogue with camp leadership about Shabbat practice at camp.

Time Frame: 1 hour

Materials: counselor notebooks, pens, laptop computers (1 for each group), handout U1-L3-H1

Suggested Learning Activities:

- **Introductory set**: With the help of a songleader, sing *Ki eshmeira Shabbat*. Briefly discuss the translation of this song, words written by Abraham Ibn Ezra, "As I observe Shabbat, God watches over me. It is a sign forever between me and God." Solicit reactions on this concept. What does this mean for us in terms of Shabbat at camp – how do we, as counselors, keep Shabbat? And what to we gain in return?

- **3 Guest visitors**: Camp Rabbi or Director of Jewish Life, Head Songleader/Rosh Shirah, member of the Rabbinic faculty. Using a round robin (7 minute slots) invite each of these visitors to share their vision for Shabbat at camp, also answering: what do they feel is the goal of various parts of Shabbat at camp? Why, in their view, do we celebrate Shabbat in a particular way at camp? How has this celebration changed over the years?

- **Compare and contrast:** Break into program observation groups (from Lesson 2). Using Handout L3H1, compare and contrast observations you noted from the Shabbat program with the goals and vision that the camp leaders shared.

- **Compose Blog Entry (From Previous Lesson):** Working in groups, take time to construct your blog entry (refer to Handout U1-L2-H2 – Blog entry) and type it up on a computer. Note your observations, the goals of the program you perceived vs. the goals of the program intended by camp. Describe the strengths and challenges of your program. Email it to the group leader when you are finished.

- **Closure: Sharing insights:** Each group shares 2-3 of the most interesting or most powerful insights they had during this observation and program evaluation experience.

U1-L3-H1
Compare and Contrast
Perceived Program Goals vs. Espoused Goals

Program Name:_____

From your observation, write out 2-3 goals you perceived for the program you observed:

What are the goals for this program that you heard camp leadership articulate?

Unit One, Lesson Four – What's Happening in the Chadar Ochel?
Our Kashrut

Goals:
- To teach that the dining hall can be used to discuss Jewish behavior.
- To explore the details of the camp's kashrut practices, no matter how observant or not.
- To empower counselors to share program ideas with their peers at other summer camps.

Objectives – after this meeting, counselors will be able to:
- name several symbols of the camp's particular observance of sacred eating choices.
- lead campers in a game that helps them explore kashrut at camp.
- describe the camp's stance on kashrut.

Time Frame: 1 hour
Materials: place settings, paper, pens, symbolic items for your camp's practice of kashrut
Location: Ideally this lesson should be held in the Chadar Ochel in between meal times when it is not in full use.

Introductory Set (3-4 minutes): Break the group into two teams. Using an empty table and the necessary supplies from the kitchen each team must race to set the table for 12 as fast as they can. One team must set the table based on what it would look like for a dairy meal, and the other team should do the same for a meat meal. Go!

Suggested Learning Activities:
<u>Dining Hall Scavenger Hunt:</u>
- Using the dining facility, have the two teams compete: walk around the dining hall and make a master list of everything they can find that in some way symbolizes the camp's kashrut or Jewishly motivated eating choices. Also have the groups picture they are at a meal - what symbols would they see? (Different plates? different salad dressings? table cloths?)
- After creating their master list of symbols, each group should use the symbols and data they collected to draft what they believe to be the camp's policy on kashrut. This can probably be stated in 3 - 4 sentences.
- Compare and contrast findings between the groups and discuss:
    - Compare the two lists and combine them into one master list of symbols.
    - Do you think your kashrut policy statement is accurate? why/why not?
    - Have you ever had any conversation about kashrut with campers during meal times?
    - Which of these symbols teach us about kashrut?
        - Are there symbols of separation between dairy and meat?
        - Is there a kashrut certificate? – if so, who signed it? what do you know about the organization that certified the kashrut of the dining hall?

- Does anything in the dining hall teach us why we keep kosher, or just how?
- If your camp has very little emphasis on kashrut, what are the symbols of Jewish rituals about eating?
    - Blessings?
    - Hebrew words?

Game Design:

- Split participants into groups of 4 people. Each group is responsible for coming up with 2 games that can be played using at least five symbols of kashrut from the combined list. The games should be playable by campers and should teach a few facts about your camp's kashrut *minhagim* (customs).
- Test out one of two of the games and see if they work. Have participants write-up the games they created into mini-programs. Challenge them to use the Chadar Ochel for a cabin program and play one or two games that they created.

Jewish Camp Practices Blog Entry #2:

- Have the groups of four write-up their kashrut games into a blog format for the camp practices blog.
- Each blog entry should have clear directions and highlight what it teaches through goal statements: "The goal of this game is to teach…."
- One participant from each group should email the blog entry to the program leader.

Closure (1-2 minutes):
Have participants choose one symbol from the list that represents an aspect of kashrut that they would like to learn more about. Share their ideas with a friend.

Unit One, Lesson Five – Prayer at Camp: Intention vs. Actuality

Introductory Note: This lesson will involve observation of camp programming after the lesson. It will be most effective if each counselor can attend a t'filah sometime after this lesson but still on the same day.

Goals:

- To compare and contrast vision for camp t'filah with perspectives from participants
- To empower counselors to evaluate a camp program
- To identify the camp's vision and purpose for t'filah

Objectives – after this meeting, counselors will be able to:

- Express what they feel the goals and purpose are for t'filah at camp
- Identify what details to look for during an observation of t'filah
- Analyze their perspective on camp prayer with the vision set by the camp

Time Frame: 1 hour
Materials: 3 large sheets of butcher paper, markers, blank paper, pens

Introductory Set (4 minutes):
After counselors settle in, ask them to count up how many times a day they pray at camp. See if you can come to a consensus about this number. Prayers include saying blessings before and after meals, morning blessings, and bedtime sh'ma – don't forget these. You may wish to clarify that blessings is a subset of prayers – blessings are denoted by *Baruch Atah Adonai*… while many things can count as prayer (written prayers, silent prayers, singing *oseh shalom*, etc.)

Suggested Learning Activities:
<u>Identifying the Intentions:</u> Place three large pieces of poster paper around the room. Label them with the following:

1) What is the purpose of prayer at camp?
2) What do you appreciate about prayer at our camp?
3) What would you like to change about prayer at our camp?

Give counselors several minutes to answer these questions with brief statements on the posters. Share the statements in a group discussion and allow counselors to express their ideas and opinions.

<u>Learning the Vision:</u>
Most camps hire a *rosh t'filah*, director of Jewish life, or a rabbi/educator that oversees t'filot during the summer. Invite this individual (or if no such individual exists, invite the director) to come speak to the counselors. Have him or her outline the goals of t'filah at your camp and share the vision they set out to realize each summer.

Have the counselors take notes on this presentation, specifically looking to identify the intended goals, content, and style of t'filah at camp.

Developing the Observation:
Now that the counselors have shared their own ideas and have heard the ideal articulated by the camp leadership, they will draft a document to use in their observation of t'filah. Separate the group into focus groups for 3 age levels: 3rd-5th grade, 6-8th grade, and 9th-12th grade. Depending on your camp you may wish to divide differently.

In these focus groups, counselors should work together to create a 1-page document that they can use to take notes while observing t'filah for their age level. The questions on the document should be based on the comparison between the vision for camp t'filah (laid out by the leadership) and the perspectives of the counselors (who experience t'filah regularly at camp). **Counselors should try to identify what are the behaviors/actions/signs of excellent t'filah at camp – based on camp's vision and their experience.** This exercise will empower counselors to decide how to evaluate t'filah.

Once they arrive at a final form, copy it and distribute it to each group for comparison.

Observation and Evaluation: Since it is likely that the observation will not take place during this lesson time frame, counselors should take a copy of the observation sheet for their own cabin's age group and fill it out at t'filah that evening or the next morning.
***At the next meeting, you will need to spend about 15 minutes debriefing the observations*

Closure (2 minutes): Ask the counselors to share what they feel is the most striking contrast between their experience with t'filah at camp, and the camp's vision of the ideal t'filah experience and t'filah learning.

Unit One, Lesson Six – *Lilmod ul'lameid*: Learning and Teaching at Our Camp

**Including debrief from t'filah observations

Goals:

- To teach counselors 12 principles of Excellent Experiential Jewish Education
- To wrap-up and conclude the previous lesson

Objectives – after this meeting, counselors will be able to:

- explain with authority 2-3 principles of experiential Jewish education.
- cite examples from camp where principles from Appendix A are found in action.

Time Frame: 1 hour
Materials: copies of Appendix A, butcher paper, markers, pens, scratch paper

****Conclusion from Lesson Five (15 minutes):**
Begin this meeting by concluding the last lesson. Observations sheets should be discussed and reviewed. Age cohorts should meet together to discuss their impressions and come up with a consensus on what they observed. They should combine each of their observation notes into one concise document for each age group. Share these results and discuss surprising or important outcomes from the observation.

Suggested Activity:
Excellence in Experiential Jewish Education (40 minutes):
Using Appendix A, Excellence in Experiential Jewish Education by Rabbi Avi Katz Orlow guide counselors through an exploration of the twelve principles listed in the document. Have counselors split into pairs or triads and assign each small group one of the principles. Invite the groups to:

1. Read through the principle
2. Clarify anything in the writing that does not make sense or is a new idea.
3. Come up with an example from camp of the principle in action. (Write this down)
4. Boil down the language into one or two short sentences or even a short phrase that represents the point. (Write this down)

As a large group, allow the small groups to teach their peers the twelve principles by sharing concise version of the point and the example from camp. Work to create a checklist on a large sheet of paper that represents all twelve points.

Ask for volunteers who can create an electronic version of the 12-point checklist. Email this checklist out to the counselors and consider creating a sticker for counselor clipboards that includes this information in an easy to use and remember format.

Excellence in Experiential Jewish Education

Rabbi Avi Katz Orlow

Excellent Experiential Jewish Education:

1. ***Is executed with kavanah, intention, in which each activity is done with the purpose of achieving a larger goal***

   Activity for activity's sake is not experiential education—it's just an activity. Educational experiences should be intentionally designed to convey Jewish learning outcomes and values in an authentic way. In formal settings, a popular version of this process is "Understanding by Design." It is essentially designing a program 'backwards'. Educators need to begin with the goals and end with developing the activity itself. Regardless of how trivial the behavior may be, the activity must be founded on 'big ideas'. Moving from just trying to socialize participants toward experiential education only happens with hyper-intention, using moments of 'planned spontaneity' to achieve carefully considered specific and concrete educational goals. Feedback is critical to ensuring that this is education and not merely activity. Not being able to rely on traditional tests and papers that are prevalent in formal education, experiential educators can and must utilize other forms of feedback for evaluation. Educators will only know if they have achieved their intended outcome if they build feedback mechanisms into their regular practice.

2. ***Has inherent and authentic Jewish content***

   We are living in a time that cherishes the rare commodity of authenticity. To be authentic, Jewish content needs to be inherent to Jewish education. Educators should not shy away from content. Jewish education needs to be steeped in content that is relevant to all stages of life. Students know when something is "pasted-on" and inauthentic as compared to "passed-on" and heartfelt. Judaism and Jewish culture cannot be an afterthought, it can and should be integrated and inherent in the learning itself. Claiming something is a Jewish value by simply calling it one (for example, rebranding making sandwiches for the homeless as *Tikkun Olam*) is not sufficient to root this as a value in our tradition. This value claim must be in authentic dialogue with the text, stories, art, music, actions, and practices of the Jewish People.

3. ***Utilizes reflective processes to frame the journey in Jewish values***

   Jewish values cannot be simply relegated to an area of content. Programs should use questions and activities to ensure that participants internalize the lesson and value by asking, "How is this valuable to me?" "How does this value have a Jewish context?" "In what way is this value Jewish?" "Is it valuable to me because or despite it being a Jewish value?" Excellent experiential education does not only leave room for reflection, it demands thoughtful consideration and discussion of the meaning of activities and experiences. This experience must evoke the tension between something having been a Jewish value throughout history and it being valued by Jews today. This reflection aims

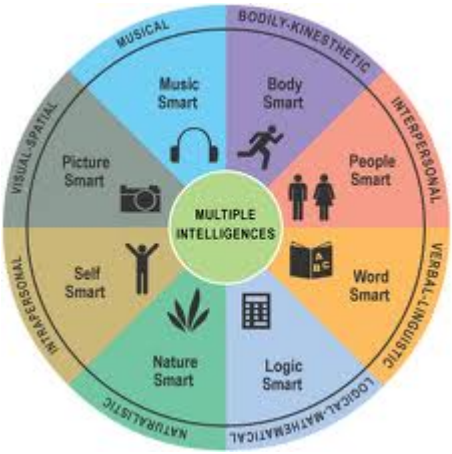
at orienting the participant, helping him/her realize a new knowledge or skill, and inspiring him/her to make enduring commitments to meaningful action.

4. *Happens when the participant's narrative is used as a primary text*

People often describe successful Jewish educational experiences as "life-changing." The focus of this education is personal transformation and individual growth. Relevance is a key component of any Jewish educational experience. Whereas in formal educational environments the course of study often follows the text, it is often the opposite in experiential education. Text plays the role of reacting, commenting, and transforming the students' narratives. As the Jewish philosopher Franz Rosenzweig said, "it is learning in reverse order, a learning that no longer starts from the Torah and leads into life but the other way around: from life…back to the Torah." Revelation is not limited to something that might or might not have happened long ago at Sinai; it is something that is happening in the learning experience itself today. Textual learning is integrated in and is a manifestation of the relationships in our lives. In this context, all learners can access and feel ownership over Jewish Text. The educator needs to trust the educational process. Like the two teams who excavated Hezekiah's Tunnel starting at each end of the tunnel and then meeting in the middle, experiential educators must negotiate the tension between reacting to the students and reaching the 'big ideas' (see #1). The educator needs to maintain the trust of each student and also trust that they will navigate a meaningful path for the group.

5. *Utilizes the full spectrum of sensory and kinetic learning modalities to engage all of the participants*

We are the People of the Book. Does that mean we are limited to books as our only mode of learning? In order to engage each student the educator needs to provide a variety of entry points for learning to meet the diversity of learning styles of their students. As Howard Gardner has written about, there are multiple entry points for diverse learners (See graph below). There are many different ways to shine and a variety of ways to contribute. The diversity of participants — range of interests, preferred learning modalities, special needs —should be accounted for when developing experiences. Authentic education succeeds in its mission when educators honor the idiosyncratic talents and interests of each student while maintaining a clear view of the common obligations and goals. To understand this idea of Multiple Intelligences in its most natural sense, please watch this video "Animal School" by www.raisingsmallsouls.com

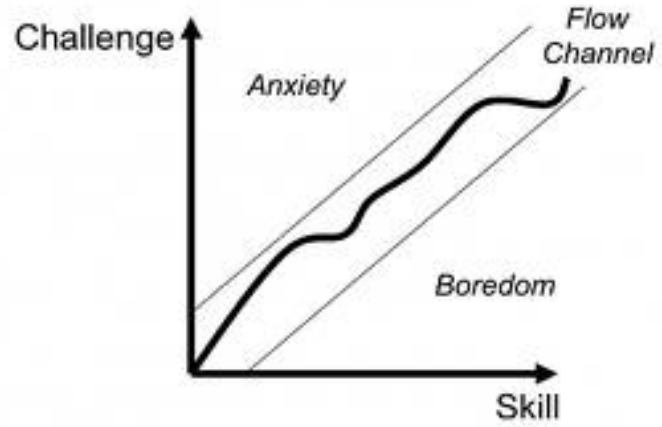


6. *Utilizes rituals to focus participants attention and solidify memories*

While we tend to associate ritual exclusively with religious life, excellent Jewish experiential education is replete with its own rituals. Rituals help place the student in a context of Jewish time and help create Jewish space in which they can focus and create meaning. Done well, rituals help communicate the desired values and a sense of tradition. In understanding, creating, and enacting effective ritual it is essential that the educators are intentional in their planning, designing, implementing and facilitating programs that challenge their students to learn, grow, and develop. These rituals need not be sacramental in nature. In bringing together the timely and the timeless they are teeming with meaning. Rituals serve as vessels in which memories are cultivated and optimally transformed into habits to be utilized long beyond the educational context.

7. *Fosters productive discomfort to keep participants in "Flow."*

Mihály Csíkszentmihályi described "Flow" as the optimal place where we are behaving within our abilities while also being challenging enough to maintain our interest (See below graph). When people are in flow, they are completely immersed and engaged in one task, enjoying it to the point that they lose track of time. In other words, when people are in flow they do not realize that they are learning because they are having fun. Engaging Jewish educational settings are first and foremost safe spaces, and therefore they are the ideal places to encourage the sort of 'productive discomfort' that emerges from feeling appropriately challenged. Experiential Jewish education pushes learners to grow in this safe but challenging space. Games are excellent tools for getting students to experience flow. Games based on trivia should be avoided. Education that is solely driven toward data acquisition often misses getting or keeping students in flow.



"Flow" concept by Mihaly Csikszentmihalyi. Drawn by Senia Maymin.

8. *Is founded on open inquiry and aims to foster more questions than answers*

Excellent Jewish experiential education is an interactive process. Learners should be encouraged to listen to one another and engage in respectful and meaningful dialogue. When appropriate, the role of the educator is to validate, contextualize, challenge, and help students refine their questions. Staving off the urge to answer questions, educators model the ability to sit with the questions and create the space for the students to come to their own answers. Educators need to value questions over answers because they keep the conversation going to ensure long term impact. This means that educators need to move evaluation of this education from verifying data acquisition to determination of the quality of questions.

