

### Inclusion and Disabilities: Human Dreidel, *FJC Knowledge Center Resource*

<b>AUTHOR:</b>	Ariella Rosen
<b>SUMMARY:</b>	A game of dreidel that allows participants to move their bodies and have agency over how they participate. - <i>Submitted by Ariella Rosen</i>
<b>TOPICS:</b>	Camp-wide/Large Group Programs, Community Building, Holidays and Celebrations, Inclusion- Special Needs, Jewish Culture, Jewish Text, Sports & Games
<b>LEARNING OBJECTIVE:</b>	Participants will gain tools for crafting games and activities that can be fun and exciting that enable all to participate in any way they choose.
<b>AUDIENCE:</b>	This game can be played with participants of all ages and abilities. It can get chaotic, so group size can vary according to the facilitator's desire. Optimal group size is 15-30
<b>LENGTH:</b>	20-30 Minutes
<b>APPENDICES:</b>	Signs for 4 Hebrew letters: Nun, Gimel, Hey, Shin
<b>MATERIALS NEEDED:</b>	<ul style="list-style-type: none"> <li>• assorted pompoms (or other small object)- quantity in the hundreds</li> <li>• 4 posterboards or pieces of large paper</li> <li>• assorted markers</li> </ul>
<b>SETTING SUGGESTED:</b>	N/A

#### Session Description:

Set up the room in advance with 4 posters on 4 walls with the following written on each:

- Nun- Ness (Miracle)
- Gimel- Gadol (Great)
- Hey- Hayah (Happened)
- Shin- Sham (There)

Ness Gadol Hayah Sham (or Poh): A great miracle happened there (or here- explain that this word differs on Israeli dreidles).

Instruct participants that they will be playing a game of human dreidel.

The rules are as follows:

Play in groups of approximately 4 people. To spin, stretch out your arms and spin in a circle while looking at the ceiling. You can either spin around 10 times or spin until you can't anymore. Close your eyes and sit or fall down. Which letter are you facing?

This game will be played on 2 levels: individually and communally. Individually, participants should follow the following instructions based on where they land:

- Nun: Nothing. Try again.
- Gimel: Take 10 pompoms
- Hey: Take 5 pompoms
- Shin: Put 2 pompoms in the center

Communally, each group should choose a "scribe." That scribe (who can choose whether or not to participate in the spinning) will make a mark on each poster corresponding to the letter on which each participant lands.

Participants can spin as many times as they would like, but should tell their scribe each time they land.

### Additional Notes for Bringing it Back to Camp:

This game can be listed as an option when different sports and games are played (such as Maccabiah). It can also be played whenever a group of campers needs to get out some energy. Chanukah is a fun holiday that North American camps never get to experience during the summer. This is one fun way to bring it in.

### Stranger in a Strange Land Game, *FJC Knowledge Center Resource*

<b>AUTHOR:</b>	Ariella Rosen (adapted from Sarra Alpert)
<b>SUMMARY:</b>	A game which explores norms and customs and welcoming in the stranger as a Jewish value. - <i>Submitted by Ariella Rosen (adapted from Sarra Alpert)</i>
<b>TOPICS:</b>	Communication Skills, Community Building, Group Dynamics, Inclusion-Special Needs, Jewish Values, Leadership Development, Social Justice, Team Building
<b>LEARNING OBJECTIVE:</b>	Participants will gain an understanding of the power of custom and norms to make individuals feel included or excluded.
<b>AUDIENCE:</b>	This session is best done in a group that is of medium size- around 20-30 people, but can be implemented for groups that are slightly larger or smaller. This session would benefit staff, but would also work well with campers of all ages.
<b>LENGTH:</b>	20-30 Minutes
<b>APPENDICES:</b>	Appendix 1 Appendix 4
<b>MATERIALS NEEDED:</b>	1 Copy of Handout 1 Appendix 4 (video clip) Video and Audio capabilities
<b>SETTING SUGGESTED:</b>	N/A

#### Session Description:

##### Strangers in a Strange Land Game (adapted from Sarra Alpert) (15 min)

Welcome participants and immediately split them into two groups, and send them to opposite sides of the room. Give members of each group a sticker to wear to distinguish them from one another. (Groups should be far enough apart so that they are unable to hear each other or even see clearly what the other group is doing, but close enough that you can easily switch people between them.)

