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CALIFORNIA SCHOOL

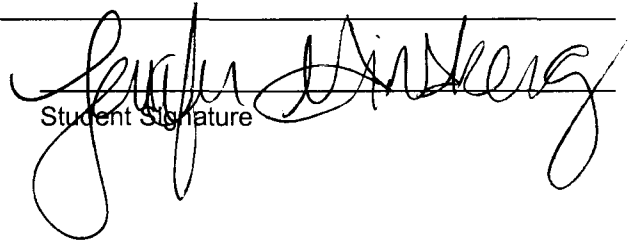
SUBMISSION AND RECEIPT OF COMPLETED PROJECT

I, Jennifer Ginsberg
Name of Student (Print Clearly)

hereby submit three (3) copies of my completed project in final form entitled:

Master's Project Outline – Developing a Prevention Program

May 15, 2003
Date


Student Signature

RECEIPT BY REGISTRAR

The above named thesis was received by the Registrar's Office on _____.
Date

Registrar

By

MASTER'S PROJECT OUTLINE- DEVELOPING A PREVENTION PROGRAM

Jennifer Ginsberg
April 29, 2003

INTRODUCTION

This paper will be an overview of the development of my Master's Project. At the beginning of my internship at Beit T'Shuvah, my supervisor gave me an incredibly broad and somewhat overwhelming assignment. I was basically told that the agency had received a grant for drug and alcohol prevention programming for Bar and Bat Mitzvah age youth and their parents. This program was to be implemented in synagogues and Jewish day schools and was to incorporate the modality of treatment used at Beit T'Shuvah, which integrates 12-step recovery principles and traditional psychotherapy with Jewish spirituality.. However, there was no curriculum, no instructor guide, and no real structure to this hypothetical program. Basically, it was my job to "get this thing off the ground", whatever that meant. So, how does a clinical social work intern who has spent the majority of her graduate school time studying psychotherapeutic techniques, theories, and practices handle an assignment that is completely out of the realm of what is familiar to me?

DEVELOPING A RATIONALE FOR THE PROGRAM

Thankfully, I had a knowledgeable preceptor on this assignment. Katherine Schneider, the Development Director at Beit T'Shuvah, had written the grant for the program and was thoroughly educated on the objectives and limitations of the potential program. After several meetings with her, Harriet Rossetto (the CEO of Beit T'Shuvah), and the Rabbi Mark Borovitz (the spiritual director of Beit T'Shuvah, hereafter to be referred to as "Rabbi"), I understood what the goals were and I became incredibly excited about my role in the program.

Currently, there is no prevention programming in Jewish education. In fact, Jewish educators and rabbis generally have no training related to the causes and symptoms of substance abuse and how to speak about these issues to their students or congregants. This stems from a cultural denial about the magnitude of the addiction problem in the Jewish community and an incredible schism between what our faith and texts have to say, and how the American Jewish culture generally has responded to problems like alcoholism, sex addiction, and compulsive gambling.

The consequences of this denial in the Jewish community are severe. Jewish addicts fill up the beds at Beit T'Shuvah and are living out prison sentences around the country, due in part to the lack of preventive resources available. In general, a hallmark of addiction is personal denial that one has a problem. Jews face a double denial because there is a cultural misconception that in our community, we don't have these kinds of problems. Therefore, a Jewish addict is much more unlikely to seek treatment than an addicted person of another faith tradition, because with that denial there is often a tremendous amount of shame about being an anomaly in the Jewish world.

The American Jewish cultural experience has developed a value system which is in large part responsible for our "success" as a minority group in this society. This value system emphasizes education, achievement, and looking good to the outside world. From almost every resident at Beit T'Shuvah, we hear the same story; "All my parents cared about were grades- as long as I got A's, I could do whatever I wanted." Success has a narrow definition in the Jewish community which often translates into incredibly high expectations regarding how a child is supposed to behave or act. I call in the "Doctor/Lawyer Syndrome". A Jewish parent often expects their child to be a doctor or

lawyer like their Cousin Harry. But maybe the child is a blue collar type or wants to be an artist, which is totally unacceptable by many Jewish parents' standards. The child feels like the black sheep of the family and is never valued for whom they are but rather how they perform.

The irony of this scenario is that this behavior is completely counter to what our tradition says about raising children. A central tenet of Judaism is that each child should be encouraged to achieve according to his or her own ability and should be valued for whom they are rather than what they are expected to become. In fact, this idea is so strong that it is a mitzvah to name your child after they are born by gazing into their eyes and seeing the quality that is the most striking about them. A Jewish parent is not suppose to mold their child into some ideal of whom they think they should be. Tragically, this is often the case. The most important thing to develop in a child is their *neshama* (spirit/soul), yet so often this concept is not even remotely understood or nurtured.

Beit T'Shuvah (House of Return) was founded in 1987 in response to the lack of addiction treatment services and the high rate of recidivism among substance abusers and offenders within the Jewish community. Beit T'Shuvah is the only Jewish Rehabilitation Center in the United States, dealing with addictions: drugs, alcohol, sex, gambling etc. The modality of treatment includes twelve-step recovery principles, Jewish spirituality, and psychotherapy. Residents also participate in daily Torah study, weekly Shabbat services, and holiday observances. The mission is to insure the physical, emotional and spiritual health of individuals and families through addiction treatment and prevention within a supportive Jewish community. Services include:

- Education seminars to the general community
- Prevention services to at risk youth
- Long-term residential treatment
- Individual, group and family therapy for residents, outpatients, and their families
- 12-step meetings
- Spiritual counseling, services, and study
- Vocational training and career counseling

Many residents at Beit T'Shuvah talk about the enormous pressure of constantly feeling like they had to live up to their parent's expectations. In many cases, when they realized that this could not be accomplished, they turned to drugs and/or alcohol to ease their discomfort and shame about "not measuring up". One of my clients spoke with me about the pressures of living in an upper-class Jewish home, and all the expectations her parents placed upon her; "I always had to be beautiful, perfect, the right weight, have make up on, my highlights done, and wear the right outfit. I wasn't allowed to cry or get upset- my parents loved me as long as I was sweet, cute, and bubbly." Now, in rehab, this young woman has found incredible freedom for the first time in her life. She doesn't have to look cute to be accepted or valued. She recently told me that Beit T'Shuvah is freedom for her- with all its rules and curfews- because she can just be herself and she is loved and accepted when she is wearing sweats with no make up on, and in tears.

Many of the residents at Beit T'Shuvah have had a solid Jewish education, but never understood how Judaism applied to their personal lives or could help them with their struggles, until they arrived at Beit T'Shuvah. Unfortunately, Jewish education emphasizes how to perform rituals, light Shabbat candles, and speak and write Hebrew rather than how to nurture your *neshama*, discover your true self, and apply the Torah to your daily life.