9. *Creates a dynamic and collaborative environment where there is space to explore roles and identities*

Where formal environments demand certain structure and hierarchy, excellent experiential educational environments invite participants to challenge these roles. Whether these relationships are between peers or role models, participants have the opportunity to play with and reimagine their

new roles in the group. Since so much learning happens in these moments, educators need to give a lot of attention to the social and emotional dynamics of the group. This system works because there is a tight learning loop where young participants see older participants and aspire to become like them. This 'role model continuum' keeps participants' attention and devotion at every level of the educational process. As students and staff get older they model this by taking on more responsibility in shaping their environments. The nature of this dynamic and collaborative environment mandates that the educators abandon being the "sage on the stage" and opt for being the "guide on the side". Optimally this manifests the teaching of Rabbi Chanina when he said, "I have learned much wisdom from my teacher, more from my colleagues, and the most from my students" (Ta'anit 7a). This dynamic challenges the charismatic leader to step back (*tzimtzum*) and make room for other voices. This in turn fosters a vital community in which all the participants feel an urgent sense of belonging.

10. *Takes a holistic view of participants' lives in and out of the learning environment*

Experiential Jewish education is aimed at creating a web of experiences that foster personal growth and develops skills, relationships, and knowledge of Jews of all ages. Educational settings are often limited to a fixed time and space. Immersive environments lend themselves to excellence in experiential education and are much more porous. Educators are ideal role models selectively using aspects of their personal lives to instruct students. Experiential educators care about their students as individuals, and understand that the text of their narratives extend before and after a particular experience or program. Given the enmeshed nature of this learning community (see #9) care is necessary to maintain appropriate boundaries given that these lines are intentionally blurred.

11. *Is founded on the group experience and consciously creates and continually evolves culture and community*

Growth and reflection occur in a dynamic communal setting. Educators must address the needs of each learner. Excellent experiential education capitalizes on the unique benefits of group dynamics. This group is often experienced through a smaller subunit. At times, this smaller group feels like a nurturing surrogate family or a competitive team. Sometimes educators will have to limit the choices of different entry points for different students to foster the group experience. The culture of this larger group may or may not look like the tradition of Jewish life, but it needs to be a rigorous culture that is in conversation with this tradition. Consciously or unconsciously, over time this learning community is creating culture that needs to last beyond the framework of the educational experience. Ideally participants see how they will continue to grapple with these ideas and be involved with this group throughout the course of their lives.

12. *Acknowledges the moment of mutual trust as a requirement for the creation of moments of 'deferred revelation'*

Powerful learning is about relationships. It is only when educators meet the students' basic needs and achieve a mutual trust that the 'magic' can really happen. In establishing this trust, educators do not demand transparency in the experience. Where formal education often relies on direct instruction, experiential education happens with a certain kind of 'indirect instruction'. The deepest learning often happens when educators help students get out of their own way in the service of their learning. This works when educators trust that the process will yield future revelations and breakthroughs in learning. (See forthcoming article on 'deferred revelation')

Further Reading:

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http://www.thejewishweek.com/editorial_opinion/opinion/so_you_want_your_school_be_more_camp

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Orlow, Avi Katz. *Tail of Two Jewries: Some Innovative Lessons From Chris Anderson and Jewish Summer Camp*. Journal of Jewish Communal Service. Jewish Communal Service Association of North America (JCSA). Spring 2011: 184-193. http://www.bjpa.org/Publications/details.cfm?PublicationID=13803

Reimer, J. (2003) *'A response to Barry Chazan: The Philosophy of Informal Jewish Education', The Encyclopedia of Informal Education,* www.infed.org/informaleducation/informal_jewish_education_reply.htm.

The 13 Dynamics in Israel Education **http://www.theicenter.org/aleph-bet**

Unit Two: On the Jewish Menu - Question What Is

What does Judaism say in comparison to what we do?

Lesson One: Shabbat as a Taste of the Ideal World (Scripted)
Lesson Two: Prayer: *l'hitpalel* - Relating to Ourselves, Each Other, and to God
Lesson Three: *The Sacred Table*[12]: The Concept and Purpose of Kashrut
Assessment: Social Media Post #2
Lesson Four: Torah Study: The Jew as Eternal Student
Lesson Five: The Role of Community in Judaism (Can you be Jewish alone on an Island?)
Lesson Six: What Have You Learned? Teaching our peers and sharing with the community
Assessment: Camp Practices Blog Post
Lesson Seven: Memorable Moment in Nature: Perspective and Time (Scripted)
Assessment: *Tiyul Nefesh* #2

Enduring understandings that inform this unit:

- Liberal Jews bear the responsibility of individual autonomy.
- An individual's actions define a community's values
- The Jewish master story of revelation endures, in some form, in every Jewish person's life.

Essential Questions for Unit Two:

- How is the Torah authoritative for liberal Jews?
- What is authentic Jewish practice?
- What qualifies as an informed choice?
- How is revelation ongoing?

Purpose:
In Unit One counselors focused on analyzing their camp environment and looking with a critical eye towards Shabbat, prayer, kashrut, and study in their community. They were asked to contextualize their findings with the theories and practices of experiential education in order to draw some conclusions about how their summer camp presents/teaches Judaism. Now for Unit Two the focus shifts as counselors turn their critical eye inward.

This unit operates on the assumption that for many counselors, Jewish summer camp is where they feel most Jewish and that the Judaism at camp is somewhat representative of the level of depth of their Jewish knowledge. In Unit Two counselors take an opportunity to further explore each of the four areas of general Jewish content at camp: Shabbat, kashrut,

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[12] The title of a book on liberal conceptions of kashrut edited by Mary Zamore and published by the CCAR Press in 2011.
* Question what is, Imagine what could be… A mission of the Rhea Hirsch School of Education. Use of this phrase is not cliché. Rather, this guide seeks to help young adults question the Jewish environment in which they work and imagine how they can work to shape their camp for the better.

prayer, and study. Ideally, each participant will be able to identify a passion in one of these areas that he/she will wish to study further as the year progresses beyond camp.

Suggestions for the leader:
Depending on time and camp schedule, the program leader may decide to have counselors each choose one content area to explore further. If this is the case, then lessons 1-4 should be run simultaneously in separate locations. The entire cohort would then reconvene at lesson five and have a chance to share their learning. The lessons are written with this option in mind as the default, so some adjustments may need to be made if the program leader chooses to lead lessons 1-4 consecutively.

Unit Two, Lesson One - Shabbat as a Taste of the World to Come (Scripted)

For reference:
Essential Questions for Unit Two:
On the Jewish Menu: Question What Is…*What does Judaism say in comparison?*

- How is the Torah authoritative for liberal Jews?
- What is authentic Jewish practice?
- What qualifies as an informed choice?
- How is revelation ongoing?

Lesson Objectives:
Participants will be able to:

- Name one way they would like to enhance the celebration of Shabbat
- Contextualize the celebration of Shabbat at camp, in a community with the experience of Shabbat at home.
- Compare and contrast one's own concept of Shabbat with those of modern Jewish thinkers.

Lesson time (55 minutes)

Suggested location: a shaded outdoors space (or any comfortable space) that is free from major distractions.

Introductory Set (2-4 minutes): Instruct participants to close their eyes. Then ask: What does your ideal world look like? (pause) What would be doing? (pause) Who would be there? What colors do you see? (pause) What is life like?
Wait for about a few seconds in between each question for processing.
Instruct participants to open their eyes. Then request: please share some of your visions of the ideal world.

Transition (2-4 minutes): Program leader reads: In his book, *The Sabbath*, Rabbi Abraham Joshua Heschel writes, "The Sabbath is not for the sake of the weekdays; the weekdays are for the sake of the Sabbath. It is not an interlude but the [peak] of living" (Heschel 1951, 14).
Then ask: What do you think Heschel means by the [peak] of living?

Ideally, the conversation should be brief, but also touch on the concept that Heschel felt Shabbat was an elevated day of the week, that it should be a time not only for rest, but also of heightened experience. This summary may need to be reviewed at the end of the moments of sharing.

Program leader instructs: we are going to take some time now to use our senses to create a metaphor. We want to better understand what the difference between normal life and the peak of living might be.

Chocolate tasting experience (20-25 minutes): Before the lesson begins arrange materials for the chocolate tasting experience. Depending on the time you wish to spend on this exercise select between 5-8 different types of chocolate ranging in quality from chocolate you would eat everyday, like a Hershey's Kiss to the very best craft chocolate you can find (Scharffen Berger, Valrhona or similar dark chocolate). You might even begin with a liquid chocolate like Nesquick and end with a fine drinking chocolate – there are many good recipes available on the Internet.

Set out each grade of chocolate on different plates, breaking each type into small portions so that it is easy to pass out to the participants. Each person will need a dime-sized portion of each chocolate.

Instructions:

As humans we are blessed with many ways we can experience the world. We have the senses of sight, smell, taste, sound and touch that can capture beauty in a variety of ways. Rarely do we pay close attention to the information we get from these senses because our lives move quickly and our senses become part of the regular function of our lives as opposed to the focus. Today we are going to take a break from regular-paced time and focus on just two of our senses, taste and smell. When we use these senses we are, in effect, celebrating life and praising God with our bodies – our bodies are a gift and we will now use them to the extreme.

In a moment we will begin a tasting exercise with different types of chocolate. I encourage you to take the time to taste and savor the flavor, rather than just eat the different chocolates. Everyone will get a note card and pen in order to take notes on the taste, smell, and texture of each sample as you see fit.

Note to teacher: For each type of chocolate, guide the tasting experience in a similar fashion: walk participants through holding, smelling, tasting, and biting each sample. This is an exercise that should be done in complete silence, often with eyes closed – only the program leader's instructions should be heard. Set the mood in the space to be contemplative and reflective. Begin the tasting with the most common chocolate and move up the scale to the more rare/craft chocolate.

Tasting Guidance: (first tasting – Hershey's kiss) Everyone take a moment to hold the chocolate in your hand, feel its weight and texture on the wrapping – think about how it feels. Is it familiar? What does this candy remind you of?
Slowly begin to unwrap the candy – What do you hear? What do you smell?
Hold the chocolate in your fingers feeling the texture. Does it melt in your fingers?

Close your eyes and carefully take one small bite of the chocolate. Do Not Chew! Just let it melt in your mouth very slowly. Was it hard to bite? How would you describe the taste? How about the texture?
As the participants finish the chocolate, move on to the second tasting and repeat this process each time.

Transition (4 minutes): Once the tasting experience is complete, change locations to the Beit T'fillah (the prayer space at your camp) or some other location on camp that is considered a sacred or special space. Along the walk to the new location, ask participants to walk with a partner and compare their notes on the tasting.

Exploring Jewish Thoughts on Shabbat (15 minutes):
When you arrive at the prayer space, have the group split into three sub-groups. Hand out one of the texts below to each sub-group. Ask each group to appoint a reader, a leader, and a time keeper. The reader will read the text aloud to the group and the leader will guide the discussion of the text with the questions that are provided below each text. The time keeper should guide the group along according the actually time allotted by the program leader. The texts for each group can be found as handouts (U2-L1-H1/H2/H3).

<u>Text 1</u> - From Babylonian Talmud (Beitza 16b): *Rabbi Shammai was known to save all of the best foods he would find during the week and set them aside for Shabbat. Because he saw Shabbat as the holiest day of the week he would eat the second best during the week and only the best on Shabbat.* In other words, Shammai saw the purpose of every day of the week as a part of preparation for Shabbat.

Rabbi Hillel, in contrast, would eat whatever found he found each day, since one should dedicate themselves to "Baruch Hashem yom yom. [Bless God daily]"[13] In other words, Hillel felt each day was a blessing and each of us should praise God, no matter what day it is. We should be thankful for the sustenance we have everyday and this thanksgiving is just as important each day as it is on Shabbat.

1. How would you summarize the debate between Hillel and Shammai about Shabbat preparation?
2. With whom do you agree or disagree?
3. Do our lives at camp align more with Hillel or Shammai's perspectives?
4. What about our lives at home?
5. What is something special you can set aside for Shabbat on a regular basis?

<u>Text 2</u> - From Dr. Eliezer Berkovitz, *God, Man and History: a Jewish Interpretation*:
For the deed [Shabbat] to be effective, it must not remain that of an individual but must become that of a community. Even the purely religious aspects of the Jewish deed [Shabbat] are most intimately interwoven within the general structure [and schedule] of community

[13] Babylonian Talmud Beitza 16b. Paraphrase/translation mine.

existence. If, for instance, the Sabbath were a purely spiritual day, to be observed "in the heart" alone by meditation and inner peace, the economic structure of the society in which the Jew lived would have little or no effect on the observance. But since the Sabbath, like any other *mitzvah*, is a deed, requiring rest for the body as well as for the soul, the economic order is of the utmost relevance even for the purely religious significance of the day.

The most conducive habitat for the Sabbath is, therefore, a society whose economic and industrial activities are at a standstill on that day. The Sabbath is most naturally at home in such a society. *The Sabbath deed, to be most effective, of necessity strives for the coordination of the material fabric and order of the community with its own intentions.* (Meaning: The mitzvah of Shabbat is most effective when the entire community structure also supports the observance of Shabbat in full – not just individuals on their own).

1. What is the role of community in celebrating Shabbat according to Dr. Berkovits?
2. How do you agree or disagree with Dr. Berkovits?
3. How is celebrating Shabbat with your camp community different from celebrating with your home community?
4. In what other communities have you celebrated Shabbat in meaningful ways?

<u>Text 3</u> - From Rabbi Arthur Green, These are the Words: A Vocabulary of Jewish Spiritual Life: "The root of the word "Shabbat" means to "cease" or "desist." To observe Shabbat means to cease our work life and break our daily routine every seventh day, making that day holy. Shabbat is to be a day of enjoying the world rather than doing battle with it; a day of relaxation rather than struggle, a time to live in harmony rather than to achieve domination."

"Part of each Shabbat's celebration is based on our admitting that we are still slaves to work, oppressed today by the fast pace of our work lives and the pressures of living in a highly achievement-oriented society. Our taskmasters today may be electronic rather than human, tempting us rather than whipping us to work just a little faster and harder. Our ability to leave them behind once a week is our proclamation of freedom, a true cause for celebration."

1. With which elements of Rabbi Green's ideas do you agree or disagree?
2. In your lives outside of camp, what is your "work?"
3. At camp what is your "work?"
4. How can you better carve out time for a restful Shabbat both het camp and at home?

Conclusion and closure (5 min):
Gather the group together and briefly engage the participants by connecting the experience of using the senses of taste and smell in an extended way with the celebration of Shabbat. Discussion points:

- Shabbat is meant to be a 25 hour experience, plus whatever time it takes to prepare for Shabbat, be it cooking, cleaning, playing Frisbee, ending your activities, or going to temple.
- Shabbat is also supposed to be a taste of the world to come, our sampling of the ideal world.
- Review the Heschel quotation: "The Sabbath is not for the sake of the weekdays; the weekdays are for the sake of the Sabbath. It is not an interlude but the peak of living."

In your counselor notebooks, write down one way you would like to taste the ideal world this Shabbat – how will you extend this peak of living for yourself?

U2-L1-H1

<u>Text 1</u> - From Babylonian Talmud (Beitza 16b): *Rabbi Shammai was known to save all of the best foods he would find during the week and set them aside for Shabbat. Because he saw Shabbat as the holiest day of the week he would eat the second best during the week and only the best on Shabbat.* In other words, Shammai saw the purpose of every day of the week as a part of preparation for Shabbat.

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[14] Babylonian Talmud Beitza 16b. Paraphrase/translation mine.

U2-L1-H2

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For the deed [Shabbat] to be effective, it must not remain that of an individual but must become that of a community. Even the purely religious aspects of the Jewish deed [Shabbat] are most intimately interwoven within the general structure [and schedule] of community existence. If, for instance, the Sabbath were a purely spiritual day, to be observed "in the heart" alone by meditation and inner peace, the economic structure of the society in which the Jew lived would have little or no effect on the observance. But since the Sabbath, like any other *mitzvah*, is a deed, requiring rest for the body as well as for the soul, the economic order is of the utmost relevance even for the purely religious significance of the day.

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U2-L1-H3

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Unit Two, Lesson Two – Prayer in Relation
***L'hitpalel*, relating to ourselves, our community and to God**

Goals:
- To expose participants to modern Jewish thought's perspectives on Jewish prayer.
- To encourage self-reflection on one's experience in public prayer.
- To deepen participants' knowledge about the role of prayer in Jewish life.

Objectives – after this meeting, counselors will be able to:
- Compare and contrast their own personal view on Jewish prayer with those of three leaders in modern, liberal Judaism.
- Express several reasons why they choose to or choose not to engage in prayer.
- Analyze the purpose of prayer is it relates to the relationships between a person and God, a person and their community, and a person and themselves.

Suggested Location: Any type of assembly space with walls.
Time Frame: 1 hour
Materials/Resources: photocopied handouts for each participant, writing implements, knowledgeable station leaders.

Introductory Set (5 Minutes): Why Pray? Self-Survey (see Handout U2-L2-H1)
Pass out the self-survey handout entitled "Why Pray?" This handout has been adapted from *Higher and Higher: Making Jewish Prayer Part of Us*, by Stephen M. Brown. On their own, participants should answer the survey to the best of their ability. Their answers may remain private if they do not wish to share. This set induction should not be collected, rather the activity is primarily for personal reference and reflection in the lesson and for the participant's own benefit.

Learning Activity 1 (30 Minutes): Three Perspectives on Prayer
Before the lesson, select three other staff members to assist with this portion of the program. Utilize the camp rabbi, education director, director of Jewish life, or faculty members (rabbi or educator) to present each of the following perspectives.
Divide the group of participants in thirds and create three stations (one for each perspective) though which the groups will rotate. In your introduction to this knowledge input activity, explain that you are presenting three different modern perspectives on the purpose of Jewish prayer. These selections are not meant to be exhaustive, but rather they represent viewpoints of popular modern theologians and Jewish leaders. Utilize the text handout U2-L2-H2 containing all three excerpts.

