



**Kulanu Parent/Guardian Handbook**

**2022-2023**

**5782-5783**

Dear Parents/Guardians,

At the core of everything we do at Congregation Shir Hadash is fostering community. We want our congregants to feel a sense of belonging and connection to Judaism and each other. We strive for this as well in Kulanu, and are committed to work with our *morim*, *madrichim*, students, and you to achieve this aspiration.

We usher in a new school year with excitement and amazing energy. While we continue to navigate COVID, we welcome a greater sense of pre-pandemic normal, allowing us to come together for community, Jewish exploration, and personal growth. We also are thrilled that our new Senior Rabbi, Rabbi Nico Socolovsky, has joined our congregational family and has made Kulanu such a priority for our congregation.

We value your trust in us with your children, and want them to come to Kulanu each week with enthusiasm and a love for learning. This not only falls on our *morim* and staff, but requires partnership from you. Your volunteerism and participation in our program is crucial to our success. There are numerous opportunities to support our programming and we ask that you commit to volunteering in at least four different ways throughout the year. This can be anything from helping supervise and chaperone programming during and outside of school hours, providing additional office support, and even substituting for a class when a teacher is absent. We also encourage you to attend family programming and parent meet-ups when offered, and Sunday morning Kehilah and Tefilah (9:00-10:00am) on an ongoing basis. Remember too that we have a variety of youth group social programming: Shir Family for children K-2nd grades, Club 456 for children in 4-6th grades, and SALTY for our teens. We will endeavor to make sure you are aware of all possibilities and opportunities to help us in our mission and be involved in our community.

I have always spoken about one of the greatest strengths of Kulanu as our ability to be responsive to feedback from all stakeholders. Please do not hesitate to reach out to me with questions, concerns, and suggestions to help us be our best. Together, we can foster community, encourage Jewish identity formation, and facilitate a sense of joy and belonging.

Wishing you a sweet year ahead,

Rabbi PJ

Dear Kulanu Families,

I am grateful that we are entering the second year of our revamped Jewish educational program and returned in-person social programming for youth and families at Shir Hadash; and I am honored to be beginning my second year-long term as your VP of Youth and Family Engagement. (I am also the SALTY--7th-12th grade youth group--Co-Advisor.) I am lucky to be supported by:

- an incredible and generous committee of volunteers (parents, teachers/morim, and community members)
- an outstanding and energetic clergy and staff team
- dedicated and nimble morim and madrichim
- creative and inspiring youth leaders
- passionate and talented colleagues on the Shir Hadash Board of Directors
- and you!

Please know that no engagement contribution is too small if you would like to get more involved with the work we are doing to ensure fun and connective youth group opportunities, compelling and enriching learning experiences, and a safe and joyful environment for all. I keep Kulanu's mission at the forefront of my own volunteerism: your child's--but also *your*--Jewish identity, sense of community and belonging, and feelings of empowerment through experiential and collaborative learning all matter to me. It would be wonderful to get to know you and your family more through the gift of your time and talents: please feel free to reach me at [board-youthfamily@shirhadash.org](mailto:board-youthfamily@shirhadash.org) and be sure to fill out our volunteer form at <https://forms.gle/A6it2C7eBGHZ8MKX7>. (I promise we will work with you to ensure equitable and joyful volunteer participation!) Likewise, as a university professor with a research background in interdisciplinary childhood studies and anthropology (I also teach psychology and human/child development), I highly value feedback from all ages. If you or your child(ren) have anything you'd like to share with me about our programs, please be in touch.

We are so lucky to be in this community together. Wishing you all a wonderful year,

Aviva Paul  
VP Youth and Family Engagement  
Congregation Shir Hadash

PS. Please feel free to share my letter or this below paragraph with your child: *My name is **AVIVA** (spelled the same forwards and backwards! It also means "springtime" in Hebrew even though I was born in the winter) and I am a volunteer that helps make sure you love Kulanu! Please say **SHALOM** to me if you see me: I am always interested in talking to you and hearing about your ideas. I hope you have a great year!*

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*(please print this page and turn into the teacher on the first day)*

# Kulanu Committee

The Kulanu Committee is composed of school parents and guardians, morim, and professional educators, led by the Rabbi Schwartz and Vice President - Youth and Family Engagement. The Committee works closely with the Shir Family Advisors, Club456 Advisor, and SALTY Co-Advisor to bridge our social programming with our formal education program. We seek to cultivate proud Reform Jews who have a deep relationship with their tradition, with their community, and with each other. We provide a quality Jewish education and meaningful opportunities to foster Jewish identity development for our youth.

