

## CORNERSTONE 2019 RESOURCE

### Inclusion and Disabilities: Building a More Accessible World for All (Part 3) *Specialty Track*

<b>AUTHOR(S):</b>	Ariella Rosen
<b>SUMMARY:</b>	In this session, participants will reflect on and refine their inclusion goals through the lens of the Jewish custom of facing toward Jerusalem in prayer (which is itself based on the ancient pilgrimages to Jerusalem). - <i>Submitted by Ariella Rosen</i>
<b>TOPIC(S):</b>	Inclusion and disabilities
<b>LEARNING OBJECTIVE:</b>	Participants will understand the importance of differentiated roles in activities, and be able to articulate their goals of inclusion. As well, participants will be able to explain the symbolism behind the "mizrach."
<b>AUDIENCE:</b>	The individual activities can be done by participants of various ages (12 and up would be ideal). Ideal group size is no more than 30 participants.
<b>TIMING:</b>	90 minutes
<b>MATERIALS NEEDED:</b>	<ul style="list-style-type: none"> <li>• Compasses</li> <li>• blank paper and pens</li> <li>• black sharpies or markers</li> <li>• crayons (preferably dulled in advance)</li> <li>• glue</li> <li>• tissue paper</li> <li>• construction paper</li> </ul>
<b>SET-UP DETAILS:</b>	<ul style="list-style-type: none"> <li>• Ideally the beginning of this session will happen outside, where there is far more room to spread out. If indoors, limit the number of feet that can be traveled at a time (ie take no more than 3 steps at a time) to make the challenge more interesting, and spread various obstacles around the room so the destination is not obvious.</li> <li>• Place a piece of paper listing the "Holy of Holies" in a designated area (this is the "x" on the page), preferably one that cannot be reached by anyone walking in a straight line (at least a few trees, obstacles, etc to navigate around), and blocked by something (like a bush or a chair) so it cannot ever actually be reached.</li> <li>• Visible to the Holy of Holies, a bit further out, place a sign saying "Temple Courtyard- proceed to the Holy of Holies.</li> <li>• Visible to the Courtyard, a bit further out, place a sign that says "Temple Exterior: Enter here and proceed to the Temple courtyard."</li> <li>• Visible to the the Temple exterior, a bit further out, place a sign which reads: Welcome to Jerusalem: proceed to the Temple.</li> <li>• (In other words, as participants get closer to Jerusalem and to the center of the Temple, they have to keep refining their travel, but they will never actually be able to reach the final destination.)</li> </ul>

### **SESSION TIMELINE & OUTLINE:**

Pilgrimage to Jerusalem [00:00-00:20]

Orientation [00:20-00:40]

Disorientation and Reorientation [00:40-01:00]

Debrief [01:00-01:30]

### **Pilgrimage to Jerusalem (20 min.)**

Explain: Everyone is trying to get to Jerusalem to celebrate Shavuot (could be any holiday- this is the one coming right after Cornerstone). The entire community travels from all over the region to come together to celebrate at the Temple in Jerusalem. You've been preparing for weeks, packing provisions, making sure you've saved up to make a special offering when you get there. It's all very exciting. You've been waiting all year to see some of your friends and family who don't live nearby, and being together in person is so much better than writing letters or sending carrier pigeons! (The pilgrimage festivals were the original 10 for 2!)

While you generally know where you are headed, you always seem to get a bit lost on the journey. Thankfully, this time around each traveler has a navigator.

Give each navigator a compass (or use compass on phone, if appropriate), and a vague map of where Jerusalem is. (No more than indicating which way is north, and a small "x" on the page indicating where Jerusalem generally is located.

The rules: navigator can only instruct the traveler to move in one of the 4 cardinal directions (N, E, S, W). The traveler must stop moving before changing directions. The navigator can only walk when the traveler is walking. Your goal is to reach the Holy of Holies at the center of the Temple in the center of Jerusalem.