<u>Perspective 1: Abraham Joshua Heschel – "Less Ego-More God"</u>
From Abraham Joshua Heschel: *Man's Quest for God*, p. 7
"We do not step out of the world when we pray; we merely see the world in a different setting. The self is not the hub, but the spoke of the revolving wheel. In prayer we shift the center or living from self-consciousness to

self-surrender. God is the center toward which all forces tend. He is the source, and we are the flowing of His force, the ebb and flow of His tides.
Prayer takes the mind out of the narrowness of self-interest, and enables us to see the world in the mirror of the holy. For when we betake ourselves to the extreme opposite of the ego, we can behold a situation from the aspect of God."
(P. 15) *"The focus of prayer is not the self... [Prayer] comes to pass in a complete turning of the heart toward God, toward His goodness and power. It is the momentary disregard of our personal concerns, the absence of self-centered thoughts, which constitute the art of prayer. Feeling becomes prayer in the moment in which we forget ourselves and become aware of God."*

As the text states, prayer, in Heschel's opinion, is less about self-reflection and more about becoming aware of Gods presence in the world. Heschel believed in the concept of a *divine pathos* – that God is a feeling presence in the world and God is affected both negatively and positively by human suffering, human actions, justice, injustice, etc. In other words what we do as humans in the world influences something beyond our own existence. Therefore, prayer should be spiritual and focused on strengthening the connection towards God – it is one of our ways of reaching up.

<u>Perspective 2: Mordechai Kaplan – "Prayer Strengthens the Community"</u>
Kaplan, the founder of Reconstructionist Judaism placed a high value on Jewish peoplehood. That is, Judaism is more about being in a community and embracing the sense of shared history, culture, and ethnicity than it is about maintaining ritual for the sake of ritual. Rituals and even *Mitzvot* (commandments) can be changed and adapted to modern times in favor of inclusivity and the strengthening of the Jewish community. From this viewpoint, prayer represents one of several important paths towards uniting *Am Yisrael* (the People Israel).

From Mordechai Kaplan: *The Meaning of God in Modern Jewish Religion*, p. 262
"No notion has been so prevalent and so misleading as the one that the mere act of worship has a spiritualizing effect on the human being. Before worship can have any genuine spiritual influence on us, before it can reveal God to us, we must qualify ourselves by an arduous discipline in deeds of self-control, honesty, courage, and kindness. When we come to the synagogue after trying our utmost to deal fairly with our neighbor, to suppress our evil impulses, and have made an effort to meet our responsibilities as human beings, then worship can yield its measure of spiritual strength and give the sense of inward peace. Communion with God us a reward of holy and righteous living."

<u>Perspective 3: Rabbi David Wolpe – "Can You Pray What You Don't Believe?"</u>
From the Huffington Post Religion Blog, Mar. 2011
"Many people treat prayer like a treatise, picking through the book for doctrinal points. While we should not assert things we do not believe, prayer is not philosophy. Prayer is poetry. The sound of the words, the rhythm and cadence, are integral to prayer. "Sometimes too hot the eye of heaven shines" is not the same as "Some days are sweltering." The 'content' is loosely the same, but one is poetry.

When we say "This is the Torah God gave to Moses" as we hold the Torah aloft in the Sabbath service, we can recite that declaration even if we have doubts that the Torah is the literal, verbatim word of God. The declaration is deeper than the definition. It is a current carried from the past into the future. "Beauty is truth and truth beauty -- that is all ye know on earth and all ye need to know" famously declared Keats. Clearly not if you have to balance a checkbook. But we do not read poetry for information and we do not pray from the newspaper.

Over the years a prayerbook or hymnal becomes a vessel into which the aspirations and sometimes frustrations of the ages have been poured. They are the resource. Prayer connects us to one another, in shared longing for our own lives and for the world. Singing together changes the spiritual atmosphere. When one of us is sad, or broken, or cannot sing, the voice of another will lift him up and help soothe his spirit. It little matters if the words on the page would find their way into a list of approved beliefs."

Learning Activity 2 (20 minutes): Guided Practice – Expressing the Purpose of Prayer

Divide the participants into groups of 3-4 people, preferably groupings of individuals who are comfortable with each other and will still be productive.

Suggested Verbal Instructions: Each of the perspectives on prayer offers a purpose for prayer that involves relationships between people in a community, between people and God, and/or between a person and themselves.

- How does your view of prayer play with these or other relationships in a Jewish context?
- Do you relate to Wolpe, Heschel, or Kaplan?
- How do your responses from the self-survey shape your view on prayer?

Each individual should draft a statement of purpose for Jewish prayer. In small groups compare and contrast each other's statements. You do not need to all agree with one perspective. Identify 2-3 similarities among your answers. **We will shape these ideas into *Iyunei T'filah* (commentary on prayers) to be shared in our camp's upcoming Shabbat services.**

After sufficient working time, allow a few minutes at the end for some of the groups to share their perspectives out loud. Select 2-3 volunteers to compile the statements in cooperation with the staff member responsible for coordinating *t'filot*.

Closure (2 minutes): Ask participants to think for a moment about one way their ideas about prayer have changed today. Suggest that they take a second to share with God and/or the person next to them what they have identified.

U2-L2-H1

Why Pray?[15] Self-survey (Page 1): Mark the "Yes" or "No" column depending on which statements seem valid for you personally or which you can see being applicable to your situation at some point in your life:

Yes	No	Possible Reasons to Pray:
_____	_____	*Relationship with God:* through prayer, people try to understand their personal relationship with power behind the universe. Prayer can help someone to feel a partnership with God in healing the world.
_____	_____	*Need to express innermost feelings:* people need to show thanks, humility, excitement, wonder, awe, amazement, appreciation, and gratitude for being alive.
_____	_____	*Fulfillment of desires:* people have needs and desires and often turn to God (through prayer) to help them get what they need or help them in times of trouble or distress.
_____	_____	*Fear:* people have basic fears, problems, and guilty feelings and turn to prayer to understand and clarify them.
_____	_____	*Identification:* prayer enables a Jew to identify with past, present, and future members of the Jewish people, as well as with a particular community or peer group engaged in prayer activity and ritual.
_____	_____	*Ethical responsibility:* prayer gives people the opportunity to evaluate themselves and their society by naming the needs of others and choosing their own values from those expressed in the prayers.
_____	_____	*Study:* the act of Torah study itself is considered a form of Jewish worship and is included within the service. Study helps one become smarter and gain knowledge about living good lives.
_____	_____	*To shape experience:* the act of prayer can significantly change a given event. Saying a blessing at the appropriate time raises the experience to a higher and more spiritual level.
_____	_____	*Self-discipline:* regulating one's life around prayerful activity makes one sensitive, on a daily basis, to the wonders, mysteries, and challenges of daily living.
_____	_____	*Joy of language and words:* many people enjoy the beauty and power of well-written poetry. Prayer is written, for the most part, in the language of poetry and many enjoy this type of emotional and intellectual experience.
_____	_____	*Mitzvah:* people engage in prayer activities because they feel commanded by God to do so.

[15] Adapted from: Stephen M. Brown, *Higher and Higher: Making Jewish Prayer a Part of Us* (New York: National Youth Commission - USY, 1996), 4-6.

Why Pray? Self-survey (Page 2): Indicate which issues are most bothersome to you, personally, regarding prayer:

Yes	No	Possible Reasons Not to Pray:
_____	_____	God really doesn't listen or maybe God's answers are always "no."
_____	_____	I'm quite happy the way I am and my life already feels balanced so I don't need to pray.
_____	_____	It takes too much time to pray and I have other things to do.
_____	_____	I don't understand the Hebrew language and so the prayers do not make sense to me.
_____	_____	I don't believe in God or at least I'm not sure I do, so I feel like I am not able to be honest through prayers that thank God.
_____	_____	Prayer is boring and I do not feel connected.
_____	_____	I'm angry with the way *God* has messed up the world, and as a result I don't think prayer is worthwhile.
_____	_____	I'm angry with the way *people* have messed up the world, and it is our job to fix it, not God's.
_____	_____	Why should God listen to me with so much else to worry about?
_____	_____	I don't like my synagogue (or its rabbi or cantor) and I find it hard to pray there.
_____	_____	I don't know enough about prayer to be comfortable praying – I think I am doing it wrong.
_____	_____	I'm afraid of what prayer might do to me (make me more religious, maybe).
_____	_____	None of my friends like to pray (outside of camp), so I don't have a community to pray with.
_____	_____	Prayer is old fashioned and needs to be something different.
_____	_____	I like to be spontaneous, not told what to say – they prayer book is too limiting
_____	_____	I do not like prayer because of Hebrew School.
_____	_____	The prayers don't meet my needs – I am looking for something else.
_____	_____	Other reasons:_____
		_____

U2-L2-H2
Modern Perspectives on Jewish Prayer (double sided)

Perspective 1: Abraham Joshua Heschel – "Less Ego-More God"
From Abraham Joshua Heschel: *Man's Quest for God*, p. 7
"We do not step out of the world when we pray; we merely see the world in a different setting. The self is not the hub, but the spoke of the revolving wheel. In prayer we shift the center or living from self-consciousness to self-surrender. God is the center toward which all forces tend. He is the source, and we are the flowing of His force, the ebb and flow of His tides.

Prayer takes the mind out of the narrowness of self-interest, and enables us to see the world in the mirror of the holy. For when we betake ourselves to the extreme opposite of the ego, we can behold a situation from the aspect of God."

(P. 15) *"The focus of prayer is not the self... [Prayer] comes to pass in a complete turning of the heart toward God, toward His goodness and power. It is the momentary disregard of our personal concerns, the absence of self-centered thoughts, which constitute the art of prayer. Feeling becomes prayer in the moment in which we forget ourselves and become aware of God."*

Perspective 2: Mordechai Kaplan – "Prayer Strengthens the Community"
From Mordechai Kaplan: *The Meaning of God in Modern Jewish Religion*, p. 262
"No notion has been so prevalent and so misleading as the one that the mere act of worship has a spiritualizing effect on the human being. Before worship can have any genuine spiritual influence on us, before it can reveal God to us, we must qualify ourselves by an arduous discipline in deeds of self-control, honesty, courage, and kindness. When we come to the synagogue after trying our utmost to deal fairly with our neighbor, to suppress our evil impulses, and have made an effort to meet our responsibilities as human beings, then worship can yield its measure of spiritual strength and give the sense of inward peace. Communion with God us a reward of holy and righteous living."

U2-L2-H2 (Page 2)

Perspective 3: Rabbi David Wolpe – "Can You Pray What You Don't Believe?"
From the Huffington Post Religion Blog, Mar. 2011
"Many people treat prayer like a treatise, picking through the book for doctrinal points. While we should not assert things we do not believe, prayer is not philosophy. Prayer is poetry. The sound of the words, the rhythm and cadence, are integral to prayer. "Sometimes too hot the eye of heaven shines" is not the same as "Some days are sweltering." The 'content' is loosely the same, but one is poetry.

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Unit Two, Lesson Three: The Sacred Table[16]
The concept and purpose of Kashrut

Goals:

- To teach that kashrut can be seen as a marker of Jewish identity
- To introduce several modern innovations of kashrut
- To draw distinctions between kashrut and other food lifestyle choices

Objectives – after this meeting, counselors will be able to:

- Compare their eating choices with kashrut practices in mind
- Describe the connection between ethics and kashrut
- Identify modern innovations related to different structures for keeping kosher

Materials: color prints of kashrut images, tape,
Suggested location: any space with walls and room for breakout groups
Time Frame: 1 hour

Introductory Set (3-5 minutes):
Before counselors arrive, decorate the meeting space with different symbols of food relating to *Kashrut*. Place 10-12 pictures around the room of the following: *Hechsher* logos, meat/dairy stickers, red plates/blue plates, vegetarian and vegan symbols, a *Shochet* with an animal, symbols for organic/free range meat, tofurkey, empire kosher chicken package, a cheeseburger, bacon, etc. (see lesson materials Appendix B): collection of suggested symbols). These images should range from being universally recognizable as indicating keeping kosher to referencing alternative ways of keeping kosher or not keeping kosher at all.

Gather participants outside of the meeting space first, before entering. Ask them to enter the space and stand by the image on the wall that for them, personally, best represents what they think of when they hear of the concept keeping kosher. (You may consider having a few blank sheets and some markers of crayons for counselors to create their own image if they do not feel their choice is already represented.)

After participants stand by their chosen image, offer a second prompt: stand by the image that best represents what you do in your everyday life regarding your eating choices as they relate to keeping kosher – no judgement!

Suggested Learning Activities:

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[16] The title of a book on liberal conceptions of kashrut edited by Mary Zamore and published by the CCAR Press in 2011.
* Question what is, Imagine what could be… A mission of the Rhea Hirsch School of Education. Use of this phrase is not cliché. Rather, this guide seeks to help young adults question the Jewish environment in which they work and imagine how they can work to shape their camp for the better.

"You are what you eat!" – As this old adage indicates, what you eat helps to define who you are. While this statement may have made a claim related to healthy eating, we can still understand our eating choices as being reflective of who we are as individuals – **food choices are markers of our identity**.

- The participants' task is to create a menu for an imaginary restaurant where the food best represents their identity. The foods they choose may or may not be their favorites, but rather should tell something about who they are as people – their identity.
- The "menu" handout (U2-L3-H1) guides participants through this activity prompting them to list foods that represent different aspects of their identity.
    - Participants create a restaurant name and descriptions for a fixed-price menu (appetizer, salad/soup, main course, and dessert)
- After participants have time to create their menu, invite them to sit with a partner and take turns sharing their menu, explaining their identity through food.
    - Invite partners to explain the menu-based identity of the person with whom they shared. (participants don't share about themselves, they introduce their partner)

Game Show (20 minutes): Kosher…or Not Kosher?

- Clarify the difference between traditional kashrut (not mixing milk and meat, maintaining separate dishes, eating only *hechsered* (certified) meat, etc.) and other variations of these laws that some Jews consider to be their version of kashrut.
- Participants will become part of a game show where they must make the case whether a caricature of a person, based on their eating habits and lifestyle, keeps kosher or not. Different characters (using the monologues on U2-L3-H2) will come before the group, one by one, and introduce themselves and their creative eating habits.
    - Ask a few participants to volunteer to be the characters for the game show. Each volunteer will go into character based in the monologues.
    - Select a costume for each of the characters to make the game more humorous.
- After listening to the monologue, the audience must discuss and argue for how that character might make the case that they keep kosher or not. For some characters, both sides of the argument might be possible, depending on one's interpretation of kashrut.
- List of characters: Meatless Mike (vegetarian/hippie body builder), Gluten Free Gertrude (eats gluten free for health reasons, but doesn't care about mixing milk and meat), Vegan Valerie, Halakhic Harry (follows traditional Kashrut), Organic Oliver, Ethical Ethel (separates milk and meat, but doesn't eat kosher meat – only organic free range), Ronnie Reform.
- Discuss the characters and have the group of participants argue for kosher or not kosher.
    - How do these lifestyles compare to your life?
    - What do these eating choices say about each character's identity?

Closure – Social Media Post (2 minutes):
What is one new impression or idea you have had about kashrut today? Post it to facebook with the hashtag #funwithkashrut.

U2-L3-H1

Menu

The Restaurant

- Appetizer -

- Second Course -

- Main Course -

- Dessert -

U2-L3-H2 (double sided) (page 1 of 2)
Characters

Meatless Mike (vegetarian/hippie body builder)
My name is Meatless Mike. I love mother Earth and I love pumping Iron! I am Jewish and proud, but I don't go to temple so much. I know that some Jews care a lot about eating and keeping kosher. I am not so interested in that because it is harmful for our environment. I believe that no animal should die in order for me to live! I can still be healthy and look great (wink!) while being a strict vegetarian. For me, being Jewish means helping to heal the world – so being a vegetarian is very much a part of how I am Jewish!

Gluten Free Gertrude (makes careful eating choices because of health problems)
My name is Gluten Free Gertrude. For years I have struggled with health problems – bloating, gas, diarrhea, you name it! I guess it's just our good old Jewish genetics! I am lactose intolerant and allergic to gluten. Because of this there are many foods I cannot eat. I try to eat very plain things – one food at a time, like plain meat or vegetables. I rarely eat dairy and only do if I have my good old lactaid pills! I guess all of these weird eating things are a part of being Jewish – we just have sensitive stomachs.

Vegan Valerie
No animal should have to make any sacrifice for me! I am Vegan Valerie. I think it is appalling that there are so many meat eaters in America! It is harmful to our bodies and criminal to our animals to eat meat or any product that comes from an animal. I am Jewish and sometimes it is difficult for me when I go to a wedding, Shabbat dinner, or Passover seder and am confronted with so much meat! Just because an animal is slaughtered under a rabbi's watch does not mean that animal hasn't felt pain or abuse. I can't believe that keeping kosher means you have to eat meat too! I feel frustrated as a Jew.

Halakhic Harry (follows traditional Kashrut)
Shalom, I am Halakhic Harry! I was raised in a Jewish home and now I keep a Jewish home. I am very careful about what I eat and where I eat. I eat out only at kosher restaurants, and all food that enters my kitchen must be kosher. I know there are a lot of Jews who say they keep kosher, but really don't because they are not as careful as I am. Kashrut is important – it is part of who I am as a Jew. Jews are a people set apart and this eating structure is something that defines us as unique. In addition, keeping kosher is a way I show my devotion to God, by following his mitzvot.

