

Bein Adam L'Adamah:  
Exploring the Relationship  
Between Humans and the Earth  
A Camp Curriculum Guide

Presented By  
Josh Brown  
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## Rationale

“The *adam* who is born again and again and again from the *adamah* dares not lose touch with it.”<sup>1</sup>

The Jewish people remain in touch with our tradition in any number of ways. We pass tradition by teaching our children the history of our people. We place *mezzuzot* on our doorposts as a reminder of our heritage. We pray together, eat together, and celebrate together as a means of keeping Jewish culture and community alive in an American community in which we feel quite comfortable. These Jewish practices require some sort of action in order to keep us connected. This curriculum hopes to add actions to this list that illuminate the Jew’s relationship to our environment. In Hebrew the word for human, *adam* and the word for earth or land, *adamah*, are closely related. This is no coincidence. In Torah we read about the close relationship of this *adam* to the *adamah*.

**Genesis 2:5-7** <sup>5</sup> when no shrub of the field was yet on earth and no grasses of the field had yet sprouted, because God had not sent rain upon the earth and there was no **person** (*adam*) to till the **soil** (*adamah*), <sup>6</sup> but a flow would well up from the ground and water the whole **surface of the earth** (*al-pnei- ha-adamah*) -- God formed man (*adam*) from the dust of the **earth** (*adamah*). He blew into his nostrils the breath of life, and man became a living being.<sup>2</sup>

Our tradition is clear; humans have a symbiotic relationship to land. We are dependent upon it to provide the food we need to live and it is dependent upon us to be cultivators of its fruit. What then is our responsibility today as we continue to find ways for our feet and hands to avoid this relationship? It is not a sin to hire workers for our fields or to use machinery for our labor, but if the symbiotic relationship is to continue we must tend to it and make ourselves aware of the land connected to us.

<sup>1</sup> Waskow, Arthur Torah of the Earth, Jewish Lights Publishing, Woodstock, Vermont. 2000 p. xiii

<sup>2</sup> JPS Torah translation to Genesis 2:5-7 with Hebrew transliterated in parenthesis and italics.

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By the time of the rabbis, human life revolved around the land and the tilling of soil. Agricultural work was the business of life for the Jewish people and a central focus for the rabbis. The relationship between human and land shifted in this time period and humans became dependent on land for prosperity. Harvesting crops communally was needed to sustain the growing population, but also required by the rabbis to complete many Jewish rituals and celebrations. Moreover, the rabbis began a long tradition of using land to help those in need. Crops, while owned by those who could afford land, were not entirely private property. Rather, the rabbis created laws making portions of the field available to everyone.

More recently, land has become a means for protection. The Jewish people of the 19<sup>th</sup>, 20<sup>th</sup> and now 21<sup>st</sup> century have cultivated and populated land in modern Israel in order to protect the tradition that began this relationship in the early chapters of Genesis. Whether raising money to plant trees or turning swamps into cities, Zionism asks us to return to both our symbiotic relationship with land and our dependency on land for freedom. The greatest fear for modern Zionists is that Israel, as we know it today, will not exist for the next generation as a refuge for the Jewish people. When a Jew plants a tree in Israel s/he makes at least two statements. First, the tree represents the value of caring for our land. This is true anytime a tree is planted in any place in the world. The second statement refers to Jewish freedom. Planting a tree in Israel for a Jew is not like planting a tree anywhere else, because when we plant this tree in that specific place we are marking the land as ours, calling it our homeland and expecting the tree we planted to make this land a haven for our people.

This curriculum is significant to our lives today and hopes to add meaning to our Jewish practice by accomplishing the following two goals. First, as the world community learns more about humanity's influence on our environment we become more concerned about how vital this

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relationship is for us and for future generations. Our current events are increasingly focusing on the issues of waste and natural resources. This raises Jewish questions that our future generations will need to address. This curriculum hopes to prepare our teenagers to look at these challenges and construct Jewish responses to this complex issue.

This curriculum will also help maturing Jews understand the relationship between *adam* and *adamah* as a Jew first. Politicians and ecological activists can teach us about what we need to do to save our planet, but Judaism has a voice specific to our people and tradition. This curriculum provides the opportunity for young Jews to understand the enduring principles of our tradition as they apply to the land we live on and with, on a daily basis.

The following enduring understandings will guide this curriculum:

1. Judaism and Western society value the relationship between human and earth, even while our actions may not represent this value. Living the value of stewardship and returning to the earth, both in physical labor and in Jewish study, brings us closer to Jewish tradition and helps us plan for the Jewish future through acts of tikkun olam.
2. Building a relationship with the earth inspires our spirit, enhancing our spiritual experience.
3. As a Jewish community, we separate and elevate the aspects of our lives that we consider *kadosh*. Placing the earth in this category of *admat kodesh*, separated land, empowers Jews to help the earth thrive and remain available for future generations.

This curriculum is designed for an informal setting in which the learners will have the opportunity to engage in both the texts from Jewish tradition and the immediate environment they are currently in. For this reason camp is an ideal setting for this curriculum. A large portion of this curriculum will rely on memorable moments impossible to create in a traditional classroom setting. Camp is filled with opportunities to explore nature. Moreover, as campers

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live on the same property they will relate to in this curriculum they will be able to connect to this land in a way parallel to the relationships our traditions suggests.

The curriculum will consist of three units as related to the periods in Jewish history with the most to teach us about land; the Ancient world (Torah), the rabbinic world (Talmud) and modern Zionism. The Zionists, Rabbis and Ancient Israelites have volumes to speak about land because it was a constant element in their lives. Unlike our lives today, these Jewish ancestors spent their days looking at the dirt beneath their feet and making their lives flourish from its resources. The connection between *Adam* (humans) and *Adamah* (land) was not only constant for these people, but it was a given in their daily work. The modern world Jews live in today helps us escape from the natural elements. The work of our hands is more often found at the end of a keyboard rather than the end of a shovel and the recreation we seek often originates from a television or video game rather than a trip through the woods or a long gaze at the stars above. Camp is a return to a world with starry nights and dirt roads. It is an oasis without power cords and keyboards, at least for the campers. Playstations are exchanged for campfires and cell phones are replaced with conversations in the woods. The natural world, like the world the Israelites, Rabbis and early Zionists lived in, is our primary experience at camp. We cannot hide from it and therefore it is an ideal setting for the study of the Jew's responsibility to these elements we often cover with wires and keys.

The curriculum is written with teenagers in mind. Developmentally, teenagers are at a time in their lives when a certain degree of idealism can guide their decisions. This allows the learners to think about the many changes we can bring about in our world and hopefully overcome the often overwhelming size of the problems humanity faces in its relationship to land. Secondly, this curriculum is directed toward teenagers because it hopes to influence their Jewish

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identity. Teenagers, especially at camp, struggle with their Jewish identity and often make decisions about this Jewish identity during these years. This curriculum hopes to influence these decisions and have a lasting effect on their lives and their Jewish participation in our world.

Finally, as mentioned above, this generation of Jews will face many important questions regarding our environment. The roads are increasingly filled with hybrid vehicles and the sidewalks with “green” businesses. Few would argue that these steps are important for every human, Jew or not. This curriculum asks Jews to explore what our uniquely Jewish relationship is to land. Are we commanded as Jews to drive a hybrid car and work in a “green” environment? Is it our duty to keep some level of eco-kashrut? This curriculum hopes to help young Jews face these important questions, not only as humans, but as people whose first story is that of *Adam* and *Adamah*.

## Letter to the Educator

Dear Educator,

I hope that you find this curriculum guide, Bein Adam L'adamah, a useful resource as you prepare your curriculum for the summer. A curriculum guide for a camp setting is to some degree oxymoronic. How can one plan a curriculum for camps, when each camp works on drastically different structures? Moreover, every camp has a culture specific to its location, history, institutional memory and affiliation.

What I am proposing in this guide is therefore quite specific. Rather than write a guide filled with generalities and a loose structure I have chosen to provide a model that is highly structured. Writing this curriculum guide I had URJ Camp Newman-Swig (Camp Newman) in mind. The structure fits the structure of Camp Newman and the program is designed to fit within the culture of the Hevra session, a social justice focused session for 10<sup>th</sup> graders that lasts 22 days.

I chose to focus on this very specific camp model with the intention of providing clarity for you, the reader. In this letter to you, I welcome you into my thought process in order that you may look at this curriculum guide and adapt it to fit your camp's structure and culture. I outline the daily schedule for the session, define the types of programming and expose the assumptions at the foundation of this curriculum guide.

In the following five pages (pp.8-12) you will find the daily schedule, general orientation of the session, definitions of programs and my educational assumptions in a camp setting. These materials are provided in order for you to use them to adapt this curriculum guide to your camp's location, history, institutional memory and affiliation.



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**Daily Schedule for Bein Adam L'adamah**

The focus of the session is social justice and the schedule reflects this emphasis. The campers come to camp to do *tikkun olam*, heal the world. They do not participate in most of the traditional camp activities like paddle boating or sports time, but rather spend the vast majority of their program time learning and doing social justice. In this particular schedule, which this curriculum uses as a foundation, the campers have a minimum of 4 hours of program time day to focus on social justice. The following is the basic daily schedule on a regular (non-Shabbat, non-arrival/departure, non-Yom Sport/Israel) day at camp.

**Regular Day Schedule**

Time	Activity Title	Activity Description
<b>8:05</b>	Boker Tov	Campers wake-up
<b>8:35-9:10</b>	Aruchat Boker	Breakfast
<b>9:15-10:15</b>	<b>Program Time</b>	<b>Task Force</b>
<b>10:20-11:20</b>	<b>Program Time</b>	<b>Task Force</b>
<b>11:25-12:20</b>	<b>Program Time</b>	<b>Task Force</b>
<b>12:25-1:20</b>	Breicha	Pool
<b>1:20-1:55</b>	Aru.Tzoh(1:20)	Lunch
<b>2:00-2:45</b>	M'nucha	Rest Period in the cabins
<b>2:50-3:05</b>	Miznon	Snack time
<b>3:10-4:15</b>	<b>Program Time</b>	<b>Tochnit</b>
<b>4:20-5:15</b>	Chofesh	Free Time
<b>5:15-5:55</b>	P.Nikayon	Shower time
<b>6:00-6:40</b>	<b>T'fillah</b>	<b>Prayer</b>
<b>6:45-7:25</b>	Aruchat Erev	Dinner
<b>7:30-8:00</b>	Shira	Song Session
<b>8:05-9:00</b>	<b>Evening Program Time</b>	<b>Tochnit or social programs</b>
<b>9:05-9:15</b>	<b>Siyum</b>	<b>Bedtime Prayers/Message</b>
<b>9:20-9:45</b>	<b>Hashkevah</b>	<b>Cabin activities</b>
<b>10:00</b>	Laila Tov	Lights Out

**Schedule Key**

Regular Type: Areas that are rarely filled with specific programming.

**Bold:** Periods of time in which programming is likely.

**Bold in Grey:** Periods of time that are always programming.

## Programs for Bein Adam L'adamah

You will notice on the schedule that there are two types of fully devoted program blocks; the task force and the tochnit block.

### Task Forces:

The task forces are small groups that will work together during their time at camp. They are focused on one specific project and responsible for this project from its beginning to its end. The emphasis on this aspect of the camp experience is on learning by doing. The campers will be expected to do this work and to make a difference in the camp community and world through the actions they take.

Task force time can range from a period of 1 hour a day to many hours a day. More time will allow for greater results provided that this time is structured and that the campers take on more responsibility during this period at camp.

There are two methods for learning in the task forces. First, the camper will learn by doing. S/he will work with their team to do social justice work with their hands on a daily basis. By accomplishing these tasks we hope the campers deepen their relationship to camp and the environment.

The second method for learning during the task force time is reflection. Each camper should receive a work journal at the beginning of the session. During the last 30 minutes of every task force period, the campers will respond to a question in their journals as well as share their reflections with their task force.

### Tochnit:

The tochniot (tochniot = plural of tochnit) are the Jewish educational programs created to engage the camper in environmental issues from Jewish perspectives. Tochnit are traditionally placed into a 1 hour time slot, much like a classroom experience in our schooling system.

This curriculum guide allows for this model, but prefers tochniot that are woven into the entire day. Depending on the culture and structure of your camp you may choose to adapt the tochniot prepared in this curriculum guide within a 1 hour time slot or build them into a days schedule.

The tochnit that are completely scripted in this curriculum guide are written to fill different periods throughout the day. For this reason, they will not always fit within a strict one hour time slot. A tochnit, according this curriculum, has no formal time table. Often they can last as long as 36 hours.

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For the purpose of this curriculum, I am defining a tochnit as follows:

**Tochnit:** A program with Jewish educational objectives that are planned in advance. These objectives should be observable and the campers (students) should be able to show that they can meet these objectives after a designated period of time.

A tochnit may begin with a simple question during the siyum portion of an evening and continue throughout the following day with different activities throughout the day providing the campers with Jewish content. That evening, almost 24 hours after the initial question was posed the night before, the campers may be asked to answer the question using their learning from earlier in the day.

## Educational Assumptions in a Camp Setting

Camp is a unique setting for the learner. At camp we do not have teachers and students, we have counselors (madrikhim) and campers (chanichim). We also do not have classrooms or bells, principals or homework. Yet, the goal of Jewish camp may be no different than that of a Jewish religious or day school.

The following assumptions about the educational atmosphere at camp guided my decision making process as I wrote this curriculum guide. I offer them to you as a tool for understanding the choices I made as you use this guide. I hope this provides clarity to this curriculum guide.

- **Experiential learning is preferred.** Campers choose camp, much like many college students choose their college, based on the overall experience they desire. They want to be in the woods and the pool, on the trail and climbing the alpine tower. When we place campers in a classroom, even if the room is surrounded by nature, they miss the camp experience. For this reason, this curriculum guide seeks to place the learning opportunities in the camp experience and not in the camp classroom.
- **Camp works on the WOW factor.** Campers associate camp with freedom and this freedom often breeds what we would consider unrealistic results. This is the WOW factor of camp. At home it may take months or years to learn a new skill or acquire a new hobby. In a matter of days at camp, a camper may develop a love for music and learn how to play the guitar. If you asked that camper before camp, “do you think you can learn to play the guitar in two weeks” s/he might respond “no” in disbelief, but at camp there is a sense that anything is possible. This assumption guides many of the choices I made because it can be a pitfall for the camp experience. We want the campers in this session to recycle, but if the recycling program is no more complex than the recycling they participate in at home, the campers will feel let down. We must ask “where is the WOW?” because the campers are expecting it. For this reason campers in *Bein Adam L’adamah* will not only have the opportunity to recycle in a different manner than they do at home, but they will also be able to protest at a rally in a nearby city, visit a national park, create and implement a compost system and produce a short-film documentary to be viewed in a camp wide film festival. WOW!!!
- **Camp is an example of an ideal world. When we leave camp hold it up as an example to follow.** Camp is a controlled environment. In this case, our camp is a controlled Jewish environment. In this setting we are able to experience Judaism as we choose with very few obstacles. There is no assimilation, soccer practice, homework from school or nagging parents. At camp, we strive to prepare our campers for the non-camp world, by helping them live in an ideal Jewish world. This does not mean that we hope for the world to become entirely Jewish. On the contrary, in this curriculum guide we address issues that are not unique to the Jewish community, but that we believe the Jewish community, if it comes together, can help solve. We hope our campers leave camp with an idealistic vision for our

broken world in order that they have a sense of hope in order to help fix it.

- **We don't learn by experience alone.** This curriculum guide desires to offer the camper memorable experiences that will impact his/her Judaism and life in general. Experience alone is not sufficient to help a person grow. This curriculum guide assumes that experience must be supplemented by reflection and/or application exercises. Completing these exercises helps the camper recall this learning experience in the future when s/he is faced with a similar situation.
- **Learning happens all the time at camp.** Learning is a constant at camp. For this reason, the camper should continually be exposed to opportunities ask questions. The role of the educator(s) is to provide the camper with as many [Jewish] opportunities as possible to inquire of our religion and their Jewish identity.
- **The most powerful teacher is the community.** Campers cannot avoid the Jewish community at camp. At every turn they encounter a member of our Jewish community. Moreover, when our community adopts a value and expresses this value regularly, the camper soaks in this value almost effortlessly. For instance, our community observes Shabbat through song, dance and the communal meal. Every camper breathes in this air of Shabbat and without a doubt every camper leaves camp understanding our definition of Shabbat. Yet there is no tochnit about Shabbat. Wherever possible, this curriculum seeks to engage the larger camp community in our mission to address environmental issues.

## **Introductory Tochnit**

### **Getting to know each other and our environment?**

#### **Goals**

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- To allow the campers to get to know each other and our theme.
- To introduce the campers to the many questions we will address during our time together at camp.
- To help campers explore which topics/issues they are most familiar with and which they are most interested in addressing.
- To set a tone of cooperation and dialogue among the campers.

#### **Essential Questions**

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- What will we be doing with our time together at camp?
- Does Judaism have anything to say about the environment?
- Who are we?
- Do I care about the environment now?

#### **Enduring Understandings**

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- Judaism has a lot to say about the relationship between humans and our environment. Exploring this relationship compels us to deepen our relationship to the environment in our lives at camp and at home.
- Building relationships with people is a method for creating meaning in our lives.
- Asking questions, seeking answers and reflecting on our experiences are key components to our learning process at camp.

#### **Objectives**

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- SWBAT explain the topic and at least three essential questions that we will be covering during our time together at camp.
- SWBAT list the experiences that have helped them get to know other people and social justice issues.

## Preparing for this Tochnit

**Prior to camp** . . . send a letter to all of the campers welcoming them to this special session and asking them to bring an item that they no longer use, but that may give us a window into who they are. Examples may be an old blanket that they used to sleep with, a teddy bear, an old baseball mitt or video game.

Instruct the campers in the letter that they should bring the item to camp in a paper bag so people cannot see it. They will get this item back once the activity is complete. During the activity the item will need to be anonymous.

**The final product** of this activity will be a mural that the campers will continually create as they complete tochnit at camp. The mural will serve as a map both literally and figuratively in this session.

Literally, the mural will be a map of the world. Ask your counselors to create an outline of this map in black marker on butcher paper. The outline should be the same size as your expected finished mural because this will serve as your guide to create the mural. If your mural will be 10' x 10' then the outline will also be 10' x 10' therefore serving as a life size blueprint of the final mural.

The mural will also serve to map your progress through the curriculum. As you complete programs and units, you will be able to ask campers to work on a particular piece of the mural by filling in the answers to the questions we will pose in this program. Campers will add color and creative images to each piece of the mural that they finish.

For this reason, the creators of the mural blueprint will need to incorporate the key questions of this curriculum into the mural. They can do this in any number of creative ways.

Once the questions are on the blueprint, it is time to make the blueprint into a puzzle. Draw puzzle-like outlines in pencil on top of the mural blueprint. Make sure you make at least 1 shape for every camper. This will make it a pretty difficult puzzle, but that is OK – the campers will appreciate the challenge and it will help them work as a team on their first day.

With the questions incorporated into the mural (as well as any other creative mottos or session names you wish to include) cut out the puzzle pieces according to the pencil lines.

## Activity 1: Getting to know each other and our environment

**Once the campers arrive . . .** collect all of the brown bags. Place one piece of the puzzle into each of the bags that contains an item from the camper's home.

Once the campers arrive and you meet as a group, place the brown bags in the middle of the space. Ask each camper to find a bag and to take a seat around the circle.

### Note to Educator

You may want to begin the brown bag activity after some short, highly active mixers. It is important to do the brown bag activity with the entire group. This allows everyone to get to know every individual as well as to gain comfort speaking before the entire group.

Depending on the size of the group, this could take a long time. If you have more than 20 campers in your session you may want to schedule in some more active mixers after every 10 campers share.

**Tip:** Make passive activities active. The brown bag activity is passive, it does not require movement among the campers. In order to make it active think of a creative way for the campers to acquire the bags and sit in the circle. Here are some suggestions:

- Ask the campers to find someone in the room who has the same birth month as they do. Once they find this person, they are to link arms, walk to the middle of the room and pick up two of the brown bags (1 each). Then they sit in the circle.
- Place Hebrew letters on the bags. As the campers enter the room, ask them to pick up a bag. Then point out that there are Hebrew letters on the bags and that they are to place themselves in the order of the aleph-bet without speaking. Once in order, they are to sit. Connect the ends of the aleph-bet to form the circle.
- Outside of the room, explain to the campers that there are special bags sitting in the middle of the room. As they enter the room they are to grab a bag and present it to someone they do not yet know. As they present the bag, they are to share the reason they decided to come to camp this year.

Once the campers are sitting in a circle, each with a brown bag that is not the one they brought from home, ask them to look in the bag. Ask them to look at this item and prepare to explain how this item can help with the work of *tikkun olam*.

The goal of this activity is to help the campers begin to use their creative energy to think about changing the world. By looking in the bags and seeing an object, they have a starting point.



Encourage the campers to make up stories and to use their imagination to think about what this object can do.

Now a game of name tag begins. Choose a camper to begin. They are to say their name and hometown and then pull the item out of their bag and explain what they think it is and how it helped to mend the world. Once they have given their explanation for how this item saved the world, ask who brought this item.

The person holding the item now returns it to its rightful owner and the owner explains why they chose this item, answering the question “what does this item say about me?”.

Of course they also share their name and then continue the cycle by pulling the item in the bag they are holding out and giving a brief explanation as to how it will save the world. Each camper should take no longer than 30 seconds to a minute. A possible answer might be the following:

*Thank you Adam for explaining my teddy bear as the inspiration for a future president of the United States that refuses to go to War with Iraq. My name is Sara and this is my bear that my grandmother gave me and it reminds me of how caring she was and I hope to be as giving as she was. Now, as I look in my bag, I see a small spoon. I think it mends the world because it was given to a person who had no silverware and could not eat. Once they had this spoon, their world changed. So . . . who's is it?*

## Activity 2: Creating our Map

Having introduced ourselves we will now turn toward introducing our subject matter. Ask the campers to take the puzzle piece out of their bag and to solve the puzzle. This will be a little chaotic, but should also be fun.

One trick to make it a little interesting is to play fun music while the campers are trying to figure out the puzzle. You can stop the music and ask everyone to freeze and evaluate their progress. Start the music again and let the chaos continue until they solve the entire puzzle.

When they solve the puzzle they will be able to see a picture of the world with a bunch of questions written within the design.

Break the campers into groups of 3-5. Each group, led by a counselor, should take a tour of the blueprint. Ask the campers to choose three questions that they are most interested in pursuing.

Find a place for this group to talk about the theme. You may want to have a smaller version of the blueprint copied onto an 8.5” x 11” piece of paper for the campers to look at while they discuss our questions in the small group.

- Of the questions raised by the puzzle, which ones stand out for you?
- On a scale of 1-10 (10=a lot) how often do you think about your relationship to the environment? Why?

- On a scale of 1-10 (10 = a lot) how important do you think the environment is within Jewish tradition? Why?
- As a group, create a list of questions you have about the Jewish view of the environment.

Once the small group has discussed these questions the counselor will introduce the theme of session formally. Each counselor should review the goals of the curriculum with the group as well as the major projects and memorable moments. Be sure to leave time for the campers to ask questions to their counselor about the structure of the session.

### **Conclusion: Where to go from here?**

Bring the group back together and walk to the area where this mural will exist. The mural should be outlined in pencil or light black ink on the wall. The guiding questions should be painted already. Explain to the campers that this mural will be a daily project mapping our experience together as we address the issues between Judaism and the environment. Everyday we will paint one more piece of the mural as we answer the questions posed within the art. Campers are free to use their creativity as long as they clear it with the counselors first. For instance, when the campers learn about stewardship and dominion they may choose to paint that portion of the mural with the theme of Dr. Seuss and the Lorax.