The purpose of the Kulanu Committee is to support the Rabbi Schwartz with guidance and strategic direction in:

- (1) Setting policies and procedures in our Kulanu Learning programs;
- (2) Recruiting and retaining *morim*;
- (3) Identifying best practices in Jewish education and youth engagement;
- (4) Receiving and evaluating input from parents/guardians, staff, and students;
- (5) Providing input regarding Kulanu Learning and JET curriculum;
- (6) Ensuring fiscal responsibility and supporting fundraising efforts;
- (7) Fostering parent/guardian volunteerism and engagement;
- (8) Planning and implementing social programming and events for families and their children through 12th grade.
- (9) Helping with envisioning prayer service opportunities for families and youth.

## **2022-2023 Committee Members:**

To reach the VP - Youth and Family Engagement: [board-youthfamily@shirhadash.org](mailto:board-youthfamily@shirhadash.org)

Iris Berke

Leah Brunnings (Club456 Co-Advisor and parent)

Laura DiSessa (Club456 Co-Advisor and parent)

Sara Ellman (Kulanu teacher and parent)

Beth Freeman Hansen (Kulanu teacher and parent)

Mollie Guerrero (Shir Family Co-Advisor and parent)

Yelena Kessel (parent)

Aviva Paul (VP - Youth and Family Engagement, parent, and SALTY Co-Advisor)

Rabbi PJ Schwartz (CSH Rabbi Schwartz and SALTY Co-Advisor)

Ami Sherman (parent)

Wendy Stern (parent)

Jamie Taylor (Shir Family Co-Advisor and parent)

Shanda Witkin (CSH Director of Engagement and parent)

# Mission and Vision

## WHO WE ARE

*Kulanu* ("All of Us"): Center for Jewish Education and Engagement for Youth and Families

## MISSION

We are a sacred community - *kehillah kedoshah* - that fosters pride in being Jewish, provides opportunities to build meaningful connections, and creates a sense of joy and belonging for youth and their families.

## VISION

We aim to inspire and empower our youth and their families to learn, embrace their Jewish identity and create meaningful Jewish lives.

## RATIONALE

*Kulanu* ("All of Us" in Hebrew), is Congregation Shir Hadash's supplemental Jewish education and engagement program for Jewish youth and their families. *Kulanu* is a multi-faceted approach to Jewish learning that lets go of the notion of "school" and replaces it with "experience." We believe that experiences play an integral role in our learning processes. The focus of our program is quality over quantity and depth over breadth, allowing for reflection and encouraging process. This means that our school is based on *formation* rather than *information*. Learning should involve mind, body, and soul, and should recognize, embrace, and facilitate the unique expression of each of our students. By learning and living Jewishly, and by understanding our collective history and traditions, we can find meaning and purpose in our lives today.

Our program is designed to engage every student, and to encourage each of them to develop their own Jewish journey. The learning experience is based on the triangle of 1) inquiry and exploration, 2) reflection, and 3) production and expression.

This type of learning requires us to leave behind conventional ideas about teaching and learning. At *Kulanu*, teaching and learning is participatory, hands-on, and student centered. This means that classrooms are filled with open spaces and the use of furniture is minimized. Textbooks and materials to supplement inquiry, not drive the learning. Learning should be a fun and engaging process.

## Shifting Our Vocabulary

We want *Kulanu* to be a different experience for our students and not mirror that of the schools and classrooms they attend during the week. *Kulanu* is about building community and creating an intentional space for Jewish identity formation. As such, we will strive to use alternative vocabulary in describing our program. For example, while we may administratively refer to “classrooms,” and “grades,” we will endeavor to work with classes to select a Hebrew name at the beginning of the year as a way to address the group.

As part of the program's philosophy, we want to facilitate a space that encourages our students to connect with Jewish culture in many different ways. For that reason we want to **introduce the use of Hebrew words** for specific things, for example:

- *Kehillah* = Community Time
- *Hafsakah* = Break/Snack or Lunch Time
- *Tefillah* = Prayer
- *Beit Knesset* = Sanctuary
- *Gan Aleph or Bet* = While “*gan*” literally means “garden,” we will use this word to describe our outdoor play spaces for our students. *Gan Aleph* will refer to the preschool playground that will be utilized by our students in Sesame Shul, and K-2nd grade classes. *Gan Beit* will refer to the outdoor patio and open field space in between the sanctuary building and classroom building that will be utilized by 3rd-6th grade classes.
- *Bracha/Brachot* = Blessing/Blessings
- *B'teavon* = Enjoy your meal (this could be used after doing the *brachot* at snack time)
- *Madrish* = our teen teacher assistants who identify as male
- *Madricha* = our teen teacher assistants who identify as female
- *Madrachim* = refers to our teen teacher assistants as a group
  - Note: Those individuals who identify as non-binary may choose any of the above terms to describe themselves.
- *Moreh* = refers to our morim who identify as male
- *Morah* = refers to our morim who identify as female
- *Morim* = refers to our morim as a group
  - Note: Those individuals who identify as non-binary may choose any of the above terms to describe themselves.

