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Jewish summer camps have proven to be the most valuable tool in raising Jewish identity and participation. However, even with all of the worship services, Judaic programs, and other various activities at camp, the one thing that has been shown to have the greatest effect on an individual camper is his or her counselor.

The need then for able counselors is paramount. A good Jewish counselor is guided in all that he or she does by Judaism and demonstrates to his or her campers the importance and relevance of Judaism. Therefore, the goal of this thesis is to provide a Counselor-In-Training (CIT) curriculum for training a Jewish-Counselor, a unique entity in which every aspect of the role is grounded and framed in Jewish teachings and texts. This curriculum differs in content and purpose from that of a secular counselor-training program. The curriculum teaches camp counselor skills from the basis of Jewish values so that these skills and Judaism are fully integrated. Additionally, it is my hope that the curriculum will serve to increase the Jewish identity of the participants.

Chapter one presents a brief overview of the history of Jewish camping in America, tracing its development through recreational and educational stages, culminating with the creation of movement oriented camps.

Chapter two gives the current population and employment data of Jewish summer camps focusing on the movement camps of the Union for Reform Judaism (Reform) and Ramah (Conservative). Through interpretation of the data, the impact of the counselor as the single most important factor in positively affecting a camper's Jewish identity is discussed and I establish the need for a CIT program that addresses this phenomenon.

This chapter also presents the Jewish camp as a system, which highlights the potential camp-wide impact of a new CIT program.

Chapter three surveys and analyzes existing counselor training programs and counselor handbooks on the basis of the program's or publication's ability to produce uniquely Jewish counselors.

The main section of the thesis begins in chapter four with the proposal of a Jewish Counselor-In-Training program designed to produce Jewish-Counselors. This chapter contains an introduction to the curriculum, showing the curriculum's foundations in Pirke Avot 6:6, which lists forty-eight *midot* (values) needed for the acquisition of Torah. The forty-eight *midot* and their accompanying skill sets are divided into four categories based on Brian Hall's findings in his study on human values: Instrumental¹, Interpersonal², Imaginal³, and Systemic⁴. These divisions provide the framework for the curriculum.

Chapters five through eight contain the curriculum with detailed daily lesson plans. The curriculum is divided into four weeks, each week designated to its own chapter. The first week of the curriculum focuses on Instrumental Skills, the second week focuses on Interpersonal Skills, the third weeks focuses on Imaginative Skills, and the fourth week focuses on Systemic Skills. The curriculum firmly establishes these skills in a Jewish framework by using Jewish texts as the basis for discussion and development of the accompanying Jewish values.

¹ Skills necessary to get the job done; i.e. emergency responses, supervision techniques, infirmity procedures, roll call etc.

² Skills in dealing with others; i.e. communicating with a child, appropriate expressions of feeling, discipline, manners, civility, self-esteem, working with others, creating partnership, trusting etc.

³ Skills that allow you to plan for the future and move away from the ordinary; i.e. creativity, critical thinking, problem solving, thinking outside the box, brainstorming, visioning etc.

⁴ Skills that make use of the knowledge that you are part of something much larger than the self; i.e. anticipating outcomes, understanding the entire system, strategic planning, ability to process, feedback, understanding responsibility, accepting consequences.

**Making *Madrachim*:
Jewish Texts and Text Study as Part of an
Integrated Jewish Counselor-Training Program**

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Referee, Professor Samuel K. Joseph

To my son, Daniel Akiva Nagel
in whom lies the future of Jewish camping
and my hope for tomorrow

I wish to express my thanks and appreciation to all who have helped make this thesis possible. I am indebted to Rabbi Samuel Joseph for his guidance in this process, and for imparting his knowledge about the subject matter and the time schedule needed to accomplish this task with a new child. I would also like to thank my Jewish camping mentors, Rabbi Glynis Conyer and Loui Dobin, as well as everyone else at the URJ and Ramah camps who provided me with much needed information. Completion of thesis would not have been possible without the help of Oren Hayon, who gave of his time while writing his own thesis to do the final edit. Finally, to my wife, Randi who sat across from me for many months – it was wonderful to share this experience with you and I could not be happier that I have the privilege to share everything with you.

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Preface

The Union for Reform Judaism [URJ] operates twelve movement-sponsored overnight camps in North America. Ramah, the camping arm of the Conservative Movement, operates seven movement overnight camps. Together these nineteen camps serve over 13,000 liberal Jewish youths each summer. These summer camps have proven to be the most valuable tool in raising Jewish identity and participation. Even with all of the worship services, Judaic programs, and the varied other activities at camp, the one thing that has been shown to have the greatest effect on an individual camper is his or her counselor.

The need then for able counselors is paramount. There are many counselor training programs, as well as ongoing staff training programs in place that teach how to be a good or better counselor. However successful they may be in making Jews good counselors, the existing programs fail in the attempt to make a good Jewish-Counselor. The Judaic components of these courses are superficially added, or consist only of a separate unit. A good Jewish-Counselor is guided in all that he/she does by Judaism and demonstrates to his/her campers the importance and relevance of Judaism. Therefore, in training a Jewish-Counselor, every aspect of the counselor role should be grounded and framed in Jewish teachings and texts. This type of training would further the missions and goals of the movement camps.

To train uniquely Jewish camp counselors, the training curriculum needs to differ in content and purpose from that of a secular counselor training program. The curriculum should teach camp counselor skills based on Jewish values so that these skills and

Judaism are fully integrated. The curriculum should also seek to increase the Jewish identity of the participant.

Raising the Jewish identity of camp counselors is the key to increasing the Jewish identity of the campers. American psychologist Hebert Kelman states that the center of every person is his or her "personal identity." This identity is not only how people see themselves, it is also how they present themselves to the world. For a Jew to have a lifelong relationship with Judaism, his or her "personal identity" must include a healthy Jewish identity. This identity formation is a lifelong process that occurs at different life stages and at different rates for different people; however, "critical periods" do exist in which the possibilities for learning and growth are maximized.¹ These "critical periods" happen when one is engaged in Jewish education, both formal and informal. In order to be effective, this education "should contain cognitive, affective, and behavioral dimensions. It should [also] incorporate the "group nature" of Jewish identity. [And] it should give prominence to the importance of role modeling."² A camping environment is perfect for helping to instill a Jewish identity in that it contains cognitive, affective, and behavioral oriented programming in a group setting. The counselor is the most accessible and visual role model for the participants in any camp program. In this regard, we can look to counselors at a Jewish summer camp as teachers of Jewish identity in the way they model their own relationship to Judaism for the campers in their charge.

Presented here is a model curriculum for Jewish-Counselor training completely based in Jewish teaching and text. The hope is that counselors will believe Judaism informs their decisions and actions. Jewish-Counselors will embrace their own Jewish

¹ Sherry Rosen. *Jewish Identity and Identity Development*. (New York: The American Jewish Committee, 1995) page 10.

identity so that they can help others to form a Jewish identity. It needs to be made clear that there is a difference between being a counselor at a Jewish summer camp where Jewish identity and the practice of Judaism is paramount, and being a counselor at a non-religious camp that Jews attend. Even though the job descriptions could be very similar, the expectations of the counselor's behavior are different. What is necessary to make these expectations clear is something completely new and uniquely Jewish within a framework that comes from Jewish tradition itself. The curriculum presented herein is an attempt to create a new entity, the Jewish-Counselor. A Jewish-Counselor is a camp counselor that is distinctive from all other camp counselors in that his or her skill set is beyond that of a camp counselor at a secular camp. He or she is a specialist in providing care and programming in a Jewish environment to Jewish children. The Jewish-Counselor's skill sets, behaviors, decisions, and actions are informed by Judaism, Jewish values (*Midot*), and the understanding of the enormous impact they will have on the Jewish identity of the campers.

² Rosen, Sherry, page 18.

Chapter 1

A Brief History of Camping in the United States

Each summer some five million American youngsters attend more than 8,500 resident and day camps, along with more than 330,000 full time employees. That annual Tide of campers, aged five to seventeen, takes part in an indigenous rite of passage more than a century and a quarter old, a phenomenon that has since expanded worldwide.³

This one hundred and twenty five year history of organized camping grew out of two much older customs. It is significant for this study that one of these customs was religious in nature. In the pre-Revolutionary War period, there were religious camp meetings for families held away from settlements. One evangelical camp boasted of drawing 25,000 participants in 1801 during its season of operation.⁴ Although these types of encampments were for family units, they popularized the idea of "going away" for social and religious gathering. The second custom provides the foundation for the camping movement engaging children away from their parents. It was becoming increasingly popular to send a child to relatives or acquaintances for schooling, professional training; some were even sent as domestic servants. These trips required that the child spend a significant period of time away from their parents. It was the understanding that these sojourns away would serve to educate, broaden experiences, and help develop the overall maturity of the children, preparing them well to enter adulthood.⁵

However, it was not until the Civil War that organized camping came into being. Since that time, summer camping has remained dynamic. Organized camping has

³Daniel Cohen. "Outdoor Sojourn: A brief History of Summer Camp in the United States." Jenna Weissman Ed., *A Worthy Use of Summer: Jewish Summer Camping in America*. (Philadelphia: National Museum of American Jewish History, 1993).

⁴ Ibid.

progressed through different developmental stages, moving from "recreational centers to comprehensive institutions where the lives of participants are positively affected."⁶

Recreational Stage

The primary objective of the earliest summer camps was to contribute to the health and wellness of the participants. "There was no presumption that a financial gain would result, nor was there a plan for specifically instilling in campers any particular ethical precepts."⁷ The first of these recreational camps held its first session in August of 1861, the first summer of the Civil War. Fredrick William Gunn, a schoolmaster in Connecticut, credited with founding the organized camping movement, took his student on a forty mile hike to the Long Island Sound and spend two weeks modeling the soldiers' experience of living in tents. They boys told stories around campfires, followed the progress of the soldiers, and played in the water. Gunnery camp continued to operate in this way for eighteen summers.⁸ Camps of a similar vein include a camp founded by physician Dr. Joseph Rothrock in 1876. His aim was to improve the health of "weakly" boy by prescribing a four-month program of outdoor physical strengthening activities held over the summer months.⁹

Educational Stage

It did not take long for educators to discover the potential for learning in a summer camp setting and some movement to the educational stage was almost

⁵ Ibid.

⁶ Jonathan Bennett Cohen. "What I Did for Summer Vacation and How it Changed My Life: The Impact of Jewish Camping on the Lives of Those Active in the Jewish Community," (Master's Thesis, University of Southern California, School of Social Work in co-operation with Hebrew Union College-Jewish Institute of Religion, 1991) page 8.

⁷ Ibid.

⁸ Cohen, Daniel.

immediate. The full thrust of educational camping, however, did not take shape until after World War I. The initial developments in education camping included Ernest B. Balch's private camp, which opened in 1881. He is considered by some to have been the true founder of the American camping movement because he had set forth clear educational objectives. His intent was to teach responsibility for self and others by involving the boys in the planning of their own educational programming. He gave his camp an Indian name, Chocorah, which paved the way for so many other camps to do the same; Indian Lore became a point of identification for residing in the outdoors. His camp operated successfully for nine seasons.¹⁰ Also noteworthy here is the first religiously-oriented camp established in the 1880's by Reverend George W. Hinkley as part of his church's educational programming. His camp was located on Gardiner's Island, Rhode Island, and had religious and educational activities in the morning and recreational activities in the afternoon.¹¹

With the establishment of the YMCA camps by Summer F. Dudley in 1885, the camping educational model was firmly established and soon became a nationwide phenomenon. Summer camping opportunities were soon expanded to include programs for girls. At the turn of the century, Dr. and Mrs. L.W. Cobb established an all-girls' camp in Bridgeport, Maine. With programs available for every young person in America, the movement continued to grow, necessitating some sort of professionalization and the first camp directors' association was formed in 1916.¹² In that same year "Charles W. Eliot, the president of Harvard University, claimed that 'the organization summer camp is

⁹ Daniel Isaacman. *Jewish Summer Camps in the United States and Canada 1900-1969: A Dissertation Submitted in Partial Fulfillment of the Requirements for the Degree of Doctor of Education*. (Philadelphia: Dropsie University, 1970) page 91.

¹⁰ Isaacman, Daniel, pages 91-92.

the most significant contribution to education that America has given to the world."¹³

With this development the camping system grew to understand itself as a liberal arm of the educational system. Educational camps continued to progress adding dramatics, arts and crafts, dancing, music, and character-building components to their programs.¹⁴

Considering the fact that American camping is dedicated to the 'mental, physical, social and spiritual growth of individual campers,' it is of historic interest and significance, that, without evidence of communication, the first three major attempts at organized resident camping in the United States were made by an educator, a physician, and a clergyman.¹⁵

A Brief History of Jewish Camping Leading to the Development of Movement Camps

The Jewish camping movement mirrors that of the larger American camping movement. The early camps were designed primarily as recreational programs for the children of immigrants from Eastern Europe to get them out of the confines of city life and improve their physical well-being. The first of these camps was Camp Lehman, which was founded in 1893 by the Jewish Working Girl's Vacation Society. These camps were Jewish only by population and dietary restrictions; there was little or no worship or study.¹⁶ Soon, these camps were taken over by the national Jewish Welfare Board, which enhanced the camp program by adding some cultural and educational components. This sparked the development of community based Jewish camps that were sponsored by local Jewish Community Centers and Young Men's Hebrew Associations that reflected the practices of their individual communities

¹¹ Isaacman, page 89.

¹² Cohen, Joanthan, pages 10-12.

¹³ Isaacman, page 37.

¹⁴ Cohen, Jonathan, page 9.

¹⁵ Isaacman, page 89.

¹⁶ Isaacman, page 119.

Jewish educational camping started with the organization of Camp Cejwin in 1919 by the Women's Auxiliary of the Central Jewish Institute. In its formation, Dr. A. P. Schoolman was appointed as the director. His idea that camp ought to include a significant Jewish cultural component changed the face of Jewish camping in America. Schoolman innovated both the structure and program of the camp. The structural innovations he initiated included: assigning places in camp Hebrew names, emphasizing Shabbat in the camp schedule, holding regularly scheduled religious services, maintaining *kashrut* in foodservice, and hiring only Jewish personnel as camp counselors. His innovations for the program included: emphasizing Jewish culture through the use of Jewish songs, plays, and dancing; adding programs of study in Hebrew, Jewish history, Liturgy, and Bible; and discussing contemporary Jewish issues. This model for the Jewish camp has been successful to the present day.¹⁷

Based on this model, camps with particular educational emphasis began to emerge by the early 1930's. The most significant of these theme camps were the Zionist camps which "emphasized the Israeli spirit [including] self government, physical work, and maintenance by campers – in the pioneering spirit of their contemporaries in Israel,"¹⁸ and the Hebrew speaking camps which emphasized the use of Hebrew as a living language. The idea of creating camps with specific Jewish goals, like the Zionist and Hebrew camps, was taken to new arenas with the next significant development in the history of Jewish camping; namely, the creation of denominational, movement-wide camps that taught a specific type of Judaism.

¹⁷ Cohen, Jonathan, pages 16-17.

¹⁸ Cohen, Jonathan, page 17.

Over the span of seventeen years between 1947 and 1964 each of the three major denominations of American Judaism opened at least one camp. The Conservative Movement was the first to do so, opening Camp Ramah in Conover, Wisconsin in 1947 and over the next twenty five years

a network of resident camps was established so that today, besides the Conover, Wisconsin, site, there are Ramah camps in Lake Como, Pennsylvania (Camp Ramah in the Poconos, founded in 1950); Palmer Massachusetts (Camp Ramah in New England, open at East Hampton, Connecticut, in 1953 and moved to the Palmer site in 1965); Ojai, California (Camp Ramah in California, founded 1956); Utterson, Ontario (Camp Ramah in Canada, founded 1960); and Wingdale, New York (Camp Ramah in the Berkshires, opened at Nyack, New York, in 1961 and moved to the Wingdale site in 1965).¹⁹

It was followed by the Reform Movement which opened its first camp in 1951 in Oconomowoc, Wisconsin, under the name Union Institute (now Olin-Sang-Ruby Union Institute). To date the Union for Reform Judaism (formerly the Union of American Hebrew Congregations [UAHC]) has opened 11 additional sites around the country and Canada including: the URJ Kutz Camp (home of the NFTY National Leadership Center); the URJ Northeast Camp Institute including the URJ Joseph Eisner Camp in Great Barrington, Massachusetts, and the URJ Crane Lane Camp in West Stockbridge, Massachusetts; the URJ Camp George in Parry Sound, Ontario; the URJ Camp Harlem in Kunkletown, Pennsylvania; the URJ Coleman Camp-Institute in Cleveland, Georgia; The URJ Camp Newman in Santa Rosa, California; URJ Myron S. Goldman Union Camp-Institute in Zionsville, Indiana; the URJ Henry S. Jacobs Camp in Utica Mississippi; the URJ Greene Family Camp in Bruceville, Texas; and the URJ Swig Camp-Institute in Saratoga, California.

¹⁹ Burton I. Cohen, "Brief History of the Ramah Movement" in *The Ramah Experience: Community and Commitment*, Sylvia C. Ettenberg and Geraldine Rosenfield Eds. (New York: Jewish Theological Seminary, 1989) page 6.

Camp Morasha of Lake Como, Pennsylvania was created by Yeshiva University in 1964, making it the first Orthodox Movement camp, and it is still in operation today. Due the multitude of Jewish organizations that classify themselves as part of Orthodox Judaism, a survey of all of these camp would be impractical here. However, the reader should know that a number of other Orthodox camping options exist including NCSY camps, Mesorah Camps, and Hillel camps. The most recent entry to the category of movement camps is the 2002 opening of the Reconstructionist Movement's first camp session at the host facility Camp Henry Horner in Ingleside, Illinois.

Although these camp differ in ideology, their missions are quite similar.²⁰ Movement camps are seeking to create the ideal Jew for their own community. The camp experience is designed to provide an opportunity for Jewish living with the ultimate goal of building Jewish identity and commitment. Movement camps are in the business of shaping the future of their movements. These camps combine Jewish values, Jewish education, Jewish religious observance, Jewish living, and Jewish community (albeit with different emphases for each denomination) into a summer experience they hope will carry the camper throughout the year and ultimately throughout the camper's lifetime. In this manner, the movement camps have become the highest expression for Jewish educational camping. "Indeed it is in the communities' interest to ensure that camps operate at the highest possible levels, and the benefits of camp are available to the widest spectrum of Jews. After all without successful camps, there would be far fewer Jews committed to making Jewish life flourish in America."²¹

²⁰ Full mission statements for the Reform and Conservative movement camps can be found in the appendix.

²¹ Eli Valley. "From the Editor, Jewish Summer Camps: Our Precious Resource" *Contact* (4, 3, 2, summer 2002).

Chapter 2

Jewish Identity and the Jewish Counselor

There are no limits to the opportunities available to the liberal Jewish youth of North America. Freedom and choice are the backbone of the society in which these youth are raised. While this phenomenon is an extraordinary achievement in the history of Judaism, it endangers liberal Judaism's future. Increasingly, Jewish identity and participation in the Jewish community is becoming a choice. Scholars agree that since "attitudinal or behavioral Jewishness has increasingly become a matter of individual choice rather than of social designation or familial expectation...it is critical to understand under what circumstances such 'voluntary Jewishness' develops and flourishes."²²

According to Perry London and Barry Chazan, Jewish identity can be measured by gauging a person's commitment to: a feeling of connectedness to the worldwide Jewish community, and particularly to the community of Israel; ritual practice and holiday observance; Jewish literacy; associating Judaism with positive humanitarian and ethical values; and a desire to maintain Jewish distinctiveness within American society.²³ These commitments are not easy for any person to make. They are increasingly more difficult for liberal Jewish youths due to the following four obstacles:

- 1) Few Jewish Exemplars - The American Jewish community is now primarily third- and fourth-generation. In most cases this means that children now starting their education do not have direct access to grandparents or other extended family members who were reared in organic Jewish environments and could serve as Jewish exemplars.
- 2) Limited Jewish Reinforcement - In the earlier traditional era, Jewish learning was functional: what you learned as a child you could apply in the Jewish society in which you lead your life. Today most Jews live their

²² Rosen, page 2.

²³ Rosen, pages 7-8.

lives in secular environments. In such environments, Jewish learning and literacy have little utility and receive scant reinforcement.

3) A Post-Israel/Holocaust Generation - For American Jews who grew up in the decades before World War II, experiencing the Holocaust and the birth of the modern state of Israel were major determinants of their Jewish identity. The great majority of American Jews having children today had no direct experience with either of these two monumental shaping events of Jewish history. What is to fill this void?

4) Limits to Freedom - Freedom of choice in personal identity seems a desideratum, on the principle that a self-selected identity is more meaningful than an imposed one. Unlimited freedom of choice in the realm of Jewishness becomes an obstacle in that it leads to definitions of Jewish identity, which may have little grounding in the Jewish heritage. These are behaviors or values, which are labeled as Jewish, but are not authentically linked to Jewish values or experiences. If the bases of contemporary Jewish identity become too attenuated, can they survive transmission to a next generation?²⁴

Movement-oriented Jewish summer camps respond to each of these obstacles by providing role models, reinforcing Jewish learning and practice, providing tangible connections to Israel and Jewish history, and creating boundaries of what is considered in or out of the community. Thus, "repeatedly and consistently, researchers have demonstrated that experience in the quality, non-profit overnight camps of the Jewish community is among the strongest means to build Jewish identity and commitment in young people."²⁵ The power behind these camps lies in the fact that they control the child's total environment twenty-four hours day, seven days a week, for four or eight weeks over the summer. "In this time [camps] provide more experience in Jewish living than an entire year of class instruction."²⁶

To date there are approximately 152 Jewish camps in North America which serve close to 83, 000 Jewish children each summer. Of those 152 Jewish camps, there are 29

²⁴Bernard Reisman, "On Jewish Identity," *The Pedagogic Reporter: A Forum For Jewish Education* (41, 3-5, winter/spring 1991).

²⁵ Arian, page 3.

movement camps that serve about 18,000 campers each summer.²⁷ Of specific interest to this study are the seven Conservative movement Ramah Camps, and the twelve Union of Reform Judaism Camp-Institutes which together serve 13,000 liberal Jewish youths each summer.

Of these 13, 000 Jewish children, some have positive experiences and some do not. The camper's experience at camp is dependent on the relationships he or she forms over the summer. The key relationship is between camper and bunk counselor. "A camp can have the best facilities and program, but if a kid has a lousy counselor it will be a bad experience. Conversely, even if virtually everything else about the camp is lacking, a kid with a fun, caring, creative counselor, can have the time of his/her life."²⁸ This conclusion is supported by a study conducted by Amy Sales and Leonard Saxe at nearly 200 Jewish camps across the country including a survey of over 1000 counselors who had been campers at one time in their lives. They conclude simply "the success of a camp as a Jewish experience for campers resides almost exclusively with staff."²⁹

The power of the counselor as role model cannot be overestimated. Campers mimic and adopt their counselors' behavior and attitudes at all camp activities, both Jewish and non-Jewish. A male counselor told Sales and Saxe that "a number of 10- to 12-year-old boys had recently begun to imitate the counselor's practices of wearing tefillin, waving tzitzit, shuckling, and standing for the mourner's Kaddish."³⁰ The desire of a camper to want to emulate his or her counselor has the ability to promote learning

²⁶ Isaacman, page 37.

²⁷ Amy L. Sales and Leonard Saxe, *"How Goodly Are Thy Tents": Summer camps as Jewish Socializing Experiences* (Hanover: University Press of New England, 2004) page 33.

²⁸ Jordan Dale. "Growing Jewishly at Surprise Lake Camp" *Contact* (4,3 summer 2002).

²⁹ Amy Sales and Leonard Saxe. "Camp for Counselors" *Contact* (4,3, summer 2002) page 2.

³⁰ Amy Sales and Leonard Saxe. *Limud by the Lake: Fulfilling the Educational Potential of Jewish Summer Camps* (Boston: Brandeis University Center for Modern Jewish Study, 2002) page 10.

without any formal instruction. Significant here is that still, while knowing the impact the counselor has on the campers, camps often leave a significant portion of the camp program for individual counselors and specialists to use as they wish – including a decision as to the amount and nature of Jewish content in that program.³¹

At one camp, the arts and crafts specialist tells us that he found some books at camp with ideas for Jewish crafts. He admits that had he not come across the books, it would not have occurred to him to add Jewish content to the arts and crafts program. The environmental education counselor at this camp tells a different story. In preparing her program, she chose not to incorporate Judaism because she 'really doesn't know anything about it.' If she were more comfortable with her Jewish knowledge, she says, she would tie Judaism into the environmental program.³²

Who Are Counselors at Jewish Camps

More than 18,000 Jewish young adults and professionals work at a Jewish camp [including a Jewish day camp] during the summer. More than half of these, or approximately 10,000, are bunk counselors or activity specialists who live with campers in the bunks, lead activities, and generally fulfill the role of big brother/sister, teacher, friend, and role model. The vast majority of these are American college-age students, 18-22 years old. Many counselors bring Jewish skills with them to camp. The majority have been active in youth groups and have traveled to Israel. Many of the counselors have pursued Jewish education beyond the bar/bat mitzvah ceremony and beyond high school. About half have recently taken courses in Hebrew or Judaic studies.... By and large these counselors are not religiously observant. Asked what is important to their Jewishness, they most often cite leading an ethical life, making a Jewish Home, caring about Israel and remembering the Holocaust. These aspects of Jewish life far outweigh holiday celebrations, spirituality, Shabbat observance and synagogue attendance.³³

These 18,000 employees include 2,658 full-time Jewish staff members at the movement camps.³⁴

After recognizing the impact staff has on the campers, the difficulty lies in finding 2,658 quality staff members to fill these positions. "In the current environment, there are

³¹ Sales and Saxe, *Limud by the Lake*, pages 10-11.

³² Sales and Saxe, *Limud by the Lake*, page 11.

³³ Sales and Saxe, "Camp for Counselors," pages 8-9.

few incentives for young adults to take on the job of counselor ... the benefits that might entice are not there (e.g., money, recognition, college credit, access to future job opportunities).³⁵ The Jewish adults that do accept positions at camp do so because they have an emotional attachment to camp. The draws for these counselors are primarily the opportunity to work with Jewish youth and to have fun themselves.³⁶

The Counselor-In-Training Program As a Response to Staffing Issues

One answer to this staffing dilemma is for the movement camps to place an emphasis on their Counselor-In-Training program. In training a significant number of CIT's each summer, the camp has the opportunity to increase the pool of qualified staff from which it can hire. Increasing counselor skills through the CIT program is ideal because their staff responsibilities are limited and the time available for training is maximal. Indeed, ongoing staff education during the summer for extant counselors is important, and to be continued, but to truly create a larger number of ideal Jewish-Counselors the training program needs to be significant in both time and content.

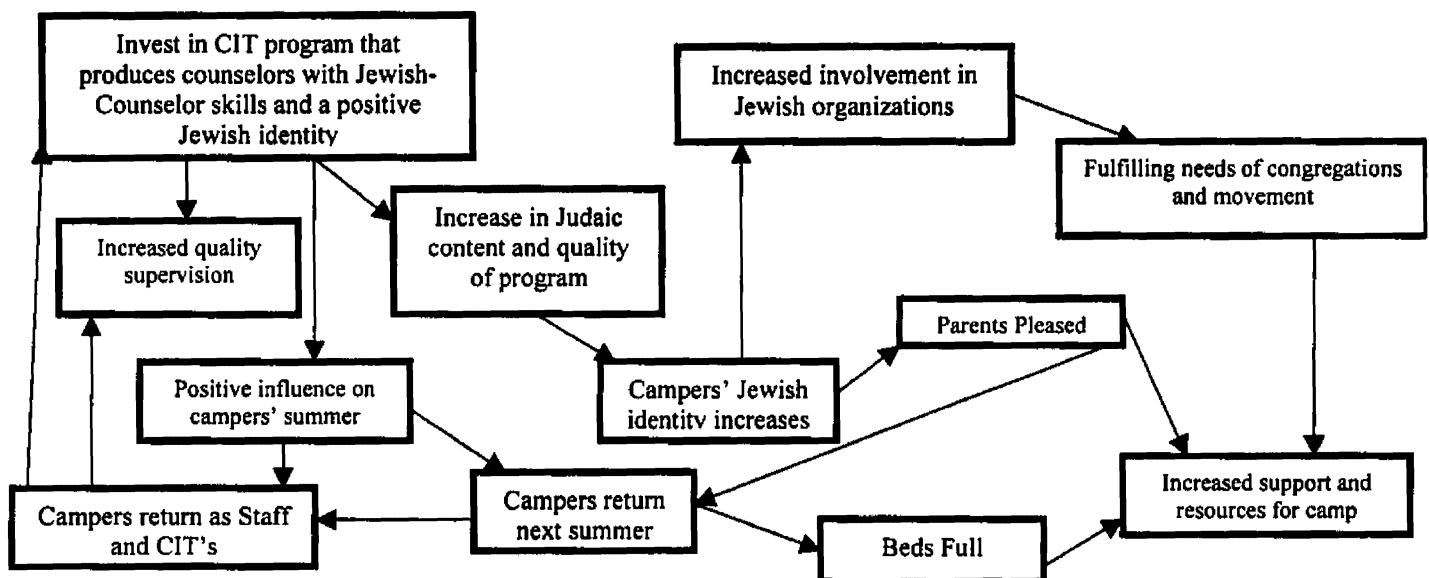
If the ideal Jewish-Counselor is to meet the mission and objectives of the movement camps, his or her skill set must be beyond that of a camp counselor at an ordinary camp. The Jewish-Counselor must be a specialist in providing care and programming in a Jewish environment to Jewish children. The Jewish-Counselor's skill sets, behaviors, decisions, and actions should be informed by Judaism, Jewish values (*midot*), and an understanding of the enormous impact they will have on the Jewish identity of the campers. With a specialized CIT program grounded in Jewish text and

³⁴ Sales and Saxe, *Limud by the Lake*, page 5.

³⁵ Sales and Saxe, *Limud by the Lake*, page 18.

tradition that teaches counselor skills through Jewish values, and that is designed to increase the Jewish identity of the participants, it is possible to produce these ideal Jewish-Counselors.

Although this training requires time and investment, and its benefits are not immediately available, if given enough time it has the potential to affect positive change for the entire camp system. Turning to organizational thinking, a system can be defined as "a perceived whole whose elements 'hang together' because they continually affect each other over time and operate towards a common purpose. The word descends from the Greek verb *sunistanai*, which originally meant, 'to cause to stand together'."³⁷ The relationships between these elements are the key to understanding how a small change can affect the entire organization. Below is a model systems chart for a Jewish summer camp that illustrates the potential impact on the entire camp system of enhancing its CIT program.



³⁶ Sales and Saxe, "Camp for Counselors," page 9.

³⁷ Peter M. Senge, et.al. *The Fifth Discipline Fieldbook: Strategies and Tools for Building a Learning Organization* (New York: Doubleday, 1994), page 90.

Chapter 3

A Brief Survey of Counselor Training Material and the Need for a New Curriculum

There are a number of counselor handbooks and staff training manuals already in existence. As is expected, the majority were created for secular camps, and although they are helpful in developing general counselor skills, their use in training Jewish-Counselors is quite limited. At the Jewish movement camps, similar handbooks and manuals are used. Although there are differences for each camp, the URJ camps' staff manual is generally divided into six main components: an introduction which states the goals and mission of the camp as well as the camps connection to the greater Reform Movement and affiliation with the American Camping Association; an outline of the camp program including a schedule and a brief description of each activity; an explanation of health and safety procedures; an organizational chart showing hierarchy and giving general job descriptions; an outline of normal operating procedures; and a section of skills and strategies for the staff member.³⁸ Outside of the introduction and camp schedule, there is little mention of Judaism other than the Hebrew terms for cabin, camper, program, counselor, etc. Especially disappointing is the absence of Judaism from the skills and strategies section, which in its present form does not differ significantly from those same entries in secular camp manuals.

The Ramah handbook for camp counselors is separate from its staff manual and is an expanded work on skills and strategies for the camp counselor. The topics covered in the handbook include: Pre-Camp, Staff Week and the First Week; Praise and Self Esteem; Helping Children Deal with Feelings; Dealing with Discipline and Engaging

³⁸ UAHC Green Family Camp and UAHC Camp Coleman staff manuals.

Cooperation; Programming; and Tefilah.³⁹ Aside from the Tefilah section, Judaism is again limited to the introductory section in which the camp's goals and daily schedule are discussed.

Under no circumstance should the reader assume that this indicates a lack of Judaic content on the part of either camp. However, these omissions do highlight the fact that Judaic content is left up to individual staff members. This points to the necessity of a CIT program firmly grounded in Judaism.

The problem with the CIT program at the majority of the movement camps is that they too are left up to the individual staff member who is assigned as CIT director. Because of this structure, and because of CIT directors' varying levels of knowledge about and comfort with Judaism, CIT curricula change from year to year and vary in their grounding in Judaism. The majority of these programs include extensive counselor skills that do not differ at all in content or presentation method from those found at a secular camp. Judaic content is limited to a program designed for the CIT participants just like programs for any other group at camp. Generally this program is simply tacked on to the CIT curriculum and is not integrated with acquiring or using the aforementioned counselor skills. The 2003 CIT program at the URJ Camp George is a good example of this methodology. It has the most extensive collection of counselor skills of all the curricula surveyed for this project, but its grounding in Judaism is lacking.

As articulated in the next chapter, a CIT program that lives up to the missions and objectives of the movement camps, in that it produces uniquely Jewish camp counselors, must meet two specific goals. First, the curriculum should be Jewish. That is, it should

³⁹ Ramah Handbook.

differ in content and purpose from that of a secular CIT program. It should have grounding in Jewish texts and traditions. The curriculum should teach camp counselor skills from the basis of Jewish values so that these skills and Judaism are fully integrated. Secondly, the curriculum should seek to increase the Jewish identity of the participant, so that in turn, when the participants are counselors they can model this increased level of Jewish identity for the campers in hopes of raising the camper's Jewish identity as well.

In looking at these particular goals, the aforementioned curricula (which represent the majority of existing CIT programs) fail to produce the kind of counselor needed to meet the needs of the movement camps. However, the author has identified two existing programs that work in the right direction. In the "UAHC (now URJ) Eisner Camp Machon Program," written by Todd Markley, there are four main components of the CIT curriculum listed. The first section on Jewish identity is of the greatest interest:

Jewish Identity – This section of the *Machon* experience is coordinated and implemented by Rabbi Jeff Sirkman of Larchmont Temple, Larchmont, NY. In a series of highly experiential programs, Rabbi Sirkman guides participants through the exploration of their own Jewish pasts, presents and futures. He encourages them to think on deeply introspective and spiritual levels, as well as on issues of broader concern: their synagogue community, *K'lal Yisrael* -- Jewish peoplehood on a global level, and on society's needs in general. Throughout this program, participants keep a journal of their thoughts, recording their ruminations on the big "Why?" questions of our faith. As his own programming is an excellent model for these counselors-in-training, Rabbi Sirkman also encourages the *Machonikim* to be both participants in, and observers of, all of his work so that his own activities and groupleading can be a model for them. Participants meet with Rabbi Sirkman approximately 7 times per week for the first two weeks of camp. Approximately 1½ hours per session.⁴⁰

This component will obviously fulfill the second goal of increasing the CIT's Jewish Identity. The other three components, Tough Issues, Staff Observation, and Jewish Counseling Skills, despite the title of the last section, fail to integrate Judaism and

counseling. No Jewish values are discussed and the use of Jewish text is minimal at best. Furthermore, the counseling skills section is once again left up to the individual CIT director although it does include a rough outline to follow if needed.

The other noteworthy CIT curriculum is "The Machon Hour Guide: An Experiential Program for Becoming a Great Camp Counselor" by Rabbi Steve Engel used in the 2003 session at the URJ Camp Coleman in Cleveland, Georgia. Rabbi Engel includes a significant number of Jewish texts, and utilizes Jewish values to frame counselor skills. In this manner, he integrates Judaism well into the CIT curriculum. The shortcomings of this curriculum are in its organization. The program itself still follows the model of those from secular camps. The values and texts chosen were somewhat arbitrary, and thus the result is a Judaized version of what has existed already. That being said, it is the author's opinion that Rabbi Engel's curriculum is the best the movement camps have to date.⁴¹

Although the shortcomings of Rabbi Engel's curriculum seem small, they are significant for the aforementioned goals. What is necessary is something completely new and uniquely Jewish with a framework that comes from Jewish tradition itself. This is the attempt of the CIT curriculum presented in the following chapters.

⁴⁰ Todd A. Markley. "UAHC Eisner Camp Machon Program" Unpublished Document. (Great Barrington, MA: Eisner Camp).

⁴¹ Rabbi Steve Engel. "The Machon Hour Guide: An Experiential Program for Becoming a Great Camp Counselor" Unpublished document. Cleveland, GA: URJ Camp Coleman, 2003).

Chapter 4

Introduction to the Curriculum

The creation of a curriculum for a Jewish CIT program that produces a uniquely Jewish camp counselor needs to address two factors. First, the curriculum must be Jewish. That is, it must differ in content and purpose from that of a secular CIT program. It must have grounding in Jewish texts and traditions. The curriculum needs to be one that teaches camp counselor skills from the basis of Jewish values. It must teach Jewish values, model Jewish values, and cite Jewish values as rationale for the way we function and treat each other in a Jewish camping environment. Second, the curriculum must seek to raise the level of Jewish identity of every participant, so in turn he or she, as a camp counselor, can model and “sell” Jewish identity to the campers. The following chapters present a model curriculum that addresses these two goals.

This model curriculum uses selected portions of *Pirke Avot* as its Jewish textual basis. Granted, many texts can be used as the framework for an undertaking such as this. However, this text was chosen for its popularity, its familiarity, and its role as the quintessential ethical text of Judaism. “...Raba, and others say, Ravina, said [that in order to become to become a pious person, a person must do] everything in the Tractate [*Pirke*] *Avot*...”¹

Specifically, Chapter 6, Mishnah 6 was chosen from *Pirke Avot* because it lists 48 qualities that Judaism finds most essential and appealing in a human being.

Every culture has an ideal type, who embodies within him the attributes and characteristics most valued in that society. In some cultures it might be the brave warrior; in others, the wise statesman; and in other the polished gentleman. ... In our age-old sacred tradition, none of these types is of much regard or

¹ Babylonian Talmud, *Bava Kamma* 30a.

consequence, not even the 'gentleman.' Our concept of the ideal Jew is summed up in the Yiddish phrase, a *sheyner yid*, a term that defies translation. Literally, it means 'a beautiful Jew'; but it has nothing to do with the visual beauty of nature or artistic creation, nor with the charm of a gentleman's good manners. It connotes an esthetic sense far more subtle and delicate, unrecognized, unknown in the world at large, which grows only in the atmosphere of Torah. A *sheyner yid* senses palpably what the sages mean when they say, 'keep away from ugliness and from what ever resembles it.' (*Chullin* 44b).²

Pirke Avot 6:6 describes how to become a Sheyner Yid. In the Mishna's own words, the ideal Jew is considered "better than [being part of] the priesthood or [being] royalty." To begin the curriculum with the understanding that there is an archetype for a "beautiful Jew" necessarily implies that what we are doing here is Jewish. Jews have a particular idea and ideal of how people should act, and therefore have a particular idea and ideal of how camp counselors should act.