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## Unit 1: Admat Kodesh

### Tochniot

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1. What is K'dusha?
2. Admat Kodesh
3. Where is Admat Kodesh Today?
4. What about Israel?

### Understandings

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- Holy earth (Admat Kodesh) requires human action. In order to create this relationship, humans must come to know the land, appreciate the land and protect the land.
- Both Judaism and Americans value certain land as an item to be set aside and protected. Protecting land is one way we continue our relationship with the earth, appreciating its beauty as well as its usefulness in our lives.

### Guiding Questions

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- Can we understand Judaism as a place-based culture?
- Should we adapt our festival rituals to fit our land?
- Do we have a vision of the “promised land” today?
- Was Israel a desolate land when Jews arrived in the 19<sup>th</sup>/20<sup>th</sup> centuries?
- Is Zionism equivalent to building and not preserving?

### Goals

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- To encourage students to value physical space as a source for *kdusha*.
- To engage students in the issues facing the land on which we live.
- To explore the concept of *admat kodesh* and *kdusha* within Jewish tradition.
- To help the students apply the concept of *kdusha* to our environment.

## Tochnit 1: What is *k'dusha* (holiness)?

### Suggested Schedule

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### Enduring Understandings

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- K'dusha, often translated as “holy” in English, is a complex value in Jewish tradition referring to something or someone that is “set-apart, consecrated or hallowed”<sup>3</sup>.
- While Jews do not worship space or physical objects as many other religions do, we do separate certain spaces/things, making them “kadosh” for our community.
- *Kdusha* is a human responsibility according to Jewish tradition. Assigning *kdusha* to a place/space/thing allows us to preserve this place/space/thing.

### Objectives

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- SWBAT explain the concept of *kedusha* in their own words.
- SWBAT recognize items or places that we treat with *kdusha* in our secular and religious lives.
- SWBAT analyze places/spaces/things that we can preserve by categorizing them as *kadosh*.

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<sup>3</sup> Brown Driver Briggs Revised Lexicon

## Activity 1 – Kadosh Taboo

### Fish Bowl game of Taboo:

#### Instructions

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- 1) Ask for three volunteers to be a part of the guessing team and one volunteer to be the caller.
- 2) The caller will receive a set of cards (See Appendix A) each with a taboo word and five buzz words on it.
- 3) The caller's role is to try and get the guessing team to name the taboo word. The caller cannot use any of the buzz words to describe the taboo word. The guessing team has 1 minute to guess the word.
- 4) Every time a team guesses the word or runs out of time ask for three new volunteers to be a new guessing team and switch cards. The caller should remain the same because the buzz words on each card are the same.
- 5) As the guessing teams get the taboo words – place drawings of these words/objects up on the wall for people to see.

### Transition to Activity 2:

Looking at the items on the wall and without using the word “holy” how can we define the Hebrew term “kadosh”? Write responses for everyone to see.”

## Activity 2 – Text Study

- 1) Break into small groups of no more than 5 people.
- 2) Each group will receive Handout 1 (see appendix B). This handout is a list of translated biblical texts with the word *kadosh* in some form. Everywhere *kadosh* appears the word is not translated.
- 3) Read over each of the texts together. After each text ask the questions:
  - What are words that we could fit into the space where *kadosh* is in this passage?
  - Does this change our definition of *kadosh* from the previous activity? If so, how? If not, what is similar?

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- Is there a difference between how kadosh is used in the different passages?

### Activity 3 – Affinity Grouping

#### **Note to Teacher:**

Affinitizing is a process performed by a group or team. The idea is to meld the perspectives, opinions, and insights of a group of people who are knowledgeable about the issues. The process of developing an Affinity Diagram seems to work best when there are no more than five or six participants.

**Step 1 - Generate ideas.** Use the Brainstorming tool to generate a list of ideas. The rest of the steps in the Affinity process will be easier if these ideas are written on post-its™.

**Step 2 - Display the ideas.** Post the ideas on a chartpack, a wall, or a table in a *random* manner.

**Step 3 - Sort the ideas into related groups.** The team members physically sort the cards into groupings, **without talking**, using the following process:

**Step 4 - Create header cards for the groups.** A header is an idea that captures the **essential link among the ideas contained in a group of cards**. This idea is written on a single card or post-it™ and must consist of a phrase or sentence that clearly conveys the meaning, even to people who are not on the team.

<http://www.balancedscorecard.org/files/affinity.pdf>

#### **Step 1 - Generate Ideas:**

Give each camper 4-8 post-it notes and a pen or marker. Individually, they will complete the sentence “I consider something kadosh because it . . .” Each response should be on a different post-it.

#### **Step 2 – Display the Ideas:**

Once they have completed a number of post-its, they are to start placing them on the wall near where their group was sitting.

#### **Step 3 – Sorting Ideas:**

After each student places his/her post-its on the wall s/he chooses another groups post-it notes (now also on the wall) to look at and categorize. The most important rule of this

activity is that it is **completely silent**. As more students begin to place their post-its on the wall they will also look at other groups post-its and begin to help group them without talking. When there is disagreement between two people as to how the post-its should be grouped they are to work it out silently. Give the students time to complete the grouping and to struggle with different groups.

**Step 4 - Create Header Cards:**

Once all the groups have stopped moving the post-its, tell them that they can now talk. They are to look at their groupings among their sets of post-its and create header cards. Give each group a piece of construction paper about 8.5”x 3 and ask them to write the general category title for the different groupings they formed with the post-its on their section of the wall.

**Concluding Activity – Creating an Affinity Map****Step 5 – Sharing Header Cards:**

On a big piece of poster board write the word KADOSH in Hebrew and English. Now ask each group to place their header card onto the poster board. This will be the definition the group will use for the word KADOSH in the following programs, but for now it is the wrap-up for this activity.

**Concluding question:** Is the word “kadosh” synonymous with the English word “holy”?

## Appendix A:

### Taboo Cards

**TABOO WORD:** Kiddush Cup

**Buzz words**

- Sacred
- Special
- God
- Religious
- Holy

**TABOO WORD:** Kotel

**Buzz words**

- Sacred
- Special
- God
- Religious
- Holy

**TABOO WORD:** The Temple

**Buzz words**

- Sacred
- Special
- God
- Religious
- Holy

**TABOO WORD:** Torah

**Buzz words**

- Sacred
- Special
- God
- Religious
- Holy



## Appendix B: Kadosh Text Guide

And God said, Do not come any closer; take off your shoes from your feet, for the place on which you stand is KADOSH ground.

**Exodus 3:5**

And in the first day there shall be a KADOSH convocation, and in the seventh day there shall be a KADOSH convocation to you; no kind of work shall be done in them, save that which every man must eat, only that may be done by you. And you shall observe the Feast of Unleavened Bread; for in this same day have I brought your armies out of the land of Egypt; therefore shall you observe this day in your generations by an ordinance forever. In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty first day of the month at evening.

**Exodus 12:16-18**

He said to them, "This is what God meant: Tomorrow is a day of rest, a KADOSH sabbath of God. Bake what you would bake and boil what you would boil; and all that is left put aside to be kept until morning.

**Exodus 16:23**

When the priests enter, they shall not proceed from the KADOSH place to the outer court without first leaving here the vestments in which they minister; for the *vestments* are KADOSH. Before proceeding to the area open to the people, they shall put on other garments. . . . make a separation between the KADOSH and the common"

**Ezekiel 42:14, 20**

<sup>11</sup> Who is like You, God, among the celestials; Who is like You, majestic in KADOSH, Awesome in splendor, working wonders! <sup>12</sup> You put out Your right hand, The earth swallowed them. <sup>13</sup> In Your love You lead the people You redeemed; In Your strength You guide them to Your KADOSH abode. <sup>14</sup> The peoples hear, they tremble; Agony grips the dwellers in Philistia. <sup>15</sup> Now are the clans of Edom dismayed; The tribes of Moab -- trembling grips them; All the dwellers in Canaan are aghast. <sup>16</sup> Terror and dread descend upon them; Through the might of Your arm they are still as stone -- Till Your people cross over, O LORD, Till Your people cross whom You have ransomed. <sup>17</sup> You will bring them and plant them in Your own mountain, The place You made to dwell in, O LORD, The sanctuary, O LORD, which Your hands established. <sup>18</sup> The LORD will reign for ever and ever!

**Exodus 15:11-18**

## Tochnit 2

### *Admat Kodesh* – does it exist?

#### Enduring Understandings

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- *Kdusha* is a human responsibility according to Jewish tradition. Assigning *kdusha* to a place/space/thing shows that we have respect for it as a part of our environment that we wish to preserve.
- *Admat Kodesh*, the words God speaks to Moses from the burning bush, refers to land that we treat differently than most land. Declaring this land *kadosh* means that we separate this land, respecting it as a place we wish to preserve.

#### Objectives

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- SWBAT recognize the phrase *admat kodesh* as a biblical phrase and define it in their own words as it applies to our lives today.
- SWBAT explain how the command God gives Moses to “remove his sandals” (Exodus 3:5) is understood by our tradition.
- SWBAT designate parts of our environment as *admat kodesh* due to the manner in which we treat them or the actions that have occurred at such a place.

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## Activity 1 – Setting the Scene

Set up a campfire. Make sure that the area around the campfire is clean and safe for the campers to walk around without shoes on. When choosing a location, it will help if the space is considered special or unique by the campers. This will add to the impact of the biblical text and discussion.

As the campers approach the fire ask them to form a circle around the fire. Once everyone is in the circle the acting begins.

The counselors or educator will be re-enacting the scene from Exodus 3:1-5 of Moses taking his sandals off at the presence of the burning bush. This re-enactment should be brief and can be a loose retelling of the story. Below is a suggested script. Please tailor it to the needs and culture of your camp.

**COUNSELOR 1:** Everyone gather around and complete the circle please. Thank you . . . . I want you to know that you are in a special place. The place in which you stand is *kadosh*.

Who remembers what *kadosh* means? (allow campers to share their responses)

Thank you for those great answers. I want to explain why this place we have brought you is *admat kodesh*, sacred ground. Since it is *admat kodesh* we would like for you to take your shoes off. Everyone please take your shoes off and place them behind you.

### **Note to Educator:**

It is best if the stories from the counselors are really true. This can be prepared in advance by asking the counselors what makes camp special to them. Now ask the counselors in this introductory activity to share why the ground of camp is special to them without necessarily naming camp.

**COUNSELOR 2:** This is *admat kodesh* because this is the place where I remember meeting my closest friends. This is where I was really upset because I felt that I didn't know anyone at camp and then Kim came over to me and she has been my best friend ever since.

**COUNSELOR 3:** This is *admat kodesh* because this is where I first learned how to be creative. I never knew that I would be able to create things like lanyards and pottery. I thought that was for adults or artists. This is *admat kodesh* because this is where I became an artist.

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**COUNSELOR 4:** This is *admat kodesh* because this is where I found out that my grandfather passed away

**COUNSELOR 5:** This is where I first spoke to God. I used to not believe in God, but here, in this place when I heard the songs we sang and was able to be free with my friends I started to understand why we pray everyday and prayer started to be meaningful to me.

**COUNSELOR 1:** Would anyone here like to add what makes this *admat kodesh* to them?  
(allow a few campers the opportunity to share what may make this space *admat kodesh* for them.)

## Activity 2 – Introducing the Text

### The Burning Bush

With the campers in the circle explain the following:

The examples of *admat kodesh* we have shared tonight are not new to our people. Israelites and Jews have recognized certain spaces as *admat kodesh* for a long time. Tonight we have explained how the space we are in right now, in the year 200. . . is *admat kodesh*. Now the question is what do we do in this place now that we know it is *admat kodesh* to so many of us?

Torah can give us a hand.

(Read the following passage from Exodus)

#### Exodus 3:1-5

Now Moses, tending the flock of his father-in-law Jethro, the priest of Midian, drove the flock into the wilderness, and came to Horeb, the mountain of God. <sup>2</sup> An angel of Adonai appeared to him in a blazing fire out of a bush. He gazed, and there was a bush all aflame, yet the bush was not consumed. <sup>3</sup> Moses said, "I must turn aside to look at this marvelous sight; why doesn't the bush burn up?" <sup>4</sup> When God saw that he had turned aside to look, God called to him out of the bush: "Moses! Moses!" He answered, "Here I am." <sup>5</sup> And He said, "Do not come closer. Remove your sandals from your feet, for the place on which you stand is *admat kodesh*."

**COUNSELOR 1:** What was similar about how we treated this *admat kodesh* and the story of Moses and the burning bush? (Try to draw out the following responses)

- There was a fire
- We took our shoes off
- We came close, but had to stop
- the land was mentioned as *admat kodesh* after we arrived.
- The *admat kodesh* was represented by the earth beneath our feet

**COUNSELOR 1:** Comparing the stories we shared with you and the story of Moses – what do we not know about what makes the ground he stood on *admat kodesh*?

(Possible answers follow)

- What happened there?
- Why did Moses take his sandals off?
- Had Moses ever been there?
- Did Moses learn some important news that he would never forget?
- Why couldn't he come closer? How did he get so close to God?

**COUNSELOR 1:** These are great questions and hopefully we will find answers. Without breaking the rules of putting our shoes on or coming any closer to the fire, we are going to break

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you into groups to study some of these questions and the questions that Jews have asked in the past about this idea of *admat kodesh*.

### Activity 3 - Group Work

Group the campers into four groups. Each group will be led by a counselor and will address a set of questions found in Appendix C.

#### Instructions for group work:

- Once the campers join a counselor, the counselor will introduce the opening question they will try to address. Each group will have one of the following questions as their opening question.

GROUP 1: What is similar about the burning bush, Moses and the ground?

GROUP 2: Why doesn't God tell Moses that the ground he is standing on is *admat kodesh* before he stands there?

GROUP 3: Why does Moses need to take off his sandals?

GROUP 4: Why a thorn-bush?

- Allow the campers a few minutes to ask questions about this question as well as to try and answer it. Then read the first question on your list of questions to the group and ask them to discuss their answer with a partner.
- Once they have finished discussing this with their partner, bring the group back together and share your answers.

## Activity 4 – Concluding Discussion

Bring everyone back together and ask the different groups to share the last question they discussed with their small group with everyone.

### **What makes *admat kodesh* different than any other land that Moses walked on?**

Back in our circle with our shoes off, you will now ask the campers to share **what makes the land of camp *admat kodesh*?** You may also ask **what keeps this land from being *admat kodesh*?**

Ask the question and give the campers a minute to think of their answer. Once they have had some thinking time explain the rules for sharing their thoughts.

“We want you to share your thoughts with this group about what makes this land *admat kodesh* for you. If you want to share take a step forward into the circle, closer to the fire and finish the sentence “This is *admat kodesh* because . . .”.

You may repeat the same process with those who want to share that this is not *admat kodesh*, but you may ask them to step away from the circle and speak from behind the group. This symbolizes that those things that are holy we bring close to God and those that are not we keep away.

## Appendix C

### Questions for partner and small group work

**Question: What is similar about the bush, Moses and the ground?**

- Rabbi Chaim Stern writes that “Just as a flame does not harm the bush, so God’s nearness is not a threat, but a reassurance.”<sup>4</sup> Do you agree with this statement that God’s presence was not a threat?
- What might Chaim Stern say is the reason Moses is asked to remove his sandal?
- What is similar between the bush, Moses and the ground?
- What makes *admat kodesh* different than other land that Moses walked on?

**Question: Why doesn’t God tell Moses that the ground he is standing on is *admat kodesh* before he stands there?**

- The classic text Orech HaHayim answers this question by explaining that God asks Moses to take off his sandals so that he will not come any closer to God. What do you think this text thinks will happen if Moses gets closer to God?
- What would Orech HaHayim then say we should do with our *admat kodesh*?
- What are the benefits of staying away from or off of land that is *admat kodesh* and coming close to or using *admat kodesh* in our daily lives?
- What makes *admat kodesh* different than other land that Moses walked on?

**Question: Why does Moses need to take off his sandals?**

- The classic commentator Ramban answers this question, saying “[Moses takes off his sandals] because in every place that the Shechina was revealed it is forbidden to wear sandals” What might we compare Moses taking off his sandals to today according to Ramban’s understanding?
- How would Ramban define *admat kodesh*?
- What makes *admat kodesh* different than other land that Moses walked on?

**Question: Why a thornbush?**

- The Midrash explains that God appeared to Moses in a thorn-bush “to teach us that there is no place devoid of the Divine Radiance, not even a thornbush?”<sup>5</sup> What is the relationship between the thorn-bush and the *admat kodesh*? Is the thorn-bush also *admat kodesh*?
- How would the midrash define *admat kodesh*?
- What makes *admat kodesh* different than any other land that Moses walked on?

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<sup>4</sup> Rabbi Chaim Stern Day by Day - Reflections on the Themes of the Torah from Literature, Philosophy, and Religious Thought

<sup>5</sup> Shemot Rabbah 2:9



## Tochnit 3

### Where is *Admat Kodesh* today?

#### Enduring Understanding

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- *Admat Kodesh* refers to land that we separate and wish to preserve. Preserving this land is beneficial to the land, but also improves our quality of life.
- Both the preservation and destruction of land often require human action. By taking action to preserve land in its natural state we improve our quality of life.

#### Essential Questions

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- Does America value land/space in the same way that Judaism does?
- What is the difference between *admat kodesh* in our lives and the *admat kodesh* of Moses and the burning bush?
- What can I do in order to help create and preserve *admat kodesh*?

#### Objectives:

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- SWBAT designate parts of our environment as *admat kodesh* due to the manner in which we treat them or the actions that have occurred at such a place.
- SWBAT differentiate between preserving land out of a reverence for nature, preserving it for its aesthetic qualities and preserving it due to its history.
- SWBAT take actions that will help a place they consider to be *admat kodesh* remain in such a state according to the camp community.

## Possible Texts/Resources

List of rules for Hiking: (See Appendix D)

List of rules for visiting Gallapagos National Park (See Appendix E)

National Park Website – [www.nps.gov](http://www.nps.gov).

## Activity 1: Planning our *Admat Kodesh*

### Planning for our *Admat Kodesh*?

In your cabin, ask everyone to make a list of the places they feel are their personal spaces of *admat kodesh* at camp. Once everyone has their list, spend time sharing these lists. Give each camper time to express why they chose the places they did. If a camper's list is quite long you may ask them to share the place they consider most special to them.

**Explain our goals for this project.** Explain to the campers in your cabin that we will be working as a group to create one rule for everyone at camp to follow that will help preserve the *admat kodesh* at camp. Just like God spoke to Moses asking him to take off his sandals because he was standing on *admat kodesh*, we want to create a rule at camp that will help people recognize the places that are special as well as preserve them.

Tomorrow we will be visiting a park outside of camp in order to find out what parks do in order to keep people from destroying the land in which they are built. We will have activities to guide your studies, but please keep in mind that we will return to camp and begin this project in order to help insure a level of *k'dusha* in our space.

## Activity 2: Visiting Admat Kodesh

**Visiting *Admat Kodesh*:** Having defined and discussed the concept of *Admat Kodesh*, take the campers to a place outside of camp that takes action to protect it's land. National, state or local parks might be an example. Once the campers arrive at this place, utilize the space itself as a text for the campers. Create stations for each of the campers to participate in as observers.

### Station 1: Watching the Grass

At this station campers are researching what is happening to the ground.

Create a list answering the following question: What keeps people off of certain areas of the ground and what draws people toward other areas?

### Station 2: Why here?

At this station you may need to do a little research regarding the history of the park, but the answer to this question may be obvious. Campers in this group are trying to answer the question: Why was this park created in this space and how do I know this?

## Note to Educator

Parks often have a plaque or kiosk with the park's history. Campers can explore the park and try to find this information, but you should research the area first and make sure that such information at the park exists. If there is not a historical landmark sign or plaque, you should be able to find information on the park itself by calling the agency that maintains the park.

**National Parks Service:** [www.nps.gov](http://www.nps.gov)

**State Parks:** Visit <http://www.stateparks.com/>

**City Parks:** For these resources you will have the best luck by searching for the parks and recreation department of the nearest city or county of your residence.

The path to discovering this information is almost as useful as the information itself. Campers should take note of the form of information that the park provides. National parks employ rangers to help the visitors learn about the park. Does this park have a ranger system? What other ways does this park help you understand the park's purpose?

**Station 3: How do people use this space?**

Campers in this station will look at how the space is being used. Are people using the park? If so, are people bringing their pets there, playing with their children or friends, laying down to rest, romantic picnics, hiking, biking, camping, etc.

Create a list of activities that you see happening in the park. Write each activity on a separate notecard. (If there are not many people around brainstorm possible things that may occur at this park.) Once the group has created this list begin to categorize the items on the list. Once the group has placed all the cards into categories, title each category with the heading that the group feels is most appropriate for this collection of activities.

**Reflection activity:** Back in your cabin groups

Discuss the following questions with your cabin:

- What were the most important parts of the park?
- What tools/methods were utilized to preserve the park?
- What does the space we visited today bring to peoples' lives?
- Do you consider the park to be *admat kodesh*? Why or why not?
- Can you think of other places in America that might be considered *admat kodesh*? What makes these places *admat kodesh*? Create a list of the qualities.

### Activity 3: Choosing your space and constructing a plan.

Looking at the qualities you discussed as a cabin, choose a place at camp that you would like to be your cabin's *admat kodesh*. Keep in mind that the place you choose does not need to be as big or as beautiful as a park. It could be a tree you really like or special area of camp where this group shared an important experience. You may also consider making *admat kodesh*. The Israelites were responsible for making the *mikdash* in the desert so we can certainly follow their lead and use our resources to create *admat kodesh* at camp.

Once you have decided on the place, visit it and decide what you would want to do in order to preserve this space at camp? What are the possible threats to this space? Can you do anything to this space that may have been done at the park we visited?

Once your cabin has discussed the above questions, write a proposal to the Camp Director for this place to become a special place for your cabin at camp. Be sure to answer the following questions in your letter:

- Why do we want this space to be considered *admat kodesh*?
- What do we plan to do to this space to insure that it will thrive in the camp environment?
- How do we want this space to be used at camp?

You may have different campers work on different aspects of the letter or even create a creative form of the letter like “before” and “after” blueprints of the space.

## Activity 4: Doing it!!!

Once you have received approval from the Camp Director, begin working on making your space the *admat kodesh* that you envisioned as a cabin. This can be planned to take a matter of hours or days depending on the time and resources available.

*Examples of admat kodesh projects:*

- Cabin chooses an old tree at camp because it is always in the background of their memories of camp. In order to protect the tree, the cabin has decided to place a ring of rocks around the tree as well as give the tree an official title “Etz Haim”, The Tree of Life. The cabin creates a wooden plaque that will stand next to the tree explaining how this tree has been a part of camp forever and they hope it lives on for many generations of campers.
- Cabin chooses to focus on one the hiking trails at camp. This could be a longer project. The cabin remembers that this was the first activity their cabin did together and they want to make it more attractive for other cabins to do the same as well as make sure that the trail is followed and does not widen any more than it needs to. They decide to mark the trail by painting red dots on small boulders along the way. They also make the trail path smaller by raking in some of the brush and placing large branches along the path. At the foot of the path they decide to create a sign with the *tfilat haderekh*, the blessing for travel, on it.

When all of the cabin groups have completed their *admat kodesh* project take a tour of the different projects. Each cabin group should present why they chose this space and what they did to insure its survival at camp.

## Art Activity

Once the campers have created their space you may coordinate an art activity in which each cabin creates a plaque to be placed at their *admat kodesh* project. One possibility is to create blocks of cement with a set of footprints in the middle. This is a fairly simple project and you can often find it at the local craft store under the title “stepping stone”. There are many kits that you could purchase or just use cement and pie tins as a mold.