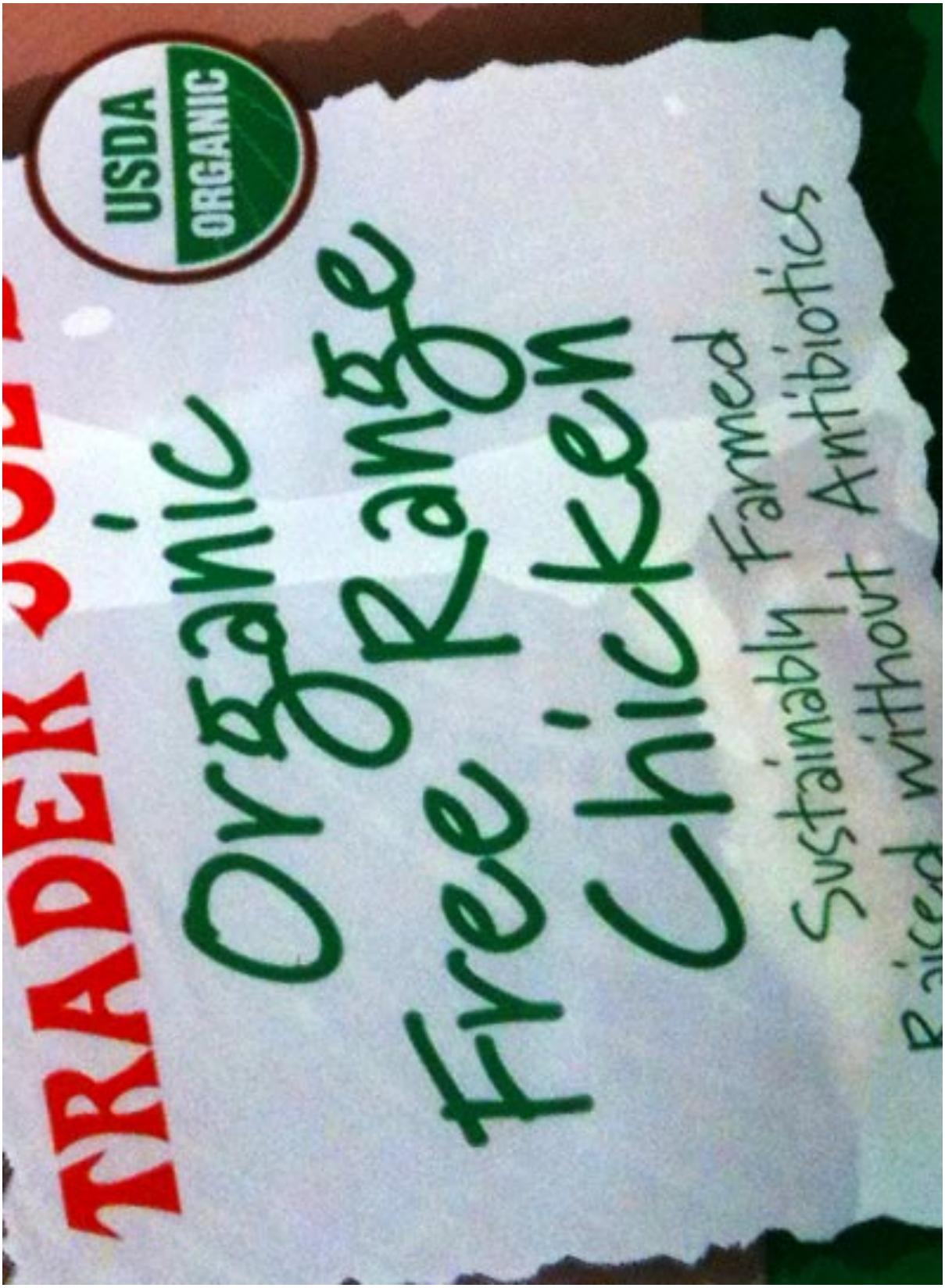
Organic Oliver
Hi I am Organic Oliver. I really care about eating foods that are healthy for my family and me. All foods that enter my kitchen and pass through my lips must be certified organic. As a Jewish person I know there are many laws about keeping kosher. I am not so interested in all of that, but I do feel that part of my Judaism is taking care of my body. That is why I choose to be completely organic.

Ethical Ethel (separates milk and meat, but doesn't eat kosher meat – only organic free range)
Hi, my name is Ethical Ethel! I am Jewish and I am observant. I keep Shabbat in my home and am very involved in my Jewish community. I want to keep kosher because of my Jewish beliefs, but find many challenges because I disagree with the way kosher meat is raised and slaughtered. I believe that it is better for the animals to have free range grazing and to be slaughtered in an ethical way. I also want to know that the food I eat is local and that the farm workers have good wages and working conditions. I follow all the laws of kashrut, but I refuse to buy meat that is marked kosher because I believe that most of it is not raised ethically or slaughtered in the best way.

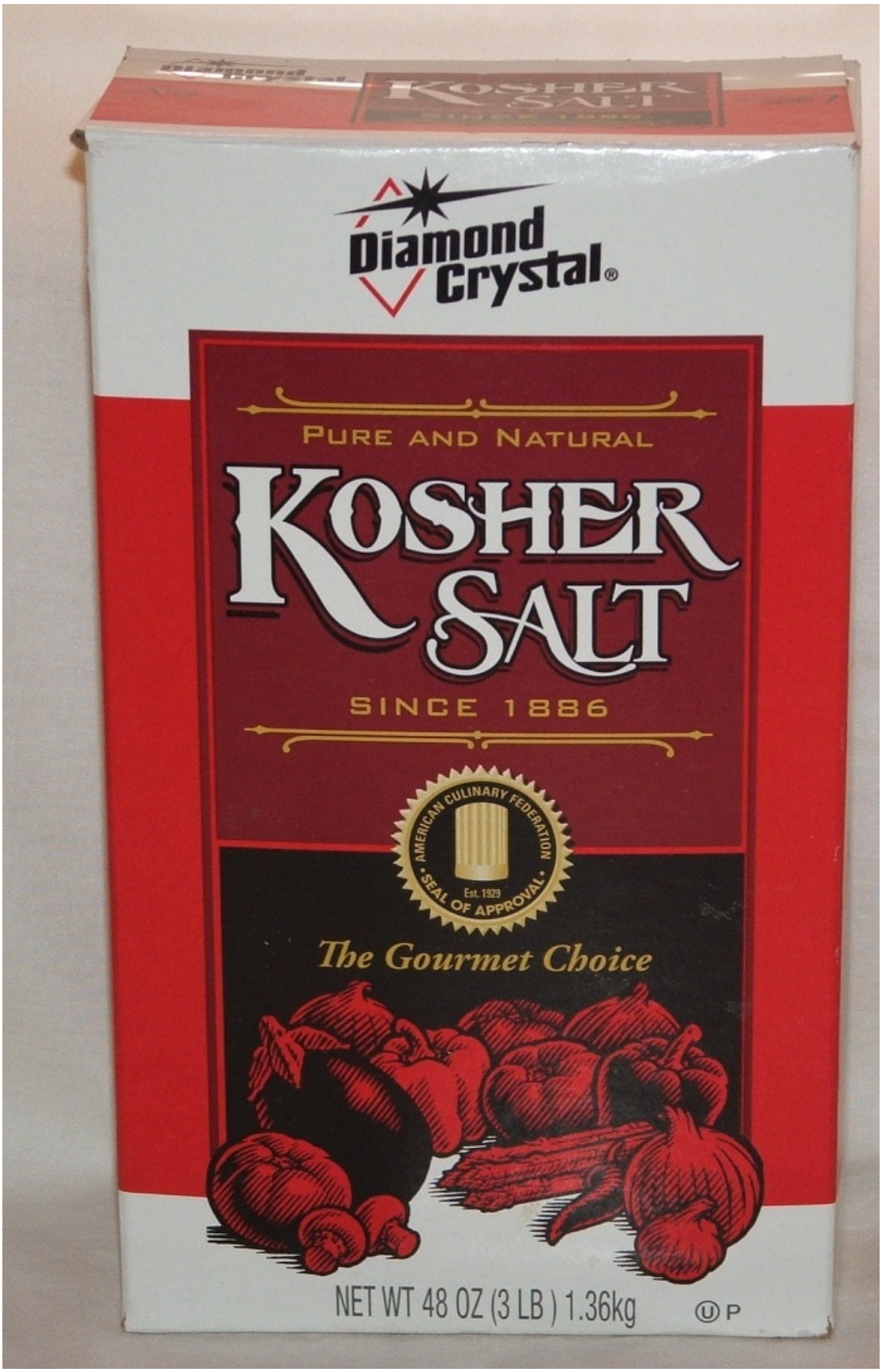
Ronnie Reform
Hi, I am Ronnie Reform. I eat bacon, shrimp, crab, oysters, you name it – and I am proud of it! I consider myself to be a very connected and involved Jew and am proud of my religion and my people. I don't believe that you have to follow orthodox laws just to be Jewish. For me, eating and tasting all the goodness on the earth is the best way to honor God's creation. We are meat eaters for a reason and should not have to avoid certain meats just because hundreds of years ago, there were food safety concerns. I am a Reform Jew and I get to choose what I do.

Appendix B – Kashrut Images


Claussen
KOSHER DILL
HALVES


TRADER JOE'S
USDA
ORGANIC
Organic
Free Range
Chicken
Sustainably Farmed
Raised without Antibiotics


HEBREW NATIONAL
MADE WITH PREMIUM CUTS OF KOSHER BEEF
Beef Franks
No Fillers
No By-products
No Artificial Flavors
No Artificial Colors
Nutrition Facts
ConAgra Foods
www.hebrewnational.com
NET WT 12 OZ (340g)
IMPORTANT: MUST BE KEPT REFRIGERATED TO MAINTAIN SAFETY.


Diamond Crystal
PURE AND NATURAL
KOSHER SALT
SINCE 1886
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SEAL OF APPROVAL
The Gourmet Choice
NET WT 48 OZ (3 LB) 1.36kg
UP


Naf


McDonald's
KOSHER


ORGANIC


תעודה זאת בתוקף רק כאשר מודבק עליה חותם הבד"ץ (הלוגו).
הרבנות הראשית והמועצה הדתית ירושלים
מחלקת הכשרות
תעודה מס' 71/2/3098
רח' החבצלת 12 ת"ד 13, ירושלים, טל' 02-6214828 פקס' 02-6214832
תעודת הכשר
KOSHER CERTIFICATE
בשרי
THIS CERTIFICATE IS VALID
UNTIL 17/04/11
תוקף תעודה זו הוא עד:
י"ג בניסן תשע"א
הננו מאשרים בזה כי:
ממילא דליקטס
שלומציון המלכה 15
עומד תחת השגחתנו והכשר המיובא מחו"ל בהשגחת
הרבנות הראשית לישראל
לשרשים על כשרות בתי אכל שלה מסחן (s.m.s) לכשר תרלה בשר (חזיר) ושם המסעדה
שם המפקח: הרב עמוס ישי 052-4268055
לתשומת לב !
תעודה זו בתוקף רק אם היא מקורית ולא מצולמת.
הוועדה היא רכושה הבלעדי של הרבנות הראשית לירושלים והיא רשאית לקחתה בכל עת שתמצא לנכון.
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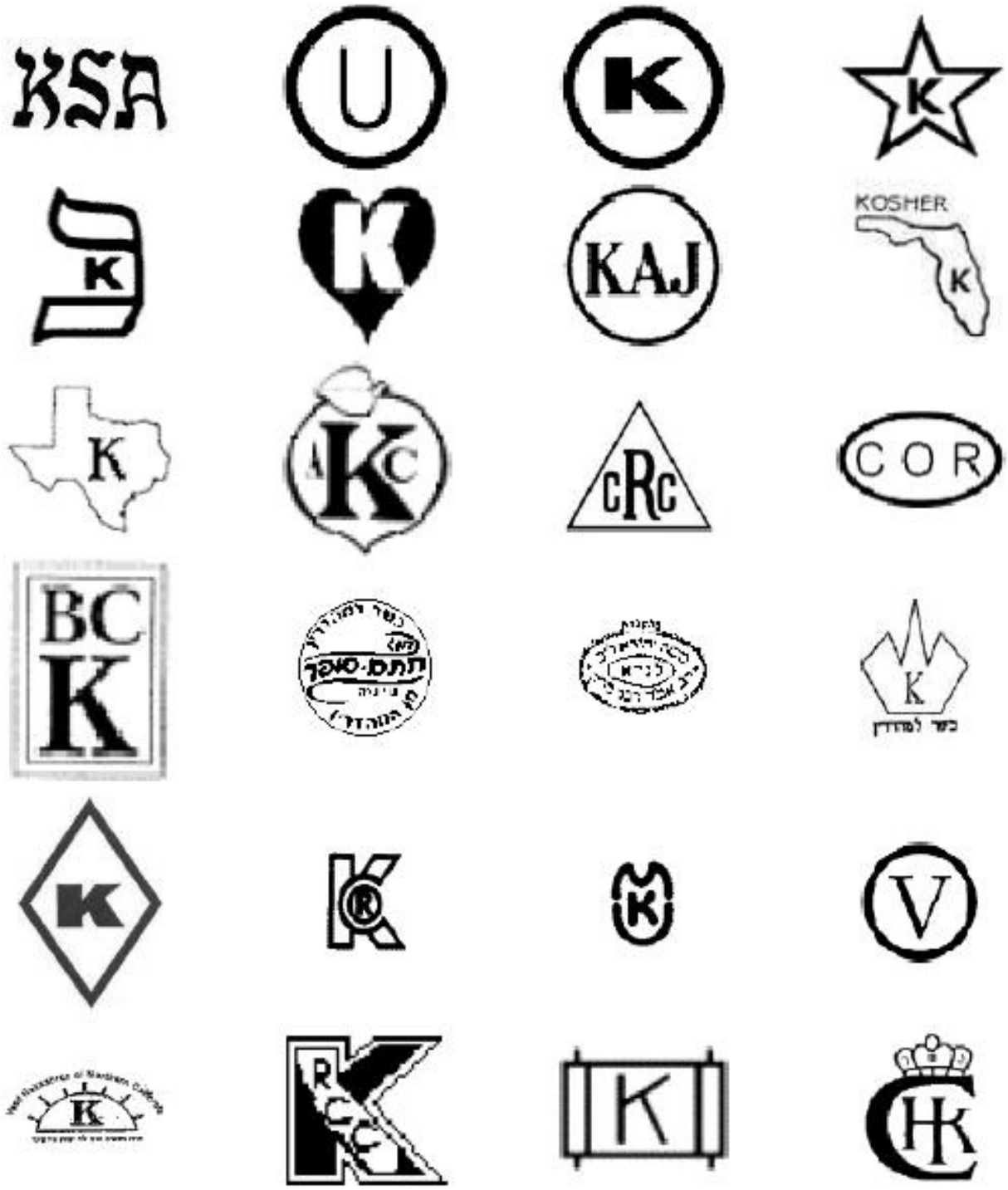
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Vegan®

Unit Two, Lesson Four – Torah Study and the Jew
The Jew as the Eternal Eclectic Student

Goals:

- To teach three different Jewish learning modes.
- To highlight how the value of talmud torah shows up in Jewish textual tradition.
- To compare characteristically Jewish study with secular learning theory.

Objectives – after this meeting, counselors will be able to:

- Name and describe three different types of Jewish learning: the seder, chevruta, and the shiur
- Characterize which of Gardner's multiple intelligences best describe themselves as learners.
- Summarize a Jewish text that speaks the importance of learning.

Time Frame: 1 hour
Materials: flipchart paper, copies of all 4 handouts, pens, paper, counselor notebooks
Location: program space on camp where there is room enough to have multiple seating arrangements – in somewhat isolated partners, in a large group, etc.

Introductory Set (3 minutes):
How would you describe yourself as a learner? Have participants think for a moment and then respond, keeping track of the responses on a white board or flipchart paper.

Learning Activity #1 – Multiple Intelligences
In the program space, hang 8 flipchart chart pages, one for each of Howard Gardner's multiple intelligences.[17] Briefly explain to the participants that in the late 1980s Howard Gardner, a cognitive development researcher, identified 8 intelligences – that each person's learning abilities are made up of combinations of these 8 areas. On the flipchart paper, label one intelligence per page and include a brief description:

- **Linguistic** – good at written and spoken communication, interested in poetry and prose, like to learn by reading and writing. Good at languages. (Writers, lawyers, poets)
- **Logical-mathematical** – Good at math and numerical problem solving. Enjoy mathematical analysis, science, and logic. (Scientists, mathematicians, computers)
- **Musical** – Appreciate music and the arts. Good at singing and/or musical performance. Good sense for composing music mentally.
- **Bodily-Kinesthetic** – Good at sports and physical coordination. Able to use mental abilities to control physical movement well. Use of the body to solve problems.
- **Spatial** – Able to recognize and use the patterns of wide space and areas. Good with maps and remembering directions and paths.

[17] http://infed.org/mobi/howard-gardner-multiple-intelligences-and-education/

- **Interpersonal** – Able to understand the intentions, motivations and desires of other people. Good at working effectively with others.
- **Intrapersonal** – Able to understand oneself, to appreciate one's feelings, fears and motivations. Frequent internal dialogue and thinking more than speaking.

Give participants three different colored post-it notes. Participants will use the post it notes to vote for their top three intelligences that best match their learning style. (Decide as a group which colors will be their 1st, 2nd, and 3rd choice). Participants should then place their post it notes on the signs according to their preferences.

The point of this exercise is to raise awareness that each of us is unique as a learner. Engage participants in a brief discussion and debrief of this exercise. See if they can give examples of ways in which they learn according to these intelligences. Ask them to describe what happens when you have a teacher and a learner that excel at very different intelligences. Ask for examples in school or at camp of the intelligences in action. How does this apply to our work as counselors?

Learning Activity #2: On Jewish Learning…
This activity will be set up as a round robin. The facilitator will need three station leaders, preferably senior staff or camp faculty. In three stations participants will explore at least three texts about Jewish study and sample three different modes of classic Jewish learning.