Pirke Avot states that mastering these 48 qualities will enable one to "acquire Torah." "Acquiring Torah" can be understood in a number of ways, the most obvious being the acquisition of the Jewish teaching and law, particularly the law of Moses. It could also be understood as the acquisition of the Jewish religion in general. Both of these understanding make the passage worthwhile and applicable for this setting. However, there is another definition of "Torah," namely, acquiring a certain designation, or character³. Applying this definition would enable one to understand the passage as saying, "In order to acquire the designation of Sheyner Yid (or Sheyner camp counselor), one must master these 48 things..." Upon mastery of these Jewish things, the participants become, according to Jewish tradition, fantastic Jews. Upon mastery of these

² Irving M. Bunim. *Ethics from Sinai: A Wide-Ranging Commentary on Pirkei Avos, Perakim V, VI. Volumelll*. (Jerusalem: Feldheim Publishers, 2000) page 1074.

³ Definition 2 given for "Torah" in Marcus Jastrow. *A dictionary of the Targum, The Talmud Babli and Yerusahlm, and the Midashic Literature* (New York: The Judaica Press, 1971) page 1657.

things in the framework of Jewish camping, the participants become fantastic Jewish counselors.

The complete translation of *Pirke Avot* 6:6⁴ reads:

Torah is greater than the priesthood and royalty. For one acquires royalty with thirty qualities⁵, and the priesthood [is attained] with twenty-four qualities⁶, while [in comparison,] Torah is acquired [by mastering] forty-eight things.

These [48 things that one needs to master in order to acquire Torah] are:⁷

- | | |
|---|--|
| 1.) Study | 2.) Careful (Attentive) Listening |
| 3.) Ordered Speech | 4.) Understanding of the Heart (Insight) |
| 5.) Awe | 6.) Reverence |
| 7.) Humility/modesty | 8.) Joy, Cheerfulness |
| 9.) Purity | 10.) Attending to Teachers |
| 11.) Close Association with Peers | |
| 12.) Engaging in Debate and Discussion with Disciples | |
| 13.) Self Control, Composure | 14.) [Knowledge of] Bible and Mishna |
| 15.) Moderation in Business | 16.) Moderation in Worldly Matters |
| 17.) Moderation in Pleasure | 18.) Moderation in Sleep |
| 19.) Moderation in Speech | 20.) Moderation in Laughter |
| 21.) Long-suffering Patience; Slowness to Anger | |
| 22.) Having a Good Heart | 23.) Having Trust and Faith in Teachers |
| 24.) Acceptance of Suffering | 25.) Knowing One's Place |
| 26.) Rejoicing in One's Portion | 27.) Setting a Limit to One's Words |
| 28.) Claiming No Credit for Oneself | 29.) [Being One] Who is Beloved |
| 30.) [Being One] Who Loves God | 31.) [Being One] Who Loves People |
| 32.) [Being One] Who Loves Justice | 33.) [Being One] Who Loves Reproof |
| 34.) [Being One] Who Loves equity | 35.) Distancing Oneself from Glory |
| 36.) [Being One] Who Does Not Boast of One's Knowledge | |
| 37.) [Being One] Who Does Not Enjoy Passing Judgments | |
| 38.) [Being One] Who Bears the Yoke with One's Colleagues | |
| 39.) [Being One] Who Judges One's Colleagues Favorably | |
| 40.) Directing People to Truth and Peace | |
| 41.) Having a Calm Mind Due to Study | |
| 42.) [Being One] Who Asks and Answers | |
| 43.) [Being One] Who Listens and Adds | |
| 44.) Studying In Order to Teach | 45.) Studying In Order to Practice |
| 46.) [Being One] Who Makes One's Teacher Wiser | |
| 47.) Reporting Exactly What has Been Learned, and | |

⁴ 6:5 and 6:6 in some editions.

⁵ Rashi points to 1 Samuel 8:11 for a list of these requirements. Others point to Deuteronomy 17:5 and B. *Sanhedrin* 18a.

⁶ Rashi relates the qualities of the priest to the 24 types of offerings found in Leviticus 21 and Numbers 18.

⁷ Variant texts contain this list in different order.

48.) Quoting a Teaching in the Name of the Person Who Said It.⁸

At first glance, it is easy to identify a number of different qualities that have a direct relationship to Jewish camping – “Careful Listening,” “Self-control,” “Moderation in Sleep,” and “Long-suffering Patience,” to name a few. For some others, it is not easy to make a connection to camping and counselor skills. These traits will become clearer and more relevant in the individual lesson plans as they are linked to additional Jewish texts including commentaries, stories, and related talmudic material. In this manner, the curriculum continues to rely on Judaic sources for its foundation and in doing so exposes the participants to a large number and variety of Jewish teachings.

This *Pirke Avot* text was chosen also because it lends itself nicely to the criterion involving Jewish values. When a community defines its ideal member, it shows its underlying value system. Each trait or quality that the Jewish community expects of its members represents a value that the community holds dear. Values, or *Midot* in Hebrew, “are the driving forces which motivate human beings and provide criteria for shaping our lives and choosing action or inaction. Values are the consciously or unconsciously held priorities that reflect the world view of an individual or institution.”⁹ For the Jewish camp community these values should dictate the way staff is trained, and more importantly, the way a counselor interacts with the campers in their bunk. “[Values] are expressed in everything human beings do – in language, behavior, in the things we make

⁸ Author’s own translation. The translation was informed by a number of extant translations including: Rabbi Isaac Jerusalemi, Ph. D. *Basic Pirke Avoth: A Philological Commentary* (Cincinnati: HUC-JIR, 1968); Leonard Kravitz and Kerry M. Olitzky, eds. and trans. *Pirke Avot: A Modern Commentary on Jewish Ethics* (New York: UAH Press, 1993); Irving M. Bunim. *Ethics From Sinai: A Wide-Ranging Commentary on Pirkei Avos*. Vol. 3. (Jerusalem: Feldheim Publishers, 2000); Artscroll Mesorah Series. *Pirkei Avos: Ethics of the Fathers/ A New Translation with a Concise Commentary Anthologized from the Classical Rabbinic Sources* (Brooklyn: Messorah Publications Ltd., 1984).

⁹ Brian P. Hall, et. al. *Developing Human Values*. (Fond Du Lac, WI: International Values Institute, 1990) 22.

and the institutions we create."¹⁰ A Jewish camp should express Jewish values, and in *Pirke Avot* 6:6, Jewish tradition has expressed which values it hold most dear.

Since "values"¹¹ appear to be stable and evident across all social strata, languages and culture (Hall, Harari, Ledig, Tundrow, 1986),¹² this curriculum can look toward the most recent studies in values education and incorporate the findings and methods therein. While the scope of these studies covers universal human values, the curriculum will identify and focus on those values that are integral to the Jewish way of life as expressed in *Pirke Avot* 6:6.

Theses studies show that the transmission of values requires teaching on four levels: the inculcation of these values, the modeling of these values, the facilitation of values development, and the teaching of a skill set related to and expressive of those values. This "comprehensive approach utilized the traditional, more direct methods of teaching values through inculcating and modeling, but it also employs the more contemporary, indirect approaches of encouraging values and moral development by giving young people the opportunity and skills to become autonomous, constructive, and effective decision makers, and citizens."¹³

Inculcation involves teaching by urging and frequent repetition. It is the most direct method to teach values. This author would argue that in working with teenagers in an informal educational setting such as a summer camp, this method would be least

¹⁰ Ibid.

¹¹ Based on research findings, 125 values words were identified in the English language that appear consistently throughout the lifespan of individuals and organizations (Hall, 22). These values are listed in the appendix of *Developing Human Values*; that appendix is included in this work as well. The numbers following the entries from *Pirke Avot* in Chart 1 correspond to a value listed by number in that appendix. These values are also stated in the individual lesson plans pertaining to those values.

¹² Hall, Brian, et al., page 22.

¹³ Howard Kirschenbaum. *100 Ways to Enhance Values and Morality in Schools and Youth Settings*. (Boston: Allyn and Bacon, 1995) page 31.

effective, although it still has its place in the curriculum. Supervisors urge the participants to take the curriculum and their participation in it seriously, insist that the CIT's role at camp is an important one that can have enormous positive impact on the camp immediately and well into the future, and encourage participants to understand Judaism as an integral part of this training process. The curriculum uses repetition in the form of lesson format. Each meeting will begin with some kind of presentation of a Jewish text or teaching and a review of *Pirke Avot* 6:6.

The use of values modeling is a little more widespread. The CIT unit head and other camp administration need to model these particular Jewish values. This affects the CIT program as well as the camp in its entirety. The curriculum itself looks at models of these values in Jewish tradition to concretize their place in Judaism, illustrate their effect on behavior more clearly, and give examples as to their necessity. The curriculum also stresses the participants' role in modeling behavior for the campers. Values are learned and internalized through the participants' own modeling as well as from observing others.

Facilitation of values development allows for personal choice and interpretation with a value system. Because the values the curriculum presents are Jewish values, they involve God, spirituality, and religion. The participants must be given the freedom and opportunity to experiment and experience within this framework. This approach allows the participants to learn and think for themselves, and make personally satisfying decisions. This aspect of the curriculum not only teaches values, but also teaches participants how to be themselves in a particular values system.

The teaching of skills, however, will be the primary focus of the Jewish value component in the curriculum. Brian Hall, formerly of the University of Santa Clara and

the co-founder of Values Technology, is an international values consultant to education, government, and industries all over the world. His expertise is in the “development of tools and methods for values measurement that enable leaders of international organizations to improve the alignment and agility of those institutions, while at the same time improving the quality of life for those within them.”¹⁴ He discovered that the “major key to the process of value development is the acquisition of the requisite skills.”¹⁵ Therefore, every value has an inventory of skills that go along with it. Since a value in itself is not an action or behavior, it “can only be expressed in [a person’s] behavior to the extent that the person has developed the skills that the value requires.”¹⁶ Hall classified the skills that are associated with each value into four categories: Instrumental Skills, Interpersonal Skills, Imaginal Skills, and Systemic Skills. Chart 1 lists the 48 qualities from *Pirke Avot* 6:6 placed into these four categories. The reader will note that five of the 48 qualities appear twice in the chart (note highlighting), indicating that the associated values have two expressions, the highlighted instance being more advanced.

In Chart 1, a number indicating the corresponding “human value” and skill set from Hall’s study follows each quality from *Pirke Avot*. Hall’s classification of the “human value” and skill set that corresponds to each quality from *Pirke Avot* dictates their placement into the categories of Instrumental Skills, Interpersonal Skills, Imaginal Skills, and Systemic Skills.

¹⁴ <http://www.tlp.org/bios/hall.htm> [cited 09/29/03]

¹⁵ Hall, page 36.

¹⁶ Ibid.

Chart 1

Instrumental skills:	Interpersonal Skills:	Imaginal Skills:	Systemic Skills:
1. Study #37	2. Careful Listening #107	5. Awe #119	6. Reverence #57
4. Understanding of the Heart #68	3. Ordered Speech #17	8. Joy, Cheerfulness #46, #87	9. Purity #1
15-20. Moderation in Business, Worldly Matters, Pleasure, Sleep, Speech, and Laughter #20	7. Humility/Modesty #73	40. Directing People to Truth and Peace #36	12. Engaging in Debate and Discussion with Disciples #81
25. Knowing One's Place #28	10. Attending Teachers #24	42. Being One Who Asks and Answers #97	14. Knowledge of Bible and Mishna #114
30. Being One Who Loves God #124	11. Close Association with Peers #51	45. Studying in Order to Practice #25	22. Having a Good Heart #58
47. Reporting Exactly What Has Been Learned #12	13. Self Control #63		25. Knowing One's Place #22
48. Quoting a Teaching in the Name of the Person who Said It #12	21. Long-suffering Patience #41		26. Rejoicing in One's Portion #9
	23. Having Trust and Faith in Teachers #75		30. Being One Who Loves God #100
	24. Acceptance of Suffering #41		32. Being One who Loves Justice #67
	27. Setting a Limit to One's Words #63		34. Being One Who Loves Equity #67
	28. Claiming No Credit for Oneself #53		39. One who Judges One's Colleagues Favorably #109
	29. Being One Who is Loved # 6		41. Having a Calm Mind Due to Study #43
	31. Loving People #64		44. Studying in Order to Teach #23
	32. Loving Justice #44		
	33. Loving Reproof #45		
	34. Loving Equity #42		
	35. Distances Oneself from Glory #53		
	36. Not Boasting of One's Knowledge #73		
	37. Being One who Does Not Enjoy Passing Judgments #99 #40		
	38. Being One Who Bears the Yoke of One's Colleagues #62		
	43. Being One Who Listens and Adds #107		
	46. Being One Who Makes One's Teacher Wiser #17		

These divisions identify four different strata of skills. Each stratum is important and serves a particular function. The divisions, however, are not wholly independent from one another. In the process of gaining and developing skills, and therefore learning a value system, a person moves from one stratum to the next, from Instrumental Skills, to

Interpersonal Skills, to Imaginal Skill, and finally to Systemic Skills, only moving on after he or she becomes competent with a given skill set.

The first level contains the Instrumental Skills. These task-oriented skills enable a person to get a job done. They are a "blend of intellectual and physical competencies that enable one to shape both ideas and the external environment. They include skills involved in physical dexterity, handicrafts and cognitive accomplishments."¹⁷

Instrumental skills can be further broken down into three areas: Entry Level Skills, Professional/Specialized Skills, and the Use of Tools. "Entry level skills are the general skills expected of members of a particular society without which the individual cannot be said to belong fully to the society. ... These general skills represent the minimum expectations a society build into its culture."¹⁸ At camp, most of these general Instrumental skills will be covered at staff orientation (in which the author believes the CIT's should be included fully). These skills will include everyday procedures, such as the knowledge of the daily schedule, dining hall procedures, medical call, laundry, camp rules, and coverage policies. In this curriculum, the Instrumental Skills covered will be at a slightly higher level than these basic needs. For the most part, the Instrumental Skills are Professional and Specialized skills. These types of skills "empower a person to be more independent than others who must cope with life without these exceptional skills."¹⁹ For this curriculum, the Instrumental Skills include skills that give the CIT participants a method to approach their learning and professional development over the course of the summer and skills that identify and master the self discipline involved in the move from

¹⁷ Hall, page 41.

¹⁸ Hall, page 42.

¹⁹ Ibid.

camper to staff member. This curriculum also deals with skills involving the use of tools.

The first step in this process is the recognition of tools available at camp.

The skill to use tools can be simple or a highly sophisticated art. ... [Tools] include not only simple hardware such as drills, pots, syringes, brooms, building elements or motors, and not just large machines like cars or power stations. ... Also include[d] among tools [are] productive institutions such as factories which produce tangible commodities such as cars and electric current, and production systems for intangible commodities such as 'education,' 'sick care,' 'conflict resolution' or [those systems] which 'make' decisions."²⁰

Thus, the curriculum identifies the tools available, including other staff members, Judaic resources, the CIT unit head, and the camp setting itself. It also address the skills involved in using these tools, such as knowing the role of the CIT in the cabin and the understanding of the camp structure and hierarchy.

The second level contains Interpersonal skills. "Interpersonal skills equip a person to enter into deeply satisfying human relationship and widen their circle of social relationships. They improve the ability to perceive self and other accurately and to communicate these perceptions in ways that facilitate mutual understanding, trust, cooperation and intimacy."²¹ One need only to look at this column on Chart 1 or envision a day at camp to realize that most of what goes on at camp involves interaction between two people. Judaism holds a good number of insights into human relationships and these values can be used to develop skills for a Jewish counselor in dealing with coworkers, camp administration, parents, faculty, and most importantly, campers.

The third level of skills, Imaginal Skills, are probably the most difficult to teach. "Imaginal skills are that blend of internal fantasy and feeling that enables us to combine images in new ways and to externalize them effectively in the world. It is our imaginal

²⁰ Hall, pages 42-43.

²¹ Hall, page 43.

skills that enable us to see alternatives, to change conventional ways of doing things, to remedy deficiencies, to grasp and make sense out of increasing amounts of data, to choose and to act on complex alternatives."²² At camp, it is the mastering of these skills that separate a good counselor from a great counselor. A counselor or CIT with strong Imaginal Skills has vision. He or she can imagine what the ideal camper, counselor, program, camp, Jewish community, etc., looks like and therefore he or she works toward making that vision a reality. Imagination, emotion, and the ability to minimize data are the main components in this category. People who are proficient in Imaginal Skills have the capacity to create "something new, a product which is greater than the sum of its constituent parts. The new idea ... is a miniaturization of data that has been gathered from the person's environment, evaluated, organized and reflected on constructively."²³ At camp, that "something new" could be a game, a bedtime ritual, a method to clean the cabin, a way to determine line order, etc. In this curriculum, these skills are taught in such a way that these new things and ideals will be distinctively Jewish. However, as noted earlier, these skills are not easy to teach. Only certain environments can encourage imaginal growth. The most successful environments contain the following characteristics:

1. Teaching and leadership styles that encourage personal initiative.
2. Institutional Frameworks: homes and schools that foster minimal care, security and consistency.
3. Classrooms that challenge and stretch personal resources in a supportive manner.
4. Emphasis on resourcefulness and experimentation, which are rewarded even if they lead to failure.
5. A place where group problem solving (brainstorming) is a frequent experience.

²² Hall, page 45.

²³ Hall, page 46.

6. A place where honest self-expression and independence are valued."²⁴

Based on these criteria, a summer camp, specifically a liberal Jewish summer camp is the ideal place for learning Imaginal Skills.

The highest level is that of the Systemic Skills. "Systems skills enable one to see the parts in relation to the whole. They include the ability to analyze a complex whole by identifying its parts, to grasp the inter-relationships among the parts, to plan interventions to change existing systems and to design new systems."²⁵ These skills require a high level of competence in the other three skill sets, and thus are the last to be taught. In this skill set, some of the personal skills developed earlier are revisited on an institutional or global level. The desire is to teach enough system skills so that the Jewish counselor can be a good systems thinker. These skills include self-confidence, teaching others, finding the good in every person, and the ability to study and enjoy Jewish texts on one's own.

In addition to its basis in a Jewish text, and its ability to teach a Jewish values system, the component that makes this curriculum a distinctively Jewish Counselor training program is the presence of Jewish identity learning.

American psychologist Herbert Kelman (1977) has defined personal identity as one's "personal core," created by the interaction of social influences and one's own personality traits. Of the three processes by which social influences affect identity - compliance, identification, and internalization - Kelman says that internalization is the most important, for it is most effective in producing an identity that is stable, well integrated, and authentic or genuine in terms of reflecting the individual's true values.

Kelman asserts that Jewish Identity is located at the core of personal identity, and since an individual's ethnic and cultural heritage enters into who and what he or she is, the individual "must somehow take his cultural as well as his biological heritage into account if he is to develop a firm personal identity." In this way, Kelman promotes the idea of an "individualized orientation" towards traditional values (e.g. Jewish values) as a desirable development, in that it creates

²⁴ Hall, pages 47-48.

²⁵ Ibid.

a more stable commitment and identity than that which results from an unchallenged acceptance of the traditional package as a whole.²⁶

This individualized orientation towards Jewish identity does not mean that it cannot or should not be taught. On the contrary, now more than ever in the history of the Jewish people, we need to teach Jewish identity to our young people. There are many obstacles in our modern world that can prevent Jewish identity's development.

a) Few Jewish Exemplars - The American Jewish community is now primarily third and fourth generation. In most cases this means children now starting their education do not have direct access to grandparents or other extended Family members who were reared in organic Jewish environments and could serve as Jewish exemplars.

b) Limited Jewish Reinforcement - In the earlier traditional era, Jewish learning was functional: what you learned as a child you could apply in the Jewish society in which you would lead your life. Today most Jews live their lives in secular, predominantly non-Jewish environments. In such environments, Jewish learning and literacy have little utility and receive scant reinforcement.

c) A Post-Israel/Holocaust Generation - For American Jews who grew up in the decades before World War II, experiencing the Holocaust and the birth of the modern state of Israel were major determinants of their Jewish identity. The great majority of American Jews having children today had no direct experience with either of these two monumental shaping events of Jewish history. What is to fill this void?

d) Limits to Freedom - Freedom of choice in personal identity seems a desideratum, on the principle that a self-selected identity is more meaningful than an imposed one. Unlimited freedom of choice in the realm of Jewishness becomes an obstacle in that it leads to definitions of Jewish identity, which may have little grounding in the Jewish heritage. These are behaviors or values, which are labeled as Jewish, but are not authentically linked to Jewish values or experiences. If the bases of contemporary Jewish identity become too attenuated, can they survive transmission to a next generation?²⁷

So in fact, we have an obligation to teach Jewish identity to our Jewish counselors since they have the largest impact on the Jewish identity of the campers. Perry London and Barry Chazan assert that although Jewish identity formation must span an entire lifetime,

²⁶ Sherry Rosen. *Jewish Identity and Identity Development* (New York: The American Jewish Committee, 1995) pages 4-5.

²⁷ Bernard Reisman "On Jewish Identity" *The Pedagogic Reporter: A Forum For Jewish Education* (41, 3-5, winter/spring 1991).

there are “critical periods” when the possibilities for the learning and growth of Jewish identity are at their highest points.²⁸ Jewish summer camp is this ‘critical period.’ “Repeatedly and consistently, researchers have demonstrated that experience in the quality, non-profit overnight camps of the Jewish community is among the strongest means to build Jewish identity and commitment in young people.”²⁹ The Jewish summer camp is already teaching Jewish identity, but in the training of Jewish counselors, there is the opportunity to increase that learning. Camp is this powerful because it is “operating on a 24/7 basis, [and thus] camp offers not only substantial formal contact with learners (campers), but also a myriad of informal ‘teachable moments’ when learners are uniquely assessable, and context makes learning uniquely memorable. Possibilities for informal education are endless,”³⁰ especially for building Jewish identity. This curriculum will spend a considerable amount of time in each session devoted to increasing the Jewish identity of the participants, and instruction on how counselors might use these “teachable movements” at camp to increase the Jewish identity of their campers.

²⁸ Rosen, Sherry, page 5.

²⁹ Ramie Arian. “Summer Camps: Jewish Joy, Jewish Identity” *Contact*, (4,3, summer 2002) 3.

³⁰ Ibid.

Chapter 5

Week One

Instrumental Skills for Jewish Counselors

Key Terms and Concepts:

Jewish-Counselor – A camp counselor who is distinctive from all other camp counselors in that his or her skill set is beyond that of a camp counselor at an ordinary camp. He or she is a specialist in providing care and programming in a Jewish environment to Jewish children. The Jewish-Counselor's skill sets, behaviors, decisions, and actions are informed by Judaism, Jewish values (*Midot*), and an understanding of the enormous impact they will have on the Jewish identity of the campers.

Sheyner Yid – Literally, a “beautiful Jew,” the term simply connotes the archetypical Jewish ideal.

Midot/Values – “Principles we consider to be of central importance. How we act; who we are; what we stand for; how we respond; how we view life and the world around us; our personal qualities, attributes and traits. ... While they have universal application, *Midot* are derived from Jewish tradition ... *Midot* challenge us to raise the level of our interactions with each other, with ourselves, and with God.”¹

Pirke Avot – (Ethics of the Fathers) Of the 63 tractates of the Mishnah, the only book whose content is not primarily legal in nature. Rather, this book “transmits the favorite moral advice and insights of the leading rabbinical scholars of different generations. ... Because its reasoning is direct, and largely based on human experience, Pirke Avot is the most accessible of the books making up the Oral.”² It is the quintessential Jewish writing on ethics and values, and since Jewish tradition encourages the study of Pirke Avot in the spring and summer months, it is particularly edifying when used at summer camp.

Instrumental Skills – These task-oriented skills enable a person to get a job done. They are a “blend of intellectual and physical competencies that enable one to shape both ideas and the external environment. They include skills involved in physical dexterity, handicrafts and cognitive accomplishments.”³ These types of skills “empower a person to be more independent than others who most cope with

¹ Susan Freeman. *Teaching Jewish Virtues: Sacred Sources and Arts Activities*. (Denver: A.R.E. Publishing, Inc., 1999) page 1.

² Rabbi Joseph Telushkin. *Jewish Literacy: The Most Important Things to Know About the Jewish Religion, Its People, and Its History*. (New York: William Morrow and Company, Inc., 1991) page 478.

³ Brian P. Hall et. al. *Developing Human Values*. (Fond du Lac, WI: International Values Institute, Marian College, 1990) page 41.

life without these exceptional skills.”⁴ For this curriculum, the Instrumental Skills include skills that give the CIT participants a method to approach their learning and professional development over the course of the summer and skills that identify and master the self discipline involved in the move from camper to staff member.

Jewish Values/ *Midot*:

Study – (Human Value #37) “Education/Certification: Completing a formally prescribed process of learning and receiving documentation of that process”⁵

Understanding of the Heart – (Human Value # 68) – “Knowledge/Discovery/Insight: the pursuit of truth through patterned investigation. One is motivated by increased intuition and understanding of the wholeness of reality.”⁶

Knowing One’s Place – (Human Value # 28) – “Design/Pattern/Order: Awareness of the natural arrangement of things plus the ability to create new arrangements through the initiation of arts, ideas or technology; e.g. architecture.”⁷

Moderation in Business, Worldly Matters, Pleasure, Sleep, Speech, and Laughter – (Human Value # 20) – “Control/Order/Discipline: Providing restraint and direction to achieve methodological arrangement of persons or things according to the prescribed rules.”⁸

Being One Who Loves God – (Human Value # 124) – “Worship/Faith/Creed: Reverence for and belief in God that is expressed and experienced through a commitment to doctrines and teachings of religious belief.”⁹

Reporting Exactly What Has Been Learned, and Quoting a Teaching In The Name Of The Person Who Said It – (Human Value #12) – “Communication/Information: Effective and efficient transmission and flow of ideas and factual data within and between persons, departments, and divisions of an organization.”¹⁰

⁴ Ibid.

⁵ Hall, Brian, et al., page 179.

⁶ Hall, page 182.

⁷ Hall, page 178.

⁸ Hall, page 178.

⁹ Hall, page 187.

¹⁰ Hall, page 177.

Outline:

Session One - Introduction to Curriculum

- a) Goals of Curriculum: Produce Jewish-Counselors – An Expression of the Sheyner Yid
- b) Introduce our Text –Pirke Avot 6:6
- c) *Midah* – Study
- d) Outline of Curriculum
- e) Creation of Learning Contract for the Group

Session 2 – Why are We Here? Who are We? And Our Role at Camp

- a) Getting to Know You Questionnaire and Sharing –Why Are We Here?
- b) *Midah* – Understanding of the Heart
- c) Johari Window –Who Are We? Personal Strengths and Challenges
- d) *Midah* – Knowing One's Place
- e) Camp Hierarchy and Resources
- f) Role of the CIT
- g) Impact of the Counselor

Session 3 – Creating Boundaries

- a) Defining Our Time
- b) Being “ON” Personal Conduct – Role Modeling
- c) *Midot* – Moderation in Business, Worldly Matters, Pleasure, Sleep, Speech, and Laughter
- d) Personal Boundaries
- e) Issues of Language – What to Say and What Not to Say
- f) When Laughing is a Matter

Session 4 – What makes a Jewish Camp Jewish

- a) 3 Gateways to Connect to Judaism: God, Torah, Israel
- b) Classic and Personal God Concepts
- c) I – Being One Who Loves God
- d) Sacred Time and Sacred Space – Blessings
- e) Participation in Services and Judaic Programming
- f) Creed – Shema and the Bedtime Ritual
- g) Encourage and Participate Experimentation

Session 5 – Communication and Confidentiality

- a) The Importance of Communication in a Camp Setting
- b) *Midah* – Reporting Exactly What Has Been Learned, and Quoting a Teaching In The Name Of The Person Who Said It

- c) Your Obligation to Report: What to Report and to Whom
- d) Confidentiality and Privilege
- e) Getting and Giving Credit and Praise
- f) Introduction to Learning Journal

Session One - Introduction to Curriculum

Goals:

1. To facilitate an understanding of the differences between a Jewish-Counselor and other camp counselors
2. To introduce the idea of the Sheyner Yid (Ideal Jew)
3. To present Pirke Avot 6:6 as the foundation for training
4. To introduce the participants to *midot* (Jewish values)
5. To introduce the participants to the curriculum
6. To have the participants commit to the learning process
7. To give the opportunity for the participants to express there expectations of their summer experience

Materials:

Text Sheets of Pirke Avot 6:6
Butcher paper and markers
Large learning contract
Pens
Outline of curriculum
Midah card for wall

Procedure:

:00 - :10 Brainstorm about the differences between a Jewish Summer Camp and a sports camp/secular camp. Record the brainstorming on the butcher paper.
(NOTE: SAVE THIS BRAINSTORMING SHEET FOR SESSION 2 AND SESSION 4.)

:10 - :15 Question: How do these differences effect your role as a Counselor?
Brainstorm about the definition of a Jewish-Counselor.

:15 - :20 Present definition "official" definition of a Jewish-Counselor. Discuss and come a consensus about what your group wants to add to the definition from their brainstorming list. Make the definition your own.

Jewish-Counselor – A camp counselor that is distinctive from all other camp counselors in that his or her skill set is beyond that of a camp counselor at a secular camp. He or she is a specialist in providing care and programming in a Jewish environment to Jewish children. The Jewish-Counselor's skill sets, behaviors, decisions, and actions are informed by Judaism, Jewish values (*midot*), and the understanding of the enormous impact they will have on the Jewish identity of the campers.

:20 - :25 Suggest that in order to know what it is to be a great Jewish-Counselor, that on must know what it is to be a great Jew. Present the concept of Sheyner Yid.

Sheyner Yid – Literally, a “beautiful Jew,” the term simply connotes the archetypical Jewish ideal.

:25 - :30 Suggest that the archetype of any culture expresses the values and teaching of that culture. Introduce the concept of Values/*midot*.

Midot/Values – “Principles we consider to be of central importance. How we act; who we are; what we stand for; how we respond; how we view life and the world around us; our personal qualities, attributes and traits. ... While they have universal application, Midot are derived from Jewish tradition ... Midot challenge us to raise the level of our interactions with each other, with ourselves, and with God.”¹¹

:30 - :40 Quickly introduce Pirke Avot. Distribute text sheets and read Pirke Avot 6:6 aloud.

Pirke Avot – (Ethics of the Fathers) Of the 63 books of the Mishnah, the only book whose content is not primarily legal in nature. Rather, this book “transmits the favorite moral advice and insights of the leading rabbinical scholars of different generations. ... Because its reasoning is direct, and largely based on human experience, Pirke Avot is the most accessible of the books making up the Oral.”¹² It is the quintessential Jewish writing on ethics and values, and since Jewish tradition encourages the study of Pirke Avot in the spring and summer months, it is particularly edifying when used at summer camp.

:40 - :50 Present Today’s *Midah* – Study. Place the *Midah* Card on the wall to keep a running tally of the *midot* covered. Define “Study” as below and give the commentary. Get feedback from the group.

Study – (Human Value #37) “Education/Certification: Completing a formally prescribed process of learning and receiving documentation of that process”¹³

Commentary: “There are no shortcuts or magic techniques. If you let a tape recorder softly pour the words of Torah into your ears while you sleep for ‘subliminal conditioning,’ you may come to know the Torah as a parrot knows speech. But to master and understand, study. Put in time.”¹⁴

:50 - :65 Explain that the formally prescribed process for the CIT program will be based on Pirke Avot 6:6 with the goal of creating great Jewish-Counselors, which will be a distinct expression of the Sheyner Yid. Present the outline of the curriculum. Allow time to address questions and concerns.

:65 - :80 Present the idea of an Expectation Agreement and Learning Covenant (attached). It is a joint commitment to the *midah* of study, and our working

¹¹ Freeman, Susan, page 1.

¹² Telushkin, Rabbi Joseph, page 478.

¹³ Hall, page 179.

¹⁴ Irving M. Bunim. *Ethics From Sinai: A Wide Ranging Commentary on Pirkei Avos, Perakim V, VI. Volume III.* (Jerusalem: Feldheim Publishers, 2000), page 1077.

together to acquire "Torah" through this curriculum. Allow participants to add other expectations or learning goals to either section; based on their responses you may do the same. Have everyone sign the document. Have it copied. Hang one on the *Midot* Wall and distribute one to each participant.

:80 - :90 Other business as needed.

Study – (Human Value #37)

Education/Certification: Completing a formally prescribed process of learning and receiving documentation of that process”

Commentary: “There are no shortcuts or magic techniques. If you let a tape recorder softly pour the words of Torah into your ears while you sleep or “subliminal conditioning,” you may come to know the Torah as a parrot knows speech. But to master and understand, study.

Put in time.”

CIT EXPECTATIONS AGREEMENT AND LEARNING COVENANT

We the participants in the CIT program at the _____ Camp, have the following expectations for the summer of _____.

I expect to:

- | | |
|--|---|
| <ul style="list-style-type: none"> • be trained to be the best Jewish- Counselor I can be • have some free time • have hands on experiences with campers • be trusted by the other counselors for delegated assignments • have some ownership/input into my own program and those I am helping to lead • have others trust my judgment • feel supported by the other CITs, the other staff members and the administration at camp • be respected as a staff member • have fun | <ul style="list-style-type: none"> • have an experience that will enable me to decide whether or not I wish to return as staff • work as a cohesive team • receive feedback on my behavior and performance • be treated as a responsible individual • help in creating a Jewish environment for the camp • _____ • _____ • _____ • _____ |
|--|---|

In return for, and in order to achieve fulfillment of, my expectations, I agree to meet the expectations of the Camp Director and the CIT Unit Head, which are as follows:

- | | |
|--|---|
| <ul style="list-style-type: none"> • observe all camp rules and regulations • be committed to the idea of the becoming a Jewish Counselor • remain open to the ideas presented in the curriculum • participate in every aspect of the program • respect and support the other staff members and administration • respect and support everyone in the CIT program • ask for help when I need it • make the CIT unit head aware of any problems, difficulties, and successes that I might be experiencing • vocalize my needs | <ul style="list-style-type: none"> • exhibit behavior that makes the reputation of the CIT greater in the eyes of the camp community and that is becoming of a Sheyner Yid • understand that there are limits to (according to state law) my privileges as a staff member • use good judgment, understand that everything I do affects the entire CIT program and all of camp • keep the health and safety of the campers as my number one priority • _____ • _____ • _____ • _____ |
|--|---|

This agreement was created by the CITs, in the summer of _____ in coordination with the CIT Unit Head and the Camp Director. The undersigned agree to work together toward the fulfillment of all of the above stated expectations.

CIT Unit Head

Camp Director

Assistant Director

CIT PARTICIPANTS

Session Two – Why are We Here?, Who are We? And Our Role at Camp

Goals:

1. To have the participants get to know each other better
2. To have participants reflect on their reasons for choosing to be at a Jewish summer camp during their summer vacations
3. To have the participants reflect on and recognize their personal strengths and challenges
4. To teach about the camp hierarchy
5. To establish a clear understanding of the CIT's role at camp
6. To vocalize and discuss the difficulties in being both a camper and staff member
8. To have participants grasp the enormous impact they will have on a camper as a counselor.

Materials:

Brainstorming paper on differences between secular camp and Jewish camp from last session.
New butcher paper and markers
"Getting to Know You Questionnaire"
Pens
Enlarged copy of Johari's Window
Copy of Camp's Organizational/Hierarchy chart from Camp Staff manual (if available)
Midot Cards for Wall

Procedure:

:00 - :10 Distribute "Getting to Know You Questionnaire" and have participants fill them out individually. Hang the brainstorming paper from last session on the wall – let everyone know that it is there for reference.

:10 - :20 Divide participants into groups of three or four and distribute a large piece of paper and markers to each group. Participants should share their responses with their group quickly –each participant presenting in 2-3 minutes.

:20 - :30 Instruct each group to divide their large paper into three sections that are separated by clearly defined lines. The groups should label the sections: "PAST," "PRESENT," and "FUTURE." In the "PAST" section, the group should create a list of past experiences that developed individual strengths for each member of that group – listing everyone's experiences, but highlighting those that they have in common with each other. In the "PRESENT" section, the group should list everyone's reasons for being at camp this summer –again highlighting those that they have in common. In the "Future" section, the group should generate a list of things that they wish to do to work on their fears, habits, and growth areas. They should also compile a second list in this section that shows where everyone in the group is planning to be in the fall.

:30 - :40 Introduction of *Midah* "Understanding of the Heart"

Understanding of the Heart – (Human Value # 68) –

"Knowledge/Discovery/Insight: the pursuit of truth through patterned investigation. One is motivated by increased intuition and understanding of the wholeness of reality."¹⁵

Questions for the group: Does anyone keep a diary or journal? Did anyone keep one in the past? Does anyone know other people who keep one? What do you think is the purpose of keeping a diary or journal? What is the importance of knowing yourself?

Can we agree that individual baggage, expectations, needs, desires, knowledge, fears, shortcomings, and skills shape all of our experiences?

Do you think that our baggage, expectations, etc., affect other people's experiences? What could knowledge of these personal things give us the power to do or change?

:40 - :50 Introduction of JOHARI Window.

The Johari Window, named after the first names of its inventors, Joseph Luft and Harry Ingham, is a model that illustrates the process of all human interaction. A four-paned "window," as illustrated above, divides personal awareness into four different types, as represented by its four quadrants: open, hidden, blind, and unknown.

1. The "Open Area" contains information that you know about yourself, and that others know about you.
2. The "Blind Area" contains information that others know about you, but that you do not know about yourself.
3. The "Hidden Area" contains information that you know about yourself, but that others do not know.
4. The "Unknown Area" contains information that you do not know about yourself, and that others do not know about you.

Explain that today we have been concentrating on the first vertical column (Areas 1 and 3) – Things that are "Known to Self." In completing the worksheet and getting to know our own hearts, we have increased these two areas. In sharing, we have all increased Area 1. We will return to this model next week in our study of interpersonal skills and relationships, when will concentrate on the first horizontal row –what others know about you.

Hang *Midah* Card "Understanding of the Heart" on the *Midot* Wall

Have everyone keep his/her worksheet in a safe place so they can return to it throughout the summer – to both gauge their progress and make changes. Offer to hold on to it for anyone who needs help with safekeeping.

¹⁵ Hall, page 182.

:50-:70 Introduce *Midah* "Knowing one's Place"

Knowing One's Place – (Human Value # 28) – "Design/Pattern/Order: Awareness of the natural arrangement of things plus the ability to create new arrangements through the initiation of arts, ideas or technology; e.g. architecture."¹⁶

Review organizational hierarchy chart from camp staff manual (if available) or create a chart using the butcher paper and markers. Be sure to include the camp director(s), assistant/associate director(s), head counselor(s) or unit head(s), educator(s), the CIT director(s), the counselors, campers, and the CIT's. Identify and name those you can use as a resource (hint: everyone).

