Hinei Ma'Tov Uma Na'im Shevet Achim Gam Yachad

Creating Inclusive Communities for All

Hebrew Union College-Jewish Institute of Religion
New York School of Education
Capstone Project

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"When we commit ourselves to making our programs accessible,
not just in the physical sense,
but by ensuring that each person's participation is truly meaningful,
then we can call ourselves inclusive."
(Lisa Friedman, Beyond the Stumbling Block)

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Introduction

Brief Overview

The North American Federation of Temple Youth mission states: "As a teen-powered movement, NFTY builds strong, welcoming communities that inspire and engage our peers. Together, we pursue youth empowerment, personal growth, tikkun olam, and deep connections rooted in Reform Judaism." This mission is built on thirteen principles[1], which include *Am Israel* and *Tikkun Midot*, which serve as the foundation of NFTY. For 75 years, these thirteen principles have been the driving force behind all the programming that NFTY provides. Yet in my opinion, NFTY's mission is missing one important principle: *B'tzelem Eloheim*, that we are all created in God's image, or simply stated, inclusion. As you will see below, over the last few years, NFTY has worked hard to become an open and safe community for all of the teens it touches. It has the potential to be a place for <u>any</u> Jewish teen to create meaningful relationships, explore Jewish identity, and to feel a sense of community.

This curriculum is being created to help to educate the youth professionals who work with NFTY, specifically in the Mid Atlantic Region, about inclusion and creating an open and safe community. Through ten professional development sessions over the course of a year, I hope to encourage the advisors of the Mid-Atlantic Region to build these types of communities on a TYG (Temple Youth Group) level while we strive to develop an inclusion program on a regional level. Through studying sacred texts, listening to lectures by guest speakers, and engaging with a variety of related media, I hope to

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[1] "NFTY - Reform Jewish Teens - NFTY's Thirteen Principles." *NFTY - Reform Jewish Teens - NFTY's Thirteen Principles.* Union for Reform Judaism, n.d. Web. <http://www.nfty.org/about/13principles/>.

educate the participating youth professionals about a wide-range of topics, including LGBTQ, autism, and physical disabilities, while providing resources for the advisors to use within their TYG. It is my hope that by the end of the curricular unit, all of the youth professionals will be able to lead a program for their TYG about the importance of creating a sacred community, resulting in a re-write of their TYGs constitution to make it more inclusive.

Setting

Almost every month, NFTY-MAR has regional events where the teens participate in Jewish programming, meaningful worship, and other fun activities. These classes will take place during these events to provide professional development for the staff in attendance. I also hope to arrange a "Professional Day of Learning" in the DC area. Although this capstone is written for a specific group of learners, it can be edited for other NFTY regions.

Audience

In preparing this curriculum, I first assessed the level of knowledge of the current youth professionals in the Mid-Atlantic Region on a number of topics covered by this capstone. All of the current youth professionals in the region have some background in the areas we will be covering, though have some more experience than others. Therefore, this capstone is written to provide a basic overview of each topic, while providing resources for independent learning. I have also structured the majority of the lessons so that they can be adapted for the teens that they work with on a TYG level.

Facilitators

In order for this unit to be successful, the facilitator needs to be knowledgeable about many aspects of inclusion. They should read the materials listed in the annotated bibliography and take a college-level class, if possible, about Special

Education. Although all of the programs will be written so that anyone can facilitate the group, it will more beneficial for the participants if the facilitator has considerable background in this field.

Rationale

What Is Already Out There?

Recently, the Union for Reform Judaism is beginning to address inclusion within the movement. On their webpage, URJ.org, under the 'Jewish Life' subtitle, you can find a number of resources intended to help make congregations become more inclusive. The topics include interfaith families, LGBT, and disabilities. Through blog posts, articles, and "Top Ten" lists, the movement is showing a desire to be as inclusive as possible.

It appears that the most successful area of inclusivity currently is the URJ camping system. Some examples include transgender campers being housed with the gender they identify with, ramps being added to cabins to allow wheelchair access, and camper care programs working hard to insure that every camper feels apart of the community. URJ Eisner Camp has a weeklong program, called Camp Chazak, for participants whose social delays impair their ability to function in a "typical" camp environment (http://eisnercranelake.urjcamps.org/chazak/). In addition, the Mitzvah Corps program at Kutz offers an inclusion-based Jewish summer camp experience for participants diagnosed with Autism Spectrum Disorders. In this program, high school students serve as peer-engagers to ensure that campers feel comfortable and are able to participate fully in the Jewish camp environment (http://kutz.urjcamps.org/mc/). Most recently, URJ Camp Harlam was awarded the *FJC Ruderman Inclusion Initiative*, a grant from the Foundation of Jewish Camping (EJP). The objective of this grant is to significantly increase the number of children with disabilities who participate in Jewish camp. As these programs continue to develop, we can continue to learn from them to implement inclusion into year-round programming.

History of Inclusion in Public School Settings

　　　Inclusion is a term that is used loosely and has a complex connotation. Apparently it became a buzzword in the field of education in the United States towards the end of the 1950s, during President Dwight D. Eisenhower's second term in office. In 1958, congress passed two laws that directly supported special education: PL 85-905, which authorized loan services for captioned films for the deaf, and PL 85-926, which provided federal support for training teachers for children with mental illness (Osgood, 1). Both laws came about due to the involvement of a number of professional groups, including the International Council for Exceptional Children, which changed its name that year to the Council for Exceptional Children (CEC), "an international community of professionals who are the voice and vision of special and gifted education. CEC's mission is to improve, through excellence and advocacy, the education and quality of life for children and youth with exceptionalities and to enhance engagement with their families" (Council for Exceptional Children, 1).

　　　By the time President John F. Kennedy took office, the need for more involvement from the federal government in regards to special education was well established. President Kennedy's interest in special education derived from his personal connections to a sister with mental retardation. So with support from the National Association of Retarded Children (NARC), he began examining ways to "consider a national approach to the prevention and management of mental retardation" (Osgood, 2). Kennedy's administration issued a report entitled A Proposed Program for National Action To Combat Mental Retardation, which provided guidance to develop federal programs in special education for the next several years. During his presidency, Kennedy also passed PL 88-164, a comprehensive act that established a Division of

Handicapped Children and Youth within the U.S. Office of Education and provided more funding to train education personnel and for research in the areas of mental retardation and other areas of exceptionality (Osgood, 3). By the late 1960s, under the supervision of President Johnson, federal planning and action had expanded and public sympathy, support, and care for disabled children elevated special education to a heightened status.

   In 1975, congress enacted the *Education for All Handicapped Children Act (Public Law 94-142)*, which is currently known as the *Individuals with Disabilities Education Act (IDEA)*. This law guarantees free, appropriate public education to each child with a disability in every state and locality across the country. The act assured that the rights of these children and their parents were protected and the ability to access and assure the effectiveness of efforts to educate all children with disabilities (Thirty-Five Years of Progress, 5). Since its development, many key amendments have been made to enhance the educational opportunities for children with disabilities. During the 1980s, an increase in national concern for young children with disabilities was apparent, although the mandated programs were only made available to children ages three to twenty-one. In 1986, an amendment was passed that changed the eligibility of these programs from birth. Along with the name change in 1997, amendments were passed that supported initiatives for transition services from high school to adult living. Today, Individualized Education Programs (IEPs) must include transition plans, including available resources for job placement and other necessary services (Thirty-Five Years of Progress, 6).

   In 2004, another round of amendments to IDEA were passed, which set the standards for today. These standards increased state and local accountability for educating children with disabilities and methods to identify students with

specific learning disabilities (Thirty-Five Years of Progress, 9). IDEA-funded centers support educators in learning how to include students with disabilities in statewide assessments and provide technical assistance to states, districts, and schools. IDEA has also supported the National Center on RTI (Response to Intervention), which integrates assessment and intervention within a multilevel prevention system to maximize student achievement and reduce behavior problems, to positively impact the achievement of all students, including struggling learners (Thirty-Five Years of Progress, 10). In the last few years, classrooms have become more inclusive and the future of children with disabilities is brighter.

Beyond IDEA, there are other ways that public schools today are being more inclusive. The American Civil Liberties Union is working hard to make public schools safe and bias-free tor LGBT students (ACLU).

> "Under the U.S. Constitution, public schools have to address any harassment against LGBT students the same way they would address harassment against any other student. And a federal education law called Title IX bars public schools from ignoring harassment based on gender stereotyping. What this all means is that public schools can't ignore harassment based on appearance or behavior that doesn't "match" your gender: boys who wear makeup, girls who dress "like a boy," or students who are transgender. Nor can school officials tell you that you have to change who you are or that the harassment is your fault because of how you dress or act" (Know Your Rights, ACLU).

Gay-Straight Alliance clubs are being established and teens are bringing same-sex dates to dances. Also, although we still have a long way to go, many public

schools throughout the country are insuring that their transgender students feel comfortable by creating gender-neutral bathrooms.

Inclusion within Jewish Education

Although creating an inclusive educational experience is legally mandated for public education in the United States, this is not currently the case in our religious settings. We are all God's children, created in *B'zelem Eloheim, in the image of God,* whether we are blemished or perfect. Melinda Jones, in her article "Judaism, Theology, and the Human Rights of People with Disabilities" says, "A crucial element of Jewish theology is the divine spark in each of us that makes us each of infinite value in our own right, and makes each of us morally equivalent to another. All life is precious, and every second of life is of indisputable worth" (Abrams and Gaventa,137). We can interpret this as a moral obligation to create inclusive communities within our Temple Youth Groups. Expanding on this idea, in his reading of the V'ahavta, Rabbi Bradley Shavit Artson expresses the fullness of human capacity to worship God by expounding on the definition of the word *Shleimut*: "Indeed, *shleimut* is not perfection of any kind. [It] means serving God with all our being, with the entirety of who we are, with leaving no part of ourselves outside of the divine service" (qtd. in Abrams and Gaventa, 7). In Wallace Green's article, "Approaches to the Human Experience of Disability: A Primer for Rabbis and Rabbinical Students", he quotes Rabbi Moses Feinstein, who said, "Just as the Jewish community must provide schools in general, it has an identical obligation to guarantee that children with learning difference have Jewish education as well" (qtd. in Abrams and Gaventa, 26). When we work toward building communities that are welcoming and accessible, our children and teens come to

understand that each one of them, regardless of their imperfections, are God's children.