The lack of any sort of substance abuse prevention programming in Jewish education is striking; when I looked on the internet for adolescent prevention programs, I found one for every Christian sect, Pacific Islanders, Tagalogs, Buddhists, Hispanic and African Americans, but nothing for Jews. This gap is both troubling and intriguing and suggests another theory about why this issue has been completely ignored. It is important

to examine this issue in the context of decades of Jewish persecution. For centuries, Jews had no rights and lived in countries only on a privileged basis. They were only able to stay in countries if they were not a burden and were able to make themselves useful to the majority culture. This serves to explain why they became usurers to the monarchy during the Middle Ages. As long as Jews were quiet, didn't drain the society, didn't make any demands, and made themselves useful, they were allowed to stay in a country with limited privileges. Another way Jews have existed in the Diaspora was to assimilate; i.e. by transforming themselves into something they were not. Often times, this included disavowing major pieces of themselves such as their language, style of dress, mannerisms, and customs; those elements that defined who they were.

The psychological ramifications of constantly having to "act as if" and be someone you are not are severe. Perhaps addiction has been ignored in the Jewish community because of an ingrained fear. This is not the sort of conscious dread that can be addressed in a cognitive way in psychotherapy; rather it is a deeply ingrained apprehension that probably rests somewhere deep in our DNA. This fear encompasses hundreds of years of persecution, pogroms, the Holocaust, and every other atrocity that has ever been committed against a Jew for "being Jewish".

Now, we are in America and we have full rights. For once we can breathe. We do not have to make ourselves useful to the majority culture in order to stay here. We are allowed to pray and sing as loud as we want in our homes and synagogues. We are entitled to life, liberty and the pursuit of happiness. But, we better not mess this up. God forbid we get too loud, too obvious, and too messy! We better not need too much or have

any problems because the only reason we have made in America thus far is because we have been “so good”.

So, Jews suffer in silence. It is much easier for a Jewish educator to teach a child how to bake challah rather than look inside their soul and see where and why they are hurting. It is tragic that many Jews have to hit horrible bottoms before they seek help; however, it does not have to be that way. The major goal of our prevention program is to confront the denial in the Jewish community and make this a major part of Jewish education.

The reason that so many prevention programs are unsuccessful is because they focus on physical health; i.e. the physical signs and symptoms of substance abuse. You have seen the commercials- this is your brain /this is your brain on drugs. However, the physical consequences of using drugs and alcohols do not impress adolescents who believe they are invincible. I have never heard anyone refuse a joint because they are concerned about the effect it will have their neurotransmitters. The spiritual malady of addiction and the familial conditions which act as catalysts are generally never explored in current mainstream prevention programs.

The Beit T'Shuvah prevention program will explore addiction with these adolescents and their parents through experiential exercises which incorporate our modality of treatment and address the above discussed issues. Some topics will include:

- how does one honor thy parents and honor thyself?
- what do the texts have to say about addiction?
- why is there such a schism between the impact of our Jewish American culture and the intent of our tradition?

- -how can we nurture our individual *neshamas*? (see **Appendix I for the Grant Proposal**)

DEVELOPING THE CURRICULUM

After several meetings with Rabbi Mark, Harriet Rosetto, and Katherine Schneider, it became apparent that the next crucial step to getting this program off the ground was finding a professional curriculum developer. I was put in charge of this task. I found this assignment quite challenging and after getting an idea of the budget and constraints, I was anxious to find a curriculum developer who was willing to contract with us on this project. After following through with several promising leads and having each one decline the assignment for one reason or another, Catherine and I decided to develop the curriculum ourselves, and see what might come of it. While both of us are quite educated and bring many various skills to the table, none of those skills included developing a curriculum. Yet, we were willing to let our creative selves take over, draw on the resources we possessed, and give it a go.

TRANSLATING A VISION INTO A REALITY

One of my major tasks with this project was meeting with the Rabbi and helping him refine his ideas about the Jewish content of the program into terms which are palatable for adolescents and their families. This was both challenging and exciting. The challenging piece is that the Rabbi is a visionary. Therefore, his ideas are constantly shaped by what is occurring around him at that specific moment- hence, they are always changing.

Katherine and I met several times, and these meetings proved to be both fun and productive. I was delighted by how well we worked together. We both seemed to have the same vision in mind and brought complimentary pieces to the assignment. She has strong marketing and communications skills as well as halachic knowledge of Judaism, while I brought the clinical and spiritual pieces to the project. Within a month, we created a rough draft of a three session curriculum which seemed to reflect all the ideas of the modality of treatment at Beit T'Shuvah. Our next task was to create an accompanying workbook for the participants (**See Appendix II for sample Curriculum**).

PROGRAM GOALS AND OBJECTIVES

The goals and objectives of the Beit T'Shuvah Prevention Program are as follows:

GOAL 1: To reduce the risk of substance abuse among teens and young adults within the Jewish community.

OUTCOME OBJECTIVE 1: After participation in program, the youth participants will experience an attitudinal shift in their perceptions about alcohol and drug use, expectations of self, relationship to community and commitment to Judaism, as measured by questionnaires administered at the beginning and end of seminar

GOAL 2: To involve the Los Angeles Jewish community in the prevention of substance abuse.

OUTCOME OBJECTIVE 1: Within six months of pilot program, a core group of Jewish communal professionals and rabbis will be trained to facilitate Partner's in Prevention workshops as measured by an evaluation team of rabbis, administrators, and youth workers who will meet quarterly to assess adolescent substance use and associated behavior problems within their agencies.

GOAL 3: To provide parents of Jewish teens with skills necessary to communicate with and nurture their teenage children to further reduce the risk of substance abuse

OUTCOME OBJECTIVE 1: After participation in the program, the parent participants will increase their knowledge of effective parenting styles and appropriate interventions for preventing teenage substance abuse as measured by a questionnaire administered at the beginning and end of seminar.

PROGRAM INTERVENTION METHOD

I. Planning

A. Administrative Planning Tasks:

1. Finalizing operating budget
2. Establishing Policy and Procedure Manual
3. Hire youth director

B. Program Planning Tasks

1. Finalize training manual
2. Finalize curriculum
3. Formalize agreements with synagogues
4. Establish schedule for training seminar

C. Evaluation Planning Tasks

1. Develop questionnaires for parents and teens
2. Develop committee to evaluate staff

II. Intervention

- A. To provide a series of six-week family and community focused prevention seminars to a total of 400 Jewish teens in Los Angeles County. These seminars will be conducted at local synagogues.
- B. To conduct a series of six-week parenting classes to the parents of 400 Jewish 10-14 year olds participating in prevention seminars in Los Angeles County
- C. To involve the Los Angeles County Jewish Community: synagogues, youth groups, camps and social groups in the prevention of substance abuse.

