

Name of Session:	#FJC10 Kosher Communication
Name of Instructor:	Jennifer Gubitz
Session Type: (Pillar, L'shma, Subcommittee)	Building and Maintaining Healthy Relationships within the Camp Community
Website Description— Skills, Knowledge and Experience to be acquired: (Who, What, Why?)	Sandwiches, pandas, and toilets—come learn what these three words have to do with communication best practices! In this session, we will learn what Jewish tradition has to tell us about effective relationship building. You will walk away with great tools for success in managing up and down the camp ladder.
Program Type: Is this a Staff Training or Jewish Program?	Staff Training and Jewish Program
Staff Training Outcomes: What counseling moments can Fellows utilize to highlight their leadership skills?	Fellows will walk away with tricks and tools for communication during various situations at camp where others will be looking to them as a model for success. They will also take back them with a rubrics for running this program for a camper audience.
Jewish Program Outcomes: What Jewish programs will Fellows bring back to camp?	Fellows will get a taste of Rambam's Mishnah Torah and how its messages can be relevant to life at camp. There are a few small lessons about Jewish prayer throughout this session that could be useful for teaching about prayer at camp.
Age Group: What age group was this originally designed for?	Staff
Modifications: How could this be modified for other age groups/audiences?	The various exercises can be utilized for group building activities, creating a respectful cabin culture, or for teaching about T'fillah.
Jewish Texts and/or Contexts:	Rambam's Hilchot T'fillah Amidah
Materials Needed:	Masking Tape
Recommended Follow-Up: post session	Jen will prepare communication best practices generated by the group. She is also happy to provide a program rubric that can be modified to your camp. After a week at camp when things are settling in, revisit the best practices we created as a group. When you're tired – revisit the list. Refresh yourself so you can stay sharp and thoughtful in all areas of camp communication!

#FJC10 Kosher Communication
Text Handout 1

Rude

Sarcastic

Happy

Annoyed

Polite

Angry

Excited

Jealous

Anxious

Perky

Sensitive

Rambunctious

Nervous

Depressed

Lazy

Shy

Scared

Sweet

#FJC10 Kosher Communication Text Handout 2

A panda walks into a café. He orders a sandwich, eats it, then draws a gun and proceeds to fire it at the other patrons.

'Why?' asks the confused, surviving waiter amidst the carnage, as the panda makes towards the exit. The panda produces a badly punctuated wildlife manual and tosses it over his shoulder.

'Well, I'm a panda', he says, at the door. 'Look it up.'

The waiter turns to the relevant entry in the manual and, sure enough, finds an explanation. 'Panda. Large black-and-white bear-like mammal, native to China. Eats, shoots, and leaves.'

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Text Handout 3

Prayer as a Model for Giving and Receiving Feedback

Location:

The purity of the place of prayer: What is implied?

One should not pray in a place of filth, a bathroom, a latrine or garbage heap. [Similarly, one should not pray] in a place that is not presumed to be clean until he checks it. (*Mishneh Torah Hilchot T'fillah, Rambam, Chapter 4, Halacha 8*)

Consider:

What are places on camp appropriate for giving feedback or having meetings?

What places might you want to stay away from for important communication?

Intention:

Proper intention: What is implied?

Any prayer that is not [recited] with proper intention is not prayer. If one prays without proper intention, he must repeat his prayers with proper intention.

One who is in a confused or troubled state may not pray until he composes himself. Therefore, one who comes in from a journey and is tired or irritated is forbidden to pray until he composes himself. Our Sages taught that one should wait three days until he is rested and his mind is settled, and then he may pray. (*Mishneh Torah Hilchot T'fillah, Rambam, Chapter 4, Halacha 15*)

Consider:

How can you mentally or emotionally prepare for difficult conversations?

If someone comes up to you when you are frustrated or tired, what do you do?

Sensitivity:

What is meant by [proper] intention?

One should clear his mind from all thoughts and envision himself as standing before the Divine Presence. Therefore, one must sit a short while before praying in order to focus his attention and then pray in a pleasant and supplicatory fashion.

Similarly, one should not stand to pray in the midst of laughter or irreverent behavior, nor in the midst of a conversation, argument or anger, but rather in the midst of words of Torah. (*Mishneh Torah Hilchot T'fillah, Rambam, Chapter 4, Halacha 18*)

Consider:

When one prepares to pray the Amidah, she takes 3 steps back and 3 steps forward, as though approaching a throne or in camp terms, your camp director's office. If you intend to treat everyone you work with in the same way you'd treat your camp director or supervisor, how might you adapt the Amidah prayer choreography to that end?

The prayers in the Amidah are grouped into three categories: Praise, Petition, Thanks.

Practice giving feedback with that model.

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Text Handout 4 – Tweeting the Amidah

Binah - You grace humans with knowledge and teach mortals understanding. Graciously share with us Your wisdom, insight, and knowledge. Blessed are You, Adonai, who graces us with knowledge.

T'shuvah – Return Us to Your Torah and draw us to Your service, and in complete repentance restore us to Your Presence. Blessed are you, Adonai, who welcomes repentance.

Slichah – Forgive us for we have sinned, pardon us for we have transgressed, for You pardon and forgive. Blessed are You, Adonai, abounding in forgiveness.

G'ulah – Take note of our affliction and make our struggles Yours. Redeem us swiftly for Your Name's sake, for You are the mighty redeemer. Blessed are You, Adonai, who redeems Israel.

R'fuah – Heal us, Adonai, and let us be healed; save us and let us be saved. Grant full healing to our every illness, wound and pain. Blessed are You, Adonai who heals the sick.

Birkat Ha'Shanim – Bless this our year and its abundant harvest for good. Grant blessing throughout the earth and satisfy us with Your goodness. Blessed are You, Adonai, who blesses the years.

Cheirut - Sound the great shofar to proclaim our freedom, raise a great banner for our oppressed and let the voice of liberty be heard in the four corners of the earth. Blessed are You, Adonai, who redeems the oppressed.

Mishpat – Pour Your spirit upon the rulers of all lands; guide them that they may govern justly. O may You alone rule over us in steadfast love and compassion. Blessed are you, Adonai, who loves righteousness and justice.

Al Har'sh'ah – And for the wickedness, let there be no hope, and may all the errant return to You, and may the realm of wickedness be shattered. Blessed are You, whose will it is that the wicked vanish from the earth.

Tzadikim – Toward the righteous, toward the pious, toward the leaders of Your people Israel, toward those who choose sincerely to be Jews and towards us all, may Your tender mercies be stirred. Adonai, our God grant a good reward to all who trust in Your name and number us among them. Blessed is Adonai, the staff and the stay of the righteous.

Yerushalayim – And turn in compassion to Jerusalem, your city. May there be peace in her gates, quietness in the hearts of her inhabitants. Let Your Torah go forth from Zion and Your word from Jerusalem. Blessed is Adonai, who gives peace to Jerusalem.

Yishuah – May truth spring up from the earth; May justice look down from the heavens. May the strength of Your people flourish through Your deliverance for we continually hope for Your deliverance. Blessed are You, Adonai, who causes salvation to flourish.

Shomeah T'fillah – Hear our voice, Adonai our God, have compassion upon us and accept our prayer with favor and mercy, for You are a God who hears prayer and supplication. Blessed is Adonai, who hearkens to prayer.