1) **Text: The Four Children, Learning Mode: The Passover Seder**
    a. At this station have the leader pass out copies of the text of the four children as copied from *My People's Passover Haggadah* (U2-L4-H1). Pretend that you are at a passover seder and you arrive at this text. Have participants take turn reading aloud the English translation, just as you would at a seder. Discuss the texts and ask: why does the Haggadah have us read this?
    b. Pass around the three versions of the 4 children to look at (U2-L4-H2) and discuss the differences.
2) **Text: Baba Metzia 84a (R. Yochanan and Resh Lakish), Learning Mode: A "shiur" in the beit midrash.**
    a. Invite a rabbi on your camp's staff or faculty to come in and present a short shiur on the famous story about Rabbi Yochanan and his study partner Resh Lakish - Baba Metzia 84a from the Babylonian Talmud. Refer to the summarized version of the story (U2-L4-H3) from Ronald Eisenberg's *What the Rabbis Said,* and the more detailed written shiur by Rabbi Isaac Blau at the Israel Konschitzky Virtual Beit Midrash. See the handout for citations and links.
3) **Text: Various texts on chevruta study/critical friendship (see below), Learning Mode: Chevruta**
    a. Assign partners and explain that in chevruta they will explore a series of four short texts (U2-L4-H4) each with questions for discussion. Give the partners a protocol for their chevruta study: 1) one partner reads the text aloud; 2) take

1-2 minutes for asking each other clarifying questions; 3) take turns asking each other the discussion questions below each text, explore any disagreements; 4) hold each other accountable for following these steps and maintain close proximity and eye contact as much as possible.

b. You may wish to print out each text on a separate note card or cut the handout into the separate texts and give each chevruta pair the set of four texts.
c. Debrief the experience of chevruta learning. Explain the word chevruta: In Aramaic this means "the fellowship." It is based on the root חבר, meaning friend. Chevruta is a method of study involving critical friendships – where partners push each other in order to sharpen each other's learning.

Closing Segment:
With the group of participants reassembled, facilitate a discussion of experiences that just occurred.

- What are your feelings about each learning mode we experienced?
    - What were the surprises or new perspectives you now have?
    - Do you prefer one of these methods of Jewish study over another?
- What connections do you see between the Jewish learning modes and the multiple intelligences we explored earlier?
- Discuss which intelligences are emphasized in the different Jewish learning modes –
    - Ask participants to describe the connections – i.e.: which learning mode is the most interpersonal or intrapersonal?

Closure (1-2 minutes):
Prompt participants to respond to the following: In your counselor notebooks, write down one way you think you can incorporate some aspect of today's topic into your work with kids in your cabin?

U2-L4-H1 – The Four Children (Page 1 of 2)
As translated and presented in *My People's Passover Haggadah*.[18]

THE PASSOVER HAGGADAH

D. Telling the Next Generation: The Four Children

[10]Blessed is God. [11]Blessed is He. [12]Blessed is the One who gave Torah to His people Israel. [13]Blessed is He.

[14]The Torah alludes to four children: one wise, one wicked, one simple, and one who doesn't know how to ask.

[10]בָּרוּךְ הַמָּקוֹם. [11]בָּרוּךְ הוּא. [12]בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל. [13]בָּרוּךְ הוּא: [14]כְּנֶגֶד אַרְבָּעָה בָנִים דִּבְּרָה תּוֹרָה. אֶחָד חָכָם. וְאֶחָד רָשָׁע. וְאֶחָד תָּם. וְאֶחָד שֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל:

[15]What does the wise child ask? [16]"What are the precepts, statutes, and laws that Adonai our God commanded you?" [17]You should respond by answering that according to Halakhah it is forbidden to conclude the *afikoman* after the Passover offering.

[15]חָכָם מַה הוּא אוֹמֵר? [16]מָה הָעֵדֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְיָ אֱלֹהֵינוּ אֶתְכֶם: [17]וְאַף אַתָּה אֱמָר־לוֹ כְּהִלְכוֹת הַפֶּסַח אֵין מַפְטִירִין אַחַר הַפֶּסַח אֲפִיקוֹמָן:

[18] Lawerence A. Hoffman and David Arnow, *My People's Passover Haggadah, Volume 1: Traditional Texts, Modern Commentaries*, ed. Lawerence A. Hoffman and David Arnow (Woodstock, VA: Jewish Lights, 2008), 170.

[18]What does the wicked child ask? [19]"What is this service to you?"—"you" and not himself. [20]By removing himself from the group, he misses the whole point. You should respond by chastising him and telling him, "This is what Adonai did for me when I left Egypt"—[21]"for me" and not "for him," for had he been there he would not have been redeemed.

[18]רָשָׁע מַה הוּא אוֹמֵר? [19]מָה הָעֲבֹדָה הַזֹּאת לָכֶם: לָכֶם וְלֹא לוֹ. [20]וּלְפִי שֶׁהוֹצִיא אֶת־עַצְמוֹ מִן הַכְּלָל וְכָפַר בָּעִקָּר. אַף אַתָּה הַקְהֵה אֶת־שִׁנָּיו וֶאֱמָר־לוֹ: בַּעֲבוּר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרָיִם. [21]לִי וְלֹא־לוֹ. אִלּוּ הָיָה שָׁם לֹא הָיָה נִגְאָל:

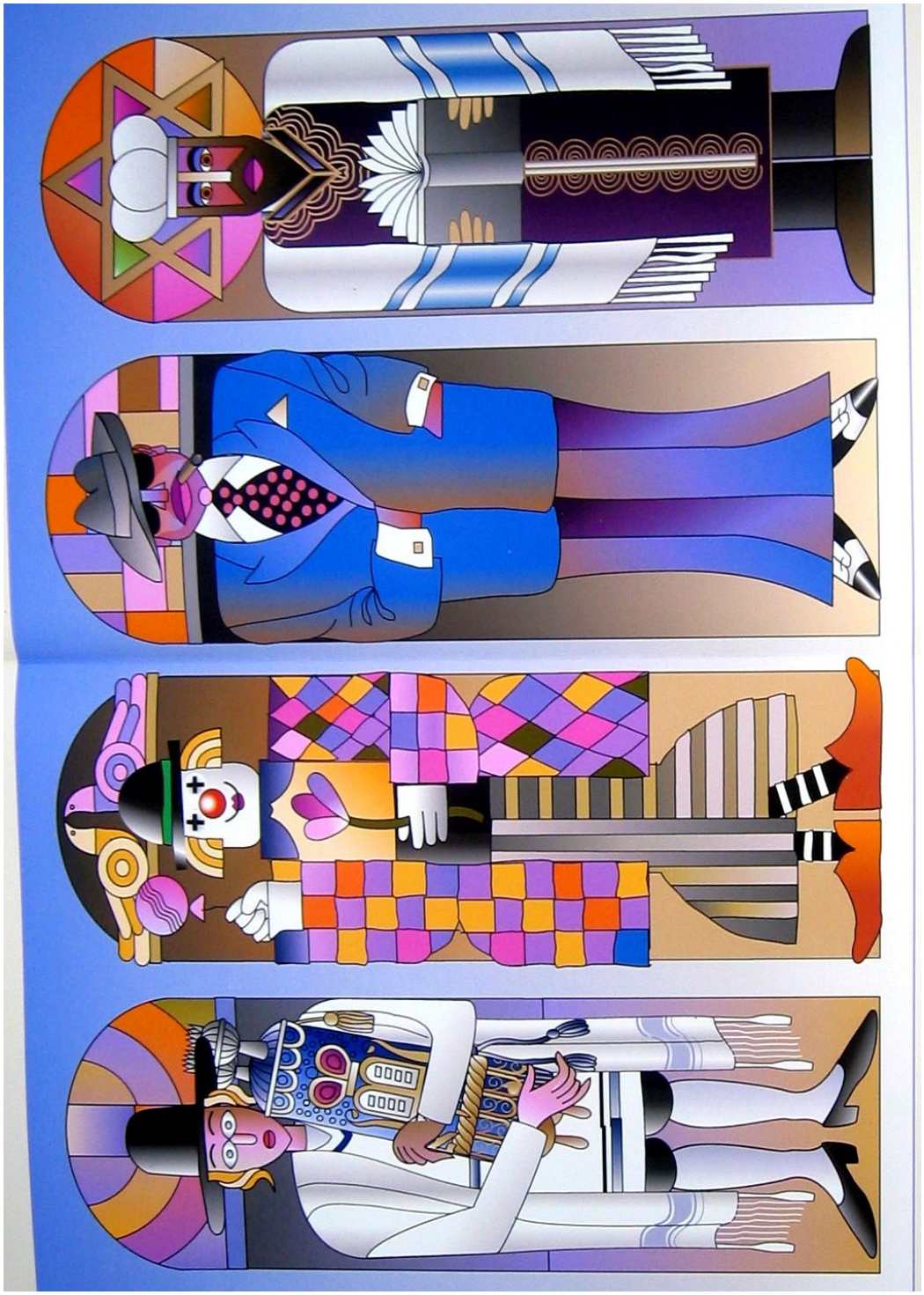
[22]What does the simple child ask? [23]"What is this?" [24]Answer him, "With a strong hand Adonai brought us out of the house of slaves."

[22]תָּם מַה הוּא אוֹמֵר? [23]מַה־זֹּאת? [24]וְאָמַרְתָּ אֵלָיו: בְּחֹזֶק יָד הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם מִבֵּית עֲבָדִים:

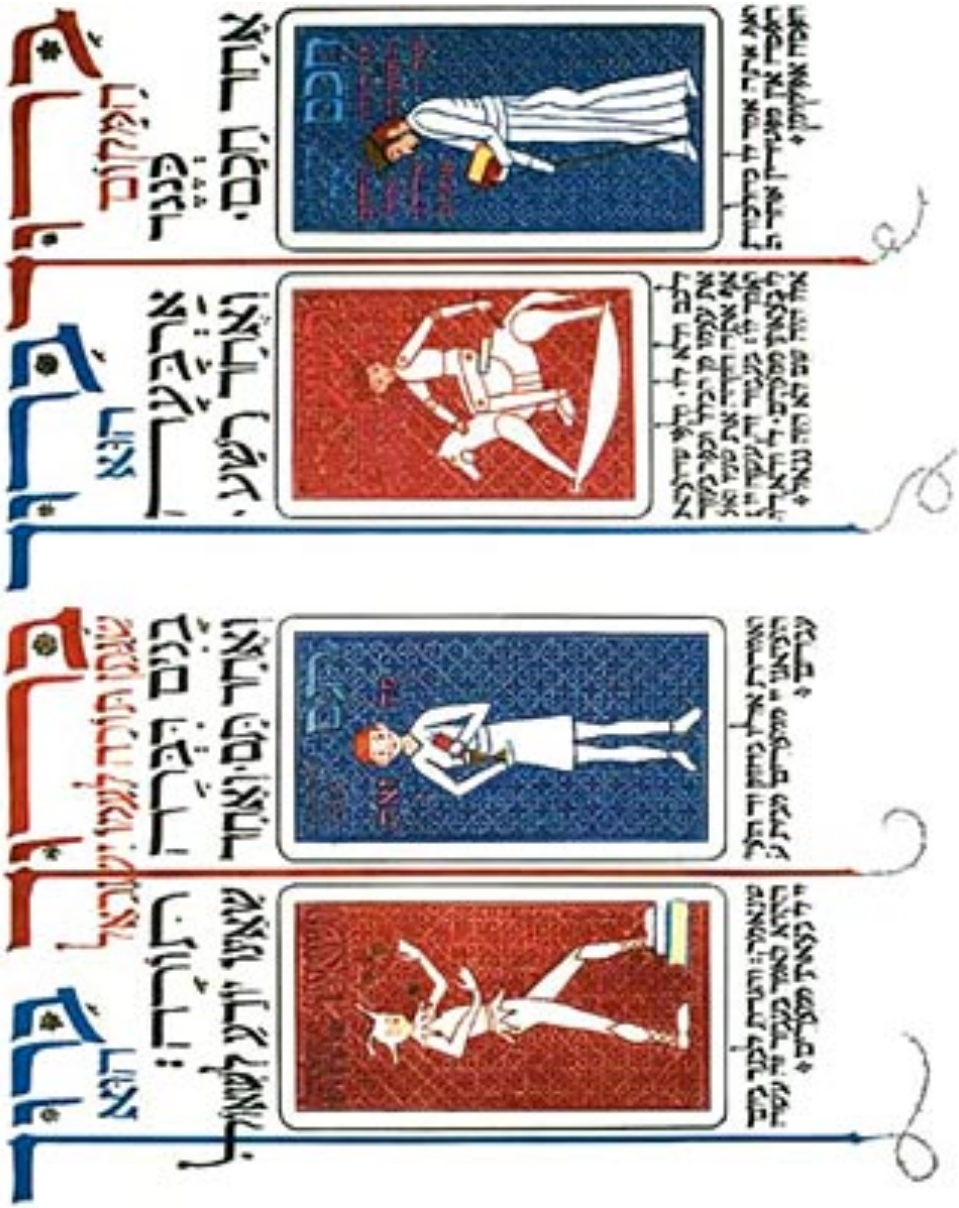
[25]And the one who doesn't know how to ask? [26]You should start, for it says, "Tell your child on that very day: 'This is what Adonai did for me when I left Egypt.'"

[25]וְשֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל? [26]אַתְּ פְּתַח לוֹ. שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרָיִם:

U2-L4-H2 – The Four Children Graphics (Page 1 of 3)



Asher Kalderon, Israel



David Moss, Israel/U.S.A.

Arthur Szyk, Szyk Haggadah

U2-L4-H3 – The Story of Rabbi Yochanan and Resh Lakish
As summarized in Ronald Eisenberg's *What the Rabbis Said.*[19]

A tragic tale of the danger of dredging up the past is a story of Rabbi Yochanan, a brilliant scholar, and Resh Lakish a powerful gladiator, who fought wild animals. One day, Rabbi Yochanan was bathing in the Jordan. Resh Lakish, who was then a highway man, lept in after him, mistaking him for a woman since he had no beard. Rabbi Yochanan said, "Your strength should be devoted to the study of Torah!" Resh Lakish retorted, "and your beauty should be for women." Rabbi Yochanan offered, "if you repent, I will let you marry my sister, who is even more beautiful than I." Resh Lakish repented, married Rabbi Yochanan's sister, and studied with the sage becoming a great scholar in his own right.

One day, there was a dispute in the house of study about whether certain utensils – a sword, knife, dagger, spear, handsaw, and scythe – can become ritually unclean. Rabbi Yochanan ruled that this was possible "when they are tempered in a furnace." Resh Lakish insisted, "when they have been scoured in water." Irritated by this challenge to his authority, Rabbi Yochanan said: "a robber understands his trade" (referring to his colleagues use of these weapons in his former work as a gladiator).

Resh Lakish angrily replied, "how have you helped me? There [at the Roman circus] I was called master and here I am called master!" Mortified by this remark, Rabbi Yochanan retorted, "I benefited you by bringing you under the wings of the *Shechinah* (God's protection)." Seeing his old friend and teacher so deeply hurt, Resh Lakish fell seriously ill. His wife pleaded with her brother to forgive Resh Lakish, but he stubbornly refused.

When Resh Lakish died, Rabbi Yochanan was plunged into deep depression, tearing his clothes and weeping inconsolably until he lost his mind. Other sages came to his bedside to help him feel better, telling him that his rulings were all correct. But this only made him more sad because his long-time friend and study partner, Lakish always new how to challenge him with 24 questions. The rabbis prayed that Rabbi Yochanan be freed of his misery and he died. (based on Baba Metzia 84a).

*The full text is available in the Babylonian Talmud, Baba Metzia 84a. A helpful written shiur is available at the Israel Koschitzky Virtual Beit Midrash:
http://vbm-torah.org/archive/aggada66/05aggada.htm

**The story is also summarized in *The Book of Jewish Values.*[20]

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[19] Ronald L. Eisenberg, *What The Rabbis Said* (Santa Barbara: ABC-CLIO, 2010), 87.
[20] Joseph Telushkin, *The Book of Jewish Values: A Day-By-Day Guide to Ethical Living* (New York, NY: Bell Tower, 2000), 76-77.

U2-L4-H4 – Texts for Chevruta Study

1) **"Joshua ben Perachyah says: make for yourself a rabbi [teacher] and acquire for yourself a friend" (Mishnah Pirkei Avot 1:6)**
    a. What does it mean to acquire a friend vs. make friends?
    b. What does it mean to make a teacher (or rabbi) vs. acquire a teacher?
    c. Why are these two things essential?
    d. What do friends and/or teachers bring to a learning situation?
    e. Which of these relationships comes first?

2) **"Just as a knife can be sharpened only on the side of another, so too a disciple (student) of a sage improves only by his *chaver* (friend/partner)."**
    Rabbi Chama bar Chaninah – (B'reshit Rabba 69:2)
    a. How do students help each other improve?
    b. In what ways can peers be better teachers than adults?
    c. How is learning similar to sharpening a blade?
    d. Why do you think the text compares students to swords?

3) **"Two are better off than one, in that they derive greater benefit from their efforts. For if they should fall, the one will raise up the other, as opposed to if one falls when there is no one to raise him." (Ecclesiastes 4:10-11)** Translation by Rachel Gelfman Schultz.
    a. We often teach children to be more independent as they grow up, how do you balance independence with teamwork?
    b. In what situations do you prefer independence or teamwork?
    c. How does this text apply to study and learning?
    d. Have you been in a learning situation where this concept has applied?

4) **"There are four types [of students] who sit before the sages: the sponge, the funnel, the strainer, and the sieve. The sponge - because it absorbs everything; the funnel - because it let's in at one end and out the other; the strainer - because it lets the wine out and retains the sediment; the sieve - because it lets out the bran and retains the fine flour." (Mishnah Pirkei Avot 5:16)**
    a. What are the differences between these 4 types of students?
    b. See if you can label each type of student with one word based on how they learn.
    c. How would these different types interact in study partners?
    d. What are the positives and challenges of each type of learner?
    e. Which one are you?