Questions for group: What are the benefits of being a staff member? What are the benefits of being a camper? What are our limitations because we are both? What are our specific duties at camp? I.e., Support for the counselors in working with campers, kitchen, dining room, office support, etc.

Discuss your camp's policy regarding: being alone with a camper, dating a camper or staff member, days and nights off, and leaving camp. Stress the freedom and privileges that are only available to "staff," i.e., use of the staff lounge, e-mail and phone use, staff curfew, unstaffed living quarters, etc.¹⁷

Hang *Midah* Card "Knowing One's Place" on the *Midot* Wall.

:70 - :80 You will be interacting with the campers!

¹⁶ Hall, page 178.

¹⁷ It is the author's opinion that because most of the participants will in fact be under the age of 18, and have paid a fee to be a camper (rather than being paid to be at camp), that the CIT should be legally considered a camper. This definition would mean that they should only be left alone with a "full" camper in the same manner in which two "full" campers would be left alone – that is in an open and public area. Any involvement of a CIT with a "full" camper in a bunk/classroom or other closed setting would require a "full" staff member to be present. Dating is a difficult issue as well. It is inadvisable that a CIT should date a "full" camper because they will have been given some authority (although limited) over those "full" campers. It is also inadvisable that a CIT date a "full" staff member, because the CIT is legally a camper as discussed above. This creates quite a problem as dating among campers, and dating among staff is so much a part of the camp culture. If one clearly states the camp rules and the rationale behind them at the very beginning, it will allow one to take whatever action is necessary on an individual basis to maintain an appropriate level of health and safety. Two models work for days off and leaving camp. The author's preference is for the first model, as it is safer and has group building components, which involves assigning two in-camp nights off for each CIT participant on which they can rest, use the camp's facilities (provided they are open), or attend any evening program at camp. The CITs then have an arranged day off together, all at the same time, which can then be conducted as any other camper trip out of camp. The second model involves creating a legal fiction in which groups of CIT participants would be given a night or day off from camp as any other staff member. The participants would then have to produce a written itinerary for their outing, which would have to be faxed or e-mailed to a parent or guardian. The form would state the name of the driver and the vehicle being driven of each of the CIT participants signed along with a waiver that frees camp from any liability before they would be allowed to leave camp.

Read quote: "The power of the counselor as role model cannot be overestimated. Campers readily adopt their every behavior, from moves on the basketball court to behavior at services. One of the male counselors at a ritually-observant camp, for example, told us that a number of 10- to 12-year-old boys had recently begun to imitate the counselor's practices of wearing tefillin, waving tzitzit, shukling, and standing for the mourner's Kaddish. Such imitation produces learning with no formal instruction."¹⁸

Have participants share their own experiences with bunk counselors. What was your best summer at camp – who was your counselor? What was your least favorite summer at camp – who was your counselor? Where these experiences related to your counselors? Did you start listening to a certain type of music or get interested in a game or other activity because of a counselor that you had? How else did your counselors influence you during your time at camp? Did they have any Jewish influence?

:80 - :90 Other business as needed.

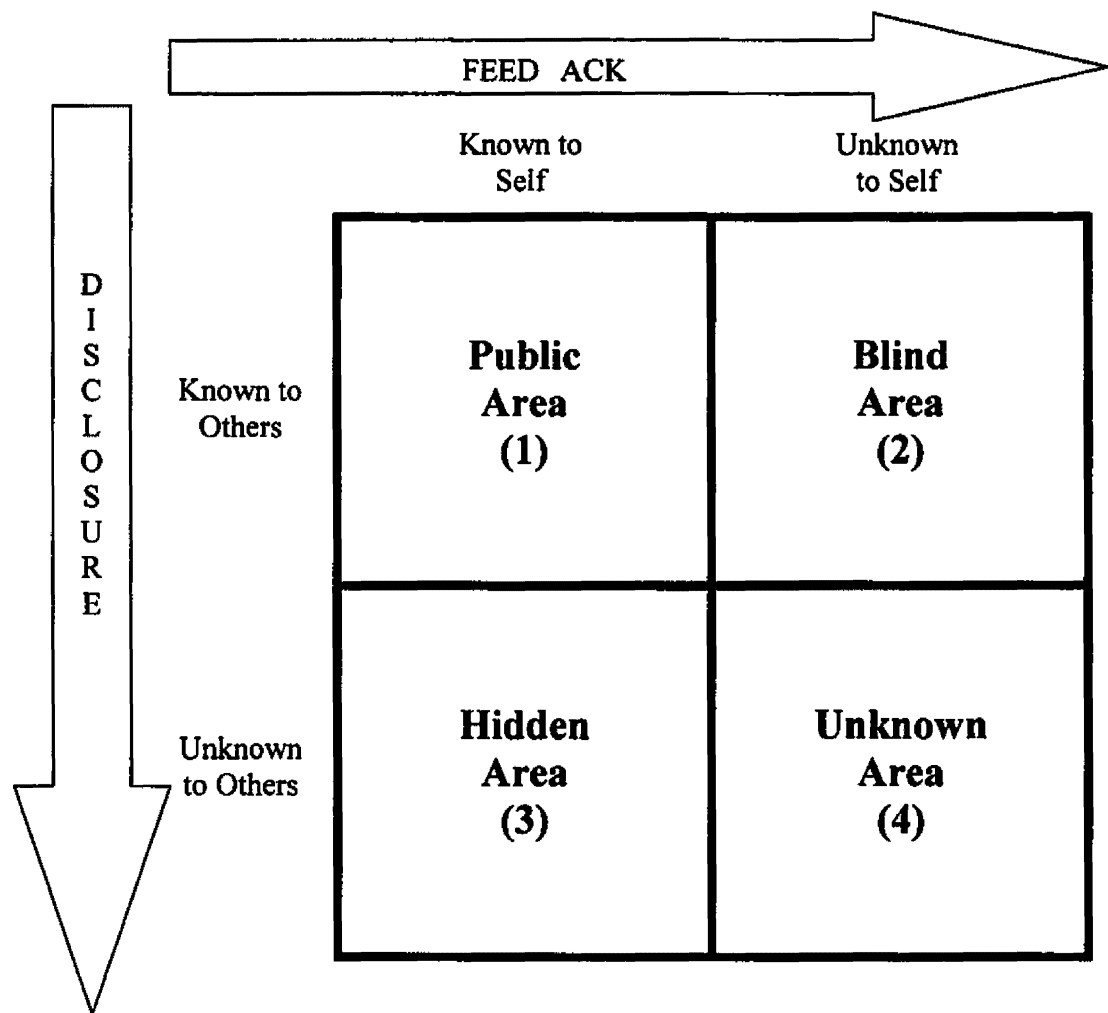
¹⁸Amy L. Sales and Leonard Saxe. *Limud by the Lake: Fulfilling the Educational Potential of Jewish Summer Camps*. (Boston: Center For Modern Jewish Study, Brandeis University, October 2002) page 10.

Understanding of the Heart – (Human Value # 68) –

“Knowledge/Discovery/Insight: the pursuit of truth through patterned investigation. One is motivated by increased intuition and understanding of the wholeness of reality.”

Knowing One's Place – (Human Value # 28) – “Design/Pattern/Order: Awareness of the natural arrangement of things plus the ability to create new arrangements through the initiation of arts, ideas or technology; e.g. architecture.”

THE JOHARI WINDOW



Source: Luft, J. *Group Process: An Introduction to Group Dynamics*, Palo Alto, CA: National Press Books, 1970.

The Johari Window, named after the first names of its inventors, Joseph Luft and Harry Ingham, is a model that illustrates the process of all human interaction. A four paned "window," as illustrated above, divides personal awareness into four different types, as represented by its four quadrants: open, hidden, blind, and unknown.

The "Open Area" contains information that you know about yourself, and that others know about you.

The "Blind Area" contains information that others know about you, but that you do not know about yourself.

The "Hidden Area" contains information that you know about yourself, but that others do not know.

The "Unknown Area" contains information that you do not know about yourself, and that others do not know about you.

Getting to Know YOU

1. How would I like to be called?	2. What is my birthday?	3. My friends are called me...	4. My dream job is...	5. What is my favorite color?

6. What are my hobbies?

Session Three – Creating Boundaries

Goals:

1. To discuss personal behaviors becoming of a Jewish-Counselor and Sheyner Yid.
2. To go over the daily schedule with the participants.
3. To define and set personal boundaries for working with children.
4. To discuss work schedules and cabin assignments.
5. To define “on” time and “off” time
6. To communicate to the participants that as CITs they are role models all of the time – even during some “off” time.
7. To communicate to the participants the power of words.
8. To define appropriate laughter

Materials:

Daily schedule for each participant
3 different colored highlighters for every two participants
“Personal Conduct for Role Models” text sheet for each participant
“Language” Text Sheet
Four pieces of butcher paper and markers
Midot card for wall

Procedure:

0-:05 Defining Our Time

Hand out a copy of the daily schedule. Have the participants mark the schedule with three different colors of highlighters in groups of two. They should mark the portions of the schedule that they think they are “on” and are working in pink, they should mark the times that they believe they are “off” and have personal time in blue, and the times that are either in between or that they are unsure of in yellow. No part of the schedule should be left blank.

:5-:20 Take this opportunity to go over the daily schedule with the participants. Help the group define their time appropriately. Take any question or concerns from the group. Lead them to the understanding that in times other than that which is personal (i.e. in cabin time, CIT group time, alone time, time in CIT Village, an hour/day off etc.), and marked in blue, they are essentially on the rest of the day. This means that they need to conduct themselves in a manner that is appropriate for a Jewish-Counselor at any point that they are observable by the campers.

:20 - :40 Being “ON”: Personal Conduct – Role Modeling Text Study

Divide the group into three groups and distribute the text sheets. Assign each group one of the three major headings, and have them prepare two short skits on the main lesson for role modeling contained in the text. The first skit should be an example of “what not to do” in a camp scenario that relates to their topic. The second skit should be a retelling of the same scenario but this time showing what

would be the proper thing for a Jewish-Counselor to do. Have each group present its skit to the entire group.

:40 - :45 Presentation of *Midot*

Read value and commentary.

Moderation in Business, Worldly Matters, Pleasure, Sleep, Speech, and Laughter – (Human Value # 20) – “Control/Order/Discipline: Providing restraint and direction to achieve methodological arrangement of persons or things according to the prescribed rules.”¹⁹

Commentary: “R[abbi] Levi said six organs serve [a hu]man – three are under his control, and three are not under his control. The eyes the ears and the nose are not under his control: he sees what he does not wish to see, he hears what he does not wish to hear, and he smells what he does not wish to smell. The mouth, the hands and the feet are under his control: the mouth, if he wishes, will occupy itself with Torah, or if he prefers, slander, revile, and blaspheme. The hands, if he wishes, will distribute charity, or if he prefers, steal and slay. The feet, if he wishes, will walk to synagogue and houses of study, or if he prefers, walk to theaters and circuses [(Genesis Rabbah 67:3)].”²⁰

Group questions: Why is it important for us to conduct ourselves in a certain manner? Why do the campers look up to the CITs? Why should there be a difference between our behavior in public and private time? What do we represent for the campers? When are we role models? (ALWAYS)

:45 - :55 Personal Boundaries -What is your business? What is public business? Hang the four pieces of butcher paper on the wall. Label one “Locker Room/Slumber Party”; one “Friends”; one “Parents”; and one “Grandparents.” Brainstorm as a group what would be appropriate topics of discussion for each setting. Spend no more than 2 minutes on each page. Label anything on the “Locker Room/Slumber Party sheet as “personal business” and anything on the “Grandparents” sheet as public. Take few minutes and discuss the contents of the “Friends” and “Parents” papers and decide what is public and what is private domain. Private domain should include all references to sex and personal dating relationships, drug use, gossip, dirty jokes etc. Public domain can include movies, sports, food, parental and sibling relationships, clean jokes, school, camp, etc.

:55 - :75 Issues of Language – What to say and what not to say: Text Study #2 Distribute language text sheets. Read each teaching together as a group, taking volunteers from the participants to read. After each teaching, clarify the meaning of the quote with the group and ask the participants to give example of either a successful or failed experience involving the matter at hand. Also ask for any

¹⁹ Hall, page 178.

²⁰ Haim Nahman Bialik and Yehoshua Hana Ravnitzky. *The Book of Legends, Sefer Ha-Aggadah: Legends from the Talmud and Midrash*, Translated by William G. Braude. (New York: Schocken Books, 1992) page 720.

times or example that might arise in dealing with a camper in which it would be important to follow these teachings.

:75 - :80 When is Laughing a Matter?

Read to the group "It might seem strange to want to limit laughter in a camp setting. We do indeed want everyone at camp to have fun and experience joy. The difficulty arises when not everyone is laughing." Question: What are some example that you can think of that would lead to some people laughing and others not? Make sure you cover: Laughing at someone else's expense; telling a joke that made someone or some people uncomfortable; exclusion of the "not so cool" kids in a fun activity, but include anything else that they might come up with. This is just something for them to be aware of. They should be careful to include everyone in their laughter, and also be careful about what kinds of laughter they participate in.

Hang *Midot* Card "Moderation in Business, Worldly Matters, Pleasure, Sleep, Speech, and Laughter" on the *Midot* Wall.

:80 - :90 Other business as needed.

Personal Conduct for Role Models

TEXT SHEET

Appearance/Cleanliness – “The custom of washing the hands before a meal most likely dates from the first century C.E. (*Chulin* 106a). The washing of one’s fingers after a meal was instituted in the third century (*Chulin* 105a). One must also wash his hands upon rising in the morning (*Berachot* 15a). Occasions for washing were added in the Middle Ages. These include, among others, the rinsing of one’s mouth in the morning, the washing on one’s hands after the use of the lavatory, upon leaving a bath house, after the trimming of one’s nails, the removal of shoes, the touching of one’s feet or the private parts of the body, etc. (*Orach Chaim* 4:17-18).

Hygienic considerations no doubt were an important factor in the establishment of these sanitary laws. However, the Judaic concept of man as a creature made in the image of God added a socioreligious mystique to the subject of cleanliness. A dirty body is in contempt of the divine image. This view is reflected in a Talmudic statement: ‘One must wash his face, hands, and feet, daily in his maker’s honor’ (*Shabbat* 50b). A clean body, according to Rashi, is a testimonial of honor to God, who made it in his image (*ibid.*).²¹

Appearance/Attire – “A clean body must be complemented by proper clothes to give it presentability. The rationale is once again due to man’s divine image. The value of a gift is enhanced by an attractive package. A dirty wrapper denigrates the gift and insults the recipient of the present. The human body, likewise, requires a fitting wrapper.

The Rabbi censured the wearing of patched sandals. ‘Six things are unbecoming for a scholar...[including that] he should not go out in patched sandals’ (*Berachot* 43b). Although this passage mentions ‘scholars,’ it includes all people whose position and status entitles them to public respect. A person lacking in self-respect is not worthy of other people’s respect. The wearing of soiled garments was similarly banned in the third century (*Shabbat* 114a).

In addition to the aesthetic test, proper garments have to meet standards of modesty. Indecent exposure, in men as in women, was strongly condemned in the Bible (*Deut.* 23:15). A man who exposes his nudity was branded in the Talmud ‘an abominable person’ (*Yevamot* 63b).²²

Table Manners – “Rabbi Simha Bunim said, ‘Even as we should eat slowly, so too we should not gulp down a glass of water, but should drink it slowly’ (Newman, *The Hasidic Anthology*). The rabbis said that drinking a whole goblet of wine brands us as drunkards (*Derekh Eretz Rabbah* 6.5). They admonished us not to bite from a loaf of bread and then return it to the serving tray or give the piece to another diner (*Derekh Eretz Rabbah* 9.1). We should not eat while standing, or lick our fingers at the table, or belch in the presence of others (*Derekh Eretz Zuta* 5.1). Obviously, the spectacle of a ‘food fight’ would have been unacceptable two thousand years ago as it is to us today.”²³

²¹ Abraham P. Block. *A Book of Jewish Ethical Concepts: Biblical and Postbiblical*. (New York: Ktav Publishing House Inc., 1984) page 24.

²² Block, pages 24-25.

²³ Eugene B. Borowitz and Frances Weinman Schwartz. *The Jewish Moral Virtues*. (Philadelphia: The Jewish Publication Society, 1999) page 61.

Language TEXT SHEET

"R[abbi] Eleazer ben Jacob said: 'A person who uses rough language is like a pipe spewing foul odors in a beautiful room' (*Derekh Eretz Rabbah* 3.3). Contemporary equivalents such as 'gangsta rap' and the undeleted expletives that increasingly punctuate 'normal' street usage come to mind. ... A Jew should strive to be known for *nikayon peh*, literally, 'a pure mouth,' what we more figuratively call 'clean speech.'"²⁴

"Reflect before a word issues from your mouth. Consider your actions, to have them accord with good manners, and you will be rewarded for what ever you do. Accept divine judgments on you as right, and keep clear of grumbling (*Derekh Eretz Zuta* 3)."²⁵

"Never use an indecent expression, even if you have to use more words to complete the sentence (*Pesachim* 3a)."²⁶

"Accustom your tongue to say, 'I do not know,' lest you be led to falsehood and be apprehended (*Derekh Eretz Zuta*, 3)."²⁷

"Keep aloof from making complaints, because if you complain against others you will be led to further sin (*Derekh Eretz Zuta*, 9)."²⁸

"R[abbi] Simeon ben Gamaliel said to his slave Tabi, 'Go to the market and buy me a good piece of meat.' So Tabi went out and bought him a tongue. Later, R[abbi] Simeon said to Tabi, 'Go out and buy me a bad piece of meat at the market.' Tabi went out again and bought him a tongue. R[abbi] Simeon ben Gamaliel asked him, 'Why, when I asked you to buy me a good piece of meat, did you buy a tongue, and when I asked you to buy a bad piece of meat, did you again buy me a tongue?' Tabi replied, 'Because from the tongue comes good, and from it comes also evil. When it is good, nothing is better than it; and when it is bad, nothing is more evil than it.' (*Leviticus Rabbah* 33:7)"²⁹

²⁴ Borowitz, Eugene, page 61.

²⁵ Bialik, Haim Nahman and Yehoshua Hana Ravnitzky, page 642.

²⁶ Rabbi Ronald Isaacs. *Exploring Jewish Ethics and Values*. (Hoboken, NJ: Ktav Publishing House Inc., 1999) page 108.

²⁷ Isaacs, Rabbi Ronald, page 108.

²⁸ Isaacs, page 109.

²⁹ Bialik and Ravnitzky, page 704.

Moderation in Business, Worldly Matters, Pleasure, Sleep, Speech, and Laughter –
(Human Value # 20) –“Control/Order/Discipline:
Providing restraint and direction to achieve
methodological arrangement of persons or things
according to the prescribed rules.”

Commentary: “R[abbi] Levi said: Six organs serve [a hu]man – three are under his control, and three are not under his control. The eyes, the ears, and the nose are not under his control: he sees what he does not wish to see, he hears what he does not wish to hear, and he smells what he does not wish to smell. The mouth, the hands, and the feet are under his control: the mouth, if he wishes, will occupy itself with Torah, or if he prefers, slander, revile, and blaspheme. The hands, if he wishes, will distribute charity, or if he prefers, steal and slay. The feet, if he wishes, will walk to synagogue and houses of study, or if he prefers, walk to theaters and circuses (*Genesis Rabbah* 67:3).”

Session Four – What makes a Jewish Camp Jewish?

Goals:

1. To have the participants identify the activities and practices that make a Jewish summer camp unique from all other summer camps.
2. To re/introduce participants to the three major tenants of Judaism.
3. To have participants express how the three major tenants of Judaism have provided personal gateways to feeling connected to Judaism.
4. To promote sharing and further the group process of the participants.
5. To introduce participants to three classical theories about God and begin to wrestle with their own personal God-concept.
6. To give participants the tools and know-how to increase the level of Judaic content in their campers' days.
7. To introduce the concept of Sh'ma as a creed.

Materials:

Brainstorming paper on the differences between Jewish and secular camps from first session
Large white paper (11x17 if available) enough for everyone
Glue sticks for each participant
10 sheets of construction paper per participant in assorted colors
Enlargement of "Three Classical God Theories"
Pens
Midah Card for Wall
Copies of "3 Gateways to Connect to Judaism" for each participant
Copies of "Blessings for Camp Counselors" for each participant
Copies of "Bed Time Ritual" packets for each participant

Procedure:

:00 -:05 Review brainstorming paper on the differences between Jewish and secular camps from the first session together as a group. Give the participants time to make any changes or additions to the list.

Ask the group: –What makes a camp Jewish? Take all answers but lead them to the big picture: Judaism (a religious component to the program, i.e. services, blessings, Torah study.) and Jews (a specific population at camp).

:05-:10 Quick presentation of the sheet "3 Gateways to Connect to Judaism, GOD; TORAH; ISRAEL"

:10- :30 Personal Story Telling through "rough art." Hand everyone a blank sheet of large white paper. There should also be an assortment of construction paper, and enough glue sticks to go around. Have the participants create 3 snapshots of personal experiences in which they felt connected to Judaism through God, Torah, and Israel (the people or the state). The snapshots should be quick and rough – made only from pieces of construction paper that have been torn by hand and glue. They should not use scissors or any thing else to cut the paper –they have to tear it by hand. They should glue directly on their large piece of white paper. Spend about 5 minutes on each of the snapshots.

:30 - :40 Quick presentation of snapshots by participants, who should simply show their paper and state what experience each of the three pictures is describing. Note similar/shared experiences in the group.

:40- :50 Presentation of "Three Classical God Theories." Hang enlarged theory on wall. Have participants come up to the paper and write their name across the continuum where their own belief in God falls.

:50 - :55 Presentation of *Midah*

Being One Who Loves God – (Human Value # 124) – "Worship/Faith/Creed: Reverence for and belief in God that is expressed and experienced through a commitment to doctrines and teachings of religious belief."³⁰

:55 - :75 Ask: How does this manifest itself at camp?

1. Blessings that turn any experience into a religious experience or time in to sacred time. What are some examples? *HaMotzi* and *Birkat HaMazon* (experiences), Kiddush and Havdalah (for time). Distribute "Blessings for the Camp Counselor" as a resource.
2. Participation in Services and Judaic Programming – not just for the campers.
3. Creed – Sh'ma and the Bedtime Ritual. Explain that the Sh'ma is an entry into Judaism and Jewish practice in which all children at camp will be able to participate. It involves God, Torah, and Israel, and is often considered Judaism's creed. Distribute and review "Bed Time Ritual" resource packets.

:75 - :80 REMEMBER –Camp is a place for EXPERIMENTATION; it is your role to encourage this experimentation and to participate in it yourself. Ask if anyone in the group remembers something Jewish that they first tried or experienced at camp. Enjoy and share in the answers.

Hang *Midah* "Being One who Loves God" on the *Midot* Wall.

:80 - :90 Other business as needed.

³⁰ Hall, page 187.

Three Gateways to Connect to Judaism

Gate One:

GOD

God is the Source and Substance of all reality. We seek to know ourselves as part of God, feeling connected to and compassion for all life.

Gate Two:

TORAH

Torah is the mytho-ethical story of the Jewish people's encounter with God. We turn to Torah to deepen our own God-encounter.

Gate Three:

ISRAEL

Israel is both a place and a people.

We connect with Jews everywhere through a shared vocabulary (Hebrew), a shared poetry (prayer), a shared story (Torah), a shared homeland (Eretz Yisrael), a shared mission (Micah 6:8), a shared culture (Shabbat and Holy Days), and a shared vision of the world as a place worthy of our utmost love, care, and respect.³¹

Three Classical God Theories

WATCHMAKER	PARENT	OMNIPOTENT
The idea that God created the universe and set it in motion just as a watchmaker makes a watch and sets it to run on its own. There is no need for the watchmaker to ever see the watch again even if it breaks down. Some problems can be fixed by the owner of the watch, others problems might require a watch repairperson. Likewise, some problems in the universe can be fixed by individuals, and other problems by organized religion.	The idea that God created the universe and all who dwell in it as a parent creates a child. The parent is very active in the child's life at the beginning, teaching and helping the child to do more and more on its own until the relationship is equalized in adulthood. Likewise, God was very active in the beginning stages of the universe (such as described in the Torah) and through Torah enabled the universe to function on its own, only turning to God when in need of guidance.	The idea that God created everything, is all-knowing, and continues to be the ultimate cause for everything. God's involvement with creation is ongoing and necessary. Nothing would or could happen without God.

Watchmaker

Parent

Omnipotent



³¹ Rami Shapiro. "Simply Jewish (Judaism for the 21st Century)," *Tikkun*, (Jan-Feb, 1998).

BEDTIME RITUALS

CRAFTING JEWISH TRADITIONS FOR CHILDREN

TRANSFORMING BEDTIME INTO JEWISH TIME



The Sh'ma has been the Jewish declaration of faith for thousands of years. Jews everywhere say the Sh'ma, but especially in the morning and at night, to remind ourselves that life is a gift from God.

It is our personal and communal expression of belief in God and in the unity of the Jewish people, as well as our recognition that there is a relationship between God and the Jewish people.

What works best for you and your campers should be your guide to crafting your own Jewish bedtime ritual.

Adapted from the UAHC website³²

Creating Memories

Nighttime is a perfect time to establish bunk and unit traditions and create lasting memories for both you and the campers.

Ritual is an important part of what holds us together as Jews. We all have rituals that touch our lives. The purpose of Jewish ritual is to provide us with a sense of connection with the Jewish people and to infuse into our daily lives a feeling of familiarity and belonging.

Bedtime Rituals will frame the camp day with an obvious close and help to build community in a Jewish way. IT WILL ALSO MAKE YOUR JOBS EASIER.

In keeping with the spirit of the Sh'ma, the themes for your **bedtime ritual** should be: Community Building, Uniqueness, Relationships, Oneness, Group Process, Personal Beliefs, Sharing, and Creating Connections. You do not have to say the Sh'ma every night – build up to it. You are still doing honor to our tradition.

³² <http://uahc.org/educate/bedtime.shtml>, 11/17/03

IN ORDER FOR BEDTIME RITUALS TO WORK, YOU HAVE TO MAKE IT A RITUAL, MEANING: YOU NEED TO BE CONSISTENT. You have to do a little something every night, no matter how tired you are or how bad (or good) the day was.

- It should be at relatively the same time each day.
- It should be done in or near the cabin.
- It should be made clear that after the ritual is over, everyone is expected to go to bed.

In order for the campers to participate, you have to participate. If you enjoy the ritual, they will too. If you look at it as just another chore or responsibility, they will too. If you think it is a waste of time, they will too. If you think of it as great way to calm down from the day, review the day, get in the proper mindset for sleep, they will too. If you think of it as a chance to get to know your campers better, share with them, and build a special community, they will too.

Total Time 10-15 minutes.

1. Start by marking the ritual. **NAME IT.** "This is our first ritual of camp...."
2. **Review the day** and make it holy. Time is sacred. It gives us the opportunity to make the world a better place. Talk about what made your campers' days special, how they helped someone today, or how someone helped them. What did they like the most about the day? The least? How did the day make them feel? What were they thankful for today? What do they want to do again? What would they do differently?
NOTE: Do not ask all these questions at once – choose a few. You will get a feel for which ones certain campers respond to. Add your own questions about the day. This section should last no more than 3 or 4 minutes. Let them talk, but only if they want to – this is not a *shiur*.
3. **Activity** (see below).
4. Close with a **Thank You** to everyone for their participation and **promise** that everyone will have another chance to talk and share the following night. "I am looking forward to sharing with you again..."

Suggested Activities:

(1-10: Getting to Know You – first week or when the group just isn't coming together)

1. Family tree – Have each camper and staff member present his/her family to the entire bunk. This can be done orally or with family pictures with younger children, and using family trees with older children.
2. That's what I like about you – Have each camper and staff tape a piece of paper to their backs, then mingle and have each person write on the back of every other person something that they like about that person.
3. Story chain –for younger campers. Tell a story about your bunk. Each person tells a sentence or two and then the next person takes over.
4. My Jewish brother of another mother – for male campers – have each camper say that another bunkmate "is my Jewish brother of another mother because..." Have each camper talk about a different camper so everyone gets talked about once and everyone gets to talk once. Who ever the camper chooses to talk about gets to talk next. Note: a "Jewish Brother of Another Mother" is an expression that leads to the "brotherhood" of all Jews, "Another Mother" means of different actual parentage.

5. Home – Have each camper talk about what is hanging on their bedroom walls at home. Let them ask questions of one another. Are there any other places they consider home?
 6. Music night – Two variations. Have the campers lie in bed while you play them your five favorite (and appropriate) songs. Explain to them why you like those songs and who you like to listen to those songs with. Or, have each camper pick his/her favorite song and play the list of the songs over two nights, allowing each camper to give an introduction to his/her song.
 7. Birthday best – Appropriate for the evening of a camper's birthday. Have each camper describe their favorite birthday party of his/her life and the best present he/she ever got for his/her birthday.
 8. I remember that – Have each camper describe a scene from his/her favorite book or movie, without using any names or places, and see if the cabin can guess the book or movie from the description. Make sure the campers know that it is okay if they choose a book or movie that no one has heard of – that is how we learn from each other.
 9. What's in a name -Have each camper write his/her middle name and nickname (if they have one) on a piece of paper. The staff member collects the papers and then reads aloud the middle name and or nickname to the group who has to decide who they belong to. The person whose name it is can explain the nickname or tell if their middle name has any significance.
 10. Past, Present, Future – (2 nights) Have each camper and staff member fold a piece of paper into 3 sections. Label them "Past," "Present," and "Future". Giving 5 minutes for each section, have the participants graphically represent each of those stages of their life. NO words are allowed; only pictures and symbols. We are not expecting a great masterpiece – only something simple. Have the campers and staff members write their names on the papers and collect them. On the next night, redistribute them and have each person present to the group.
- (11-20: The Middle Ground – for when the group is functioning well and people are comfortable with one another. These can be used outside or around a campfire.)
11. Two truths and a lie – Campers and staff are to tell three things about themselves, two of which are true and one of which is untrue. Other campers will have to guess the untrue statement.
 12. Do you see – Ask the campers to recall everything they can about one thing that happened that day. Have them help each other remember. Who was there? What was said? What was everyone wearing? How detailed can they get as a group?
 13. 10-foot hike – Each participant is given a piece of string or yarn 10 feet long. Everyone attaches the string to the cabin and lays it out flat on the ground. They examine the ground along the string. What did they learn about the location/surroundings of their cabin?
 14. Circle of sharing – Participants link elbows, forming a large circle. The circle starts to rotate to the right. When a member of the group has something to share with the group, they say "stop" and the circle must stop. When the person is finished sharing, they say "go" and the circle continues to rotate before anyone responds. Each person who wants to share will have an opportunity to stop the circle.
 15. Charades – Choose three things about Judaism or about that particular day at camp for participants to guess.

16. Guess who quiz – Have each participant write at least three, but no more than five, unique things about him/herself on a 3x5 index card and write his/her name at the bottom. Collect the cards, shuffle them, and hand them out at random. Have each participant read his or her card without reading the author's name, pausing after each statement to allow the group to guess.
17. P. S. – The participants take index cards and write on them a problem or concern that they have, along with a possible solution to it. The cards are collected. The problems are read to the group and the group is asked to provide possible solutions (a P.S.). The solution on the card is then read and the group responds to it.

(18 and 19 are involved activities that require a little more time and preparation)

18. Towers – you will need 20 sheets of paper and a roll of tape for every four campers. In groups of four, the campers will build free-standing towers in the cabin using only the materials given. The team with the highest freestanding structure wins. Make special mention of unique designs and creativity.
19. Cabin walking stick – Have participants write on masking tape with permanent markers a favorite quote, saying, or joke to add to the cabin walking stick. Have the participants read their selections to the group and have the group decide how to assemble the stick. Use the stick for group outings.

Blessings for Camp Counselors

On attaching a mezuzah:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to attach a mezuzah.

On tasting fruit for the first time in the season:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

On seeing the wonders of nature:

Blessed art thou, Lord our God, King of the universe, who didst create the universe.

On seeing an electrical storm:

Blessed art thou, Lord our God, King of the universe, whose might and power fill the world.

On seeing a rainbow:

Blessed art thou, Lord our God, King of the universe, who rememberest the covenant, and keepest thy promise faithfully.

On seeing the ocean:

Blessed art thou, Lord our God, King of the universe, who hast made the great sea.

On seeing beauties of nature:

Blessed art thou, Lord our God, King of the universe, who hast such as these in thy world.

On seeing trees blossoming:

Blessed art thou, Lord our God, King of the universe, who hast withheld nothing from thy world; and hast created therein beautiful creatures and goodly trees for the enjoyment of mankind.

On seeing a person of profound Torah wisdom:

Blessed art thou, Lord our God, King of the universe, who hast imparted of thy wisdom to those who revere thee.

On seeing a person of profound secular learning:

Blessed art thou, Lord our God, King of the universe, who hast imparted of thy wisdom to flesh and blood.

On hearing bad tidings:

Blessed art thou, Lord our God, King of the universe, the true Judge.

On hearing good tidings:

Blessed art thou, Lord our God, King of the universe, who art good and beneficent.

On attaching a mezuzah:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצוותיו וצונו לקבוע מזוזת.

On tasting fruit for the first time in the season:

ברוך אתה, יי אלהינו, מלך העולם, שהודיענו וקיימנו והצנינו לעונת ההוא.

On seeing the wonders of nature:

ברוך אתה, יי אלהינו, מלך העולם, עשה מעשה בראשית.

On seeing an electrical storm:

ברוך אתה, יי אלהינו, מלך העולם, שפחו תבורתו מלא עולם.

On seeing a rainbow:

ברוך אתה, יי אלהינו, מלך העולם, וזכר הבית והאמן בקריתו נקים במאמרו.

On seeing the ocean:

ברוך אתה, יי אלהינו, מלך העולם, שעשה את הים הגדול.

On seeing beauties of nature:

ברוך אתה, יי אלהינו, מלך העולם, שפכה לו בעולמו.

On seeing trees blossoming:

ברוך אתה, יי אלהינו, מלך העולם, שלא חסר בעולמו דבר, וקרא בו בריחת טובות ואילנות טובים לנשות בהם בני אדם.

On seeing a person of profound Torah wisdom:

ברוך אתה, יי אלהינו, מלך העולם, שהחלק מחכמתו ליראיו.

On seeing a person of profound secular learning:

ברוך אתה, יי אלהינו, מלך העולם, ששמו מחכמתו לבשר ודם.

On hearing bad tidings:

ברוך אתה, יי אלהינו, מלך העולם, דין האמת.

On hearing good tidings:

ברוך אתה, יי אלהינו, מלך העולם, הטוב והמטיב.

Being One Who Loves God – (Human Value # 124) – “Worship/Faith/Creed: Reverence for and belief in God that is expressed and experienced through a commitment to doctrines and teachings of religious belief.”¹

Session Five – Communication and Confidentiality

Goals:

1. To discuss the importance of good communication in a camp setting
2. To reinforce the idea of mandatory reporting
3. To introduce the wide spectrum of information a Jewish counselor should know about his/her campers
4. To set rules for confidentiality when sharing information about campers
5. To introduce the Learning Journal

Materials:

Blank paper and pencils
Copies of the "Instructions for 'Information Providers'" for half the group
"Confidentiality Text Study" sheets for everyone
"Learning Journal Week One" for everyone
Midah Card for wall

Procedure:

:00 -:10 The importance of communication in a camp setting

Exercise: Split the group into pairs. Distribute one piece of paper and a pencil to each pair. Have the pairs decide who is going to "provide information," and who is going to "work with the information." Have them sit back-to-back so that they cannot see each other's face or what the other person is doing. Hand out the instruction card to each of the "information providers" and have them begin to give information to their partner, who is to draw what ever they are describing. Allow 4 or 5 minutes for the drawing process.

Questions for the group: What was difficult about this exercise? What would have made it easier? What would you have needed to draw the best picture that you could?

Conclusions – having as much information as possible helps you do your job better. This is true in working with campers as well. Thus, communication between staff members is essential for Jewish Counselors.

:10 - :15 Presentation of *Midah*

Read: **Reporting Exactly What Has Been Learned, and Quoting a Teaching In The Name Of The Person Who Said It** – (Human Value #12) –

"Communication/Information: Effective and efficient transmission and flow of ideas and factual data within and between persons, departments, and divisions of an organization."³³

:15 - :30 Your Obligation to Report; What to Report and to Whom

³³ Hall, page 177.

Discussion:

1) There is no question that on matters of health and safety we are obligated to report to the camp administration. That is, anything you observe that has to do with abuse or dangerous behavior, you must report. **Because of this obligation, you cannot promise campers that you will not tell anyone what they tell you.** Ask: What are some examples that you can think of? (Some examples include: talk of abuse at home, cutting, drug use, talk of suicide, promiscuous/risky sexual behavior (this is by no means an exhaustive list)).

2) Other things to take note of are the campers' general moods, who is friends with whom, who does not get along well in the cabin, what activities each camper likes best, which activities each camper likes least, what time of day the campers get tired, who is homesick, etc.

This is a lot to keep track of, but in order to do your job as a Jewish-Counselor well; you need to remain well-informed. This is where communication comes in; we need to talk to each other about our campers.

:30 - :55 Confidentiality and Privilege

As staff, we will be privileged to information about campers that is confidential. This includes medical records and personal matters as discussed above. With this privilege comes an agreement to keep this information confidential. That means that it is not to be discussed with non-camp personnel, and especially not with other campers. Any discussion about campers or camper issues should be done in a manner and location where confidentiality can be guaranteed. This guarantee includes any papers you might have that contain personal information; it is your responsibility to keep those papers secure.

Text study in same pairs as first exercise: Hand out text study sheets and have the participants fill in on the bottom half of the sheet rules about confidentiality that can be derived from these texts and any other rules they think should exist. After about 15 minutes, come back together as a group and compile all the rules about confidentiality on one sheet. Ask group members if they agree with each rule suggested, discuss as a group, and decide if you will include it on the communal list.

:55 - :60 Getting and Giving Credit and Praise

The last part of this *midah* involves getting and giving praise. Hand out "Ways to say Good Job." Introduce the Golden Whistle. Explain that this award will be worn by anyone who is reported to have gone out of his/her way to do a good job, someone who has helped another person in the group, or someone who has come up with a great idea or insight and taught it to the group. We should learn to praise one another and give credit where credit is due. Hang *Midot* Card of "Reporting Exactly What Has Been Learned, and Quoting a Teaching In The Name Of The Person Who Said It" on the Wall.

:60 - :80 Communication with Self – The Learning Journal.

Hand out "Weekly Learning Journals" to each participant. Read the introduction together. Stress the importance of taking this seriously. Remind them that we only do this once a week – just four times over the summer! It is a good way to review what we have done in this forum over the week and to assist in the personal integration of the material. Allow 15 minutes to respond to the journal questions.

:80 - :90 Other business as needed.

Text Study on Confidentiality

"Judaism condemns breaches of confidence on several grounds. A person who agrees to a request for secrecy but never intends to honor his agreement brands himself a liar as soon as he proceeds to make a disclosure. According to the Bible: 'Lying lips are an abomination of the Lord' (Proverbs 12:22).