III. Evaluation

- A. Questionnaire given once in the beginning of the six-part seminar and again at the end of the seminar to measure the effectiveness of the curriculum, the facilitator and the immediate impact of the classes on the attitudes and perceptions of the teens.
- B. Evaluation team of educators, rabbis, administrators, and youth workers will meet quarterly to evaluate adolescent substance abuse and associated behavioral problems within their agencies.
- C. Yearly survey administered to the adolescent population of partnering agencies to evaluate trends in substance abuse, attitudes about alcohol and drugs, connection to the Los Angeles Jewish Community.

PROGRAM MODEL

The Beit T'Shuvah Prevention Program offers three modules: teen, parent, and community:

The teen module opens with the definition of addiction, the various substances that are being abused, and how these substances affect the body and life of the user.

Next, the workshops will address the positive roles of spirituality and community in preventing addiction. This includes the tools to:

- Build a relationship with God
- Find one's purpose in life
- Find guidelines for healthy living
- Develop genuine relationships with friends and family
- Choose a positive community
- Face life's challenges with dignity

The last component of the teen curriculum enables participants to incorporate life skills necessary to live substance free while facing life's challenges. These skills include:

- Effective communication skills
- Positive relationship building skills
- Setting realistic goals
- Introspection as a tool for awareness and growth
- Taking responsibility for prior actions and making amends when necessary

The parenting module will reinforce the teen curriculum. In addition to learn the signs and symptoms of addiction, parents will learn specific skills around setting boundaries, setting healthy expectations, and monitoring behavior. Half of the sessions will be con-joint with the parents and the teens. These sessions are designed to give families the opportunity to come together to share what they have learned while engaging in exercises together designed to strengthen communication.

The community module provides youth workers, rabbis, and educators with the skills to recognize the signs and symptoms of addiction and design programs and activities that will continue the partners in prevention message. This module is designed to build a bridge between the workshops and the Jewish community.

ORGANIZATIONAL STRUCTURE

The staff will consist of one full time program director and one part time youth counselor. The program director will oversee the production of educational and publicity material, facilitate seminars and conduct ongoing community need assessments and program evaluations.

The youth counselor will assist the program director in facilitating seminars and reach out to camps, youth programs and social groups to promote the program.

The development staff will aid the program director in developing publicity materials, grant writing, special events and donor identification and solicitation.

CLIENT RECRUITMENT

Jewish teens and their families will be recruited for the program directly through synagogues with whom Beit T'Shuvah has formed partnerships. These synagogues have agreed to make it a prerequisite for their B'nai Mitzvah class and their families to participate in this program before partaking in their Bar or Bat Mitzvah ceremony.

Eventually, Beit T'Shuvah hopes to have this program implemented in day schools, youth movements, camps, and other social groups. This will be accomplished by developing publicity materials and through forming partnerships with educators, clergy, and Jewish communal professionals throughout Los Angeles County.

BARRIERS

As with the genesis of any program, there are potential barriers to implementation that we intend to identify and resolve before the first pilot program. Potential barriers include:

- The inability to attract and retain dedicated Jewish communal professionals, educators and rabbis who are passionate about this program
- Some of the client's needs may exceed our resources

We are confident that we will be able to overcome these barriers. While the mainstream interests in the Jewish community do not involve substance abuse prevention,

we are certain that our training seminars will be both informative and compelling. The prevention program is not intended to provide intensive therapy to the clients. However, seminar facilitators will be equipped with referrals for clients whose needs exceed the scope of the program.

Initially Katherine agreed to create the workbook as long as I would write the text for it. Since she is much more knowledgeable about page layout and graphic design than I, this seemed like the perfect agreement. Yet, after spending several hours and producing a very rough draft of the Session One workbook she decided she had to back out of the project. The task turned out to be far more time consuming than she anticipated and the program had been “piloted” it with a couple of thirteen year olds, who found it “babyish”. Their major critique was, “Don’t treat us like we are stupid”. Concurrently, I was getting a lot of pressure from Harriet to get this project off the ground.

FINDING A SOLUTION

One Monday morning when I arrived at my internship, Harriet handed me an article that was on the front page of the LA Times entitled “D.A.R.E. is Dead”. The whole article was about the lack of success of the D.A.R.E prevention model in the public schools system. The article also profiled a new model called “In My House”, created by a non-profit agency called The Change Company. This model integrates 12 step principles, generic spirituality, and psychotherapy. Unlike D.A.R.E., this program does not focus on the physical signs and symptoms of substance abuse; rather it focuses on the spiritual and emotional consequences which precipitate and result from addictive behaviors. My instructions were to “get these people on the phone and see what they’ve got.”

Surprisingly, it was fairly easy to contact the CEO of the company, who turned out to be an incredibly nice man. After explaining to him that we were trying to accomplish what he already had, he offered to send me sample workbooks from their “In My House” program. When I received the workbooks and their literature, I was struck by the fact that their mission was so much in line with the mission of our prevention program. Also, the workbooks were beautifully designed, well-crafted, and easy to use. I learned that the Change Company had developed curriculum for people in prison, adults in residential treatment, and recovering parents as well. I began to wonder if it was possible to form a collaborative relationship with them since there were so many commonalities (**See Appendix III for sample “In My House” workbook**).

I asked the CEO if he would consider customizing a program for us. After all, Harriet and the Rabbi kept telling me how much grant money they have received and what huge plans they have for this program, so why not start off with a professionally developed, polished product rather than a half-baked curriculum? I was shocked by how amenable he was to the solution. We both knew that the greatest potential challenge was translating the Jewish content to the Change Company staff, since they were not Jewish. Yet, they were willing to meet with us in person. When I told Harriet my idea and the possibility, she was ecstatic. She thought the idea was terrific and didn’t express any concerns about the finances involved or their lack of Jewish knowledge. She strongly believed that these issues would be worked out.

We made a date, and they flew to LA from Nevada for a development meeting. I felt a tremendous sense of accomplishment. Perhaps I had finally acknowledged our limitations, and in seeking professional assistance I became empowered. On the one

hand, arranging this meeting really required a lot of perseverance on my part. There were several phone calls and gentle prodding to get the CEO to agree to fly out to meet us. On the other hand, I was struck by how easy it was to get the president of a company to hop on a plane and come meet with us. I was surprised that he did not obtain a written financial contract with us prior to doing this.