In order to foster a safe and caring community where meaningful Jewish learning experiences take place, Congregation Shir Hadash **does not tolerate bullying or harassment of any kind by any person**. We strive to be a *Kehilah Kedoshah*, a sacred community, that treats each other with *Kavod*, respect, and *Chesed*, kindness. Please refer to the Kulanu Bullying Policy for specific details about reporting protocols, supporting the target student(s) and their family, addressing the bully, and strategies to strengthen the community.

# Program Structure and Schedule

## Kulanu Learning (Kindergarten-2nd Grade)

*\*please note the new program start-time*

9:00am-9:15am*	Family Arrival Window
9:00am-9:30am	<i>Kehillah</i> : Community Time (Gan Beit and Oneg Room) <b><u>Kehillah will include opportunities for parents/guardians</u></b>
9:30am-10:00am	School-Wide Tefillah (Beit Knesset) <b><u>Parents/guardians encouraged to attend</u></b>
10:00am-10:10am	Break/Transition
10:10am-10:50am	Learning Block #1
10:50am-11:05am	Snack/ <i>Hafsakah</i> (Gan Aleph)
11:05am-11:10am	Break/Transition
11:10am-12:00pm	Learning Block #2

## Kulanu Learning (3rd-6th Grade)

9:00am-9:15am*	Family Arrival Window
9:00am-9:30am	<i>Kehillah</i> : Community Time (Gan Beit and Oneg Room) <b><u>Kehillah will include opportunities for parents/guardians</u></b>
9:30am-10:00am	School-Wide Tefillah (Beit Knesset) <b><u>Parents/guardians encouraged to attend</u></b>
10:00am-10:10am	Break/Transition
10:10am-10:50am	Learning Block #1
10:50am-11:05am	Snack/ <i>Hafsakah</i> (Gan Aleph)
11:05am-11:10am	Break/Transition
11:10am-12:00pm	Learning Block #2/Chugim

## Kulanu Hebrew (3rd-6th Grade)

Our Hebrew School program meets on **Sundays from 12:30pm-2:00pm or on Tuesdays from 4:00pm-6:00pm** (with a break). Our 3rd Grade (*Rishonim*) and 4th Grade (*Kochavim*) classes only meet on **Sundays**, while our 5th (*Chalutzim*) and 6th (*Bonim*) classes have sessions on **Sundays or Tuesdays**. Homework, which will include reading practice and/or recordings, will be assigned each week. **Class assignments will be provided prior to the first day of Kulanu Hebrew - Sunday.** We also acknowledge that many of you are waiting for detailed schedules for your child's sports and extracurricular activities, or were unable to submit a preference request. As such, you have the option are to switch your child's



attendance day through **September 20**. After September 20, we will be unable to accommodate switches as it heavily impacts class dynamics and teacher planning.

We may also recommend additional tutoring sessions to supplement class, for a separate fee, paid to a tutor directly.

For those who are unable to attend on Sundays or Tuesdays, families can opt to participate in our Private Hebrew Tutoring program that meets for 26, 1-hour sessions throughout the year according to an agreed upon schedule between the family and tutor. For additional information, refer to our [2022-2023 Curriculum Overview](#) on pages 26-29 .

### JET (7th-12th Grade)

Our JET program is designed to provide opportunities for our teens to explore the multi-faceted nature of Judaism and discover ways in which Judaism can serve as a guide while they navigate adolescence. Our program takes place on Tuesday evenings from 6:30pm-8:00pm, beginning with a community dinner. For additional information, refer to our [2022-2023 Curriculum Overview](#) on pages 27-28.

# Procedures and Expectations

## Student Attendance

Regular attendance is necessary in order to fully benefit from our program. As such, we would like to encourage parents and guardians to help their children get the most out of their learning experience by attending our program as consistently as possible. We do understand that there are activities and circumstances in our students' lives that necessitate them missing class on occasion. ***It is important to contact your child's morim in advance of the student's absence. High absenteeism impacts morim preparation and class morale.***

Students must attend at least half of the sessions of each Kulanu Learning and Kulanu Hebrew in order for your family to be eligible to participate in the B'nai Mitzvah date selection process. In addition, students must achieve a minimum attendance of 66% over the course of each school year to keep their assigned B'nai Mitzvah date. If this is not feasible, please work with the Rabbi Schwartz in developing an Independent Study plan.

If a child's absences exceed the minimum standard in Kulanu Learning, Kulanu Hebrew, or JET, the child no longer benefits from being enrolled in the program. After consultation with the parents and guardians, and discussion of the individual situation, the child may be dropped from the class roll, unless other arrangements can be worked out to accommodate a specific situation. In either case, fees will not be refunded.

## Arrival and Pick Up Procedures

Arrival and pickup will take place in our main parking lot on Cherry Blossom Road. We invite parents and guardians to park their cars, grab a cup of coffee, and stay for *kehillah* and *tefillah*! There will be spaces throughout campus for parents and guardians to gather and socialize throughout the morning. Pick up will also take place in the main parking lot.