A person who was originally sincere in his acceptance of a pledge of secrecy but later changes his mind may not be a liar in the strict sense of the word, but he is guilty of unethical conduct."³⁴

Rabbah says, "Information received from a second party, even when not labeled confidential, may not be repeated to other parties without explicit instruction or permission of the informant" (*Yoma* 4b).³⁵

"Despite the rigidity of the prohibition on? breaches of confidence, common sense dictates the allowance of discretion if the benefit of disclosure clearly outweighs the moral imperative of preserving secrecy. A person who receives confidential information of a potential danger ... is duty bound to breach the confidence. The same is true if an informant demands secrecy because he is trying to hide a criminal act or intent."³⁶

Rules on confidentiality that can be derived from the teachings above:

Additional rules on confidentiality that we should have at camp:

³⁴ Block, page 77.

³⁵ Block, page 77.

³⁶ Block, page 78.

Instruction Card for "Information Provider"

You are going to instruct your partner to draw a house with two windows, a slanted roof, a chimney, a door, and a tree in the yard. It should look something like the drawing here:

You cannot use the words: House, Window, Roof, Tree, Door, Trunk, or Leaves.

You should only use simple information like "Draw a slanted line," etc.

Do not let your partner see this paper.



Reporting Exactly What Has Been Learned, and Quoting a Teaching In The Name Of The Person Who Said It – (Human Value #12) –

“Communication/Information: Effective and efficient transmission and flow of ideas and factual data within and between persons, departments, and divisions of an organization.”

Learning Journal, Week One

Introduction to the Learning Journal

"Effective journal keeping can be a means for deepening our insights into the total flow of our life process, learning to perceive and attend to the self in new ways, discovering new dimensions of the self, and developing a personal feedback system ... Such dialogue [with ourselves] is a most effective means of learning about ourselves. In this way we can more clearly see where we have been, the choices we make and the means we have used to express ourselves in the world.

We can increase our competence to know, value, and choose our life path by a variety of methods. Writing down our life flow is a systematic way and using it as a guide is one method to know ourselves better, to see and hear ourselves in new ways and to be able to incorporate this information into our next experiences."³⁷

We are keeping this journal to:

1. Experiment with new behaviors and skills.
2. Express and explore feelings and concerns freely.
3. Review the material from the past week.
4. Learn about where we have been and where we are going.
5. Integrate what we have learned with who we are and what we are doing.

Please take the Learning Journal seriously; it is an important part of the process, and we will be doing it only once a week.

Questions for Reflection (you do not have to respond to all of the questions):

My idea of a great Jewish counselor is...

What issues or ideas have I learned this week that I had not considered previously?

The idea of the Sheyner Yid is appealing to me because...

I am nervous about being a Jewish counselor because...

I would like to know more about...

I was not impressed with...

My relationship with the group has changed in the following ways:

My role as a Jewish counselor at camp will be to...

A comfortable boundary for me in discussion with the campers includes...

My expression of Judaism at camp includes...

Confidentiality has or has not been a problem for me in the past because...

Any thing else that I want to say or record

³⁷Margaret James-Neill, "The Learning Journal," *Reading Book for Human Relations Training*, Lawrence Porter and Bernard Mohr, eds. (Arlington, Va: NTL Institute, 1982) pgs 8-10.

Chapter 6

Week Two

Interpersonal Skills for Jewish-Counselors

Key Terms and Concepts:

Interpersonal skills – “Interpersonal skills equip a person to enter into deeply satisfying human relationship and widen their circle of social relationships. They improve the ability to perceive self and other accurately and to communicate these perceptions in ways that facilitate mutual understanding, trust, cooperation and intimacy.”¹ A Jewish-Counselor uses these skills in dealing with co-workers, the camp administration, parents, faculty, and most importantly the campers.”

Jewish Values/*Midot*:

Careful (Attentive Listening) and Being One Who Listens and Adds – (Human Value #107) “Sharing/Listening/Trust: The capacity to actively and accurately hear another’s thoughts and feelings and to express one’s own thoughts and feelings in a climate of mutual confidence in each other’s integrity.”²

Ordered Speech – (Human Value # 17) – “Congruence: The capacity to experience and express one’s feelings and thoughts in such a way that what ones experiences internally and communicates externally to others is the same.”³

Humility/ Modesty and Not Boasting of One’s Knowledge – (Human Value # 73) – “Limitation/Acceptance: Giving positive mental assent to the reality that one has boundaries and inabilities. This includes an objective self-awareness of one’s strengths and potential as well as weakness and inability. The capacity for self criticism.”⁴

Attending to Teachers – (Human Value # 24) – “Courtesy/Hospitality: Offering polite and respectful treatment to others as well as treating strangers and guests in a friendly and generous manner. It also includes receiving the same treatment from others.”⁵

Close Association with Peers – (Human Value # 51) – “Friendship/Belonging: To have a group of persons with whom one can share on a day-to-day basis.”⁶

¹ Hall, Brian, et al., page 43.

² Hall, page 186.

³ Hall, page 177.

⁴ Hall, page 182.

⁵ Hall, page 178.

⁶ Hall, page 180.

Self Control and Setting a Limit to One's Words – (Human Value #63) –
“(Self) Interest/Control: Restraining one's feelings and controlling one's personal
interests in order to survive physically in the world.”⁷

Long-Suffering Patience and Acceptance of Suffering– (Human Value # 41) –
“Endurance/Patience: The ability to bear difficult and painful experiences,
situations, or persons with calm stability and perseverance.”⁸

Claiming No Credit for Oneself and Distancing Oneself from Glory –
(Human Value #53) – “Generosity/Service: To share one's unique gifts and skills
with others as a way of serving humanity without expecting reciprocation.”⁹

Being One Who is Loved – (Human Value # 6) – “Being Liked: To experience
friendly feelings from one's peers.”¹⁰

Loving People – (Human Value # 64) – “Intimacy: Sharing one's personhood—
thoughts, feelings, fantasies and realities—mutually and freely with the total
personhood of another on a regular basis.”¹¹

Loving Justice – (Human Value #44) – “Equity/Rights: Awareness of the moral
and ethical claim of all persons, including one's self, to legal, social and economic
equality and fairness, plus a personal commitment to defend this claim.”¹²

Loving Reproof – (Human Value # 45) – “Evaluation/Self Esteem: Appreciating
an objective appraisal of one's self and being open to what others reflect back
about one's self as necessary for self-awareness and personal growth.”¹³

Loving Equity – (Human Value # 42) – “Experiencing one's self as having the
same value and rights as all other human beings in such a way that one is set free
to be one's self and free others to be themselves. This is the critical
consciousness of the value of being human.”¹⁴

Being One Who Does Not Enjoy Passing Judgments – (Human Values # 99
and #40) – “Rights/Respect: The moral principle esteeming the worth (and
property) of another as I expect others to esteem me (and mine). Empathy:
Reflecting and experiencing another's feelings and state of being through a
quality of presence that has the consequence of them seeing themselves with more
clarity without any words necessarily having been spoken.”¹⁵

⁷ Hall, page 181.

⁸ Hall, page 179.

⁹ Hall, page 180.

¹⁰ Hall, page 176.

¹¹ Hall, page 182.

¹² Hall, page 180.

¹³ Hall, page 180.

¹⁴ Hall, page 179.

¹⁵ Hall, pages 179, 185.

Being One Who Bears the Yoke of One's Colleagues – (Human Value # 62) – “Interdependence: Seeing and acting on the awareness that personal and institutional cooperation are always preferable to individual decision making.”¹⁶

Being One Who Makes One's Teacher Wiser – (Human Value #17) – “(Self) Interest/Control: Restraining one's feelings and controlling one's personal interests in order to survive physically in the world.”¹⁷

Having Trust and Faith in Teachers – (Human Value #75) – “Loyalty/Fidelity: Strict observance of promises and duties to those in authority and to those in close personal relationships.”¹⁸

Outline:

Session One - Effective Communication

- a) *Midah*: Ordered Speech
- b) Effective Speaking
- c) Body Language
- d) *Midot*: Careful Listening and Being One Who Listens and Adds
- e) Listening – When not to say anything
- f) What is active listening?
- g) *Midah* – Being One Who Loves Reproof
- h) Giving and Receiving Feedback

Session 2 – Being Responsible for Ourselves

- a) *Midot* – Humility/ Modesty and Not Boasting of One's Knowledge
- b) Humility/Modesty Text Study
- c) Who is camp really about?
- d) Guidelines for Consensus Decision Making
- e) *Midot* – Claiming No Credit and Distancing Ourselves from Glory
- f) *Midah* – Self-Control and Setting a Limit to One's Words
- g) What is control? Defining boundaries and putting up safety nets

Session 3 – Being Responsible for One Another

- a) *Midah* – Being One Who Loves People
- b) *Midah* – Close Association with Peers

¹⁶ Hall, page 181.

¹⁷ Hall, page 181.

¹⁸ Hall, page 183.

- c) The power of a support system and group learning
- d) *Midah* – Bearing the Yoke with our Colleagues
- e) Group responsibility
- f) How individual actions affect the group
- g) Lending a hand – How can I help?
- h) *Midah* – Being One Who is Loved

Session 4 – Interacting with the Campers

- a) Fears about working with Campers
- b) *Midot* – Loving Justice and Loving Equity
- c) *Midah* – Long-suffering Patience
- d) *Midah* – Being One Who Does Not Enjoy Passing Judgment
- e) Appropriate Discipline

Session 5 – Everyone Else

- a) *Midah* – Attending Teachers
- b) Look to learn from everyone – even what not to do
- c) *Midah* – Having faith and trust in teachers
- d) The danger of a dissenting opinion – United we stand in front of the campers.
- e) Learning Journal Week Two
- f) Celebration

Session One - Effective Communication

Goals:

1. To present some skills and techniques for effective speaking.
2. To point out the differences in speaking to different groups of people
3. To learn the skill of active effective and present common difficult in hearing and being heard. [I don't understand this sentence at all]
4. To present feedback as a Jewish value that is comprised of effective speaking and active listening.
5. To develop guidelines for giving and receiving feedback as a group.

Materials:

Markers
Tape
Butcher Paper
Index cards
Pens
Midot Cards for Wall
Copies of "The Components of Active Listening"
Copies of "No One Ever Said This Was Easy"
Copies of "Text Study for Rebuke (Feedback)"

Procedure:

:00 -:05 Read excerpt from "I Have a Dream" speech by Martin Luther King, Jr. as follows:

Go back to Mississippi, go back to Alabama, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair. I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal." I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at a table of brotherhood. I have a dream that one day even the state of Mississippi, a desert state, sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four children will one day live in a nation where they will not be judged by

the color of their skin but by the content of their character. I have a dream today.

I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers. I have a dream today. I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together. This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.¹⁹

Ask the group: Why is this piece powerful and effective?

:05 - :07 *Midah*: Ordered Speech

Read: **Ordered Speech** – (Human Value # 17) – “Congruence: the capacity to experience and express one’s feelings and thoughts in such a way that what one experiences internally and communicates externally to others is the same.”²⁰

Questions for group: Why is this congruence important? How do you know you have effective speaking/communication if there is congruence?

:07 - :45 Training Staff for Effective Speaking

Presentation:

Opening Questions: How many of you have stood in front of a large group of people to speak before? What did you find easy about it?

What did you find difficult about it? Write down the answers to the last two questions, and be sure to discuss as many of these as possible.

1. Things should be said:
 - a. Getting everyone’s attention
 - b. Nerves
 - c. Mechanics (getting your voice across)
 - d. Making sure everyone hears what you say

Based on these principles -Who at camp is a good speaker and what makes them good?

The General Stuff

¹⁹ <http://www.mecca.org/~crights/dream.html> 12/15/03

²⁰ Hall, page 177.

Important aspects of speaking

1. Eye Contact – Ask why it is good
 - a. Connection
 - b. Confidence
2. Body Language – explain the importance of being consistent with your body language
 - a. Gestures
 - b. Facial expressions
3. Posture – explain the correct way to stand
 - a. Open up (more nervous but shows confidence)
 - b. Keep your knees bent (NOT Locked)
4. Perpetration is the key
 - a. Practice is the only way to get over stage fright
 - b. Don't just speak about a topic, have a plan

Getting Everybody's Attention

What are some different ways of doing that?

1. Clap once if you can hear me
2. Hands up (mouth shut)
3. *Sheket*
4. Tell a story
5. Tell a joke
6. Silence
7. Attention-Getters
 - a. Story
 - b. Statistic
 - c. Quote
 - d. Fact

Rules for communicating with a group:

1. Don't expect anything less than 100% from the audience (don't think that 50% is the best they can do)
2. Utilize the staff and the people around you (they are your biggest support in this; you need them)
 - a. How can you do that?
3. POSITIVE Language
 - a. Instead of saying "No one should be standing up at meals," you should say
"Everyone should be sitting down."
 - b. Don't be negative toward your audience, or they will respond negatively to you. Be especially aware of body language.
4. Be patient
5. Find the leaders in the group and use them
6. Notice when you need to get the group quiet and when you don't
 - a. Don't quiet everyone down to sing happy birthday (everyone will join in)
 - b. Do quiet for important/serious announcements and teachings
7. Once you have gotten a group quiet, don't start them up again!

Don't begin announcements after everyone is quiet to congratulate a team for winning Maccabiah!

8. Start what you have to say immediately when the group gets quiet (don't allow for lag time)
9. Never take it personally...they would do it even if it wasn't you (don't get frustrated; audiences see right through that)
10. Stand close to the audience, don't put a wall between you and them
11. Use eye contact
12. Use specifics (people)
13. Be truthful

BODY LANGUAGE RULES

SOFTEN (An acronym for teaching about body language)

1. Smile
2. Open posture
3. Forward lean
4. Touch (shoulder, hand)
5. Eye contact
6. Nod

Hang *Midah* card, "Ordered Speech" on the wall.

:45 - :47 *Midot*: Careful Listening and Being One Who Listens and Adds

Read: **Careful (Attentive Listening) and Being One Who Listens and Adds** – (Human Value #107) "Sharing/Listening/Trust: The capacity to actively and accurately hear another's thoughts and feelings and to express one's own thoughts and feelings in a climate of mutual confidence in each other's integrity."²¹

:47 - :52 Listening – When not to say anything

Activity: Hand out note cards and pens to group. Give them 3 minutes of silence to just listen. What do they hear? The participants should record everything they hear on their index cards. Quickly compare what is on everyone's list. Were there differences? What do these differences tell us about how people understand listen, and how they listen?

:52 - :65 What is active listening? (Return to description in *Midot*.) Group

Questions: How can we assure they we all mean and do the same thing when we listen to each other? Listening is a skill.

Hand out and review "The Components of Active Listening."

Ask: This doesn't sound so hard, right? So why is it so difficult to hear sometimes? This can be due to problems with the listener and with the speaker. Hand out and review, "No One Ever Said This Was Easy" with the group.

Take a few minutes to discuss and take comments/personal experiences and questions.

Take a volunteer to read "Listen" to the group; ask everyone to practice active listening.

²¹ Hall, page 186.

Hang *Midot* card "Careful Listening and Being One Who Listens and Adds" on the wall.

:65 - :80 Giving and Receiving Feedback

Feedback is a specific type of communication **that involves Active Listening and Effective Speaking.**

Read: *Midah* – Being One Who Loves Reproof

Loving Reproof – (Human Value # 45) – "Evaluation/Self Esteem: Appreciating an objective appraisal of one's self and being open to what others reflect back about one's self as necessary for self-awareness and personal growth."²²

Break into groups of three or four for the text study.

Hand out sheet, "Text Study For Rebuke (Feedback)" and have the groups read through the entire sheet aloud, then take 4 minutes to address the questions at the bottom. As a large group, compare the responses to the question compiling a set of rules for feedback.

Review the three fundamental rules for those giving feedback, and the three fundamental rules for those receiving feedback with the participants. Make adjustments to your compilation of rules as necessary.

Three Fundamental Rules for Giving Feedback

1. The feedback must be constructive –not negative. This means that the feedback must have specific content.
Examples of poor feedback, "that sucked," "that's stupid," "I didn't like it," etc.
Examples of good feedback, "I think you were talking too fast," "I would have liked to have done more with arts and crafts," etc.
2. The feedback must be about something the person can change.
Examples of poor feedback, "You were too short for that," "I didn't like your voice," "It would be better if you were a girl," etc.
Examples of good feedback: See above.
3. Use "I-statements" – remember the feedback is only your opinion and a suggestion; present it as such and don't take it personally if there is no change.

Three Fundamental Rules for Receiving Feedback

1. Be quiet. This is the time for other people to talk. Just listen. Try not to be defensive or explain/argue about the way you did something. Just listen, write down what everyone says if it will help.

²² Hall, page 180.

2. Don't take it personally. These are suggestions about your behavior, actions, and activities, they are not about YOU. You do not have to listen to any of them; they are only suggestions.

3. Listen with an open mind. Be willing to try new things.

:80 - :90 Other business as needed.

Ordered Speech – (Human Value # 17) –
“Congruence: the capacity to experience and express one’s feelings and thoughts in such a way that what one experiences internally and communicates externally to others is the same.”

Careful (Attentive Listening) and Being One Who Listens and Adds – (Human Value #107) “Sharing/Listening/Trust: The capacity to actively and accurately hear another’s thoughts and feelings and to express one’s own thoughts and feelings in a climate of mutual confidence in each other’s integrity.”

Loving Reproof – (Human Value # 45) –
“Evaluation/Self Esteem: Appreciating an objective appraisal of one’s self and being open to what others reflect back about one’s self as necessary for self-awareness and personal growth.”

"Listen"²³

Listen!
Judaism begins with the commandment:
Hear O Israel!
But what does it really mean to "hear"?
The person who attends a concert with a mind on business,
Hears – but does not really hear.
The person who walks amid the songs of birds
and thinks only of what will be served for dinner,
Hears – but does not really hear.
The one who listens to the words of s friend, or spouse or child,
and does not catch the note of urgency: "Notice me, help me, care about me,"
Hears – but does not really hear.
The person who listens to the news and thinks only of how it will affect business,
Hears – but does not really hear.
The person who stifles the sound of conscience and thinks
"I have done enough already,"
Hears – but does not really hear.
The person who hears the Hazzan [(cantor)] pray
and does not feel the call to join in prayer,
Hears – but does not really hear.
The person who listens to the Rabbi's sermon
and thinks that someone else is being addressed,
Hears – but does not really hear.
...O Lord, sharpen our ability to hear.
May we hear the music of the world,
and the infant's cry, and the lover's sigh.
May we hear the call for help of the lonely soul,
and the sound of the breaking heart.
May we hear the words of our friends, and also their unspoken pleas and dreams.
May we hear within ourselves the yearnings that are struggling for expression.
...For only if we hear You,
Do we have the right to hope that you will hear us.
Hear the prayers we offer to you this day, O God,
and may we hear them too.

²³Jack Reimer and Harold Kushner, "Listen," *Likrat Shabbat* by Sidney Greenberg and Jonathan D. Levine. (Bridgeport, CT: The Prayer Book Press of Media Judaica, 1985) pages 74-75. Also in Susan Freeman. *Teaching Jewish Virtues: Sacred Sources and Arts Activities*. (Denver: A.R.E.Publishing INC., 1999) page 259.

No One Ever Said This Was Easy

Listener responses that block communication

- The Evaluator: "You should have..." "You should know better..."
- The Solver: "Why don't you try..." "It would be best if..."
- The Topper: "That's nothing..." "When that happened to me..."
- The Shrink: "What you need is..." "You feel that way because..."
- The Lawyer: "Why..." "Who..." "When..."
- The Boss: "You had better..." "If you don't..."
- The Professor: "Don't you realize..." "Here's where you went wrong..."
- The Pollyanna: "You'll get over it..." "It's not really so bad..." "Don't worry about it..."

Listener errors that block communication

- Closing your mind by calling the message "uninteresting"
- Planning what you'll say next-your rebuttal, judgment, solution, etc.
- Listening for facts only
- Using the same phrases over and over again, such as "You feel...", "Sounds like..."
- Showing no empathy for the speaker
- Faking attention to the speaker
- Using active listening when another skill is needed, such as confrontation, giving information, sharing resources, sharing personal experiences, etc.

Source: Leadershape INC., "The Leadershape Curriculum,"
Leadershape INC.: Champaign, IL, Loose-leaf, 1996, page 74.

The Components of Active Listening

GOAL: To non-evaluatively hear what another person is saying,

CRITICAL BEHAVIORS

- | | |
|-------------------|--|
| •ATTENDING: | Showing interest through nonverbal behavior and acknowledging responses. |
| •MIRRORING: | Accurately reflecting content and feeling in a non-judgmental way. |
| •QUESTIONING: | Eliciting more information or requesting clarification. |
| •SHOWING RESPECT: | Suspending judgment or evaluation and avoiding behaviors which discredit or trivialize the conversation. |
| •SELF-DISCLOSURE: | Sharing one's own experience |
| •PROBLEM SOLVING: | Exploring alternatives and developing specific action steps to solve problems |
| •SHOWING EMPATHY: | Expressing concern for the other person. |
| •SPONTANEITY: | Being expressive rather than contrived. |

Source: Leadershape INC., "The Leadershape Curriculum,"
Leadershape INC.: Champaign, IL, Loose-leaf, 1996, page 75.

Text Study on Rebuke (Feedback)

"Reprove your neighbor, but incur no guilt because of him" (Leviticus 19:17). Rashi says that this means that you should rebuke him, but do not shame him publicly.

"He who beholds his fellow stooping to sin, or following an unrighteous path, is obligated to return him toward the good..." (*Mishneh Torah*, Book One, Treatise II, 6.7).²⁴

"He who rebukes his fellow, whether it be regarding a sin committed between man and man, or whether it be regarding matters between man and God, it is essential that the rebuke be administered between them both; and he shall speak to him calmly [and] employing soft language..." (*Mishneh Torah*, Book One, Treatise II, 6.7).²⁵

"If he receives it attentively from him, it is well; if not he should rebuke him a second, even a third time. So is the constant duty of a man to continue to rebuke his fellow, even until the sinner strike him, and say unto him: 'I will not listen...' (*Mishneh Torah*, Book One, Treatise II, 6.7).²⁶

"He who rebukes a friend, at the beginning, no hard words should be used against him to shame him...A man therefore is obligated to guard himself against putting his fellow to shame publicly, regardless of whether he be young or old; not calling him by a name of which he feels ashamed, nor tell aught in his presence of which he is ashamed" (*Mishneh Torah*, Book One, Treatise II, 6.8).²⁷

What are the rules of feedback that you can establish from these texts?

How do you feel about these rules?

What other rules do you think there should be for giving and receiving feedback?

²⁴ Rabbi Simon Glazer, trans. *Book of Mishnah Torah Yod Ha-Hazakah by Our Master Moses Son of Maimon*, Vol. 1. (New York: Maimonides Publishing Co., 1927) page 220.

²⁵ Glazer, Rabbi Simon, pages 220 – 221.

²⁶ Glazer, page 221.

²⁷ Glazer, pages 221-222.

Session 2 – Being Responsible for Ourselves

Goals:

1. To foster the understanding that everyone has both strengths and limitations.
2. To stress the importance of humility in working with children.
3. To model a conscientious decision-making process.
4. To promote the idea that the camper has to be the most important person at camp.
5. To stress the importance of letting others shine.
6. To enable the participants to name personal traits, habits, and feelings that they will have to put aside during their time at camp.

Materials:

Paper
Envelopes
Pens
Markers
Tape
Butcher paper (a lot)
Midot Cards for Wall
Guidelines for Conscientious Decision-Making
Copies of "Humility/Modesty" text study

Procedure:

:00 -:15 Everyone is a composite –Knowing our limits

Divide the participants into groups of 4 or five. Have the groups trace the outline on one of its members on a piece of butcher paper. Have the groups draw a line down the center of the tracing, dividing the person in two. Label one side of the person "strengths", and the other side, "limitations/growth areas." Have the group members generate a list of their strengths and limitations. Have the groups drawn in attributes for the "model person" that express these strengths and limitations.

:15 -:25 *Midot*: Humility/Modesty and Not Boasting of One's Knowledge

Read: **Humility/Modesty and Not Boasting of One's Knowledge** – (Human Value # 73) – "Limitation/Acceptance: Giving positive mental assent to the reality that one has boundaries and inabilities. This includes an objective self-awareness of one's strengths and potential as well as weakness and inability. The capacity for self criticism."²⁸

Questions for the group: What was the purpose of this exercise? Is it possible for a person to possess only strengths or only limitations? Why is self-awareness so important? How does this awareness keep us modest? Why do you think modesty and humility are considered *Midot*? What does this have to do with being a staff member at camp? Do the campers need to think that you are good at everything? Why is it good for them to see that you need more practice with

²⁸ Hall, page 182.

something? How can self-awareness guide us in the type of projects or assignments we choose? How can self-awareness help us in determining how much help we need for a given program? What else can you take away?

:25 - :35 Humility/Modesty Text Study

Hand out "Humility/Modesty" Text Study

Have a volunteer read the first text. Then address the following discussion questions. Repeat for the second text.

Hang *Midot* Humility/Modesty and Not Boasting of One's Knowledge on the wall.

:40 - :65 Who is camp really about?

Brainstorm on a piece of butcher paper on the question: "Who is camp for?" –

Spend no more than two minutes. (Answers should include: Staff, Congregations, Jewish Community at large, Campers, Judaism, Parents, among others. Add some yourself if necessary.)

Exercise:

(this may prove to be very difficult for some group and uneventful for others).

As one large group, the participants are to rank all of the entries on the brainstorming sheet in order of importance from most important to least important. Explain that everyone has to be able to agree with the final result; that they need to come to a consensus decision. They will only have 15 minutes for this process.

Read guidelines for consensus decision making:

Guidelines for Consensus Decision Making²⁹

7. Avoid arguing blindly for your own opinions. Present your opinion as clearly and logically as possible, but listen to others members' reactions and consider them carefully before you press your point.
8. Avoid changing your mind only to reach agreement and avoid conflict. Support solutions with which you are at least somewhat able to agree.
9. Avoid conflict-reducing procedures such as majority voting, tossing a coin, averaging, and bargaining.
10. Seek out differences in opinion. They are natural and expected.
11. Try to involve everyone in the discussion and decision process.
12. Do not assume that someone must win and someone must lose. Look for alternatives that are acceptable to all.

Stay firm to the 15-minute time limit. Let the group know when they have 10, 5, 2, 1, and 1/2 minutes remaining.

Have the group read out loud their final order while stating the rationale for their decisions.

:65-:70 *Midot*: Claiming no Credit for Oneself and Distancing Oneself from Glory.

²⁹ Leadershape Inc., page 79 (shortened).

Read: Claiming No Credit for Oneself and Distancing Oneself from Glory – (Human Value #53) – “Generosity/Service: To share one’s unique gifts and skills with others as a way of serving humanity without expecting reciprocation.”³⁰

In light of your discussion and this value - Who is camp really about? (Campers) Who is important that we give credit to? Who should the majority of the glory go to? Is this possible if we do not take a step back and allow it to happen? Can you think of any examples when a counselor or staff member stole some credit or glory when you were a camper? (Examples could include: running the game-winning touchdown himself, taking over an art project, saying things like, “that’s good, but look at this,” etc.)

Hang *Midot* Claiming no Credit for Oneself and Distancing Oneself from Glory on the wall

:70 - :80 *Midot*: Self-Control and Setting a Limit to One’s Words

Read: Self-Control and Setting a Limit to One’s Words– (Human Value #63) – “(Self) Interest/Control: Restraining one’s feelings and controlling one’s personal interests in order to survive physically in the world.”³¹

Exercise: “You know yourself better than anyone else. Take a piece of paper, write down all the things that you know you need to control this summer while at camp –no one is going to look at it –it is just for you.” Pass out envelopes and have the participants seal these things away until the end of the summer. Offer to hold these envelopes for them if they want or they can keep them themselves. But remember to keep these things sealed away.

Hang *Midah* Self-Control on the wall.

:80 - :90 Other business as needed.

³⁰ Hall, page 180.

³¹ Hall, page 181.

Humility/Modesty Text Study

"R[abbi] Judah said in the name of Rab: If any learned man is boastful, his learning is removed from him, and from a boastful prophet his prophecy is removed. And so it was the case with Hillel: he once rebuked his disciples with boastful words, and then had to say, 'This Law I once knew, but I have now forgotten it'..." (*Pesachim* 66 a, b.)³²

13. How could knowledge and prophecy be lost from boasting about it?
What clues are there in the account that Hillel "forgot"?
14. What might people believe they can do if they are overconfident with a particular skill?

"Do not resemble a big door, which lets in the wind; or a small door, which makes the worthy bend down; but resemble the threshold on which all may tread, or a low peg on which all can hang their things (*Derech Eretz Zutah* 1.3)."³³

1. What type of person is the "big door"? What type of person is the "small door"?
2. Is there such a thing as being too humble or modest? How do we find this middle road?

³² C. G. Montefiore and H. Loewe, *A Rabbinic Anthology: Selected and Arranged with Comments and Introductions*. (London: Macmillan and Co., 1938) page 470.

³³ Ibid.

Humility/Modesty and Not Boasting of One's Knowledge – (Human Value # 73)
– “Limitation/Acceptance: Giving positive mental assent to the reality that one has boundaries and inabilities. This includes an objective self-awareness of one's strengths and potential as well as weakness and inability. The capacity for self-criticism.”

Claiming No Credit for Oneself and Distancing Oneself from Glory – (Human Value #53) – “Generosity/Service: To share one's unique gifts and skills with others as a way of serving humanity without expecting reciprocation.”

Self-Control and Setting a Limit to One's Words— (Human Value #63) – “(Self) Interest/Control: Restraining one's feelings and controlling one's personal interests in order to survive physically in the world.”

Session 3 – Being Responsible for One Another

Goals:

1. To foster understanding of the importance of a peer group.
2. To have participants identify what characteristics are most important to them in a friend.
3. To have participants identify their friends and peers who make up their support system.
4. To illustrate the power of many.
5. To introduce the idea of group responsibility.
6. To show that the action of one have the potential to impact camp as a whole.
7. To foster friendship between the participants
8. To raise the self-esteem of the participants.

Materials:

Paper
Pens
Butcher paper
Markers
Tape
Midot cards for wall
Copies of the "Resource Web"
Copies of "Group Responsibility Text Study"

Procedure:

:00 -:10 Mini Sing-Down

Divide the group into four or five groups.

Hand out a sheet of paper and marker to each group.

Give the group 2 or 3 minutes to write down as many songs as they can think of that contain the word "friend" either in its title or in its lyrics. After time is up, groups take turns singing a line or so of a song on their lists. If another group has that song on their list, they must cross it out. Go around the room three or four times. Ask for any particularly interesting songs.

Question for the group: Why do you think there are so many songs about friends or friendship? How do you think our society values friendship?

:10 -:15 *Midah*: Being One Who Loves People

Read: **Loving People** – (Human Value # 64) – "Intimacy: Sharing one's personhood—thoughts, feelings, fantasies and realities—mutually and freely with the total personhood of another on a regular basis."³⁴ Commentary: "See that you have a good friend, someone who can be depended upon, who is able to keep a secret. You should talk with [the friend] half an hour every day about everything in your heart and innermost thoughts that [are] far from incitement of

³⁴ Hall, page 182.

the evil inclination...And if you have worries, as the Rabbis teach, you should talk them out with a friend, and if something good happens to you, then you should share your happiness with [your friend]. (Rabbi Asher of Stolin, *Hanhagot Tzaddikim*, p. 9, #13, as quoted by Yitzchak Buxbaum in *Jewish Spiritual Practices*, p.670)³⁵

:15 - :25 Personal Exercise

Hand out paper and pencils. Have the participants envision their best friends. Tell them not to write down the names of their friends – just to visualize them. They should generate a list of at least ten statements that complete this statement: “My best friend is a person who...” They should try to rank them in order of importance. If anyone wants to share with the group allow for time. Not everyone needs to share.

:25 - :30 *Midah*: Close Association with Peers.

Close Association with Peers – (Human Value # 51) – “Friendship/Belonging: To have a group of persons with whom one can share on a day-to-day basis.”³⁶
Why is this important for a camper? Why is this important for a staff member?

:30 - :40 The power of a support system

Exercise: Resource webs

Split participants into groups of 4 or 5. Hand out 2 “Resource Webs” to each group and 1 “Resource Web” [?] to each participant. As a group they should complete two “Resource Webs;” on one they should put “camper” in the center, and on the other they should put “CIT” in the center. The detailed directions for the resource web can be found on the handout. When they are finished, the groups are finished every participant should find his or her own space and complete a personal “Resource Web,” in which they will put their own name in the center. They may still confer with other members of their group for guidance and assistance.

Hang *Midah* Close Associations with Peers on the wall.

:40 - :45 *Midah*: Bearing the Yoke with Our Colleagues

Read: **Being One Who Bears the Yoke of His Colleagues** – (Human Value # 62)
– “Interdependence: Seeing and acting on the awareness that personal and institutional cooperation are always preferable to individual decision making.”³⁷

:45 - :60 Group responsibility

Hand out “Group Responsibility Text Study”

Ask for a volunteer to read through the first text. Discuss the following questions as a group.

³⁵ Freeman, page 44.

³⁶ Hall, page 180.

³⁷ Hall, page 181.

Repeat this process for each of the three questions. Make sure to limit your discussion on each text to about five minutes.

Hang *Midah* Bearing the Yoke with Our Colleagues on the wall.

:70 - :80 Lending a hand – How can I help?

Explain: Everyone in the room should ask, “How can I help?” and ask it often. The Baal Shem Tov said, “Never hesitate to get dirty to pull a friend out of trouble.”³⁸

Conversely, everyone in this room should be comfortable asking for help. Our goal is to achieve the last *Midah* for today, being one who is loved.

Read: **Being One who is Loved** – (Human Value # 6) – “Being Liked: To experience friendly feelings from one’s peers.”³⁹ Commentary: Your good conduct will make you friends, but your evil conduct will make you enemies (*Mishnah Eduyot* 5:7).

Exercise: Have everyone tape a piece of paper to his or her back. Distribute markers. Have everyone mill about the room, writing one thing that they like about each person on his or her back. Make sure everyone writes something on everyone else’s back. They should not write their name, nor tell the other person what they are writing. The person cannot look at the paper on their back until the end of the exercise.

Hang *Midah* Being One Who is Loved on the wall.

:80 - :90 Other Business as needed.

³⁸ Isaacs, page 16.

³⁹ Hall, page 176.

Group Responsibility Text Study

“Whoever can stop the members of his household from committing a sin, but does not, is held responsible for the sins of his household. If he can stop the people of his city from sinning, but does not, he is held responsible for the sins of the people of his city. If he can stop the world from sinning and does not, he is held responsible for the sins of the whole world” (Babylonian Talmud, *Shabbat* 54b).

1. What does this text teach us about phrases such as, “That’s not my job” and “Those are not my campers?”
2. What are the implications for being a staff member in the “world” of a Jewish camp?

“They shall stumble one because of another” (Leviticus 26:37). “One because of the iniquity of another,” -- the verse teaches that all Israel are responsible for one another” (Babylonian Talmud, *Shavuot* 39a).

1. How might the actions of one CIT affect how the camp views the CITs as a group? How might the actions of one counselor affect how the camp views a particular cabin? How might the actions of one staff member affect the way the Jewish community views the camp?
2. Does this rule hold true for positive actions as well?

“All Israel are responsible for one another. With what may we be compared? With a ship in which one compartment has split apart. Of something like this, it is not said, ‘A compartment in the ship has split apart.’ What people say is, ‘The entire ship – the whole thing – has split apart’” (*Seder Eliyahu Rabah*).

1. What does being responsible for one another entail?
2. Is group responsibility difficult?
3. How does group responsibility differ from personal responsibility?

RESOURCE WEB

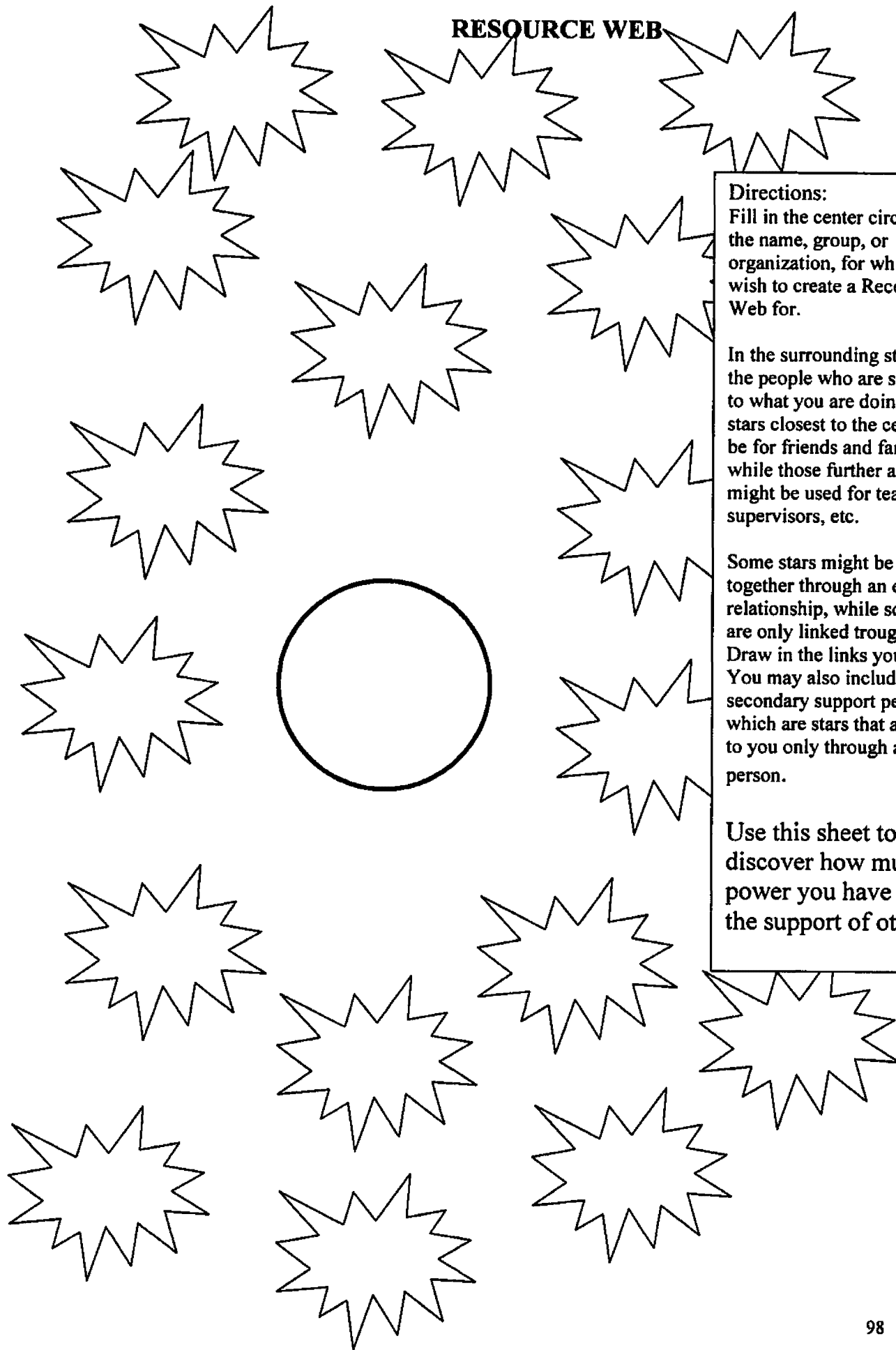
Directions:

Fill in the center circle with the name, group, or organization, for which you wish to create a Recourse Web for.