This, I believe, is one of the incredible joys of being part of the mission-based, non-profit world. People are willing to take risks, and money does not represent the number one concern. Through this experience I developed a deep sense of pride for my affiliation with and commitment to Beit T'Shuvah as a Jewish agency. It was truly an awesome experience to participate and facilitate the connection of these two agencies.

THE DEVELOPMENT MEETING

After the CEO and Assistant Director of the Change Company made arrangements to fly to Beit T'Shuvah for a development meeting, I was put in charge of developing a lay and professional committee for the prevention program. I developed a committee of twelve professional and lay leaders. I was fortunate to find both staff members and volunteers that were passionate about the program.

The meeting was successful. Despite the fact that they were not familiar with Jewish values and concepts, we really seemed to be on the same page. It was amazing to see the Rabbi in his element. He broke Judaism down for them in an incredibly palatable, eloquent way. I truly believe that these two non-Jewish men probably know more about Judaism after listening to the Rabbi speak for a few hours than most of the Jews in the United States.

We worked out the business agreement with the Change Company, which will probably consist of co-ownership and co-copyrights to the program that is being developed. We will be ready to pilot the program in Los Angeles synagogues and day schools in September, which coincides perfectly with the beginning of the school year. We also have long term goals for this program, which include bringing it to synagogues, day school, and Federations around the country, and perhaps to Israel. Our vision is that this prevention program will become an integral part of Jewish education (**See Appendix IV for Business Agreement**).

CONCLUSION

During this project, I used many of the skills that were learned throughout my Jewish communal service education. All those somewhat tedious Nonprofit Management and Fundraising courses really came into play. Quite honestly, I never thought that I would use any of the proficiencies obtained in those courses since my primary interest was in clinical work. However, now I understand that in the Jewish communal non-profit world, there is a very fine line between clinical and administrative work. Also, I really enjoy program development, event planning, and forming collaborative relationships with other agencies. I believe that these are areas which I can really be of service. After doing clinical work for two years, I also realize that if my job only entailed seeing clients for psychotherapy sessions for 50 minute sessions all day, I would quickly go crazy. I am so grateful to have a position which will provide me opportunities for clinical and administrative work.

One of the most important classes I took last summer was Nonprofit Management Skills where we really delved into our leadership profile. Ironically, I did not want to be a

leader at that time. I definitely wanted to do meaningful work, but I did not envision myself as a leader. Yet, I have been put in a leadership position, even though it wasn't part of my plans. I am thankful that I spent so much time last summer thinking, talking, and writing about the sort of leader I strive to be.

It was during this meeting that I truly felt being a part of the agency. It has been difficult for me to fully affiliate myself with Beit T'Shuvah as an intern; however, as I will be transitioning into the Clinical Coordinator position in the next month I was hoping my connection with the agency would strengthen. This was an incredible note upon which to end my internship. I really feel like I earned my place in the agency.

ADDITIONAL RESOURCES

The Change Company Bill Calhoun (888) 889-8866

<http://faculty-web.at.nwu.edu/commstud/galvin/genogram>

<http://mickeys-place-in-the-sun.com/drugs.html>

<http://www.bjeny.org>

<http://www.casacolumbia.org/newsletter1457>

<http://www.drugfreetexas.com>

<http://www.health.org/govpubs>

<http://www.jewishlights.com>

<http://www.recovery411.com/links/jewishrecovery>

APPENDIX I

House of Return Beit T'Shuvah Addiction Treatment and Prevention Center

Date

Name

Foundation Name

Address

City, State ZIP

Dear Name:

House of Return – Beit T'Shuvah is requesting funding from Foundation Name in the amount of amount to support its Partners in Prevention Program. The Partners in Prevention Program combines proven prevention methodologies with a firsthand understanding of the nature of addiction and its impact on the Jewish community. These funds would be used to pay for a clinically licensed program director and a youth worker who will implement the program.

House of Return - Beit T'Shuvah was founded in 1987 in response to the lack of services and the high rate of recidivism among substance addicts and offenders within the Jewish community. Our mission is to insure the physical, emotional and spiritual health of individuals and families through addiction treatment and prevention within a supportive Jewish community. Services include:

- educational seminars to the general community
- prevention services to at-risk youth
- long-term residential treatment
- group and individual counseling – for residents, outpatients and families
- 12-Steps of Alcoholics Anonymous program and meetings
- spiritual counseling, services and study
- career assessment, counseling, training and placement

House of Return – Beit T'Shuvah has a campus and satellite training facility located in West Los Angeles. A clinical staff of 50 licensed therapists and clergy serve 750 residential and outpatient clients per year. In addition, 2500 individuals participate in educational and prevention programs yearly.

Our children are abusing alcohol and drugs. One fifth of eighth graders surveyed reported having been drunk in the past year. More than five million high school students admit to binge drinking at least once a month. One out of five 10th graders reported using marijuana in the past 30 days. Our children are at risk:

- 37% of children begin drinking in the eighth grade or earlier.
- 14.6 million 12-17 year olds (61%) are at moderate or high risk of substance abuse. 19% are at high risk, 42% are at moderate risk.
- In 2000, more than 60% of teens in high school said drugs were used, kept or sold at their school.
- 28% of teens know a friend or classmate who has used Ecstasy and 17% know more than one user.
- 8% of high school seniors have used cocaine.

8831 Venice Boulevard, Los Angeles, California 90034
310.204.5200 Fax 310.204.8908 Email info@beittshuvahla.org

Parents who establish healthy family communication, consistent behavioral expectations and monitoring of their children are the most effective protective factor in preventing addiction. Unfortunately 20% of teens live with parents who consistently fail to set down rules and expectations. The absence of these crucial parenting skills puts these teens at four times the risk of substance abuse.

The House of Return – Beit T'Shuvah Partners in Prevention Program combines proven prevention methodologies with a firsthand understanding of the nature of addiction and its impact on the Jewish community. Substance abuse is one of the external manifestation of addiction. Addiction is the dependence on the “band-aids” of alcohol, drugs and compulsive behaviors to mask an internal sense of isolation, shame, frustration or “brokenness.”

Goal 1: To reduce the risk of substance abuse among teens and young adults within the Jewish Community.

Objective 1: To provide a series of eight-week family and community focused prevention seminars to a total of 300 Jewish 10-14 year olds in Los Angeles County. The seminars are to be conducted at Jewish synagogues, schools, camps, youth groups and community organizations.

Goal 2: To provide parents of Jewish teens and young adults with skills necessary to effectively parent their teenage children to further reduce the risk of substance abuse.