## Late Arrival and Early Dismissal

In order to maximize learning, please make sure that your child(ren) are on time for classes. If your child(ren) arrives late, please contact the front office before your child(ren) exits the car so that we may check them in and direct them to the correct location. If your child(ren) needs to be dismissed early, please do your best to inform your child(ren)'s *morim*, and the front office, in advance. When you arrive to pick up your child(ren), please do so in your designated pick up location and call the front office at (408) 358-1751 ext. 2. We will then be sure to inform your child(ren) of your arrival and they will meet you at your car.

## Food and Drink

Students in Kulanu Learning on Sunday mornings are encouraged to bring a snack. Students will have the opportunity to eat during their break/recess time. At this time, we will not be providing snacks during the school day for Kulanu Learning and Kulanu Hebrew. Families should be sure to pack a snack for their child. In the coming months, we may assess whether or not we can charge a snack fee and offer snacks for our students. We will encourage any food during school hours to be eaten outdoors when the weather permits. This does not preclude classes from eating indoors as well. We also ask that each student brings a water bottle to school each day to avoid waste.

## Security

The safety of our staff, *morim*, students, and parents and guardians are a priority for us at Congregation Shir Hadash. Multiple cameras have been installed throughout our campus, both inside and outside of our buildings. We have engaged the security company Execushield to provide unarmed guard services on Sundays during Kulanu programming.

## Emergency Drills

Students regularly practice earthquake and fire drills. *Morim* are instructed in intruder awareness. First aid supplies and emergency water for all students are kept at the synagogue and renewed as needed.

## Proper Attire

While each student may express him or herself through personal style, we expect our students to dress appropriately when at Congregation Shir Hadash and attending Kulanu. Please have your child(ren) refrain from wearing ripped blue jeans or other types of ripped clothing, tank tops, slogan T-shirts, spaghetti straps, short skirts or dresses, and clothes that even slightly expose the midriff or lower back.

## Lost and Found

Lost items will be placed in a box outside of the Rabbi Schwartz's office. If your child(ren) are missing an item, please notify the front office and someone will search for the item for you. Unclaimed items will be donated about twice yearly. You will be notified a week in advance before a donation day.

## Tzedakah

The prophetic ideal of Reform Judaism is preached as well as practiced at Congregation Shir Hadash. The mitzvah of tzedakah (just and righteous actions) encourages and enables children in our school to

contribute towards Jewish and general philanthropic causes in a purposeful and educational manner. In this process, they learn the art of participation in organized Jewish community life.

Students are encouraged to bring tzedakah (loose change or cash) weekly to class.

After the High Holy Days, classes will select an organization to donate their total proceeds to at the end of the school year.

## Electronic Devices

All students will be asked to turn off all electronic devices during our school program. We have found that the use of devices such as cell phones, game consoles, and iPads can prove to be distracting both in class and during recess. In addition, we want to foster opportunities for our students to socialize and build friendships.

Unless there is an extraordinary circumstance that requires students to have access to an electronic device, **there are no exceptions to this policy.** If a child is found using an electronic device, it will be confiscated from them for the duration of the school day.

During certain programs or activities, *morim* may allow students to use their phone or other electronic devices, but parents and guardians would always be notified before an activity like this occurs via communication from their child's *morim*. Students and parents and guardians who need to contact each other during the school session may do so through the phone in the Kulanu office.

## Special Needs and Learning Differences

School-parent partnerships play an important role in developing the optimal learning program for each student. Parents and guardians of children with an Individualized Education Plan (IEP) or other learning differences are strongly encouraged to meet with Rabbi Schwartz to assess your child's individual needs. We do our best to create an inclusive environment where all students can participate in our school programs.

## Parent/Guardian Participation and Volunteerism

*Kulanu* means "all of us": we believe in the power of *kehillah* (community) and it is an intrinsic part of our program to have parents and guardians participate. Your generosity in time and energy allows us to hold special events, run school-wide programming, and offset costs for our program. You also serve as a role model and a good *doogma* (example) for your children: as we build strong Jewish identities and a sense of joy and belonging in community, we want to nurture the same values in our parents/guardians. Volunteering is a great way to do the *mitzvah* of serving your *kehillah*, while also increasing your whole family's engagement with our program.

We also understand that your time is precious. To fulfill this *mitzvah* of community involvement, all families need to dedicate **a minimum of two hours** of your time during the year to support our program. We particularly need parent volunteers to help supervise *Kehillah* on Sunday mornings and *Hafsakah* on Sunday afternoons, and to assist with the organization and implementation of Mitzvah Day and Purim Carnival. We provide a list of other immediately available volunteer opportunities as well as details about an additional level of involvement available in the form of *chug* (elective) leaders on our volunteer form: <https://forms.gle/A6it2C7eBGHZ8MKX7>

**Please sign up today (one sign-up per family)** to plan for your Kulanu participation and allow us to accommodate your availability and interests. If we don't receive your requests **by the first day of Kulanu on September 11th**, a volunteer position will be assigned so you can be an active part of our community. If you have any concerns about this expectation, there is also a spot on the form to share more with us and we will reach out to talk with you.