For the purpose of this curriculum, I define inclusion as encompassing not solely participants with mental and physical disabilities but also but anyone who would be labeled as outside of the 'norm'. In her blog post, "A Word of Caution as Jewish Disability Awareness Month Ends", Lisa Friedman writes, "when we commit ourselves to making our programs accessible-not just in the physical sense, but by ensuring that each person's participation is truly meaningful-then we can call ourselves inclusive" (Removing the Stumbling Block).

There are numerous sources in biblical and rabbinic literature that speak about inclusion. In Leviticus, we read, "Do not put a stumbling block before the blind…" (Leviticus 19:14). In the Talmud, scholar Rav taught that if a student is having difficulty, place that student next to one who is doing well. Everyone child is capable of some learning and we should not single out or discriminate against anyone (Abrams and Gaventa,18). Further, Proverbs 22:6 says: "*Train the child according to his ability*". Despite these excerpts which reference inclusion, the three main movements of Judaism all approach inclusion differently, and each struggles with balancing ancient text and traditions with building relationships and finding acceptance. While recognizing that our ancient texts can be quite exclusionary, we need to look beyond them and acknowledge that accommodations must be made. These issues are not black and white and vary within the movements. For example, one Orthodox stance, written by Wallace Greene states:

> "[In my view] we need to move beyond seeing people with disabilities as needy and toward a view that all people have needs. This model stresses

interdependency as a central characteristic of life and society" (Abrams and Gaventa, 1).

On the other hand, Melinda Jones, who speaks about her analysis of Jewish law being informed by Orthodox Judaism says:

> "Drawing on Rabbinical sources– the Oral Law– as well as on the Written Law of the Torah, I have argued that Jewish law is not culpable in the unjust treatment of people with disabilities. Rather, it is Jewish practice and the social action of Jews and Jewish communities, which are at fault in the exclusion, or abuse of the rights of Jewish people with disabilities. My response is that it is not Jewish law that is in need of updating or change, but rather that Jews need to take Jewish law more seriously if there is to be any possibility of an inclusive society" (Abrams and Gaventa, 111).

Rabbi Elliot Dorff, in an article about the Conservative Jewish approach to people with disabilities, writes,

> "I think it is fair to say from the very start that traditional Judaism's approach to disability is remarkably enlightened and compassionate, especially when compared to the treatment disabled people got in other cultures… This stems from some deep Jewish convictions. For the Jewish tradition, we are all created in the image of God, and, as such, we have divine worth independent of whatever we do" (1).

And in explaining the Reform Jewish perspective, Rabbi Richard Address, said the following about creating a *Kehillat Chesed*, a caring community, and the potential to create an environment of support and inclusion:

> "The greater the involvement of our people in the life of the congregation, the greater is the value of being 'in God's image'" (Mencher,1)

However, while these denominations of Judaism agree that inclusion is an important value in Jewish life, they vary in their interpretations of what inclusion looks like and how to go about achieving it. I would argue that despite

differences in interpretation, the general motivation towards inclusion is that each movement is grappling with the issue and will continue to evolve in making accommodations for its members.

Jewish Youth Professionals as Inclusion Facilitators

As Jewish youth professionals, it is our responsibility to be facilitators of change in our communities. Toward this goal, it is useful to consider the seminal text, The Inclusion Facilitator's Guide, by Cheryl Jorgensen, Mary Schuh, and Jan Nisbet, who worked for over twenty years to provide a resource to support the transition from teacher to facilitator. As they explain in the text, these facilitators are "teachers who emerged within the larger context of teaching for social justice, in which teaching is viewed as a moral profession requiring skills of change agentry and leadership rather than those of a mere technician" (Joregensen, Schuh, and Nisbet, 11). Although the book speaks to directly to public school teachers, many of the techniques it provides, can be applied to working in a youth group setting. A few suggestions they make to create a culture that celebrates diversity includes:

- Abandoning labels and attitudes that reflect a set of assumptions and practices that promote unequal treatment of people
- Helping students understand their own strengths and needs by respecting and accommodating different learning styles, talents, and intelligences
- Embedding social justice topics into the program (Joregensen, Schuh, and Nisbet, 44)

In a blog post written by Pam Schuller, the regional director for the NFTY-Garden Empire Region, she gives the following "small steps" to creating an inclusive community

- Remind teens that they are peers. If a teen with disabilities really needs extra support, adults are there to provide it so that teens can focus on being supportive friends.

- Be aware of our language. Such awareness means not making assumptions that each participant knows our "insider" language, acronyms, or traditions, and understanding that some may pick up on these more slowly. We make an effort to explain everything.

- Before each youth group event, reach out to the congregation and to the families of our teens to make sure participants are set up for success. Having relationships with families and congregations ensures that if our community needs extra support to create an inclusive environment, the lines of communication are already open (When the Door Isn't Always Open: Inclusion and Jewish Teens).

One concern that the authors address is change. They emphasize that change is a process and takes time. It is also a highly personal experience. Change agents must be constantly assessing each individual's perceptions and, when necessary, adapt their program accordingly. By taking individuals concerns into consideration, facilitators recognize "their personal satisfactions, frustrations, concerns, motivations, and perceptions generally all play a part in determining the success or failure of a change initiative"(Joregensen, Schuh, and Nisbet, 83). Throughout this curriculum, youth professionals will learn strategies to combat these issues.

Teens Perspective on Inclusion

Today, we are seeing more and more teens stand up for inclusion. Whether it is in the news or thorough the cultural shift of controversial scenarios

on fictional television programs, teens seem to be more open-minded when it comes to acceptance. Despite this, we still have a long way to go. Jewish teens, especially in United Synagogue Youth (USY), B'nai B'rith Youth Organization (BBYO), and NFTY, are showing a strong commitment to inclusivity. In 2010, these three Jewish youth groups, along with NCSY (National Conference of Synagogue Youth) began the Coalition of Jewish Teen Leaders, to work together to address the issue of bullying, teasing, and harassment among teens. In response to this initiative, Jeremy Sherman, BBYO's International Co-President state, "BBYO, NFTY, and USY may be different in many ways, but our mission for the Jewish people is the same. We share a desire to impact lives, and bring Jewish teens together. The CJTL's combined effort to stand for respect and inclusion is a significant one. Rarely do we join forces for a common cause, but in this case, Jewish teens have done just that. We are showing that working together, we are stronger than apart" (NFTY press release) From this initiative, 'Living NFTY' was created, which promotes awareness and supports issues that are relevant to teens. Each year, NFTY chooses a different 'Action Theme' to study throughout the year. Some themes that have been chosen recently were gender equality, national autism association, and mental illness, all topics that will be covered in this curriculum guide.

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Annotated Bibliography

<u>Important Books to Read</u>

Abrams, Judith Z., and William C. Gaventa. *Jewish Perspectives on Theology and the Human Experience of Disability*. New York: Haworth Pastoral, 2006.
In this book, a variety of authors, representing the three main movements of Judaism – Orthodox, Conservative, and Reform – from around the world reflect on their theological understandings of specific disabilities and disability as a whole. It re-examines Jewish traditions, teachings, and beliefs to understand and apply the lessons of our past to current issues. Some of the disabilities it addresses includes blindness, deafness, autism, and others. It also includes a chapter about the importance of educating about Jewish genetic diseases.

Jorgensen, Cheryl M., Mary C. Schuh, and Jan Nisbet. *The Inclusion Facilitator's Guide*. Baltimore, MD: Paul H. Brookes Pub., 2006.
According to the authors, inclusion facilitators are educators who do more than teach children with disabilities, they advocate for change in schools and communities. The book gives a number of techniques and strategies to guide learners to become this type of facilitator and to help create communities where everyone belongs.

Solomon, Andrew. *Far from the Tree: Parents, Children and the Search for Identity*. New York: Scribner, 2012.
Through this book, the reader is able to experience disabilities through the stories of parents, whose children are dealing with a number of diverse differences, including dwarfism, schizophrenia, autism, and many others. He narrates the struggle between when should a parent accept their children for who they are and to what extent should they help them become their best selves. The themes of love, hope, belief, struggle, breakthrough, and transcendence   To see some of the live interviews, please visit http://andrewsolomon.com/books/far-from-the-tree/

<u>Important Blogs To Read</u>
Friedman, Lisa. *Jewish Special Education: Removing the Stumbling Block.* <http://jewishspecialneeds.blogspot.com/>.
Lisa Friedman, an educator in Central New Jersey, is widely known in the field of Special Education. Her blog, *Removing the Stumbling Block,* is an excellent resource that provides meaningful quotes, links to a variety of sources, and is very accessible. *"Inclusion is about so much more than whether or not we teach a child foreign language. We are shaping young Jewish identities and empowering them to live Jewish live."*

Koch, Matan. *Matan Koch's Blog: A Jewish Lawyer with Disability Blogs on Life, Judaism, Disability, and Whatever.* <https://matankoch.wordpress.com/2015/01/18/welcomed-without-asking-making-our-communities-inclusive-to-all/>.
Matan Koch is a Jewish lawyer with cerebral palsy and a motivational speaker. His blog, *Matan Koch's Blog*, speaks about a multitude of things, including Judaism and disabilities. One thing that I really like about Koch's blog is that he writes his critiques and opinions on popular articles. "*I want the inspiration to be in the substance and the power of what I can teach you, and have nothing to do with the fact that I'm teaching it while sitting in a wheelchair.*"

Desired Results

This curriculum is specifically created for the North American Federation of Temple Youth, Mid-Atlantic Region (NFTY-MAR). There for it is essential to examine the mission of NFTY to ensure that it is in line with its goals.

Mission of Organization:

As a teen-powered movement, NFTY builds strong, welcoming communities that inspire and engage our peers. Together, we pursue youth empowerment, personal growth, tikkun olam, and deep connections rooted in Reform Judaism. These experiences are created and built off of NFTY's 13 Principles, which serve as the foundation of NFTY, ensuring that our movement's mission and journey are based on our shared values. Together, these 13 Principles are the preamble to NFTY's Constitution, guiding us as we create a holistic Jewish environment. They allow NFTY to continuously evolve, and remind a dynamic Jewish Reform Youth movement for years to come.