Objective 2: To conduct a series of eight-week parenting classes to the parents of 300 Jewish 10-14 year olds (approximately 500 individuals) participating in prevention seminars in Los Angeles County.

Goal 3: To involve the Los Angeles County Jewish community: schools, synagogues, camps and social groups in the prevention of substance abuse.

Objective 3: To provide a two-part intensive prevention skills seminar to 75 teachers, rabbis, youth workers, counselors and community leaders.

To accomplish these goals, Partners in Prevention offers three modules: teen, parent and community.

The teen module opens with the definition of addiction, the various substances and behaviors that are used and abused, and how these substances affect the body and life of the user.

A unique feature of the Partners in Prevention program is that it addresses the positive role of spirituality and community in preventing addiction. This includes the tools to:

- build a relationship with God;
- find one's unique purpose in life;
- outline guidelines for healthy living;
- develop genuine friendships;
- choose a positive community;
- and maintain integrity in the face of life's challenges.

Many adolescents within the Jewish community receive the message that extreme material success is crucial to be happy, but are not being taught the basic life skills necessary to succeed. Caught between unrealistic expectations and the inability to achieve goals, our young adults find themselves in chasm of frustration, disappointment and shame – the key ingredients of addiction!

The third component in the teen curriculum enables participants to incorporate the life skills necessary to live alcohol and drug free while facing life's daily challenges. These skills include:

- effectively communicating needs and desires;
- relationship building;
- setting realistic goals;
- expending the effort to reach the goal;
- evaluating past behavior and
- taking responsibility for prior actions and altering behavior when necessary.

The parenting module will reinforce the teen curriculum module. In addition to learning the signs and symptoms of addiction, parents will learn key communication skills, how to set healthy expectations and monitor their teen's behavior. The parent and teen curricula combine sessions 50% of the time, allowing parents and teens to implement the communication and life skills they are learning. These joint sessions are designed to give families the tools necessary to build open healthy relationships that will span the crucial teenage years.

"Prevention strategies should promote opportunities and skills that build connection between youth and positive environments including caring adults, positive peers and faith communities."

Substance Abuse and Mental Health Services Administration

The community module provides youth workers, teachers and rabbis with the skills to recognize the signs and symptoms of addiction, design programs and activities that will continue the Partners in Prevention program message and build lasting relationships with the teens and families who participate in the program. Ideally the community module will take place prior to the teen and parenting module, allowing community leaders to become facilitators during the later modules. This construct will assist to create lasting prevention relationship between youth and community.

The Partners in Prevention program is an on-going priority to House of Return – Beit T'Shuvah. We will sustain the program through the continuous fundraising activities of our Board of Directors and through applications to other foundations and corporations.

Thank you for your consideration of this proposal. If you have questions, please do not hesitate to call Catherine Schneider at (310) 280-3683.

Sincerely,

Harriet Rossetto

ATTACHMENTS

Program Budget

Board of Directors Roster

Federal Tax Exemption Letter

Agency Budget

Beit T'Shuvah Partners in Prevention

"Prevention strategies should promote opportunities and skills that build connection between youth and positive environments including caring adults, positive peers and faith communities."

Substance Abuse and Mental Health Services Administration

The Beit T'Shuvah Partners in Prevention program combines proven prevention methodologies with a firsthand understanding of the nature of addiction and its impact on the Jewish community. The Partners in Prevention program connects our children to the Jewish community, their own potential and families. Beit T'Shuvah will partner with local synagogues, camps, schools and youth groups to provide prevention seminars to teens and their parents. In addition the program will train rabbis, teachers and youth leaders to recognize the warning signs of addiction and serve as protective influences in our children's lives. An interactive website will allow teens to learn the facts about addiction, connect with other Jewish teens, "chat" with a addiction counselor and link to programs and services in the greater Los Angeles Jewish community.

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- 14.6 million 12-17 year olds (61%) are at moderate or high risk of substance abuse. 19% are at high risk, 42% are at moderate risk.
- In 2000, more than 60% of teens in high school said drugs were used, kept or sold at their school.

Parents who establish healthy family communication, consistent behavioral expectations and monitor their children are the most effective protective factor in preventing addiction. Unfortunately 20% of teens live with parents who consistently fail to set down rules and expectations. The absence of these crucial parenting skills puts these teens at four times the risk of substance abuse.

Goal 1: To reduce the risk of substance abuse among teens and young adults within the Jewish community.

Objective 1a: To provide a series of six-week family and community focused prevention seminars to a total of 400 Jewish 10-14 year olds in Los Angeles County. The seminars are to be conducted at Jewish synagogues, schools, camps, youth groups and community organizations.

Objective 1b: To create an interactive website for 1500 teens to learn the facts about addiction, connect with other Jewish teens and interact with a youth counselor.

Goal 2: To provide parents of Jewish teens and young adults with skills necessary to effectively parent their teenage children to further reduce the risk of substance abuse.

Objective 2: To conduct a series of six-week parenting classes to the parents of 400 Jewish 10-14 year olds (approximately 600 individuals) participating in prevention seminars in Los Angeles County.

Goal 3: To involve the Los Angeles County Jewish community: schools, synagogues, camps and social groups in the prevention of substance abuse.

Objective 3: To provide a two-part intensive prevention skills seminar to 75 teachers, rabbis, youth workers, counselors and community leaders.

Outcomes & Evaluation

Expected Outcomes:

- Attitudinal shift in perceptions about alcohol and drug use, expectation of self, relationship to parents and community.
- Reduction in adolescent substance use in the Los Angeles Jewish community.

Measure 1: Questionnaire given once at the beginning of the six-part seminar and again at the end of the seminar.

Criteria: Effectiveness of the curriculum, the facilitator and the immediate impact of the classes on attitudes and perceptions.

Measure 2: Evaluation team of educators, rabbis, administrators and youth workers to meet quarterly.

Criteria: Adolescent substance use and associated behavioral problems within their agencies.

Measure 3: Yearly survey administered to the adolescent population of partnering agencies.

Criteria: Trends in substance use, attitudes about alcohol and drugs, connection to the Los Angeles Jewish community

Staffing

Partners in Prevention staff will consist of one full time program director and one part time youth counselor. The program director will oversee the production of educational and publicity material, facilitate seminars and conduct ongoing community need assessments and program evaluations.

The youth counselor will assist the program director in facilitating seminars, respond to all website correspondence and provide input for curriculum and website improvements.

The Beit T'Shuvah development staff will aid the program director in developing publicity materials, grant writing, special events and donor identification and solicitation.

Sustainability

The Partners in Prevention program is a priority to the Board of Directors and staff of Beit T'Shuvah. After the initial year of operation this comprehensive and effective program will rely on a diverse revenue base.