## Gifts

Congregation Shir Hadash fosters a culture of appreciation for Kulanu *morim*, *madrichim*, and staff. Giving gifts, especially during Hanukkah and at the end of the year, is one way to express gratitude for their hard work and dedication. We acknowledge that families may choose to recognize specific individuals directly, but — in the spirit of equity — we instead encourage families to collectively contribute to a grade-level group gift for *morim*, *madrichim*, and staff.

## Communication

For the 2022-2023 school year, we have adopted the use of the communication platform ParentSquare to unify communication between Kulanu parents/guardians and our administrative and teaching staff. Parents/guardians will receive an activation email for their ParentSquare accounts. Parents/guardians who create an account can become more actively engaged in communication by appreciating posts, viewing photos, leaving comments, and managing their communication preferences. Rabbi Schwartz, administration, and *morim* will also communicate with families utilizing the platform. Handbooks, announcements, and more will be posted in ParentSquare. We will also make specific documents, including our Handbook, available on our Temple website.

# Positive Discipline

To foster community, connections, and character, Kulanu is implementing a new strategy of classroom management called “positive discipline.” Positive discipline is an effective way to manage misbehaving students in the classroom, rather than using punishment or rewards. It allows students to learn and adapt their behaviors to meet expectations in the classroom, while simultaneously teaching them how to make better choices in their path to adulthood.

Punishment describes methods of control, gained by requiring rules or orders be obeyed and by punishing undesired behavior. Discipline comes from the Latin root word *disciplina*, which means “giving instruction, to teach.” Recent brain research has confirmed that people learn best when they feel safe and connected to others, in the context of safe relationships. Therefore, the goal of positive discipline is to teach by first creating safe relationships with children. Connection must come before correction in order for discipline to be effective in the long term. The most powerful tool for teaching children is modeling what we want them to do or to be.

## **Why is Positive Discipline Important?**

- Teaches children responsibility, self-discipline, problem-solving skills and cooperation.
- Is respectful to both children and adults.
- Builds trust and strengthens relationships, helping form new connections in a child’s brain.
- Builds and maintains self-esteem.
- Teaches children how to manage their emotions.
- Teaches children to deal with stress in healthy ways.
- Invites children to contribute in meaningful ways and develops their sense of their own significance.
- Develops strong understanding that one has power or influence over what happens to them in life.

# Kulanu School-Wide *Brit* (Covenant)

We are a *Kehilah Kedoshah*, a sacred community, and treat each other with *Kavod*, respect, and *Chesed*, kindness.

## Students are expected to:

1. Fully engage themselves in learning, connections, and meaningful experiences that help instill a sense of pride in being Jewish.
2. Demonstrating a willingness to do what is asked by the teacher and giving their best effort in class.
3. Show respect and kindness for students and staff at all times, which means listening while others are speaking, not interrupting, waiting turns, and politely interacting with all people present. This also means refraining from bullying of any kind.

## Consequences for Non-Adherence:

- **1st Infraction:** *Morim* will redirect student and remind them of agreements.
- **2nd Infraction:** *Morim* will meet with student individually to ensure they understand norms and expectations. Rabbi Schwartz and parents and guardians will be notified.
- **3rd Infraction:** Student will be removed from the classroom and meet individually with Associate Rabbi Schwartz. Student will not be permitted to return to class for that day and parents and guardians will be notified.
- **4th Infraction:** Meeting with student, parent/guardian, *Morim*, and Rabbi Schwartz.
- **5th Infraction:** Student suspended from next class and an independent assignment will be assigned for completion before returning to class and conference with parent/guardian.
- **6th Infraction:** Student will be removed from the classroom and will only be eligible to participate in an independent study program at the expense of the parent.

# Kulanu Bullying Policy

Approved May 24, 2012

## **Seven Jewish Values: Guidelines for Inclusive Jewish Community**

*Developed by Keshet, adapted and endorsed by the Congregation Shir Hadash Board of Directors*

**Kavod: RESPECT**: Judaism teaches us to treat ourselves and others with respect; even the stranger is to be treated with respect. *Kavod* is a feeling of regard for the rights, dignity, feelings, wishes, and abilities of others. Teasing and name-calling is disrespectful and hurtful, so learn to respect people's differences.

**Shalom Bayit: PEACE IN THE HOME**: Our community centers, synagogues, youth groups, and camps are often our second homes. Everyone needs to feel comfortable, safe, welcome, and respected at home. Don't ostracize those who seem different. Strive to settle disagreements in peaceful and respectful ways that allow all community members to maintain their dignity.