The 13 Principles are:
- **Torah**: A commitment to God and Torah as a means of inter-and intra-personal fulfillment
- **The Jewish People** (Am Yisrael): The unity of the Jewish people
- **The State of Israel** (Medinat Yisrael): The centrality of the State of Israel to the strength and survival of the Jewish people
- **Hebrew** (Ivrit): The importance of the Hebrew language as a vital component to the strength of the Jewish people
- **History** (Midor L'dor): The recognition that in order to fully appreciate our present and ensure our future we must strive to understand our past
- **To learn and to do** (Nilmad V'na'aseh): The necessity of lifelong Jewish learning and teaching as a foundation for our observance through a life of continual discovery of Jewish tradition, law, and ethics
- **Pluralism** (Kol Yehudim): The acceptance and encouragement of alternate modes of Jewish experience
- **Self** (Tikkun Middot): The understanding that we are to be a light unto the nations by fostering an environment where every individual can meet an exceed their potential as Jews and citizens of the world
- **Justice** (Tzedek): The obligation to work for justice for all
- **Community** (Kehilah): The need for community to provide an outlet for the individual needs of all Jews
- **Repairing the World** (Tikkun Olam): The obligation to repair the world
- **Partnership** (Shutafut): The need and desire to work together to foster each individual's connection and commitment to ensuring the vibrancy of our movement
- **Fun and Spirit** (Kef v'Ruach): The importance of fun and spirit as foundations of our movement

Priority Goals of Curricular Unit:
- Youth professionals will:
    - Constantly explore and develop ways they can be more inclusive
    - Explore ways to utilize approaches that they will learn to help them begin to creating (or continue to create) an inclusive environment for their teens
    - Encourage cultural change both on a TYG and regional level

Enduring Understanding
Creating open and sacred communities for Jewish teens within our temple youth group settings embodies the value of B'tzelem Elohim, that we are all created in the image of God.

Essential Questions
- What do we mean by "open" and "sacred"?
  What approaches do we need to develop these types communities?
- How do we personally define inclusion?
- What cultural changes are required to be made to create this type of community?

Learner Outcomes:
- **Knowing:**
    - Learners will be able to personally define inclusion
    - Learners will study our understanding of inclusion
    - Learners will assess how inclusion can be implemented in a TYG setting
- **Doing:**
    - Learners will create programming to promote a welcoming and safe community (Kehilah Kedosha) for all Jewish teens in the synagogue
    - Learners will create an "Inclusion Survival Kit" as a way of introducing and providing guidelines for Jewish teens about the different frames of inclusion
    - Learners will implement three physical changes, if possible, to their meeting location to increase accessibility
    - Learners will actively engage with (or, if necessary, re-write) the mission statement of their youth group to make it more inclusive

- **Believing:**
    - o Learners will recognize that although we speak a lot about creating an open and safe community, we are struggling to follow through
    - o Learners will construct their own interpretations of inclusion
    - o Learners will believe they have a stronger, more meaningful youth group experiences by being inclusive

- **Belonging:**
    - o Learners will understand that by creating a Kehilah Kedosha within their TYG setting, this middah can translate to other settings
    - o Learners will connect with each other by sharing struggles and successes
    - o Learners will eternalize a sense that inclusive communities are more meaningful communities for everyone

Acceptable Evidence FOR Learning

During each session, learners will participate in a number of different activities, including discussions, role-playing, and other interactive experiences

In between each session, learners will keep a journal to write their personal reflections and observations between sessions. These writing assignments will encourage the learners to become aware of the current level of inclusion within their TYG

By the end of the course, learners will be able to create TYG programs to run with their youth group about inclusion and the significance of creating an open and sacred community

Curriculum Map

Lesson 1: Creating a Kehilah Kedosha
    Core Concept: In order to teach about creating a Kehilah Kedosha
    among our students, we need to begin developing one in our group.

Lesson 2: How Do We Make Sure Everyone Is Included
    Core Concept: The core value of inclusion is acceptance.

Lesson 3: Gender Identity=Stumbling Block
    Core Concept: In our community, we need to recognize that gender and
    sexuality are fluid.

Lesson 4: Autism Awareness
    Core Concept: There are many different aspects of the Autism Spectrum
    that we need to study in order to promote awareness and to ensure all
    participants feel comfortable.

Lesson 5: Physical Impairments: Looking Inside Rather Than Out
    Core Concept: "You shall not insult the deaf, or place a stumbling block
    before the blind"-Leviticus 19:14

Lesson 6: Finding Family
    Core Concept: Families come in many shapes and sizes.

Lesson 7: Squashing the Mental Illness Stigma
    Core Concept: Increasing awareness of mental wellness will help to
    actively support and advocate mental health.

Lesson 8: One Size Does Not Fit All
    Core Concept: When we find strategies that work, we need to remember
    that they might not be the best for everyone.

Lesson 9: Exploring Identity
    Core Concept: Having an opportunity to investigate identity allows us to
    embrace diversity.

Lesson 10: Re-Evaluating Our TYG Constitutions
    Core Concept: By re-examining our constitutions, we are able to ensure
    that all of our temple youth groups are open and safe communities.

<u>**Lesson One: Creating a Kehilah Kedosha**</u>

Unit Enduring Understanding:
Creating open and sacred communities for Jewish teens within our temple youth group settings embodies the value of B'tzelem Elohim, that we are all created in the image of God.

Relevant Unit Essential Questions:
- What do we mean when we talk about open and sacred communities?
- What approaches do we need to develop open and sacred communities?

Relevant Unit KDBB:
Doing:
- Learners will create programming to promote a welcoming and safe community (Kehilah Kedosha) for all Jewish teens in the synagogue

Core Concept:
In order to teach about creating a Kehilah Kedosha among our students, we need to begin developing one in our group.

Essential Questions:
What does "open and sacred" mean?
How can the creation of a Brit Kehilah help to build community?

Evidence of Understanding:
Learners will create a Brit Kehilah, a set of guidelines, for our community

Materials:
- Whiteboard
- Copies of <u>Circle of Trust Touchstones</u> by Parker Palmer
- Copies of Genesis 8:20-9:12
- Post-It Paper
- Pens

Outline:
00:00-00:05-Set Induction
(Before the session begins, set up the room in a circle with a white board. Write the word "sacred" and "moral" on the board)

"Welcome everyone to our first NFTY-MAR youth professional session of the year. As you know, this year we are going to be working together to learn about inclusion and how to make our TYG's, and ultimately NFTY-MAR, an open, safe, and sacred community for all of our participants. Before we begin, as you can see I have written the words "sacred" and "moral" on the white board. I'd like everyone to take a silent two minutes to think about those words. What do they mean to you? When you hear them, what are other words that come to mind? I invite you to close your eyes if you feel comfortable, I will signal you when the time is up."

(Time about two minutes and then begin humming "Hinei Ma Tov", as people join in, invite anyone whose eyes are still closed to open them. Go around and invite people to share words/phrases that the YPs might have thought of. Write them on the board.)

00:05-00:20-Circle of Trust, Parker Palmer

"Thank you for sharing. Parker Palmer is a world-renowned writer, speaker, and activist who focuses on issues in education, community, leadership, spirituality, and social change. One significant part of his life is that he is a Quaker, which is evident in his work. He is also the founder of the "Center for Courage and Renewal". There, he has developed a practice called "Circle of Trust", which is "grounded in honoring the identity and integrity of each participant. In his book A Hidden Wholeness, he says:

> "In this culture, we know how to create spaces that invite the intellect to show up, to argue its case, to make its point. We know how to create spaces that invite the emotions to show up, to express anger or joy. We know how to create spaces that invite the will to show up, to consolidate effort and energy round a common task. And we surely know how to create spaces that invite the ego to show up, preening itself and claiming its turf! But we seem to know very little about creating spaces that invite the soul to show up, this core of ourselves, our selfhood."

I would like for us to look together at the Touchstones of his "Circle of Trust" program. While you are reading, think about how the touchstones Palmer has created relate to our discussion about sacred?"

(Hand out copies of the Circles of Trust Touchstones. Read them aloud, slowly, while learners follow along, taking a moment between each to sink in.)

Ask:
- How do the touchstones build upon our conversation about defining "sacred" and "moral"?
  - They create a safe space, encourage respect, allow participants to be as fully engaged as possible, etc.

00:20-00:30-Text Study
"We are now going to do a short Torah study. We are going to look at the story of Noah. We focus in on the part of the story after, Noah has built the ark, brought the animals on it, after it rained for 40 days and 40 nights, and the dove has returned with the olive branch. Where we come in, God is asking Noah to leave the ark."
(Hand out a text source sheet with Genesis 8:20-9:12. Have the one of the YPs read it out loud.)

Ask:
1. What is happening between God and Noah?
   a. Noah is offering a sacrifice to God
   b. They are creating the first brit
2. Look at the text: according to the brit, what does God ask of Noah?
   a. Be fruitful and multiply
   b. Do not curse God
   c. No idolatry
   d. No eating the meat cup from a living animal
   e. Establish courts of justice
   f. No sexual perversion
   g. Do not kill
   h. Do not rob
3. What does God have to do in exchange?
   a. God will never flood the Earth again
4. Why is this brit so important?
   a. It helps to re-affirm that this horrible tragedy will never happen again
5. Ask the learners to share what they think of when they hear the word brit or covenant.
   a. **Covenant**
      i. Used 285 times in the Torah
      ii. Often promise specific benefits, rewards, or blessings for people who keep the covenant

       iii. Might be between parties who are on the same level (families, friends) or different levels (God and humans)
       iv. Requires a strong relationship between the parties involved, a connection that goes both ways

6. The Noah text is about creating a covenant with God and humanity. How can this covenant be connected to inclusion?

00:30-00:45 Brit Kehillah
(Break the group into sub-regional groups (North, South, East West). If only one person in a sub-region is present, have them join with another group.)

"To reinforce the idea that a covenant is important and may even elevate the mundane to become sacred, we are now going to do an activity. In your groups, I would like you to create a brit for our community. You might have done this with your TYG or religious school class in the past. I believe that creating a Brit Kehilah for our community will ensure that we abide by guidelines to ensure that everyone feels comfortable in this setting. Work together with your small group and focus on a few "parameters" for our community, based on the ideas we have learned from studying the Noah story and reading Parker Palmer. With both in mind, what are the issues that we have raised and how does this inform the creation of the brit with keeping in mind that our work needs to be inclusive?"

(Give the group approximately 5 minutes to brainstorm with their sub-regional groups. When the five minutes are up, go around in a circle and have everyone share one guideline. Write these on a large piece of paper. Continue to do this until there are no guidelines left to share.)

00:45-00:50-Intoduction of Course/Next Class
"This is definitely a first step to creating a Kehilah Kedosha. This is one way that you can introduce a brit Kehilah into your TYG, if you have not done so yet this year. Developing guidelines to hold your teens accountable for certain behaviors is a great way to begin building community.