### Basic Instructions:

- Pour the mixed cement into the pie pan.
- Once the mix has settled and started to stiffen, wrap a campers foot/feet in saran wrap and place it into the cement. Remove the foot/feet making sure that the mold holds.
- You may also add mosaic tiles and/or quotes to this stepping stone.

When you place the stepping stone at the *admat kodesh* sites you can remind the campers that this symbolizes the act Moses took when he stood before God at the burning bush. They have named this space as a place that has *kdusha* and the symbol of the footprint can represent the idea that we do not stand on this ground as we do other places. Here we stand and look for God’s presence.

### Alternatives:

- Painted tile nameplates
- Posting a permanent sign
- Creating a symbol/sign out of waste products as a form of recycling
- Tile Mosaic sign/symbol

## Appendix D: Rules for Low Impact Hiking

### 1. Stay On The Trail – to minimize your impact.

Impact means ‘change’ and our goal is **not** to change nature. When we step off a trail we disturb logs and rocks which can be home to many animals. Additionally, we run the risk of stepping on plants and flowers which can kill them. Stepping off the trail can also widen it and create other trails which changes the environment and can confuse hikers into making wrong turns. Everything we do on or around the trail can impact or change nature. We must protect it.

### 2. Use Peaceful and Quiet Voices – in respect of nature and other people.

In the cities we hear a lot of noise from people, cars and jobs. People go to the forests and mountains to get away from the noises and the last thing they want to hear is a group of people with loud or screaming voices. We must also remember that the forest is home to many animals who do not like loud noises. Would you want an animal to come through your home growling and roaring when you are trying to relax?

### 3. Leave Nature Better Than You Found It – by picking up all trash.

Sadly, litter happens in the forest. Sometimes by accident when somebody may drop something without realizing it and sometimes people just don’t care. One thing we can do is teach by example. We can always take our trash with us and if we see trash on or around a trail pick it up and carry it out. By doing this we make the environment better. This also protects the animals that can get sick or hurt by peoples garbage.

### 4. Leave Nature Alone – always respect the flowers, plants and animals.

This means:

- do not pick or step on the flowers.
- do not poke or peel bark or moss off trees.
- do not feed, hurt or try and take animals home.

These are all living things and are nature’s miracles. They deserve our respect. We would not want someone to pick at us, hurt us or take us from our homes. In some cases animals who eat human food do not adequately prepare for the winter months and therefore will not survive (Note: Some areas charge up to \$100.00 fines for feeding animals). We can watch and observe, take pictures, even gently touch nature but, always remember to leave it alone so it can continue to live and so others may enjoy it too.

### Additionally

- Remember to yield the right of way – Yield to smaller groups, faster hikers and uphill traffic.
- Do not throw rocks or sticks – Someone may get hurt
- Dogs are not allowed in Wilderness Areas or in the National Parks – They are allowed on US Forest Service trails but only on a leash and under control.<sup>6</sup>

<sup>6</sup> [http://www.everettmountaineers.org/family/family\\_docs/TheRulesofHiking.pdf](http://www.everettmountaineers.org/family/family_docs/TheRulesofHiking.pdf)



## Appendix E: Rules for Visiting Gallapagos National Park

The Galapagos Islands are one of the most magical places on earth. Here animals live without fear and do not run away from visitors. To maintain the uniqueness of the Galapagos Islands the National Park Service has developed rules to aid in the preservation.

Guides explain and enforce these rules making sure that visitors stay together on marked paths and respect the follow the other park service regulations:

- No plant, animal, or remains of such (including shells, bones, and pieces of wood), or other natural objects should not be removed or disturbed.
- Be careful not to transport any live material to the islands, or from island to island.
- Do not take any food to the uninhabited islands, for the same reason.
- Do not touch or handle the animals.
- Do not feed the animals. It can be dangerous to you, and in the long run would destroy the animals' social structure and breeding habits.
- Do not startle or chase any animal from its resting or nesting spot.
- Stay within the areas designated as visiting sites.
- Do not leave any litter on the islands, or throw any off your boat.
- Do not deface the rocks.
- Do not buy souvenirs or objects made of plants or animals from the islands.
- Do not visit the islands unless accompanied by a licensed National Park Guide.
- Restrict your visits to officially approved areas.
- Show your conservationist attitude.<sup>7</sup>

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<sup>7</sup> <http://www.galapagoscruise.com.ec/index.pl/galapagos-national-park-rules>

## Tochnit: What about Israel?

### Enduring Understanding

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- Israel is the ancient and modern Promised Land for the Jewish people and therefore we care for this land as though it were the land we are currently living on.
- The modern state of Israel exists in a land dispute. Perceiving the land itself as *admat kodesh*, land that we hope to preserve for eternity is a step that could bring us closer to peace.

### Guiding Questions

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- What is our responsibility to the land in the State of Israel as Jews living in America?
- Is the land in Israel worthy of greater care than lands outside of our Promised Land?
- Is the modern conflict affecting the environment in Israel?

### Objectives

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- SWBAT explain three perspectives of environmentalism in the state of Israel today.
- SWBAT compare our relationship to the land we live on in America to the land of Israel to which we belong as well.
- SWBAT describe the *admat kodesh* qualities within the land of Israel as well as those qualities that are absent.

## Possible Texts

### CASE STUDIES FROM ISRAEL<sup>8</sup>

**The case of Eden Hills**, from the Society for the Protection of Nature in Israel

Eden Hills, a new planned community in the Eila Valley southwest of Jerusalem, has already been approved by the government and several planning committees and is also being marketed as an ecological paradise. And again, this planned community raises the problem of loss of land, fragmentation of open spaces, and, in this case, a significant barrier to a strategic ecological corridor, where animals travel from one place to another. The developer has denied that the proposed community will harm the wildlife corridor. The community has been planned to conserve water and energy. This is certainly a move in the right direction, but it fails to address Israel's main problem - the issue of irreversible loss of open spaces in a very small country. The Society for the Protection of Nature in Israel is in favor of new immigrants coming to Israel. However, Israel does not have the privilege of building new communities for them - or for anyone else. A sustainable-minded government must direct all developers and newcomers to strengthen existing communities that so badly need a "transfusion" of new people and new ideas.

**The case of Michal on Mount Gilboa**, from the Society for the Protection of Nature in Israel

The community of Michal is planned for Mount Gilboa, the only place in the entire world where the endangered Gilboa Iris can be found. This new community would be in close proximity to three already-existing communities, which have used only 25% of their potential housing units. Due to lack of thorough knowledge regarding the distribution of the Gilboa iris, some of the relevant planning committees initially approved the new community. The young, enthusiastic future residents of Michal were very aware of the environmental sensitivity of the site and promised that their community would be environmentally friendly. Yet in a survey conducted last season by the Nature and Park Authority, more than 1,000 irises were found in the northern section of the planned community. This new situation, in which the "ecological community" will surely inflict irreversible ecological damage, has caused great embarrassment. We have good reason to believe that approval of this new community will be retracted in the near future.

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<sup>8</sup> <http://www.aspni.org/>

## BIBLICAL TEXTS

**Ecclesiastes 1:4** <sup>4</sup> One generation goes, another comes, But the earth remains the same forever.

### Teacher Resource

In the thirty-year period between 1960 and 1990, Israel's population more than doubled and its built-up area quadrupled. According to the long-range master plan (Israel 2020), the country's population will reach about 8.5 million in 2020 (nearly double the 1990 population) and its built-up area will more than double, emphasizing the diminishing pool of land resources.

Based on these data, the conservation of open space is a foremost concern. Although some 20% of Israel's land area is allocated for conservation of nature, pollution, construction and development have taken their toll. Under conditions of land scarcity, planners have been forced to grapple with the question of which areas may be transformed into built-up areas and which should remain as open spaces to fulfill a variety of social and ecological functions. Since the loss of open space to development is an irreversible process, future management of open space is of foremost importance.

## Teacher Resource

In a country where land, water, energy and other natural resources are limited, environmental research is not a luxury - it is a matter of survival. In order to absorb and feed a rapidly growing population while developing advanced industries, Israel has had to find ways to use every available meter of land, ray of sunshine and drop of water. At the same time, it has had to ensure that its intensive use of resources would not harm the environment. Yet, paradoxically, these very constraints have challenged Israeli scientists to develop a host of new technologies - placing Israel at the forefront of world developments in a number of environmental fields.

For example, as a country plagued by water scarcity, Israel has been forced to develop its water sources in innovative ways. It has become a world leader in the development of drip irrigation, a technique by which relatively small amounts of water are delivered directly to the roots of plants. These techniques have the further advantage of reducing adverse environmental impacts associated with continuous irrigation, such as increased salination. By enabling farmers to deliver precise quantities of fertilizers as well as water directly to the plant, fertilizer contamination of soils and groundwater is also reduced.

Israel's water scarcity problem is exacerbated by the fact that over half of the country's land area is an arid desert. Strategies implemented since the establishment of the State in 1948 have succeeded in combating desertification. As a world leader in arid zone management, including afforestation, water harvesting, water and soil conservation and use of saline water, Israel is taking an active part in regional and international efforts to combat desertification.

Because the country has almost no natural fuel sources, it has become a world pioneer in the use of solar energy. Today, all new buildings are equipped with solar water heaters. On the research front, the Solar Tower at the Weizmann Institute of Science in Rehovot boasts a 3000-kilowatt facility, which enables technologies to be tested on a large scale. Major features include a field of 64 computer-controlled mirrors which track the movement of the sun. In Israel's arid south, the National Solar Energy Center at Ben-Gurion University of the Negev in Be'er Sheva is testing and demonstrating a variety of solar-powered thermal and photovoltaic technologies. The center makes it possible to take a new idea from the initial laboratory stage right through to final, large-scale testing in the sun-soaked Negev desert.

Israel is well known for its landmark agricultural achievements, aided by extensive scientific research. Today, as the dangers of chemical control are becoming more evident, Israeli scientists are pursuing less harmful agricultural control methods, replacing chemicals with biological measures and other, safer options. One promising direction is biological control, largely pioneered by Kibbutz Sde Eliyahu in the Beit She'an Valley and implemented in several agricultural areas throughout the country. Among other projects, the Kibbutz is utilizing barn owls and kestrels, two of the most abundant raptors in Israel, as an environmentally friendly and economically "profitable solution for eliminating rodents from agricultural fields and plantations.

While most of Israel's environmental research is designed to help solve local problems, several studies are geared toward solving global problems as well. Thus, for example, major efforts are invested in reducing the use of methyl bromide, a chemical fumigant which has traditionally been used worldwide to destroy insect and nematode pests in the topsoil. Recommendations have been made on the use of agrotechniques such as solarization, steam sterilization, resistant varieties, crop rotation and detached growing media.

Source: [www.mfa.gov.il](http://www.mfa.gov.il)

## Possible Activities

**Debate:** Using either the Eden Hills or Mt. Gilboa case, create a mock courtroom and stage a debate over what the law in Israel should decide. The case should be made on the grounds of *admat kodesh* and/or Ecclesiastes 1:4. Questions the opposing sides should be able to argue are:

- Is all of Israel *admat kodesh*?
- Does the concept of *admat kodesh* apply to the animals living on the land as well as to the humans?
- Is there an option to house new immigrants without harming the land?
- What will happen in the future to the land of Israel if we continue this pattern? Does it matter?

You may wish to embellish the case studies, adding particular characters to make it more personal or real. For instance, you may create a biography of the *oleh*, Jewish immigrant as someone fleeing a hostile country and seeking refuge in Israel. The campers will need to address whether this changes their perspective.

**Planning for the future:** Read the Ecclesiastes 1:4 text and ask the campers how they interpret it. Following this discussion break the students into small groups and give them the background information both on the projected immigration numbers into Israel and Israel's work to sustain its environment. Project into the future 50 years and ask the campers to create a description of what Israel will look like. What will the population be? What will the land look like? Give each group a map of Israel – which areas will be populated by people and which will be reserved for nature?

You may choose to complete this as an art activity in which the campers create a map of Israel with clay, paint or even with food. (Food is always fun because you can eat it afterward).

**Letter to the Government of Israel:** You may also begin this activity with the Ecclesiastes 1:4 text and then break the campers into groups to learn about the current environmental and immigration debate in Israel. Once they have studied in their groups and answered questions such as “What is more pressing, Jewish immigration or protection of the environment?” or “In the Ecclesiastes text, can you read it to refer to our protection of the land and our discarding of the land for human life?” ask them to write a letter to the Government of Israel stating their opinion as educated Jews on this issue. The letter can be sent to

**The American Society for the Protection of Nature in Israel.**  
28 Arrandale Avenue  
Great Neck, NY 11024  
1-800-411-0966

## Unit 2: Dominion and Stewardship

### Tochniot

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- 1) Dominion vs. Stewardship: To whom does the earth belong?
- 2) Bal Taschit: Working with Waste
- 3) Tzaar Ba'alei Hayim

### Understandings

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- The Torah declares that the earth belongs to God and we are its stewards. Acting as stewards requires Jews to protect our environment because ecological issues are considered religious and theological issues according to Jewish tradition.
- Both Judaism and Western culture understand that humans need to use our natural resources in order to survive. Judaism commands us to use our natural resources wisely in order to mend our world insuring that these resources will be available for future generations.

### Goals

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- To encourage the students to understand the issues of waste and destruction as Jewish issues as well as important issues for us to address as human beings.
- To assist students in exploring how Judaism understands the steward and dominion relationships.
- To encourage students to view our ecological problems as social justice issues.

## Tochnit 1

### Conflicting messages – Dominion vs. Stewardship

### To whom does the earth belong?

#### Enduring Understandings

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- The Torah declares that the earth belongs to God and we are its stewards. Acting as stewards requires Jews to protect our environment because ecological problems are considered religious/theological issues according to Jewish tradition.
- Both Judaism and Western culture understand that humans need to use our natural resources in order to survive. Judaism commands us to use our natural resources wisely in order to mend our world insuring that these resources will be available for future generations. (Dominion)

#### Objectives

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- SWBAT define in their own words the Jewish understandings of “dominion” and “stewardship”
- SWBAT to classify actions we take that fall into the categories of “stewardship” and “dominion”.
- SWBAT remember the Hebrew roots שמר, עבר, רדה, כבש



## Possible Texts

### DOMINION TEXTS:

#### Genesis 1:28

God blessed them and God said to them, "Be fertile and increase, fill the earth and **master it** (כבש) and **rule** (רדה) the fish of the sea, the birds of the sky, and all the living things that creep on earth."

#### Key Vocabulary:

כבש - vb. subdue, bring into bondage

רדה - vb. have dominion, rule, dominate

#### Psalm 115:16

**"The heavens are God's, but the earth God has given to mankind."**

**Tanhuma Breishit #7:** After Hadrian, emperor of Rome, conquered the world, all of it, he returned to Rome and said to the people in his palace: I desire that you declare me God, for, as you see, I have conquered the entire world. They replied: But you still have no **dominion** over His city or His house. So Hadrian went and destroyed the Temple, exiled Israel, and then returned to Rome, and said to them: Now that I have destroyed His city, burned His Holy Place, and exiled His people, make me God.

Now, according to R. Berekhiah, Hadrian had three philosophers. The first of them said: No man may rebel against the king within the king's own palace, only outside it. Accordingly, you must first leave His palace and then you will be declared God. Heaven and earth, He created them. Go beyond their bounds and you will be declared God. The second philosopher said: You cannot become God, for through His [prophets](#) He said, "The gods that have not made the heaven and the earth, these shall perish from the earth" (Jer. 10:11). The third philosopher said: I beg of you, stand by me in this urgent matter. Hadrian: What matter? The philosopher: I have a ship more than three *mil* offshore, and it is being tossed about in the sea. All my merchandise is in that ship. Hadrian: I will send my legions and my ships there, and they will rescue it. The philosopher: Sire, why need you trouble your legions and ships to go there? Dispatch a bit of a wind there, and thus you will rescue it. Caesar: Where am I to get a wind to send there? The philosopher: You cannot create a wind? How then can you make yourself God, in whose name it is said, "Thus saith the Lord, He that created the heavens, and stretched them forth, He that spread forth the earth and that which cometh out of it, He that giveth breath unto the people upon it, and spirit to them that walk therein" (Isa. 42:5)?

Hadrian then went to his home greatly troubled. [When his wife asked him: Why are you troubled? he told her what had happened.] So she said: The three philosophers misled you. You can, in fact, become God, for you are a great and mighty king, and everything is in your power. I suggest one thing: give Him back His deposit, and you will become God. Hadrian: What is His

deposit? The wife: The soul. Hadrian: But if the soul leaves [me], what will I be capable of doing? The wife: If you exercise no authority over the soul within you--[Scripture](#) says of it, "No man has authority over the lifebreath to hold back the lifebreath; there is no authority over the day of death" (Eccles. 8:8)--how can you become God? In truth, you are a man, not God!

## STEWARDSHIP TEXTS:

### Genesis 2:15

God took the man and placed him in the Garden of Eden, to till it ((עבד)) and tend it (שמר)

### Key Vocabulary:

עבד - vb. work, serve

שמר - vb. keep, watch, preserve

### Sanhedrin 38a – Why was Adam created last?

**Psalm 24:1** “The earth is God’s and the fullness thereof”

**Leviticus 25:23** But the land must not be sold beyond reclaim, for the land is Mine; you are but strangers resident with Me.

**Ecclesiastes Rabbah:** “In the hour that when God created the first person, Adonai took the person and passed him before all of the trees of the garden of Eden, And God said: “See My works, how fine and excellent they are! Now all that I am going to create for you I have already created. Think about this and do not corrupt and desolate My world; For if you corrupt it, there will be no one to set it right after you.”

## Activity 1: Introducing the Lorax

**Set Induction:**

[Enter actor dressed like Dr. Seuss]

**Dr. Seuss:**

[Write a rhyme in Dr. Seuss style that leads into the story of the Lorax]

[Dr. Seuss leads the campers into a space where they will meet the Lorax and other characters from the story. The setting should have trees to point out as the “truffula trees” Once at this location other actors will take on the roles of the characters in the Lorax story, acting the entire story. Script can be found in “Supplementary Texts” in this lesson. In order to act out the story Dr. Seuss should read the text while others act out the actions in costume]

## **Activity 2: Exploring the Street of the Lifted Lorax**

Having learned the story of the Lorax the campers will break into the following groups.

**Group 1: Truffula Trees**

**Group 2: Thneed**

**Group 3: Brown Barbaloos**

**Group 4: Super Axe-Hacker**

The groups, paired with counselors, will take on the role of their character. With the text of The Lorax in hand they will answer the following questions:

1. What happens in The Lorax?
2. What are the traits/characteristics of your character/item?
3. What does this character/item represent in the story?
4. If camp was all of a sudden transformed into the street of the lifted lorax, what places/things at camp would be comparable to your character?

Each group will be given signs with their character/items name and wooden posts. Once the group has discussed all of the questions above they should mark the places around camp with these signs (without damaging the environment of course).

### Activity 3: Talmud Activity

When the groups return they will **jigsaw**.

#### Note to Educator

**Jigsaw:** Jigsaw is a group mixing technique. Once the campers have learned with a particular group you now regroup them so that a member from each of the original groups will be in each of the new groups. This is easily accomplished by asking each group to count off in their original groups and then split up.

Each group will receive a big piece of paper with the basic skeleton of a Talmud page on it. See Appendix F for example.

In your group fill in the Talmud page by discussing the following questions.

1. What are the perspectives of the Lorax and the Once-ler?
2. Read through the texts explaining the Jewish concept of “dominion”. Do the same with the texts pertaining to Stewardship. Discuss what these texts mean.
3. Decide whether the Lorax is more dominion oriented or stewardship oriented. Do the same for the Once-ler. Place the texts in the appropriate box according to your answer. Are there any texts that don’t fit? If so, take them out.
4. Think about the places you labeled around camp. Which ones would the Once-ler like and which would the Lorax like? In the space at the bottom of the page write your opinion as to whether our community is more likely to be “Dominion” oriented or “Stewardship” oriented? Use the places we labeled as examples to support your opinion.

### Activity 4: Concluding Activity

Read the last two pages of the book again to the entire group.

*UNLESS someone like you cares a whole awful lot,  
nothing is going to get better. It's not. SO...  
Catch! calls the Once-ler. He lets something fall.  
It's a Truffula Seed. It's the last one of all!  
You're in charge of the last of the Truffula Seeds.  
And Truffula Trees are what everyone needs.  
Plant a new Truffula. Treat it with care.  
Give it clean water. And feed it fresh air.  
Grow a forest. Protect it from axes that hack.  
Then the Lorax and all of his friends may come back.*

Ask the following questions:

1. What does the seed represent?
2. Do we need to “plant new Truffula Trees at camp”? What about outside of camp?
3. Can both the Once-ler (Dominion) and the Lorax (Stewardship) agree that we should plant more “truffula trees”?

Assign groups to the different areas at camp that were labeled with signs. Each group should visit their labeled area. As they visit, they will construct a plan to “plan new truffula trees” in this area at camp. This can be a brief project or something they return to over and over again throughout their time at camp.

## Supplementary Texts

# The Lorax

By Dr. Seuss

**At the far end of town where the Grickle-grass grows and  
the wind smells slow-and-sour when it blows and no birds  
ever sing excepting old crows.. is the Street of the Lifted  
Lorax.**

And deep in the Grickle-grass, some people say, if you look deep enough you can still see, today,  
where the Lorax once stood just as long as it could  
before somebody lifted the Lorax away.

What *was* the Lorax?

Any why was it there?

And why was it lifted and taken somewhere from the far end of town where the Grickle-grass  
grows?

The old Once-ler still lives here.

Ask him. *He* knows.

You won't see the Once-ler.

Don't knock at his door.

He stays in his Lerkim on top of his store.

He stays in his Lerkim, cold under the roof,  
where he makes his own clothes  
out of miff-muffered moof.

And on special dank midnights in August,  
he peeks out of the shutters  
and sometimes he speaks  
and tells how the Lorax was lifted away.

He'll tell you, perhaps... if you're willing to pay.

On the end of a rope he lets down a tin pail  
and you have to toss in fifteen cents  
and a nail

and the shell of a great-great-great-  
grandfather snail.

Then he pulls up the pail,  
makes a most careful count  
to see if you've paid him the proper amount.

Then he hides what you paid him away in his Snuvv,  
his secret strange hole  
in his gruvvulous glove.

Then he grunts, I will call you by Whisper-ma-Phone,  
for the secrets I tell you are for your ears alone.

*SLUPP*

Down slupps the Whisper-ma-Phone to your ear  
and the old Once-ler's whispers are not very clear,  
since they have to come down through a snergelly hose,  
and he sounds as if he had smallish bees up his nose.  
Now I'll tell you, he says, with his teeth sounding gray,  
how the Lorax got lifted and taken away...

It all started way back... such a long, long time back...

Way back in the days when the grass was still green  
and the pond was still wet  
and the clouds were still clean,

and the song of the Swomee-Swans rang out in space...  
one morning, I came to this glorious place.

And I first saw the trees! The Truffula Trees!

The bright-colored tufts of the Truffula Trees!

Mile after mile in the fresh morning breeze.

And under the trees, I saw Brown Bar-ba-loots

frisking about in their Bar-ba-loot suits

as they played in the shade and ate Truffula Fruits.

From the rippulous pond came the comfortable sound  
of the Humming-Fish humming while splashing around.

But those *trees!* Those *trees!*

*Those Truffula Trees!*

All my life I'd been searching for trees such as these.

The touch of their tufts was much softer than silk.

And they had the sweet smell of fresh butterfly milk.

I felt a great leaping of joy in my heart.

I knew just what I'd do!

I unloaded my cart.

In no time at all, I had built a small shop.

Then I chopped down a Truffula Tree with one chop.

And with great skillful skill and with great speedy speed,

I took the soft tuft. And I knitted a Thneed!

The instand I'd finished, I heard a *ga-Zump!*

I looked.

I saw something pop out of the stump  
of the tree I'd chopped down. It was sort of a man.