**B'tzelem Elohim: IN GOD'S IMAGE**: The Torah tells us that we are all created "*b'tzelem Elohim*" (Bereshit 1:26), in the image of God. This is a simple and profound idea that should guide our interactions with all people. We do not know the "image of God" except as it is reflected in the different types of people we encounter in the world. If we can remember that each of us, no matter how different, is created in God's image, this idea can lead us to find the connection we have with one another and help create truly inclusive communities.

**Kol Yisrael Arevim Zeh B'zeh: COMMUNAL RESPONSIBILITY** - The Jewish principle that "All Israel is responsible for one another" (Shavuot 39a) means that it is our responsibility to stand up for each other, especially for those who are vulnerable and cannot speak up for themselves.

**Shmirat Halashon: GUARDING ONE'S USE OF LANGUAGE** - The Talmud warns us that we must take care in how we use language. Talking about others behind their backs, even if what we are saying is true, is prohibited. The guidelines for "*shmirat halashon*" remind us that what we say about others affects them in ways we can never predict. Words can hurt or heal depending on how we use them.

**V'ahavtah L'Reiecha Kamocha: LOVE YOUR NEIGHBOR AS YOURSELF** - Commenting on Leviticus 19:18, Rabbi Hillel once stated that this was the foundational value of the Torah. It begins with loving ourselves. We must love and accept our whole selves, and in doing so create the capacity for extending that love and acceptance to others.

**Al Tifrosh Min Hatsibur: SOLIDARITY** - "Don't separate yourself from the community" (Pirke Avot 2:5). When you feel different from others in your community, don't isolate yourself. Find allies and supporters who you can talk to. If you know someone who is feeling isolated, reach out; be an ally, and a friend.



**Lo Ta'amod Al Dam Reiecha: DON'T STAND IDLY BY** - "Don't stand on the blood of your neighbor" (Lev. 19:16). Jewish tradition does not believe in the role of an "innocent" bystander. When someone is being hurt, the whole community has a responsibility to take action.

**Tochecha: REBUKE** - "You must surely rebuke your friend" (Lev. 19:17). When we see our friends doing things that are wrong, we have a Jewish obligation to caringly remind them to do the right thing.

### **Definitions**

In order to foster a safe and caring community where Jewish learning and engagement take place, Congregation Shir Hadash does not tolerate bullying or harassment of any kind by any person, including students, morim, parents and guardians, or other members of the community. Bullying based on race; religion; color; national origin; disability; age; physical appearance; learning or behavioral difference; family structure; financial status; sex; real or perceived sexual orientation; real or perceived gender identity; or any other category is prohibited.

Not all conflicts or inappropriate behaviors are bullying. Specifically, bullying is unwanted, aggressive, usually repeated behavior that involves a real or perceived power imbalance.

There are three types of bullying: verbal, social or relational bullying, and physical bullying.

Type of Bullying	Definition
Verbal Bullying	Saying or writing mean things and may include teasing; name-calling; inappropriate sexual or body comments; taunting; and threats.
Social or Relational Bullying	Hurting someone's reputation or relationships, and may include leaving someone out on purpose; telling other people not to be friends with someone; spreading rumors about someone; or embarrassing someone in public.
Physical Bullying	Hurting a person's body or belongings and may include hitting; kicking; pushing; or taking or breaking someone's things.

### **Reporting Protocols**

All members of the community, including *morim*, parents/guardians, and students, have an ethical obligation to report bullying. *Morim* also have a contractual obligation to do so. Students and parents/guardians and guardians can report bullying to any teacher or directly to Rabbi Schwartz.

The teacher may interview all involved parties to gain more information and/or hold a class meeting as appropriate.

*Morim* must report known or suspected bullying in writing (email preferred) to Rabbi Schwartz immediately, preferably on the same day. Even if the situation was addressed or resolved with the teacher's help, it must be reported. In addition to the actual behavior, other details such as the time, date, location, and other people present should be included. *The teacher does not need to have witnessed the bullying. Most bullying occurs out of the range of morim or other adults.*

Rabbi Schwartz will gain more information from the students and/or parents/guardians to help determine whether the situation falls under these guidelines. Because this policy focuses on a healthy learning environment rather than on punishing an alleged offender, a bullying situation can be addressed even if a case cannot be "proved."

If the bully is a teacher, the student or the parent/guardian should report directly to Rabbi Schwartz. If a teacher is being bullied, he or she should also report directly to Rabbi Schwartz. Reporters will be protected from retaliation.

### **Supporting the Victim**

The school will use the following strategies to support the targeted student and the family

- Listen and focus on the student.
- Assure the student that bullying is not their fault.
- As appropriate, provide advice or role-play on how to react if bullying occurs again.
- Notify the parent(s).
- Ask the student what is needed to have a safe learning environment.
- Make changes as needed to make the student feel safe, without singling out that student.
- Follow up with the student and the family.