A draft of the curriculum has been developed and we have submitted an Incentive Regional Allocation grant for \$15,000 to the Los Angeles Jewish Federation to pilot the program seminars to 150 teens in the Metropolitan and Western Regions.

Contact

We thank you for your consideration. Please contact Harriet Rossetto (310) 240-5200 or Catherine Schneider (310) 280-3683 with any questions.

BUDGET SUMMARY

		Total	Total
I. Personnel	Total	Requested	Donated
A. Salaries & Wages	\$ 62,400	49,920	12,480
B. Fringe Benefits	\$ 17,222	10,900	6,322
C. Consultant & Contract Costs	\$ 27,250	10,900	6,322
Subtotal	\$ 106,872	79,820	27,052
II. Non-Personnel			
A. Space Costs	\$ 2000	1000	1000
B. Purchase Equipment	\$ 3000	2500	500
C. Consumable Supplies	\$ 5000	4000	1000
D. Travel	\$ 1092	1092	
E. Telephone	\$ 7200	6000	1200
F. Other Costs	\$ 2,500	2,000	500
Subtotal	\$ 20,792	16,592	4,200
Total Direct Costs	\$ 127,664	96,412	31,252
Total Indirect Costs	\$ 12,766	9,641	3,125
Grand Total	\$ 140,430	106,053	34,377

Budget Detail

		Total	Total Requested	Total Donated
I. Personnel				
A. Salaries & Wages				
(1) Program Dir. @ \$4,160/mo x 100% x 12 mos.	\$	49,920	49,920	
(1) Youth Dir. @ 3,120/mo x 25% x 12 mos.	\$	9,360		9,360
(1) Development Dir. @ \$5,200/mo x 5% x 12 mos.	\$	3,120		3,120
Subtotal	\$	62,400	49,920	12,480
B. Fringe Benefits				
State Unemployment @ 2% x Totl Sal & Wages	\$	1,248	700	548
Workers' Comp @ 3% x Totl Sal & Wages	\$	1,872	1000	872
FICA @ 7.65 % x Totl Sal & Wages	\$	4,742	3000	1,742
Health Plan @ 8% x Totl Sal & Wages	\$	4,992	3200	1792
Retirement @ 7% x Totl Sal & Wages	\$	4,368	3,000	1368
Subtotal	\$	17,222	10,900	6,322
C. Consultant & Contract Services				
(1) Program Evaluator @ \$300/day x 30 days	\$	9,000	4,000	5,000
(1) Workbook Designer @ \$200/day x 20 days	\$	4,000	3,000	1,000
(1) Curriculum Developer @ \$200/day x 30 days	\$	6,000	5,000	1,000
(1) Substance Abuse Spec. Trainer @ \$275/day x 30 days	\$	8,250	7,000	1,250
Subtotal	\$	27,250	19,000	8,250
Total Personnel	\$	106,872	79, 820	27,052

Budget Detail

		Total	Total
II. Non-Personnel	Total	Requested	Donated
A. Space Costs			
(2) Staff Offices @ 10 ft x 10 ft x \$1.00 per ft	\$ 2,000	1,000	1,000
B. Rental, Lease, Purchase Equipment			
(1) Pentium 3 class laser quality computer w/ printer	\$ 3,000	2,500	500
C. Consumable Supplies			
Workbook printing, brochure, letterhead	\$ 5,000	4,000	1,000
D. Travel			
(2) Staff x .35/mile x 30 mile/week x 52 weeks	\$ 1,092	1,092	
E. Telephone			
(2) Phone lines @ \$300/month x 12 mos.	\$ 7,200	6,000	1,200
F. Other Costs			
Liability Insurance	\$ 2,500	2,000	500
Total Non-Personnel	\$ 20,792	16,592	4,200
Total Direct Costs (Personnel+ Non-Personnel)	\$ 127,664	96,412	31,252
Total Indirect Costs (10% Total Direct Costs)	\$ 12,766	9,641	3,125
Grand Total (Total Direct+Indirect)	\$ 140,430	106,053	34,377

(APPENDIX II)

SESSION 1: "HONOR THY PARENTS, HONOR THY SELF"

I. Facilitator Leads Discussion (10 mins)

- What is Beit T'Shuvah
- Method of treatment/ Jewish spirituality, 12-steps, and psychotherapy
- Prevalence of addiction in the Jewish community
- How this prevention program is different than other prevention programs (emphasis not on specific drugs but on emotion/spiritual conditions which lead to addiction)

II. Rabbi Leads Discussion (10 mins)

- What is the real meaning of becoming a Bar/Bat Mitzvah
- Materialism vs. Spirituality
- The importance of recognizing one's unique soul
- The importance of living one's life script
- The difference between seeking pleasure/instant gratification and seeking happiness/taking the right action

III. Break-Out Sessions

A. Teen Group (facilitated by clinician and former resident)

- All teens form a circle
- Workbook Exercise: Everyone individually identifies something that they think they need in their life and fills it in the circle (we play on the assumption that they will identify material things)
- Former resident speaks briefly about how he once thought the key to success and happiness was achieving material things and instantly gratifying his desires, but after he hit his bottom he realized he had to live a spiritual life and change on the inside (he shows them his circles).
- Teens complete inner/outer circle Workbook Exercise and are invited to share with group.

B. Parent Group (facilitated by Rabbi)

- Workbook Exercise: Parents identify 5 things they want for themselves/5 things they want for their child
- Rabbi does text study about how parents' self image affects what they are passing on to their children and incorporates the idea of teaching each child as an individual according to his/her ability
- Complete Workbook Exercise: 5 things the parents want for themselves and 5 things they want for their children (independent of their needs)

IV. Processing Session (everyone regroups/ led by Rabbi)

- the real meaning of "Honor thy parents"

SESSION 2: "BOTH-AND"

I. Faciliator Leads Discussion (15 mins)

- What does it mean to be both-and?
- How does one live in the both-and?
- How does both-andness apply to Jewish spirituality?
- Where does T'Shuvah fit into this way of life?
- How does one incorporate T'Shuvah into their daily life?
- We are all whole beings with dark and light sides

II. Both-And Exercise

Various pictures of prominent Jewish figures are held up and the group is asked to identify the positive qualities (in one column) and the negative qualities (in another column) of each person

- Adam and Eve
- Winona Ryder
- Moses
- Ariel Sharon

They are then split into group and asked to write a Both-And statement for each person.

III. Former Resident Leads Discussion (personal reflections of his own both-andness)

- How either-orness dominated his life when using
- How both-andness is the key to his sobriety and serenity
- Participants are asked to write own both-and statement (in Workbook)

IV. Wrap-Up Session

- How self-acceptance and integration *is* prevention



The Change Companies®

A leader in promoting positive lifestyle changes.