Unpack the activity:

- What were some inclusion practices at play? (success could only happen when both members of a team participated, differentiation of roles)
- What could be improved?
- What was your strategy?
- How did it feel to arrive? How did it feel to not fully arrive?
- How are these feelings a part of inclusion work? [Try to bring the conversation to the idea that even as we reach one of our inclusion goals, there is always a next step to aspire to. We can always get a little closer.]

Explain: Still, today, in commemoration of that journeying to the Temple in Jerusalem, Jews pray facing toward Jerusalem. From here, we might face east. That's generally the right direction. Once we are in Israel, we might need to shift our direction a few degrees to make sure we are still getting there. That is our kavanah (intention, orientation): trying to reach our destination, and changing our orientation along the way to make sure we are still on track.

### **Orientation: Envisioning Our Jerusalem (20 min.)**

Explain to participants that we are now going to do some visioning of what the Holy of Holies is for you at camp. What are you heading toward that feels just out of reach for now?

Close your eyes and picture a scene of true inclusion in its fullest sense at your camp. What are you seeing? Where is it? Who is there?

Give all participants a black marker and blank piece of paper. Draw that scene as a one-line drawing- that is, don't take the marker off the page while you're drawing.

Color it in, using the dulled crayons provided.

In groups of 3, share your scene. Each participant should come up with ONE word that represents their scene (partners can help think of ideas).

### **Disorientation and Reorientation: Making Our Mizrach (20 min.)**

Instruct participants: you are now going to use your original drawing to represent that one word in some kind of way on another piece of paper. You can rip and glue, add construction paper/tissue paper, but in some form or another, that word needs to be depicted in a prominent way.

(If possible, make one in advance to show as an example.)

[Participants can take a photo of their drawing first if they would like. Even better, photograph each participant holding their drawing and make an album of them.]

Ask participants how it felt to modify their original drawings. How do they feel looking at that word?

Explain: Coming from North America, many Jews have a “Mizrach” on their wall. Mizrach means “east,” which is the direction that we face towards Jerusalem. (The direction would obviously be different coming from elsewhere.)

The piece you take home is your Mizrach. You might not be able to see the entire scene in front of you, but it is contained within it. Hang it on your wall, and when you look at it, it can be a reminder of your kavanah (intention, or direction) and motivate you to keep working toward that goal. Perhaps it looks even more beautiful than your original work.

### **Debrief (30 min.)**

- What inclusion practices were utilized in this session? (One-line drawing, ripping paper, dull crayons are all meant to even the playing field, differentiated meaningful roles in the opening activity, multiple modalities over the course of the session, etc).
- What did the process of making your Mizrach teach you about inclusion work?
  - Invite participants to journal on the following prompts (3 min. each)
    - What might I need to rip up when I get to camp in order to build something better?
    - What is the next step I need to take to get closer to my vision of “Jerusalem?” Who should help me?
- Is inclusion enough? Is there a next step that is better than inclusion? What is it? (To make Jerusalem what it was, the people needed to show up. How can we do a better job of building “with” instead of building “for?”)
- Are “camp people” exclusive? How can we be better at noticing new ways to continue to do better?

Conclude by going around the room and sharing the word on your “Mizrach.” Invite participants to respond to one another either with “Mah Tov” or signing the letter Alef.

### **ADDITIONAL NOTES FOR BRINGING IT BACK TO CAMP:**

- A collaborative Jerusalem drawing could be used as a way of establishing bunk norms, ideals, etc. Give each camper a piece to put by their bed.
- Differentiated roles is a good strategy in general to enable participants to determine the most successful role they can play in an activity.
- Activities and conversations around kavanah, facing toward Jerusalem can be incorporated into learning about prayer. Make a mizrach for the camp prayer space based on camp ideals.
- Turn the pilgrimage activity into a more complicated scavenger hunt with even more stops along the way.
- Reflect on the idea of facing toward Jerusalem, yearning for something that is almost impossible to reach on Tisha B'Av.