### **Addressing the Bully**

The school will take the following steps in addressing bullying behavior:

- Make sure the student knows what the problem behavior is.
- Firmly and respectfully inform the student that bullying is not tolerated.
- Notify the parent(s)/guardian(s).

- Work with the child to understand some of the reasons he or she bullied and provide supportive resources to the student and/or family as needed.
- Use consequences that involve learning or building empathy.
- Involve the student in making amends or repairing the situation.
- Avoid strategies that don't work or have negative consequences.
- Follow up with the student and the family.

### **Strengthening the Community**

Congregation Shir Hadash believes in the power of community to create a sacred learning space. Administrators, *morim*, and parents and guardians share responsibility for modeling the values stated above.

- *Morim* study these values as part of staff development and are expected to commit to this policy in their terms of employment.
- School-wide programming, classroom lessons, and passive formats such as bulletin boards around these values, procedures, and policies will all be utilized to nurture a kind and respectful community.

- Keshet is a national grassroots organization that works for the full inclusion of gay, lesbian, bisexual, and transgender (GLBT) Jews in Jewish life, [keshetonline.org](http://keshetonline.org). These seven values were part of a national anti-bullying pledge campaign endorsed by the Shir Hadash Board of Directors in October 2010.
- Stopbullying.gov, a federal interagency effort led by the Department of Education that works to coordinate policy, research, and communications on bullying topics.

lii. *ibid.*

# Youth Group Event and Field Trip

## Policies, Procedures, and Chaperone Responsibilities

The main goal of our Kulanu programs is to provide a place of joy and belonging for our students. One of the ways in which we can achieve this is by supporting the health and safety of our students. These policies and procedures are intended to support this commitment, and apply to all Kulanu programs and activities that take place both on the Congregation Shir Hadash campus and elsewhere.

### **Procedures**

- All students must be dropped off (and checked in) or picked up (and checked out) by a parent, guardian, or adult. Parents, guardians, or adults must inform Rabbi Schwartz and the event chaperones in advance of any late arrivals or early dismissals.
- If an event is within walking distance or a bike ride from a student's home, written permission must be provided in advance of the event for students to arrive and depart from an event in this manner. They are expected to attend the event in its entirety, unless Rabbi Schwartz or adult chaperones are informed otherwise.
- Students may not provide transportation to and from events for their peers. We must receive written permission from parents, guardians, or adults for a student to be their own transportation source for events.
- All students will abide by the same guidelines and expectations of Kulanu and JET, as well as any rules instituted by an event facility. We will follow COVID protocol indicated by the CDC, county, and facility guidelines. The exception to this is that we will follow Shir Hadash guidelines in any instance that those protocols are stricter than that provided by the CDC, county, or facility.
- All parents and guardians with enrolled students in Kulanu and JET have given permission for us to make medical decisions in the event that we are unable to reach a parent, guardian, or emergency contact.
- We want to welcome non-members to our youth and family programs, upon request and approval from our lay leadership and Rabbi Schwartz. There are instances when certain events are specifically geared for members. In those cases when non-members can participate in our programs, there will be a nominal non-member fee, and we will require medical and liability waivers for the participant.

## **Chaperones**

- In accordance with the URJ and NFTY, all events will have 1 chaperone for every 10 youth participants. Chaperones will receive and maintain a roster/class list of all participants to which they are assigned. This list will include parent/guardian and emergency contact information.
- Students must be supervised at all times while attending any event. Chaperones will be expected to account for all students prior to departure, during transitions, and throughout an event.
- Chaperones may not use or possess alcohol or other drugs and may not use tobacco in the presence of or within the sight of students.
- Chaperones may not administer any medication (prescription or non-prescription) to students unless they are the parent/guardian or they have been designated to do so in writing by the parent/guardian.

# Social Media Policy

As an evolving, vibrant, growing Reform Jewish congregation, we view the use of blogs and social networks as a wonderful opportunity to connect with members of our diverse community. We also understand that many members of our staff use social media in their personal lives.

The following guidelines are designed to help synagogue staff members use social media mindfully and responsibly. Please keep in mind that your best guideline is common sense and respect. Your use of social media should only add to a positive sense of community within our synagogue and the world at large.

## Guidelines

### **Protect Others' Privacy**

Posting pictures and videos from events is a great way to keep the community aware of the opportunities for fun and learning provided by our synagogue.

- Protect those who may be concerned about having their image posted online. If possible, let adults know whether you plan on posting photos or videos of them on social media. Refrain from associating their photo with their full name or other personal information, and don't "tag" them unless instructed to do so.
- Our children need additional protection. Therefore, we ask that you post pictures of children from behind so that their faces are not identifiable. If you would like to post an identifiable picture of a child under 18, make sure you get permission from a parent first. Don't post their name, location, or any other personal information about them.