Unit Two, Lesson Five – The Role of Community in Judaism
Is it possible to be Jewish on a deserted Island?

Goals:
- To teach that community is central to the expression of Judaism and Jewish living.
- To reinforce awareness of Jewish communities that engage college students.
- To highlight the connection between a participant's Jewish journey with the communities that have helped shape who they are.

Objectives – after this meeting, counselors will be able to:
- identify 2-3 Jewish communities in which they are active.
- verbally explain how their Jewish life is enhanced by community
- defend the importance of community in Jewish life.

Time Frame: 1 hour
Materials: copies of the handouts, white board, marshmallows, pasta, tape

Introductory Set (3-5 minutes): Pose the following question to the group of participants: Can a Jew be a Jew, stranded alone on a desert island? Guide this question with the following: What are typical Jewish activities? What makes for a Jewish lifestyle?

Transition: Pose the following question to the group and make a poster-sized list of the responses:
- What does a person need in order to be Jewish?
- What are the objects needed?
- Which resources are needed?
- What types of individuals do you need?
- Facilities?

In one color, circle all of the elements in the list that exist at camp. In a second culture, circle the elements found outside of camp.
- What makes community so important?

Suggested Learning Activities:
<u>Jewish Community "sing-down"</u>
The purpose of this activity is to highlight how many different Jewish communities we interact with and how central community is to most of our Jewish lives.
- Have participants divide into four teams. Give the teams a set amount of time (2-3 minutes) to come up with a list of as many different types of Jewish communities they can think of. Each team should keep their list secret until the "sing down." Some examples of different communities might be: synagogue, camp, Hillel, BBYO chapter, youth group, Jewish sorority/fraternity, etc. For each community, the team should also list one major function of that community – something for which it is best known. This activity leaves the option for creativity in the naming of the

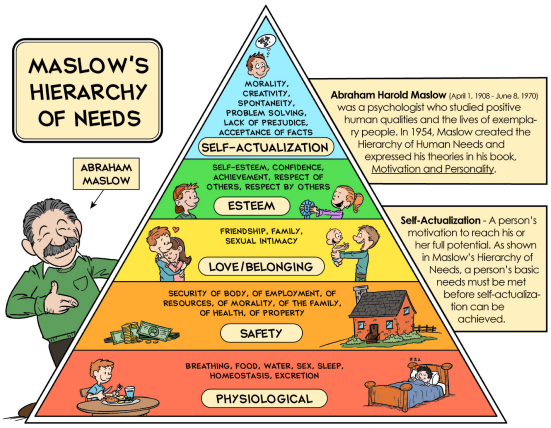
communities – there may be a debate, for example, as to whether a singular Jewish family constitutes a community. Encourage creative responses.

- Rotating from team to each group must shout out together a different community name and its main function. Keep a running list of the communities and communal functions that the teams mention. Each answer must be different. The last team remaining with a unique answer becomes the winner of the game.
- Once all of the communities are listed, ask for a few participants to share some way they have interacted with one of the communities mentioned. Try to highlight communities that are common in college life: Hillel, fraternity/sorority, birthright group, etc. See if the participants can speak to the Jewish services that these communities provide in their lives.
    - Keep in mind that not all colleges/universities have prevalent Jewish communities and the not all Jewish college students are involved in these communities.

<u>Foundations of Community: 2, 15-minute Rotations (32 minutes)</u>

1) Maslow's Hierarchy of Needs Through Pasta Towers:

- Split participants into two groups. Each group gets a half-box of spaghetti, a bag of marshmallows, and access to a roll of tape.
- Each group competes to build the tallest free-standing tower in a timed 5 minutes.
- After the building is complete, use the remaining time to discuss the process of building.
    - What made for a sound structure?
    - How did binding pieces of pasta together help your structure be stronger?
    - What were some of the challenges?
- Pass out photocopies images of Maslow's Hierarchy of Needs (U2-L5-H1)



- What are some of the similarities between this hierarchy and the towers we built?
- What are the needs that make the foundation for Maslow's diagram?
    - Why is the foundation (made up of simple things) wider that the more complex items at the top?
- Which of Maslow' levels are dependant on community?

- How is self-actualization supported by or enabled by community?

2) What are the needs of a Jewish community and what is its purpose?
Break the group into two smaller teams. Each team uses a section of a white board or a large flipchart paper. Set up a timed contest (3 minutes) for teams to create their most comprehensive 2 column list of the following:

- What are the essential institutions of a Jewish community and their functions?
- What are the needs/requirements of a community?

After the contest is over, compare and contrast the two teams' results. Pass out copies of the following text and discuss its application to modern society.

> "A *talmid hacham* (Torah scholar) is not allowed to live in a city that does not have these 10 things: a *beit din* (law court) that metes out punishments; a tzedakah fund that is collected by two people and distributed by three; a synagogue; a bath house; a bathroom; a doctor; a craftsperson; a blood-letter; (some versions add: a butcher); and a teacher of children." (Babylonian Talmud Sanhedrin 17b).[21]

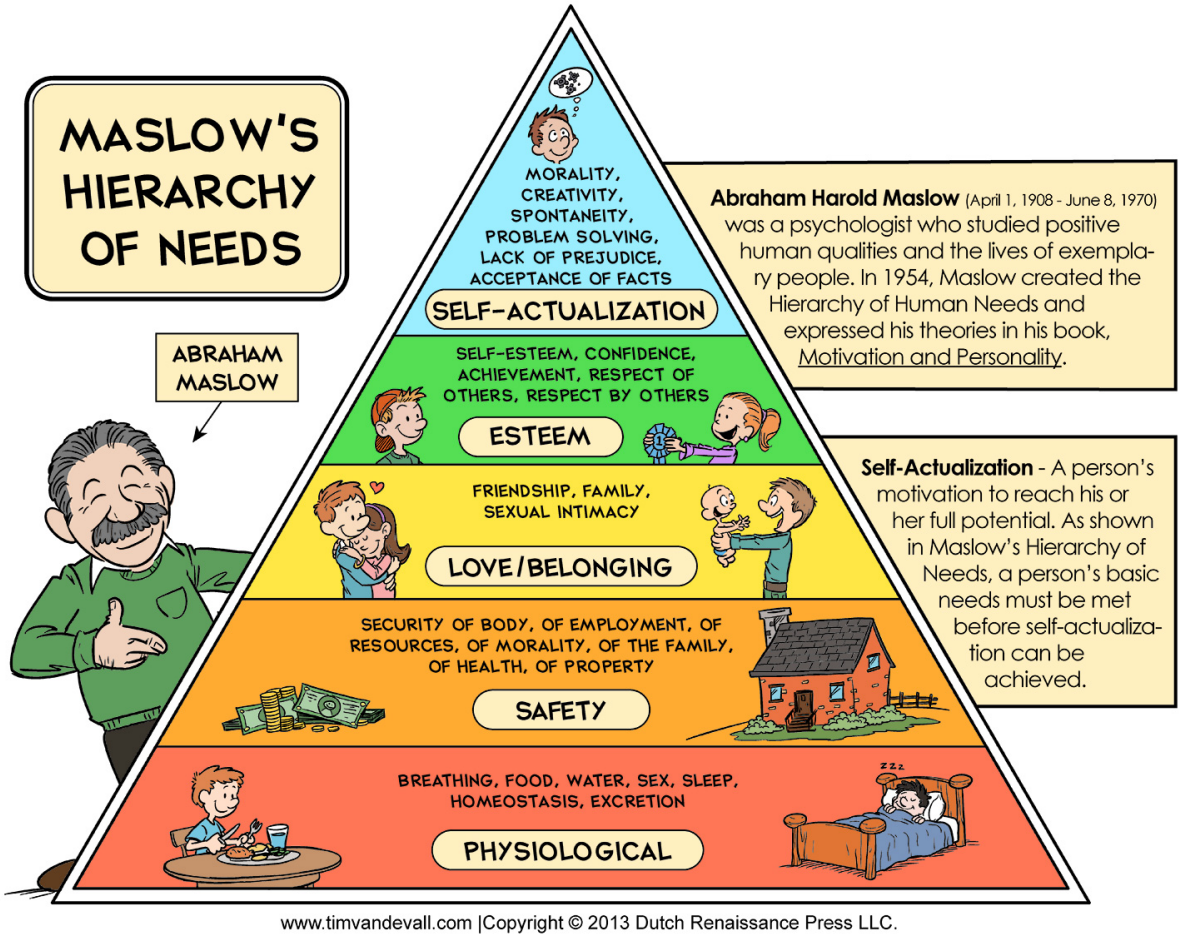
Discussion questions:

- A *talmid hacham* (Torah scholar) may have been a rabbi or community leader. What do you think a Jewish communal leader requires in her community today?
- Translate the community services form the text into modern language: i.e. – a blood letter probably means a doctor/nurse – someone who can perform medical healing services.
- What elements of community do you think are missing from this text that we would want today?

Closure (1 minute): Have participants either write down or think to themselves one contribution they personally make to the camp community – what gift or skill do they bring to the community?

[21] Translation by Rabbi Jill Jacobs

U2-L5-H1: Maslow's Hierarchy



[22]

- What are some of the similarities between this hierarchy and the towers we built?
- What are the needs that make the foundation for Maslow's diagram?
    - Why is the foundation (made up of simple things) wider that the more complex items at the top?
- Which of Maslow' levels are dependent on community?
- How is self-actualization supported by or enabled by community?

[22] Maslow's Hierarchy of Needs as portrayed by Tim Van De Vall. Image for public distribution on www.timvandevall.com

Unit Two, Lesson Six – What Have You Learned?
Teaching each other and sharing with the broader community

Goals:

- To allow participants to share insights they gained from the parallel learning tracks (Shabbat, T'filah, Kashrut, and Torah).
- To begin empowering the participants as teachers of their peers.
- To contribute to the camp practice blog.

Objectives – after this meeting, counselors will be able to:

- Recall 2-3 insights that their peers gained in the other learning tracks.
- Creatively speak about 2-3 insights that they gained in their learning track.
- Appreciate that they have contributed content and insight to the larger community of camp counselors.

Time Frame: 1 hour
Materials: note cards, pens, Camp practice blog post description (U2-L6-H1)

Introductory Set (2 minutes) Pass out note cards and pens to the counselors**.** Have everyone write down 2-3 bullet points (something new, interesting, or meaningful) from their recent learning on Shabbat, t'filah, kashrut, or Torah.

Suggested Learning Activities:
Option 1: Group creative expression (45 minutes):

- Counselors meet in their learning track groups (Shabbat, T'filah, Kashrut, and Torah). In their learning groups they should decide on 2-3 insights (concepts or ideas that were new for them) that they would like to teach to the rest of their peers.
- Each group (4-5 people) designs a creative presentation that involves interaction and teaches their peers the highlights of the topic they studied. The presentations should not just be frontal lecturing. The program leader may decide what supplies to bring for each group. Each group will present their ideas and concepts for about 6 minutes. Plan on 20 minutes of planning and 25 minutes of presentation

Option 2: Alternative method of sharing – Jigsaw (45 minutes):

- Counselors meet in their learning track groups and identify the most meaningful and interesting aspects of their track that they would like to share with their peers. This presentation should consist of a short activity followed by a concise explanation or discussion to help illustrate their point. As a group, have the participants plan a creative way that each individual should use to share the concepts with their peers.
- Jigsaw the groups into pods with one person from each track. Each person in the pod presents their creative activity and leads a short discussion. Plan on 20 minutes for planning and about 20 minutes for sharing.

Introduce Jewish Camp Practices Blog #3 (10 minutes/remaining time):

In an effort to continue the contributions that the group is making to the field of Jewish camping, this blog assessment asks participants to share new Jewish insights with their peers through the blog format. In addition the blog posting should in some way inform others about the value of Jewish learning for counselors at camp and also comment on how the newfound insights might be applied to the camp environment. See the half-page handout below for the prompt.

Counselors should work in small groups of 2-3 people to write the blog posting. You may wish to have them grouped by topic or interest area depending on how specific you would like the blog to be.

U2-L6-H1
Jewish Camp Practices Blog #3: Jewish Wisdom Compared to Camp Life

In small groups, compose a short blog posting that will be publicized to your peers and to camp directors throughout the Jewish camping field. Your posting should be related to the learning you have just experienced on one of four topics, Shabbat, t'filah, kashrut, and Torah.

First, think about how your learning has affected your view and understanding of Judaism –

- What do you know now that you did not know before?
- How does this newfound knowledge make you feel as a Jewish adult?

Second, come to a consensus as a group about three things:

1) How does your knowledge change or affect the way you do your work as a counselor?
2) What is one insight or concept that you would like your peers to know?
3) How might you share your knowledge or incorporate it into the camp environment?

Draft your blog in bullet points and then have one of your group members type it into blog form and email it to the group leader. A good blog entry will provide the reader with a new insight and stimulate questions and comments from others.

Unit Two, Lesson Seven – A Journey into Nature – ***Memorable Moment #1***
Includes Assessment Tiyul Nefesh #2
(Scripted)

Goals:
- To share the value of being aware of other's perspectives
- To have a meaningful reflective time together in nature
- To do something out of the ordinary and memorable

Objectives – after this meeting, counselors will be able to:
- Identify 1 tendency they have in forming their own visual perspective
- Explain how their goals have changed over the first half of summer
- Label the reason their goals and perspective has shifted over this time.

Time Frame: 1 hour
Materials: counselor notebooks, Tiyul Nefesh #1 (goal letters from spring videoconference)

Introductory Set (Short hike - 15 minutes):
Meet the group and hike out to an area of nature where the group can be secluded and away from noise and distractions. On the hike out, ask counselors to walk with a partner and share with each other what they feel are their goals for the summer. Remind the group that they wrote down goals for the summer in a letter to themselves, written after the spring videoconference.

Human Lenses of Perspective[23] (15 minutes):
Find a small clearing or circle of trees where the group can assemble. Prepare for this activity by explaining the idea of shifting perspectives – that there are multiple ways of looking at situations, concepts, and ideas. For example, two people can look at the same painting and see two different pictures. What we choose focus on tells us about who we are and what our strengths and abilities are.

<u>Instructions:</u>
Explain that in pairs, the counselors will become human cameras. One person will serve as the camera, and the other will serve as the photographer. The photographer's job is to pick out a scene, position the camera and take the picture. The camera's job is to take the best photo – holding as still as possible and focusing on one central image in the frame.

In order to be positioned the camera closes his/her eyes and the photographer physically guides their camera and positions their body to photograph the correct image – adjust for distance, height, angle, etc.

[23] This exercise was shared with the author by Rabbi Mike Commins.

- The camera does not talk during this exercise or open his or her eye unless taking a picture.
- The photographer does not talk during this exercise.
- The pair should decide on a signal for taking the picture – tapping on the shoulder, for example.
- On command, the camera opens his or her eyes for 5 seconds without moving their body or their eyes.
- The camera should remember as much as possible about the image they see.
- After the pairs finish one set of 5 pictures – debrief the experience. Each person should discuss the photos with his/her partner.
    - Compare what the camera saw vs. what the photographer was envisioning.
- Switch roles and repeat.

Transition/Contextualization (3 minutes):
Briefly share some comments and reactions from the exercise.
- What did you notice during this exercise?
- How did what your eyes focused on differ from the intended target from your photographer?
- What did you learn about yourself through this exercise?

Explain that this exercise illustrates different perspectives. Oftentimes one views a particular event differently from those around him or her. In our lives we often change perspectives as we grow. We learn new information and our ideas and beliefs about a certain subjects evolve – our schemas change.

Assessment **- Tiyul Nefesh #2 (15 minutes):**
Use the remainder of the time in the woods to revisit the goal letters (Tiyul Nefesh #1) that counselors emailed to the group leader following the spring videoconference. Invite participants to read their goal letters and consider how their perspectives have shifted since the start of the summer. Remind them that they have learned new Jewish content and had new experiences that now shape their beliefs and choices.
Counselors should:
- Read their letter and think over their goals
- Suggest adjustments or changes to their goals, explaining why a goal has changed
- On the back of the letter give examples of how their perspective has shifted since they began the senior counselor program.

Collect the revised goal statements for use at the end of summer videoconference. The program leader should mail these documents to participants following the end of camp.

Closure – Hike back to camp (12 minutes):
Hike back out to main camp. Along the way, be observant – if your eye catches something very interesting and you would like to share your perspective, use a camera (someone nearby) and take a picture.

Unit Three: Meaning and Belief - Imagine What Could Be

What do I want to try?

Lesson One: Becoming a Connoisseur – Identify Your Jewish Passions
Assessment: Social Media Post #3
Lesson Two: Sharing Your Knowledge with Others, Introducing the Final Assessment
Lesson Three: Creative Session I – Developing Project Ideas
Assessment: Culminating Project Work
Lesson Four: Creative Session II – Feedback on Project Ideas/Structured Work
Assessment: Culminating Project Work
Lesson Five: Mapping Your Own Ideal Jewish Practice
Lesson Six: Beginning With the End in Mind/Program Evaluation
Assessment: Social Media Post #4
Lesson Seven: Project Reflection & Evaluation, Overview of Jewish Resources on Campus
Lesson Eight: Siyyum of Summer Program

Enduring understandings informing this unit:

- Liberal Jews bear the responsibility of individual autonomy.
- In order to learn, one must be emotionally moved.
- An individual's actions define a community's values.
- The Jewish master story of revelation endures, in some form, in every Jewish person's life.

Essential questions explored in this unit:

- Who qualifies as a true role model?
- Which Jewish values are most important?
- What is excellent experiential education?
- What is the relationship between individual autonomy and collective identity?