Describe him?...That's hard. I don't know if I can.

He was shortish. And oldish.

And brownish. And mossy.



And he spoke with a voice  
that was sharpish and bossy.  
Mister! he said with a sawdusty sneeze,  
I am the Lorax. I speak for the trees.  
I speak for the trees, for the trees have no tongues.  
And I'm asking you, sir, at the top of my lungs--  
he was very upset as he shouted and puffed--  
*What's that THING you've made out of my Truffula tuft?*  
Look, Lorax, I said. There's no cause for alarm.  
I chopped just one tree. I am doing no harm.  
I'm being quite useful. This thing is a Thneed.  
A Thneed's a Fine-Something-That-All-People-Need!  
It's a shirt. It's a sock. It's a glove. It's a hat.  
But it has *other* uses. Yes, far beyond that.  
You can use it for carpets. For pillows! For sheets!  
Or curtains! Or covers for bicycle seats!  
The Lorax said,  
Sir! You are crazy with greed.  
There is no one on earth  
who would buy that fool Thneed!

But the very next minute I proved he was wrong.  
For, just at that minute, a chap came along,  
and he thought that the Thneed I had knitted was great.  
He happily bought it for three ninety-eight.  
I laughed at the Lorax, You poor stupid guy!  
You never can tell what some people will buy.  
I repeat, cried the Lorax,  
I speak for the trees!  
I'm busy, I told him.  
Shut up, if you please.  
I rushed 'cross the room, and in no time at all,  
built a radio-phone. I put in a quick call.  
I called all my brothers and uncles and aunts  
and I said, Listen here! Here's a wonderful chance  
for the whole Once-ler Family to get mighty rich!  
Get over here fast! Take the road to North Nitch.  
Turn left at Weehawken. Sharp right at South Stich.  
And, in no time at all,  
in the factory I built,  
the whole Once-ler Family  
was working full tilt.  
We were all knitting Thneeds  
just as busy as bees,  
to the sound of the chopping  
of Truffula Trees.

Then...

Oh! Baby! Oh!

How my business did grow!

Now, chopping one tree

at a time

was too slow.

So I quickly invented my Super-Axe-Hacker  
which whacked off four Truffula Trees at one smacker.

We were making Thneeds

four times as fast as before!

And that Lorax?... *He* didn't show up any more.

But the next week

he knocked

on my new office door.

He snapped, I'm the Lorax who speaks for the trees  
which you seem to be chopping as fast as you please.

But I'm *also* in charge of the Brown Bar-ba-loots  
who played in the shade in their Bar-ba-loot suits  
and happily lived, eating Truffula Fruits.

NOW...thanks to your hacking my trees to the ground,  
there's not enough Truffula Fruit to go 'round.

And my poor Bar-ba-loots are all getting the crummies  
because they have gas, and no food, in their tummies!

They loved living here. But I can't let them stay.

They'll have to find food. And I hope that they may.

Good luck, boys, he cried. And he sent them away.

I, the Once-ler, felt sad as I watched them all go.

BUT... business is business! And business must grow  
regardless of crummies in tummies, you know.

I meant no harm. I most truly did not.

But I had to grow bigger. So bigger I got.

I biggered my factory. I biggered my roads.

I biggered my wagons. I biggered the loads

of the Thneeds I shipped out. I was shipping them forth  
to the South! To the East! To the West! To the North!

I went right on biggering...selling more Thneeds.

And I biggered my money, which everyone needs.

Then *again* he came back! I was fixing some pipes  
when that old nuisance Lorax came back with *more* gripes.

I am the Lorax, he coughed and he whiffed.

He sneezed and he snuffled. He snarggled. He sniffed.

Once-ler! he cried with a cruffulous croak.

Once-ler! You're making such smogulous smoke!

My poor Swomee-Swans...why, they can't sing a note!

No one can sing who has smog in his throat.

And so, said the Lorax, --please pardon my cough--  
they cannot live here. So I'm sending them off.  
Where will they go?... I don't hopefully know.  
They may have to fly for a month...or a year...  
To escape from the smog you've smogged-up around here.  
What's *more*, snapped the Lorax. (His dander was up.)  
Let me say a few words about Gluppity-Glupp.  
Your machinery chugs on, day and night without stop  
making Gluppity-Glup. Also Schloppity-Schlopp.  
And what do you do with this leftover goo?...  
I'll show you. You dirty old Once-ler man, you!  
You're glumping the pond where the Humming-Fish hummed!  
No more can they hum, for their gills are all gummed.  
So I'm sending them off. Oh, their future is dreary.  
They'll walk on their fins and get woefully weary  
in search of some water that isn't so smeary.  
And then I got mad. I got terribly mad.  
I yelled at the Lorax, Now listen here, Dad!  
All you do is yap-yap and say, Bad! Bad! Bad! Bad!  
Well, I have my rights, sir, and I'm telling *you*  
I intend to go on doing just what I do!

And, for your information, you Lorax, I'm figgering on biggering

and BIGGERING and **BIGGERING** and **BIGGERING**,

turning MORE Truffula Trees into Thneeds  
which everyone, EVERYONE, *EVERYONE* needs!  
And at that very moment, we heard a loud whack!  
From outside in the fields came a sickening smack  
of an axe on a tree. Then we heard the tree fall.

*The very last Truffula Tree of them all!*

No more trees. No more Thneeds. No more work to be done.

So, in no time, my uncles and aunts, every one,  
all waved me good-bye. They jumped into my cars  
and drove away under the smoke-smuggered stars.  
Now all that was left 'neath the bad-smelling sky  
was my big empty factory... the Lorax... and I.  
The Lorax said nothing. Just gave me a glance...  
just gave me a very sad, sad backward glance...  
as he lifted himself by the seat of his pants.

And I'll never forget the grim look on his face  
when he heisted himself and took leave of this place,  
through a hole in the smog, without leaving a trace.

And all that the Lorax left here in this mess  
was a small pile of rocks, with one word...

UNLESS. Whatever *that* meant, well, I just couldn't guess.

That was long, long ago. But each day since that day  
I've sat here and worried and worried away.  
Through the years, while my buildings  
have fallen apart, I've worried about it  
with all of my heart. But *now*, says the Once-ler,  
Now that *you're* here, the word of the Lorax seems perfectly clear.  
UNLESS someone like you cares a whole awful lot,  
nothing is going to get better. It's not. SO...  
Catch! calls the Once-ler. He lets something fall.  
It's a Truffula Seed. It's the last one of all!  
You're in charge of the last of the Truffula Seeds.  
And Truffula Trees are what everyone needs.  
Plant a new Truffula. Treat it with care.  
Give it clean water. And feed it fresh air.  
Grow a forest. Protect it from axes that hack.  
Then the Lorax and all of his friends may come back.

## Appendix F: Talmud Activity

Our Jewish tradition supports the position of the Once-ler because it clearly states that

...

Our Jewish tradition supports the position of the Lorax because it clearly states that . .



## Tochnit 2

### Bal Taschit: Working with Waste

#### Enduring Understandings

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- The Torah declares that the earth belongs to God and we are its stewards. Acting as stewards requires Jews to protect our environment because ecological issues are considered religious and theological issues according to Jewish tradition.
- Both Judaism and Western culture understand that humans need to use our natural resources in order to survive. Judaism commands us to use our natural resources wisely in order to mend our world insuring that these resources will be available for future generations.
- Ba'al Taschit (Do not destroy), a commandment stemming from biblical times, provides a basis for us as modern Jews to provide for future generations and respect the earth as a living being.

#### Objectives

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- SWBAT define *bal taschit* in their own words
- SWBAT recognize methods for protecting our resources
- SWBAT analyze when Jews should destroy natural resources.

## Educator Resource

**Bal Taschit:** (BAHL, tahsh-KHEET) “Do not destroy” is a collection of laws stemming from the prohibition of chopping down fruit trees in wartime (Deut. 20:19-20) that includes regulations regarding needless destruction, waste, excessive consumption and overuse.

*The Way into Judaism and the Environment,*  
by Jeremy Bernstein, PhD

Under the concept of *bal taschit*, the purposeless destruction of anything at all is taken to be forbidden. . . . Only for wise use has God laid the world at our feet.

*The Pentateuch: Translated and Explained*  
Rabbi Samson Raphael Hirsch

Whenever someone destroys a useful artifact, or rips clothing, demolishes a building, plugs up a spring, or senselessly destroys food, it violates the spirit of the Torah’s “do not destroy” rule. Such actions are disgraceful.

*Mishneh Torah*  
Rabbi Moses Maimonides

**טֵXV vb. (root form of *taschit*)** Literally means to “go to ruin”. To *be marred, spoiled*:

**Regarding land:** *be corrupted, corrupt*, in morals and religiously

**Of earth:** *spoil, ruin, vineyard (fig.), branches (fig.), also = destroy a city, fortress, etc., ruin temple, nation, land, earth;*

Adapted from *BDB Lexicon Definition*

## Possible Texts

### TORAH TEXTS:

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#### Deuteronomy 20:19-20 – JPS Tanakh

יֵט כִּי־תִצְוֶה אֶל־עִיר יָמִים רַבִּים לְהִלָּחֵם עָלֶיהָ לְתַפְשָׁהּ לֹא־תִשְׁחִית אֶת־עֵצֶיהָ לְנֹדֶחַ עָלֶיהָ גֵרֹן כִּי מִמֶּנּוּ תֹאכַל וְאַתָּה לֹא תִכְרֹת כִּי הָאָדָם עֵץ הַשָּׂדֶה לְבֹא מִפְּנֵיךָ בַּמָּצוֹר: כִּי־קֵץ עֵץ אֲשֶׁר־תִּדְעַע כִּי לֹא־עֵץ מֵאֲכָל הוּא אֲתוֹ תִשְׁחִית וְכָרַת וּבְנֵיתָ מְצוֹר עַל־הָעִיר אֲשֶׁר־הוּא עֹשֶׂה עִמָּךְ מִלְחָמָה עַד רִדְתָּה:

**Deuteronomy 20:19-20** When in your war against a city you have to besiege it a long time in order to capture it, **you must not destroy its trees**, wielding the ax against them. You may eat of them, but you must not cut them down. Are trees of the field human to withdraw before you into the besieged city? <sup>20</sup>**Only trees that you know do not yield food may be destroyed**; you may cut them down for constructing siege works against the city that is waging war on you, until it has been reduced.

#### Other instances of root טXV “to destroy” in Torah:

**Genesis 6:17** "For My part, I am about to bring the Flood -- waters upon the earth -- **to destroy** all flesh under the sky in which there is breath of life; everything on earth shall perish.

<sup>TNK</sup> **Genesis 9:11** I will maintain My covenant with you: never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood **to destroy** the earth."

### RABBINIC TEXTS:

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“Whoever breaks vessels, or tears garments, or destroys a building, or clogs a well, or does away with food in a destructive manner violates the negative mitzvah of bal tashchit – do not waste or destroy.”

Babylonian Talmud, Kiddushin 32a

Rabbi Zutra said: “One who covers an oil lamp [so that it burns less efficiently], or uncovers a naphta lamp [so that it burns less efficiently], breaks the rule against needless waste (bal tashchit).”

Babylonian Talmud, Shabbat 67b

Regarding a person who needs warmth in order to heal from sickness the Talmud relates the following story . . .



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[From where does one get firewood to provide warmth?]

For Samuel himself, they chopped up an expensive, drum shaped stool made of teak. For Rav Judah, they chopped up juniper wooden table. For Rabbah they chopped up a [wooden chair]. At which point Abbaye said to Rabbah, “Aren’t you breaking the rule against needless waste (bal taschit)?” He replied: “[Avoiding the] needless waste (bal taschit) of my body takes priority for me.”

Babylonian Talmud, Shabbat 129a

Rav Papa said: “One who has the opportunity to drink beer, but instead drinks wine is violating the rule against needless waste (bal taschit). But this is not what matters most! [Avoiding the] needless waste (bal taschit) one’s own body takes priority.

*Note: Not only is beer more plentiful than wine in Babylonia during this time, but it is also thought that the ingredients in beer used natural resources more effectively than vineyards did.*

Babylonian Talmud, Shabbat 140b

### MODERN STATISTICS:

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- The average person in the United States produces 4 pounds of “garbage” a day (*1992 Information Please Environmental Almanac*)
- The average person in the US throws away about 20 pounds of nonfood waste each week. This includes 11.2 pounds of paper, 1.96 pounds of glass, 2.3 pounds of plastic, and 2.4 pounds of metals. (Based on 1990 figures from the US Environmental Protection Agency and the Global Action Plan)
- The average American uses and discards 690 pounds of paper a year. Average use worldwide is only 100 pounds of paper per person each year. Worldwide demand for paper consumes more than 4 billion trees a year. The vast majority of this paper ends up in landfills. (Lester Brown, et al., *Vital Signs* 1993)
- Only 25.6% of the 71.8 million tons of paper waste, 12% of the 12.5 millions tons of glass waste, 31.7% of the 2.5 million tons of aluminum waste, and 1.1% of the 14.4 million tons of plastic waste our country produces is recovered. (US EPA, 1990)
- It takes 95% less energy to produce an aluminum can from an existing one than it does to produce one from raw materials. (H. Patricia Hynes, *Earthright*, 1990)
- Recycling the paper from one Sunday edition of the New York Times would save 75,000 trees. (R.W. Beck and Associates, *Solid Waste Issues and Answers*, no. 2, 1989)
- Recycling plastics save twice as much energy as burning them in an incinerator. (R.W. Beck and Associates, *Solid Waste Issues and Answers*, no. 2, 1989)

Updated information may be found at the following site within the Environmental Protection Agency’s website – [www.epa.gov](http://www.epa.gov)

<http://www.epa.gov/epaoswer/non-hw/muncpl/facts.htm>

## Possible Activities

**Construction Journal:** In order to participate in this activity the teacher must find a building project currently happening at camp. Sometimes certain sessions have projects in which they need to build a new tefillah space or a memorial to someone or something. The counselor could choose to create a building project as well. Once you find such a project, the learning activity is to ask the campers, in groups, to create a journal of what is destroyed in order to create this structure. The following questions may be used as guides for the counselor and/or campers to learn about the role of *bal taschit* in our lives:

1. What materials are absolutely necessary for the building of this structure?
2. What materials could be left out of this project without sacrificing the project itself?
3. At what point does someone need to be thinking about *bal taschit* in the process of creating a new structure?
4. Regarding the text *Rav Papa said: "One who has the opportunity to drink beer, but instead drinks wine is violating the rule against needless waste (bal taschit). But this is not what matters most . . . research alternative materials and decide whether different choices could have been made in the materials used in this project. Is there a difference in cost?*
5. Using the definition of שחית what is the "waste" in this project?
6. Calculate the amount of products you believe we could save/recycle/reuse in this project. Looking at the national statistics for recycling and waste – create a policy that would help people around the country think of *bal taschit* as they create new structures.

**Garbage Chart: How much do we waste?** Place the campers in groups three and assign each group to an area of camp that contains garbage. After studying the texts on *bal taschit* and discussing the properties of reduce, reuse and recycle send the groups to their area to create an inventory of waste at camp. Their task is to find anything in their assigned area that is trash or that is no longer usable and to record these items on their chart. Anything that may be recycled should put into an appropriate recycle bin.

**RE-USING Garbage:** This activity may be paired with either of the above activities or completed as a separate project. Campers will take a collection of waste and try to reduce it to the smallest amount of waste possible. In order to do this they will work in teams to create usable items from the waste. Possible creations would include creating pieces of art from garbage, washing cups that were thrown away in order to reuse them and simply recycling anything that fits the local requirements for recycling. A more advanced level of this activity would include attaching the meaning of *bal taschit* to the product that is created. For instance, the teacher may ask the students to read the following quote:

*"Whoever breaks vessels, or tears garments, or destroys a building, or clogs a well, or does away with food in a destructive manner violates the negative mitzvah of bal tashchit – do not waste or destroy."*

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Following a short study of this quote the students are now asked to create a piece of artwork from the garbage in front of them that expresses the meaning of this Jewish value.

### **Synthesizing Activities**

The above listed activities may be synthesized to create one long-term project. The camp group may set out to create a new structure/space at camp. In creating this location the campers will learn about the value of *bal taschit* by studying the texts provided in this unit. With these texts in mind, campers will choose appropriate products for the construction, keeping a construction journal as the project progresses and evaluating the amount of waste created by the project. At the end of the project the campers can take all of the waste materials and try to reuse them as mentioned in the RE-USING Garbage activity.

## Tochnit 3

### Tzar Ba'alei Chayim

# What is our dominion over animals?

#### Enduring Understandings

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- The Torah declares that the earth belongs to God and we are its stewards. Acting as stewards requires Jews to protect our environment, and the animals that live within it, because ecological issues are considered religious and theological issues according to Jewish tradition.
- Jews are commanded to have dominion over animals in the book of Genesis. Acting deliberately to care for animals as living beings as well as resources for us to gain nourishment brings meaning to the work we do and the food we eat.

#### Objectives

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- SWBAT differentiate between using animals entirely as a resource and viewing animals a Godly creation.
- SWBAT explain our responsibility to have dominion over the animal world.
- SWBAT discuss what they can do in their life in order to remain aware of their interactions with animals and animal products.

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### Guiding Questions:

1. How does Judaism value animals in comparison to humans?
2. Does Jewish practice help us view animals as holy beings?
3. Compare and contrast Jewish values toward animals and our western values toward animals. At points are they similar and different?

### Possible Texts

<sup>26</sup> And God said, "Let us make man in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping things that creep on earth."

**Genesis 1:26**

Do not buy an animal before buying food for that animal to eat.

**Ketubot 4:8**

You must not sit down to your own meal before you have fed your pets and barnyard animals.

**BT, Berachot 40a**

Do not take the mother bird together with her young or her eggs.

**Deuteronomy 22:6-7**

To kill a mother bird and her babies threatens the survival of that species.

**Nachmanides**

A young domestic animal must not be separated from its mother until it is at least seven days old.

**Leviticus 22:27**

If you see the donkey of your enemy suffering under a too heavy load, you must help it.

**Exodus 23:5**

One must busy himself with an animal belonging to a heathen just as with one belonging to an Israelite.

**BT: Baba Metzia 32b**

A righteous man knows the needs of his beast,

**Proverbs 12:10**

GEMARA. Rab Judah said in Rab's name: If an animal falls into a dyke, one brings pillows and bedding and places [them] under it, and if it ascends it ascends. An objection is raised: If an

animal falls into a dyke, provisions are made for it where it lies so that it should not perish. Thus, only provisions, but not pillows and bedding? — There is no difficulty: here it means where provisions are possible; there, where provisions are impossible. If provisions are possible, well and good;<sup>6</sup> but if not, one brings pillows and bedding and places them under it. But he robs a utensil of its readiness [for use]?<sup>7</sup> — [The avoidance of] suffering of dumb animals is a Biblical [law], so the Biblical law comes and supersedes the [interdict] of the Rabbis.<sup>8</sup>

**BT: Shabbat 128b**

But the seventh day is a sabbath of the LORD your God; you shall not do any work -- you, your son or your daughter, your male or female slave, your ox or your ass, or any of your cattle, or the stranger in your settlements, so that your male and female slave may rest as you do.

**Deuteronomy 5:14**

If you see your fellow's ox or sheep gone astray, do not ignore it; you must take it back to your fellow. <sup>2</sup> If your fellow does not live near you or you do not know who he is, you shall bring it home and it shall remain with you until your fellow claims it; then you shall give it back to him. <sup>3</sup> You shall do the same with his ass; you shall do the same with his garment; and so too shall you do with anything that your fellow loses and you find: you must not remain indifferent.

**Deuteronomy 22:1-3**

They came to him through a certain incident.' What is it? — A calf was being taken to the slaughter, when it broke away, hid his head under Rabbi's skirts, and lowed [in terror]. 'Go', said he, 'for this wast thou created.' Thereupon they said [in Heaven], 'Since he has no pity, let us bring suffering upon him.'

'And departed likewise.' How so? — One day Rabbi's maidservant was sweeping the house; [seeing] some young weasels lying there, she made to sweep them away. 'Let them be,' said he to her; 'It is written, and his tender mercies are over all his works.'<sup>10</sup> Said they [in Heaven], 'Since he is compassionate, let us be compassionate to him.'

**BT: Baba Metzia 85a**

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## Possible Activities

**Mapping our Meat:** Where does our meat come from? This can be a journaling activity or a one shot deal in which the students look at the food they put into their body and ask the question “Where does this come from?” Pair this with some of the texts above about how we treat animals and our role as masters of the animals both as food and domestication.

**Judging the Animals:** Looking at the texts above - Pose the question – If you were Noah, and you wanted to follow the Jewish value of Tzaar Baalei Chayim, the prevention of cruelty to animals, what steps would you follow? What animals would you look for first? Would you bring food for all the animals? What about the food you would eat on the ark – what would it be? Finally – to what degree do you think Noah practiced the value of stewardship and dominion?

**Debate:** This is an easy topic to debate due to its polarizing perspectives. Vegetarian or Meat Eaters? Kosher, Eco-Kosher, Not Kosher? Organic vs. Generic? Using animal products vs. Synthetics. The educator can choose any of these topics to frame a debate in which the sides must use Jewish values to prove their point. Be sure to include a question(s) about stewardship and dominion relationships to animals.

**Learning Stations:** Create the following groups for campers to rotate among.

- Journaling:** Students will write brief entries into a communal journal regarding the place animals have in our lives. Guiding questions for the journaling activity might be:
- Write about an experience you had with an animal in which you acted in a manner similar to the texts we have studied?
  - If you could be any animal that interacts in the human world, which animal would you be and why?
  - What is the difference between our responsibilities toward humans and our responsibilities toward animals?

**Game:** Create a game that utilizes the information provided in this lesson. For instance – following the monopoly model – you may have each participant choose an animal as a symbol. Chance cards can be consequences due to unfortunate circumstances, like poor care. “Community Chest” could be issues pertaining to giving up or receiving resources. For instance, “organic farming becomes popular and more people are buying your organic vegetables – you get \$100”.

**Art Project:** Looking at the concept of *Hiddur Mitzvah*, beautifying commandments, the campers could create any number of items that will beautify the mitzvot we associate with animals. For instance, many of the texts discuss how we treat animals regarding food – the campers could create food bowls and water bowls for animals. You can also focus on the idea of blessing the food we eat as a manner of remaining connected to the animals we buy for food. This activity could be almost any art project that allows for the use of writing blessings.

**Text Study:** Example of possible text discussions are:

And God said, "make people in God's image, after My likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping things that creep on earth."

**Genesis 1:26**

1. What does it mean to "rule the fish of the sea . . ."
2. Why would God ask Adam and Eve to "rule" over these animals?
3. The quote first equates humans to God – "make people in God's image" and then asks us to rule. This may imply that we are to rule LIKE God would rule. If so, what does it mean to rule like God?



## Unit 3: Wilderness and Worship

### Tochniot

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- 1) Seeking the Source and Grasping God
- 2) Appreciating the Environment: A Walk of Wonder
- 3) The Earth Rests Too!
- 4) Prayer as a Window into the Natural World

### Understandings

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- The natural world and Jewish spirituality are intimately connected. Praying with this relationship in mind helps us appreciate the natural world and deepen our Jewish spiritual experience.
- Judaism understands the land as a living being in need of rest in order to grow. Giving this rest to land helps it thrive and serves as a metaphor for the importance of Shabbat in our lives.

### Goals

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- To expose students to prayer as a source for connecting with our environment.
- To help students understand A. J. Heschel's concept of wonder as it fits into our lives.
- To help students see the similarities and differences between the wilderness of our Tanakh and the wilderness we have at camp.

## Tochnit 1

### Seeking the source and grasping God in our environment

#### **Enduring Understanding**

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- The natural world and Jewish spirituality are intimately connected. Praying with this relationship in mind helps us appreciate the natural world and deepen our Jewish spiritual experience.