Give each group the instructions listed in Handout 1. (Instructions for both groups are identical, but the customs are not. Each group should not know anything about what the other is being told.)

Repeat the instructions and make sure they are understood (customs should not be written down). Then give each group a very basic discussion question – i.e. go around and describe something like an average day at school, discuss your thoughts on a recent world event, etc). They should start talking, keeping to

their new society customs.

After a few minutes of conversation, start moving people from one group to the other. Do not give any instructions either to the person you're switching or to the groups as a whole about how they should handle the new people or handle being in a new group. Let them make their own spontaneous decisions about their response.

Let the conversation continue for 5-10 minutes. In that time, not everyone needs to be moved, and about half of each original group should remain in place.

### **Bring the group back together and Discuss:**

How did you feel when you came into the new group? Did you feel welcomed? Comfortable? Overwhelmed? Did you ask someone to explain the things that were being said and done which were unfamiliar to you?

For everyone: How did the group react as a whole to having a new person in the circle? Did anyone try to explain your group's customs to the new people? If not, was it funny to watch someone who didn't "get" what was going on around them? How did you think the group was "supposed" to act in relating to a new person who didn't know your customs?

What are customs that you encounter regularly that are never explained? (At camp, in the Jewish world, in the world at large?)

How is this challenge intensified when involving individuals with disabilities?

How might we prevent anyone from feeling like a stranger?

### **Show Torrie Dunlap TEDTalk (through minute 2:40). (5 min)**

<https://www.youtube.com/watch?v=UJ7QaCFbizo>

Ask participants: What questions do we forget to ask, or are afraid to ask when trying to make sure everyone feels included?

### **Additional Notes for Bringing it Back to Camp:**

This activity can be used to teach a variety of ideas. Here, it's used to talk about inclusion and disabilities, but it can also be applied to a general outlook on embracing difference, supporting groups that are oppressed (issues such as race, gender, class, etc), understanding diversity in the Jewish world (different customs, food, languages, etc). It can also be used to raise awareness of welcoming in those who are new to the camp community and might not understand camp culture yet.

## Stranger in a Strange Land Game

### APPENDICES:

#### APPENDIX 1

#### **Stranger in a Strange Land Instructions**

Instructions for each group:

You are now your own society. You are going to sit here and have a normal conversation, except that you will follow these customs of “your society” –

#### **Group One Customs:**

The word “lunch” is now the equivalent of a very funny joke – every time someone says it, everyone should laugh.

No one looks anyone in the eye, ever. When you are speaking directly to someone, you should look at their left shoulder. When you are not speaking directly to anyone, you can look anywhere except in anyone’s eyes.

Every couple of minutes, an assigned leader should call out “Greet!” Whenever that happens, everyone pretends to shake the hands of the people to their right and left in the circle.

#### **Group Two Customs:**

Every time someone says the word “fun”, everyone in the group has to respond in unison “Have a nice day!”

Every couple of minutes, an assigned leader should say “Let us pray” and everyone should hold their index fingers out not quite touching the fingers of the person on either side of them and hum for a few seconds.

Whenever anyone in the group starts to speak, everyone else in the group should point at them for a few seconds.