In the surrounding stars fill in the people who are supportive to what you are doing. The stars closest to the center will be for friends and family, while those further away might be used for teachers, supervisors, etc.

Some stars might be linked together through an existing relationship, while some stars are only linked through you. Draw in the links yourself. You may also include secondary support people, which are stars that are linked to you only through another person.

Use this sheet to discover how much power you have with the support of others.



Loving People – (Human Value # 64) –
“Intimacy: Sharing one’s personhood—
thoughts, feelings, fantasies and realities—
mutually and freely with the total personhood
of another on a regular basis.” Commentary: “See
that you have good friend, someone who can be depended
upon who is able to keep a secret. You should talk with [the
friend] half an hour every day about everything in your heart
and innermost thoughts that [are] far from incitement of the
evil inclination... And if you have worries, as the Rabbis
teach, you should talk them out with a friend, and if
something good happens to you, then you should share your
happiness with [your friend].”

Close Association with Peers –
(Human Value # 51) –
“Friendship/Belonging:
To have a group of persons with whom one
can share on a day-to-day basis.”

Being One Who Bears the Yoke of His Colleagues – (Human Value # 62) – “Interdependence: Seeing and acting on the awareness that personal and institutional cooperation are always preferable to individual decision making.”

Being One who is Loved – (Human Value # 6) – “Being Liked: To experience friendly feelings from one’s peers.”

Commentary: Your good conduct will make you friends, but your evil conduct will make you enemies (*Mishnah Eduyot 5:7*).

Session 4 – Interacting with the Campers

Goals:

1. To present guidelines for interactions with campers.
2. To confront fears about working with campers.
3. To discuss matters of fairness and equity when dealing with campers.
4. To develop strategies for preventing playing favorites and the formation of cliques.
5. To begin development of participants understanding of their role in disciplining campers.
6. To give guidelines for disciplining campers
7. To promote the understanding that discipline techniques can and should be graduated based on the severity of the infraction.

Materials:

Copies of "Discipline," from *Trail Signs and Compass Points* by Bob Ditter.

Markers

Blank butcher paper (seven sheets)

Tape

Butcher paper with "Three Common Mistakes" listed on it

Procedure:

:00 -:05 Fears about working with campers.

Question for group: What was the worst thing you ever did (as an individual or bunk) to your counselor when you were a camper? What are you afraid of in terms of supervising campers?

:05 -:10 *Midot*: Loving Justice and Equity

Read: **Loving Justice** – (Human Value #44) – "Equity/Rights: Awareness of the moral and ethical claim of all persons, including one's self, to legal, social and economic equality and fairness, plus a personal commitment to defend this claim."⁴⁰

Loving Equity – (Human Value # 42) – "Experiencing one's self as having the same value and rights as all other human beings in such a way that one is set free to be one's self and free others to be themselves. This is the critical consciousness of the value of being human."⁴¹

:10 -:40 Five Foundations for treating everyone with Justice and Equity.

Split the participants into five groups. Give each group a piece of butcher paper and a few markers. Assign each group one of the following topics: 1. Give clear and complete instructions; 2. Let campers know how they are doing; 3. Give credit when due; 4. Involve the campers in making decisions; 5. Maintain an open

⁴⁰ Hall, page 180.

⁴¹ Hall, page 179.

door.⁴² The groups should label their papers appropriately. Each group will define the topic and give instructions on how to follow this guideline so that everyone is included and on a level playing field.

Examples (that they may incorporate into their definitions):

- Give clear and complete instructions –do not assume that everyone has done this activity before; always explain how to play/ the rules etc.
- Let the campers know how they are doing – everyone deserves some feedback on a daily basis, not just those who are outstanding or who need extra help; campers in the middle need feedback too.
- Give credit when due – allow everyone with the opportunity to do something great
- Involve the campers in making decisions – avoid quick votes, give everyone the opportunity to speak before you come to a decision.
- Maintain an open door – Spend a significant amount of time with each camper

After about five minutes, give the groups these additional questions to address:
What does your group's topic say about the importance of consistency?
What do we need to be aware in regards to your group's topic in terms playing favorites and the formation of cliques?

After a few more minutes, have the groups present to each other, allowing time for additions to be made by members of the other groups.

Hang these posters on the wall near the *Midot*.

Hang *Midot* Loving Justice and Equity on the wall.

:40 - :50 *Midot*: – Long-Suffering Patience and Acceptance of Suffering
Read: **Long-Suffering Patience and Acceptance of Suffering**– (Human Value # 41) – “Endurance/Patience: The ability to bear difficult and painful experiences, situations, or persons with calm stability and perseverance.”⁴³

Commentary: Make no mistake: most of what you will be doing with the campers is going to be great fun, but there will be a few occasional bumpy spots. With patience and calm you will be able to weather them in stride.

Questions for the group: Do they agree that this is part of being a Jewish Camp Counselor?

Ask and record on butcher paper: What difficulties do you expect?

Will patience and calm be the only things that they need to get through these rough spots? What else will they need?

:50 – :55 *Midah*: Being One Who Does Not Enjoy Passing Judgments

Read: **Being One Who Does Not Enjoy Passing Judgments** – (Human Values # 99 and #40) – “Rights/Respect: The moral principle esteeming the worth (and

⁴² Adapted from Elwood N. Chapman. *Supervisors Survival Kit*, Seventh Edition. (Upper Saddle River, NJ: Prentice Hall, 1996) pages 56-58.

⁴³ Hall, page 179.

property) of another as I expect others to esteem me (and mine). Empathy: Reflecting and experiencing another's feelings and state of being through a quality of presence that has the consequence of them seeing themselves with more clarity without any words necessarily having been spoken."⁴⁴ **WE MUST KEEP RESPECT AND EMPATHY IN MIND IN ORDER TO DISCIPLINE APPROPRIATELY.**

:55 - :80 Appropriate Discipline

Read: "It is well known that archeologists have unearthed clay tablets, dating back more than six thousand years, that describe how the adults of the ancient Babylonian community were completely confounded by the behavior of their children. ... [And] Although there is a biblical caution that if we spare the rod we shall spoil the child, I do not think that this approach is typical of Jewish wisdom concerning discipline. Indeed, to the contrary, there is a famous Hasidic tale about a terrible unruly and incorrigible child whose parents bring him to the Rebbe. They are at their wits' end and implore the sainted master to 'do something' with their child. Apparently, they expect that the Rebbe can invoke cosmic forces and effect a supernatural miracle to transform their son from imp to angel. The sage asks the parents to go home and give him a full day with their child. At the end of the day, the parents return, only to find that a miracle has occurred. Their son is loving, attentive, and respectful. The parents beg to know how the Rebbe had transformed their son. What magic had the Rebbe called upon? In response, the Rebbe explains that the only magic he had employed was the transformative power of love; all day long, the sage loved the child, listened to him, and sought to understand him. The Rebbe then instructs the parents to learn how to love their child even when he appears to be rebellious and willful."⁴⁵

THREE COMMON MISTAKES⁴⁶

"Before implementing these tools, it is useful to make a few observations about staff. Most people who work with children tend to make three mistakes over and over. [Present the three from prewritten butcher paper.]

The first mistake is that we often tell children what we do not want them to do rather than giving them a clear indication, or picture, of what it is we do want them to do.

[Remember our lesson from communication and feedback]

Stating our expectations in the negative (e.g., 'Don't run!' 'No hitting!' 'Don't take things that don't belong to you!') has three undesirable effects as follows:

- 1) In a child's mind it implies that we assume they are guilty before they have had a chance to show us otherwise, almost as if we expect them to misbehave which erodes the trust level between us;

⁴⁴ Hall, pages 179, 185.

⁴⁵ Steven M. Rosman. *Jewish Parenting Wisdom*. (Northvale, NJ: Jason Aronson Inc., 1997) pages 21-22.

⁴⁶ Bob Ditter. *Trail Signs and Compass Points*. (Boston: Little Fox Productions Ltd., 1997).

- 2) It suggests the very behavior we want to avoid by naming it out loud, thus creating the mental image of it; and
- 3) We fail to give a clear, positive picture of what the desirable behavior would look like.

Stating things in the positive, not negative, is one helpful practice to develop working with children.

The second mistake most people make with children is over focusing on what they say to the point where we miss their affect or emotion. (Remember our lesson on Listening) Non-verbal cues— the tone of voice, facial expressions and so on— are powerful communicators. We miss a tremendous amount of valuable information when we overlook signs of emotions in children.

The third mistake people make with children is getting into a power struggle with them. [For example have a volunteer] role-play [the end of a program and have everyone including you help to] clean up. When you are asked to help clean up, refuse, saying something provocative that a child might say, like, “my parents don’t pay for me to clean up!” Then throw the rope. Most counselors make the mistake by unconsciously picking up the rope — meaning they begin to escalate with the child, growing angrier, more threatened and therefore more threatening, all to little avail. (The child, meanwhile, is getting a secret rush out of being able to command all of this power.) Using the rope as a visual prop will help counselors remember to ‘drop the rope!’”

Lesson: Don’t get into a tug of war with your campers – Drop the rope.
Hand Out “Discipline”, from *Trail Signs and Compass Points* by Bob Ditter.

Explain that this handout lists a variety of alternatives to getting into such a struggle with your campers. The handout is organized moving from least serious to most serious infractions. The idea is to use the least disruptive means of discipline possible. Start with something from level one and if necessary move to level two. The metaphor that Bob Ditter uses when teaching these concepts is that if you begin with harsh discipline it is like getting an inject of pain killers instead of using an aspirin. Sure it will work, but there might have been an easier, less painful and intrusive way.

Have the participants review the handout quickly. Draw their attention to “using choices” in level one and highlight this approach.

“Children today are used to having choices and lots of them. Using choices as a strategy, however, offers children a sense of power and a face-saving way to comply. The keys to using choices effectively are:

- make the choices real and reasonable
- offer them in a genuine way
- be clear about what is not a choice
- stick to the choices you offer

- help the child make a 'good choice'”⁴⁷

Have a few participants role-play this method at least twice using some of the following situations:

A camper will not get out of bed in the morning; a camper will not put away his or her clothes when they have come back from the laundry; a camper refuses to go to services; a camper will not come to an activity.

Take any questions the participants might have about some of the discipline methods.

Hang *Midot* Long-Suffering Patience and Acceptance of Suffering and Being One Who Does Not Enjoy Passing Judgments on the wall

:80 - :90 Other business as needed.

⁴⁷ Ibid.

Discipline⁴⁸
Strategies that Work with Children
—RESPONSE LEVEL ONE—

GENERAL TIPS

Catch children in the act of doing things "right!"

When to Use: Whenever the opportunity presents itself!

Age Group: With lower and middle camp; when using with teens
take care not to embarrass in front of peers or make them feel small.

Kneel Down

When to Use: To make a special point or "get through"

Age Group: Lower Camp.

1) Give choices (especially choices within limits)

When to use: Camper not doing what's expected/camper resisting chores, etc.

Age group: All, depending on the choices given

Example: "You can make your bed alone, or I can help you"

2) "This for That" (offering a positive consequence/making a challenge)

When to use: Camper not doing what's expected/camper resisting chores, etc.

Age group: Usually lower/middle camp

Example: "If you can help me out..." "...I'll help you with your clean-up."

"If you help Doreen sweep..." "...we can make popcorn."

"If you can clean up in three minutes..." "...we can play ball later."

3) Reassure

When to use: Campers reluctant to pitch in/are uncertain of their performance

Age group: All, depending on delivery

Example: "I'll bet you can make your bed up just great!"

4) Smoothing

When to use: Campers uncooperative/stalling and there is little time for a more involved response

Age group: Lower/middle/teens when they are in regressed mode

Example: "Look, I know we are all tired, but let's get through this last five minutes and we can rest!"

⁴⁸ Ibid.

(Response Level One Continued)

5) Redirect—substitute acceptable choice for unacceptable choice

When to use: Campers doing something they shouldn't

Age group: All, depending on delivery

Example: "No, you can't race around in here, but you can help me build a tent."

6) Redirect—channeling/using distractions

When to use: Camper getting into misbehavior

Age group: Lower/middle/teens in regressed mode

7) Give a child a special job or task, especially as a helper

[this allows kids to be "experts," which increases self-esteem and cooperation]

When to use: Camper isolating, challenging counselor authority

Age group: Depending on the "job," all age groups

8) State your expectation and detach [or the Limit or the rule]

When to use: Camper resisting rule or threatening not to comply

Age group: Especially effective with teens

First state the expectation, make sure to stay out of any arguments, then restate expectation

and disengage

9) Use warnings about time-outs

When to use: Camper misbehaving/testing limits

Age group: Lower/middle

Example: "Are you telling me you need a time out?"

10) Friendly challenge

When to use: Getting camper cooperation

Age group: Lower/middle/possibly with teens

Example: "I'll bet you can't get your teeth brushed and be totally ready for bed in five minutes!"

Strategies that Work with Children
—RESPONSE LEVEL TWO—

1) Catch children in the act of doing things "right"

When to use: Whenever you can!

Age group: All, but do it discretely with teens.

2) Take camper aside and listen/talk

(Beware of jumping to conclusions)

When to use: When a camper is having trouble cooperating.

When resistant behavior persists

Age group: ALL (Remember, younger kids have a shorter attention span).

3) Allow consequences for failure

When to use: Campers are testing limits and the limits are not safety related.

Age group: ALL

Example: "No, we can't have popcorn today, because you didn't get cleaned up on time

But let's try again tomorrow!"

4) Have a chat with the entire group

When to use: When campers as a group are having trouble cooperating/getting along.

When resistant behavior on the part of the group persists.

Age group: ALL (Remember younger kids have a shorter attention span).

Some pointers:

—do a survey: "How many kids have noticed?"

—generalize: "Sometimes, when there is a new member..."

"Sometimes, when we are coming up to a holiday..."

—ask for suggestions from the group

—challenge: "I am challenging the group to see if you can clean up in two minutes...."

5) Use a special activity to pull kids together

When to use: When campers are not getting along or bunk spirit is low.

Age group: ALL

Example: Paint a group mural or make a huge kite and fly it!

6) Ask a friend of a child about how to get through to him/her

[carefully – Remember our lesson on confidentiality]

When to use: When you are not getting through to a specific camper AND you have a good rapport with the group

Age group: ALL

Example: "Hey, John what can you tell me about David? I like him and would like to know what I could do to help him be happier in the bunk. You're friends with him —any ideas?"

7) Use time outs/cool off periods/etc.

When to use: When a camper or group is misbehaving, especially if too silly, angry, etc.

Age group: ALL, though it takes more authority with teens.

Some pointers:

- be clear about what brought about the time-out
- be clear about the behavior you are looking for (stated positively)
- give credit for a time-out completed satisfactorily
- have the child (or group) restate the desired behavior
- give a "vote of confidence"

8) "Secret Signal"

(using a sign or "code" to prompt or reward kids)

When to use: When a child is having trouble with self-control or needs special reassurance

Age group: lower/middle/some teens.

Example: Use a wink of an eye or thumbs-up as reminder, etc

Strategies that Work with Children
—RESPONSE LEVEL THREE—

1) Contract with children

When to use: When other attempts have failed.

Usually with children who are monopolizing a group leader or head counselor's time.

Age group: ALL

Guidelines for Contracting with Campers:

- keep it simple—identify at most three behaviors to be changed or targeted
- have the child participate—what do they need or want
(for example, someone to talk with?)
- state expected behavior in positive terms
- have consequences written into the contract
- have rewards, payoffs, relief, time frames written into the contract
- have all parties sign it

2) Have the child call his/her parent...

...to tell them what he/she has been doing—then, contract from this position.

When to use: With any camper who can not keep limits and who defies authority, after consulting with a head counselor or unit head

Age group: Middle/upper

3) Take camper to a head counselor, unit head or camp director

When to use: Before any other Level Three response, and when children defy authority on a continual basis

Age group: ALL

—RESPONSE LEVEL FOUR—

1) Camper goes home.

Orchestrated by a head counselor or camp director after careful consideration of circumstances.

Loving Justice – (Human Value #44) –
“Equity/Rights: Awareness of the moral and ethical claim of all persons, including one’s self to legal, social and economic equality and fairness, plus a personal commitment to defend this claim.”

Loving Equity – (Human Value # 42) –
“Experiencing one’s self as having the same value and rights as all other human beings in such a way that one is set free to be one’s self and free others to be themselves. This is the critical consciousness of the value of being human.”

Long-Suffering Patience and Acceptance of Suffering– (Human Value # 41) –

“Endurance/Patience: The ability to bear difficult and painful experiences, situations, or persons with calm stability and perseverance.”

Commentary: Make no mistake: most of what you will be doing with the campers is going to be great fun, but there will be a few occasional bumpy spots. With patience and calm you will be able to weather them in stride.

Being One Who Does Not Enjoy Passing Judgments – (Human Values # 99 and #40)

–“Rights/Respect: The moral principle esteeming the worth (and property) of another as I expect others to esteem me (and mine). Empathy: Reflecting and experiencing another’s feelings and state of being through a quality of presence that has the consequence of them seeing themselves with more clarity without any words necessarily having been spoken.”

Session 5 – Everyone Else (Short Session and Mid-Curriculum Celebration)

Goals:

1. To discuss modeling attentiveness to teachers for the campers
2. To celebrate the completion of half of the curriculum and find sweetness in learning
3. To spend time with one another
4. To help participants get over the middle hump of the camp session.

Materials:

Midot Cards for wall
Party supplies
Food (pizza and ice cream always work well)

Procedure:

:00 -:05 *Midah*: Attending to Teachers

Presentation: **Attending to Teachers** – (Human Value # 24) –

“Courtesy/Hospitality: Offering polite and respectful treatment to others as well as treating strangers and guests in a friendly and generous manner. It also includes receiving the same treatment from others.”⁴⁹

We need to model this behavior for the campers. In all activities, programs, and shiurim, we need to participate and give full attention to the presenter – no matter how bad the activity might be.

Three rules to model Attending to Teachers:

1. Sit with the campers –not in the back of the room.
2. Sit up – don’t lean or lie down
3. Make eye contact with the presenter.

Remember: Unless there is an emergency or you need to help with crowd control, whatever you were doing can wait.

:05 -:10 *Midah*: Having Faith and Trust in Teachers

Presentation: **Having Trust and Faith in Teachers** – (Human Value #75) –

“Loyalty/Fidelity: Strict observance of promises and duties to those in authority and to those in close personal relationships.”⁵⁰

The golden rule for staff is a united front in front of the campers. No matter how much you might disagree, never let the campers see it. Support each other and the administration. Lodge complaints and disagreements in private. Changes can be made at a later time together.

Hang *Midot* cards on the wall

⁴⁹ Hall, page 178.

⁵⁰ Hall, page 183.

:10 -:30 Learning Journal Week 2

Hand out weekly learning journal to each participant. Read over the questions for reflection together. Remind them of the importance of taking this seriously.

:30 – ? Celebration of completing half the curriculum –Enjoy each other's company.

Learning Journal Week Two

Questions for reflection: (you do not have to respond to all of the questions):

What happened at camp this week that surprised me?

I particularly found the curriculum interesting when we...

I liked the exercise on...

I was not impressed with...

Something I didn't know about listening was...

Something I didn't know about feedback was...

When I think of speaking in front of group I...

I think that I am humble when I ...

I am worried about controlling...in myself.

I value these qualities in a friend

I am a good friend because...

People like me because...

The idea of collective responsibility scares me because...

I like the idea of collective responsibility because...

The thing I fear most about having to discipline a camper is...

I am/am not worried about playing favorites because...

The notion of presenting a united front for the campers makes me feel...

Anything else I want to say or record

Attending to Teachers – (Human Value # 24) –“Courtesy/Hospitality: Offering polite and respectful treatment to others as well as treating strangers and guests in a friendly and generous manner. It also includes receiving the same treatment from others.”

Having Trust and Faith in Teachers – (Human Value #75) –“Loyalty/Fidelity: Strict observance of promises and duties to those in authority and to those in close personal relationships.”

Chapter 7

Week Three

Imaginal Skills for Jewish-Counselors

Key Terms and Concepts:

Imaginal Skills – “Imaginal skills are that blend of internal fantasy and feeling that enables us to combine images in new ways and to externalize them effectively in the world. It is our imaginal skills that enable us to see alternatives, to change conventional ways of doing things, to remedy deficiencies, to grasp and make sense out of increasing amounts of data, to choose and to act on complex alternatives.”¹ At camp, it is the mastering of these skills that separate a good counselor from a great counselor. Imagination, emotion, and the ability to minimize data are the main components in this category. People who are proficient in Imaginal skills have the capacity to create “something new, a product which is greater than the sum of its constituent parts. The new idea ... is a miniaturization of data that has been gathered from the person’s environment, evaluated, organized and reflected on constructively.”² At camp, the something new could be a game, a bedtime ritual, a method to clean the cabin, a way to determine line order, etc.

Vision – “A compelling, bold, and transforming ‘future picture’ for an organization, group of people, cause or community.”³

Jewish Values/*Midot*:

Awe – (Human Value #119) “Wonder/Awe/Fate: To be filled with marvel, amazement and fear when faced with the overwhelming grander and power of one’s physical environment.”⁴ Commentary: “When the Holy One, Blessed be He, created the first man, He took him and led him round all the trees of the Garden of Eden and said to him: ‘Behold My works, how beautiful and commendable they are! All that I have created, for you sake I created it...’” [*Ecclesiastes Rabbah* 7:13]⁵

¹ Hall, page 45.

² Hall, page 46.

³ Leadershape Inc. “The Leadershape Curriculum.” Lose-Leaf. (Champaign, IL: Leadershape Inc., 1996) page 59.

⁴ Hall, page 187.

⁵ Louis Jacobs. *Jewish Personal and Social Ethics*. (West Orange, NJ: Behrman House, 1990) page 141.

Joy/Cheerfulness – (Human Values # 46 and #87) –

“Expressiveness/Freedom/Joy: To share one’s feelings and fantasies so openly and spontaneously that others are free to do the same.”⁶

Directing People to Truth and Peace – (Human Value # 36) –

“Ecority/Aesthetics: The capacity, skills and personal, organizational or conceptual influence to enable persons to take authority for the world and to enhance its beauty and balance through creative technology in ways that have worldwide influence.”⁷

Being One Who Asks and Answers – (Human Value # 97) –

“Research/Originality/Knowledge: Systematic investigation and contemplation of the nature of truths and principles about people and human experience for the purpose of creating new insights and awareness.”⁸

Studying in Order to Practice – (Human Value #25) – “Creativity/Ideation: The capacity for original thought and expression that brings new ideas and images into practical and concrete reality in ways that did not previously exist.”⁹

Outline:

Session One: Creative Thinking

1. Breaking Habits
2. *Midah* – Joy/Cheerfulness
3. What’s Jewish About Creativity
4. Creative Thinking Skills

Session Two: Discovering Our World

1. Scavenger Hunt
2. *Midah* – Awe
3. Text Study on Nature
4. *Midah* – Being One Who Asks and Answers
5. Childhood Development

Session Three: Creating Vision

1. Dream Big
2. *Midah* – Studying in Order to Practice
3. Defining Vision
4. Examples of Successful Visions
5. Creating Visions for Camp

⁶ Hall, pages 180 and 184.

⁷ Hall, page 179.

⁸ Hall, page 185.

⁹ Hall, page 178.

Session Four: Programming
Programming Session

Session Five: Encouraging and Enabling others

1. Trust Walk
2. *Midah* – Directing People to Truth and Peace
3. Learning Journal Week Three

Session One – Creative Thinking

Goals:

1. To have participants recognize that it is easy to develop a habitual way of approaching a situation.
2. To enable participants to break habits and get out of ruts.
3. To have the participants discuss Jewish creativity.
4. To provide the participants with tools for creative thinking.
5. To encourage the participants to approach every aspect of camp with innovative ideas.

Materials:

Butcher paper

Markers

Pens

Tape

Midah Card for Wall

Copies of "What's Jewish about Creativity" Worksheet

Paper

Paper clips (at least one for each participant)

Copies of the code of conduct or camp rules

Procedure:

:00 -:05 Breaking Habits¹⁰

Have participants sit on the floor in front of you. Have participants clasp their hands together in front of them. Ask them to look down and notice which thumb is on top. Tally the responses from the group. (Experiments have shown that groups tend to divide almost evenly in their habitual response)

Note to group: Conscious or unconscious we all have patterns in how we do things; to truly be creative in a situation takes effort.

Have the participants re-clasp their hands with the other thumb on top. Explain to them that we are going to sit in silence for exactly one minute to experience how this change feels. Time them.

Questions for the group: Did this feel backward? Uncomfortable? Strange? No difference? How hard did they have to think to make their hands go the other way? What does this tell us about approach a situation in a new way at camp?

Next, have participants fold their arms across their chest and repeat the procedure above.

:05 - :10 *Midah*: Joy/Cheerfulness

¹⁰ Adapted from "Experiencing the Force of Habit," Hall, page 130.

Read: Joy/Cheerfulness – (Human Values # 46 and #87) –

“Expressiveness/Freedom/Joy: To share one’s feelings and fantasies so openly and spontaneously that others are free to do the same.”¹¹

Camp is about fun and creativity.

Questions for group: How do you have fun? How do you express your joy?

What does this have to do with breaking habits?

:10 - :30 What’s Jewish About Creativity

Divide participants into groups of 4 or 5.

Hand out “What’s Jewish About Creativity” Worksheet

Have the participants read the worksheets aloud in their groups and respond to the questions together.

Compare and compile the groups responses to the questions marked with an asterisk. Allow the participant to explain and share their knowledge of these things with each other...sing songs, explain plots, describe movies, tell jokes etc.

Ask the group: Why do you think creativity is important to Judaism?

Why is creativity important/necessary at a Jewish camp?

Why is it especially important for Jewish counselors?

:30 - :80 Creative Thinking Skills

(:30 - :55) Rule #1 Acknowledge that there is more than one right answer.

Read: “Much of our educational system is geared towards teaching people to find the ‘right answer.’ By the time the average person finished college he or she will have taken over 2,600 tests, quizzes, and exams ... [thus] the ‘right answer’ approach becomes deeply ingrained in our thinking.”¹²

Ask: What are some things that only have one right answer? Have the group evaluate each others’ responses (outside of some math problems, there are very few things that have only one right answer).

A quick story to read: “When I was a sophomore in high school, my English teacher put a small chalk dot...on the black board. She asked the class what it was. A few seconds passed and then someone said, ‘A chalk dot on the blackboard.’ The rest of the class seemed relieved the obvious had been stated, and no one else had any more to say. ‘I’m surprised at you,’ the teacher told the class. ‘I did the same exercise yesterday with a group of kindergarteners and they thought of fifty different things it could be: an owl’s eye, cigar butt, to top of a telephone pole, a star, a pebble, a squashed bug, a rotten egg, and so on. They really had their imagination in high gear.’ In the ten years period between

¹¹ Hall, pages 180 and 184.

¹² Von Oech, Roger von Oech. *A Whack on the Side of the Head, How You Can Be More Creative*. (New York: Warner Books Inc., 1990) page 24.

kindergarten and high school not only had we learned how to find the right answer, we had lost the ability to look for more than one right answer."¹³

Finish with the quote:

"Nothing is more dangerous than an idea when it's the only one you have." (Emile Chartier)

Questions for the group: How do you respond to this quote? How does it make you feel? What is scary about the quote?

Exercise: Hand a paper clip out to each participant. Give them one minute to come up with as many uses for the clip as possible. Skills: 1. State the obvious. What is the clip's use? (To hold paper together). 2. Give at least one alternative. Go around the room and have each participant demonstrate the other uses that they came up with for the clip.

Exercise 2 (camp-related): Give this scenario: You are assigned to take your campers from the dining hall to the bunk. How do you do it? 1. State the obvious. (Walk together as a group). 2. What are the alternatives? Have each participant give some other ideas.

(:55 - :75)Rule # 2: Be Foolish

"The fool was consulted by Egyptian pharaohs and Babylonian kings. His opinion was sought by Roman emperors and Greek tyrants. He advised Indian chiefs in the Pueblo, Zuni, and Hopi nations. He played an important role at the courts of the Chinese emperors. The fool was prominently employed by European royalty in the Middle Ages and Renaissance. Because of his ability to open up peoples thinking, the fool has been held in as much esteem as the priest, the medicine man, and the shaman. What did the fool do? Simply stated it was his job to whack the king's (pharaoh, emperor, chief, decision-maker, problem-solver, etc) thinking out of habitual thought patterns. The king's advisors were often 'yes-men' – they told him exactly what he wanted to hear. The king realized this wasn't a good way to make decisions. Therefore, he gave the fool a license to parody any proposal under discussion and to shatter the prevailing mindset. The fool's candid jokes and off-beat observations put the issue in a fresh light and forced the king to re-examine his assumptions."¹⁴

Rules for playing the fool: 1. Reverse standard assumptions; 2. Make fun of the rules; 3. Make an unnatural comparison.

Exercise 1: Reverse it. Divide the participants into groups of four or five. Distribute pens and paper to each group. Assign each of the group one of the

¹³ Von Oech, Roger, pages 24-25.

¹⁴ Von Oech, page 138.

following well-known stories. The reverse is the perspective in which they will re-write the story. Cinderella, from the perspective of the prince; Adam and Eve from the perspective of the snake; Noah and the ark from the perspective of the animals; Red Riding Hood from the perspective of the grandmother; Jack and the beanstalk from the perspective of the giant; the Tortoise and the Hare from the perspective of the hare; Three Little Pigs from the perspective of the wolf; he Princess and the Pea from the perspective of the pea; the Frog Prince from the perspective of the frog/prince; feel free to add your own....

Have each group present its story to the large group. Allow the larger group to give feedback to each group, providing additional suggestions and alternatives

Exercise 2: Hand out a copy of the code of conduct or rules from the staff manual (or other source). Assign each group a rule to exaggerate and make fun. Have presentations again. Ask the large group if this exercise helped to reinforce the rules in any way.

Exercise 3: Redistribute the participant into different groups of three or four people. Assign an "event" to each group from the following list: Football game, a roller coaster ride, shopping at the mall, waiting in line, doing laundry, having a picnic, taking a test, packing for a trip, an airplane ride, writing a letter.

Have the group apply the rules for a Jewish worship service to their assigned "event." To do this they must identify God, the worshiper, the *Bar'chu* (call to worship), *Sh'ma* (statement of faith), *Tefilah* (main section of prayer), silent prayer, and anything else they would like to identify. Make presentations to the large group.

Finish with the quote:

"We all know your idea is crazy; the question is whether it's crazy enough." (Nils Bohr)

Questions for the group: What do you think of this quote? What do you like about it? What makes you uncomfortable about it? How can you tell if an idea is "crazy enough"? How can you tell if it's not "crazy enough"?

(:75 - :80) Rule #3 Don't be afraid to make mistakes

Read: "Many people are not comfortable with errors. Our educational system, based on the 'right answer' belief, cultivated our thinking in another more conservative way. From an early age we are taught that right answers are good and incorrect answers are bad. This value is deeply embedded in the incentive system used in most schools: Right over 90% of the time = 'A'; Right over 80% of the time = 'B'; Right over 70% of the time = C; [etc.] From this we learn to be right as often as possible and to keep our mistakes to a minimum. ... With this

kind of attitude you aren't going to be taking too many chances. ... This leads to conservative thought patterns."¹⁵

Questions for group: Do you think it is okay to fail? Why or why not?

Quote:

"If you hit every time, the target is either too near or too big."

(Tom Hirshfield)

Questions for group: What does this quote tell us about taking risks? How do you feel about his quote? Do you like targets that are big and close? Is it more meaningful to hit a small far away target? What would be required to hit a small, far away target? Could you expect to hit a small, far away target on your first try? Does that mean you shouldn't try it?

Hang *Midah* card: Joy/Cheerfulness on the wall.

:80 - :90 Other business as needed

¹⁵ Von Oech, pages 152-153.

Joy/Cheerfulness – (Human Values # 46 and #87) – “Expressiveness/Freedom/Joy: To share one’s feelings and fantasies so openly and spontaneously that others are free to do the same. Physical Delight: The joy of experiencing all the senses of one’s body.”

What's Jewish About Creativity

"From a tribe that has wandered the globe for thirty-five hundred years comes all manner of expression. From a people oppressed come words and works of liberation; from despair, meaning; from hopelessness, consolation; and from the vast tableau of human tragedy comes comedy, perhaps our most enduring hallmark.

[What aspect of wandering the globe allows for a variety of Jewish expression and creativity?

*The above paragraph lists a number of negative forces that led to the creation of Jewish works; can you think of any positive forces that led to the creation of something Jewish?]

Judaism's earliest artistic expression was in the written word. The majesty of biblical literature transcends its religious appeal and its themes are timeless and universal. Although its initial voice was rabbinic and its poetry hymnal, it touched on every aspect of the human experience.

[Have you ever thought of the Bible as a creative document?

*Name as many Jewish books/novels as you can.]

The first artisan mentioned in the Bible is Bezalel, son of Uri. Commissioned to build the tabernacle, he was 'filled with the spirit of God in wisdom, and in understanding, and in knowledge and in all manner of workmanship—to work in gold, and in silver, and in brass, and in cutting of stone for setting, and in carving of wood.' (Exodus 31:1-6)

[*What are some other Jewish artists that you know?

What is the subject matter of their work?

Is there anything distinctively Jewish about their work?]

At the Red Sea, Miriam, the first choreographer, leads the women of Israel in song and dance celebrating the climax of their liberation from Egypt, as it is written, 'And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and dances. (Exodus 15:20)

[*What types of Jewish music and dance can you think of?

How do they differ from secular/non-Jewish music and dance?]

King Saul was told to seek out music to relieve him of the evil spirit. 'And it came to pass, when the [evil] spirit from God was upon Saul, that David took the harp, and played with his hand; so Saul found relief, and it was well with him, and the evil spirit departed from him' (I Samuel 16:23).

[*Name some Jewish actors/actresses/performers?

Which of these people use Judaism to help/enhance their creativity?
Do Jewish artists, performers and musician add to the world in anyway?
What about Jewish music, dance, and humor?]

Painters, sculptors, dancers, musicians, and authors have followed Bezalel, Miriam, David and the poets of the Bible. Their art and their music moved our ancestors and continue to enrich all of us communally and personally. Whether it is a haunting wordless melody or 'nigun' that might have been sung two hundred years ago by a distant relative from Eastern Europe, a Sephardic version from Turkey, or the stories of Sholom Aleichem, each brings to life a resonant world of long ago."¹⁶

[*What items/idea from Jewish culture and art have influenced the greater community?
What would the world be like if it were not for Jewish creativity?
What do you do that is a creation of something new?
What is Jewish about creativity?
How are you God's partner in the continuity of creation?]

¹⁶ Jessica Gribetz. *Wise Words: Jewish Thoughts and Stories Through the Ages*. (New York: William Morrow and Company, 1997) pages 240-241.

Session 2 – Discovering our World

Goals:

1. To have participants recognize the difficulty in seeing and appreciating the world around them.
2. To demonstrate the connection Judaism has to the natural world.
3. To encourage participants to take advantage of the fact that camp takes place in an outdoor setting.
4. To expose the participants to the different stages of childhood development and discuss appropriate activities for each age group.

Materials:

Butcher paper

Markers

Pens

Copies of "Judaism and the Natural World" text study sheet

Copies of "Scavenger Hunt List"

Copies of "Judaism on Childhood Development" Handout

Copies of "Childhood Development Description" Handout

Midot Cards for Wall

Procedure:

:00 -:20 Scavenger Hunt

Hand out "Scavenger Hunt List" to each participant

Divide the participants into groups of three or four.

Give the groups exactly 10 minutes to gather as many items on the list as they can find and return to the current location.

The list is: (make amendments as needed)

3 different kinds of leaves; 2 rocks – one shiny, one flat; a acorn or other seed; pinecone; sand; moss.

As the groups return, have them set up a display of their findings so the other teams could see.

Questions for group: (We are expecting few or no answers to these questions).

Did you see anything particularly beautiful in nature on your outing? Did you come across anything that smelled good (or bad)? What did the trees from which you collected leaves look like? What about your acorns or seeds?

(Questions with answers) Is it easy to go through a day at camp and not notice or appreciate nature? Why or why not? What aspects of nature are most visible at camp? Is there a time at camp when nature is studied or admired? Is it important to appreciate nature? Why or why not?

:15 -:20 Presentation of *Midah* Awe.

Read: **Awe** – (Human Value #119) “Wonder/Awe/Fate: To be filled with marvel, amazement and fear when faced with the overwhelming grander and power of one’s physical environment.”¹⁷ Commentary: “When the Holy One, Blessed be He, created the first man, He took him and led him round all the trees of the Garden of Eden and said to him: ‘Behold My works, how beautiful and commendable they are! All that I have created, for you sake I created it...’” [*Ecclesiastes Rabbah* 7:13].”¹⁸

:20 - :35 Text Study on Nature

Keep the participants in their existing groups of three or four.

Hand out copies of “Judaism and the Natural World”

Have the groups read the quotations aloud and respond to the questions as a group.

Bring all the groups back together and have the participants respond to the following question: What can we do as Jewish counselors to increase the campers awareness and appreciation of nature, and how can we use nature to increase the campers’ involvement with Judaism?

Record suggestions on a piece of butcher block.

Hang *Midah* Awe on the wall.

: 35 - :40 Presentation of *Midah*: Being One Who Asks and Answers

Read: **Being One Who Asks and Answers** – (Human Value # 97) –

“Research/Originality/Knowledge: Systematic investigation and contemplation of the nature of truths and principles about people and human experience for the purpose of creating new insights and awareness.”¹⁹

Explain: The nature of truths and principles about people and human experience that we are most concerned with as Jewish Counselors is childhood development.

:40 - :55 Text study on Childhood Development

Reorganize the participants into groups of two or three. Hand out copies of “Judaism on Childhood Development and Learning.” Have the pairs read and discuss the texts and answer the provided questions.

:55 - :80 Childhood Development

Divide participants up into three groups based on the age group of the campers with whom they are working, or if your program does not have a cabin-based component, divide the participants into group based on the ages of the campers they wish to work with next year. The three groups should be ages 9-11, 12-15, and 16 and over.

¹⁷ Hall, page 187.

¹⁸ Jacobs, Louis, page 141.

¹⁹ Hall, page 185.

Distribute "Childhood Development Description" to each participant.
Distribute two pieces of butcher paper and markers to each group.

Have the groups read through the entire childhood development handout to get the specifics about their age group and to see where their age group fits in to childhood development as a whole.

Have the groups each draw a stick figure on one piece of butcher block and draw on or near it all of the relevant attributes of their assigned age group. Have each group present their drawing to the large group and then hang them on the wall to show progression.