Purpose:
Unit Three is designed to turn study into action. Counselors, having shared the knowledge they gained in Unit Two, will work together building up to the culminating assessment – the project options of camp programming, sharing Jewish behavior through social media, or a camp proposal. The structure of this unit is such that the assessment is woven into the progression and flexible time is built in for working on the projects. Towards the end of Unit Three the content shifts towards concluding the summer program, evaluating the work, and looking ahead to the coming school year. The unit culminates with a festive *siyyum* (closing) of the summer program.

Suggestions for the leader:
The program leader is encouraged to be flexible with time and build in enough work time so that the projects can be created with quality. If needed, there is some curricular lag time built into Lesson Seven such that the college campus discussion could be skipped.

Unit Three, Lesson One - Becoming a Connoisseur
Identify your Jewish passions

Note of introduction:

This lesson applies Elliot W. Eisner's understanding of connoisseurship to the development of Jewish young adults. For an overview on Eisner, a thought leader in the field of education, and his writing on connoisseurship and criticism and teacher supervision see the Encyclopedia of Informal Education.[24] A connoisseur is typically understood as a person who understands the details, intricacies, and sensitivities of some subject or product – like art, wine, or food.

In this lesson the goal is to frame the development of one's interest and involvement in Judaism as though the learner is trying to become a connoisseur of Jewish life. A skilled connoisseur of Judaism would have a strong basic understanding of Judaism, know which areas of Jewish life he or she most appreciates, and be able to seek out the appropriate resources to express (live) his or her Jewish interests in a robust fashion.

Goals:

- To teach what it means to be a connoisseur.
- To challenge the learners to want to deepen their Jewish knowledge.
- To highlight areas of Judaism that learners are passionate about.

Objectives – after this meeting, counselors will be able to:

- Identify one area of Jewish life or study that inspired them to learn more.
- Articulate which subjects or areas of life in which they feel especially knowledgeable.
- Describe one or two Jewish subjects they know more about and one or two they know less about.
- Appreciate the diverse interests within their peer groups.

Time Frame: 1 hour
Materials: multiple colors of post-it notes, tape or markers, paper, pens, Internet access

Introductory Set (5 minutes):

Prior to the meeting ask participants to identify a subject they have studied where they know enough to feel like an expert, maybe something in school, a hobby, or something in their life that they do frequently or are very good at doing. Participants should bring to the meeting an artifact (an object or symbol) that represents their expertise. When participants arrive have them share their object, what it represents, and why they feel they have expertise in the particular subject.

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[24] M. K. Smith, "Elliot W. Eisner, Connoisseurship, Criticism and the Art of Education," *The Encyclopaedia of Informal Education*, 2005, www.infed.org/thinkers/eisner.htm (accessed April 2014).

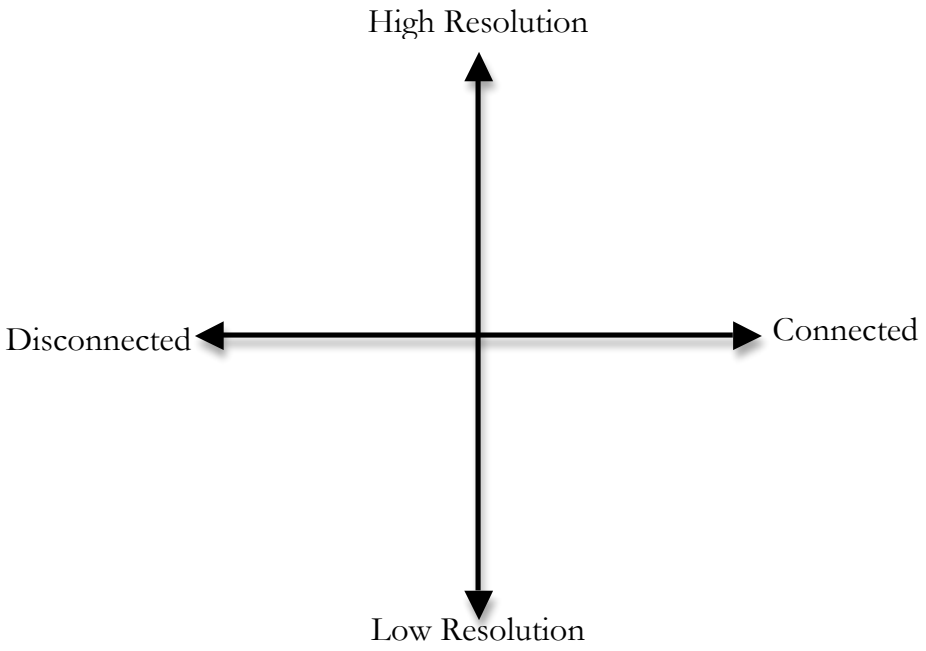
Suggested learning activities:

People mapping

- Split the group into partners. Each pair should take turns interviewing each other for 5-7 minutes each person. Use the following questions or ones you devise to guide the interview. During the interview, the interviewer maps the interviewee's interests and tries to indentify themes in the person's life on and around a stick figure person they draw on a page of paper.
- Suggested interview questions:
    - Please tell me what some of your interests are…
        - Why are you interested in _____?
        - Can you tell me an important or memorable story about something you did with this interest?
    - What motivates you to explore new things?
    - What do you love about being Jewish?
        - What parts of Judaism would you like to know more about?
    - What do you feel is your purpose as a Jewish person?
    - How would you describe the way Judaism plays into your life?

Jewish Resolution:

- Using tape on the floor (if tile) or on a large wall create a large X-Y grid with four quadrants. Label it as shown below:



- In this chart, resolution refers to the level of detail of understanding (how clearly do you know something), and connection is how strongly you feel attached to the subject. This chart is borrowed from Alex Sinclair's Israel education matrix.[25]
- Give participants several different colors of post-it notes. Have them place the post it notes on the graph depending on their answers to the questions below. You may or may not want them to mark their name on the post-it (it might be helpful if you want them to easily identify their own progress):
    - (choose one color post-it for everyone to use for each question) How would you describe yourself as a Jew when you were in elementary school? (i.e. - low resolution/connected means you didn't know much but you cared a lot about being Jewish).
    - (using another color for everyone) Where would you place yourself as a Jew at your bar/bat mitzvah?
    - (another color) Where would you place yourself now?
    - (another color) Think of a Jewish friend of yours, not at camp. Where would you place him/her?

<u>Guided group discussion:</u>

- Debrief and contextualize the two activities above. Participants should be able to describe why they shared what the shared and placed themselves where they did on the map. Try to elicit trends from the conversation that talk about Jewish interests and ways to explore further.
- Introduce the concept of connoisseurship. Describe connoisseurs in secular terms – related to food, wine, or chocolate. You might connect this description back to the Shabbat lesson that involved chocolate tasting as an example of careful decision-making. Connoisseurship involves:
    - Basic working knowledge of a subject
    - A concept of taste for good/bad – you know what you like and don't like and it is easy to identify both
    - A framework for examination – you know what to look for to investigate the subject
    - Continued practice in "tasting" or judgment to keep your sense sharp
- Pose the question: How can connoisseurship be applied to an informed, engaged learned and learning Jewish adult?

<u>People Mapping-Revisited</u>

- Revisit the interview exercise from earlier. Participants should have the person map that their interviewer made of them. Have them turn over the page and draw another stick figure. This time participants should self-interview and write down:
    - Aspects they like and don't like about Judaism
    - Concepts they want to learn more about

[25] Alex Sinclair, "A New Heuristic Device for the Analysis of Israel Education: Observations from a Jewish Summer Camp," *Journal of Jewish Education* (Routeledge), no. 75 (2009): 79-106.

- The ways they decide if they like or don't like a particular aspect about Judaism.
- Resources they can think of that can help them sharpen their senses and broaden their Jewish "tasting" abilities.

Closure (2-3 minutes): Social Media Post

Participants should send a Facebook status post or tweet expressing what one or two of their Jewish passions are (the "flavors" they like to taste in their Jewish life). These passions may include Shabbat, social justice, caring for others, or a more religious practice such as prayer or kashrut., etc. Create a fun hashtag to track the posts and start a trend.

Unit Three, Lesson Two – Sharing Your Knowledge with Others
Three Options for Teaching our Community

Goals:

- To introduce the 3 different major assessment choices for this program.
- To teach the value and importance of an authentic contribution to camp, or the camp community.
- To introduce the participants to Jewish role models who regularly make similar contributions to other people's Jewish learning.

Objectives – after this meeting, counselors will be able to:

- choose which assessment project they would like to help design.
- describe how the assessments are beneficial to them and to the camp community.
- compare and contrast their options with the work people do to help educate others in the Jewish community.

Time Frame: 1 hour
Materials: variable depending on your process, pens, paper, notebooks, white board.

Introductory Set (2-3 minutes):
Ask participants to each identify one new insight that they have gained this summer and share it with the group.

Suggested Learning Activities:
<u>Role Model Testimonials:</u>
Select 3-4 leaders from your camp community who can come into camp to speak with your participants: faculty members, board members, long-time leaders, community leaders, etc.[26] These 3-4 individuals will make up a panel on authentic Jewish contribution to the community. Ahead of time, speak with the panelists and have them prepare to tell their Jewish "coming of age" story to the group. They should each answer the following:

- How did I become a Jewish adult?
- Why am I passionate about Judaism?
- What are my contributions to the Jewish community?
- What is my Jewish life like and why?
- How do I continue my Jewish learning?

Each person should speak/present for no more than 8-10 minutes to the group, sharing their stories and wisdom. During their presentations, counselors should take notes in their counselor notebooks and see if they can map each person (as they did in Unit 3, Lesson 1,

[26] It will be important to select a variety of individuals, not just rabbis or educators, but also educated, informed, Jewish adults who can serve as role models of long-term Jewish engagement in Jewish life outside of camp. Be careful in your selection to identify individuals who will also connect well with the counselor age group

using the stick figures and labels.) At the end, counselors should have time to ask questions of the panelists.

Present Knowledge Sharing Options:
(See Scope and Sequence, Assessment descriptions). Present the options to the participants.

- Based on the descriptions given in this guide, create versions of the assessments that fit the particular camp environment.
- Either ahead of time, or working with participants create guidelines for each assessment option that fits your camp.
    - Each guideline should include a detailed description of the project and the roles that counselors will play in the development and implementation of the project.
    - It may be helpful to partner with camp administration and directors at this phase of the curriculum.

Closure (2 minutes):
Ask counselors to share one outcome they desire to produce through their project.

Unit Three, Lesson Three – Creative Session I

Goals:

- To review, looking back to the start of the summer, what new insights counselors have gained.
- To develop a sense for what types of programming and teaching might be well received in the camp community
- To begin working on the culmination assessments.

Objectives – after this meeting, counselors will be able to:

- identify what projects may have the most impact on the camp community
- describe what they would like to contribute to the community.
- summarize one or two examples of excellent teaching/sharing in the field

Time Frame: 1 hour
Materials: paper, pens, computers/Internet, access to camp program archives, camp schedules, etc.

Suggested Learning Activities:
<u>Group work – surveying the field:</u>

- Camp program group: participants who will write a cabin or unit program should begin by working together to survey online and on-camp resources for camp programming. During this brief survey they should be looking for program ideas and techniques that inspire them and address some of the issues raised back in Unit 1 in the analysis of Shabbat, t'filah, Torah, and kashrut at your camp.
    - Groups should begin to identify what topics they would like to use for their program writing.
    - In surveying programming in camp archives or on the Internet, participants should seek to identify promising ideas and well-written programs – plans that include Jewish content, are creative, and have ample opportunity for reflection.
- Social media group: participants who will create a Jewish social media or twitter feed should break into teams to explore different social media formats where Jewish content appears. Look for community leaders who use social media to teach about Judaism or social action, like Rabbi David Wolpe, or Rabbi Jill Jacobs. How doe these individuals teach about Judaism thought this medium? Have participants use handout U3-L3-H1 to organize their findings.
- Camp proposal group: Participants who will design a proposal to improve a Jewish practice at camp should review the findings from Unit 1. Appoint a group leader and timekeeper to run the discussion. See handout U3-L3-H2 for a guide.

<u>Sharing findings:</u>

- Gather all of the individual groups together. Have one person from each group report on their findings.

- What have you learned from the time spent surveying these different forms of media?
- What types of contributions are most successful and why?
- What issues would you like to address?

Social Media Examples:	
Twitter:	Tweet example:
What are the advantages/disadvantages?	What does it teach?
	Who is the audience?
	How is it effective/not effective?
Facebook Status Update:	Status update example:
What are the advantages/disadvantages?	What does it teach?
	Who is the audience?
	How is it effective/not effective?

U3-L3-H2

<u>Our Camp & Our Community – What were our findings?</u>

In each quadrant, discuss your observations from Unit 1 – in thinking about each area of camp throughout the summer and given your learning, how could we make the rituals and customs of our camp more meaningful?

Shabbat:	**T'filah:**
Kashrut:	**Torah/Learning:**

Unit Three, Lesson Four – Creative Session II

Goals:

- To give counselors time to work on and complete their assessments.
- To create enough flexibility in the course so that quality development of the assessments can occur.

Objectives – after this meeting, counselors will be able to:

- complete at least half of their chosen project.
- share 1 or 2 aspects of their project with peers.
- plan how they will complete the project.

Time Frame: 1 hour
Materials: materials dependant on the group projects

Introductory Set (2-3 minutes): Goal setting – ask each group to create a to do list for their project and a schedule by which they will complete it: what still needs to be accomplished? By what time should it be finished?

Suggested Activities:
Structured work time:

- Spend about 30 minutes in groups with time for the participants to continue working on and developing their projects.
- Make rounds to each group, checking in on their projects and supporting their work.
    - Consider inviting members of the camp's leadership to come in and support their progress.

Sharing and Critical Feedback:

- Use the last 25 minutes of the session for groups to share their progress and ask questions of each other. Consider using a protocol to assist in making the sharing time productive, positive and healthy.
    - For example, a group shares an idea for 2 minutes,
    - answers only clarifying questions from peers for 2 minutes,
    - listen to peer feedback for 4 minutes.
    - Afterwards, the group can respond to the feedback for 2 minutes.

Note to facilitator:
At the beginning of Unit Three, Lesson Seven, time is allotted for sharing and evaluating how the projects have turned out. Counselors should share reflections on their programs, reactions to their social media project, and feedback from the camp directors on their proposals.

Closure (2 minutes): Using think-pair-share, ask participants – How do you think your group's contribution will shape the camp community in the long run?

Unit Three, Lesson Five – Mapping Your Own Ideal Jewish Practice

Introductory Note:
Before this lesson, ask participants to identify three people that they would be willing to work with as a chevruta partner. This relationship will involve keeping in touch (online or by phone) throughout the year, once per month. Requests for friends are ok, but first think about someone who would help you stay on track with a project. Participants should hand it a note card with their requests.

Goals:
- To teach participants how to set some personal Jewish growth goals.
- To link participants together in *chevrutot* who will keep each other informed of progress.
- To begin summarizing and contextualizing the learning and growth this summer.

Objectives – after this meeting, counselors will be able to:
- verbally identify 1 or 2 goals they have for their Jewish practice growth after camp.
- share strategies for personal accountability with peers.
- choose one Jewish passion they wish to explore this year.

Time Frame: 1 hour
Materials: Handouts, pens
Location: If possible, hold this session where there is ample private breakout space. It will be important for the *chevrutot* to be able to have separate areas to discuss where they can focus and not be distracted.

Introductory Set (2 Minutes):
Lead a brief discussion on the following topic: What do you think will be your greatest achievement between now and next summer?

Suggested Learning Activity:
<u>Charting the course:</u>
- Ask participants to write down one or two of the Jewish passions they identified during Unit 3, Lesson 1 in their counselor notebook.
- Pair off the group into the chevruta pairs (finalized by the program leader) that are based on the counselor requests. A group of three is acceptable if there are uneven numbers.
- In chevrutot, counselors should spend a few minutes sharing their Jewish passions and why they chose them. Ask counselors to identify what they hope to gain by exploring this interest throughout the year.

<u>Mapping for success:</u>
- Pass out the two-sided handout (U3-L5-H1) and explain to the counselors that their task is to revisit the Jewish Journey map, but now with two modifications: the Time

Frame is 9 months (the end of camp-next summer) and instead of mapping the past, they are going to try and map the future. While no one can predict exactly what will happen in the future, planning with goals and outcomes in mind is a helpful way to map for success.