Thank you for your amazing participation today. For the rest of the year during our events together, as well as a few professional learning days, we are going to talk about inclusion and building an open and safe community. We are going to cover a variety of topics, such as LGBTQIA, Autism and Asperger's, and other important subjects that are prevalent with our community. Next class, we are

going to begin the discussion about what inclusion is and how we (NFTY, our TYGs, the world, and others) define it. For next class, please find time to write a reflection about our session today. I also challenge you find out how your congregation weighs in on inclusion. If you can bring in examples (a pamphlet, print out of mission statement, etc.), please do."

Ask the YPs if they have any questions.

00:50-00:55-Wrap-Up
"Before we leave, I would love for us to sign the Brit Kehilah that we wrote together as a way of affirming that we are going to act by this covenant. Just like the rainbow was God's way of promising to Noah, this is our way to promise to one another. When you come up to sign, please, if you feel comfortable, share with the group one thing that you are excited about for your TYG this year and one thing you are excited to learn about from our professional development courses."
**In the wrap-up email after the event, include the following resource
   • Thirteen Ways of Looking at Community-Parker Palmer

Sources:

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Lesson Two: How Do We Make Sure That Everyone Is Include*
Based on session taught during NFTY Convention 2015 with Lisa Friedman, educator at Temple Beth-El in Hillsborough, NJ

Unit Enduring Understanding:
Creating open and sacred communities for Jewish teens within our temple youth group settings embodies the value of *B'tzelem Elohim*, that we are all created in the image of God.

Relevant Unit Essential Question:
- How do we personally define inclusion?

Relevant Unit KDBB:
- **Knowing:**
    o Learners will be able to define inclusion as it applies to their institution
    o Learners will study our understanding of inclusion

- **Doing**
    o Learners will create an "Inclusion Survival Kit" as a way of introducing and providing guidelines for Jewish teens about the different frames of inclusion

Core Concept:
The core value of inclusion is acceptance.

Essential Questions:
How can we develop guidelines for inclusion when it such a difficult term to define?

Evidence of Understanding:
Learners will create an "Inclusion Survival Kit"

Materials
- Whiteboard
- Post-It Paper
- Scissors
- Pens
- Tape
- Markers
- "Text Stickers"
- Copies of the "Inclusive Language Resource" from Rodeph Shalom (NY)

Outline:
00:00-00:10-Set Induction
(Before the session begins, set up a flip chart in front of the board)

"Welcome to our next lesson! Today we are going to talk about inclusion. The word "inclusion" is extremely hard to define but today we are going to work at a community to being this discussion. Like God we are able to define what God is not and struggle to define what God is. So before we continue our conversation about inclusion, it is important to understand what inclusion is NOT."

(Go around the room, popcorn style, and write down the answers the learners give. Facilitator will reflect back on the things that are said. Make sure that the list below are touched)

- *Inclusion is NOT saying you welcome everyone – and then having meetings or events where a core group sticks together with others feeling outside*
- *Inclusion is NOT an event or a program where you invite people with disabilities to share their experiences (that can be meaningful – it's just not inclusion)*
- *Inclusion is NOT a favor you do for someone*
- *Inclusion is NOT a social action project or something your social action chair is "in charge of handling"*
- *Inclusion is NOT a place – a classroom, a quiet room, etc.*
- *Inclusion is NOT accidentally sending the message to be thankful if you are "whole"*
- *Inclusion is NOT just about making space for people who have disabilities but making space for everyone*

00:10-00:30-Text Study
(Hand out stacks of "text stickers" and blank piece of paper to groups of three or four learners)

"For the first activity, you will work in small groups with the stickers and paper you were just handed. Your task is to analyze and organize these Jewish texts on a poster that demonstrates how these values inform, demonstrate, and/or mandate inclusive practice in your youth groups/congregations. You will have approximately 10 minutes to do this activity."

(These directions should be deliberately vague-each group with approach the task in a different way: ex-putting all of the stickers in a circle on their paper. When each group is done, have each group share their results. The discussion of the activity itself will extract the challenges and barriers to completing the task. This activity is meant to mirror the frustrations some people feel in learning situations, while engaging with texts.)

"All of these are correct. The problem is that there isn't a universal definition of inclusion. So all the places in our country that are legally mandated to be accessible and provide inclusive opportunities have to figure out for themselves how this is best accomplished. Even more complicated, Jewish institutions are NOT legally required to be inclusive. So if there isn't a universal definition of inclusion, how do we understand what it means to be inclusive? And if Jewish institutions aren't required to be inclusive, how can we convince our youth group to see inclusion as a moral obligation? Look at our brainstorm-THIS is what inclusion is: an attitude, a mindset, belonging, welcoming, relationships, who you and your organization strive to be."

00:30-00:45 Role Play-What Would You Do?
(Have the participants get into new groups of four people. Hand out slips of paper that have "Language That Helps" and "Language The Hurts" and scenarios, written below. Have the groups create skits to perform both situations.)

Scenarios:
1. A student tells you that they believe in Jesus.
    a. Language That Hurts: We don't talk about that here
    b. Language That Helps: That's interesting! Christians believe in Jesus. Jews actually believe in a God, we just call God
2. Said to a student of color: "Are you REALLY Jewish? Wow! You look so exotic."
    a. Language That Hurts: 'Being silent'
    b. Language That Helps: Jews and Jewish families come in all different shapes and sizes and colors. There is no one way to be Jewish

3. "I'm half Jewish"
    a. Language That Hurts: "You can't be half Jewish"
    b. Language That Helps: "Families come in all shapes and sizes. Let's talk about our families."
4. "Boys line up over here, Girls line up over here.
    a. Language That Hurts: Separating kids by arbitrary boundaries/student having to fit into a specific category
    b. Language That Helps: Picking a random way to split into groups

00:45-00:55 Building Our "Inclusion Survival Kit" (Lisa Friedman)
"In order to teach about inclusion to our students, there are a few different activities you can do with them to demonstrate why it is important to be inclusive."

(Demonstrate the activities with the following four items)

Toothpaste: This can be a lesson on bullying and how the way we treat others who are different than us. Have everyone squeeze a small amount of toothpaste out of a tube (or demonstrate it for the class with one tube). Then instruct your learners to put the toothpaste back in. They will quickly realize that this is virtually impossible. Our words or behaviors toward another person, once out there, are impossible to take back

Packet of Seeds: Ask the learners what they think about when they see a pack of seeds. A seed packet can represent that what we are doing now will have an impact on our lives in the future. Think about the "seeds" that you are sowing as you interact with others. Will your behavior grow into a bigger problem? Or will you grow a plant that will be a strong, positive representation of who you are?

Mirror: Have the learners look at themselves in the mirror and observe their reflection. Teach that every time you interact with someone, you should imagine a mirror attached to them. Are you behaving and speaking in a way that is consistent with the value of *b'tzelem elohim* (created in God's image)? If you looked in the mirror and saw a friend, a parent, or another significant person in your life in the reflection, would they approve of what you are doing or saying?

Sheet of Paper: Call on a volunteer and have them take the sheet of paper and instruct them to crumple it up into a ball. Have them throw it on the ground and stomp on it, then ask them to pick it up and unravel it in front of the group. Ask them to apologize to the piece of paper for destroying it. Explain that that piece of paper represents a person who has been embarrassed, harassed, or even just consistently ignored because they are different. We can apologize all we want, but the emotional scars don't go away, like the wrinkles in the paper.

00:55-00:60 Wrap Up
(Hand out "Inclusion Survival Kits")

"Thank you for your participation in today's activities. I hope that you can take these survival kits home to your TYGs and demonstrate the importance of inclusion to them. To wrap-up, I'd love to go around and everyone share something that they would add to the survival kit to help teach about inclusion."

1. A student tells you that they believe in Jesus.
    a. Language That Hurts: We don't talk about that here
    b. Language That Helps: That's interesting! Christians believe in Jesus. Jews actually believe in a God, we just call God

2. Said to a student of color: "Are you REALLY Jewish? Wow! You look so exotic."
    a. Language That Hurts: 'Being silent'
    b. Language That Helps: Jews and Jewish families come in all different shapes and sizes and colors. There is no one way to be Jewish

3. "I'm half Jewish"
    a. Language That Hurts: "You can't be half Jewish"
    b. Language That Helps: "Families come in all shapes and sizes. Let's talk about our families."

4. "Boys line up over here, Girls line up over here.
    a. Language That Hurts: Separating kids by arbitrary boundaries/student having to fit into a specific category
    b. Language That Helps: Picking a random way to split into groups

Lesson Three: Gender Identity=Stumbling Block

Unit Enduring Understanding:
Creating open and sacred communities for Jewish teens within our temple youth group settings embodies the value of *B'tzelem Elohim*, that we are all created in the image of God.

Relevant Unit Essential Question:
- How do we personally define inclusion?

Relevant Unit KDBB:
- **Knowing:**
  - o Learners will assess how inclusion can be implemented in a TYG setting
- **Belonging**
  - o Learners will eternalize a sense that inclusive communities are more meaningful communities for everyone

Core Concept:
In our community, we need to recognize that gender and sexuality are fluid.

Essential Question:
How can we take gender out of our youth group programming?

Evidence of Understanding:
Participants will create guidelines to make community more LGBT+ inclusive

Materials
- Whiteboard
- Post-It Paper
- Pens
- Markers
- Copies of the Genderbread Person
- Copies of Top Ten Ways To Respond to "That's So Gay!" –Keshet

Outline:
00:00-00:05 Icebreaker/Circle Game
(Have everyone get in circle. Group leader will read a list of statements. If the statement applies to them, participants should step into the circle, look around, and then step back into their place. This activity should be done in silence and people should not comment on other's actions or share their reactions to statements-there will be time at the end to discuss)

Ask participants to step into the circle if you:
- **Attended a Jewish summer camp**
- **Keep a kosher home**
- **Regularly light candles for Shabbat**
- **Had a bar or bat mitzvah**
- **Have ever been to an LGBT pride event**
- **Know a same-sex couple that's been legally married**
- **Been to a Jewish wedding**
- **Been to a same-sex wedding**
- **Have been mistaken for a member of a religious group that is different from how you identify**
- **Have been mistaken for a gender that is different from how you identify**
- **Have ever been teased for being "different" in some way**

Ask:
- **Were there any questions that surprised you?**
- **Were you surprised there were questions that weren't asked?**

00:05-00:25 Gender Boxes (based on *Gender Boxes* written by Keshet)

(Take two large post-it sheets of paper and draw a large box in the center of each, leaving room to write or draw inside the box and outside the box. At the top of one sheet, write "boys" and on the other "girls. Break participants into two groups and give them one of the sheets with gender-specified colored markers [blue and pink])

"For our first activity, I want you to write or draw inside the box as many things that you can think of that most people in the world say are "appropriate" or "okay" for the group listed on your sheet. They can be activities, toys, emotions,

ways of behaving, etc. The idea isn't to write what **you** think but what **most people** would say"

(Give participants five minutes to complete the activity and then ask the groups to trade sheets)

"Now you have the other group's sheet. Read everything that they have written in the box. Think about what happens to members of the population on the sheet you're looking at now when they step outside of that box. What names do they get called? What might happen to them physically? Socially? Emotionally? Write everything you can think of that is said to or happens to people who step outside of the box in the area around the box on your paper."