As the final exercise, have each group create a list of activities and questions on the remaining piece of butcher paper that would be appropriate for their age group on the subject of nature. Hang each piece of paper with the appropriate age group drawing to reinforce the activity.

Hang *Midah* Being One Who Asks and Answers on the wall

:80 - :90 Other business as needed

Scavenger Hunt List

3 different kinds of leaves
2 rocks – one shiny, one flat
acorn or other seed
pinecone
sand
moss

Judaism and the Natural World

Awe – (Human Value #119) “Wonder/Awe/Fate: To be filled with marvel, amazement and fear when faced with the overwhelming grander and power of one’s physical environment.”²⁰ Commentary: “When the Holy One, Blessed be He, created the first man, He took him and led him round all the trees of the Garden of Eden and said to him: ‘Behold My works, how beautiful and commendable they are! All that I have created, for you sake I created it...’” [*Ecclesiastes Rabbah* 7:13].”²¹

“It is good to look at the sky often, at this helps develop [awe] of God (Rabbi Hayim Yosef David Azulai, *Hanhagot Tzaddikim*, p.66).”_

The Sun

“‘The Chariot of it is purple’ (*Song of Songs* 3:10). The sun, which is set on high, rises in a chariot and gives light to the world as it rides forth garlanded like a bridegroom, in keeping with, ‘the sun, which is like a bridegroom coming out of his chamber’ (Psalm 19:6)”. [*Numbers Rabbah* 12:4]

The Moon

“When the Holy One rebuked the moon, and it fell, some sparks fell from it into the sky – these are the stars.” [*Yalkut Reuveni*, quoting *Midrash Toldoedot Yitzhak*]

The Stars

“The Holy One created twelve constellations in the firmament. For each and every constellation, He created thirty hosts; and for each and every host, He created thirty legions; and for each and every legion, He created thirty cohorts; and for each and every cohort, thirty camps; and for each and every camp, He appended three hundred and sixty-five thousands of myriads of stars, corresponding to the days of the solar year” [*Babylonian Talmud, Berachot* 32b]²²

Why is important that we take the time to experience nature and the outdoors with our campers?

What is Jewish about experiencing the outdoors? How can we use these and other Jewish texts to enhance our encounter with nature over the summer?

²⁰ Hall, Brian, page 187.

²¹ Jacobs, page 141.

²² Freeman, page 227.

²³ Bialik, page 761.

What Judaism Says about Childhood Development and Learning

Young Children (7- 10 years)

"Imagine that a little boy is brought to a Torah teacher. This is a great benefit to him in light of the education that he will ultimately acquire. But because of his age and ignorance, he understands neither the benefit nor the education that (the teacher) will help him acquire. Of necessity, the teacher, who is more educated than he, will motivate him to study by using something which the child already desires. (The teacher) should say to him: 'Study and I will give you nuts or figs or I will give you a piece of candy.' Then he will study hard, not for the sake of studying, since he does not know its value, but in order to . . . get something that he does desire – a nut or a piece of candy." (Maimonides, Commentary on the Mishnah, Introduction to *Sanhedrin*, Chapter 10, 2:134).²⁴

Discussion Questions:

1. Why is it still important for a child of this age to start studying Judaism?
2. Do you think it is okay to encourage a child in this way?
3. What kind of encouragements are there for younger children at camp?

School-Age Children (11-16 years)

"Our masters taught: With regard to his son, a father is obligated to circumcise him, to redeem him [if he is the first born], to teach him Torah, to teach him a craft, and to get him married. Some say: Also to teach him to swim. R[abbi] Judah said: When a man does not teach his son a craft, it is though he taught him [to be a bandit]. Rabbi [Judah I, the Patriarch] said: A father is also required to teach his son civic obligations." [Babylonian Talmud, *Kiddushin* 29a and 30b]²⁵

Discussion Questions:

1. Why do you think the teaching includes a craft, swimming, and civic obligations?
2. How does this differ from the teaching of young children?
3. What are the reasons a child of this age wants to learn?
4. According to this text what does a child of this age seem to be capable of?

Young Adults (16 – 24 years)

"Train a lad in the way he should go" (Proverbs 22:6). R[abbi] Judah and R[abbi] Nehemiah differed. One said: 'lad' means from the age of sixteen to twenty-two. The other said: from the age of eighteen to twenty-four." [Babylonian Talmud, *Kiddushin* 30a]²⁶

²⁴ Ivan G. Marcus. *Rituals of Childhood: Jewish Acculturation in Medieval Europe*. (New Haven: Yale University Press, 1996) pages 18-19.

²⁵ Bialik, page 635.

²⁶ Bialik, page 634.

Discussion Questions:

What do you think is meant by “the way he should go”?

- 1. Why do you think this teaching is left so vague?**
- 2. Why is this direction left for young adults?**

Childhood Development

Middle Childhood: 9-11 Years²⁷

- like to read fictional stories, magazines, and how-to project books.
- may enjoy having a collection or special hobby.
- daydream about the future.
- enjoy planning and organizing tasks.
- have great ideas and intentions, but have difficulty following through.
- enjoy games with more complex rules.
- compare themselves to others.
- can solve some problems on their own.
- begin to understand social injustices and take up cases.
- love trivia.
- like organization and schedules.
- may criticize or confront adults to get attention.
- begin to see that parents and other adults make mistakes.
- seek acceptance and recognition by peers.
- like rituals, rules, secret codes, and made-up languages.
- enjoy being a member of a club.
- enjoy competitive sports.
- may not always follow adult rules.
- show concern for others.
- show interest in the opposite sex by teasing, joking, showing off.
- sometimes may be cruel to classmates with verbal "put downs."
- tend to see things as right or wrong, with no room for difference of opinion.
- have a strong desire to show others their independence.
- become interested in clothes.

Drive for Independence: 12 - 15 years

- Growing away from family ties and influence
- Still want reassurance of adult supervision and attention to daily needs
- Strong drive for conformity with age group
- Intense feelings and emotions
- Greatly influenced by popular adults and teenage idols - hero worship and crush stage
- Rapidly changing interests and ambitions
- Long interest span and increasing capacity for self-discipline
- Prefer competition with outside groups over competition with friends
- Idealistic about the world at large
- Concerned with personal appearance, frequently self-conscious and inhibited

²⁷ <http://www.ceinfo.unh.edu/Family/Documents/Ages9-11.pdf>

Childhood Development, Page 2.

- Puberty; girls begin to menstruate, boys' sex glands begin to function actively; first for girls, later for boys
- First girls, then boys, begin to establish heterosexual relationships
- Boys and girls can work together on projects better than they can socialize
- Respond to youth workers who exemplify the idealism of this stage. The intelligence and variety of experience of the youth workers becomes as important as their skills. Period of greatest influence by youth workers.

Impatience to Grow Up: 15 - 17 years

- Want to earn money for independence and freedom
- Pressure for increased responsibility
- Need to be treated as young adults
- Occasionally revert to childish behavior
- Seek prestige and belonging to the power group
- Able to concentrate and specialize in selected skills and interests
- Expansive and changing ambitions
- Conflict between idealism and materialism
- Develop crushes with depth of feeling
- Tend to cover own weaknesses with similar weaknesses of the group
- Very critical of self
- Respond best to youth workers with the ability to identify and understand their individuals
conflicts, concerns and ambitions

Awe – (Human Value #119) “Wonder/Awe/Fate:
To be filled with marvel, amazement and fear when
faced with the overwhelming grander and power of
one’s physical environment.” Commentary: “When
the Holy One, Blessed be He, created the first man,
He took him and led him round all the trees of the
Garden of Eden and said to him: ‘Behold My
works, how beautiful and commendable they
are! All that I have created, for you sake I
created it...’” [*Ecclesiastes Rabbah* 7:13]

Being One Who Asks and Answers –
(Human Value # 97) –

“Research/Originality/Knowledge:
Systematic investigation and contemplation
of the nature of truths and principles about
people and human experience for the
purpose of creating new insights and
awareness.”

Session 3 – Creating Vision

Goals:

1. To have participants articulate existing dreams, struggles, and beliefs.
2. To introduce the participants to the notion of “Vision” as an ideal future picture.
3. To demonstrate the power of visions to the participants using concrete examples.
4. To have the participants begin to create their own visions about camp.

Materials:

Butcher paper
Markers
Pens
Copies of “Dream Big” Poem
Copies of “Examples of a Successful Vision” Handout
Copies of “Key Dynamics of a Powerful Vision” Handout
Copies of “Vision Parallel Worksheets” (3 for each participant)
Midah Card for wall

Procedure:

:00 - :20 Dream Big

Read the following poem:

Dream Big²⁸

If there were ever a time to dare,
to make a difference,
to embark on something worth doing,
it is now.

Not for any grand cause, necessarily—
but for something that tugs at your heart,
something that’s your aspiration,
something that’s your dream.

You owe it to yourself
to make your days here count.

Have fun.

Dig deep.

Stretch.

Dream big.

²⁸ Leadershape Inc., page 58.

Know, though, that things worth doing
seldom come easy.
There will be good days.
And there will be bad days.
There will be times when you want to turn around,
pack it up,
and call it quits.
Those times tell you
that you are pushing yourself,
that you are not afraid to learn by trying.

Persist.

Because with an idea,
determination,
and the right tools,
you can do great things.
Let your instincts,
your intellect,
and your heart
guide you.

Trust.

Believe in the incredible power of the human mind.
Of doing something that makes a difference.
Of working hard.
Of laughing and hoping.
Of lazy afternoons.
Of lasting friends.
Of all the things that will cross your path this year.
The start of something new
brings the hope of something great.
Anything is possible.
There is only one you.
And you will pass this way only once.
Do it right.

Author Unknown

Hand out copies of "Dream Big" to each participant
Hang the three prepared butcher-block papers around the room that have the
following headings: Dream Big; Persist; and Trust.

Have the participants walk around the room and write with markers on each paper according to the headings. Every participant should write at least one response down on each paper. On Dream Big, they should write a big dream or goal that they have; on Persist they should write something that is worth a number of tries; on Trust they should write things that they have trust or belief in.

Leave the papers up through the rest of this session.

:20 - :25 Presentation of *Midah* Studying in Order to Practice

Read: **Studying in order to Practice** – (Human Value #25) –

“Creativity/Ideation: The capacity for original thought and expression that brings new ideas and images into practical and concrete reality in ways that did not previously exist.”²⁹ Commentary: “God’s dream is to have mankind as a partner in the drama of continuous creation” (Abraham Heschel, *Who is Man*).³⁰

Explain: The expression of new ideas that have a positive impact is called vision.

:25 - :35 Defining Vision

Read and write the following definition of Vision where everyone can see it.

Vision – “A compelling, bold, and transforming ‘future picture’ for an organization, group of people, cause, or community.”³¹ Explain that a vision always answers the question: What would the organization, group, cause, or community be like if you could have it any way you wanted? A good vision is detailed; you need to have a vision of what the perfect organization, group, cause, or community looks, feels, and behaves in every way. It is a product of the **head** and **heart** working together that has the potential to jump-start the future.

Questions for the group: What experiences have you had that your “head” works on alone? What experiences have you had that your “heart” works on alone? In what times in your life have you had your head and heart working together?

:35 - :50 Examples of Successful Visions

Hand out copies of “Examples of a Successful Vision” to each participant. Have a few participants read the sheet aloud to the entire group as everyone follows along.

Questions for group: What was new and different about each one of these visions? How realistic was each of these visions? What are some similarities between the visions? How did each vision better the world?

:50 - :70 Creating Visions for Camp

²⁹ Hall, page 178.

³⁰ Gribetz, page 249.

³¹ Leadershape Inc., page 59.

Hand out copies of "Key Dynamics of a Powerful Vision" to each participant and go over together as a group.

Divide the participants into groups of four or five and hand out three "Vision Parallel Worksheets" to each group. The groups are to create three vision statements using the worksheets, one for each of the following: Camp, the campers, and Jewish community. Explain that these are in fact related, for as we affect camp, we affect the campers, and in affecting the campers, we shape the future of the Jewish community. Instructions for using the parallels are contained on that sheet.

As the groups finish up allow them to exchange sheets informally to see what each other has come up with.

Hang *Midah* Studying in Order to Practice on the wall.

:80 - :90 Other business as needed

Dream Big³²

If there were ever a time to dare,
to make a difference,
to embark on something worth doing,
it is now.
Not for any grand cause, necessarily—
but for something that tugs at your
heart,
something that's your aspiration,
something that's your dream.

You owe it to yourself
to make your days here count.

Have fun.

Dig deep.

Stretch.

Dream big.

Know, though, that things worth doing
seldom come easy.

There will be good days.

And there will be bad days.

There will be times when you want to
turn around,
pack it up,
and call it quits.

Those times tell you
that you are pushing yourself,
that you are not afraid to learn by
trying.

Author Unknown

Persist.

Because with an idea,
determination,
and the right tools,
you can do great things.

Let your instincts,
your intellect,
and your heart
guide you.

Trust.

Believe in the incredible power of the
human mind.

Of doing something that makes a
difference.

Of working hard.

Of laughing and hoping.

Of lazy afternoons.

Of lasting friends.

Of all the things that will cross your
path this year.

The start of something new
brings the hope of something great.

Anything is possible.

There is only one you.

And you will pass this way only once.
Do it right.

³² Leadershape Inc., page 58.

Examples of Successful Visions³³

Frances Hesselbein: Vision for a more relevant and expanded Girl Scout organization

In 1976, when she took over as Executive Director of the Girl Scouts, she knew the organization was in need of a major overhaul. She wanted the Girl Scouts to reach out to all girls, especially minorities, and provide experiences relevant to the emerging realities of women in the modern world (in areas of technology, careers, and environmental concerns). To implement her vision, she developed a whole new organizational concept to tap the creativity and initiative of volunteers and reached out to a new membership in the inner cities.

Mohandas Gandhi: Vision for a free India and for nonviolence and love for all humanity

By acknowledging the absolute values of "truth" and "nonviolence," Gandhi worked in the area of social reform to rigorously oppose the removal of untouchability, an integral component of Hinduism. In the area of economic reform, Gandhi's prime focus was on improving the condition of the villages in India. He succeeded in leading the way to India's freedom from British rule. His lifetime was committed to personal service, sacrifice, and a higher standard of leadership.

Wendy Kopp: Vision for a teaching profession that attracts the best and brightest in the nation

At age twenty-one, Wendy created "Teach For America," a national teacher corps of outstanding college graduates who make a commitment to teach in underfunded school districts across the country. Over the last six years, 18,000 young adults have applied and 3,300 of them have been selected to teach in thirteen sites across the United States.

Walt Disney: Vision for a new kind of amusement park

Walt Disney took a bold leap forward when he pictured recreation for families in a whole new paradigm. He pictured Disneyland as "...something of a fair, an exhibition, a playground, a community center, a museum of living facts, and a showplace of beauty and magic. It will be filled with the accomplishments, the joys and hopes of the world we live in. And it will remind us and show us how to make those wonders part of our own lives."³⁴

³³ Leadershape Inc., pages 62 -63.

³⁴ Taken from Walt Disney: An American Tradition by B. Thomas.

Theodor Herzl: Vision for a separate Jewish state

In 1897 Theodor Herzl proposed a charter for a Jewish state in Palestine. Not until fifty years later in 1948 did the United Nations recognize the new state of Israel and establish its geographical borders in Palestine.

5 Key Dynamics of a Powerful Vision³⁵

1. New Future Picture – *articulating compelling possibilities*
2. Healthy Disregard for the Impossible – *feeling challenging and radical*
3. Contribution and Benefit to Others – *making a difference to society*
4. Based on Aspiration NOT Fear – *focusing on what we want, not what to avoid*
5. Commitment From the Heart – *stirring passion and inspiration*

³⁵ Leadershape Inc, page 65.

Vision Parallel Worksheet

Directions for using the Vision Parallel Model:

Under the left hand column "Today's Reality," list the key characteristic and components of the situation for the organization, group, cause, or community, as they are observable today. Directly across from each entry in the "Future Ideal Picture" column, write how you envision that characteristic or component to be in your perfect VISION of the future (Note: It is completely acceptable to not change one or more of the characteristics or components in its future parallel, but there should be some characteristics or components that do change.). At the end of the "Future Ideal Picture" column, add any aspect of your future VISION that has no parallel in the present.

Today's Reality
Picture

Future Ideal

Try to formulate a VISION STATEMENT based on your responses in the "Future Ideal Picture" column. This statement should articulate your VISION for the future clearly and include all of the major characteristics and components you listed above.

Studying in order to Practice – (Human Value #25) – “Creativity/Ideation: The capacity for original thought and expression that brings new ideas and images into practical and concrete reality in ways that did not previously exist.” Commentary: “God’s dream is to have mankind as a partner in the drama of continuous creation.” [Abraham Heschel, *Who is Man*)]

Session 4 – Programming

Today will be a relatively unstructured day. There are three possibilities for hands-on programming experience. Your choice will have to be based on the size of the CIT group, the size and structure of your camp, and the structure of your camp's schedule.

The goal for today is to have the participant develop a camp program/or programs from beginning to end that will be used at camp this summer. This will be a good opportunity for the participants to practice their creative thinking skills and develop a vision. This will also serve as an opportunity to show the camp community what the quality of the CIT participants and give a glimpse of what they have been up to this summer.

YOU SHOULD SCHEDULE YOUR PARTICIPANTS' PROGRAM(S) AT THE BEGINNING OF THE SESSION FOR THE END OF THE THIRD OR BEGINNING OF THE FOURTH WEEK OF CAMP.

You will need to arrange for program preparation time the day before or the day of the program depending on the participants' needs. It will also be important to find some time after the programs are run to do some evaluation as a group and give feedback to the participants.

The three options are:

1. Have all the participants work together on an evening program for the entire camp
2. Have all the participants work together on an evening program for one unit or age group at camp
3. Have the participants split up into groups by the age group with which they are working (or into group by the age group with which they wish to work if your program does not have the participants assigned to a cabin) and develop an evening program for that age group or unit

The participants can develop a social or educational program depending on the need and *minhag* of your camp.

Your role during this period should be to advise, guide, and participate, but your ultimate function should be as "judge" to help the participants stay in the realm of possible and appropriate.

Materials:

Try to bring as many resources as possible to this meeting or enable the participants to have access to resources during this period. Make sure to have paper and pens for everyone.

:00 -: 90 Development of an Evening Program

Session 5 – Encouraging an Enabling Others –Turning Vision to Reality

Goals:

1. To increase the participants' understanding and appreciation of the work necessary to lead others in the direction that you want them to go.
2. To increase participants' trust of one another.
3. To have participants experience leading and being led.
4. To have the participants think about what is necessary to bring their visions to reality.
5. To give the participants the opportunity to do some personal reflection and response to their experiences at camp.

Materials:

Blindfolds for half the participants

Pens

Paper

Copies of "Learning journal Week Three"

Midah Card for Wall

Procedure:

:00 - :40 Trust Walk

Divide the participants up into pairs (you may need to participate if you have an odd number of participants).

Each pair will walk around camp with one member blindfolded. The leader (the partner without the blind fold) will lead his or her partner to a few of his or her favorite places at camp. The leader will be in total control of the path, order, and speed of the walk. Tell the pairs that they must return to this location in fifteen minutes. The follower is not to take off the blindfold until the pairs return to this room. Upon their return, have the participants swap partners, but making sure that a person who had been blindfolded still gets paired with a person who had not yet been blindfolded (this swap minimizes repetitious walks and the tendency of the new leader to reciprocate and lead in the same way in which they were led). Send the pairs out a second time, this time with the leaders wearing the blindfolds.

Again, make sure everyone is back in 15 minutes and that the follower does not take off the blindfold until they return to this room.

Questions for the group: What did it feel like to be led around? What did it feel like to lead? Followers –was there ever a time in your walk where you just did not feel like going where the leader wanted you to go? How did the leader convince you to move in that direction, or were they unable to move you at all? Leaders – Was there ever a time where you felt like you wanted to do something sneaky? Do you think it was just because you could? What did the responsibility feel like?

:40 - :50 Presentation of *Midah* Directing People to Truth and Peace
Read: **Directing People to Truth and Peace** – (Human Value # 36) –
“Ecority/Aesthetics: The capacity, skills and personal, organizational or conceptual influence to enable persons to take authority for the world and to enhance its beauty and balance through creative technology in ways that have worldwide influence.”³⁶

Questions for group: How does this concept fit in to the idea of vision?
How might you lead people towards the future that is represented in your vision?
What are the dangers of pushing too hard?

Explain that these questions will bring us into next week. Hold on to your visions for the future through next week and next summer.

Hang *Midah* Directing People To Truth and Peace on the wall

:50 - :70 Learning Journal Week Three
Distribute “Learning Journal Week Three” to each participant and allow at least twenty minutes for them to respond.

:70 - :90 Other business as needed

³⁶ Hall, page 179.

Learning Journal Week Three

Questions for reflection (you do not have to respond to all of the questions):

What happened at camp this week that surprised me?

I particular liked the exercise involving....

I did not like when we....

I would like to have done more....

I consider myself creative in the following ways:

I had/had not linked Judaism and creativity because...

My experiences and thoughts about nature have been...

I do/do not think that nature is an important part of camp...

The idea that all of creation should remind me of Judaism makes me feel...

The childhood development charts are....

I think they could be helpful in....

Judaism training of different age groups was surprising because...

The creation of a future vision is difficult because...

Visions can help move an organization forward because...

I feel _____ about the program we created for camp...

I wish we would have done....

Today's trust walk was interesting/boring because...

Directing People to Truth and Peace –
(Human Value # 36) –“Ecority/Aesthetics:
The capacity, skills and personal,
organizational or conceptual influence to
enable persons to take authority for the
world and to enhance its beauty and balance
through creative technology in ways that
have worldwide influence.”

Chapter 8

Week Four

Systemic Skills for Jewish-Counselors

Key Terms and Concepts:

Systemic Skills - "Systems skills enable one to see the parts in relation to the whole. They include the ability to analyze a complex whole by identifying its parts, to grasp the inter-relationships among the parts, to plan interventions to change existing systems and to design new systems."¹ These skills require a high level of competence in the other three skill sets, and thus are the last to be taught. In this skill set, some of the personal skills developed earlier are revisited on an institutional or global level. The desire is to teach enough system skills so that the Jewish-Counselor can be a good systems thinker. These skills include self-confidence, teaching others, finding the good in every person, and the ability to study and enjoy Jewish texts on their own.

Jewish Values/*Midot*:

Reverence – (Human Value #57) "Honor: High Respect for the worth, merit or rank of those in authority, e.g. parents, superiors and national leaders."²

Purity – (Human Value # 1) – "Accountability/Ethics: The ability that flows from one's personal awareness of one's own system of moral principles in enrich others by addressing their conduct in relationship to their value system. This assumes the capacity to understand another's level of ethical maturity."³

Engaging in Debate and Discussion with Disciples – (Human Value # 81) – "Mutual Responsibility/Accountability: The skills to maintain a reciprocal balance of tasks and assignments with others so that everyone is answerable for her/his own area of responsibility. This requires the ability to mobilize one's anger in creative and supportive ways so as to move relationships to increasing levels of cooperation."⁴

Knowledge of the Bible and Mishnah – (Human Value # 114) – "Tradition: Recognizing the importance of ritualizing family history, religious history and national history in one's life so as to enrich its meaning."⁵

Having a Good Heart – (Human Value #58) – "Human Dignity: Consciousness of the basic right of every human being to have respect and to have her/his basic

¹ Hall, 48.

² Hall, Brian, page 181.

³ Hall, pages 180 and 176.

⁴ Hall, page 183.

⁵ Hall, page 186.

needs met that will allow her/him the opportunity to develop her/his maximum potential.”⁶

Knowing One's Place – (Human Value # 22) – “Cooperation/Complementarity: The capacity to enable persons in a corporation or institution to work cooperatively with one another such that unique skills and qualities of one individual supplement, support and enhance the skills and quality of the others in the group.”⁷

Rejoicing in One's Portion – (Human Value # 9) “Being Self: The capacity to own one's truth about one's self and the world with objective awareness of personal strengths and limitations, plus the ability to act both independently and cooperatively when appropriate.”⁸

Being One Who Loves God – (Human Value # 100) – “Ritual/Communication: Skills and use of liturgy and the arts as a communication medium for raising critical consciousness of such themes as world social conditions and awareness of the transcendent.”⁹

Being One Who Loves Justice and Being One Who Loves Equity – (Human Value # 67) – “Justice/Social Order: Taking a course of action that addresses, confronts and helps correct conditions of human oppression in order to actualize the truth that every human being is of equal value.”¹⁰

Being One Who Judges One's Colleagues Favorably – (Human Value # 109) – “Social Affirmation: Personal respect and validation coming from the support and respect of one's peers which is necessary for one to grow and succeed.”¹¹

Having a Calm Mind Due to Study – (Human Value #43) – “Maintaining a peaceful social environment by averting upsets and avoiding conflicts.”¹²

Studying In Order To Teach – (Human Value # 23) – “Corporation/New Order: The skills, capacity and will to create new organizational styles or to improve present institutional forms in order to creatively enhance society.”¹³

⁶ Hall, page 181.

⁷ Hall, page 178.

⁸ Hall, page 185.

⁹ Hall, pages 180 and 176.

¹⁰ Hall, page 182.

¹¹ Hall, page 186.

¹² Hall, page 180.

¹³ Hall, page 178.

Outline:

Session One: Camp as a System

- a) Introduction of Systems
- b) *Midah*: Engaging in Debate and Discussion with Disciples
- c) Jewish Camp as a System
- d) *Midah*: Knowing One's Place
- e) *Midah*: Reverence

Session Two: Personal Values and Integrity

- a) One Hand in My Pocket
- b) *Midah*: Rejoicing in One's Portion
- c) Text Study
- d) *Midah*: Purity
- e) Personal Values Audit
- f) Integrity

Session Three: Centrality of Torah

- a) Tradition
- b) *Midah*: Knowledge of Bible and Mishnah
- c) Centrality of Torah
- d) *Midah*: Being One Who Loves God
- e) Prayer
- f) In the Presence of God

Session Four: Jewish Self Esteem

- a) Jews Go Home
- b) *Midah*: Having a Good Heart
- c) Raising Self-Esteem Among Campers
- d) *Midot*: Being One Who Loves Justice and Equity
- e) Bullies and Other Enemies of the Camp
- f) *Midah*: Having a Calm Mind Due to Study

Session Five: Looking Forward

- a) *Midah*: Being One Who Judges Their Colleagues Favorably
- b) Good and Welfare
- c) *Midah*: Studying in Order to Teach
- d) What I Hope to Do for Camp
- e) Learning Journal Week Four
- f) Presentation of Certificates
- g) Celebration

Session One – Camp as a System

Goals:

1. To introduce participants to systems and systems thinking.
2. To have participants discuss the meaning of group responsibility.
3. To have the participants describe camp as a system.
4. To give participants the opportunity to think about their personal contributions and impacts on the camp system.
5. To discuss our obligations to our employers.

Materials:

Pitchers
Bowls
"Definition of a System" Poster prepared ahead of time on butcher block
Butcher block
Markers
Paper
Pens
Copies of "Text Study on Work and Responsibility" Handout
Midot Cards for wall

Procedure:

:00 -: 25 Introduction of Systems

Divide participants into groups of four or five. Distribute a pitcher filled with water and an empty bowl to each group. Have participants pour the water from the pitcher into the bowl to the very top.

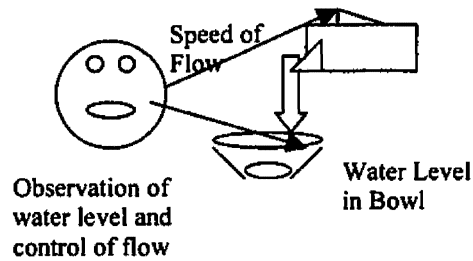
Questions for group: What influenced how you poured the water? (Do not expect too many answers here until you go into the details) What did you have control over in this exercise? (The rate at which the water was poured) What caused you to slow down the water? (The level in the bowl) What other factors were involved here?

Explain this is an example of a small system. Hang "Definition of a System" on the wall and go over it together as one large group.

Definition of a System: "A system is a perceived whole whose elements 'hang together' because they continually affect each other over time and operate towards a common purpose. The word descends from the Greek verb *sunistanai*, which originally meant 'to cause to stand together.' As this origin suggests, the structure of a system includes the quality of perception with which you, the observer, cause it to stand together. Examples of systems include biological organisms (including human bodies), the atmosphere, diseases, ecological niches, factories, chemical reactions, political entities, communities, industries, families, teams, and all organizations."¹⁴

¹⁴ Peter M. Senge, Charlotte Roberts, Richard B. Ross, Bryan J. Smith, Art Kleiner. *The Fifth Discipline Field book: Strategies and Tools for a Learning Organization*. (New York: Doubleday, 1994) page 90.

Draw the system of the pitcher, water, and bowl on a piece of butcher paper as below.

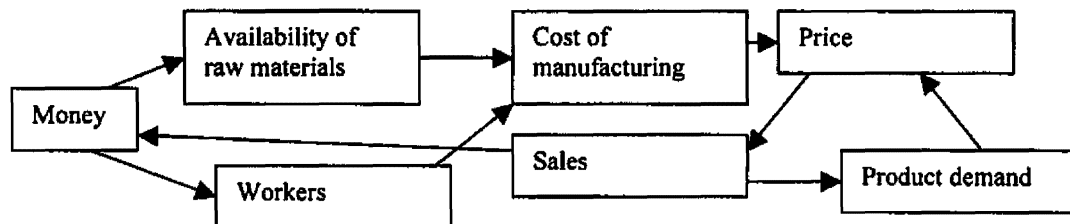


The MAIN IDEA IS TO UNDERSTAND HOW THINGS INFLUENCE EACH OTHER

Have the participants repeat this exercise being conscious of all the factors involved.

New example: Explain to the participants that we want to bring this idea to a larger model. Draw a square on a new sheet of butcher paper and tell everyone that this is your factory. Decide as a group what product you wish to make. Have the participants brainstorm a list of things that would make the factory successful for no more than 4 minutes. The list should include: high sales, product demand, price, cost of manufacturing, good workers, availability of materials, and anything else that they might think of.

Next, have the participants return to their smaller groups and decide how these factors influence one another. Remember there are no wrong answers, only different perceptions; an example follows:



:20 - :25 Presentation of *Midah* Engaging in Debate and Discussion with Disciples

Engaging in Debate and Discussion with Disciples – (Human Value # 81) – “Mutual Responsibility/Accountability: The skills to maintain a reciprocal balance of tasks and assignments with others so that everyone is answerable for her/his own area of responsibility. This requires the ability to mobilize one’s anger in creative and supportive ways so as to move relationships to increasing levels of cooperation.”¹⁵

:25 - :50 Jewish Camp as a System

¹⁵ Hall, page 183.

Brainstorm as a large group all of the people and resources involved in Jewish camping onto a piece of butcher paper. The list should include: Campers, staff (counselors, CITs, director, assistant director(s), health staff), Judaism, parents, Jewish community, congregations, money, food, program, fun, etc.

Have the participants in smaller groups decide how each of the items on the brainstorming list is related and how they influence the other items in the system of a Jewish camp.

Have each group present its system chart, and allow for discussion after each presentation. Decide on a model that the entire group can accept. It can be either one that an individual group has created or a combination of two or more groups. Recreate this system on a large piece of butcher paper and hang it on the wall.

Questions for the group: What happens when one or more of the people or resources in this systems model does not do what it is expected to do? Can these lines of interdependence and influence be negative as well as positive?

Conclusion: In a system, each part ultimately has the potential to affect every other part in the system. It is our goal to have a positive effect on the system. Everyone doing his/her assigned task and fulfilling the responsibility given to them is the key.

:50 - :60 Hand out "Text Study on Work and Responsibility" to the groups. Have the participants read the texts aloud in their groups and respond to the questions.

Wrap up this section –return to the last line of the *Midah*, "This requires the ability to mobilize one's anger in creative and supportive ways so as to move relationships to increasing levels of cooperation." How do we do this – remember our session on rebuke and feedback – ?

Hang *Midah* Engaging in Debate and Discussion with Disciples on the wall.

:60 - :75 Presentation of *Midah* Knowing one's Place

Knowing One's Place – (Human Value # 22) –"Cooperation/Complementarity: The capacity to enable persons in a corporation or institution to work cooperatively with one another such that unique skills and qualities of one individual supplement, support and enhance the skills and quality of the others in the group."¹⁶

Explain to the group that they might remember this *Midah* from an earlier session. In systems thinking, a number of the *Midot* that we have looked at have a more complex significance. Here we move from knowing what one's role is in an organization to how one contributes to and influences the organization (the Jewish camp) as a part of an integrated system.

¹⁶ Hall page 178.

:65 - :75 Individual Brainstorming

Hand out pens and paper

Have the participants individually respond to the following three questions as a personal brainstorming session. Make sure the participants put their name on these personal brainstorming sessions because you will collect them and they will be used later this week.

1. I have the following skills and qualities that can have a positive influence on the other elements of the Jewish Camp system....
2. I will be able to affect positive influence in the Jewish camp system by...
3. I will be able to encourage/assist/enable other people and resources in the Jewish Camp system to have a positive influence on the system as whole by...

Collect Individual Brainstorming

Hang *Midah* Knowing One's Place on the wall

:75 - :80 Presentation of *Midah* Reverence

Read: **Reverence** – (Human Value #57) "Honor: High Respect for the worth, merit or rank of those in authority, e.g. parents, superiors and national leaders."¹⁷

We have an obligation to our employers.

Everyone must do his/her part: "A man must not plough with his ox at night and hire it out by day, nor must he himself work at his own affairs at night, and hire himself out by day. And he must not undertake fasts or other ascetic deprivations, because the ensuing weakness will diminish the amount of work he can perform for his employers." (Palestinian Talmud, *Demai* 7:3)

"A worker expecting to be paid a regular salary must be capable of performing a normal workload. From Judaism's perspective, an employee who takes on other jobs or who engages in other activities, such as partying, that keep him [or her] up late, and come to work groggy from lack of sleep engages in a form of thievery from his boss." Unless, of course, prior arrangements had been made, or the cause of lack of sleep was work-related.

"Just as the employer is enjoined not to deprive the poor worker of his hire or withhold it from him when it is due, so is the worker enjoined not to deprive the employer of the benefit of his work by frittering away his time, a little here and a little there, thus wasting the whole day deceitfully." [Moses Maimonides, *Mishneh Torah*, "Law of Hiring," 13:7]¹⁸

Hang *Midah* Reverence on the Wall

¹⁷ Hall, Brian, page 181.

¹⁸ Rabbi Joseph Telushlin. *The Book of Jewish Values: A Day-by-Day Guide to Ethical Living*. (New York: Bell Tower, 2000) pages 174-175.

:80 - :90 Other business as needed

Text Study on Responsibility and Work

"The Eternal God took the man, and put him into the Garden of Eden to till and tend it." (Genesis 2:15)¹⁹

1. The first interaction between God and humanity after creation depicts God putting man to work. Why might that be?²⁰

"Lazy bones, go to the ant; study its ways and learn. Without leaders, officers, or rulers, it lays up stores during the summers, gathers in its food at the harvest. How long will you lie there, lazy bones; when will you wake from your sleep? A bit more sleep, a bit more slumber, a bit more hugging yourself in bed, and poverty will come calling upon you and want, like an armed man" (Proverbs 6:6-12)²¹

1. What can we learn from the ant about doing our work?
2. Are there other animals that you can think of that can be used as models for good work habits?²²

"Hire yourself out to a work which is strange to you rather than become dependant on others." (Palestinian Talmud, *Sanhedrin* 30b)²³

1. What does this passage say about doing a task that we might not be very good at, one that we do not enjoy, or one that we consider beneath us?
2. What might be the concern about becoming dependant on others?
3. Who does being dependant on others do to the community?

"If a person says to you, 'I have worked and have not achieved,' do not believe the person. If the person says, 'I have not worked, but I still have achieved,' do not believe the person. But if the person says, 'I have worked and I have achieved,' you may believe the person." (Babylonian Talmud, *Megillah* 6a)²⁴

1. What does this passage say about the value of work?
2. Is work a necessity?
3. What matters most about our work?

¹⁹ Freeman, page 137.

²⁰ Ibid.

²¹ Ibid, page 138

²² Ibid, page 138.

²³ Ibid.

²⁴ Ibid, page 140.

Engaging in Debate and Discussion with Disciples – (Human Value # 81) –“Mutual Responsibility/Accountability: The skills to maintain a reciprocal balance of tasks and assignments with others so that everyone is answerable for her/his own area of responsibility. This requires the ability to mobilize one’s anger in creative and supportive ways so as to move relationships to increasing levels of cooperation.”

Knowing One’s Place – (Human Value # 22) –“Cooperation/Complementarity: The capacity to enable persons in a corporation or institution to work cooperatively with one another such that unique skills and qualities of one individual supplement, support and enhance the skills and quality of the others in the group.”

Reverence – (Human Value #57) “Honor: High Respect for the worth, merit or rank of those in authority, e.g. parents, superiors and national leaders.”

Session Two – Personal Values and Integrity

Goals:

1. To have participants identify personal/internal contradictions in an attempt to gain an increased knowledge of self.
2. To allow participants to identify and prioritize a personal value system.
3. To introduce participants to the notion of integrity.
4. To give participants a model for making decisions with integrity.

Materials:

Copies of “Alanis Morissette Lyrics” for each participant
CD, *Jagged Little Pill*, by Alanis Morissette (if available)
CD player (if available)
Pens
Paper
Copies of “Text Study on Rejoicing in One’s Portion”
Copies of “Personal Values Audit”
Butcher paper
Copies of “Making Decisions with Integrity”
Midah Card for wall

Procedure:

:00 -:15 “One Hand in My Pocket”

If possible play “Hand in My Pocket” by Alanis Morissette from the album *Jagged Little Pill*

Hand out copies of “Alanis Morissette Lyrics” and pens.

Explain that this song is a good vehicle to reinforce knowledge of self. By looking for personal traits that somewhat contradict other personal traits, we are able to get a fuller picture of ourselves. It can also be used to identify extremes and limits we find in ourselves.

Exercise: Have the participants fill in the right hand side of the page with personal traits. Allow any participant who wishes to “sing” their song for the entire group.

:15 - :20 Presentation of *Midah* Rejoicing in One’s Portion

Read: **Rejoicing in One’s Portion** – (Human Value # 9) “Being Self: The capacity to own one’s truth about one’s self and the world with objective awareness of personal strengths and limitations, plus the ability to act both independently and cooperatively when appropriate.”²⁵

:20 -:30 Text Study

Hand out copies of “Text Study on Rejoicing in One’s Portion”

²⁵ Hall, page 185.

Divide the participants into groups of two or three. Have them read the quotes aloud to each other and respond to the questions.

:30 -:35 Presentation of *Midah Purity*

Read: **Purity** – (Human Value # 1) – “Accountability/Ethics: The ability that flows from one’s personal awareness of one’s own system of moral principles can enrich others by addressing their conduct in relationship to their value system. This assumes the capacity to understand another’s level of ethical maturity.”²⁶

:35 - :65 Personal Values Audit

Exercise: Hand out copies of “Personal Values Audit” and pens to each participant. Allow the participants 7-10 minutes to complete the exercise without talking.