A Presentation to Beit T'Shuvah



Creating solutions through collaboration

Beit T'Shuvah and The Change Companies® Collaboration

The Change Companies® is in the business of helping people make positive and permanent lifestyle changes. We look forward to our work with Beit T'Shuvah.

The Change Companies® is a national publishing, consulting and training company that works with leading industry experts to develop research-based materials that assist individuals in making positive lifestyle changes. Our products and services are utilized in the fields of prevention, addiction treatment, impaired driving, criminal justice and healthcare. Our mission is to put the most effective tools, at the lowest possible cost, into the hands of individuals who are working to make positive lifestyle changes.

We are eager to partner with **Beit T'Shuvah** to provide prevention/education materials for Jewish boys and girls.

This will be a new area of work for **The Change Companies®**. It will require a close professional relationship with **Beit T'Shuvah** to create outstanding Journals to meet the challenging goals you have outlined.

The products of our collaboration will be sold nationally with a percentage of the revenue stream being returned to **Beit T'Shuvah**.

Interactive Journaling®

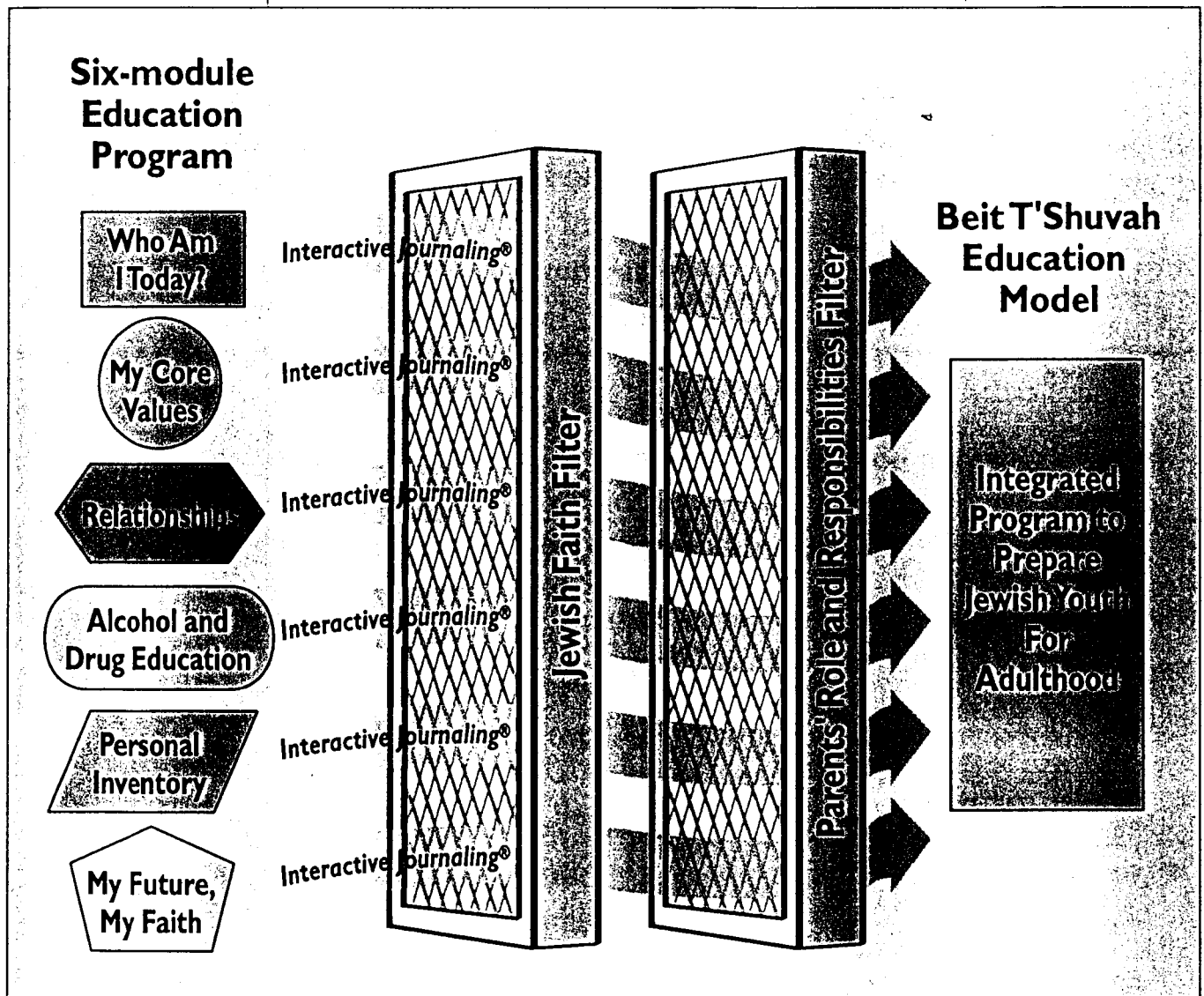
Interactive Journals from The Change Companies® have assisted more than six million people in making positive lifestyle changes.

Over the last 14 years, The Change Companies® has developed the system of *Interactive Journaling®* to assist people in making positive lifestyle choices and changes. *Interactive Journaling®* is a structured and experiential writing process that effectively guides people through a process of self-exploration and motivates them to make good life decisions.

Twenty principles of *Interactive Journaling®* inform the development of every page. The use of helpful graphics, color on every page, short copy blocks, story form, incorporation of the nine processes of change, consistent reading level and experiential learning process are a few of the guidelines that make Interactive Journals a powerful tool for change.

This process will be ideal in creating six Interactive Journals to help prepare Jewish youth for spiritual, responsible adulthood and to fully engage parents in the process.

Beit T'Shuvah Program Integration Model



Draft Outline for Content

I. Who Am I Today?

- A. Jewish Faith and Culture
- B. Coming of Age: Issues, Opportunities and Responsibilities
- C. Concept of Wholeness
- D. Content Integration with Bar and Bat Mitzvah
- E. Myths and Facts
- F. Serenity Prayer

II. My Core Values

- A. Do not do to others what you do not want done to you.
- B. Personal Responsibility
- C. Integrity
- D. Honesty
- E. Service to Community
- F. See enclosed "My Values" Journal

III. Relationships Through Torah (T'Shuvah) Study

- A. With God
- B. With Family
- C. With Community
- D. Communication Skills

IV. Alcohol and Drug Education

See enclosed "Abuse or Addiction" Journal (Will require major editing.)