(Give participants five minutes to complete the activity and then ask the participants to tape their completed sheets on the wall. Have everyone take a look at what is written and note the patterns, trends and commonalities.)

Ask:
- **What did you notice? What do different groups of individuals have in common when they step outside of their socially prescribed gender boxes?**
- **How do young people and adults get messages about what's "okay" or "appropriate" and what is "not okay" or "inappropriate"? Where in your life did you get some of those messages?**

00:25-00:35 Alphabet Soup
(Show the power point that goes over all of the LGBTQIA+ definitions)

00:35-00:45 Genderbread Activity *(Based on The Safe Zone Project)*
"Gender is a tough subject to tackle, so we are going to use "The Gender-bread Person" to begin the discussion. Before we begin, you need to know that gender identity, gender expression, biological sex, and sexual orientation are independent of one another."

(Draw on a white board a continuum with Gender Identity above)

"We understand Gender Identity to be how you, in your head, define your gender, based on how much you do or don't align with what you understand to be the options for gender."

Ask:
- **What labels should be for this continuum?**
  - o Woman is on side, men on the other, with genderqueer in the middle.

(Draw underneath another continuum with Gender Expression)

"Gender Expression is the way you present your gender through actions, dress, and demeanor. These presentations are interpreted based on gender norms (ex. Men wear pants, women wear skirts)"

Ask:
- **What labels should be on this continuum?**
  - o Feminine on one said, androgynous (ambigious/mixed form) in the middle, masculine on the other side

(Draw another continuum with Biological Sex)

"Biological sex is based on the physical sex characteristics you are born with and develop. These include genitalia, body shape, voice pitch, body hair, and chromosomes."

Ask:
- **What do you think the labels should be for this continuum?**
  - o Female, Intersex (sexual organs are not strictly male or female), Male (emphasize the importance of these particular labels- "hermaphrodite" is an offensive term and biologically impossible)

(When plotting the points, pick them at random and ask where the third one should go? This will lead to the next question)

Ask:
- **Why is it problematic to guess what someone's biological sex based on their identity and expression?**

       o   Assumptions are usually flawed; three things aren't dictated by one another; even if someone is super far on the left on two things, you can't assume where they will land on the third)

(Draw a fourth continuum and label it Sexuality)

Ask:
- **What are labels for this continuum?**
  - o   Sexuality is independent and not affected by the ones before it. It is flawed to assume a person's sexuality is based on their gender identity, gender expression, and biological sex.

(Draw a genderbread person shape beside the four continua and draw arrows from each continuum to respective part of the person [identity   -> head; expression -> encompasses full body; biological sex -> genitals; sexuality -> heart] Pass out the Genderbread Handout)

"This is a very simplified way of explaining gender but it is a great starting point."

Ask:
- **What are some implications of all this stuff we've talked about?**
  - o   Assumptions are a bad way to think you know someone; there are a lot of labels for different configurations on these scales; gender is more complex than what you previously thought

00:45-00:55 Making Community More Language-Friendly
(Pass out the resource: <u>Top Ten Ways to Respond to "That's So Gay!"</u> by Keshet. Read aloud the resource.)

Ask:
- **How can we talk to our teens about appropriate language?**
- **How can we add these guidelines to our TYG? In NFTY?**

(Have the participants add this list, laminated, to their Inclusion Survival Kit)

00:55-00:60 Wrap-Up
"Thank you for participating in this program today. I hope that you are able to return to your TYG communities and review how to make your programming more inclusive for LGBT+ participants. This month, please journal about how

your congregation is creating a welcoming community for the LGBT population and three changes you would like to see take place. To wrap-up, I'd love to go around and have everyone share one thing that is new that they learned today."

**In the email after the event, include the following resources
- Making Your Community More Transgender-Friendly-Keshet
- What To Do When A Teen Comes Out-Keshet
- Vocabulary Extravaganza-The Safe Zone Project

Sources

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Appendix 1: Handout for Lesson One-**Creating a Kehilah Kedosha**

CENTER FOR
Courage
& Renewal

Principles of the Circle of Trust® Approach

1 EVERYONE
has an inner teacher

2 INNER WORK
requires *SOLITUDE*
and *COMMUNITY*

3 Inner work must be
INVITATIONAL

4 Our lives move in
CYCLES like the
SEASONS

5 Appreciating
PARADOX
enriches our lives
and helps us hold
GREATER COMPLEXITY

6 We live with greater
INTEGRITY
when we see ourselves
WHOLE

7 A HIDDEN WHOLENESS
UNDERLIES OUR LIVES.

Appendix 1: Handout for Lesson One-**<u>Creating a Kehilah Kedosha</u>**

Text Study for Lesson 1:

Creating a Kehilah Kedosha

Genesis 8:20-22

(20) And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt–offerings on the altar. (21) And the LORD smelled the sweet savour; and the LORD said in His heart: 'I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. (22) While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.'

Genesis 9:1-12

(1) And God blessed Noah and his sons, and said unto them: 'Be fruitful and multiply, and replenish the earth. (2) And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all wherewith the ground teemeth, and upon all the fishes of the sea: into your hand are they delivered. (3) Every moving thing that liveth shall be for food for you; as the green herb have I given you all. (4) Only flesh with the life thereof, which is the blood thereof, shall ye not eat. (5) And surely your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of man, even at the hand of every man's brother, will I require the life of man. (6) Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man. (7) And you, be ye fruitful, and multiply; swarm in the earth, and multiply therein.' . (8) And God spoke unto Noah, and to his sons with him, saying: (9) 'As for Me, behold, I establish My covenant with you, and with your seed after you; (10) and with every living creature that is with you, the fowl, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth. (11) And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth.' (12) And God said: 'This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations:

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www.sefaria.org/sheets

Appendix 2: Handout for Lesson Two- **How Do We Make Sure Everyone is Included**

For my house shall be a house of prayer for all people

-Isaiah 56:5

Oh God, may all created in Your image recognize that they are kin, so that in one spirit and in one friendship, they may be forever united before You.

–Traditional Liturgy

If there be among you a needy person, you shall not harden your heart, but you shall surely open your hand.

–Deuteronomy 15:7

Teach each child according to his way. Even when he is old, he will not depart from it.

–Proverbs Mishlei 22:6

Do not separate yourself from the community

-Pirkei Avot 2:5

All your children shall be students of Adonai.

–Isaiah 54:13

Hillel said: Be like the disciples of Aaron, love peace and pursue peace, love people and bring them close to Torah.

–Pirkei Avot 1:12

Every member of the people of Israel is obligated to study Torah-whether one is rich or poor, physically able or with physical disability.

-Maimonides, Mishne Torah

The Holy One…strikes us all from the mold of the first human and each one of us is unique.

–Mishnah Sanhedrin 4:5

Do what is good and right in the sight of God.

–Deuteronomy 6:19

And God created people in God's image.

–Genesis 1:27

Blessed are you, Eternal God, who makes Your creations differently.

–Traditional Liturgy

Do not insult a person who is deaf or put a stumbling block in front of someone who is blind.
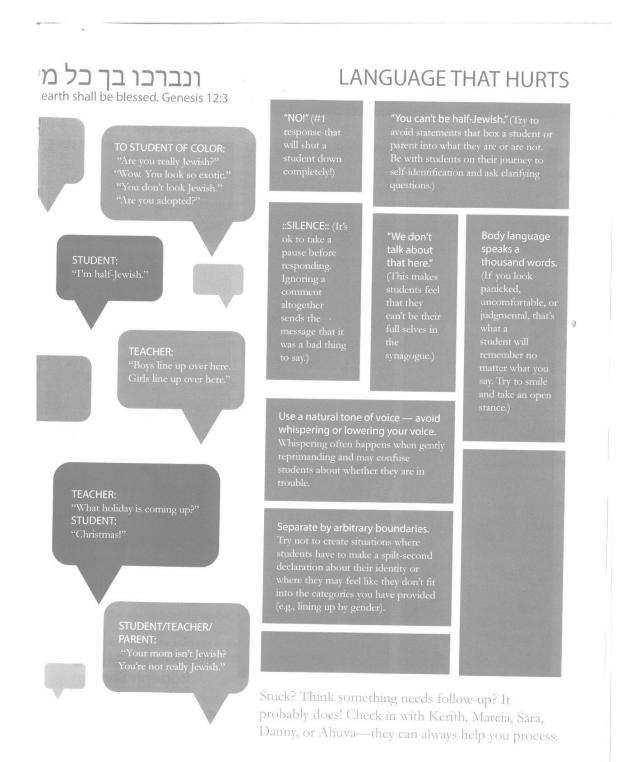
–Leviticus 19:14

What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God.
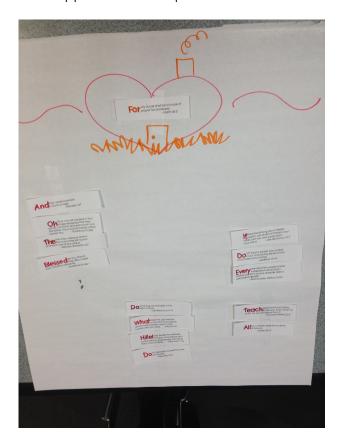
–Micah 6:8

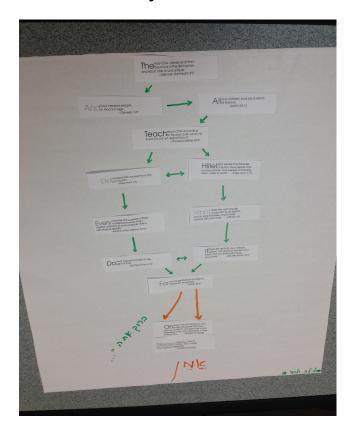Appendix 2: Handout for Lesson Two- **How Do We Make Sure Everyone is Included**

LANGUAGE THAT HELPS

שפחת האדמה

Through you all the families of the

"Tell me about that."
(Sometimes a comment is more complex than it seems.)