#### **Objectives**

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- SWBAT recognize and describe the relationship between the Israelites, God and the natural world in our Torah.
- SWBAT explain metaphors for the relationship between God and people as related to natural elements such as (but not limited to) the mountain, valley or wilderness.
- SWBAT create rituals for this spiritual relationship in the camp setting.

## Possible Texts

- Waskow, Arthur, Torah of the Earth. Jewish Lights Publishing. Woodstock, VT 2000. pp. 18-54
- Benstein, Dr. Jeremy, The Way Into Judaism and the Environment. Jewish Lights Publishing. Woodstock, VT 2006. pp. 84-88
- Books of Genesis and Exodus regarding the themes of God residing in a cloud, on/above a mountain.

## Possible Activities

- **Capture the Source (flag):** Assign groups of students to the different civilizations outlined in Arthur Waskow's Torah of the Earth listed above as well as a "home base" somewhere on the campus. Utilizing the themes of water, mountain and garden as sources of life, play a game of capture the flag in which the flag is a metaphor for the Source of life and the means by which the citizens are freed from jail represents our prayers. In the discussion that follows explore the means by which the Israelites and later Jewish generations tried to access God through prayer. Examples include seeing God in the cloud, on the mountain and/or praying for rain. Like the flag, God was often hard to access to those outside the community and only helpful to those within the community.
- **Climbing to reach God:** Camps often have a mountain and/or a tower used for hiking and climbing. In a role play activity, allow the students to sit in the place of God as outlined in Jewish tradition (mountain, rain, cloud, fire). What is God's perspective from such a place? What is human's role when God is so far away or hard to reach? What are the challenges involved in this relationship and how does this relate to the perspectives of God we often have today?

## Tochnit 2 Appreciating the Environment – A Walk of Wonder

### Enduring Understandings

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- The natural world and Jewish spirituality are intimately connected. Praying with this relationship in mind helps us appreciate the natural world and deepen our Jewish spiritual experience.

### Objectives

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- SWBAT recognize daily “miracles” in nature
- SWBAT explain Heschel’s concept of “wonder” in their own words.
- SWBAT apply Jewish blessings to our environment.
- SWBAT to explain how Judaism helps us notice the moments of wonder in nature.

### Suggested Schedule

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Time	Activity
8:30-9:15 pm	Activity 1: What is wonder?
9:30pm	Activity 2: Siyum
7:30-8am	Activity 3: T’fillah with the sunrise
8:30-9:15	Aruchat Boker
9:30	Begin hiking together
9:45	Activity 4: Color board Activity
10:30	Break
11:15	Continue Hiking
12:00-12:10	Activity 5: Listening activity
12:30	Aruchat Tzohorayim
1:15	Mnucha/Hofesh
4:00	Free Hike to Vista
6:15	Aruchat Erev
7:00	Ma’ariv at sunset
8:00	Activity 6: Campfire Discussion

## Activity 1: What is Wonder?

### Set Induction:

Play the song “Stop to Smell the Roses by Ringo Starr”  
Project lyrics on a wall or pass out lyrics for others to see.

### Question Sequence (in small groups):

1. Why does this song speak to our society in general?
2. What lines stand out most to you?
3. What does it mean to “stop and smell the roses”?
4. How many “roses” do we need in our lives? Do we need them hourly, daily, monthly, etc.?

### Transition:

Return to the larger group and ask some groups share some of our answers.

### Core Content Activity (in groups): The walking museum.

Think about the following scenario. It is the first really warm day after a cold winter. The school day is about to come to a close when your friend turns to you and says “Hey, I know you only live a few blocks from school, but I drive right by your house on my way home and I can give you a ride home if you want.” You think about it for a minute, look out the window and then respond “Thanks, but I think today I am going to walk and try to stop and smell the roses a little bit”.

In your group, discuss what you may see in your short walk home that you might have missed had you taken your friend up on the kind offer. Using the construction paper and glue provided, create a paper midrash to be displayed for everyone to see. Be sure to give your groups piece of art a title.

## Note to Educator

**What is Paper Midrash?** Paper midrash is a form of artwork in which the artist(s) creates an image using different types/colors of paper. Scissors should not be used and often the onlooker will not be able to understand exactly what the artist created without an explanation or subtitle. The goal is not perfection, but rather free expression.

**Note to Teacher:** While the artwork of the students is freeform, the background does not need to be. You may consider using a cardboard paper cut out in the shape of roses or rose petals to continue the theme of “stopping to smell the roses”. This may also come in handy at the conclusion of the lesson.

**Conclusion: Tour the museum**

It is said that Rabbi Abraham Joshua Heschel used to come into his class and say to his students “I just saw a miracle”. His students would look at him with amazement, to which he replied “I just watched the sun rise”.

Think about this definition of a miracle and as we conclude our program, take a tour of the paper midrash works we created and decide whether you think the image the midrash represents could be considered a miracle.

**Activity 2: Siyum**

Before you say the closing blessings for the night together as a group, offer the following words to think about.

“As we close our day together and prepare for tomorrow I want to leave you with that thought A.J. Heschel felt very strongly that nature is a cornerstone of the Jewish spirit. He wrote *“Without a sense of wonder there cannot be true religion. Instead, nature becomes a mere toolbox and the world a lonely place.”*

Over the next 24 hours we are going to be exploring this idea of finding the “roses” in nature. Tomorrow we will pray, hike and eat with these thoughts in mind. Now go to bed and dream of the roses we will see tomorrow.”

**Activity 3: T’fillah with the sunrise**

The specific format of tefillah will depend on the minhag (custom) of the community. The goal of this particular t’fillah is to facilitate a prayer experience that takes the surrounding environment into account. Facing east, we should be able to watch the change in the sun as it rises as well as focus on the other natural wonders around us. Ideally, this t’fillah experience is outdoors and in a place surrounded by nature.

**Activity 4: Color Board Activity**

Preparation Required: Pick-up color samples at your local hardware store or paint store. A color sample is a small piece of glossy paper about 2”x 6” with a range of paint sample colors on it. People usually use them to match colors for their walls. They are usually free. You will need at least one per student, but more won’t hurt.

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The goal of this activity is to help the student use their visual sense to notice more of the natural “wonders” around them. As you begin a portion of the hike hand each student one of the color samples. Explain to them as follows:

*“it is often hard to stop to smell the roses even when we are on a hike, but that the color samples can help. Look at the specific colors on your sample and try to match them to colors in nature along our hike. You may want to stop at different points and kneel down to the ground to search through leaves or look up to the sky or trees for help.”*

While this activity does not require a formal discussion, the leader may want to stop a few times along the path and ask “What did you find that matched one of your colors?”

### **Activity 5: Listening Activity**

Much like the color board activity, this activity is geared toward honing our senses. Rather than focus on sight, it helps us to use our sense of hearing to find a sense of wonder.

During one of the breaks in hiking give everyone a blindfold and ask the students to find a place where they are somewhat secluded from the group. Once everyone has found their spot, instruct them to put on their blindfold.

*“For a period of about 5 minutes we are going to remain perfectly quiet in order to allow our ears to do the seeing for us. Listen for moments of wonder in the area around us. Take the thoughts in your head and push them aside in order to focus on our local environment.”*

Again, this activity does not require a discussion, but you may consider asking the students any of the following questions after the silent period and/or further on your hike together.

1. Was it difficult to be silent? Why or Why not?
2. Do you think we can find these sounds/silence in prayer?
3. What did you hear?

### **Activity 5: Maariv**

Like the shacharit experience, the specific format of tefillah will depend on the minhag (custom) of the community. The goal of this particular t’fillah is to facilitate a prayer experience that takes the surrounding environment into account. Facing east, we should be able to watch the sky change as the night returns. The prayer leader may choose to highlight elements of the service that reflect our respect for nature and or add readings to this effect. Ideally, this t’fillah experience is outdoors and in a place surrounded by nature.

## **Activity 6: Blessing the Roses**

Returning to the museum we created yesterday, allow the students time to add anything they noticed today that they consider to be a “sight of wonder” or a “miracle”. They should not need time to brainstorm, but rather the images should be those that come to mind almost subconsciously.

Once the students have added any images they wish to include in the museum pass out a list of blessings on small pieces of paper. Every person or small group should get a stack of the following blessings. Students should take another tour of the museum and place a copy of a blessing they believe fits that particular piece of paper midrash. See Appendix G.

After they have completed this task you may ask the following questions to the group.

1. What aspects of Judaism help us to stop and smell the roses?
2. What can we write/add to the Jewish tradition that may expand this action?
3. Yesterday we asked you how often you need to stop and smell the roses. Has your answer changed? Why or why not?
4. Would religion fail, as Heschel suggests, if we lost our desire for wonder?



## Appendix G: Handout

### Lyrics to “Stop to Smell the Roses”, by Ringo Starr

STOP AS YOU STROLL THROUGH LIFE, ("pitter patter, pitter patter")  
STOP AND TAKE THE TIME TO TALK IT OVER WITH YOUR WIFE.

I SAID, STOP AND TAKE THE TIME, TAKE THE TIME TO READ THE LABEL,  
STOP, YOU MUST REMEMBER CLARK AND BETTY GRABLE.  
STOP, THERE'S NO TRAIN TO CATCH, NO THERE ISN'T, ROSE!  
NO, NO, NO.

COME ON, EV'RYBODY, YOU'VE GOTTA STOP!  
STOP ON THE HIGHWAY,  
STOP WHEN YOU'RE IN A CAR ON THAT HIGHWAY,  
ROLL DOWN YOUR WINDOW,  
LOOK FOR A MAN IN A PORSCHE AND SAY,  
"BROTHER, LET'S GET OUT AND WALK, LET'S GO! CAN YOU HEAR ME?"

STOP,  
YOU KNOW WHEN YOU'RE ACCIDENT PRONE,  
NOBODY LIKES YOU.  
WAVE TO A MAN IN A ROLLS  
'CAUSE HE KNOWS HOW TO LIVE, HA! HA!...

STOP AND TAKE THE TIME TO STOP THAT SMOKING,  
STOP, BEFORE THE LIGHT TURNS GREEN.  
YOU WON'T BE BLUE.  
STOP, IN THE NAME OF THE LAW!

"WELL, I WAS WALKING DOWN THE STREET THE OTHER DAY,  
YOU KNOW, AND I SAID TO MYSELF, WHAT'S ALL THIS HURRY,  
WHAT'S ALL THIS HUSTLE AND BUSTLE.  
WHY DON'T I JUST STOP, LOOK AT THE PRETTY ROSES,  
SMELL THEM FOR ONE MOMENT, TAKE THE TIME TO SEE,  
TAKE THE TIME TO SMELL, HAVE A GOOD TIME IN LIFE.  
DON'T LET EV'RYTHING PASS YOU BY, YOU'RE ONLY HERE ONCE  
AND I'VE BEEN HERE LONGER THAN MOST OF YOU."

SO STOP AND TAKE THE TIME TO BUY THIS ALBUM,  
SO I CAN PLANT ROSES AND SMELL THEM ALL DAY LONG.  
STOP EV'RYTHING YOU'RE DOING,  
RUN TO YOUR LOCAL RECORD SHOP AND SAY,  
"GIVE ME THAT RECORD CALLED 'STOP'"  
I'M GOING CRAZY WITH THIS RECORD BUSINESS,  
I WANNA STOP IT, YOU WANT ME TO STOP IT,  
EV'RYBODY WANTS IT TO STOP.

## Appendix H: Blessings

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹשֶׂה מַעֲשֵׂה בְּרֵאשִׁית.  
Blessed are You Adonai our God, Sovereign of the Universe,  
maker of all of creation.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹכֵר הַבְּרִית, וְנֹאמָן בְּבְרִיתוֹ,  
וְקוֹים בְּמֵאמְרוֹ.  
Blessed are You, Adonai our God, Sovereign of the Universe, who  
remembers the covenant with faith and who shows us the  
rainbow.<sup>9</sup>

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַטוֹב וְהַמְּטִיב.  
Blessed are You, Adonai our God, Sovereign of the Universe, who  
brings goodness into our lives.

נְהַלֵּל אֶת נְשָׁמַת כָּל חַי וְנִבְרָךְ עַל מֵינֵי בְּשָׂמִים.  
Let us celebrate the breath of all living things and praise all  
essences.

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<sup>9</sup> Liberal translation

## Poetic Blessings

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### THE GOLDEN BUTTERFLY

By Zelda

When the golden butterfly wends its way  
Through a river of colors and scents  
Toward its flower-mate, and clings  
As though this flower were the star  
Of its secret self –  
An inexplicable clamor of hope  
Rises in every heart.

And when that beautiful flutterer  
Abandons the weary petals  
And vanishes in space,  
The lonely moment wakens in the world,  
A soul vanishes in infinity.<sup>10</sup>

### A STRANGE PLANT

By Zelda

At midnight, a candle glowed  
In the heart  
Of a blood-red flower.  
At midnight, on the grief  
Of my face,  
A strange plant's celebration  
Streamed like gold.<sup>11</sup>

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<sup>10</sup> Translated by Marcia Falk

<sup>11</sup> translation by Marcia Falk.

AWAKENING  
Author unknown

High wind  
And a blackbird  
Push the sky across the hills.  
The windows shake. You pull  
Yourself out of the blankets,  
A flash strikes the eastern walls of houses.

Morning –  
The city a cup full  
Of light, a bright  
Flask of wind  
To rise to.

THE BLADE OF GRASS SINGS TO THE RIVER  
By Leah Goldberg

Even for the little ones like me,  
One among the throng,  
For the children of poverty  
On disappointments shores,  
The river hums its song,  
Lovingly hums its song.

The sun's gentle caress

Touches it now and then,  
And I, too, am reflected  
In waters that flow green,  
And in the rivers depths  
Each one of us is deep.

My ever-deepening image  
Streaming away to the sea  
Is swallowed up, erased  
On the edge of vanishing.  
And with the river's voice,  
The ever silent soul,  
With the river's psalm,  
Signs praises of the world.<sup>12</sup>

## WITNESSING By Marcia Falk

Cypresses point to the night,  
Through clouds and beyond them.  
We follow them up the mountain  
To stake our site.

We wait. The air is still.  
The leaf, the branch, the bark –  
Our signposts in the darkness  
Of the hill.

And now the blade of night

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<sup>12</sup> Translation by Marcia Falk

Gleams through the briars.  
We gather twigs for the fires:  
New Moon, old light.

## Tochnit 3: The Earth Rests Too!

### **Enduring Understanding**

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- Judaism understands the land as a living being in need of rest in order to grow. Giving this rest to land helps it thrive and serves as a metaphor for the importance of Shabbat in our lives.

### **Objectives**

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- SWBAT explain how the earth's lifecycle can be viewed according to the Jewish calendar.
- SWBAT assess the pros and cons of allowing land to have a period of rest.
- SWBAT compare the Shabbat traditional Judaism offers the land as a metaphor for the Shabbat we may want in our lives.

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### Possible Texts

- Bernstein, Dr. Jeremy, The Way Into Judaism and the Environment. Jewish Lights Publishing, Woodstock, VT 2006. pp. 182-200
- **Leviticus 25:2-7** <sup>2</sup> Speak to the Israelite people and say to them: When you enter the land that I assign to you, the land shall observe a sabbath of God. <sup>3</sup> Six years you may sow your field and six years you may prune your vineyard and gather in the yield. <sup>4</sup> But in the seventh year the land shall have a sabbath of complete rest, a sabbath of God: you shall not sow your field or prune your vineyard. <sup>5</sup> You shall not reap the aftergrowth of your harvest or gather the grapes of your untrimmed vines; it shall be a year of complete rest for the land. <sup>6</sup> But you may eat whatever the land during its sabbath will produce -- you, your male and female slaves, the hired and bound laborers who live with you, <sup>7</sup> and your cattle and the beasts in your land may eat all its yield.
- **Exodus 23:10-11** <sup>10</sup> Six years you shall sow your land and gather in its yield; <sup>11</sup> but in the seventh you shall let it rest and lie fallow. Let the needy among your people eat of it, and what they leave let the wild beasts eat. You shall do the same with your vineyards and your olive groves.
- Waskow, Arthur, Torah of the Earth. Jewish Lights Publishing. Woodstock, VT 2000. pp. 14-17

### Possible Activities

- **MySpace.Jew:** Generation Y is fluent in the language of [www.myspace.com](http://www.myspace.com). Using this as a segway into a more literal interpretation of the title, give each student a space of land that is “theirs” for their time at camp. It may be as small as a few square feet or as large as a field. They are to guard over it, nurture it, till it, etc., but they are also to make sure that this land has a Sabbath as proclaimed in Torah. In such an activity one may ask the students to keep a daily journal of what happens in their space. It may be a certain part of camp that is often used that they declare may not be used on Shabbat or it may be a space that is never used and therefore always rests.
- **Economic freedom:** A Sabbath for the land can be viewed as setting the land free of its role in providing for humans. At camp, the kitchen is our direct source of food. Provide the kitchen staff with a “Sabbatical”. In order to do so the students will need to plan exactly what they can do in order to feed the camp as it is normally provided for on any regular day. Like the Ancient Israelites, the students may decide to save more food on the days leading up to the Sabbatical or they may choose to cook food for their peers. A reflection discussion following this activity could allow the students to understand the need and complications of a sabbatical for our providers.



- **Putting the Land on Trial:** Jewish tradition treats the land as a living being with a cycle of life just like humans. Students will study texts related to this topic and use them as law as we might in our legal system today. Extending this concept, put our land on trial after it has taken a “Sabbatical”. Is it responsible for the hungry? Is it fighting in self-defense due to many abuses like pollution, destruction, misuse and overuse? Does the land have rights like us? Once a judgment is decreed, the students can be responsible for creating an appropriate law that will prevent this from happening in the future.

## Tochnit 4

# Prayer as a Window into the Natural World

### Enduring Understandings

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- The natural world and Jewish spirituality are intimately connected. Praying with this relationship in mind helps us appreciate the natural world and deepen our Jewish spiritual experience.

### Objectives

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- SWBAT recognize aspects of nature that they appreciate.
- SWBAT explain how liturgical texts appreciate nature
- SWBAT design an appropriate setting to fit with a particular liturgical text that complements the images/meaning of that text.

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### Possible Texts

- Psalm 19
- Psalm 29
- Psalm 104
- Psalm 113
- Psalm 136
- Psalm 148
- Psalm 149

See Appendix I

### Possible Activities

- **Text Study:** In chevruta, create a list of guiding questions for the students to utilize while studying a selection of the above texts. Offer background information on Psalms (See Appendix J) as well as help the students associate music with psalms they already know. This can be paired with a tefillah experience or a study of the structure of Jewish liturgy
- **Create a Nature Prayerbook:** Using some of these texts as examples, employ the students to create a prayer book that reflects their poetry regarding the environment. It is possible to address the question of destruction as well as beauty. What prayers might we create to remind us to care for land? What blessings might we want to include? Do we want to include human-made products in our list of beautiful items?
- **Create a prayer space:** After studying a selection of the above texts and exploring our views of the environment and the beauty within it, assign groups of students to create a space at camp that reflects either a specific psalm or a specific image they elevate as a sign of God in our world. Throughout their time at camp the group can visit different sites and use them as outdoor sanctuaries.

## Appendix I: Psalms Texts

### Psalm 19

For the leader. A psalm of David. <sup>2</sup> The heavens declare the glory of God, the sky proclaims His handiwork. <sup>3</sup> Day to day makes utterance, night to night speaks out. <sup>4</sup> There is no utterance, there are no words, whose sound goes unheard. <sup>5</sup> Their voice carries throughout the earth, their words to the end of the world. He placed in them a tent for the sun, <sup>6</sup> who is like a groom coming forth from the chamber, like a hero, eager to run his course. <sup>7</sup> His rising-place is at one end of heaven, and his circuit reaches the other; nothing escapes his heat. <sup>8</sup> The teaching of the LORD is perfect, renewing life; the decrees of the LORD are enduring, making the simple wise; <sup>9</sup> The precepts of the LORD are just, rejoicing the heart; the instruction of the LORD is lucid, making the eyes light up. <sup>10</sup> The fear of the LORD is pure, abiding forever; the judgments of the LORD are true, righteous altogether, <sup>11</sup> more desirable than gold, than much fine gold; sweeter than honey, than drippings of the comb. <sup>12</sup> Your servant pays them heed; in obeying them there is much reward. <sup>13</sup> Who can be aware of errors? Clear me of unperceived guilt, <sup>14</sup> and from willful sins keep Your servant; let them not dominate me; then shall I be blameless and clear of grave offense. <sup>15</sup> May the words of my mouth and the prayer of my heart be acceptable to You, O LORD, my rock and my redeemer.

### Psalm 29

A psalm of David. Ascribe to the LORD, O divine beings, ascribe to the LORD glory and strength. <sup>2</sup> Ascribe to the LORD the glory of His name; bow down to the LORD, majestic in holiness. <sup>3</sup> The voice of the LORD is over the waters; the God of glory thunders, the LORD, over the mighty waters. <sup>4</sup> The voice of the LORD is power; the voice of the LORD is majesty; <sup>5</sup> the voice of the LORD breaks cedars; the LORD shatters the cedars of Lebanon. <sup>6</sup> He makes Lebanon skip like a calf, Sirion, like a young wild ox. <sup>7</sup> The voice of the LORD kindles flames of fire; <sup>8</sup> the voice of the LORD convulses the wilderness; the LORD convulses the wilderness of Kadesh; <sup>9</sup> the voice of the LORD causes hinds to calve, and strips forests bare; while in His temple all say "Glory!" <sup>10</sup> The LORD sat enthroned at the Flood; the LORD sits enthroned, king forever. <sup>11</sup> May the LORD grant strength to His people; may the LORD bestow on His people wellbeing.

### Psalm 104

Bless the LORD, O my soul; O LORD, my God, You are very great; You are clothed in glory and majesty, <sup>2</sup> wrapped in a robe of light; You spread the heavens like a tent cloth. <sup>3</sup> He sets the rafters of His lofts in the waters, makes the clouds His chariot, moves on the wings of the wind. <sup>4</sup> He makes the winds His messengers, fiery flames His servants. <sup>5</sup> He established the earth on its foundations, so that it shall never totter. <sup>6</sup> You made the deep cover it as a garment; the waters stood above the mountains. <sup>7</sup> They fled at Your blast, rushed away at the sound of Your thunder, <sup>8</sup> -- mountains rising, valleys sinking -- to the place You established for them. <sup>9</sup> You set bounds they must not pass so that they never again cover the earth. <sup>10</sup> You make springs gush forth in torrents; they make their way between the hills, <sup>11</sup> giving drink to all the wild beasts;

the wild asses slake their thirst. <sup>12</sup> The birds of the sky dwell beside them and sing among the foliage. <sup>13</sup> You water the mountains from Your lofts; the earth is sated from the fruit of Your work. <sup>14</sup> You make the grass grow for the cattle, and herbage for man's labor that he may get food out of the earth -- <sup>15</sup> wine that cheers the hearts of men oil that makes the face shine, and bread that sustains man's life. <sup>16</sup> The trees of the LORD drink their fill, the cedars of Lebanon, His own planting, <sup>17</sup> where birds make their nests; the stork has her home in the junipers. <sup>18</sup> The high mountains are for wild goats; the crags are a refuge for rock-badgers. <sup>19</sup> He made the moon to mark the seasons; the sun knows when to set. <sup>20</sup> You bring on darkness and it is night, when all the beasts of the forests stir. <sup>21</sup> The lions roar for prey, seeking their food from God. <sup>22</sup> When the sun rises, they come home and couch in their dens. <sup>23</sup> Man then goes out to his work, to his labor until the evening. <sup>24</sup> How many are the things You have made, O LORD; You have made them all with wisdom; the earth is full of Your creations. <sup>25</sup> There is the sea, vast and wide, with its creatures beyond number, living things, small and great. <sup>26</sup> There go the ships, and Leviathan that You formed to sport with. <sup>27</sup> All of them look to You to give them their food when it is due. <sup>28</sup> Give it to them, they gather it up; open Your hand, they are well satisfied; <sup>29</sup> hide Your face, they are terrified; take away their breath, they perish and turn again into dust; <sup>30</sup> send back Your breath, they are created, and You renew the face of the earth. <sup>31</sup> May the glory of the LORD endure forever; may the LORD rejoice in His works! <sup>32</sup> He looks at the earth and it trembles; He touches the mountains and they smoke. <sup>33</sup> I will sing to the LORD as long as I live; all my life I will chant hymns to my God. <sup>34</sup> May my prayer be pleasing to Him; I will rejoice in the LORD. <sup>35</sup> May sinners disappear from the earth, and the wicked be no more. Bless the LORD, O my soul. Hallelujah.