#### APPENDIX 4

**Isn't it a pity? The real problem with special needs | Torrie Dunlap | TEDxAmericasFinestCity**

<https://www.youtube.com/watch?v=UJ7QaCFbizo>

### Inclusion and Disabilities Session 2, *Specialty Track 2 [full session]*

<b>AUTHOR:</b>	Ariella Rosen
<b>SUMMARY:</b>	An exploration of inclusion as a social justice issue, using Chanukah and the concept of miracles as a framework. - <i>Submitted by Ariella Rosen</i>
<b>TOPICS:</b>	Communication Skills, Community Building, Group Dynamics, Holidays and Celebrations, Identity, Inclusion- Special Needs, Jewish Culture, Jewish History, Social Justice, Tikkun Olam, Writing
<b>LEARNING OBJECTIVE:</b>	Participants will gain an awareness of the prevalence of ableism in society, and gain tools to give all of their campers the opportunity to shine.
<b>AUDIENCE:</b>	This can be done with a group of any size. However, the human dreidel activity can get chaotic, and the speech-giving activity can be intimidating, so a group that is the size of a bunk or at most a division is best. The concepts will be best grasped by staff and older campers (ages 14 and up), but many of the activities can be modified for younger campers as well.
<b>LENGTH:</b>	75-90 Minutes
<b>APPENDICES:</b>	Ariella ST2 Handout 1 Ariella ST2 Handout 2 Ariella ST2 Handout 3
<b>MATERIALS NEEDED:</b>	<p>1 Copy Handout 1 (video clip) audio and video capability Copies of Handout 2- 1 per participant 4 Copies Handout 3 pompoms or other small objects shipping labels or tape assorted origami paper chanukiyah matches 9 chanukah candles</p> <p><b>ORIGINAL MATERIALS REQUESTED FOR CORNERSTONE:</b> 1 Copy Handout 1 Copies of Handout 2- 1 per participant 4 Copies Handout 3 200 pompoms flipchart paper and markers 6 shipping labels (approx. 3" x 4") 50 sheets assorted origami paper 1 chanukiyah 1 box matches</p>

9 chanukah candles

### SETTING SUGGESTED:

Space clear except for participants' seats AV: projector, screen, audio hookup

### Session Description:

Set up the room in advance with 4 posters (flip chart) on 4 walls with the following written on each:

- Nun- Ness (Miracle)
- Gimel- Gadol (Great)
- Hey- Hayah (Happened)
- Pey- Poh (Here)

### Human Dreidle (15 min)

Ness Gadol Hayah Sham (or poh)- A great miracle happened there (or here- explain that this word differs on Israeli dreidles).

Instruct participants that they will be playing a game of human dreidel.

The rules are as follows:

Play in groups of approximately 4 people. To spin, stretch out your arms and spin in a circle while looking at the ceiling. You can either spin around 10 times or spin until you can't anymore. Close your eyes and sit or fall down. Which letter are you facing?

This game will be played on 2 levels: individually and communally.

Individually, participants should follow the following instructions based on where they land:

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- Shin: Put 2 pompoms in the center

Communally, each group should choose a "scribe." That scribe (who can choose whether or not to participate in the spinning) will make a mark on each poster corresponding to the letter on which each participant lands.

Participants can spin as many times as they would like, but should tell their scribe each time they land. Invite participants to catch their breath and regroup.

What did you notice about this version of the dreidle game? In what ways was it inclusive? How could it be improved upon?

How would you define "miracle?" Do miracles still occur today?

### Exploring Inspiration (35 min)

Ask participants to take a moment to write in their notebooks:

What is something you have accomplished in your life of which you are especially proud? Why were you proud of yourself?

Participants should use "Ness gadol hayah sham" as the framework:

What was the accomplishment (ness)?

What made it great (gadol)?

When did it happen (hayah)?

Where did it happen (poh/sham)?

Ask for a few participant volunteers who are willing to share (no more than 3-4).

Gather them on the side and give those that are willing a shipping label to place over their mouth in a

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moment. (Participants who wish to speak without a label over their mouth are welcome as well.)

Invite speakers to step out of the room for 2 minutes to take a deep breath, to place the shipping label on their mouths, and to prepare their speeches.

Address the rest of the group and explain: It is your job to welcome and appreciate the speakers. We will invite anyone who wishes to comment after each speaker.

Ask for 4 participants who are willing to have a special role in which they will be called on a bit more in this “talkback.”

Bring them to the side and tell them that at least one of them will be called upon after each speech. Many of the participants will be speaking a bit “differently.” Please make sure to respond with something along the lines of: “Wow, I can’t believe you were able to give a speech even though you couldn’t really talk. That’s so inspirational. It’s miraculous that you can do that.” Invite speakers back, and warmly welcome them to share their moments of great accomplishment. Call on other participants to respond, making sure to call on at least one “that’s so inspirational” commenter per speech.

After each speaker has shared, debrief with the group:

How did it feel to share your accomplishment? How did the response make you feel?

Ask the group: what did you notice about the speakers? The group’s response?

When have you felt silenced? Have you ever experienced a time when others focused on your barriers rather than your deeds?