- First alone, participants should map out their year identifying the following plans for interacting with: 1) people; 2) places; 3) events; 4) Jewish behaviors/actions. The goal is to identify key moments of these items that will have an impact on Jewish growth and relate to the counselor's self-identified Jewish passion.
- Second, with their partner – take turns leading each other through the questions on the back of the two-sided handout (U3-L5-H1)

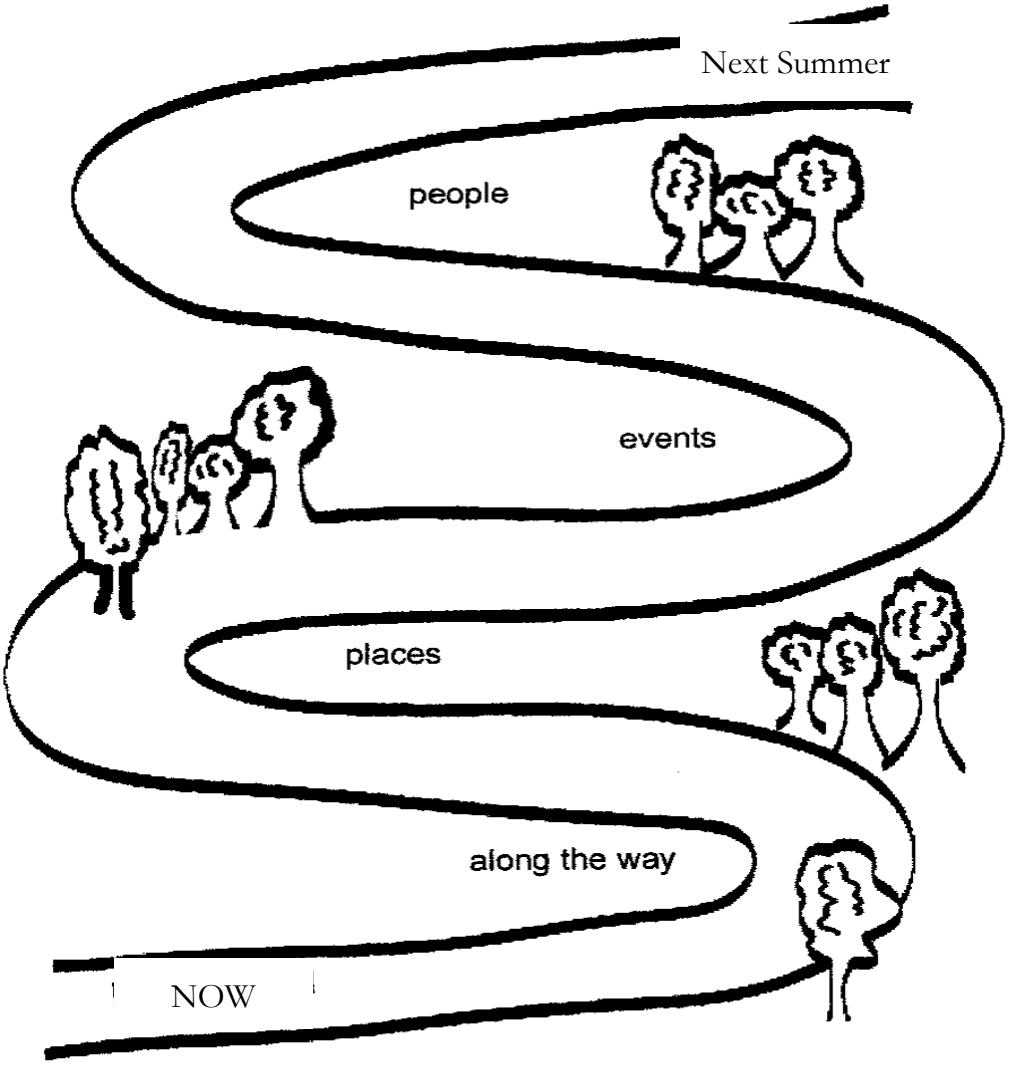
Closure (1-2 minutes):
Lead a brief discussion on the following: What do you think your greatest Jewish achievement will be between now and next summer?

U3-L5-H1 (Page 1 of 2)
Jewish Future Map

- Make a note of the people, places, events, and Jewish behaviors/actions you would like to be involved with in the coming year.
- What will help you grow and inspire you?

EXHIBIT 1-1

Jewish Journey Map



Jewish Futures Conversation

- **With your partner, take turns asking and challenging each other about the following:**
    - What people, places, events, and Jewish behaviors/actions did you note? Why?
    - How are these things related to your Jewish passions/interests?
    - In what order do you see these things taking place?
    - What can I do to help you in this process?
    - What will keep you motivated in your own growth?
    - What do you hope to accomplish in the long run by having these encounters?
    - How will you be different next may after this process – what will success look like?

Unit Three, Lesson Six – Beginning With the End in Mind
Program Evaluation

Goals:
- To contextualize this summer's personal growth with longer term life goals.
- To solicit feedback from program participants about their experience.

Objectives – after this meeting, counselors will be able to:
- Express long-term personal goals.
- Feel that their feedback has been heard and will improve future versions of this program.

Time Frame: 1 hour
Materials: Survey, pens, counselor notebooks.

Introductory Set (2-3 minute explanation & reactions):
Suggested script: In Stephen Covey's *The 7 Habits of Highly Effective People*, Covey stresses the value of beginning with the end in mind.[27] We regularly apply this thinking to programming at camp (planning goals first before writing the program) and we have recently applied it to our Jewish lives and personal growth over the next year in our sessions this summer. In both of these cases we applied goal oriented thinking to things we want to do.
- How can we apply this type of thinking to shape who we want to be as people?
- How can it shape the values by which we choose to lead our lives?

Suggested Learning Activities:
<u>Personal Eulogies…Almost:</u>
In Covey's book he suggests to readers that they actually write a model of what they would like their eulogy to say at their funeral, taking fully the suggestion of beginning with the end in mind. His argument is that we need to envision what type of people we want to be in the end and then plan and act to make that become a reality. In his book this exercise is focused more on who you are (the values you live by) rather than what you do. As a way of drawing the personal growth aspects of this program to a close, engage in this exercise.
- Without being too morbid, present this exercise to participants. Ask them to brainstorm the values that they would like others to know them by.
- Give participants time to draft lists of values and attribute, or even if the wish, draft a eulogy for themselves.
- Invite participants to share either their lists of values and qualities or their drafted eulogies.

[27] Stephen R. Covey, *The 7 Habits of Highly Effective People* (New York, NY: Free Press, 2004).

Participant Evaluation:

- Using handout U3-L6-H1 invite participants to share their feedback on the summer program. Please allow 20 minutes for them to complete their evaluations and turn them in to a neutral party. You may wish to alter the questions to suit your particular use of this guide.

Closure (2-5 minutes): Social Media Post

Invite participants, if they are comfortable, to share an insight or phrase from their personal eulogies through social medial

U3-L6-H1
Participant Evaluation

Please take the time to carefully and honestly answer the following. If you need more room to write, please use the other side of the page.

Name (Optional):

1) What was your overall experience in *Etza Tova L'hadracha*: Good Counsel for Counselors?

2) Please describe highlight from the program this summer. Why does it stick in your mind?

3) Please share one thing that you learned about yourself:

4) Please share one thing that you learned about being a counselor/programmer:

5) Please share one thing that you learned about Judaism and/or Jewish living:

6) What would you change about this program?

7) What aspects of this program would you want to do more of?

8) What else would you like to share with us?

Unit Three, Lesson Seven – Project Reflection & Jewish Life on Campus

Goals:

- To dedicate time for reflection and informal evaluation of the projects that the counselors developed.
- To connect the work accomplished in this curriculum over the summer with Jewish life during the year
- To meet new Jewish leaders on campus and/or learn about individuals who are already Jewish leaders on campus from within the group.

Time Frame: 1 hour
Materials: notebooks, pens, panelists, white board

Introductory Set (2-3 minutes):
Ask counselors to respond to the following question: How did it feel to lead, develop an idea, or be an expert amongst your peers or for you campers?

Suggested Learning Activities:
Reflection on Projects (25 minutes)
Prior to this lesson identify one or two counselors from each of the three project options developed in Unit Three, Lessons 3-4 who can share a short story about successes and challenges they had in implementing their project. See individuals who can also help lead their peers in reflecting on the projects. Discuss the following:

- For the program writing group:
    - How was the experience of developing and leading a program for you campers in this way?
    - How were you successful and how were you challenged?
    - What might you do differently?
    - What did you learn from this process?
- For the social media group:
    - How have your peers responded (or how do you think they will respond) to the teachings you have created?
    - What do you think your biggest success and biggest challenge will be?
    - What have you learned from this process?
- For the camp proposal group:
    - Was your proposal accepted or not? Why/Why not?
    - What did you do well and what might you want to change?
    - How will your proposal improve camp for the future?

Overview of Jewish Life on Campus (25 minutes):
Option 1: Invite a Hillel representative from a local college or university to come into camp and meet with the counselors. Prepare with this individual in advance so that they are aware of the level of the group and can make their presentation appropriate.

- Hold a presentation/conversation about how the skills and new Jewish knowledge gained at camp can apply to Jewish life on campus.
- What new roles can motivated and engaged Jews play in Jewish campus life?
- What ways can college students be Jewishly involved on campus?

Option 2: Create a panel of counselors who can speak about their active involvement in Hillel, Jewish sororities/fraternities, or other Jewish life groups on campus. The goal of the panel is to present cases of engagement in Jewish life that illustrate the diversity in what is offered ant certain schools. Aim to have the panel answer the following questions:

- Why did you choose to be involved in a Jewish organization at school?
- What happens at schools without many Jewish students or Jewish resources?
- How does one start a Jewish group on campus?
- Which types of involvement are most meaningful and why?

Closure (2-3 minutes):
Invite the counselors to share one skill that they learned this summer that might help them engage others in Jewish life on campus.

Unit Three, Lesson Eight – Summer Program Siyyum - *Memorable Moment #2*

Goals:

- To celebrate the end of the program and the accomplishments of the participants.
- To make a memory through a unique and creative celebration.
- To have a fitting close to the summer program and transition to the rest of the year.

Suggested Celebratory Event:
Plan to meet on camp someplace unusual – maybe the swimming pool, ropes course, or climbing tower or hiking trails. Choose to use the facility in an unusual way – for example, set up a banquet on the deck of the swimming pool, or go to the climbing tower at night and use big lights to have a night climb and cookout. Spend some time celebrating with a fun or unique activity of your choice and have a celebratory meal or snacks. After the celebration hand out awards and certificates.

Other activities:
Paper Plate Awards:
Since your group has spent much time together over the summer and has explored deep subjects at times, it is important to end with laughter and fun. Paper plate awards will allow you to recognize creativity and humor among your participants. Search paper plate awards on the Internet for ideas if you have never made them before. You can make an award for anything you choose – best laugh, funniest hair, etc. Be creative!

Certificates of Completion:
In honor of the participants dedicated work and time spent in this significant counselor development program, each person should receive a certificate of completion signed by the camp leader and the camp director.

Slideshow:
Over the course of the summer take pictures of the counselors doing their best work. Compile the best images into a slideshow for them on the final meeting of the program.

Post Camp Reflections and Conclusions

Lesson One: Early Fall Video Meeting (before Rosh Hashanah) – *Tiyul Nefesh* #3 (Scripted)
Lesson Two: Mid-year Gathering/Reunion

Enduring understanding that inform this unit:

- An individual's actions define a community's values.
- The Jewish master story of revelation endures, in some form, in every Jewish person's life.

Goals:

- To reflect on the growth that occurred during the summer.
- To bridge the summer learning into the year-round experience for counselors.
- To create continuity from summer to summer.

Purpose:
The main purpose for these meetings is continuity and reflection. This mini-unit allows for the reinforcement and accountability of the *chevruta* work and for the counselors to reflect on their summer and their progress during the year. The fall session primarily reflects on the summer and offers time for evaluation and sharing. The reunion, while centered on text exploration, is primarily designed as a community building and celebratory session.

Post Camp Unit, Lesson One – Early Fall Video Meeting

To occur shortly before the High Holy Days
(Scripted)

Introductory Note:
Prior to this lesson, the program leader should mail the goal letters (Tiyul Nefesh #2) out to the participants. In addition, remind the counselors that each chevruta pairing will need one person to report to the group on the progress they have been making.

Goals:
- To reflect on the changes and growth that were made during the summer.
- To check-in with the counselors and maintain community
- To evaluate how the *chevrutot* are progressing.

Objectives – after this meeting, counselors will be able to:
- share 2-3 reflections on the impact of the program on their lives.
- describe one new Jewish behavior/action the are including in their lives.
- explain personal meaning derived from Jewish practice.

Time Frame: 45 minutes
Materials: Videoconference enabled computer and access to Oovoo, Join.Me, or other multi-person online conference service that can handle 15-25 connections and screen sharing. PowerPoint slides depending on facilitator's preference. Access to polleverywhere.com and the ability to screen share the polls you take.

Introductory Set (5 minutes):
Welcome everyone to the conference call. Open up the poll everywhere screen and take several polls using this text messaging service.
- Using a wordle poll: In a one word response, how would you describe your summer?
- Using a yes-no poll: How many of you have tried a new Jewish action or practice since coming home?
- Using a yes-no poll: How many of you have been in touch with your chevruta partner since camp?
- Using a scrolling response poll: in 3-5 words, looking back on the summer what was most meaningful for you (either in our sessions or in camp as a whole)?

Briefly discuss the results of the polls:
- what are your reactions to the polls?
- were you surprised by any responses?

Transition (2 minutes): shift the topic of conversation towards the chevruta partnerships. **A few days before the videoconference, remind participants that each pair will need to share one thing they have discussed or learned working together since the summer.**

Chevruta Check-ins (15 minutes):
(It may help to put these questions on a PowerPoint Slide)
Invite one person from each chevruta pairing to share the following:

- Please share one thing you discussed and one way you have guided each other since camp.
- How has this partnership been helpful?
- Do you feel you are in contact with each other enough and discussing important topics?

Transition (2 minutes): close the chevruta portion of the session by communicating that partners should feel free to be in touch with the program leader if they need help or support. Remind participants that this process is supposed to be a helpful way of exploring and broadening some part of their Jewish practice that the find meaningful.

Hiring Process & Status Update (10 minutes): Take a few minutes to discuss the hiring process for your camp. Discuss possible leadership positions what will be opening up for the next summer. You may wish to request individuals to express interest for these positions over email. Encourage participants to consider attending regional Jewish events and assemblies that may be based through your movement.

Update the participants on any feedback they received from their social media programs or the proposals they made to the camp director at the end of the summer.

Preparations for the mid-year gathering and reunion (7 minutes): Ask participants to volunteer if they are interested in helping plan the mid-year reunion for their cohort. Present the group with several viable options in your area for a gathering and get a sense of where their interests lie. Make a plan to meet with the committee of volunteers after the High Holy Days to plan the reunion. Depending on their interest and progress, you may wish to have counselors program and or facilitate the event themselves. Either the program leader or counselor facilitators will be easily able to follow the next (and final) lesson.

Introduce Tiyul Nefesh #3 (5-7 minutes and after videoconference):
(refer to handout Post Camp Unit-L1-H1 for specific prompt and instructions). Ask participants to think back to their interviews for working at camp and the spring video meeting. At the video meeting the participants composed a letter to themselves outlining their goals for the summer. They opened these letters mid-summer to remind themselves of the goals and check their own progress. During that check, the counselors updated their goal statements and placed them in envelopes to send to themselves. Each should have received his or her letter in the mail this week. This final reflection will ask the counselors to express how their goals changed over the summer and whether or not they believe they met their goals.

Post Camp Unit-L1-H1
Tiyul Nefesh #3

Take a few minutes to read over your goals letter from this summer. You may remember that in the spring you first drafted these goals during our videoconference. Mid-way through the summer you checked-in to see your progress on these goals and adjusted them according to your growth and changing interests.

Now these goals lie in your hands.

Please write no more than a one page email reflecting on your goals now that we have finished the summer. For each goal, try to answer:

- Why did I set this goal?
- Was it a reasonable goal?
- How did I go about meeting this goal/how am I still in the process of meeting this goal?
- How do I see myself moving forward from this achievement? (what's the next step?)

Post Camp Unit, Lesson Two – Mid-year Gathering and Reunion

Goals:

- To maintain the community within the cohort.
- To foster excitement about camp and encourage staff members to return.
- To celebrate and share ritual.

Objectives – after this meeting, counselors will able to:

Time Frame: variable – minimum 1 hour
Materials: Songleader, songbooks

Suggested Activities:
Camp Song Session or Havdalah Service
If your mid-year session happens on a Saturday night, begin with Havdalah and then sing other songs from your to set a mood. Ritualize this experience by reciting the *shehecheyanu* blessing, expressing thanks for making it to this special time.

Study or Action, the Great Debate:

One of the major themes discussed during the summer program was the role of Jewish action and Jewish study in one's life. As a group, counselors first explored the actions of the camp community and then studied the ideas behind them. One goal of this approach was to analyze the camp experience as an educator and another goal involved raising the challenge of balancing study with action in one's Jewish life.

One could approach the subject from the opposite direction – study a subject in depth first and then decide what to do. However as humans, we know that by our nature it is often easier to try something out before you truly understand it or know what it is. The rabbis of the Talmud debated which was more important, study or action in Kiddushin 40b:

> "Once Rabbi Tarfon and the Elders were reclining in an upstairs room of Nitzah's house in Lod when a question was asked of them: Which is greater, study or action? Rabbi Tarfon answered, saying, 'Action is greater.' Rabbi Akiva answered and said, 'Study is greater." All the others answered, "Study is greater because it leads to action."

Use this text to frame a conversation on this topic – which is greater, study or action?

Discussion questions:

- While the rabbis say study is greater, their point seems to be to emphasize the importance of action (the end goal). Why?
- Do you feel you learn by doing or learn by reading about something first?

Compare and Contrast:
Have participants work in small groups to compare and contrast the text above (Kiddushin 40b) with the following texts:[28]

1) Shimon ben Gamliel says it is not what one says, but rather what one does that makes the difference in the world. (Pirkei Avot 1:17)

2) A saying of Rava was: The purpose of wisdom is repentance and good deeds – so that one should not study Torah and Mishnah and then argue with his father and mother and teacher…. (Bavli Berakhot 17a)

3) Rav Huna said: One who occupies himself only with the study of Torah – appears as if he has no God, as it is said, "now for many seasons Israel was without one true God." (II Chronicles 15:3) What is the meaning of "without one true God?" It means that one who does nothing but study Torah is as if he has no God. (Bavli Avodah Zarah 17b)

Discuss the comparison:
- What do these texts tell us about the purpose of study?
- What are some of the challenges in putting study into action?
- How do you see these texts playing out at camp?
- How do these perspectives relate to your own life and Jewish learning?
- Which is greater, study or action?

Conclusion:
Conclude the reunion with ritual or song that is special at your camp. Make sure that while you spend time on some Jewish learning at this gathering, there is plenty of social time as well. Depending on your group you may need to adjust these activities.

[28] Texts suggested in this helpful article by Aaron Dorfman, framing the debate of study vs. action. http://ajws.org/who_we_are/news/archives/viewpoints/learning_and_doing_the.html

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