### Psalm 113

Hallelujah. O servants of the LORD, give praise; praise the name of the LORD. <sup>2</sup> Let the name of the LORD be blessed now and forever. <sup>3</sup> From east to west the name of the LORD is praised. <sup>4</sup> The LORD is exalted above all nations; His glory is above the heavens. <sup>5</sup> Who is like the LORD our God, who, enthroned on high, <sup>6</sup> sees what is below, in heaven and on earth? <sup>7</sup> He raises the poor from the dust, lifts up the needy from the refuse heap <sup>8</sup> to set them with the great, with the great men of His people. <sup>9</sup> He sets the childless woman among her household as a happy mother of children. Hallelujah.

### Psalm 136

Praise the LORD; for He is good, His steadfast love is eternal. <sup>2</sup> Praise the God of gods, His steadfast love is eternal. <sup>3</sup> Praise the Lord of lords, His steadfast love is eternal; <sup>4</sup> Who alone works great marvels, His steadfast love is eternal; <sup>5</sup> Who made the heavens with wisdom, His steadfast love is eternal; <sup>6</sup> Who spread the earth over the water, His steadfast love is eternal; <sup>7</sup> Who made the great lights, His steadfast love is eternal; <sup>8</sup> the sun to dominate the day, His steadfast love is eternal; <sup>9</sup> the moon and the stars to dominate the night, His steadfast love is eternal; <sup>10</sup> Who struck Egypt through their first-born, His steadfast love is eternal; <sup>11</sup> and brought Israel out of their midst, His steadfast love is eternal; <sup>12</sup> with a strong hand and outstretched arm, His steadfast love is eternal; <sup>13</sup> Who split apart the Sea of Reeds, His steadfast love is eternal; <sup>14</sup> and

made Israel pass through it, His steadfast love is eternal; <sup>15</sup> Who hurled Pharaoh and his army into the Sea of Reeds, His steadfast love is eternal; <sup>16</sup> Who led His people through the wilderness, His steadfast love is eternal; <sup>17</sup> Who struck down great kings, His steadfast love is eternal; <sup>18</sup> and slew mighty kings -- His steadfast love is eternal; <sup>19</sup> Sihon, king of the Amorites, His steadfast love is eternal; <sup>20</sup> Og, king of Bashan -- His steadfast love is eternal; <sup>21</sup> and gave their land as a heritage, His steadfast love is eternal; <sup>22</sup> a heritage to His servant Israel, His steadfast love is eternal; <sup>23</sup> Who took note of us in our degradation, His steadfast love is eternal; <sup>24</sup> and rescued us from our enemies, His steadfast love is eternal; <sup>25</sup> Who gives food to all flesh, His steadfast love is eternal. <sup>26</sup> Praise the God of heaven, His steadfast love is eternal.

### **Psalm 148:**

Hallelujah. Praise the LORD from the heavens; praise Him on high. <sup>2</sup> Praise Him, all His angels, praise Him, all His hosts. <sup>3</sup> Praise Him, sun and moon, praise Him, all bright stars. <sup>4</sup> Praise Him, highest heavens, and you waters that are above the heavens. <sup>5</sup> Let them praise the name of the LORD, for it was He who commanded that they be created. <sup>6</sup> He made them endure forever, establishing an order that shall never change. <sup>7</sup> Praise the LORD, O you who are on earth, all sea monsters and ocean depths, <sup>8</sup> fire and hail, snow and smoke, storm wind that executes His command, <sup>9</sup> all mountains and hills, all fruit trees and cedars, <sup>10</sup> all wild and tamed beasts, creeping things and winged birds, <sup>11</sup> all kings and peoples of the earth, all princes of the earth and its judges, <sup>12</sup> youths and maidens alike, old and young together. <sup>13</sup> Let them praise the name of the LORD, for His name, His alone, is sublime; His splendor covers heaven and earth. <sup>14</sup> He has exalted the horn of His people for the glory of all His faithful ones, Israel, the people close to Him. Hallelujah.

### **Psalm 149:**

Hallelujah. Sing to the LORD a new song, His praises in the congregation of the faithful. <sup>2</sup> Let Israel rejoice in its maker; let the children of Zion exult in their king. <sup>3</sup> Let them praise His name in dance; with timbrel and lyre let them chant His praises. <sup>4</sup> For the LORD delights in His people; He adorns the lowly with victory. <sup>5</sup> Let the faithful exult in glory; let them shout for joy upon their couches, <sup>6</sup> with paeans to God in their throats and two-edged swords in their hands, <sup>7</sup> to impose retribution upon the nations, punishment upon the peoples, <sup>8</sup> binding their kings with shackles, their nobles with chains of iron, <sup>9</sup> executing the doom decreed against them. This is the glory of all His faithful. Hallelujah.

## Appendix J: Psalms Background

Psalms are a collection of poetic writings used throughout Jewish history to add music to the service of God.<sup>13</sup>

The Book of Psalms is divided into 150 Psalms, each of which constitutes a religious song or chant, though one or two are long and may constitute a set of related chants.

Most Psalms are prefixed with introductory words ascribing them to a particular author or saying something, often in fairly cryptic language, about the circumstances of their composition; only 73 of these introductions claim David as author. Since the Psalms were not written down in Hebrew before the 6th century BCE, nearly half a millennium after David's reign (about 1000 BCE), they doubtless depended on oral or hymnic tradition for transmission of any Davidic material.<sup>14</sup>

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<sup>13</sup> Adapted from - Hoffman, Rabbi Lawrence A. My People's Prayer Book: Volume 3, Psukei D'Zimra. Jewish Lights Publishing, Woodstock, VT, P. 12

<sup>14</sup> Wikipedia entry "Psalms" <http://en.wikipedia.org/wiki/Psalms>

## Task Force Projects

### Goals

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- To give the campers experience in environmental projects geared towards tikkun olam.
- To help campers build a relationship to the land on which we live.
- To instill a sense of responsibility for the actions we take on a daily basis that impact our earth.
- To show the campers what we can do at home to help heal our environment.

### Objectives

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- SWBAT express what we can do in our daily lives to live a “greener” life.
- SWBAT analyze whether the work of their task force could be a permanent change for camp.



### **Example of a Task Force in Action**

The task forces are small groups that will work together during their time at camp. They are focused on one specific project and responsible for this project from its beginning to its end. The emphasis on this aspect of the camp experience is on learning by doing. The campers will be expected to do this work and to make a difference in the camp community and world through the actions they take.

Task force time can range from a period of 1 hour a day to many hours a day. More time will allow for greater results provided that this time is structured and that the campers take on more responsibility during this period at camp.

The following example is based on a 3 hour/day task force over the three week session. The task force will not meet on Shabbat and special days at camp, but will meet on every “regular” day. In a 22 day (3 week session) it is estimated that there will be approximately 13 “regular” days. A list of suggested Task Forces follows this example.

## Compost Task Force

### General Description:

The Compost Task Force will be responsible for creating a compost program at camp. Most camps are an ideal location for composting because they waste large amounts of compostable materials (food, leaves, etc).

#### Note to Educator

Composting involves working with materials that could carry bacteria harmful to the kids. In order to prepare for this task force the educator should get approval from the Camp Director as well as create a clear plan for keeping the campers safe as they work with this material.

This group will complete four primary tasks; build compost bins, collect compostable materials, manage material in the compost bins and distribute compost where needed at camp.

Like all task forces, the Compost Task Force will use a Work Journal to chart their progress.

#### Goals of the Work Journal:

- Assist campers in connecting the tochnit understandings with the work we complete on a daily basis by sparking discussions.
- Allow the campers a method for recording and charting their work in this task force..
- Provide campers with a resource they can turn to if they decide to continue this work after camp.

**Connecting Jewish study to the Task Force:** The Task Forces are not directly connected to Jewish content. For instance, the Compost Task Force used in the following example will not study any texts in their task force, nor will they have any tochnit separate from those that the group completes. All Jewish material is covered together as an eidah.

There is Jewish content to the task force work. This is found in the work journal. As you will notice in the Compost Task Force example, the questions proposed for the work journal follow the Jewish tochnit the eidah will be participating in during their tochnit time. The work journal is therefore a supplementary piece to the Jewish content in the curriculum. It provides an opportunity for the campers to reflect and respond to synthesis, analysis and application level question of Bloom's Taxonomy.

See Appendix K for an in depth Compost Guide. Below is a plan the Compost Task Force at your camp may follow. The counselor managing this group will need to assist the campers by using the guide in Appendix K as a resource.

## Appendix K: Compost Guide

### **Why Make Compost?**

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Compost is one of nature's best mulches and soil amendments, and you can use it instead of commercial fertilizers. Best of all, compost is cheap. You can make it without spending a cent. Using compost improves soil structure, texture, and aeration and increases the soil's water-holding capacity. Compost loosens clay soils and helps sandy soils retain water. Adding compost improves soil fertility and stimulates healthy root development in plants. The organic matter provided in compost provides food for microorganisms, which keeps the soil in a healthy, balanced condition. Nitrogen, potassium, and phosphorus will be produced naturally by the feeding of microorganisms, so few if any soil amendments will need to be added.

### **The Compost Decomposition Process**

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Compost is the end product of a complex feeding pattern involving hundreds of different organisms, including bacteria, fungi, worms, and insects. What remains after these organisms break down organic materials is the rich, earthy substance your garden will love. Composting replicates nature's natural system of breaking down materials on the forest floor. In every forest, grassland, jungle, and garden, plants die, fall to the ground, and decay. They are slowly dismantled by the small organisms living in the soil. Eventually these plant parts disappear into the brown crumbly forest floor. This humus keeps the soil light and fluffy.

Humus is our goal when we start composting. By providing the right environment for the organisms in the compost pile, it is possible to produce excellent compost. We usually want to organize and hasten Mother Nature's process. By knowing the optimum conditions of heat, moisture, air, and materials, we can speed up the composting process. Besides producing more good soil faster, making the compost faster creates heat which will destroy plant diseases and weed seeds in the pile.

### **Compost Materials**

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Almost any organic material is suitable for a compost pile. The pile needs a proper ratio of carbon-rich materials, or "browns," and nitrogen-rich materials, or "greens." Among the brown materials are dried leaves, straw, and wood chips. Nitrogen materials are fresh or green, such as grass clippings and kitchen scraps.

Mixing certain types of materials or changing the proportions can make a difference in the rate of decomposition. Achieving the best mix is more an art gained through experience than an exact science. The ideal ratio approaches 25 parts browns to 1 part greens. Judge the amounts roughly equal by weight. Too much carbon will cause the pile to break down too slowly, while too much

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nitrogen can cause odor. The carbon provides energy for the microbes, and the nitrogen provides protein.

Leaves represent a large percentage of total yard waste. If you can grind them in a gas or electric chipper shredder or mow over them, they will reduce in size making them easier to store until you can use them in the pile, and they will decompose faster - an issue with larger leaves. They are loaded with minerals brought up from the tree roots and are a natural source of carbon. A few leaf species such as live oak, southern magnolia, and holly trees are too tough and leathery for easy composting. Avoid all parts of the black walnut tree as they contain a plant poison that survives composting. Eucalyptus leaves can be toxic to other plants. And avoid using poison oak, poison ivy, and sumac.

**Pine Needles** need to be chopped or shredded, as they decompose slowly. They are covered with a thick, waxy coating. In very large quantities, they can acidify your compost, which would be a good thing if you have alkaline soils.

**Grass Clippings** break down quickly and contain as much nitrogen as manure. Since fresh grass clippings will clump together, become anerobic, and start to smell, mix them with plenty of brown material. If you have a lot of grass clippings to compost, spread them on the driveway or other surface to bake in the sun for at least a day. Once it begins to turn pale or straw-like, it can be used without danger of souring. Avoid grass clippings that contain pesticide or herbicide residue, unless a steady rain has washed the residue from the grass blades.

**Kitchen Refuse** includes melon rinds, carrot peelings, tea bags, apple cores, banana peels - almost everything that cycles through your kitchen. The average household produces more than 200 pounds of kitchen waste every year. You can successfully compost all forms of kitchen waste. However, meat, meat products, dairy products, and high-fat foods like salad dressings and peanut butter, can present problems. Meat scraps and the rest will decompose eventually, but will smell bad and attract pests. Egg shells are a wonderful addition, but decompose slowly, so should be crushed. All additions to the compost pile will decompose more quickly if they are chopped up some before adding.

To collect your kitchen waste, you can keep a small compost pail in the kitchen to bring to the pile every few days. Keep a lid on the container to discourage insects. When you add kitchen scraps to the compost pile, cover them with about 8" of brown material to reduce visits by flies or critters.

**Wood Ashes** from a wood burning stove or fireplace can be added to the compost pile. Ashes are alkaline, so add no more than 2 gallon-sized buckets-full to a pile with 3'x3'x3' dimensions. They are especially high in potassium. Don't use coal ashes, as they usually contain large amounts of sulfur and iron that can injure your plants. Used charcoal briquettes don't decay much at all, so it's best not to use them.

**Garden Refuse** should make the trip to the pile. All of the spent plants, thinned seedlings, and deadheaded flowers can be included. Most weeds and weed seeds are killed when the pile

reaches an internal temperature above 130 degrees, but some may survive. To avoid problems don't compost weeds with persistent root systems, and weeds that are going to seed.

**Spoiled Hay or Straw** makes an excellent carbon base for a compost pile, especially in a place where few leaves are available. Hay contains more nitrogen than straw. They may contain weed seeds, so the pile must have a high interior temperature. The straw's little tubes will also keep the pile breathing.

**Manure** is one of the finest materials you can add to any compost pile. It contains large amounts of both nitrogen and beneficial microbes. Manure for composting can come from bats, sheep, ducks, pigs, goats, cows, pigeons, and any other vegetarian animal. As a rule of thumb, you should avoid manure from carnivores, as it can contain dangerous pathogens. Most manures are considered "hot" when fresh, meaning it is so rich in nutrients that it can burn the tender roots of young plants or overheat a compost pile, killing off earthworms and friendly bacteria. If left to age a little, however, these materials are fine to use.

**Manure** is easier to transport and safer to use if it is rotted, aged, or composted before it's used. Layer manure with carbon-rich brown materials such as straw or leaves to keep your pile in balance.

**Seaweed** is an excellent source of nutrient-rich composting material. Use the hose to wash off the salt before sending it to the compost pile.

The list of organic materials which can be added to the compost pile is long. There are industrial and commercial waste products you may have access to in abundance. The following is a partial list: corncobs, cotton waste, restaurant or farmer's market scraps, grapevine waste, sawdust, greensand, hair, hoof and horn meal, hops, peanut shells, paper and cardboard, rock dust, sawdust, feathers, cottonseed meal, blood meal, bone meal, citrus wastes, coffee, alfalfa, and ground seashells.

***Following is a chart listing common composting materials***

Type of Material	Use it?	Carbon/ Nitrogen	Details
Algae, seaweed and lake moss	Yes	N	Good nutrient source.
Ashes from coal or charcoal	No	n/a	May contain materials bad for plants.
Ashes from untreated, unpainted wood	Careful	Neutral	Fine amounts at most. Can make the pile too alkaline and suppress composting.
Beverages, kitchen rinse	Yes	Neutral	Good to moisten the middle of the pile. Don't over-moisten the pile.

water			
Bird droppings	Careful	N	May contain weed seeds or disease organisms.
Cardboard	Yes	C	Shred into small pieces if you use it. Wetting it makes it easier to tear. If you have a lot, consider recycling instead.
Cat droppings or cat litter	No	n/a	May contain disease organisms. Avoid.
Coffee ground and filters	Yes	N	Worms love coffee grounds and coffee filters.
Compost activator	Not required, but ok.	Neutral	You don't really need it, but it doesn't hurt.
Cornstalks, corn cobs	Yes	C	Best if shredded and mixed well with nitrogen rich materials.
Diseased plants	Careful	N	If your pile doesn't get hot enough, it might not kill the organisms, so be careful. Let it cure several months, and don't use resulting compost near the type of plant that was diseased.
Dog droppings	No	n/a	Avoid.
Dryer lint	Yes	C	Compost away! Moistening helps.
Eggshells	Yes	O	Break down slowly. Crushing shells helps.
Fish scraps	No	n/a	Can attract rodents and cause a stinky pile.
Hair	Yes	N	Scatter so it isn't in clumps.
Lime	No	n/a	Can kill composting action. Avoid.
Manure (horse, cow, pig, sheep, goat, chicken, rabbit)	Yes	N	Great source of nitrogen. Mix with carbon rich materials so it breaks down better.
Meat, fat, grease, oils, bones	No	n/a	Avoid.
Milk, cheese, yogurt	Careful	Neutral	Put it deep in the pile to avoid attracting animals.
Newspaper	Yes	C	Shred it so it breaks down easier. It is easy to add too much newspaper, so recycle instead if you have a lot. Don't add slick colored pages.

Oak leaves	Yes	C	Shredding leaves helps them break down faster. They decompose slowly. Acidic.
Sawdust and wood shavings (untreated wood)	Yes	C	You'll need a lot of nitrogen materials to make up for the high carbon content. Don't use too much, and don't use treated woods.
Pine needles and cones	Yes	C	Don't overload the pile. Also acidic and decomposes slowly.
Weeds	Careful	N	Dry them out on the pavement, then add later.
Sod	Careful	N	Make sure the pile is hot enough, so grass doesn't continue growing.

## Compost Site Selection

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Any pile of organic matter will eventually rot, but a well-chosen site can speed up the process. Look for a level, well-drained area. If you plan to add kitchen scraps, keep it accessible to the back door. Don't put it so far away you'll neglect the pile. In cooler latitudes, keep the pile in a sunny spot to trap solar heat. Look for some shelter to protect the pile from freezing cold winds which could slow down the decaying process. In warm, dry latitudes, shelter the pile in a shadier spot so it doesn't dry out too quickly.

Build the pile over soil or lawn rather than concrete or asphalt, to take advantage of the earthworms, beneficial microbes, and other decomposers, which will migrate up and down as the seasons change. Uncovered soil also allows for drainage. If tree roots are extending their roots into the pile, turn it frequently so they can't make headway.

Look for a spot that allows you to compost discretely, especially if you have neighboring yards in close proximity. Aim for distance and visual barriers between the pile and the neighbors.

## Making Compost

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Compost can range from passive - allowing the materials to sit and rot on their own - to highly managed. Whenever you intervene in the process, you're managing the compost. How you compost is determined by your goal. If you're eager to produce as much compost as possible to use regularly in your garden, you may opt for a more hands-on method of composting. If your goal is to dispose of yard waste, a passive method is your answer.

Passive composting involves the least amount of time and energy on your part. This is done by collecting organic materials in a freestanding pile. It might take a long time (a year or two), but

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eventually organic materials in any type of a pile will break down into finished compost. More attractive than a big pile of materials sitting in your yard is a 3-sided enclosure made of fencing, wire, or concrete blocks, which keeps the pile neater and less unsightly. Add grass clippings, leaves, and kitchen scraps (always cover these with 8" of other material). The pile will shrink quickly as the materials compress and decompose. Wait a year or two before checking the bottom of the bin for finished compost. When it's ready, shovel the bottom section into a wheelbarrow and add it to your garden beds. Continue to add greens and browns to have a good supply of finished compost at the ready. After the first few years, most simple piles produce a few cubic feet of finished compost yearly.

Managed composting involves active participation, ranging from turning the pile occasionally to a major commitment of time and energy. If you use all the techniques of managing the pile, you can get finished compost in 3-4 weeks. Choose the techniques that reflect how much you want to intervene in the decomposition process and that will be a function of how fast you want to produce compost.

The speed with which you produce finished compost will be determined by how you collect materials, whether you chop them up, how you mix them together, and so on. Achieving a good balance of carbon and nitrogen is easier if you build the pile all at once. Layering is traditional, but mixing the materials works as well.

Shredded organic materials heat up rapidly, decompose quickly, and produce a uniform compost. The decomposition rate increases with the size of the composting materials. If you want the pile to decay faster, chop up large fibrous materials.

You can add new materials on an ongoing basis to an already established pile. Most single-bin gardeners build an initial pile and add more ingredients on top as they become available.

The temperature of the managed pile is important - it indicates the activity of the decomposition process. The easiest way to track the temperature inside the pile is by feeling it. If it is warm or hot, everything is fine. If it is the same temperature as the outside air, the microbial activity has slowed down and you need to add more nitrogen (green) materials such as grass clippings, kitchen waste, or manure.

Use a compost thermometer to easily see how well your compost is doing. They are inexpensive, and quite convenient to have.

If the pile becomes too dry, the decay process will slow down. Organic waste needs water to decompose. The rule of thumb is to keep the pile as moist as a wrung-out sponge.

If you're building your pile with very wet materials, mix them with dry materials as you build. If all the material is very dry, soak it with a hose as you build. Whenever you turn the pile, check it for moisture and add water as necessary.

Too much water is just as detrimental as the lack of water. In an overly wet pile, water replaces the air, creating an anaerobic environment, slowing decomposition.



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Air circulation is an important element in a compost pile. Most of the organisms that decompose organic matter are aerobic - they need air to survive. There are several ways to keep your pile breathing. Try not to use materials that are easily compacted such as ashes or sawdust, without mixing them with a coarser material first. People who build large piles often add tree branches or even ventilation tubes vertically into different parts of the pile, to be shaken occasionally, to maximize air circulation.

A more labor-intensive way to re-oxygenate the pile is to turn the pile by hand, using a large garden fork. The simplest way is to move the material from the pile and restack it alongside. A multiple-bin system makes this efficient, in that you only handle the material once. Otherwise, you can put the material back into the same pile. The object is to end up with the material that was on the outside of the original pile, resting in the middle of the restacked pile. This procedure aerates the pile and will promote uniform decomposition.

The following information is for the highly managed pile and the optimum finished compost in the shortest amount of time. Decomposition occurs most efficiently when the temperature inside the pile is between 104 degrees F and 131 degrees F. Compost thermometers are available at garden shops and nurseries. It is best not to turn the pile while it is between these temperatures, but rather when the temperature is below 104 degrees F or above 131 degrees F. This keeps the pile operating at its peak. Most disease pathogens die when exposed to 131 degrees for 10-15 minutes, though some weed seeds are killed only when they're heated to between 140 degrees and 150 degrees. If weed seeds are a problem, let the pile reach 150 degrees during the first heating period, then drop back down to the original temperature range. Maintaining temperatures above 131 degrees can kill the decomposing microbes.

## **The Compost Bin**

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To save space, hasten decomposition, and keep the yard looking neat, contain the compost in some sort of structure.

Yard wastes can be composted either in simple holding units, where they will sit undisturbed for slow decomposition, or in tumbling compost bins, which produce finished compost as quickly as just a few weeks with a good mix of materials.