We all make mistakes.
(If you think you may have hurt a student's feelings, approach them after class and say, "Did I say something that hurt your feelings?" This addresses the problem and teaches the value of teshuva.)

"Tell me about the grown ups in your house." (Try not to make assumptions— e.g. that everyone has a mom and dad.)

"That's true; Christmas is coming. Can you think of a Jewish holiday that is coming?" (Re-directing is best when it doesn't scold.)

"That's interesting! Christians believe in Jesus. Jews actually believe in a God we just call God." (Positive framing helps validate a student for sharing and still allows you to clarify.)

"What do you mean by that?" (Asking questions opens up dialogue.)

"Let's all talk about our families. Tell me about what you celebrate as a family." (This ensures you haven't made assumptions about race, religion, or gender in a family and lets kids tell their story.)

"Thank you so much for sharing. Could we talk more about that later?" (If you really get thrown for a loop, it's ok to wait until later — as long as you don't shut down conversation permanently.)

"Jews and Jewish families come in all different shapes and sizes and colors. There's no one way to be Jewish." (This is validating and helps expand everyone's horizons.)

STUDENT:
"I believe in Jesus."

TEACHER:
"Tell me about your parents' Bar or Bat Mitzvah."

TEACHER:
"Oh, ____, you're ____, you must know about ____."

TEACHER:
"When you become a (wo)man and get married..."

STUDENT:
"That's so gay."

Appendix 2: Handout for Lesson Two- **How Do We Make Sure Everyone is Included**

ונברכו בך כל מ

earth shall be blessed. Genesis 12:3

LANGUAGE THAT HURTS

TO STUDENT OF COLOR:
"Are you really Jewish?"
"Wow. You look so exotic."
"You don't look Jewish."
"Are you adopted?"

STUDENT:
"I'm half-Jewish."

TEACHER:
"Boys line up over here.
Girls line up over here."

TEACHER:
"What holiday is coming up?"
STUDENT:
"Christmas!"

STUDENT/TEACHER/
PARENT:
"Your mom isn't Jewish?
You're not really Jewish."

"NO!" (#1 response that will shut a student down completely!)

"You can't be half-Jewish." (Try to avoid statements that box a student or parent into what they are or are not. Be with students on their journey to self-identification and ask clarifying questions.)

::SILENCE:: (It's ok to take a pause before responding. Ignoring a comment altogether sends the message that it was a bad thing to say.)

"We don't talk about that here." (This makes students feel that they can't be their full selves in the synagogue.)

Body language speaks a thousand words. (If you look panicked, uncomfortable, or judgmental, that's what a student will remember no matter what you say. Try to smile and take an open stance.)

Use a natural tone of voice — avoid whispering or lowering your voice. Whispering often happens when gently reprimanding and may confuse students about whether they are in trouble.

Separate by arbitrary boundaries. Try not to create situations where students have to make a spilt-second declaration about their identity or where they may feel like they don't fit into the categories you have provided (e.g., lining up by gender).

Stuck? Think something needs follow-up? It probably does! Check in with Kerith, Marcia, Sara, Danny, or Ahuva—they can always help you process.
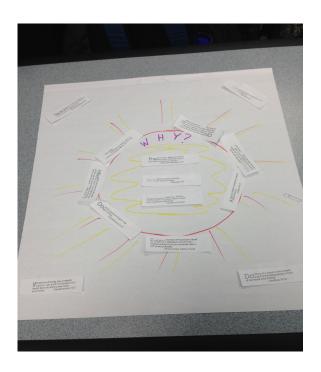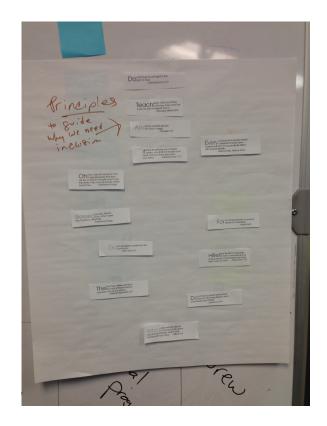
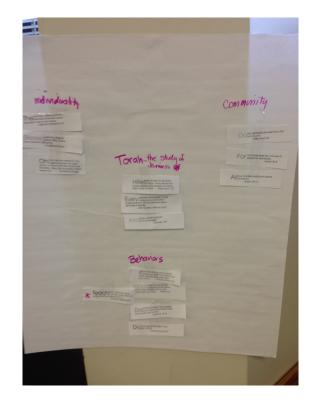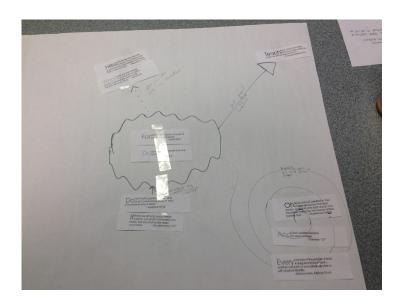Appendix 3: Examples of Lesson Two- **How Do We Make Sure Everyone is Included**

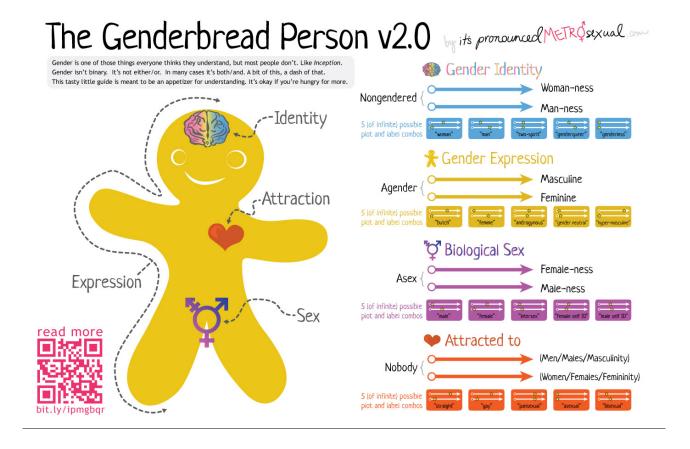Appendix 3: Examples of Lesson Two- **How Do We Make Sure Everyone is Included**

Appendix 4: Handout for Lesson Three- **Gender Identity=Stumbling Block**

Appendix 4: Handout for Lesson Three- **Gender Identity=Stumbling Block**

Top 10 ways to respond to "That's So Gay!"

Compiled from responses gathered from participants of Keshet's National Training Institutes

1. Don't ignore it.

2. Take the individual aside and have a one on one conversation.

3. Illustrate why it is offensive (e.g. "Would you ever say "that's so Jewish," or "that's so black"?).

4. Find out what they believe the word gay means.

5. Emphasize what the word gay actually means.

6. Illustrate the consequences their words could have on others (e.g. "What if someone, maybe one of your friends, is gay and heard you say that?").

7. Use it as an educational moment: ask the individuals what they are trying to express and provide them with alternative language.

8. Explain why you are offended; when appropriate add a face to the issue (e.g. "My best friend is gay").

9. Make it clear that that language is not acceptable.

10. Be preemptive and talk about LGBT inclusion so that people know it's inappropriate to say "that's so gay."

NFTY Resources

For Creating an

Inclusive Environment

Created By: Pamela Schuller, Director of Youth Engagement, NFTY-GER

Edited By: Ellie Tepper, Director of Youth Engagement, NFTY-MAR

Table of Contents

Purpose statement

The aim of this presentation and packet is two-fold. First, this packet aims to assess the practices that the Union for Reform Judaism already has in place and to expand upon them to be consistent throughout North America, as well as improve upon our best practices. Second, the packet aims to provide a foundation of knowledge about inclusion as well as resources to the regional staff as teens on the spectrum join their programming.

What is Inclusion?

There are many different definitions of inclusion.

Inclusion is an approach for children with special needs. Under the inclusion model, students with special needs spend most or all of their time with non-disabled students. Implementation of these practices varies. Schools most frequently use them for selected students with mild to severe special needs

Inclusion means creating programs and services where all children feel welcomed and valued. In particular, inclusion means that children and youth with disabilities or special health care needs are actively participating in recreational, social, educational, and developmental opportunities along with their peers without disabilities. Inclusion is an approach, not a program. (Inclusion tool-kit)

Inclusion Is....

An attitude and approach that seeks to ensure that every person, regardless of ability or background, can meaningfully participate in all aspects of life.

Inclusion Means:

Offering the same opportunities for people with and without disabilities

Welcoming everyone

Building community

Emphasizing cooperation

Seeking to understand and accommodate differences

Having facilities and areas that are accessible and easy to use by everyone.

Providing a safe and socially comfortable environment for all

Teaching respect, understanding and dignity to people of all abilities

Embracing changes that facilitate full participation

Actively reaching out to people who are traditionally excluded or marginalized

Fostering a sense of belonging to community as a respected and valued peer

Honoring the intrinsic value of each person's life

www.IncludingAllKids.org

Definition of Terms (added by Lisa Freidman)

Learning Disability – There is really no clear, widespread definition of learning disabilities, A learning disability usually manifests as a significant difficulty in the acquisition and use of listening, speaking, writing, reasoning and/or mathematical skills. Every individual with a learning disability will differ in his/her area of deficit as well as the degree to which this deficit exists. These are some basic characteristics of the student with a learning disability:
- The student has discrepancies between his/her potential for learning and what is actually learned
- There are uneven patterns of development
- Learning problems are NOT due to environmental disadvantage, metal retardation or emotional disturbance.

In addition, there is often no outward appearance of this disability (student will not seem outwardly different from his/her peers).

Dyslexia – This term is used to refer to many reading disabilities. The classical definition is that dyslexia refers to an interference with the brain's ability to understand written material. Many dyslexics see words backwards, with inverted letters or report that words seem to "float" across the page. Dyslexics may also have difficulty recalling information automatically.

Dysgraphia – This term applies to the student with writing disabilities. These students may have very poor handwriting, struggle significantly with spelling and may have difficulties expressing themselves on paper.

Perceptual Impairments – This encompasses two disorders; Visual Processing Disorder and Auditory Processing Disorder. These students have a hard time making sense of the information presented to them.
- Visual Processing Disorder: This refers to a hindered ability to make sense of information taken in through the eyes. This is different from problems involving sight or sharpness of vision. Difficulties with visual processing affect how visual information is interpreted or processed by the brain. Common areas of difficulty include: spacial relation, visual closure, object recognition and whole/part relationships.
- Auditory Processing Disorder: This disorder interferes with an individual's ability to analyze or make sense of information taken in through the ears. This is different from problems involving hearing, per se, such as deafness or being hard of hearing. Difficulties with auditory processing do not affect what is heard by the ear, but do affect how this information is interpreted, or processed by the brain.