(Give a disclaimer: The shipping labels were not meant to simulate disability, and could not do so in any sort of accurate or complete way. There is no true way to live someone else’s experience of a disability. They were simply meant to provide a barrier and a distraction.)

**Share Stella Young’s TEDTalk: “I am not your inspiration, thank you very much.” (Handout 1, Approx. 10 minutes long)**

[https://www.ted.com/talks/stella\\_young\\_i\\_m\\_not\\_your\\_inspiration\\_thank\\_you\\_very\\_much?language=en](https://www.ted.com/talks/stella_young_i_m_not_your_inspiration_thank_you_very_much?language=en)

Ask participants for reactions to the video.

How does it change or not change your approach to your job as a counselor this summer?

Ask participants: What is the difference between inspiration and accomplishment? How can they as counselors enable all of their campers to truly shine?

What were the miracles of Chanukah? Suggest an alternative understanding of the miracles of Chanukah as well: A group of people who were completely discounted in their abilities rose up and overthrew reality and the dominant culture. They didn’t allow their voices or ways of expression to be silenced.

Introduce the social justice issue of ableism (the ideology that those who are able-bodied are the standard or norm, and those who are not are different. This results in able-bodied privilege, and both subtle and blatant discrimination against those with disabilities.).

List some examples of ableism that happens at camp.

Offer some scenarios for discussion:

- You are on a trip to Six Flags, and you have a camper with mobility challenges in your group. (He wears leg braces and walks slowly.) Some of the kids are complaining about not getting to all of the rides. Do you send him to join another group that is moving at a slower pace, even though all of his close friends are in your group?



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- You know that Maccabia breakout is about to happen. You have a camper on the autism spectrum who struggles with unanticipated changes in the schedule. Do you tell her, knowing that she might ruin the surprise for other campers, or keep it a secret, knowing that she will likely have a very difficult time later?

### **Creating New Dreidels (15 min)**

Explain to participants that it is now time to reclaim the word “Ness.” Rather than meaning miracle, it’s simply a description of what we are striving for: True InclusiveNESS.

Give each participant a square of origami paper and make markers available.

Participants should write the following on their papers: Great \_\_\_\_\_NESS Happened There.

Participants should fill in the blank (with inclusiveNESS or any other “ness” they feel is appropriate) and either write or draw an example of ableism they intend to work against this summer.

Give participants the option to turn their paper into a dreidel (Handout 2)

### **Lighting Chanukah Candles (5 min)**

Ask participants to spend 2 minutes writing or drawing a response to the following prompt:

I feel inspired to shed light on inclusion by: \_\_\_\_\_

Gather the group, light Chanukah candles, and invite a few participants to share what they wrote out loud. Any participant who would prefer not to share out loud can also write a few words or draw on flipchart paper with the same prompt written on it.

(Note: In this session, actual Chanukah candle blessings are not being sung, due to the belief that many Jews hold that blessings should be said only at their appointed time. This can be modified based on camp culture and custom.)

### **Debrief (20 min)**

Discuss the following questions:

In what ways is inclusion a social justice issue?

Share the Equality vs. Justice picture (Handout 3): When at camp do we give everyone the same tools rather than the same experience? How can we change that?

What tools should be added to the toolkit (flipchart paper from Session 1)?

What would it feel like to bring Chanukah, a winter holiday, into camp? How else might you do so?

Why might one choose to do so?

Who in your camp community might benefit from inspiration and miracle redefined?

How can we make this openness and awareness last for 8 weeks, rather than just 1 (like the miracle of the oil which lasted 8 days rather than 1)?

### **Additional Notes for Bringing it Back to Camp:**

This session can be applied as a staff training activity for an entire staff community, or specifically those working with campers with disabilities. It can be added to a social justice curriculum that touches on different areas of oppression and need. While this session specifically focused on disability, other issues can be tied in as well, such as race, class, gender, etc. since all experience a similar phenomenon of being silenced or treated differently by a dominant culture. The human dreidel activity can be isolated and used as shorter, fun activity for a bunk or for a division. Chanukah as a framework



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can be used in a number of ways at camp: lighting candles as a ritual to mark the progress of each week of camp, the stories of the holiday can be used in an educational session on perseverance and overcoming odds, dreidel can be used as an option for any sort of games or sports competition.



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APPENDICES:



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