Holding units are simple containers used to store garden waste in an organized way until these materials break down. A holding unit is the easiest way to compost. It only requires placing wastes into a pile or bin as they are generated. Non-woody materials such as grass clippings, crop wastes, garden weeds, and leaves work best in these systems. A holding unit can be a cylinder formed of wire (chicken wire is too weak to hold up to the bulk), or wood scraps. Openings in the sides need to be large enough to permit plenty of air, but small enough to contain the materials that are composting.

Turning units are typically a series of bins used for building and turning active compost piles. A turning unit allows wastes to be conveniently mixed for aeration on a regular basis.

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Home gardeners are constantly inventing creative and inexpensive ways to hold their compost - for example, bins made from wire mesh or from shipping pallets.

Some gardeners lash together four pallets, leaving one corner loosely attached to act as a door. Others install posts in four corners, nail the pallets to the posts to form three sides of the bin, and wire the last pallet with some slack to allow access.

Make a simple, three-sided bin by stacking concrete or cinder blocks. Leave the fourth side open for turning the pile or for access to the finished compost.

Renewed interest in recycling has prompted a great increase in the types of composting systems available commercially. Consider the advantages and disadvantages of each type of compost bin to choose the best one for your yard, budget, and life-style. They range from wire containers to plastic bins and tumblers.

## Troubleshooting

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Making compost is really quite easy, but having too much of a certain material or letting the compost get too wet or too dry can cause problems.

### ***Troubleshooting Composting Problems***

Problems	Possible Causes	Solution
Damp and warm only in the middle of the pile.	Pile could be too small, or cold weather might have slowed composting	If you are only composting in piles, make sure your pile is at least 3 feet high and 3 feet wide. With a bin, the pile doesn't need to be so large.
Nothing is happening. Pile doesn't seem to be heating up at all.	<ol style="list-style-type: none"> <li>1. Not enough nitrogen</li> <li>2. Not enough oxygen</li> <li>3. Not enough moisture</li> <li>4. Cold weather?</li> <li>5. Compost is finished.</li> </ol>	<ol style="list-style-type: none"> <li>1. Make sure you have enough nitrogen rich sources like manure, grass clippings or food scraps.</li> <li>2. Mix up the pile so it can breathe.</li> <li>3. Mix up the pile and water it with the hose so that there is some moisture in the pile. A completely dry pile doesn't compost.</li> <li>4. Wait for spring, cover the pile, or use a bin.</li> </ol>
Matted leaves or grass clippings aren't decomposing.	Poor aeration, or lack of moisture.	Avoid thick layers of just one material. Too much of something like leaves, paper or grass clippings don't break down well. Break up the layers and mix up the pile so that there is a good mix of materials. Shred any big material that isn't breaking down well.
Stinks like rancid butter, vinegar or	Not enough oxygen, or the pile is too wet, or	Mix up the pile so that it gets some aeration and

rotten eggs.	compacted.	can breathe. Add course dry materials like straw, hay or leaves to soak up excess moisture. If smell is too bad, add dry materials on top and wait until it dries out a bit before you mix the pile.
Odor like ammonia.	Not enough carbon.	Add brown materials like leaves, straw, hay, shredded newspaper, etc.
Attracts rodents, flies, or other animals.	Inappropriate materials (like meat, oil, bones), or the food-like material is too close to the surface of the pile.	Bury kitchen scraps near the center of the pile. Don't add inappropriate materials to compost. Switch to a rodent-proof closed bin.
Attracts insects, millipedes, slugs, etc.	This is normal composting, and part of the natural process.	Not a problem.
Fire ant problems.	Pile could be too dry, not hot enough, or has kitchen scraps too close to the surface.	Make sure your pile has a good mix of materials to heat up, and keep it moist enough.

## Vermicomposting: Composting with Worms

Vermicomposting, or worm composting, is different than traditional composting.

Worm composting is a process that uses red earthworms, also commonly called redworms, to consume organic waste, producing castings (an odor-free compost product for use as mulch), soil conditioner, and topsoil additive. Naturally occurring organisms, such as bacteria and millipedes, also assist in the aerobic degradation of the organic material.

## Using Compost

Finished compost is dark brown, crumbly, and is earthy-smelling. Small pieces of leaves or other ingredients may be visible. If the compost contains many materials which are not broken down, it is only partly decomposed. This product can be used as mulch, but adding partly decomposed compost to the soil can reduce the amount of nitrogen available to the plants. The microorganisms will continue to do the work of decomposing, but will use soil nitrogen for their own growth, restricting the nitrogen's availability to plants growing nearby.

Allow partly decomposed compost particles to break down further or separate them out before using compost on growing plants. Or add extra nitrogen such as manure, to ensure that growing plants will not suffer from a nitrogen deficiency. Compost is great for flower gardening, herb gardening, organic lawn care and vegetable gardening.

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Compost serves primarily as a soil conditioner, whether it's spread in a layer on the soil surface or is dug in. A garden soil regularly amended with compost is better able to hold air and water, drains more efficiently, and contains a nutrient reserve that plants can draw on. The amended soil also tends to produce plants with fewer insect and disease problems. The compost encourages a larger population of beneficial soil microorganisms, which control harmful microorganisms. It also fosters healthy plant growth, and healthy plants are better able to resist pests.

One inch thick is enough to spread on your garden beds. Compost continues to decompose, so eventually the percentage of organic matter in the soil begins to decline. In northern climates, compost is mostly decomposed after two years in the soil. In southern climates, it disappears even faster and should be replenished every year.

To bolster poor soil with little organic matter, spread 2 to 3 inches of compost over a newly dug surface. Then work the compost into the top 6 inches of earth.

A garden soil that has been well mulched and amended periodically requires only about a ½ inch layer of compost yearly to maintain its quality.

Some people recommend late fall as a good time to spread compost over a garden bed, and cover it with a winter mulch, such as chopped leaves. By spring, soil organisms will have worked the compost into the soil. Others recommend spreading compost two weeks before planting time in the spring. There is really no wrong time to spread it. The benefits remain the same.

If your supply of compost is really limited, consider side-dressing, a way to use compost sparingly by strategically placing it around certain plants or along certain rows. This is best done in late spring and early summer so that the rapidly growing plants can derive the maximum benefit from the compost.

To side-dress a plant, work the compost into the soil around the plant, starting about an inch from the stem, out to the drip line, taking care not to disturb the roots. For shallow rooted plants, leave the compost on the soil surface. A 2" layer works best when left on top.

For new lawns, a 2 to 3" layer of compost is best when planting. Once the new lawn is established, a ¼ to ½" layer yearly will maintain the quality of the soil.

An existing lawn top-dressed with a ½" layer of compost every year or two will be healthier than an unamended lawn. Fall is the best time to apply the compost, although an application in early spring is almost as effective.

A compost mulch can benefit trees and shrubs just as it does other plants. Spread a ½" to 1" layer of compost on the bare soil under the tree as far as the drip line. Then cover with a 2-3" layer of some other kind of organic mulch, such as chopped leaves or pine needles. The mulch will hold the compost in place and keep it from drying out.

Adding compost to the planting hole of small perennial plants is valuable, particularly perennial food plants. Annuals will also benefit from a dose of compost at planting time.

Compost is the ultimate garden fertilizer. It contains virtually all the nutrients a living plant needs and delivers them in a slow-release manner over a period of years. Compost made with a wide variety of ingredients will provide an even more nutritious meal to your growing plants.

Compost is the best material available to enliven your soil no matter where you live. Farmers around the world will testify that healthier soil grows healthier plants that naturally resist disease, insects, and other environmental pressures. Adding compost to your garden is a long-term investment - it becomes a permanent part of the soil structure, helping to feed future plantings in years to come.<sup>15</sup>

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<sup>15</sup> [www.compostguide.com](http://www.compostguide.com)

## **Day 1: What is composting and how are we doing it?**

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The first meeting of any task force begins with the background and information for our work together as well as an introduction to our Task Force Work Journal. Every student will receive a work journal. Every day the task force meets we will begin and end our work with our work journal.

**Introductory Discussion:** Unlike other days, we will begin the first day with an introduction before we move to our assigned tasks.

### **Defining Compost:**

The counselor should ask the members of the Compost Task Force the following questions, placing shorthand answers on a dry erase board or visible paper if possible.

- What is composting?
- Why do we compost?
- What does it produce?

Give each camper a sticker with the following definition of compost printed on it.

*Compost is the aerobically decomposed remnants of organic materials (those with plant and animal origins). Compost is used in gardening and agriculture as a soil amendment, and commercially by the landscaping and container nursery industries. It is also used for erosion control, land/stream reclamation, wetland construction, and as landfill cover (see compost uses). Compost is also used as a seed starting medium generally mixed with a small portion of sand for improved drainage.<sup>16</sup>*

They are to place the sticker in their work journal. With the sticker on the page, read the definition together. Discuss any aspects that may be confusing to the group. Now, write a definition in our words as to what compost will be for us. Use information collected by answering the questions asked prior to reading the definition from Wikipedia.

### **Proposed Process:**

The campers will want to know exactly what this task force will be doing over the coming three weeks at camp. For the Compost Task Force, explain the following process. You may also want to have a handout for them to keep and/or place in their journal.

#### **Step 1: Choosing a location for our compost bins**

#### **Step 2: Building Compost Bins**

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<sup>16</sup> Wikipedia entry “compost” <http://en.wikipedia.org/wiki/Compost>

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**Step 3: Collecting Compostable Materials**

**Step 4: Helping to create compost**

**Step 5: Distributing compost around camp**

You do not need to explain the different aspects of these steps at this moment. At the beginning of each step you will spend time with the campers learning about this part of the process and making decisions as to how they will carry out each step.

## Step 1: Choosing a location for our compost bins

Read the following information together regarding the site-selection for your compost bins.

Any pile of organic matter will eventually rot, but a well-chosen site can speed up the process. Look for a **level, well-drained area**. If you plan to add kitchen scraps, keep it **accessible to the back door of the kitchen**. In cooler latitudes, keep the pile in a sunny spot to trap solar heat. Look for some shelter to protect the pile from freezing cold winds which could slow down the decaying process. In warm, dry latitudes, shelter the pile in a shadier spot so it doesn't dry out too quickly.

**Build the pile over soil or lawn rather than concrete or asphalt**, to take advantage of the earthworms, beneficial microbes, and other decomposers, which will migrate up and down as the seasons change. Uncovered soil also allows for drainage. If tree roots are extending their roots into the pile, turn it frequently so they can't make headway.

**Look for a spot that allows you to compost discretely**, especially if you have campers in close proximity. Aim for distance and visual barriers between the pile and the neighbors.

Adapted from [www.compostguide.com](http://www.compostguide.com)

After you have read over this selection discuss the following questions:

- Looking at a map of camp, what places meet the following criteria?
  - close proximity to the dining hall
  - out of sight/touch of campers
  - on soil and level
- Choose your top three options, visit them and make a choice.



## Step 2: Building Compost Bins

There are two major categories of composting bins; food compost and lawn compost.

Read the following materials together regarding these two types of compost bins:

### Lawn Bins

Lawn compost bins are simple containers used to store compostable material in an organized way until these materials break down. A holding unit is the easiest way to compost. It only requires placing lawn wastes into a pile or bin as they are generated. Non-woody materials such as grass clippings, crop wastes, garden weeds, and leaves work best in these systems. A holding unit can be a cylinder formed of wire (chicken wire is too weak to hold up to the bulk), or wood scraps. Openings in the sides need to be large enough to permit plenty of air, but small enough to contain the materials that are composting.

Turning units are typically a series of bins used for building and turning active compost piles. A turning unit allows wastes to be conveniently mixed for aeration on a regular basis.

Home gardeners are constantly inventing creative and inexpensive ways to hold their compost - for example, bins made from wire mesh or from shipping pallets.

Some gardeners lash together four pallets, leaving one corner loosely attached to act as a door. Others install posts in four corners, nail the pallets to the posts to form three sides of the bin, and wire the last pallet with some slack to allow access.

Make a simple, three-sided bin by stacking concrete or cinder blocks. Leave the fourth side open for turning the pile or for access to the finished compost.

- Meet with the maintenance director at camp and decide which materials you have available to use for this project. You may need to purchase small hardware such as hinges or door latches.
- Plan the number and style of lawn bin you will create. Looking at the materials that you have available, be sure to create a blueprint with precise measurements in order that you can put these together successfully on the first try.
- Gather the materials and all the tools you will need to create this bin.
- See Appendix B for more information.

## Food Bins

### Basic Structure:

Use a sturdy box (either wooden or plastic) with a tight-fitting lid to keep pests out and moisture in. A shallow box about a foot deep is best as worms live near the surface in order to breathe. You need about one square foot of surface area for each pound of kitchen waste. For outdoor bins, drill holes in the bottom for drainage. For indoor bins, drill holes on the sides and be sure liquid doesn't accumulate in the bottom.

### Add Bedding:

Shredded newspaper, corrugated cardboard, coarse sawdust or dry leaves make good bedding. Moisten first by soaking; then squeeze water out and fill the container to the top. Add more bedding when the contents seem too wet, or to cover food waste if fruit flies appear.

### Add worms

Red wiggler worms thrive on organic materials such as kitchen waste. Don't use earthworms or nightcrawlers as they live in soil and don't eat kitchen waste. A starter batch of a pound or two can come from a friend's worm bin, or see resources on this sheet. Worms like to stay between **59°-77° F** though they can handle temperatures between 33°-86° F. Shelter outdoor bins from hot sun and cold nights.

### Add kitchen waste

**Feed your worms** vegetable and fruit remains, coffee and tea grounds and filters, moldy bread, grains and cereals. Cut scraps into small (one-inch) pieces for softer digestion and faster composting. **Don't feed** them meat, dairy products, fats, oils, non-biodegradable materials or pet wastes. Within your bin, **rotate locations of food distribution**. Even distribution speeds up the composting process.

- Meet with the maintenance director at camp and decide which materials you have available to use for this project. You may need to purchase small hardware such as hinges or door latches.
- Plan the number and style of lawn bin you will create. Looking at the materials that you have available, be sure to create a blueprint with precise measurements in order that you can put these together successfully on the first try.
- Gather the materials and all the tools you will need to create this bin.
- See Appendix C for more information.

## Day 1 - Journal Activity

In the previous tochnit, we discussed the Hebrew word *kadosh*. Review the definition that the eidah discussed for this Hebrew word as a group.

Choose one of following questions to answer in today's journal activity:

- One of the tasks of the ancient priests was to manage the sacrifices. They were responsible for cleaning the altar and disposing of the remaining substance from any sacrifice. This was part of the priests "holy" tasks. What will make this process of composting holy for you?
- Can you apply our definition of *kadosh* to the process of composting that we described today? If so, how? If not, why not?

Allow the campers 10-15 minutes to write this journal entry. For the final 10 minutes of our time discuss their ideas. They do not need to read their entries, but rather voice their opinions in the discussion.

## Day 2: Building the compost bins cont'd

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Now that we have decided where the bins will go and what they will look like it is time to start using our hands and building them. Depending on the size of the group, you may choose to divide and conquer, giving pairs or individuals specific tasks in building the bins. As it states in the instructions, the bins do not need to be complex structures. You will want to build them quickly so that you can start putting the compost materials in the bins and let mother nature start the process of composting our waste.

### Day 2 - Journal Activity

In the previous tochnit, we discussed the concept of *admat kodesh*. Review the definition that the eidah discussed for this Hebrew word as a group.

Choose one of following questions to answer in today's journal activity:

- Do you consider the material we are composting *admat kodesh*? Why or why not? Does this effect what we do with this material?
- How would you feel about placing items/natural objects of sentimental value into the compost bins? Does this elevate or decrease the value of these objects?
- Today we created compost bins that will help us speed up the natural process of decomposition. Do you think we have a right to speed up such natural processes? Do you think we have a right to slow them down?

Allow the campers 10-15 minutes to write this journal entry. For the final 10 minutes of our time discuss their ideas. They do not need to read their entries, but rather voice their opinions in the discussion.

### Day 3: Collecting Compostable Materials

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Now that we have created our compost bins it is time to begin collecting the compost material. We can divide into two groups and begin the collection process.

#### Group 1: Lawn Materials Group

In order to begin collecting lawn materials we need to meet with the grounds manager in order to discover what areas of camp have waste. Sometimes areas look like waste, but in fact they are created for landscaping or irrigation purposes. For instance an area of camp may be covered in pine needles specifically to protect that area of ground. We would not want to clear this area and place the pine straw into the bins. Once you know the appropriate areas to gather materials you can begin placing these materials into the bins.

#### Group 2: Food Waste Group

Meet with the head of the kitchen and negotiate the most efficient and safe process for collecting food waste from the camp kitchen. Be sure to check the types of food that can be composted without causing a health hazard or a bad odor. Once you collect this information, begin collecting the food waste and placing it into the food compost bins.

### Day 3 - Journal Activity

In the previous tochnit, we discussed how we care for *admat kodesh* and the role protected and land, such as national parks, plays in our lives. Briefly review this discussion.

Choose one of following questions to answer in today's journal activity:

- Today we began the compost process. This is a process that is easily completed in our home lives outside of camp. If you were to compost at home and use your compost materials to fertilize your lawn or garden, do you think you would have a deeper appreciate for your lawn or garden?
- We often spend a lot of time creating. We cook food or we landscape a yard. What did it feel like to be a part of the waste process in which we were not creating, but rather working with the remainder of our creations?

Allow the campers 10-15 minutes to write this journal entry. For the final 10 minutes of our time discuss their ideas. They do not need to read their entries, but rather voice their opinions in the discussion.

## **Day 4: Continuing the compost process**

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Continue collecting compostable materials from the designated areas of camp. As you add to the compost everyday be sure to care for it by adding the appropriate amount of water, checking the temperature and mixing it in order to allow for the fastest decomposition of the material. You may ask campers to work in different groups everyday during this process in order that they experience the different types of composting.

### **Day 4 - Journal Activity**

In the previous tochnit, we discussed the concept of stewardship.. Review this concept as a group.

Choose one of following questions to answer in today's journal activity:

- The Torah declares that the earth belongs to God and we are its stewards. Do you feel that this process of collecting materials for our compost bins allows you to be a steward to God's earth? Why or why not?
- Who do the materials we are working with belong to? How did you come about this decision?

Allow the campers 10-15 minutes to write this journal entry. For the final 10 minutes of our time discuss their ideas. They do not need to read their entries, but rather voice their opinions in the discussion.

## Day 5: Continuing the compost process

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Continue collecting compostable materials from the designated areas of camp. As you add to the compost everyday be sure to care for it by adding the appropriate amount of water, checking the temperature and mixing it in order to allow for the fastest decomposition of the material. You may ask campers to work in different groups everyday during this process in order that they experience the different types of composting.

### Day 5 - Journal Activity

In the previous tochnit, we discussed the concept of *bal taschit*, do not destroy. Review this concept as a group.

Choose one of following questions to answer in today's journal activity:

- The average person creates 4 pounds of garbage a day. What impact do you think composting would have on our world if everyone took part in this process? Do you think this is a reasonable request to ask of other people?
- How important is the concept of *bal taschit* to you? Can you place it on a list of other values numbering them from 1-10, 10 serving as the least important? Why do you have it in this position on the scale?

Allow the campers 10-15 minutes to write this journal entry. For the final 10 minutes of our time discuss their ideas. They do not need to read their entries, but rather voice their opinions in the discussion.

## Day 6: Continuing the compost process

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Continue collecting compostable materials from the designated areas of camp. As you add to the compost everyday be sure to care for it by adding the appropriate amount of water, checking the temperature and mixing it in order to allow for the fastest decomposition of the material. You may ask campers to work in different groups everyday during this process in order that they experience the different types of composting.

### Day 6 - Journal Activity

In the previous tochnit, we discussed the concept of *tzar ba'alei chaim*, the prevention of cruelty to animals. Review this concept as a group.

Choose one of following questions to answer in today's journal activity:

- In our food compost bins we are using worms to help decompose the food waste. While the worms are probably not complaining, where is your boundary between using animals to accomplish human tasks? Would you promote the use of animals for transportation? Do you think animals can be used for entertainment? What areas of our life is it inappropriate to use animals?
- Now that you have seen the amount of food waste we create, do you plan to alter the way you eat in any way? We are not able to compost meat products. Does this impact your thoughts on what we eat?

Allow the campers 10-15 minutes to write this journal entry. For the final 10 minutes of our time discuss their ideas. They do not need to read their entries, but rather voice their opinions in the discussion.



## **Day 7: Continuing the compost process**

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Continue collecting compostable materials from the designated areas of camp. As you add to the compost everyday be sure to care for it by adding the appropriate amount of water, checking the temperature and mixing it in order to allow for the fastest decomposition of the material. You may ask campers to work in different groups everyday during this process in order that they experience the different types of composting.

### **Day 7 - Journal Activity**

In the previous tochnit, we discussed the concept of wonder as described by Abraham Joshua Heschel. Review this concept as a group.

Choose one of following questions to answer in today's journal activity:

- You have now watched the process of composting happen over a period of time. Do you find any sense of God in this process? Has there been a moment in which you were amazed by the power of nature?
- What is the most amazing aspect of the composting process for you? Would you consider saying a prayer the next time you witness this process? Why or why not?

Allow the campers 10-15 minutes to write this journal entry. For the final 10 minutes of our time discuss their ideas. They do not need to read their entries, but rather voice their opinions in the discussion.

## **Day 8: Continuing to collect and beginning to distribute**

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Continue collecting compostable materials from the designated areas of camp. As you add to the compost everyday be sure to care for it by adding the appropriate amount of water, checking the temperature and mixing it in order to allow for the fastest decomposition of the material. You may ask campers to work in different groups everyday during this process in order that they experience the different types of composting.

Depending on how many days you have been collecting the compost material and taking into account environmental factors, you will want to begin distributing the compost to designated areas around camp. In order to plan accordingly for this process meet with the grounds manager again and decide how the compost can best be distributed as well as which areas are in need. At the beginning of this process you may consider creating a third group specifically designated with distributing the compost while the other two groups continue to collect material and manage the bins.

### **Day 8 - Journal Activity**

In the previous tochnit, we discussed the intimate relationship ancient Israelites had to their land. Review this concept as a group.

Choose one of following questions to answer in today's journal activity:

- Do you feel a deeper connection to camp and/or the natural resources at camp due to your work in the process of composting? Explain why or why not?
- The ancient Israelites often viewed God as existing in towers or on mountains. We are working with a process that takes place under the earth – a space often reserved for *sheol*, what we might call “hell” today. Can you hypothesize why the earth below would be considered such a place?

Allow the campers 10-15 minutes to write this journal entry. For the final 10 minutes of our time discuss their ideas. They do not need to read their entries, but rather voice their opinions in the discussion.

## **Day 9: Continuing to collect and distribute compost**

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Continue collecting compostable materials from the designated areas of camp. As you add to the compost everyday be sure to care for it by adding the appropriate amount of water, checking the temperature and mixing it in order to allow for the fastest decomposition of the material. You may ask campers to work in different groups everyday during this process in order that they experience the different types of composting.

Continue distributing the compost in the designated areas. Be sure to notice what happens to the compost you have already placed in previous days.

### **Day 9 - Journal Activity**

In the previous tochnit, we discussed texts from psalms and how they appreciate nature through poetry and/or song. Review this concept as a group.

Choose one of following questions to answer in today's journal activity:

- Write a song/poem that appreciates the compost process.
- How would you express your thanks and praises for the process of composting? Do you believe that anything is gained by expressing these feelings?

Allow the campers 10-15 minutes to write this journal entry. For the final 10 minutes of our time discuss their ideas. They do not need to read their entries, but rather voice their opinions in the discussion.

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## **Day 10: Continuing to collect and distribute compost**

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Continue collecting compostable materials from the designated areas of camp. As you add to the compost everyday be sure to care for it by adding the appropriate amount of water, checking the temperature and mixing it in order to allow for the fastest decomposition of the material. You may ask campers to work in different groups everyday during this process in order that they experience the different types of composting.