Attention Deficit Disorder, with and without hyperactivity (ADD and ADHD)
A biologically based condition which results in patterns of persistent difficulties in three specific areas: 1) inattention, 2) impulse control and sometimes 3) hyperactivity. This chronic disorder can have negative affects on home life, academic achievement and peer relationships.
The primary characteristic of **ADD** is inattentiveness; hyperactivity is not present. These children still manifest problems with organization and distractibility, and they may seem quiet or passive in nature.

Autistism Spectrum Disorder (ASD) – These include non-spoken communication problems - in particular, problems with socialization/empathy. In other words, the Autistic Spectrum Disorders all share trouble with theory of mind, socialization, the pragmatics of language and representational play. They may occur with or without additional verbal speech problems. ASD is typically discussed in two groupings: Pervasive Developmental Disorders (PDD) and other Autistism Spectrum Disorders. There are five types of PDD: Autistic Disorder, Asperger's Syndrome, Pervasive Developmental Disorder Not Otherwise Specified (PDDNOS), Rhett's Disorder, and Childhood Disintegrative Disorder. (The diseases of Rhett's Disorder and Childhood Disintegrative Disorder are considered medical disorders and are not usually considered part of "Autistism Spectrum Disorders") All types of PDD are neurological disorders and share, to some extent, similar characteristics. However, to ease understanding, I have listed the more common disorders separately for the sake of providing brief definitions. **Please note that additional information is available**

Asperger's Syndrome – This is a neurobiological disorder on the higher-functioning end of the autism spectrum. Symptoms can range from mild to severe. Most individuals exhibit serious deficiencies on social and communication skills, with their IQ's usually in the normal to very superior range. Individuals may have all or only some of the following behaviors:
- Marked impairment in the use of multiple nonverbal behaviors such as; facial expression, body posture, and gestures to social interaction
- Extreme difficulty in developing age-appropriate peer relationships
- Inflexible adherence to routine
- Fascination with maps, globes and routes
- Superior rote memory
- Preoccupation with a particular subject to the exclusion of all others
- Difficulty judging personal space
- Sensitivity to loud noises, clothing and food textures, and odors
- Difficulty interpreting social cues and understanding others' feelings
- Speech and language skills impaired in the areas of volume, intonation, inflection and rhythm
- Literal interpretation of language, won't comprehend sarcasm or idioms
- Extensive vocabulary, reading commences at an early age (hyperlexia)

Pervasive Developmental Disorder Not Otherwise Specified (PDDNOS) – These children do not fully meet the criteria for the other four disorders (listed above) and/or do not have the degree of impairment described in any of the four specific types. These individuals demonstrate deficits in social behavior, impairment in nonverbal communication, impairment in understanding speech and in speech development, and unusual patterns of behavior.

Down Syndrome – Congenital disorder caused by presence of an extra 21st chromosome. Mild to moderate mental impairment, short stature, flattened facial profile are all characteristics.

Mental/Emotional Disabilities
Anxiety Disorder, Depression, Obsessive Compulsive Disorder, Mood Disorder. All these disabilities my present independently or in combination with learning disabilities.

Physical Disabilities
Visual Impairment, Hearing Impairment, Mobility Impairment, Head Injury, Traumatic Brain Injury. All these physical disabilities may require some degree of adaptations for classroom learning.

Chronic Illnesses
Asthma, Diabetes, Cystic Fibrosis (CF), Multiple Sclerosis (MS), Lupus, Crohn's Disease & Ulcerative Colitis, Rheumatoid arthritis, other autoimmune disorders. These illnesses may pose challenges to student's ability to fully participate in activities without adaptation. They can also pose attendance issues.
**It is important to note that there are definite overlaps between various disabilities. A student with ADHD may also have a learning disability or a perceptual impairment. A student with Asperger's Syndrome may also have ADHD. The point is that most disabilities are not "pure" and it is extremely important to treat each student as an individual and to work with him/her according to his/her own needs.

Inclusive Language

We are all made up of many characteristics. Few of us want to be identified by only one of our many characteristics. For example, you wouldn't want to be identified solely on the basis of your ability to play softball ("Softball Playing Kisha") or your love of pizza ("Pizza Eating Janice"). These characteristics are only one part of your whole self. This is true of individuals with disabilities as well. When speaking or writing, remember that children or adults with disabilities are like everyone else except for the fact that they have a disability. Sometimes how you say something communicates more than what you say. Using stereotypes to describe people is disrespectful. This is why we need to use "person first" language. And this is why "person first" language is about much more than being "politically correct."

Here are a few helpful hints about respectful communication:

Speak of the person first, then the child's disability (e.g., a child with Down syndrome, instead of the Down syndrome child).

Emphasize abilities, not limitations (e.g., Cody is a wonderful artist, instead of Cody uses crutches).

Do not label people as part of a disability group (e.g., Dorlissa who likes dancing, instead of Dorlissa, the blind teenager).

Remember that a person is not a condition
(e.g., identify Shelby as Shelby, the 8 year old, instead
of Shelby, the epileptic).

Don't give excessive praise or attention to a person with a disability; don't patronize them (e.g., Would you want to be praised for something that you do every day, like go to work?)

Avoid treating people with disabilities as if they want to be the recipients of charity or pity. They want to participate equally with the rest of the community (e.g., ask Jasper if he wants to play, instead of saying how sad it is that Jasper needs help with lots of things).

Let the person do or speak for herself as much as possible (e.g., if one child asks why another uses a wheelchair, let her answer for herself, instead of answering for her).

Don't assume that an individual with a disability needs help. Offer assistance, but wait until your offer is accepted before you help (e.g., ask an individual with a disability if he would like you to hold the door open for him, instead of assuming that he needs you to do it for him)

Be respectful of personal space and assistive devices. Assistive devices such as wheelchairs, crutches, hearing aids and assistance dogs are part of a person's personal space and should not be interfered with unless assistance is requested.

Remember that a person who has a disability isn't necessarily chronically sick or unhealthy (e.g., a person with mental retardation is not sick or unhealthy, she may experience difficulty in learning at times).

Make certain that activities are accessible, both architecturally and programmatically, to all participants (e.g., programs, as well as buildings, need to be welcoming and accommodating).

Remember that a disability is a functional limitation that interferes with a person's ability to walk, hear, talk, learn, etc. A handicap is a situation or a barrier imposed by society, the environment, or oneself (e.g., an inaccessible facility is a handicap to the individual with a disability to participate in an activity at that facility).

Relax! Don't be embarrassed if you use common expressions such as "see ya later" or "gotta run," to an individual who has a visual impairment or uses a wheelchair, respectively.

(from A Community for All Children)

Inviting vs. Inclusive

We all benefit from inclusion. True inclusion allows children and youth with disabilities to develop a sense of belonging through building relationships outside of their family, developing knowledge of support systems, and having regular access to their community. Inclusion benefits people without disabilities by creating an atmosphere that values diversity and the wellbeing of all children and youth. It fosters the development of social skills for children with and without disabilities through interaction, collaboration, and peer learning. Inclusion also enhances self esteem, and promotes acceptance, understanding, and friendship. Communities in which all children and youth are included are healthier, more balanced, and beneficial for all members.

Create a Welcoming Environment

Take a look at your program from the first contact people have with you through everyday activities. You can create an inclusive environment by:

Keep in mind that children and youth come in all shapes, sizes, colors, and ability levels.

Focus on similarities and not differences. Ask yourself the question, "What is more important-The fact that Anisha looks different than some other children in my program because she uses a wheelchair, or that Anisha likes the same kind of games, crafts, or activities that other children in my program enjoy?

Focus on strengths and not limitations. Anisha may not be able to run like some children can, but she sure has a great basketball shot.

Forget about stereotypes and labels. Enjoy a person for who he/she is, not what category he/she "fits" into.

Talk to people that you might have considered "different" in the past. You will probably find out that they are not so different from you after all.

Recognize the value in all people

The Americans with Disabilities Act: The Americans with Disabilities Act (ADA) assures full civil rights to individuals with disabilities, including access to and accommodations in preschools and child care settings.

Notes Regarding Special Needs Inclusion in MAR Events
(Adapted from suggestions made for NFTY-GER events)
Samantha Dresser, LMSW

Suggestions for Future Events:
- Peer-to-Peer Mentoring
  - Having "buddies" designated to work with children with special needs
    - ❖ Can/Should be more than one per participant
    - ❖ A group of dedicated teens who can model for community, how to be inclusive, what to do and how to be positive about it. Act like a normal person!
  - Set clear goals for buddies
    - ❖ i.e. Ensuring that they are connected with peers at activities and ensuring that they find their room each night, etc.
  - Create some type of brief training sheet for a buddy that outlines responsibilities and provides suggestions could provide additional support.
    - ❖ Buddies should not "take care" of special needs participants. If they are clearly struggling with something, it is okay to offer help, but otherwise they should be expected to daily tasks themselves
    - ❖ Provide modeling for other teens in the community regarding how to be inclusive.
- Examples of Buddy Responsibilities
  - Quickly teach dances to popular song session songs so that everyone is included (screen with lyrics also needs to be visible from whole room)
  - Create signs (in advance) for group leaders to hold up stating which group they are.
  - Include "inclusion" training when training group leaders. – Board and Chair members.

Things to Think About:
- What can we do to increase comfort in the community such that teens feel that they can reach out to the teens with special needs and feel comfortable doing so
  - i.e. Aliyah situation where group put arms around each other
- Teens and Speakers in front of the room need to be careful about misleading jokes or sarcasm
  - i.e. Announcing that there is a missing participant, when there is not
- How can we foster a community of awareness in general, where if someone is struggling, someone else steps up to help?
  - i.e. If somebody is struggling to put their chair up on the table and could not lift it. Generally teens are in their own world but we can create compassionate, Tikkun Olam oriented Jews.
- Reduce the amount of time teens are waiting outside of spaces to be let in for an activity as much as possible. It causes a lot of confusion and frustration.
- Waiting at meals – ends up being one person sort of stuck with cleaning up after everyone else. How can we make this more of a group activity?