Draft Outline for Content (continued)

V. Personal Inventory

- A. Jewish teachings
- B. Fourth and Fifth Step Approach
- C. See enclosed "Personal Inventory" Journal
- D. Incorporate "The 10 Steps to Prevention of Addictions and Recovery of Our Humanity and Souls."

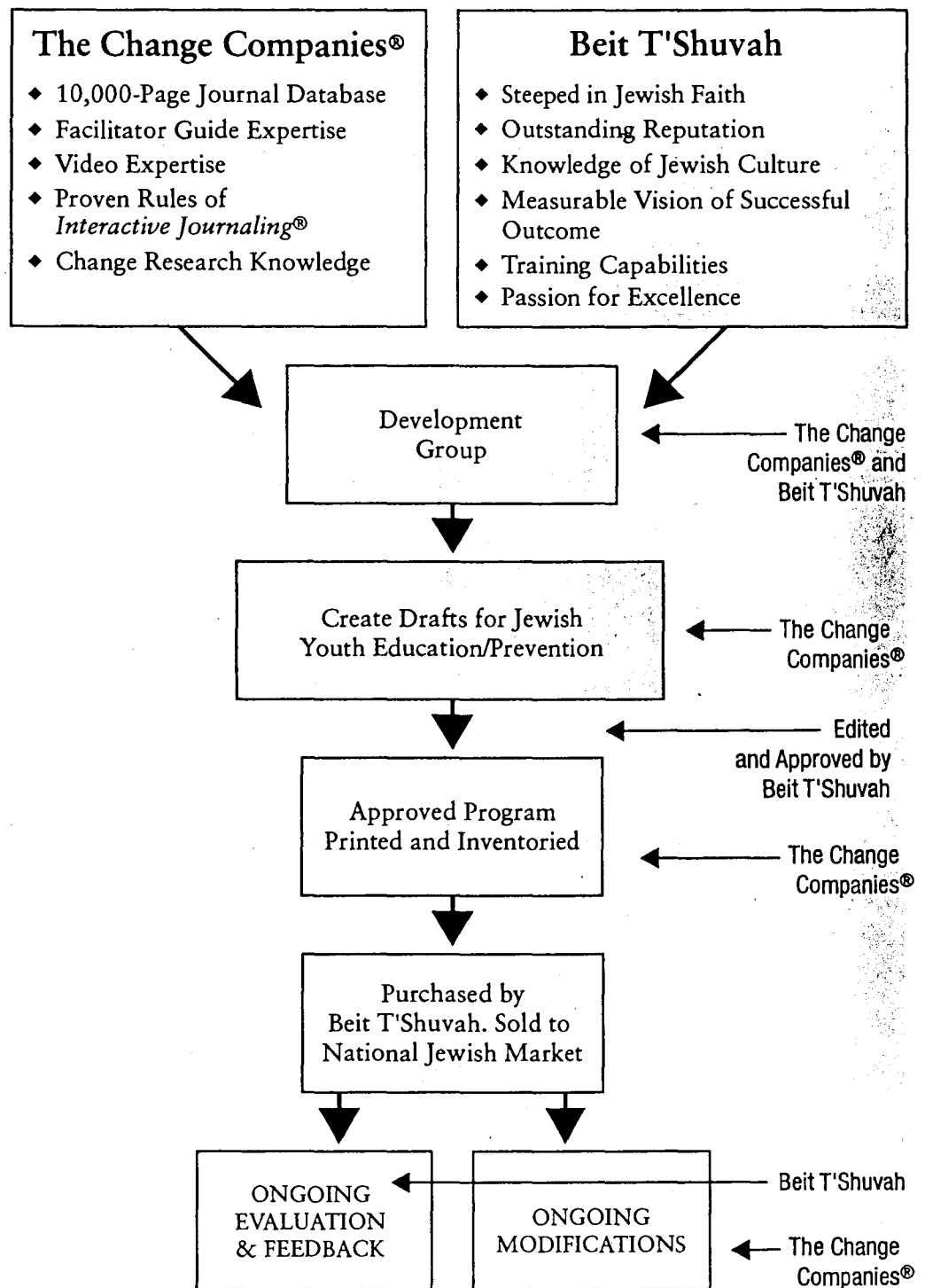
VI. My Future, My Faith

- A. Freedom comes from accepting God's authority
- B. Personal willingness to leave our Egypts
- C. Unnecessary Suffering vs. Essential Pain
- D. Self-Esteem – see enclosed "I'm Okay" Journal

VII. Parent's Journal

- A. Overview of Program
- B. Obligation of children to parents – Obligation of parents to children
- C. Selected content from "Partners in Prevention" paper

Beit T'Shuvah and The Change Companies® Results-Driven Collaboration



Fees

The Change Companies® will create six Interactive Journals for the six-session program plus a supporting Parent Journal. A Facilitator Guide will be developed to provide guidance in implementation.

Development Costs

Journals	Pages	Charge
1. Who Am I Today?	16	\$1,400
2. My Core Values	16	\$1,400
3. Relationships	16	\$1,400
4. Alcohol and Drug Education	16	\$1,400
5. Personal Inventory	16	\$1,400
6. My Future, My Faith	16	\$1,400
<i>Titles and content will shift based on our collaboration.</i>		
7. Parents Journal	32	\$2,800
Facilitator Guide		\$1,200
Three-ring binder: 96 pages (approximately)		
Subtotal		\$12,400

Purchases by Beit T'Shuvah

Original order (based on 2,500)

Titles	Per Journal	Total
1. Who Am I Today?	\$.76	\$1,900
2. My Core Values	\$.76	\$1,900
3. Relationships	\$.76	\$1,900
4. Alcohol and Drug Education	\$.76	\$1,900
5. Personal Inventory	\$.76	\$1,900
6. My Future, My Faith	\$.76	\$1,900
7. Parents Journal	\$1.52	\$3,800
Facilitator Guide (based on 10)	\$55	\$550
Subtotal		\$15,750
Total		\$28,150

Fees (continued)

Purchases to National Market*

Titles	Per Journal
1. Who Am I Today?	\$2.40
2. My Core Values	\$2.40
3. Relationships	\$2.40
4. Alcohol and Drug Education	\$2.40
5. Personal Inventory	\$2.40
6. My Future, My Faith	\$2.40
7. Parents Journal	\$4.80
Facilitator Guide	\$85

* Beit T'Shuvah will receive 17.5 percent of all sales on Interactive Journals and Facilitator Guides sold to the national market. This is based on Beit T'Shuvah providing appropriate leads to The Change Companies® sales staff.

Copyright of Interactive Journals and Facilitator Guide will be co-shared by The Change Companies® and Beit T'Shuvah.