Continue distributing the compost in the designated areas. Be sure to notice what happens to the compost you have already placed in previous days.

### **Day 10 - Journal Activity**

In the previous tochnit, we discussed the concept of giving the land a period of rest. Review this concept as a group.

Choose one of following questions to answer in today's journal activity:

- The material we are collecting for the lawn waste compost bin would sit on the ground and eventually decompose if it were left to “rest” forever. What barriers (i.e. cement roads) have people created that keep this material from “resting” as it normally would? Do you feel that we have a responsibility to take action and force the material to experience a “Shabbat” as we discussed in our tochnit?
- Think about the places at camp that are always left to rest. There may be a section of the forest that is inaccessible to humans or an area that is simply not used. How does this land impact your life?
- Pretend that you are the sports field. For the entire period of camp you are pushed to your limits. Over the summer your grass turns from green to beige to brown (when it dies from overuse). What is it like when the last day of camp arrives and the grounds manager begins to add our compost material to your soil? How is this feeling similar or different than the way we like to feel on Shabbat?

Allow the campers 10-15 minutes to write this journal entry. For the final 10 minutes of our time discuss their ideas. They do not need to read their entries, but rather voice their opinions in the discussion.

## Day 11: Distributing Compost

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The session is coming to a close. You should focus your efforts now on distributing the compost in the designated areas. Be sure to notice what happens to the compost you have already placed in previous days. Make sure the areas you are covering with compost are protected from people and cars so that the compost can take root.

### Day 11 - Journal Activity

We have now completed all of our tochniot and are beginning to focus on our concluding project. This is the time for the Compost Task Force to think about the entire process of composting. You may choose to extend this journal activity into a larger discussion reflecting on the entire experience.

Choose one of following questions to answer in today's journal activity:

- One of the goals of this Task Force was to help you build a relationship to the earth. Write a letter to one of the future campers in this session. Explain how you grew and changed throughout your time in this session, in this task force and in your relationship to the earth.
- What will be the hardest part of returning to the non-camp world after participating in this project? What do you look forward to? Do you think that you will act differently than you have in the past?

Allow the campers 10-15 minutes to write this journal entry. For the final 10 minutes of our time discuss their ideas. They do not need to read their entries, but rather voice their opinions in the discussion.

## **Day 12: Distributing compost and Creating our Documentary**

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Continue distributing the compost in the designated areas. Be sure to notice what happens to the compost you have already placed in previous days.

With the end of the session knocking on our door and the film festival only a few days away the focus of the task force should be on creating the script for the video. See the Concluding Lesson for instructions.

### **Day 12 - Journal Activity**

We are now wrapping up our time in the Compost Task Force and beginning to work on educating others about our accomplishments.

Choose one of following questions to answer in today's journal activity:

- What advice would you give to those who seek to begin composting in their homes?
- Write a song or poem that reflects your feelings about this task force. Be sure to mention the impact you believe it has had on you as well as your task force teammates.

Allow the campers 10-15 minutes to write this journal entry. For the final 10 minutes of our time discuss their ideas. They do not need to read their entries, but rather voice their opinions in the discussion.

## **Day 13: Documentary Work and Conclusion**

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The focus of the task force should be entirely on creating the script for the video. See the Concluding Lesson for instructions.

### **Day 13 - Journal Activity**

This is our final day together in the Compost Task Force. Take a tour of the areas of camp that you impacted.

Choose one of following questions to answer in today's journal activity:

- How have you changed the grounds of camp? How have you changed the culture of camp.
- Write a letter to yourself to be sent in six months finishing the sentence – I can change the world by . . .

Allow the campers 10-15 minutes to write this journal entry. For the final 10 minutes of our time discuss their ideas. They do not need to read their entries, but rather voice their opinions in the discussion.

## Additional Task Force Groups

The following task force groups represent some of the possibilities available for this curriculum. The description of each task force provides some of the actions that task force could take in their 13 days of work. The journal entries are not included in these descriptions. Use the questions and format of the journal entries provided in the Compost Task Force example to create the journal entries for the suggested task forces.

**Recycling:** This task force will not only focus on the collection of paper and other recyclable goods at camp. They will also be responsible for educating the camp community regarding the practices of reduce, reuse and recycle. This group may choose to post signs around camp and/or create a culture of recycling by monitoring each cabin's progress on collecting recyclables and reducing their waste. You may choose to create a camp goal for the amount of recycled goods you are able to recycle or create a reward for the cabin that recycles the most waste. Like the Compost Task Force, this group will also create recycling bins and manage the goods placed in these bins.

**Water Conservation:** This task force will focus on three primary areas; water use, natural water conservation and the reuse of water waste. Activities may include charting the water use in the cabin areas and public areas, educating the camp community about ways to reduce our water consumption, collecting runoff water and distributing it to areas of camp to supplement any watering systems used for landscaping or gardens.

**Energy Conservation:** Like the Water Conservation Task Force, this task force will focus on energy use and conservation. It will also look at alternative energy opportunities such as installing low energy light bulbs and unplugging electronics that are often left plugged in when not in use. This task force may also choose to create "dark night or day" in which the entire camp will run without electricity in order to cut energy use and illuminate how much we can accomplish without electricity.

**Trail builders:** Camps are often places where dirt paths are more prevalent than roads. One drawback of a dirt path is that it continues to widen as more people walk on it and crush its boundaries. This task force will work to create clear boundaries to paths as well as clear signage for hiking trails. You may want to follow the Israeli system of marking trails which is to paint a small mark on rocks or trees along the path. This helps people find their way and stay on the path. Another possible activity could be to create blessing cards for hikers to use as they travel along the path. The task force may also decide to create new hiking trails that are narrow with clear boundaries in order that they will not continue to erode with increased foot traffic.

**Green Thumb Group:** This task force will focus on caring for and planting trees on the campus. Caring for trees may seem simple, but we often neglect trees in a camp setting by placing old gum or hanging swings on the trees. Moreover, the more trees you can add to the campus, the greener the campus will become and the more memories campers will be able to create under the natural shade of earth's oldest structure.



**Tending the Garden:** Many camps have gardens. If this is not the case, this task force could build a garden (although they may not see the produce of their work until next year). This group can work with the irrigation system as well as the fertilizing process involved in working a garden. This garden should be as organically friendly as possible. Using water runoff rather than tap water to water the garden as well as using plants that are local to the region are two ideas to pursue with this project.

**Restoration Group:** Restoring an old structure at camp is one way to prevent a large supply of materials from going to waste. We often like to tear down and rebuild rather than find a way to save an old stage or covered shelter. Campers in this group will choose areas at camp that have become rundown and may be destroyed in future years if they continue to be used without renovation. Campers may choose to renovate these areas in any number of ways. They may repaint or even rebuild parts of a structure. This task force should also focus on helping the camp use this space regularly and appropriately. Maybe the camp no longer uses the space because programs have changed. This could be an opportunity to update the space to fit new programs or build new programs to fit the space.

## Concluding Tochnit

### Goals

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- To assess the educational program from this summer.
- To assist campers in making connections between the content we covered and the projects we completed throughout the session.
- To encourage campers and others to take this experience home.
- To show the campers what we accomplished during our time together at camp and to instill a sense of pride in this session.

### Objectives

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- SWBAT connect the guiding questions of our curriculum to the projects they completed.
- SWBAT express the steps they took to heal our world.
- SWBAT show pride in their work and accomplishments this summer.
- SWBAT express what Judaism has to say about our environment.

## Eco-Jewish Film Festival

This session of camp will conclude with an Eco-Jewish Film Festival. The festival should be publicized to the entire camp (in the most eco-friendly way possible of course). You may want to create posters, t-shirts, postcards, billboards, etc. advertising this event. You may even use a picture of the completed mural as the symbol for the festival.

At the festival, the camper groups will present a 5 minute documentary with the following components.

1. Video showing what they accomplished in their work groups. This video should show a progression of how they “fixed the world” by completing their daily project.
2. Script explaining how the work they accomplished responds to two of the guiding questions the curriculum addresses.
3. Plan for what people can do to continue this work at home.

The festival should have an MC and could even have awards. Of course every group should receive an award, but you can customize the award to the team.

Suggested award titles are:

- Stewardship Award: To the team that expresses the greatest effort to relate to the earth as stewards.
- Dominion Award: To the team that took responsibility as owners of this land.
- Admat Kodesh Award: To the team that created a holy space at camp.
- Lorax Award: To the team that made our community aware of the way we use materials.

בין אדם לאדמה  
Exploring the Relationship Between Humans and the Earth  
A Camp Curriculum Guide

## Creating the Documentaries

The goal of creating a documentary is to allow the campers to express what they learned in our session in a fun and meaningful way. This is the type of activity that may be difficult in other settings, but at camp it can come together in a matter of days with a good team and thoughtful preparation. Moreover, it is a memorable moment for the campers in our session as well for those who will want to be in this session in future years.

Creating a documentary, even one that is 5 minutes takes a lot of preparation. In order to keep the campers focused on the learning objectives prepare as much of the film for them as possible without taking away their creative input. Below is a plan for creating the documentary film.

1. **Getting the Video Footage:** Assign one of your counselors to be the videographer for the entire session. The videographer should tape the work from the beginning of the session until the very end. S/he should collect raw footage of the campers during the introduction activity putting the mural puzzle together as well as shots of their work in small groups. After opening day, the videographer is responsible for two primary areas. First, s/he is responsible for traveling between the work groups and taping their progress. There should be at least 20 minutes of footage for every group, every day that they work. This means that the videographer needs to know what the groups will be doing on a daily basis in order to catch the action. The goal of this task is to compile enough footage so that someone who knows nothing about this project and has never seen it in action will be able to see the different steps in the process. For example, if a group is responsible for recycling the paper at camp, the videographer should get shots of the campers building the recycling bins, collecting paper, advertising around camp, sorting the paper, picking up paper around camp, giving people alternative forms of paper, etc.

The second responsibility of the videographer is to record the progress of the mural. Each group of campers should have access to footage of the mural in progress. The mural will serve as a major theme within the documentaries so there cannot be too much footage of its creation.

2. **Collecting Information:** At least three days before the festival (if possible much sooner) bring the campers to the finished mural. In their work groups, they should answer that address the following areas.

### Reflection Questions:

- What were the most challenging parts of your task force?
- What were the most exciting parts of this task force?
- How did this task force help the camp community? The Jewish community? The world?

### Synthesis Questions:

- Of the guiding questions you chose, choose the two that you think this task force addressed most successfully.
- Create a list as to what your task force did to address this question?

**Application/Analysis Questions:**

- Looking at the mural, what guiding questions do you think this task force addressed?
- What is one aspect of this task force that others could do at home to help our environment?
- Create a list of instructions that someone could follow in to do this at home.
- What can the Jewish community do in order to continue this task force outside camp?

3. **Creating a Script Structure:** Once the task force groups have answered these questions they will begin creating a structure for the script for their 5 minute documentary. This should be done as a group. Use the answers you formulated in step 2 to create the structure. You may follow the following example as a guide for what should be in a structure for writing the script:

**Sample Structure of Documentary:**

- Introduction to our Task Force
  - Who are we?
  - What was our task?
  - Why is this task important to the camp, Jewish community and world?
- Questions we addressed?
  - Guiding Question 1:
    - How did we address it?
    - What were the challenges?
    - Why is this important?
    - What does Judaism have to say?
  - Guiding Question 2
    - How did we address it?
    - What were the challenges?
    - Why is this important?
    - What does Judaism have to say?
- Taking it home
  - What are we going to do when we get home to continue this work?
  - What can you do to take this task force home?

4. **Writing a draft script:** Once you have a basic structure for your script you can assign specific campers or pairs of campers to write the script for a particular section. As 10<sup>th</sup> graders, the campers should have the capability of writing a relatively brief, but understandable script. The counselor and/or educator may be most useful by guiding this process, floating among the campers and making sure there is a degree of consistency and that they are not being redundant.

5. **Applying the rough draft of the script to the video.** With a basic script in hand you can now begin to match different video segments with the words of the script. Look through the different video clips and decide which clips will help illuminate the messages in the script.

At this point in the process the campers may want to adapt the script to fit certain

segments in the video footage. This works as long as you stay to the basic structure of the script.

6. **Shooting Additional Footage:** Once you have pulled the video that you want to use and adapted the script you will shoot a final message from each of the campers in this task force. Choose one of the questions below and interview the campers in the task force.
  - What was the most interesting aspect of this task force?
  - What do you hope other people can learn from the work of your task force?
  - How have you changed due to your work in this task force?
7. **Creating the voice-over.** With the completed script in hand, create the voice over that will play along with the video in the documentary. Ask each camper to speak for part of the script, preferably the portion they helped to write.
8. **Putting it all together:** Once each task force has created their documentary, burn all of the documentaries onto a DVD and make copies for each camper. You could also sell these DVD's as fundraiser for a particular issue/philanthropy that the campers decide to support.

### **Putting on the Film Festival:**

The goal of the film festival is to celebrate the work of the campers, instilling a sense of pride in their accomplishments. This will also serve to educate the community about the great work the campers have completed during their time at camp.

For these reasons it is imperative that the camp treat the film festival as a serious event. Depending on the culture of your camp you may want to ask the campers to dress in a special manner or sit in a particular area where they can be noticed and recognized by the community. Find opportunities for the leaders in the camp community such as the director to thank the campers for participating in this important project and for setting a great example for our community. You may have a special dinner or havdallah to commemorate the completion of the task forces. This may also be an opportunity to invite parents to come to camp the night before they will pick up their children.

## Alternative Concluding Activities

Not every camp is able to provide the resources to create a film festival. There are many other activities that can take the place of this concluding activity. With the goals of the film festival activity in mind you may consider:

**Art Fair:** Each task force can create a piece of lawn art by recycling waste products at camp. The art projects should also be teaching pieces responding to the curriculum by looking at the mural and answering the questions above.

**Guerilla Theater Rally:** Social justice advocates are known for their rallies. Plan a rally addressing the topics covered in this curriculum. Each task force should create 1 skit that they will put on during the rally. Schedule a trip to the closest city, getting in touch with city officials to insure the safety of the campers, and rally for the issues covered. Create posters, signs, slogans, etc. to help express the concerns of the group. You may also want to schedule a practice rally on the camp grounds to show the remainder of camp what you have been working on.

**Town Hall Meeting:** Invite a local politician(s) to visit the camp and schedule a town hall meeting with the campers. Be sure to prepare the campers to address the politician(s) respectfully, but with real serious questions. The campers should research their positions on environmental issues and prepare questions and alternative paths if you believe they should change their position.

## Tefillah Resources

### Kavvanot

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For the sake of the earth, for the sake of generations to come, and for the sake of all the waters and creatures and plants,

For the sake of all who are hungry, for the sake of thankfulness, and for the sake of our own souls,

May we have the wisdom and courage to protect and restore, and not diminish, the integrity of creation.

May we always open our hearts and our hands to share the bounty of the Earth with all who are in need.<sup>17</sup>

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Consider the work of God: for who can make straight that which has been made crooked?

*Ecclesiastes 7:13*

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When God created the first human beings, God led them around the Garden of Eden and said: Look at my works! See how beautiful they are, how excellent! Take care not to spoil or destroy My world, for if you do, there will be no one to repair it after you.

*Midrash Rabbah , commentary on Ecclesiastes 7:13*

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Tithe It All, Yes All

(An adaptation of Deuteronomy 14:22-23, the basis for the Talmudic designation of Tu B'Shvat as the New Year of the Trees.)

"You are to tithe, yes, tithe, all the produce of your seed-sowing, of what comes forth from the field, year after year ..."

Tithe all the fruit of your labors, income, energies, skills, knowledge.

Tithe for My orphaned species whose mother-forests have been chopped down, the isolated stands of Dogwood, the ancient Redwood.

Tithe for My widowed sea bird who can no longer find her nest.

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<sup>17</sup> COEJL



Tithe for My impoverished earth--poisoned, stripped, scarred, dishonored.  
Tithe for My impoverished children suffering with asthma who are forced to breathe foul air.  
Tithe for the sake of My future tenants.  
Tithe it all, yes all, to preserve the field from which it came.  
Tithe by working your compost pile, and then watch My amazing worms squiggle in action.  
Tithe it by surprising Me with yet greater mileage in your vehicles, that I may kvell in your ingenuity.  
Tithe by bicycling or taking the train to work, and then notice My trees swaying in the wind.  
Tithe it by bragging about the post consumer content of your paper, rather than its cranberry or pumpkin color.  
Tithe by using less, by doing with less.  
Tithe it all, "in order that you may learn to hold the Eternal, your God, in awe, all the days."<sup>18</sup>

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### A Prayer for Creation

Source of Creation and Life of the Universe, we gather together as Jews of conscience, with a deep spiritual bond to your natural wonders, to affirm and preserve creation.

We are grateful for creation in all its majesty: the ever-flowing waters, the azure blue skies, the complex life of Earth's forests, the myriad of lifeforms--amoebae and falcon, black footed ferret and wild turkey, human being and soaring eagle.

The life of all creatures and our own lives are One, profoundly dependent upon each other.

We call our ancient scroll of wisdom, the Torah, an *eytz chaim*, a tree of life, for it, like the Earth's great forests, sustains us. Torah teaches us that creation, in its great diversity, is harmoniously interconnected. Like the trees, we too need strong and deep roots for nourishment.

The uplifted branches of trees point to our future. God let us be strong, as strong as ancient trees. The Psalmist was right when he said, "like a tree planted by the waters, we shall not be moved."

We are grateful for the life we are lent. We pledge to lift up our voices both in praise of You and in defense of Your Creation.<sup>19</sup>

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Emperor Hadrian saw an old man cutting down shrubs in order to plant saplings. He said to him, "Old man! What is your age?" He answered, "One hundred." "You are 100 years old and you stand here cutting down trees in order to plant saplings? Do you think you will eat of their

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<sup>18</sup> Dr. Barak Gill, COEJL

<sup>19</sup> Rabbi Warren G. Stone, COEJL

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fruits?” He replied, “If I am worthy, I shall eat. If not, just as my parents toiled for me, so shall I toil for my children.”<sup>20</sup>

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<sup>20</sup> Kohelet Rabbah

## Bibliography

### Books

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**Barish, Shirley The Big Book of Great Teaching Ideas: For Jewish Schools, Youth Groups, Camps and Retreats. UAHC Press, 1997**

In this book compiled by Shirley Barish, the UAHC Press provides examples of educational activities for a range of age groups from elementary school to high school. The book is organized by age level as well as settings. It designates particular activities for youth groups, camps and classroom settings.

**Benstein, Jeremy PhD, The Way Into Judaism and the Environment, Jewish Lights Publishing, Woodstock Vermont, 2006**

This recently released book is the most accessible resource for becoming a Jewish environmentalist. The book highlights the important Jewish values and concepts applicable to longstanding and current environmental issues. Dr. Benstein writes on topics ranging from traditional practices, Israel and creation. The range of topics and focus on values important to preserving, respecting and using our environment are an essential tool in the study of Jewish environmentalism.

**Dr. Seuss, The Lorax. Random House Childrens Books, 1971**

Published in 1971, and perhaps inspired by the "save our planet" mindset of the 1960s, The Lorax is an ecological warning that still rings true today amidst the dangers of clear-cutting, pollution, and disregard for the earth's environment. Like all Dr. Seuss books, this story is creative, filled with rhymes and characters that inspire the imagination.

**Hoffman, Rabbi Lawrence A. My People's Prayer Book: Volume 3, Psukei D'Zimra. Jewish Lights Publishing, Woodstock, VT, P. 12**

The My People's Prayer Book series is intended to be accessible to a wide range of people, but also provide a depth that the scholar appreciates. In this volume, Rabbi Hoffman explores the morning psalms in the Psukei D'Zimra portion of the service. The book provides historical, theological and literary aspects of this work.

**Waskow, Arthur, Torah of the Earth: Exploring 4,000 Years of Ecology in Jewish Thought, Jewish Lights Publishing, Woodstock, Vermont. 2000 Volume I & II.**

Human responses to the natural world stretching back through the last 4,000 years are explored in this resource providing a diverse group of ecological and religious voices. This text helps open our eyes to the ecology of Jewish tradition and the ethical dilemmas Jews face today in our environment. More than 30 leading scholars and experts inform this text.

### General Resources

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**Brown Driver Briggs Revised Hebrew and English Lexicon**

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Francis Brown, R. Driver, and Charles Briggs created *The Brown-Driver-Briggs Hebrew and English Lexicon*. BDB, as it is often referred to, is considered the most comprehensive Hebrew lexicon available to the English-speaking student. BDB gives not only dictionary definitions for each word, but relates each word to its Torah usage and categorizes its nuances of meaning.

## Websites

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Coalition on the Environment and Jewish Life, <http://www.coejl.org/index.php>

Often referred to by its acronym COEJL, (pronounced *ko-jel*), this coalition has created a terrific resource in its website. Lesson plans, tefillah resources, activity ideas and much more are waiting and ready for the educator to access. Moreover, the staff at COEJL have experience using these lessons and are available as an added resource.

The Religious Action Center - [www.rac.org](http://www.rac.org)

Known by its acronym “The RAC” (pronounced *rack*) is a must visit website for any Jewish social justice project. This organization is at the head of almost every social justice battle for the Reform movement. It provides background information on issues as well as resources like tefillah suggestions as well as actions to take in your community. The issues change with time, but the standard has remained constant for a long time now and has no sign of lowering its high quality and wealth of resources.

Earth 911: Making Everyday Earth Day -

[http://california.earth911.org/usa/master.asp?s=kids&a=kids/kids\\_hs.asp](http://california.earth911.org/usa/master.asp?s=kids&a=kids/kids_hs.asp)

Earth 911 is the nation’s “one-stop” environmental web portal for community-specific recycling, reuse and disposal information resources. In partnership with the U.S.

Environmental Protection Agency (EPA), state and local government agencies, nonprofit organizations and private corporations, Earth 911 assembles and consolidates consumer-oriented environmental information from over 15,000 authoritative data sources.

Compost Guide - [www.compostguide.com](http://www.compostguide.com)

This is a complete, but basic guide to composting from beginning to end. It gives you step by step instructions, but also a list of options to take in different situations. The website has links to specific products in case you wish to buy compost products, but it also provides instructions as to how to create your own compost products.

King County (WA) website - <http://www.metrokc.gov/dnrp/swd/composting/kitchenwaste.asp>.

This is the website for the Solid Waste Division of King County Washington. The Solid Waste Division (SWD) provides garbage transfer, disposal and recycling services for residents and businesses in all of King County, except for Seattle and Milton. SWD also provides household hazardous waste disposal options and recycling education programs for its residents. SWD’s service area has a population of about 1.28 million, or about 70 percent of King County’s population as a whole. Most of the customers live in incorporated areas of the county.

<http://www.balancedscorecard.org/files/affinity.pdf>

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This website provides clear instructions as to how to complete affinity grouping activities. The instructions are quite detailed and include creating an affinity map.

Society for the Protection of Nature in Israel - <http://www.aspni.org/>

Since 1953, SPNI has worked to promote knowledge, love, and respect for the land among its citizens and abroad. With a growing population of 6.5 million and a land mass the size of New Jersey, it is of critical importance to preserve the remaining open space and the green areas left in Israel. SPNI is at the forefront of this effort, while promoting sustainable alternative development that balances residential needs. SPNI's legacy of accomplishment lies in its commitment to public involvement. SPNI educates and leads citizens to become advocates for the environment.

The Environmental Protection Agency - [www.epa.gov](http://www.epa.gov)

EPA leads the United States' environmental science, research, education and assessment efforts. The website is primarily helpful in regards to the research aspect of the EPA. The EPA collects the most data in relation to the environment of any organization in the country. It is updated regularly with important statistics and can be used to chart the changing patterns in America pertaining to the environment.