Once everyone has completed the audit, tell the participants to eliminate five of their choices by putting a small line through the entry. They should be left with only their top five. Of the five, have them identify the one or two values that are most important to them by circling those entries on the sheet.

Sharing: In a large group, have each person present his/her top value and his/her reason for choosing it to the group. Record the value (no names are necessary) on a piece of butcher paper to show the similarities and differences among the participants.

Introduce Integrity

Read the following definition:

“Integrity: Consistently making decisions and taking action based on core ethical values. It implies having the courage of one’s convictions.”²⁷

Integrity means making decisions based on our value system. This includes our *Midot* (Jewish values) and personal values.

Question for the group: How can we make sure our decisions and action reflect the values that are important to us?

:65 - :80 Making Decisions with Integrity

Hand out “Making Decisions with Integrity” to each participant. Have the participants divide into groups of four or five. Have them review the step in the small groups and then present the groups with the following three scenarios, one at a time, to practice with the process:

1. Your campers are up late in the cabin having particularly good bonding session that you do not want to cut short. The On Duty has come on and you are able to leave your cabin to spend time with friends. What do you do?
2. A guest speaker has come in to lead a *shiur* for your campers. The campers are tired and the *shiur* is a little boring. Some of the campers are leaning or

²⁶ Hall, pages 180 and 176.

²⁷ Leadershape Inc., *The Leadershape Curriculum*, 1996.

lying down. They are quiet but not everyone is paying attention. What do you do?

3. You left your backpack on your bed and go into the bathroom. When you come out, some of the campers in the cabin have taken some things out of your backpack and are reading your mail. What do you do?

Hang *Midah* Purity on the wall

:80 - :90 Other business as needed

ALANIS MORISSETTE LYRICS²⁸

"Hand In My Pocket"

I'm broke but I'm happy
I'm poor but I'm kind
I'm short but I'm healthy, yeah
I'm high but I'm grounded
I'm sane but I'm overwhelmed
I'm lost but I'm hopeful baby
What it all comes down to
Is that everything's gonna be fine fine
fine
I've got one hand in my pocket
And the other one is giving a high five

I feel drunk but I'm sober
I'm young and I'm underpaid
I'm tired but I'm working, yeah
I care but I'm restless
I'm here but I'm really gone
I'm wrong and I'm sorry baby
What it all comes down to
Is that everything's gonna be quite
alright
I've got one hand in my pocket
And the other one is flicking a
cigarette
And what it all comes down to
Is that I haven't got it all figured out
just yet
I've got one hand in my pocket
And the other one is giving the peace
sign
I'm free but I'm focused
I'm green but I'm wise
I'm hard but I'm friendly baby
I'm sad but I'm laughing
I'm brave but I'm chickensh_t
I'm sick but I'm pretty baby

And what it all boils down to
Is that no one's really got it figured
out just yet
I've got one hand in my pocket
And the other one is playing the piano
And what it all comes down to my
friends
Is that everything's just fine fine fine

I've got one hand in my pocket
And the other one is hailing a taxi cab

I'm _____ but I'm _____
I'm _____ but I'm _____
I'm _____ but I'm _____, yeah
I'm _____ but I'm _____
I'm _____ but I'm _____
I'm _____ but I'm _____ baby
What it all comes down to
Is that everything's gonna be

I've got one hand in my pocket
And the other one is _____

I feel _____ but I'm _____
I'm _____ but I'm _____
I'm _____ but I'm _____, yeah
I'm _____ but I'm _____
I'm _____ but I'm _____
I'm _____ but I'm _____ baby
What it all comes down to
Is that everything's gonna be

I've got one hand in my pocket
And the other one is _____

What it all comes down to
Is that everything's gonna be

I've got one hand in my pocket
And the other one is _____

I'm _____ but I'm _____
I'm _____ but I'm _____
I'm _____ but I'm _____, yeah
I'm _____ but I'm _____
I'm _____ but I'm _____
I'm _____ but I'm _____ baby

And what it all boils down to is

I've got one hand in my pocket
And the other one is _____

²⁸ <http://www.azlyrics.com/lyrics/alanismorissette/handinmypocket.htm> 12/21/03

Rejoicing in One's Portion – (Human Value # 9) “Being Self: The capacity to own one's truth about one's self and the world with objective awareness of personal strengths and limitations, plus the ability to act both independently and cooperatively when appropriate.”

Purity – (Human Value # 1) –
“Accountability/Ethics: The ability that flows from one's personal awareness of one's own system of moral principles can enrich others by addressing their conduct in relationship to their value system. This assumes the capacity to understand another's level of ethical maturity.”

Text Study
on
Rejoicing in One's Portion

“Ben Zoma taught: Who is rich? The one who is happy with his portion. As it is written, ‘When you eat from the labor of your hands, happy will you be and all will be well with you’ (Psalms 128:2).” [*Pirke Avot* 4:1]

1. According to this passage, who is responsible for your “portion”?
2. Does this surprise you? Who or what were you expecting the sages to say was responsible for your “portion”?
3. How can “rich” be understood in this passage? How do you define wealth?

“Rabbi Akiva used to say: If people are satisfied with what is theirs, it is a good sign for them. If they are not satisfied with what is theirs, it is a bad sign for them.” [*Tosafot Brachot* 3:3]

1. What does Rabbi Akiva say about the future in relationship to the present?
2. Why is being satisfied a good sign? Why is not being satisfied a bad one?
3. Wouldn't wanting more encourage you to do better in the future?
4. If you are not satisfied now, how will you know when you are satisfied in the future?
5. What does being satisfied now guarantee about the future, especially if your situation improves?
6. Do you agree with this teaching? Why or why not?

Personal Values Audit²⁹

Personal Values: Personal beliefs or desires which are internal and subjective; they are "maps" which guide our actions and attitudes.

- | | | |
|---|---|--|
| <ul style="list-style-type: none"> <input type="checkbox"/> Achievement <input type="checkbox"/> Advancement and promotion <input type="checkbox"/> Adventure <input type="checkbox"/> Affection (love and caring) <input type="checkbox"/> Arts <input type="checkbox"/> Challenging problems <input type="checkbox"/> Change and variety <input type="checkbox"/> Close relationships <input type="checkbox"/> Community <input type="checkbox"/> Competence <input type="checkbox"/> Competition <input type="checkbox"/> Cooperation <input type="checkbox"/> Country <input type="checkbox"/> Creativity <input type="checkbox"/> Decisiveness <input type="checkbox"/> Democracy <input type="checkbox"/> Ecological awareness <input type="checkbox"/> Economic security <input type="checkbox"/> Effectiveness <input type="checkbox"/> Efficiency <input type="checkbox"/> Ethical practice <input type="checkbox"/> Excellence <input type="checkbox"/> Excitement <input type="checkbox"/> Expertise <input type="checkbox"/> Fame <input type="checkbox"/> Fast living <input type="checkbox"/> Fast-paced work <input type="checkbox"/> Financial gain <input type="checkbox"/> Friendships | <ul style="list-style-type: none"> <input type="checkbox"/> Growth <input type="checkbox"/> Having a family <input type="checkbox"/> Helping other people <input type="checkbox"/> Helping society <input type="checkbox"/> Honesty <input type="checkbox"/> Independence <input type="checkbox"/> Influencing others <input type="checkbox"/> Inner harmony <input type="checkbox"/> Integrity <input type="checkbox"/> Intellectual status <input type="checkbox"/> Involvement <input type="checkbox"/> Job tranquility <input type="checkbox"/> Knowledge <input type="checkbox"/> Leadership <input type="checkbox"/> Location <input type="checkbox"/> Loyalty <input type="checkbox"/> Market position <input type="checkbox"/> Meaningful work <input type="checkbox"/> Merit <input type="checkbox"/> Money <input type="checkbox"/> Nature <input type="checkbox"/> (Being around people who are) Open and honest <input type="checkbox"/> Order (tranquility, stability, conformity) <input type="checkbox"/> Personal development (living up to the fullest use of my potential) <input type="checkbox"/> Physical challenge | <ul style="list-style-type: none"> <input type="checkbox"/> Pleasure <input type="checkbox"/> Power and authority <input type="checkbox"/> Privacy <input type="checkbox"/> Public service <input type="checkbox"/> Purity <input type="checkbox"/> Quality of what I take part in <input type="checkbox"/> Quality relationships <input type="checkbox"/> Recognition (respect from others, status) <input type="checkbox"/> Religion <input type="checkbox"/> Reputation <input type="checkbox"/> Responsibility and accountability <input type="checkbox"/> Security <input type="checkbox"/> Self-respect <input type="checkbox"/> Serenity <input type="checkbox"/> Sophistication <input type="checkbox"/> Stability <input type="checkbox"/> Status <input type="checkbox"/> Supervising others <input type="checkbox"/> Time/Freedom <input type="checkbox"/> Truth <input type="checkbox"/> Wealth <input type="checkbox"/> Wisdom <input type="checkbox"/> Work under pressure <input type="checkbox"/> Work with others <input type="checkbox"/> Working alone |
|---|---|--|

Instructions: Read the entire list of values. Feel free to add any values of your own to this list. Determine the ten values that are most important to you as an individual. Make a mark on the line next to the ten values that you have chosen.

²⁹ Senge, Peter, et al., page 210.

Making Decisions with Integrity

Step One:

Stop yourself from reacting even though you want to. Slow everything down.

Step Two:

Identify the real issue. What is this really about?

Step Three:

Who is involved in this decision? Who will be affected by it? (Think system wide)

Step Four:

What are the possible options? Try to come up with as many alternatives as possible.

Step Five:

Review your *Midot* and Personal Values.

Step Six:

Choose the option that most closely adheres to your value system.

BE COMMITTED; have the courage to do the right thing again and again and again and ...

Session Three – Centrality of Torah

Goals:

1. To have the participants discuss the role of tradition in Judaism and in their own lives.
2. To reinforce the idea that Torah is central to any expression of Judaism.
3. To have the participants gain a level of familiarity, knowledge, and comfort with the prayer service.

Materials:

Pens
Paper
Butcher paper
Tape
Midot cards for Wall
Copies of "Lyrics from *Fiddler on the Roof*" handout
Copies of "Centrality of Torah" handout
6 Index cards prepared with one person each from the following list:
Parent, Teacher, President, Prison Guard, Waiter, a dangerous and powerful criminal.
Prayer books with both weekday and Shabbat prayers (preferably the one used at camp)
Copies of "Telling Our Story" handout
Copies of "Amidah Worksheet" handout
(optional: Staff member in charge of Tefilah if necessary)

Procedure:

:00 -: 10 Hand out lyrics to "Tradition" from *Fiddler on the Roof*.
Have the group read (or sing) the lyrics.
Questions for discussion: What role does tradition play in Judaism?
How do you feel about the "traditional" roles described in the song?

:10 - :20 Presentation of *Midah* Knowledge of Bible and Mishnah
Read: **Knowledge of the Bible and Mishnah** – (Human Value # 114) –
"Tradition: Recognizing the importance of ritualizing family history, religious history and national history in one's life so as to enrich its meaning."³⁰
Commentary: God's Torah is perfect, restoring the soul; God's word is sure, making wise the simple; God's precepts are right, rejoicing the heart; God's commandment is pure, enlightening the eyes...God's judgment is true and altogether just. More to be desired are they than gold, even much fine gold; sweeter also than honey and honeycomb" (Psalm 18:8-11).
Questions for the group: How do you feel about this notion of tradition? Do you feel as though Jewish tradition informs/enriches your life? Why or Why not?

³⁰ Hall, page 186.

:20 - :40 The Centrality of Torah

Hand out "Centrality of Torah" worksheet and have the participants work in pairs.

Read aloud from the top of the worksheet:

"The Torah is more than a scroll we keep, more than a book, a collection, or even all the books written in its name. Torah is the ideal that guides Jewish thought, words, and action. Torah is that primal wisdom that Jewish legend credits with assisting God in fashioning the universe: 'Adonai created me at the beginning of His work, the first act of His acts of old. . . . I was there when God set the heavens into place, when God fixed the horizon upon the deep' (Proverbs 8:22, 27). The rabbis imagined Torah as kind of a divinely authored blueprint: 'Just as an architect does not build something out of his head but employs plans and diagrams . . . so God consulted the Torah and created the world' (*Genesis Rabbah* 1.1)."³¹

Have the participants answer the questions in pairs for about ten minutes. Come back together as one group and share/compile answers. Make sure your combined "story" contains at minimum: creation, promise (covenant), slavery, redemption/freedom, revelation (Torah on Sinai), acceptance/agreement/listening (of the Jewish people to the Torah), and reception of land, but do include everything that the participants have deemed important.

For the second and third question, make sure to mention the importance of telling the story of our people to the campers either in whole or in part. Telling a camper that the Torah/Jewish tradition has an opinion on a situation/activity/difficulty has more power at a Jewish camp than they might think—especially when it comes from a Jewish-Counselor. Also, never underestimate the power of comparing a child's behavior to a positive biblical role model. Opportunities for nicknames and other types of play are endless.

Hang *Midah* Knowledge of Bible and Mishnah on the wall.

:40 - :45 Presentation of *Midah* Being One Who Loves God

Read: **Being One Who Loves God** – (Human Value # 100) –

"Ritual/Communication: Skills and use of liturgy and the arts as a communication medium for raising critical consciousness of such themes as world social conditions and awareness of the transcendent."³² Commentary: "Prayer is a language of worship, and mentoring your children [or campers] in prayer is like providing them with a brush and paints with which to express what their hearts see and their souls apprehend. Privately or along with you children can learn to

³¹ Borowitz, 1999, page 251.

³² Hall, pages 180 and 176.

recite specific prayers that punctuate discoveries celebrations, and even daily activities."³³

In order to share the prayer experience with our campers, we need to be knowledgeable about it ourselves.

:45 -:65 Prayer as a means for telling the story of our people

Hand out Prayer Books to each participant (preferably the ones used at camp).

Divide the participants into four groups. Assign each group one of the following sets of prayers to read: 1) *Yotzer Or/Ma'ariv Aravim*, 2) *Ahavah Rabbah/Ahavat Olam*, 3) *Sh'ma and V'ahavta*, and 4) *Mi Chamocha/Tzur Yisrael*

Note: If necessary, let them struggle for a little trying to find these prayers in the service before helping them. Familiarizing themselves with the contents of the prayer book and the order of the service is part of the process.

After each group has found their prayers and read them, ask each group to respond to the following questions:

1. Where do these set of prayers come in the worship service?
2. What time of day is each prayer said?
3. What are the buzz-words of each prayer?
4. What are the main themes of each set of prayers?

Question for the group: How does this mirror the Jewish story?

Handout "Telling our Story" sheet as a summary and for their reference.

:65 - :80 In the Presence of God (Amidah)

Explain that opening parts of the prayer service (what we have looked at already) tell the story of Torah. Now we will study the section of service where we stand in God's presence and address God directly.

Exercise on addressing God:³⁴

Start by asking for six volunteers who are good at acting.

Give each student a card with the title of a person: Parent, Teacher, President, Prison Guard, Waiter, A dangerous and powerful criminal. Their job is to act out asking this person for something they really want. They should not say from whom they are asking. Their posture, voice, and the words they choose should all reflect who they are asking.

Have the rest of the group try to guess from whom the actor is asking something of. Do not spend more than a minute on each one.

Question for the group: Why do we act differently when asking for things from different people?

³³ Roseman, Steven M. Roseman. *Jewish Parenting Wisdom*. (Northvale, NJ: Jason Aronson Inc., 1997) page 69.

³⁴ Rabbi Barry Diamond. "Prayer 2," *5th Grade Curriculum*, unpublished document, (Dallas, Tx: Temple Emanuel).

On butcher paper list the following:

If I needed to ask a powerful person for a favor, I might:

- Tell him/her how good a person I am.
- Remind him/her that my family helped his/her family years ago.
- Threaten him/her
- Tell him/her a joke, make him/her laugh.
- Complain about something that I know he/she hates
- Tell her that helping me will help him/her as well.
- Make him/her feel guilty for not helping me before.
- Act powerful
- Act powerless and innocent
- Tell her that I am related to one of her/her closest friends

Add any other strategies that the participants might have.

Question for Group: Do these strategies remain constant when we want to ask for something from God?

Read: "Amidah" means 'standing" prayer. It is also called the *T'filah*, meaning "The Prayer," or the *sh'moneh esrei*, meaning "18" because the prayer is made up of 18 (really 19) blessings.

Handout Amidah Worksheet to participants

Have the participants divide into groups of two or three. They should return to their prayer books and identify the nineteen blessing that make up the Amidah on their worksheets. (Note: make sure they are using a weekday service). When they have completed this task, they should turn to the Shabbat Amidah and determine what is different.. (Make sure they know the first and last three blessing remain the same.)

After the participants have identified the content of the Amidah, ask them how they think they should approach this section of prayer. How is this similar or different from the list of strategies that we made earlier?

Make time for any questions or concerns.

Hang *Midah* Being One Who Loves God on the wall.

:80 -:90 Other business as needed.

Fiddler on the Roof Soundtrack

Lyrics³⁵

"Tradition"

[TEVYE]

Tradition, tradition! Tradition!

Tradition, tradition! Tradition!

[TEVYE & PAPAS]

Who, day and night, must scramble for a living,

Feed a wife and children, say his daily prayers?

And who has the right, as master of the house,

To have the final word at home?

The Papa, the Papa! Tradition.

The Papa, the Papa! Tradition.

[GOLDE & MAMAS]

Who must know the way to make a proper home,

A quiet home, a kosher home?

Who must raise the family and run the home,

So Papa's free to read the holy books?

The Mama, the Mama! Tradition!

The Mama, the Mama! Tradition!

[SONS]

At three, I started Hebrew school. At ten, I learned a trade.

I hear they've picked a bride for me. I hope she's pretty.

The son, the son! Tradition!

The son, the son! Tradition!

[DAUGHTERS]

And who does Mama teach to mend and tend and fix,

Preparing me to marry whoever Papa picks?

The daughter, the daughter! Tradition!

The daughter, the daughter! Tradition

³⁵ <http://www.lyricsondemand.com/soundtracks/f/fiddlerontherooflyrics/traditionlyrics.html> , 12/20/03.

Centrality of Torah

The Torah is more than a scroll we keep, more than a book, a collection, or even all the books written in its name. Torah is the ideal that guides Jewish thought, words, and action. Torah is that primal wisdom that Jewish legend credits with assisting God in fashioning the universe: 'Adonai created me at the beginning of His work, the first act of His acts of old. . . . I was there when God set the heavens into place, when God fixed the horizon upon the deep' (Proverbs 8:22, 27). The rabbis imagined Torah as kind of a divinely authored blueprint: 'Just as an architect does not build something out of his head but employs plans and diagrams . . . so God consulted the Torah and created the world.'" [*Genesis Rabbah* 1.1]³⁶

The Torah gives the "blueprint" of Jewish history; it tells the story of our people

What are the highlights of that story as you understand it?
(Begin with creation and give highlights at least through the reception of the Land of Israel but you can go further if you wish and time allows.)

What aspects of this story could you use in your interaction with campers?

How can you use the Torah to enrich the lives of the campers?

"Ben Bag Bag said: Turn to it, and turn to it again, for everything is in it. Pore over it, grow old and gray over it. Do not budge from it. You can have no better guide for living than it." [*Pirke Avot* 5:25]³⁷

³⁶ Borowitz, 1999, page 251.

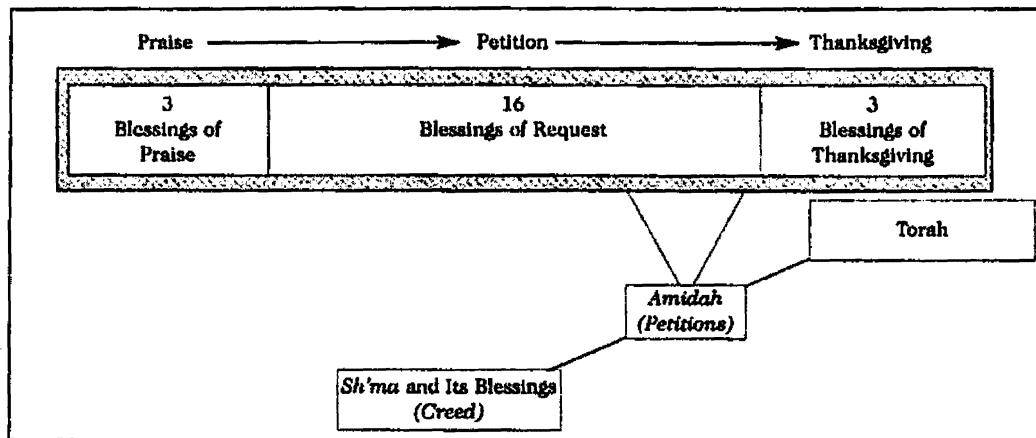
³⁷ Bialik, page 403.

Telling Our Story³⁸

YOTZER OR (Morning) MA'ARIV ARAVIM (Evening)	AHAVAH RABBAH (Morning) AHAVAT OLAM (Evening)	SH'MA V'AHAVATA	GE'ULAI (Mi Chamoc)
CREATION <ul style="list-style-type: none"> • God created the world • God created goodness 	REVELATION <ul style="list-style-type: none"> • To love is to help another to be the best they can be. • Out of love, God taught us how the world works by giving us an instruction book for life, Torah. • God acts as our teacher. 	LISTEN <ul style="list-style-type: none"> • The central teaching of Torah is that God is One • Listening to and heeding God's instructions is the way we show our love for God in return. 	REDEMPTION <ul style="list-style-type: none"> • God's teachings are true and dependable. • God improved our lives once through saving us from Egypt and bringing us to freedom. • God, help us again (It is implied that Torah helps us redeem the world).

³⁸ Diamond, Rabbi Barry, "Telling Our Story," 5th Grade Curriculum, unpublished document, Temple Emanuel, Dallas Texas.

Amidah Worksheet



Source: Rabbi Lawrence A. Hoffman, ed. *My People's Prayer Book: Traditional Prayers, Modern Commentaries, Volume 2 - The Amidah*. Jewish Lights Publishing: Woodstock, Vermont, 1998, page 11.

Name the first three Blessings of Praise:

- 1.
- 2.
- 3.

Name the Sixteen Blessings of Request and state what we are asking for:

- | | | |
|-----|-----|-----|
| 1. | 2. | 3. |
| 4. | 5. | 6. |
| 7. | 8. | 9. |
| 10. | 11. | 12. |
| 13. | 14. | 15. |
| 16. | | |

Name the three concluding Blessings of Thanksgiving:

- 1.
- 2.
- 3.

What replaces the middle blessings on Shabbat? Why?

Knowledge of the Bible and Mishnah – (Human Value # 114) – “Tradition: Recognizing the importance of ritualizing family history, religious history and national history in one’s life so as to enrich its meaning.” Commentary: God’s Torah is perfect, restoring the soul; God’s word is sure, making wise the simple; God’s precepts are right, rejoicing the heart; God’s commandment is pure, enlightening the eyes...God’s judgment is true and altogether just. More to be desired are they than gold, even much fine gold; sweeter also than honey and honeycomb” (Psalm 18:8-11).

Being One Who Loves God – (Human Value # 100) – “Ritual/Communication: Skills and use of liturgy and the arts as a communication medium for raising critical consciousness of such themes as world social conditions and awareness of the transcendent.” Commentary: “Prayer is a language of worship, and mentoring your children [or campers] in prayer is like providing them with a brush and paints with which to express what their hearts see and their souls apprehend. Privately or along with you children can learn to recite specific prayers that punctuate discoveries celebrations, and even daily activities.”

Session Four – Jewish Self Esteem

Goals:

1. To foster consciousness about human dignity among the participants.
2. To give the participants tools to recognize self-esteem issues in campers.
3. To give the participants tools to increase self-esteem among their campers.
4. To reinforce the idea of consistency.
5. To enable the participant to identify bullies and bullying in their bunks.
6. To provide tools for dealing with bullies and other enemies of the camp.
7. To present a model of prevention for counselors.

Materials:

Pens
Paper
Butcher paper
Markers
Copies of "Jews Go Home"
Copies of "Topic Description Pages"
Copies of "101 Ways to Say Good Job to a Camper"
Copies of "Prevention"
Midot cards for wall

Procedure:

:00 -:10 Jews Go Home

Distribute "Jews Go Home" to the participants and take turns reading aloud. Questions for the group: How does this editorial make you feel? How does the editorial make you feel about being Jewish? What else makes you feel good about being Jewish? Is it important to feel good about being Jewish?

:10 -:15 Presentation of *Midah* Having a Good Heart

Having a Good Heart – (Human Value #58) – "Human Dignity: Consciousness of the basic right of every human being to have respect and to have her/his basic needs met that will allow her/him the opportunity to develop her/his maximum potential."³⁹ Commentary: "To many campers, camp represents a second chance – an opportunity to acquire a better sense of one's self and a better outlook on life than is offered at home. A [Jewish-Counselor or] *madrikh* who projects confidence in a camper's competence and goodness can be a powerful antidote to a family in which perhaps the opposite perspective is conveyed. A [Jewish-Counselor or] *madrikh* who treats campers with respect can provide enlightenment for a camper struggling to understand human relationships who comes from a home where such respect is non-existent. A [Jewish Counselor or]

³⁹ Hall, page 181.

madrikh that refuses to accept a camper's negative self image and relentlessly holds to a better view of the campers potential has the power to certainly affect a life, and even in some cases to save a life!"⁴⁰

:15 - :40 Raising Self-Esteem among Campers

Read: "It is not easy being a kid! Often times children are not taken seriously by adults and are not used to having their dignity as human beings respected. A [Jewish-Counselor or] madrikh who treats all campers with courtesy and respect sends a signal to the tzrif (cabin): You are now in an environment where different rules apply than those you may be used to. In this world your dignity and feelings matter. In this simple way, the [Jewish-Counselor or] madrikh can begin to create an environment that supports self-esteem."⁴¹

There are four things that every Jewish Counselor can do to that brings dignity to campers' lives.

1. Give Expectations; 2. Encourage Self-Appreciation; 3. Give Attention; and 4. Promote Justice in the cabin.

Divide the participants into four groups.

Hand out one of the Topic Description Pages to each group. The groups should figure out how to apply the topic on their Description Pages to a real life situation at camp. They are to put theory into practice and prepare two short skits for the large group. One skit that shows what not to do and the potential harmful outcomes; one skit that shows the theory applied correctly and the positive outcomes. Allow the groups about 10 minutes to brainstorm and prepare. In the presentation period, group should also share the list that they created for bringing their theory into practice.

After the presentation of the "Encourage Self-Appreciation" group, hand out "101 Ways to Say Good Job to a Camper" to each participant.

(If possible, it would be a good idea to copy these lists and distribute them to the participants at a later session.)

:40 -:45 Presentation of *Midot* Being One Who Loves Justice and Being One Who Loves Equity

Read: **Being One Who Loves Justice and Being one who love Equity** – (Human Value # 67) – "Justice/Social Order: Taking a course of action that addresses, confronts and helps correct conditions of human oppression in order to actualize the truth that every human being is of equal value."⁴²

Read: "The patriarch Jacob had twelve sons, but he did not love them equally. He favored Joseph, the son of Rachel, his favorite wife. After she died giving birth to Benjamin, much of Jacob's love for Rachel was transferred to Joseph. Jacob

⁴⁰ Diamond, Rabbi Chuck, "Self-Esteem, the Campers and You," *Manual for Training Counselors*, Camp Ramah Canada, page 31.

⁴¹ Diamond, Rabbi Chuck, page 32.

⁴² Hall, page 182.

made no effort to conceal his favoritism. When he had clothing made for his son, he gave Joseph a special coat of many colors, a garment far more beautiful than the ones prepared for his brothers. On other occasions he dispatched his sons to do physical labor, but kept Joseph home with him. What effect did this undisguised favoritism have? As the Bible tells us, 'and when his brothers saw that their father loved him more than any of his brothers, they hated him so that they could not speak a friendly word to him' (Genesis 37:4). Joseph's brothers bided their time; when the opportunity arose, they sold him to slave traders who were heading for Egypt. When the rabbis of the Talmud studied Genesis 37, its ethical implications struck them as clear: 'A man should never single out one of his children for favorable treatment, for because of the two extra coins' worth of silk [which Jacob had woven into Joseph's special coat], Joseph's brothers became jealous of him, and one thing led to another until our ancestors became slaves in Egypt.'" [Babylonian Talmud, *Shabbat* 10b]⁴³

Explain: That being said, Equality and Justice goes beyond your treatment of the campers. You have to make sure they treat each other with equity and fairness.
Question for the group: Outside of the counselor, who or what threatens equality among campers? (Make sure they include bullies and cliques)

:45 -:75 Dealing with Bullies and Other Enemies of the Camp

Survey questions for the group:

If you have ever felt bullied at school, raise your hand.

If you ever felt bullied at camp, raise your hand.

If you have ever been bullied at all, raise your hand.

If you have ever been a bully, raise your hand.

Read: A survey of 15,000 6th to 10th graders published in the *Journal of the American Medical Association* in 2001 found that 30 percent had somehow been involved in bullying – either a victim or perpetrator or both. When you look at just the 6th and 7th graders, the number jumps to 50 percent.⁴⁴

Question for the group: In your experience – how did being bullied make you feel?

Read: We all have assumptions about bullies and bullying and we are going to test what we know about bullying. **TIME FOR THE BULLY IQ TEST.**
Have the participants just shout out their answers –let them discuss; keep it fun.

Bully IQ test –TRUE or FALSE⁴⁵

Most of the time what kids call bullying is run-of-the-mill teasing.

⁴³ Telushkin, *The Book of Jewish Values: A Day-by-Day Guide to Ethical Living*, page 14.

⁴⁴ Peter Sheras.. *Your Child: Bully or Victim? Understanding and Ending School Yard Tyranny*. (New York: Skylight Press, 2002).

⁴⁵ Ken Rigby. *Stop the Bullying: A Handbook for Teachers*. (Ontario: Pembroke Publishers, 2001).

There is no point in talking to a bully's parents –they never listen or are bullies themselves.

Some people are born bullies and there is nothing you can do about it.

Some people are born victims and will always be picked on.

A victim is never a bully.

Bullying toughens up a child.

They will grow out of it –it's just a phase –kids will be kids.

Bullying affects only the bully and the victim.

Only boys are bullies.

Bullies are social outcasts.

Kids who are picked on are weaklings, nerds, and dorks.

If you ignore a bully, he will go away.

If you stand up to a bully, he will stop.

Bullies never change their behavior so it is up to the victim to solve the problem.

(NOTE: ALL OF THE ANSWERS ARE FALSE)

Question for group: Who gets bullied?

Record answers on butcher block

When finished review the characteristics of a child that could make him/her a potential target for bullies as they follow below. Make sure to point out those things that were not included on their list.

-Physical weakness

-Small stature

-Shyness

-Low self-esteem or lack of confidence

-Unwillingness to respond aggressively to aggressive behavior

-Poor self-control or other difficulty with social skills

-Physical handicap

-Possessions that a bully might want

Questions for group: Why are these people likely victims of bullying? (Bullying is about power)

Ultimately who can bully? (Everyone)

How do we identify bullying, especially if we don't see the actual bullying?

Review these warning signs slowly and carefully with the group:

Reluctant to go to a certain activity (including meals)

Frequent complaints about being sick and frequent visits to the nurse

Sudden drop in participation of group conversations and activities

Possessions missing or broken

Nightmares, bedwetting, difficulty sleeping

Afraid of new people, activities, and places
Refusal to leave the bunk/cabin
An increase in anger or irritation without an obvious cause
A child tells you that they are lonely
A desire to go home without homesickness

What can we do?

There are two ways to handle bullies and other enemies of the camp.

1. Stop it immediately; have a no-tolerance policy
2. Prevent it from happening.

Most bullying happens because there is unstructured time, the bully is made to feel uncomfortable and has no other outlet for expression, the bully sees a person in authority treating someone differently, or the bully is not receiving attention for positive behavior.

Hand out "Prevention" to the participants:

Go over the sheet as a group adding notes/explanations in italics below:

Prevention:⁴⁶

Space – Define it: *personal vs. public, in-cabin activities and voices vs. outside activities and voices, Tom's space vs. Harry's space etc.*

Time - No surprises: *Be good about the schedule – leave time for movement, try not to need to rush or run – be on time*

Schedules – Posted – *let them know what the plan is for today so they can come along on the trip*

Transitions – *Announce moves ahead of time – nothing is more frustrating to a camper or counselor when a camper refuses to leave an activity because he/she is not done yet. If you give them a ten- and a two-minute warning, they can be sure to finish in a place that they will be comfortable with.*

Meetings/check-ins – *Make sure to have them*

Circle formation – *Everyone on equal level, Good for communication*

Communication guidelines – *Set some up ahead of time, One person speaks at a time, no interruption, everyone gets a turn etc.*

Modeling

Integrity – *So they can do what you say and do what you do*

Mutual respect – *Treat them as they should treat each other*

Keeping your cool – *Don't respond in anger*

Expectations – *Be realistic*

Rules – *Age-appropriate and not overwhelming*

⁴⁶ Marilyn E. Gootman. *The Caring Teacher's Guide to Discipline: Helping Young Students Learn Self-Control, Responsibility, and Respect*. (Thousand Oaks, CA: Corwin Press, 1997).

Rule posting – Just the basics, as few as possible: *Choose no more than three, but keep them general so they can encompass a variety of situations*

Positive reinforcement/praise – Make it real , *Use you 101 Way to say Good Job Sheet*

Hang *Midot* Being One who Loves Justice and Being One who Loves Equity on the wall.

:75 - :80 Presentation of *Midah* having a Calm Mind Due to Study

Read: **Having a Calm Mind Due to Study** – (Human Value #43) – “Maintaining a peaceful social environment by averting upsets and avoiding conflicts.”⁴⁷

Remember when we know what is going on with our campers and in our cabins, we have the ability to effect positive change. The more information we are able to provide to the campers, the calmer and more comfortable they will be.

Hang *Midah* Having a calm mind due to study on the wall.

:80 - :90 Other business as needed

⁴⁷ Hall, page 180.

Jews Go Home

Editorial in the Colorado Springs *Gazette Telegraph* written by non-Jewish journalist William Aiken in response to an outbreak of Nazi and anti-Semitic remarks having been written on synagogues and other public buildings:

"Jews GO HOME ... Well, this is nothing new. Never in the past have you ever taken this gentle suggestion to move on. But heaven forbid, suppose just this once, you thought that expression of a few sick people actually expressed the conviction of all the people in this wonderful land of ours, and all of you started to pack your bags and leave for parts unknown.

Just before you leave, would you do me a favor? Would you leave your formula for the Salk vaccine with me? You wouldn't be so heartless as to let my children contract polio? ... And please have pity on us, show us the secret of how to develop such geniuses and Einstein and Steinmetz⁴⁸ and oh, so many others who have helped us all. After all, we owe you most of the A-bomb, most of our rocket research and perhaps the fact that we are alive today, instead of looking up from our chains and our graves to see an aging, happy Hitler drive slowly by in one of our Cadillacs.

On your way out, Jews, do me just one more favor. Will you please drive by my house and pick me up too? I'm just not sure I could live to well in a land where you weren't around to give us as much as you have given us. If you ever have to leave, Love goes with you, Democracy goes with you, everything I and my buddies fought for in World War II goes with you. God goes with you. Just pull up in front of my house, slow down, and honk, because, so help me, I'm going with you too."⁴⁹

⁴⁸ Without Charles Steinmetz's development of theories of alternating current, the expansion of the electric power industry in the United States in the early 20th century would have been impossible, or at least greatly delayed.

⁴⁹ Reuben, Rabbi Steven Carr. *Raising Jewish Children in a Contemporary World: The Modern Parent's guide to Creating a Jewish Home*. Prima Publishing: Rocklin, CA, 1992, pages 176-177.

101 Ways to Say Great Job to Campers⁵⁰

101. Kol Ha Kavod

- | | | |
|---|---|---|
| <ol style="list-style-type: none"> 1. I love it! 2. Best yet. 3. Good planning. 4. You're well on your way. 5. Super duper. 6. Terrific. 7. You did it all by yourself. 8. Superb. 9. Thanks for sharing. 10. Let's put this up for everyone to see. 11. Outstanding. 12. Shining star. 13. Thank you for your honesty. 14. You handled a tough situation well. 15. Thank you for taking turns. 16. It's fun to work with you. 17. Keep up the good work. 18. Simply wild. 19. Thank you for helping others. 20. You can do it on your own. 21. I've never seen it done so well. | <ol style="list-style-type: none"> 22. You're really good at that. 23. That's a good observation. 24. You're always willing to try. 25. Better than ever. 26. You should be proud of this. 27. You're very thoughtful. 28. I couldn't have done it better myself. 29. Can I share this with others? 30. Fascinating. 31. I like the way you did that. 32. Fabulous. 33. Thanks for waiting your turn. 34. You've really tried hard. 35. This shows you are really trying. 36. What an improvement 37. You had a good day. 38. Way to go! 39. Nice. 40. You rise to the challenge. 41. Very imaginative. 42. Marvelous. | <ol style="list-style-type: none"> 43. One of a kind. 44. Great teamwork. 45. I can rely on you. 46. Thanks for finishing what you started. 47. You are going in the right direction. 48. Thanks for trying. 49. This is worth repeating. 50. I like the way you thought it through. 51. This is great! 52. I knew you could do it. 53. This is one of a kind. 54. Do it again for me. 55. Great job. 56. Thanks for showing us how. 57. You deserve something special. 58. Super. 59. I really enjoyed hearing about your work. 60. One hundred percent better. 61. Perfect. 62. Your best yet. 63. You deserve a hug today. 64. I really like it. |
|---|---|---|

⁵⁰ Adapted from <http://herbertgbirchmillbasin.com/for%20birch/100waystosay.html> 12/23/03

65. Please share your work with others.

66. I am proud of you.

67. Let's share this with others.

68. Really good work.

69. You did it without reminders!

70. I like the way you worked that out.

71. Keep trying.

72. Incredible.

73. That's good thinking.

74. You're well on your way.

75. Breathtaking.

76. Your imagination is soaring.

77. Fine job.

78. You're really special.

79. Good job.

80. What a good listener.

81. Excellent example.

82. You make it look easy.

83. Exactly.

84. What a great idea.

85. You always give it your best.

86. Wonderful.

87. You really out did yourself.

88. Well done.

89. Wow!

90. You've put a lot of thought into this.

91. Good work.

92. Number one!

93. Great effort.

94. Good thinking.

95. Excellent.

96. You're a great example.

97. Thanks for helping out.

98. I love listening to you.

99. Thanks for giving it your all.

100. I like the way you're working together.

Topic Description Page
"Give Expectations"

"We do not want to give our campers the message, 'I expect nothing from you' – because that is what you will receive! If you expect your campers to give their best, let them know that is what you expect! Your expectations as [Jewish-Counselors or] madrikhim, if properly expressed, will most likely turn into self fulfilling prophecies, so set your sights high!"⁵¹ If you set them up to succeed, they will.