Explaining Inclusion to Teen Leaders
Including Teens with Autism Spectrum Disorder in NFTY
Josh Glass and Jackie Heymann, NFTY-GER

Goals
- PPs will understand what autism spectrum disorder is
- PPs will learn ways to include participants that have ASD in their regional and TYG programming
- PPs will understand that no two people with ASD are alike. Each individual is different.
- PPs will understand that teens with ASD are like them in many ways.

Objectives
- PPs will be able to explain three ways they can include teens with ASD in their programming.
- Through a discussion, PPs will gain a greater understanding of the importance of creating a welcoming atmosphere for all NFTYites.

Materials
- Jacob Barnett Article (50)
- Superstring Theory Article (50)
- Mock programs
- Five descriptions of different teens with an ASD
- ipod speakers
- ipod
- True and False signs
- Pieces of paper (50)
- Pens (50)

Time Table
- 00:00-00:03 Settling in
- 00:03-00:05 Intro
- 00:05-00:15 Program Activity
- 00:15-00:25 Distraction/Comprehension Activity
- 00:25-01:00 Discussion/Learning Time

Detailed Procedure:
00:00-00:02 Participants enter in the room and settle in
00:02-00:05 **Intro**:
"Welcome to the Including Teens with an Autism Spectrum Disorder into NFTY program. Our names are Josh and Jackie. To begin, the definition of Autism Spectrum

Disorder is "A mental condition, present from early childhood, characterized by difficulty in communicating and forming relationships with other people and in using language and abstract concepts". Today we will explore how we can insure that participants on this spectrum can feel included in NFTY.

00:05-00:15 **Program Activity**
The PPs will be split into 5 groups of approximately 10 people each. The groups will be responsible for taking a program and reworking it to be more inclusive for the "participant" that they are given. Each group will be given a copy of a program and a brief synopsis of a theoretical participant that the PPs must adapt to include. Program is in **Appendix A** and synopses of the 5 participants are in **Appendix B.**

00:15-00:25 **Distraction/Comprehension Activity**
Participants will each be given the *12 Year Old Genius Expands Einstein's Theory of Relativity* article. After each PP receives a copy, they will be instructed to read it. While the PPs are reading, distractions will be created around the room. Distractions can include loud rap music playing, stomping around the room, lights turning on and off etc. After a few minutes, participants will be instructed to stop. GL will say:
    "You were just asked to read an article. You might have thought that it would be a simple task but then once the distractions began, it suddenly became a lot harder to focus. What you just experienced could be like what someone with on the spectrum experiences everyday. Because they can easily become over stimulated, suddenly an activity, such as reading an article becomes more difficult."
Participants will then each be given a second article on Superstring Theory. After each PP has received a copy they will be instructed to read it. After a few minutes, participants will be instructed to stop. GL will say:
    "Who can give me a brief synopsis of what they just read? (Desired outcome: blank stares and no volunteers) This article discussed the dominant theory of how the universe works. With the first article you experienced what it could be like to have trouble focusing on work. This article demonstrates the difficulties of trying to keep up with a complicated discussion when you may not be able to comprehend information at the same rate as others. Because people on the Autism Spectrum may not always be able to process a discussion or instructions or other information at the same speed we have to be more aware of how we accommodate them in programs."
Transition to the discussion question

00:25-01:00 **Discussion**
Things to try to include:
    ● What are the correct terms to use
    ● How to welcome teens with ASD without overwhelming them

- whether there should be different types of discussion questions interspersed throughout a typical discussion to make the teens feel like they can participate (adding in a few yes or no questions)
- being aware of their attention span
- how to approach alternative programming
- should we give them already written programs and have them make them into programs that are more inclusive for teens with an ASD?

1) After experiencing two common characteristics of people on the Autism spectrum, what do you feel are the most important things to consider when programming?

2) Should we, when writing programs, should we work to include them in every program in the same way or are there programs where it would be better to have a separate program that they can participate in prepared?

3) Are there times when including participants on the Autism Spectrum could take away from the meaning of the program for everyone else?

4) In what situations could it be better to have an alternative program for participants on the spectrum.

Hiring a Shadow

A few NFTY regions have begun hiring a college age student to assist as a "shadow" for the event. More often than not, this person has no professional experience as a Shadow. They have tried to choose kind, caring, patient college students who are willing to take feedback and learn. In NFTY-GER, there is a training call in advance with the Shadow where we talk about the specific teens, the support they need, and when it's appropriate to let peers help.

The list below was created by Samantha Dresser and adapted by Pam Schuller. This is given to the Shadow at NFTY-GER events.

NFTY GER: SPECIAL NEEDS CHECKLIST

Most importantly facilitate peer interaction and allow peers to help at meals, during activities and other areas, when possible. If a teen needs help and it will be awkward, too much work, or condescending for a peer to be prompted to help out, that is where you should step in. Make sure you always watch from a distance so that you're available if the teen needs help, but not impeding on their ability to do things independently or fit into the peer community.

Upon Arrival:
- Does the teen have medications? Ensure that all medications are kept with the staff member and that the staff member has the proper instructions for medication preparation and distribution (Parents should be informed ahead of time to send clear instructions regarding any medication administration).
- Have they gone to the bathroom/gotten a drink etc. after a long bus trip?
- Make sure they know where their room is and have met the staff member who will be checking in on their living space? Ensure they found a place to sleep and met their "buddies" for the evening or event, as well as for their living space.
- Make sure the teen knows what the schedule is, offer a written schedule that includes spaces for each program (if this isn't available, just write one up if they want one). Also give a tour of the space if it is new to them.

Meals:
- Make sure the teen has a group of people to sit with.
- Watch (from afar) to make sure that they have an adequate amount of food and that they got a drink. (It's easy to forget to take a drink, especially if there are pitchers or someplace away from the table where drinks are served).
- Ensure that they have help if needed to clean up their dishes (this may mean showing them, or ensuring that a peer shows them where to go, making sure they're not carrying too much, or that they don't get stuck waiting dishes for all of their peers).
- Is their face/shirt clean after the meal? Do they need to use the bathroom? (Use gentle prompts or suggestions for this. E.g. Hey guys, does anyone want to stop at the bathroom before we head over to the next program?)

Morning:
- Staff in the living space should just check in and make sure they have brushed teeth and used deodorant before leaving the living space.
- Make sure a shower happened during the event, especially the night before or morning that they're going home.
- Check in at breakfast (use meals checklist).
- Did the teen need morning meds?
- Make sure teen gets to the first program space.

Throughout the Day:
- Be available for all transitions and shifts into various breakout groups. Help guide the teen to the appropriate group if they're having difficulty or a peer is not available to do that automatically.
- Be visible. If you're taking a break or leaving a space, let the teen know you're leaving, when you'll be back, and who they could go to if they needed something.
- If they're going to a different space for a breakout group, you don't have to go as long as they are with helpful peers and they know where to find you.
- Did the teen need afternoon meds?

Dinner:
- Same as all meal procedure

Bedtime:
- Make sure teen gets to their living space.
- Provide schedule for the next day and answer any questions.
- Living space staff should check in once to make sure they got changed and got into bed.

Departure:
- Is everything packed, including medication?
- Make sure they have help carrying they're luggage and putting it in the right place if needed.
- Help find the appropriate bus (talk to bus captain to ensure that they have a peer to sit with).

Helpful Tools

Resources on Disabilities and Inclusion: Jewish Content and Focus

Hineinu, an innovative collaboration of the disability professionals of the Conservative, Orthodox, Reconstructionist and Reform Jewish Movements to share resources, support and direction in order to increase disability Inclusion in our synagogues for people of all abilities. http://rac.org/advocacy/issues/issuedr/hineinu/

Religious Action Center of Reform Judaism http://rac.org/advocacy/issues/issuedr/

Union for Reform Judaism http://urj.org/life/community/disabilities/

URJ Camps http://www.urjcamps.org/programs/specialneeds/index.cfm?
Jewish Leadership Institute on Disabilities and Inclusion funded by the Ruderman Family Foundation, http://www.nlcdd.org/jli.html

Inclusion Innovations, www.inclusioninnovations.com; Shelly@inclusioninnovations.com.

Active discussions of disability and inclusion in the Jewish world on Facebook: Jewish Disability Awareness Month, https://www.facebook.com/JewishDisabilityAwarenessMonth and Jewish Special Needs Education, https://www.facebook.com/groups/143918829107246/

Blogs and Online Resources

Zeh LeZeh, (For One Another), http://zehlezeh.wordpress.com/. Blog of the Ruderman Family Foundation which brings myriad voices to the discussion on inclusion, living with disability, policy, family, and much more.

The New Normal, http://www.thejewishweek.com/blogs/the-new-normal. Hosted by NY The Jewish Week, top bloggers and experts in inclusion and disabilities blog about their experiences across the spectrum of Jewish life.

Jewish Special Needs Education: Removing the Stumbling Block, http://jewishspecialneeds.blogspot.com/. Blogging by Lisa Friedman, a Reform Educator and special education specialist who build a synagogue special needs program from the ground up and leads her synagogue's inclusion efforts.

Disability Book List (compiled by Lisa Friedman); Google document, comprehensive list of disability in children's literature: https://docs.google.com/file/d/0B_ic1Y42UMd9YjJPUDQ3YXpMbEU/edit

Publications

Jewish Community Guide to Inclusion of People with Disabilities, Shelly Christensen, MA; program of Jewish Family and Children's Service of Minneapolis; 2007 http://www.jfcsmpls.org/our-services/minneapolis-jewish-community-inclusion-program-for-people-with-disabilities/

A Guide to Funding Disabilities and Special Needs, ed. Eidelman, S. Jewish Funders Network, 2012; Download free copy: http://www.jfunders.org/disabilityguide

Amazing Gifts, Stories of Faith, Disability, and Inclusion. Pinsky, M. Alban, 2012. Jewish Perspectives on Theology and the Human Experience on Disability, eds. Judith Abrams and William Gaventa. Haworth Pastoral Press, 2006.

V'Khol Banayikh: A Jewish Education for All: A Jewish Special Needs Resource Guide; edited by Sarah Rubinow Simon, Linda Forrest and Ellen Fishman; a Torah Aura publication; 2008

Conclusion

As a result of this guide, youth professionals will hopefully have additional skills to support teens with special needs and create an inclusive environment as teens with special needs continue to join their regions and fully participate in our pre-existing youth programming.

RESEROUCES USED FOR THIS PACKET
http://www.snipsf.org/wp-content/uploads/2011/08/v2010Inclusion-Tool-Kit-Sept-update1.pdf

http://www.thejewishweek.com/blogs/new-normal/what-say-parent-child-disability
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