Topic Description Page
"Encourage Self-Appreciation"

"When as [Jewish-Counselors or} madrikhim we help our campers to feel visible by offering appropriate feedback, we encourage self awareness. When we offer not judgments, but descriptions of what we see, we help the camper to see him or herself. When we draw attention to a camper's strength, we encourage self appreciation.

Often times our campers are not fully aware of all the beautiful things they have to offer. It is our job to facilitate that awareness. [But] not with phony compliments. Every camper does some things right, every camper has some assets; they must be found, identified, and nurtured. We must be like a prospector looking for gold."⁵²

⁵¹ Diamond, Rabbi Chuck, page 32.

⁵² Diamond, Rabbi Chuck, page 33.

Topic Description Page
"Give Attention"

"Every camper needs attention, and some campers need more attentions than others. We need to show every camper that what he or she thinks and feels matters. The tragedy for many campers is when summer after summer they do not get this message from their madrikhim, at some point what they think and feel starts to matter less to themselves."⁵³

Topic Description Page
"Promote Justice in the Cabin"

"Campers are extremely sensitive to issues of fairness. If they perceive that the same rules apply to everyone, then they perceive their [Jewish-Counselor or] madrikhim with having integrity and their sense of safety and security is enhanced. On the other hand, favoritism can poison the atmosphere of the tzrif (cabin)- it encourages isolation and rejection and diminishes the camper's sense that this is a world with which they will be able to deal."⁵⁴

⁵³ Diamond, Rabbi Chuck, page 33.

⁵⁴ Ibid.

PREVENTION

Steps a Jewish Counselor Can Take to Minimize Bullies and Other Enemies of the Camp

Prevention:

Space – Define it

Time - No surprises

Schedules - Posted

Transitions – Announce moves ahead of time

Meetings/check-ins

Circle formation – Everyone on equal level; good for communication

Communication guidelines – Set some up ahead of time

Modeling

Integrity – So they can do what you say and do what you do

Mutual respect – Treat them as they should treat each other

Keeping your cool – Don't respond in anger

Expectations – Be realistic

Rules – Age appropriate and not overwhelming

Rule posting – Just the basics, as few as possible

Positive reinforcement/praise – Make it real

Gootman, Marilyn E. *The Caring Teacher's Guide to Discipline. Helping Young Students Learn Self-Control, Responsibility, and Respect.* Corwin Press: Thousand Oaks, CA, 1997.

Having a Good Heart – (Human Value #58) – “Human Dignity: Consciousness of the basic right of every human being to have respect and to have her/his basic needs met that will allow her/him the opportunity to develop her/his maximum potential.”

Commentary: “To many campers, camp represents a second chance – an opportunity to acquire a better sense of one’s self and a better outlook on life than is offered at home. A [Jewish-Counselor or] madrikh who projects confidence in a camper’s competence and goodness can be a powerful antidote to a family in which perhaps the opposite perspective is conveyed. A [Jewish-Counselor or] madrikh who treats campers with respect can provide enlightenment for a camper struggling to understand human relationships who comes from a home where such respect is non-existent. A [Jewish-Counselor or] madrikh that refuses to accept a camper’s negative self image and relentlessly holds to a better view of the campers potential has the power to certainly affect a life, and even in some cases to save a life!”

Being One Who Loves Justice and Being One Who Loves Equity – (Human Value # 67) – “Justice/Social Order: Taking a course of action that addresses, confronts and helps correct conditions of human oppression in order to actualize the truth that every human being is of equal value.”

Having a Calm Mind Due to Study –
(Human Value #43) – “Maintaining a
peaceful social environment by averting
upsets and avoiding conflicts.”

Session Five

Goals:

1. To give the participants an opportunity to praise one another for their work over the summer.
2. To provide closure for the CIT experience.
3. To give an opportunity for the participants to create a personal vision statement about the counselor they want to be.
4. To allow time for personal reflection on the CIT program.
5. To celebrate the completion of the program.
6. To distribute Certificates of Completion to the participants

Materials:

Copy of the "I'm Grrreat" Sign
Personal Brainstorming Sheets from Session One of this curriculum
Copies of "Learning Journal Week Four"
Pens
Paper
Butcher paper
Markers
Prepared Certificate for each participant
Camera
Food and paper goods for final celebration

Procedure:

:00 -:05 Presentation of *Midah* Being One Who Judges One's Colleagues Favorably

Read: **Being One Who Judges One's Colleagues Favorably** – (Human Value # 109) – "Social Affirmation: Personal respect and validation coming from the support and respect of one's peers which is necessary for one to grow and succeed."⁵⁵

:05 -: 35 Good and Welfare

Exercise: Have the participants sit in a circle where everyone can see each other. Ask for a volunteer to go first. Hand them the sign that says "I'm Grrreat" to place in front of them on the floor. Everyone should go around the circle starting to the volunteer's left and say one thing that they liked how the volunteer did over this summer. The rules for this exercise are that the comments need to be positive, and they need to be about the person's, work, skills, or behavior. When a person has the sign in front of them they should not talk at all, even to say thank you. This is a time for praise without embarrassment or the need for acknowledgment. Everyone should get a turn with the sign, including the CIT director(s).

⁵⁵ Hall, page 186.

Hang *Midah* Being One Who Judges One's Colleges Favorably on the wall.

:35 - :40 Presentation of *Midah* Studying in Order to Teach

Studying In Order To Teach – (Human Value # 23) – “Corporation/New Order: The skills, capacity and will to create new organizational styles or to improve present institutional forms in order to creatively enhance society.”⁵⁶

Commentary: “When you rise from study, ponder carefully what you have learned; see what there is in that which you learned which you can put into practice.” (*Iggeret ha-Ramban* – Letter of Nachmanides)⁵⁷

:40 - :50 What do I hope to do for camp?

Redistribute the personal brainstorming sheets from session one of this curriculum.

Have the participants create a personal vision statement for Being a Jewish Counselor.

Explain that: A vision statement gives a description of the ideal. In this personal vision statement, the participants should state what their ideal experience as a Jewish Counselor would look like. In this exercise they should compose a statement of no more than five sentences. They should state what age group they would like to work with, what type of relationship they wish to have with their campers, and what kind of effect they would like to have on camp as a whole. The last two sentences are for anything else they might want to add.

They might want to use the following format to guide their personal vision statement, which the leader may write on a piece of butcher paper for everyone to access:

Personal Vision Statement For Being a Jewish Counselor

by _____

As a Jewish Counselor of (age group), I will have a _____ relationship with my campers. This will be seen in the way... I will help to build a better camp by... I look forward to _____ as well as _____ and ultimately...

Hang *Midah* Studying in Order to Teach on the Wall (do it together – it is the last one!).

:50 - :70 Learning Journals Week Four

Hand out Learning Journal Week Four. Allow participants about twenty minutes to complete

:70 - :80 Presentation of Certificates

[A blank general certificate is attached]

⁵⁶ Hall, page 178.

⁵⁷ Telushkin, page 468.

Take group photos in front of *Midot* Wall

:80 - ? Celebration

Learning Journal Week Four

Questions for reflection: (you do not have to respond to all of the questions)

What issues or ideas have I learned this week that I had not considered previously?

I would like to know more about...

I was not impressed with...

The idea of camp as a system is...

Having respect for my supervisors and my job means...

I like the idea of mutual responsibility because...

The idea of mutual responsibility is frustrating or scary because...

I can/cannot place Torah as the center of the Jewish experience because...

For me prayer is...

My experience with bullies and other enemies of the camp has been...

The campers self esteem is important because...

What I value most is...

I can be of best service to camp as...

My idea of a great Jewish Counselor is...

My favorite thing about the summer was/is...

My least favorite thing about the summer was/is...

I was glad I participated in this program because...

What have I learned about myself?

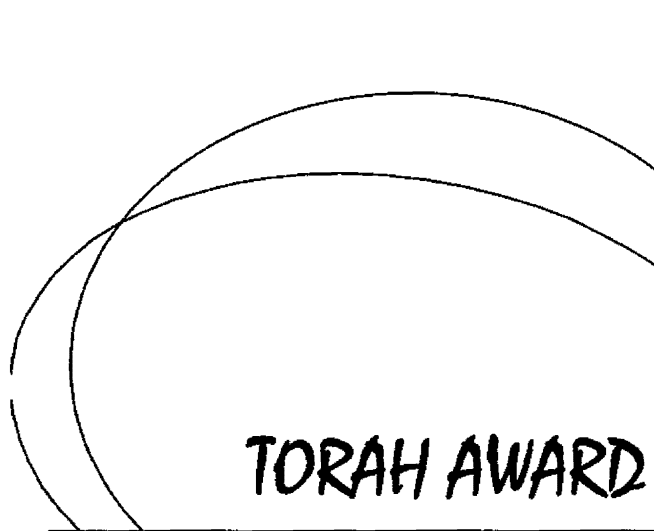
What have I learned about my Judaism?

**Being One Who Judges One's
Colleagues Favorably** – (Human Value #
109) – “Social Affirmation: Personal
respect and validation coming from the
support and respect of one's peers which is
necessary for one to grow and succeed.”

Studying In Order To Teach – (Human
Value # 23) – “Corporation/New Order:
The skills, capacity and will to create new
organizational styles or to improve present
institutional forms in order to creatively
enhance society.” Commentary: “When
you rise from study, ponder carefully what
you have learned; see what there is in that
which you learned which you can put into
practice.” (– Letter of Nachmanides)

I'm

Grrreat



Camp:

In recognition of the
accomplishment in completing the
JEWISH COUNSELOR IN TRAINING
program

presents this award to

*For acquiring the knowledge and skills associated
with the forty-eight Middot necessary for the ac-
quisition of Torah as laid out by our Sages in
Pirke Avot 6:6*

Signature

Date

Signature

Date



Afterword

***Midot* and Jewish Identity**

Midot are Jewish moral guides. They address how a Jew should act and behave, how a Jew defines him- or herself as a person, and what a Jew believes. *Midot* are teachings from Jewish tradition that lead to living a moral Jewish life and becoming a Sheyner Yid.

Midot are not *mitzvot* – meaning that what is of concern is not what should or should not be done, but rather how things should be done.

The above curriculum, in teaching *midot*, not only trains the participants to be great Jewish-Counselors; it provides a framework that can inform the participants to act morally and Jewishly in all situations and at all times. The internalization of *midot* instills Jewish identity; they are not tools to be used only in certain dilemmas or situations. rather, they come to inform choices and ultimately help to shape Jewish lives. It is this author's hope that the curriculum's enduring understanding be the participant's recognition that *midot* can serve as a guiding force in every aspect of his or her life's work.

Appendix One

VALUES AND THEIR DEFINITIONS

List of 125 Values¹

INTRODUCTION

These definitions are brief and are not intended to be comprehensive. They do provide a working guideline for persons seeking to understand the meaning of a value. Following each definition is the values phase and stage of consensus, an indicator whether it is a goal or means value, the skill the value most relates to, and the quality of time that best relates to its actualization.

1. Accountability/Ethics: The ability that flows from one's personal awareness of one's own system of moral principles to enrich others by addressing their conduct in relationship to their value system. This assumes the capacity to understand another's level of ethical maturity.

Phase 3, Stage B, Means, Systems, Work

2. Achievement/Success: Accomplishing something noteworthy and admirable in the world of work or education.

Phase 2, Stage B, Means, Instrumental, Work

3. Adaptability/Flexibility: To adjust one's self readily to changing conditions and to remain pliable during ongoing change.

¹ Brian P. Hall et Al., *Developing Human Values*. (Fond Du Lac, WI: International Values Institute, Marian College, 1990) pages 176 – 187.

Phase 3, Stage A, Means, Interpersonal, Play-Freesence

4. Administration/Control: Having the authority to be in command and to exercise specific management functions and tasks in institutions.

Phase 2, Stage B, Means, Instrumental, Maintenance

5. Affection/Physical: Physical touching which expresses fondness or devotion.

Phase 1, Stage B, Means, Interpersonal, Maintenance

6. Art/Beauty/as Pure Value: Experiencing and/or providing pleasure through that which is aesthetically appealing, in both natural and person-made creations, for the mental and emotional stimulation and pleasure it provides.

Phase 3, Stage B, Goals, Imaginal, Play

7. (Self) Assertion/Directness: The will to put one's self forward boldly regarding a personal line of thought or action.

Phase 3, Stage A, Means, Interpersonal, Play-Freesence

8. Being Liked: To experience friendly feelings from one's peers.

Phase 2, Stage A, Means, Interpersonal, Maintenance

9. Being Self: The capacity to own one's truth about one's self and the world with objective awareness of personal strengths and limitations, plus the ability to act both independently and cooperatively when appropriate.

Phase 3, Stage B, Goals, System, Play-Freesence

10. Care/Nurture: To be physically and emotionally supported by family and friends throughout one's life from childhood through aging and to value doing the same for others.

Phase 2, Stage A, Means, Interpersonal, Maintenance

11. Collaboration/Subsidiarity: The ability of an organizational leader to cooperate interdependently with all levels of management to insure full and appropriate delegation of responsibility.

Phase 3, Stage B, Means, Systems, Work

12. Communication/Information: Effective and efficient transmission and flow of ideas and factual data within and between persons, departments and divisions of an organization.

Phase 2, Stage B, Means, Instrumental, Maintenance

13. Community/Personalist: Sufficient depth and quality of commitment to a group, its members and its purpose so that both independent creativity and interdependent cooperation are maximized simultaneously.

Phase 4, Stage A, Means, Systems, Play-Freesence

14. Community/Supportive: The recognition and will to create a group of peers for the purpose of ongoing mutual support and creative enhancement of each individual. It is the additional awareness of the need for such a group in the work environment and with peer professionals necessary to enable one to detach from external pressures that deter one from acting with clarity on chosen values and ethical principles that might be otherwise compromised.

Phase 3, Stage B, Means, Systems, Play

15. (Self) Competence/Confidence: Realistic and objective confidence that one has the skills to achieve in the world of work and to feel that those skills are a positive contribution.

Phase 2, Stage B, Goals, Instrumental, Work

16. Competition: To be energized by a sense of rivalry, to be first or most respected in a given arena, e.g. sports, education or work.

Phase 2, Stage B, Means, Instrumental, Maintenance

17. Congruence: The capacity to experience and express one's feelings and thoughts in such a way that what one experiences internally and communicates externally to others is the same.

Phase 3, Stage A, Means, Interpersonal, Play-Freesence

18. Construction/New Order: To develop and initiate a new institution for the purpose of creatively enhancing society. This assumes technological, interpersonal and management skills.

Phase 3, Stage B, Goals, Systems, Work

19. Contemplation/Asceticism: Self-discipline and the art of meditation that prepares one for intimacy with others and spirituality.

Phase 3, Stage B, Goals, Instrumental, Play-Freesence

20. Control/Order/Discipline: Providing restraint and direction to achieve methodological arrangement of persons or things according to the prescribed rules.

Phase 2, Stage A, Means, Instrumental, Maintenance

21. Convivial Technology: The capacity to creatively apply technological expertise, both organizationally and with technical instruments, to develop means to improve social conditions in the world by improving means of distributing the basic necessities of life.

Phase 4, Stage B, Means, Systems, Work

22. Cooperation/Complementarity: The capacity to enable persons in a corporation or institution to work cooperatively with one another such that the unique skills and qualities of one individual supplement, support and enhance the skills and qualities of the others in the group.

Phase 3, Stage B, Means, Systems, Maintenance

23. Corporation/New Order: The skills, capacity and will to create new organizational styles or to improve present institutional forms in order to creatively enhance society.

Phase 3, Stage B, Means, System, Work

24. Courtesy/Hospitality: Offering polite and respectful treatment to others as well as treating guests and strangers in a friendly and generous manner. It also includes receiving the same treatment from others.

Phase 2, Stage A, Means, Interpersonal, Maintenance

25. Creativity/Ideation: The capacity for original thought and expression that brings new ideas and images into a practical and concrete reality in ways that did not previously exist.

Phase 3, Stage B, Means, Imaginal, Play

26. Criteria/Rationality: The trained capacity to think logically and reasonably based on a formal body of information. The capacity to exercise reason before emotions.

Phase 2, Stage B, Means, Instrumental, Work

27. Decision/Initiation: To feel that it is one's responsibility to begin a creative course of action, or to act on one's conscience without external prompting.

Phase 3, Stage A, Means, Interpersonal, Play-Freesence

28. Design/Pattern/Order: Awareness of the natural arrangement of things plus the ability to create new arrangements through the initiation of arts, ideas or technology; e.g. architecture.

Phase 2, Stage B, Means, Instrumental, Play

29. Detachment/Solitude: The regular discipline of non-attachment that leads to quality relationships.

Phase 3, Stage B, Means, System, Play-Freesence

30. Detachment/Transcendence: Exercising spiritual discipline and detachment so that one experiences a global and visionary perspective.

Phase 4, Stage A, Means, Imaginal, Play-Freesence

31. Dexterity/Coordination: Sufficient harmonious interaction of mental and physical

functions to perform basic instrumental skills.

Phase 2, Stage A, Means, Instrumental, Work

32. Discernment/Communal: The capacity or skill to enable a group or organization to come to consensus decisions relative to long term planning through reflection and honest interaction.

Phase 3, Stage B, Means, Systems, Play-Freesence

33. Duty/Obligation: Closely following established customs and regulations out of dedication to one's peers and a sense of responsibility to institutional codes.

Phase 2, Stage B, Means, Interpersonal, Work

34. Economics/Profit: Accumulation of physical wealth to be secure and respected.

Phase 1, Stage B, Means, Instrumental, Work

35. Economics/Success: To attain favorable and prosperous financial results in business through effective control and efficient management of resources.

Phase 2, Stage B, Means, Instrumental, Work

36. Ecority/Aesthetics: The capacity, skills and personal, organizational or conceptual influence to enable persons to take authority for the world and to enhance its beauty and balance through creative technology in ways that have worldwide influence.

Phase 4, Stage B, Goals, Imaginal, Play

37. Education/Certification: Completing a formally prescribed process of learning and receiving documentation of that process.

Phase 2, Stage B, Means, Instrumental, Maintenance

38. Education/Knowledge/Insight: The experience of ongoing learning as a means of gaining new facts, truths and principles.

Phase 3, Stage B, Means, Instrumental, Play-Freesence

39. Efficiency/Planning: Thinking about and designing acts and purposes in the best possible and least wasteful manner before implementing them.

Phase 2, Stage B, Means, Instrumental, Work

40. Empathy: Reflecting and experiencing another's feelings and state of being through a quality of presence that has the consequence of them seeing themselves with more clarity, without any words necessarily having been spoken.

Phase 3, Stage A, Means, Interpersonal, Play-Freesence

41. Endurance/Patience: The ability to bear difficult and painful experiences, situations or persons with calm stability and perseverance.

Phase 2, Stage A, Means, Interpersonal, Maintenance

42. Equality/Liberation: Experiencing one's self as having the same value and rights as all other human beings in such a way that one is set free to be one's self and to free others to be themselves. This is the critical consciousness of the value of being human.

Phase 3, Stage A, Goals, Interpersonal, Maintenance

43. Equilibrium: Maintaining a peaceful social environment by averting upsets and avoiding conflicts.

Phase 2, Stage A, Means, Systems, Maintenance

44. Equity/Rights: Awareness of the moral and ethical claim of all persons, including one's self, to legal, social and economic equality and fairness, plus a personal commitment to defend this claim.

Phase 3, Stage A, Means, Interpersonal, Maintenance

45. Evaluation/Self System: Appreciating an objective appraisal of one's self and being open to what others reflect back about one's self as necessary for self-awareness and personal growth.

Phase 3, Stage A, Means, Interpersonal, Maintenance

46. Expressiveness/Freedom/Joy: To share one's feelings and fantasies so openly and spontaneously that others are free to do the same.

Phase 3, Stage A, Means, Imaginal, Freesence-Play

47. Faith/Risk/Vision: Behavioral commitment to values that are considered life-giving even at risk to one's life.

Phase 3, Stage B, Goals, Interpersonal, Play

48. Family/Belonging: The people to whom one feels primary bonds of relationship and acceptance and the place of dwelling of one's parents.

Phase 2, Stage A, Goals, Interpersonal, Play-Freesence

49. Fantasy/Play: The experience of personal worth through unrestrained imagination and personal amusement.

Phase 2, Stage A, Goals, Imaginable, Play-Freesence

50. Food/Warmth/Shelter: Personal concern about having adequate physical nourishment, warmth and comfort and a place of refuge from the elements.

Phase 1, Stage A, Means, Instrumental, Maintenance

51. Friendship/Belonging: To have a group of persons with whom one can share on a day-to-day basis.

Phase 2, Stage A, Means, Interpersonal, Maintenance

52. Function/Physical: Concern about the ability to perform minimal manipulations of the body to care for one's self and

concern about the body's internal systems and their ability to function adequately.

Phase 1, Stage A, Means, Instrumental, Maintenance

53. Generosity/Service: To share one's unique gifts and skills with others as a way of serving humanity without expecting reciprocation.

Phase 3, Stage A, Means, Interpersonal, Work

54. Growth/Expansion: The ability to enable an organization to develop and grow creatively. This assumes skills in management design and organizational development at a corporate level.

Phase 3, Stage B, Means, Systems, Work

55. Health/Healing/Harmony: Soundness of mind and body that flows from meeting one's emotional and physical needs through self-awareness and preventive discipline. This includes an understanding that commitment to maintaining one's inner rhythm and balance relates to positive feelings and fantasy.

Phase 3, Stage A, Means, Systems, Maintenance

56. Hierarchy/Propriety/Order: The methodical, harmonious arrangement of persons and things ranked above one another in conformity to established standards of what is good and proper within an organization.

Phase 2, Stage B, Means, Systems, Maintenance

57. Honor: High respect for the worth, merit or rank of those in authority, e.g. parents, superiors and national leaders.

Phase 2, Stage B, Means, Systems, Maintenance

58. Human Dignity: Consciousness of the basic right of every human being to have respect and to have her/his basic needs met that will allow her/him the opportunity to develop her/his maximum potential.

Phase 3, Stage B, Goals, Systems, Work

59. Human Rights/World Social Order: Committing one's talent, education, training and resources to creating the means for every person in the world to experience her/his basic right to such life-giving resources as food, habitat, employment, health and minimal practical education.

Phase 4, Stage B, Means, Systems, Maintenance

60. Independence: Thinking and acting for one's self in matters of opinion, conduct, etc., without being subject to external constraint or authority.

Phase 3, Stage A, Means, Interpersonal, Play-Freesence

61. Integration/Wholeness: The inner capacity to organize the personality (mind and body) into a coordinated, harmonious totality.

Phase 3, Stage A, Goals, Interpersonal, Play-Freesence

62. Interdependence: Seeing and acting on the awareness that personal and interinstitutional cooperation are always preferable to individual decision-making.

Phase 4, Stage A, Means, Systems, Work

63. (Self) Interest/Control: Restraining one's feelings and controlling one's personal interests in order to survive physically in the world.

Phase 1, Stage A, Goals, Interpersonal, Maintenance

64. Intimacy: Sharing one's full personhood-thoughts, feelings, fantasies and realities mutually and freely with the total personhood of another on a regular basis.

Phase 3, Stage B, Means, Interpersonal, Play-Freesence

65. Intimacy and Solitude as Unitive: The experience of personal harmony that results from a combination of meditative practice and mutual openness and total acceptance of another person which leads to new levels of meaning and awareness.

Phase 4, Stage A, Goals, Interpersonal, Play-Freesence

66. Justice/Global Distribution: Commitment to the fact that all persons have equal value but different gifts and abilities to contribute to society, combined with the capacity to elicit inter-institutional and governmental collaboration that will help provide the basic life necessities for the poor in the world.

Phase 4, Stage B, Means, Systems, Work

67. Justice/Social Order: Taking a course of action that addresses, confronts and helps correct conditions of human oppression in order to actualize the truth that every human being is of equal value.

Phase 3, Stage B, Goals, Systems, Work

68. Knowledge/Discovery/Insight: The pursuit of truth through patterned investigation. One is motivated by increased intuition and understanding of the wholeness of reality.

Phase 3, Stage B, Goals, Instrumental, Play-Freesence

69. Law/Guide: Seeing authoritative principles and regulations as a means for creating one's own criteria and moral conscience, and questioning those rules until they are clear and meaningful.

Phase 3, Stage A, Means, Systems, Play

70. Law/Rule: Governing one's conduct, action and procedures by the established legal system or code. Living one's life by the rules.

Phase 2, Stage B, Means, Instrumental, Maintenance

71. Leisure/Freesence: Use of time in a way that requires as much skill and concentration as one's work but that totally detaches one from work so that the spontaneous self is free to emerge in a playful and contagious manner.

Phase 3, Stage B, Means, Imaginal, Play-Freesence

72. Life/Self/Actualization: The inner drive toward experiencing and expressing the totality of one's being through spiritual, psychological, physical and mental approaches which enhance the development of one's maximum potential.

Phase 3, Stage A, Goals, Interpersonal, Play-Freesence

73. Limitation/Acceptance: Giving positive mental assent to the reality that one has boundaries and inabilities. This includes an objective self-awareness of one's strengths and potential as well as weakness and inability. The capacity for self-criticism.

Phase 3, Stage A, Means, Interpersonal, Play-Freesence

74. Limitation/Celebration: The recognition that one's limits are the framework for exercising one's talents. The ability to laugh at one's own imperfections.

Phase 3, Stage B, Means, Interpersonal, Play

75. Loyalty/Fidelity: Strict observance of promises and duties to those in authority and to those in close personal relationships.

Phase 2, Stage B, Means, Interpersonal, Maintenance

76. Macroeconomics/World Order: The ability to manage and direct the use of financial resources at an institutional and inter-institutional level toward creating a more stable and equitable world economic order.

Phase 4, Stage B, Means, Systems, Work

77. Management: The control and direction of personnel in a business or institution for the purpose of optimal productivity and efficiency.

Phase 2, Stage B, Means, Instrumental, Work

78. Memberships/Institution: The pride of belonging to and functioning as an integral part of an organization, foundation, establishment, etc.

Phase 2, Stage B, Means, Instrumental, Maintenance

79. Minessence: The capacity to miniaturize and simplify complex ideas or technological instruments (tools) into concrete and practical objectifications in a way that creatively alters the consciousness of the user.

Phase 4, Stage B, Means, Systems, Play-Freesence

80. Mission/Objectives: The ability to establish organizational goals and execute long term planning that takes into consideration the needs of society and how the organization contributes to those needs.

Phase 3, Stage B, Means, Systems, Work

81. Mutual Responsibility/Accountability: The skills to maintain a reciprocal balance of tasks and assignments with others so that everyone is answerable for her/his own area of responsibility. This requires the ability to mobilize one's anger in creative and supportive ways so as to move relationships to increasing levels of cooperation.

Phase 3, Stage B, Means, Systems, Maintenance

82. Obedience/Duty: Dutifully and submissively complying with moral and legal obligation established by parents and civic and religious authorities.

Phase 2, Stage A, Means, Interpersonal, Maintenance

83. Obedience/Mutual Accountability: Being mutually and equally responsible for establishing and being subject to a common set of rules and guidelines in a group of persons.

Phase 3, Stage A, Means, Systems, Maintenance

84. Ownership: Personal and legal possessions of skills, decisions, and property that gives one a sense of personal authority.

Phase 2, Stage B, Means, Interpersonal, Play-Freesence

85. Patriotism/Esteem: Honor for one's country based on personal devotion, love and support.

Phase 2, Stage B, Means, Systems, Play-Freesence

86. Personal/Authority/Honesty: The freedom to experience and express one's full range of feelings and thoughts in a straightforward, objective manner. This ability comes from a personal integration of thoughts and feelings and results in experiencing one's own integrity and power.

Phase 3, Stage A, Means, Interpersonal, Maintenance

87. Physical Delight: The joy of experiencing all the senses of one's body.

Phase 1, Stage B, Goals, Imaginal, Maintenance

88. Pioneerism/Innovation/Progress: Introducing and originating creative ideas for positive change in social organizations and systems and providing the framework for actualizing them.

Phase 3, Stage B, Means, Systems, Play-Freesence

89. Play/Recreation: A pastime or diversion from the anxiety of day-to-day living for the purpose of undirected, spontaneous refreshment (which provides for a potential self to be experienced).

Phase 2, Stage B, Goals, Imaginal, Play

90. Presence/Dwelling: The ability to be with another person that comes from inner self-knowledge which is so contagious that another person is able to ponder the depths of who he or she is with awareness and clarity.

Phase 3, Stage B, Goals, Interpersonal, Play

91. (Self) Preservation: Doing what is necessary to protect one's self from physical harm or destruction in an alien world.

Phase 1, Stage A, Goals, Instrumental, Maintenance

92. Prestige/Image: Physical appearance which reflects success and achievement, gains the esteem of others and promotes success.

Phase 2, Stage A, Means, Interpersonal, Play-Freesence

93. Productivity: To feel energized by generating and completing tasks and activities and achieving externally established goals and expectations.

Phase 2, Stage B, Means, Instrumental, Work

94. Property/Control: Accumulating property and exercising personal direction over it for security and for meeting one's basic physical and emotional needs.

Phase 1, Stage B, Means, Instrumental, Maintenance

95. Prophet/Vision: The ability to communicate the truth about global justice issues and human rights in such a lucid manner that the hearer is able to transcend her/his limited personal awareness and gain a new perspective on herself/himself and the needs of the disadvantaged.

Phase 4, Stage A, Means, Systems, Play-Freesence

96. Relaxation: Diversion from physical or mental work which reduces stress and provides a balance of work and play as a means of realizing one's potential.

Phase 3, Stage A, Means, Systems, Play

97. Research/Originality/Knowledge: Systematic investigation and contemplation of the nature of truths and principles about people and human experience for the purpose of creating new insights and awareness.

Phase 3, Stage B, Means, Imaginal, Play

98. Responsibility: To be personally accountable for and in charge of a specific area or course of action in one's organization or group.

Phase 2, Stage B, Means, Interpersonal, Maintenance

99. Rights/Respect: The moral principle of esteeming the worth (and property) of another as I expect others to esteem me (and mine).

Phase 2, Stage A, Means, Interpersonal, Maintenance

100. Ritual/Communication: Skills and use of liturgy and the arts as a communication medium for raising critical consciousness of such themes as world social conditions and awareness of the transcendent.

Phase 3, Stage B, Goals, Systems, Play

101. Rule/Accountability: The need to have each person openly explain or justify her/his behavior in relationship to the established codes of conduct, procedures, etc.

Phase 2, Stage B, Means, Instrumental, Maintenance

102. Safety/Survival: Concern about the ability to avoid personal injury, danger of loss and to do what is necessary to protect one's self in adverse circumstances.

Phase 1, Stage A, Means, Instrumental, Maintenance

103. Search/Meaning/Hope: A personal exploration arising from an inner longing and curiosity to integrate one's feelings, imagination and objective knowledge in order to discover one's unique place in the world.

Phase 3, Stage A, Means, Imaginal, Play-Freesence

104. Security: Finding a safe place or relationship where one experiences protection and is free from care and anxieties.

Phase 1, Stage B, Goals, Interpersonal, Maintenance

105. Sensory Pleasure/Sexuality: Gratifying one's sensual desires and experiencing one's sexual identity.

Phase 1, Stage B, Means, Interpersonal, Play-Freesence

106. Service/Vocation: To be motivated to use one's unique gifts and skills to contribute to society through one's occupation, business, profession or calling.

Phase 3, Stage A, Goals, Systems, Work

107. Sharing/Listening/Trust: The capacity to actively and accurately hear another's thoughts and feelings and to express one's own thoughts and feelings in a climate of mutual confidence in each other's integrity.

Phase 3, Stage A, Means, Interpersonal, Play-Freesence

108. Simplicity/Play: the capacity for deeply appreciating the world combined with a playful attitude toward organizations and systems that is energizing and positive. The ability to see simplicity in complexity and to be detached from the world as primarily material in nature. It can include the mutual sharing of property within a group.

Phase 3, Stage B, Means, Imaginal, Play-Freesence

109. Social Affirmation: Personal respect and validation coming from the support and respect of one's peers which is necessary for one to grow and succeed.

Phase 2, Stage A, Means, Systems, Play-Freesence

110. Support/Peer: To have persons who are one's equals who sustain one in both joyful and difficult times.

Phase 2, Stage A, Means, Interpersonal, Play-Freesence

111. Synergy: Experiencing the relationships of persons within a group to be harmonious and energized so that the outcome of the group far surpasses its predicted ability based on the total abilities of its individual members.

Phase 4, Stage A, Means, Imaginal, Play-Freesence

112. Technology/Science: Systematic knowledge of the physical or natural world and practical applications of the knowledge through man-made devices and tools.

Phase 2, Stage B, Means, Instrumental, Work

113. Territory/Security: Provision for physically defending property, a personal domain or nation state.

Phase 1, Stage B, Means, Instrumental, Maintenance

114. Tradition: Recognizing the importance of ritualizing family history, religious history and national history in one's life so as to enrich its meaning.

Phase 2, Stage A, Means, Systems, Play-Freesence

115. Transcendence/Global Equality: Knowing the practical relationship between human oppression, freedom and creative ecological balance based on a simultaneous awareness of the finite and the infinite so that one can influence changes that promote greater human equality.

Phase 4, Stage B, Goals, Systems, Play-Freesence⁷

116. Truth/Wisdom/Integrated Insight: Intense pursuit and discovery of ultimate truth about all other activities. This results in intimate knowledge of objective and subjective realities which converge into the capacity to clearly comprehend persons and systems and their inter-relationships.

Phase 4, Stage A, Goals, Imaginal, Play-Freesence

117. Unity/Diversity: Recognizing and acting administratively on the belief that an organization is creatively enhanced by giving equal opportunity to persons from a variety of cultures, ethnic backgrounds and diverse training.

Phase 3, Stage B, Means, Systems, Maintenance

118. Unity/Uniformity: Harmony and agreement in an institution that is established to achieve efficiency, order, loyalty and conformity to established norms.

Phase 2, Stage B, Means, Systems, Maintenance

119. Wonder/Awe/Fate: To be filled with marvel, amazement and fear when faced with the overwhelming grandeur and power of one's physical environment.

Phase 1, Stage A, Goals, Imaginal, Play-Freesence

120. Wonder/Curiosity/Nature: A sense of marvel and amazement about the physical world coupled with a desire to learn about it and explore it personally.

Phase 1, Stage B, Means, Imaginal, Play-Freesence

121. Word: The ability to communicate universal truths so effectively that the hearer becomes conscious of her/his limitations such that life and hope are renewed in the individual hearer.

Phase 4, Stage A, Means, Imaginal, Play-Freesence

122. Work/Labor: To have skills and rights that allow one to produce a minimal living for one's self and one's family.

Phase 2, Stage B, Goals, Instrumental, Work

123. Workmanship/Art/Craft: Skills requiring manual dexterity that produce artifacts and modify or beautify person-made environment.

Phase 2, Stage B, Means, Instrumental, Work

124. Worship/Faith/Creed: Reverence for and belief in God that is expressed and experienced through a commitment to doctrines and teachings of religious belief.

Phase 2, Stage B, Goals, Instrumental, Work

125. Self Worth: The knowledge that when those one respects and esteems really know her/him, they will affirm that she/he is worthy of that respect.

Phase 2, Stage A, Goals, Interpersonal, Maintenance

Appendix Two

Mission Statements of URJ and Ramah Camps

URJ CAMPS

Our Mission¹

Starting with its first regional camp in Oconomowoc, Wisconsin (1951), the Union for Reform Judaism (then known as the Union of American Hebrew Congregations) has found that its summer camps offer their participants challenging experiences in Jewish religious living. The Union looks on its camps as extensions, in a unique setting, of the Jewish home and the synagogue.

In essence, the Camps serve as model Jewish communities, with a set of values determined by the URJ and implemented by the Camp personnel engaged to administer the program (i.e. the *madrachim*, *Roshe Eydah*, *mumchim*, assistant directors and camp director). In a very real sense, the Camp's tone and religious and cultural programs are made manifest by the staff.

Aims and Objectives of the Union's Camps

- Provide campers and staff with rewarding, challenging and pleasant experiences in a religious environment, and aid in the development of knowledgeable, believing and practicing Reform Jews.
- Provide opportunities to study Torah at graded levels of understanding and appreciation.
- Develop through the natural setting of a URJ Camp an awareness of the presence of God in all life.
- Develop an appreciation and an understanding of the sacred relationships between humanity and God and between the peoples of the world.
- Develop an understanding that life is filled with purpose and good beyond its material manifestations.
- Provide youth and adults with opportunities to experience the fullness of Jewish life through prayer and other meaningful religious experiences.
- Provide youth and adults with intensive training for roles in lay and professional leadership within the Reform Jewish community specifically, as well as the Jewish community at large.
- Translate religious concepts into real experiences, developing or modifying personal character and group behavior in consonance with the ideals of Judaism.
- Provide a creative setting for Jewish learning and living, through integrated religious camp programming, at each URJ Camp.
- Implement the awareness of K'lal Yisrael (the People of Israel) in general and the State of Israel in particular, and to offer campers the opportunity of finding their own creative and active roles in this process.

¹ <http://urjcamps.org/mission.shtml> 1/30/04

National Ramah Commission: Mission Statement²

I. The current mission of Ramah is to create educating communities in which people learn to live committed Jewish lives, embodying the ideals of Conservative Judaism. Out of such communities, Ramah continues to "raise up" committed volunteer and professional leadership for the Conservative Movement and contemporary Jewry.

II. Ramah communities represent a powerful synthesis of educational and Jewish characteristics:

- regular study and engagement in open and continuing dialogue with Jewish texts, *Halachah* and values
- a participatory Judaism which fosters and nourishes ever-increasing Jewish confidence, skill, observance, Hebrew ability and a sense of joyous Jewish living
- a caring, encouraging approach to personal growth and individual religious experience which interact to form Jewish identity
- a religious commitment to social justice and the ecological welfare of our world
- a readiness to undertake reflective religious and educational innovation within the guidelines of Conservative Judaism's values and practices as set forth in *Emet V'Emunah*.

III. The core of Ramah's program is directed toward two target populations: Campers (ages 9-16) and Staff (ages 17-25). Since Jewish learning and living are life long, one may become a Ramahnik at various moments in life. This leads us to offer the Ramah experience to a widening circle of participants, especially alumni and the families of our campers.

IV. Ramah pursues its mission through two unique, powerful educational settings:

- The summer camp and winter-retreat settings. It is the experience of intensive immersion in a total environment of Jewish arts and culture, sports and daily living which educates toward personal commitment.
- Israel - our commitment to the renaissance of the Jewish people in its homeland is reflected in a variety of intensive Ramah programs in Israel, as well as in the staffing and programming of our camps throughout North America and the Ukraine.

V. Ramah affirms the centrality of home and synagogue as the primary institutions of Conservative Judaism. Our work carries with it the obligation to support and elevate the quality of home and synagogue life. Similarly, Ramah stands at the nexus of day school, supplementary and informal education in the Conservative Movement, where cooperative effort can advance the total educational experience of our youth.

² http://www.campramah.org/experiences/Ramah_Mission.html 1/30/04

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