### **Be Sensitive**

As a religious organization, our staff has the honor of supporting our members in many different circumstances, some of which are very sensitive in nature. Please be mindful of others' expectations and refrain from posting about them online.

### **Be a Positive Representative**

The members of our congregation visit Shir Hadash on social media to receive information that reflects our values.

If you are posting on behalf of Shir Hadash, make sure your tone and your choice of posts reflects the positive, inclusive atmosphere we have created together. Your personal social media account is a more appropriate place to share your personal opinions and interests.

## Be Respectful

Our synagogue respects the individuality of our members and their ability to express themselves through social media. That said, we expect your posts to reflect the respectful atmosphere we have created together for our congregation.

If you're posting about the synagogue or its members on your personal account, please be mindful that your statements will be public and will remain that way for a very long time. If you work with children from our congregation, don't post pictures of them on your personal account, and if you're relating stories about or conversations with them, don't include their names or other identifiable information.

A Few Quick Dos and Don'ts:

- *Don't* post pictures of children without a parent's/guardian's permission
- *Don't* post personal information about congregation members
- *Do* post insightful and engaging content about Judaism and Congregation Shir Hadash
- *Do* post pictures and video that make congregation members aware of the opportunities for fun and learning Shir Hadash provides, with permission
- *Do* use a tone that reflects the positive, respectful, and inclusive atmosphere we have created together at Shir Hadash

Contact the Communications Board Member with any questions at [board-communications@shirhadash.org](mailto:board-communications@shirhadash.org).

# COVID-19 Protocol and Mitigation Strategy

## As of August 2022

### Vaccinations

- All clergy, staff, *morim*, and *madrichim* must be fully vaccinated and boosted, and show proof of vaccination in order to work at Congregation Shir Hadash and in our Kulanu programming.
- Fully vaccinated clergy, staff, *morim*, and *madrichim* are not required to quarantine or get tested unless they develop symptoms for COVID-19.
- We encourage everyone who is eligible to become vaccinated and boosted at the recommendation of the California Department of Health, Santa Clara County Health Department, and Center for Disease Control (CDC).

### Masks

- Kulanu has shifted its policies related to school masking to be consistent with Congregation Shir Hadash and local school districts. As such, masks are **optional** both indoors and outdoors for all clergy, staff, *morim*, *madrichim*, and students. This means that each family will have the choice whether to have their children continue to wear masks indoors or not. Wearing masks outdoors will continue to be optional.
- We respect every individual's decision to wear a mask or not. This applies to our *morim* as well as students. We ask that we are all respectful of individual choices.

### Physical Distancing

- There is no minimal requirement for the amount of physical distance that must be maintained.
- We will encourage *morim* to utilize our outdoor spaces on campus when the weather permits and when appropriate for class activities and programs.

### Hand Hygiene

- Appropriate handwashing and the use of hand sanitizer is an important measure to prevent the spread of COVID-19 and other illnesses. Hand sanitizer will be available in all classrooms, shared spaces, and throughout campus.
- Students will also have access to handwashing facilities throughout the day. Students will be encouraged to wash hands often with soap and water for at least 20 seconds and to use hand sanitizer when soap and water are unavailable.

### Ventilation

- Congregation Shir Hadash has reviewed and adjusted ventilation settings for all indoor spaces on campus to ensure adequate air flow. The opening of windows and doors are encouraged when possible.

### Parents and Visitors



- Parents/guardians and visitors are permitted to enter our indoor spaces being used for Kulanu during program hours.
- Parents/guardians and visitors are welcome to congregate during school hours.

### **Illness**

- All clergy, staff, *morim*, madrichim, and students are required to notify the Kulanu office and stay at home if they are exhibiting any symptoms of illness and COVID-19, and can return with a negative test result or a doctor's note.
- Any clergy, staff, *morim*, *madrichim*, and students who have come into known contact with someone who has tested positive for COVID-19 must notify the Kulanu office and be tested and submit a negative test result to Lily Harowitz from a rapid or PCR test. They can continue to participate in our Kulanu program unless they exhibit symptoms of COVID-19 or have tested positive for COVID-19.
- Any clergy, staff, or *morim* that display symptoms that could be associated with COVID-19 during any Kulanu program may be asked to leave for the day and can return with a negative test result or a doctor's note.
- Any madrichim or students that display symptoms that could be associated with COVID-19 during any Kulanu program will be asked to isolate themselves from others until they are picked up by a parent, guardian, or emergency contact. Madrichim or students must be picked up within 30 minutes. One of the best ways to prevent transmission is to minimize the time symptomatic individuals are at Kulanu.

### **Communication Protocol**

- Parents and guardians will be appropriately notified by Rabbi Schwartz via email if any of our clergy, staff, *morim*, madrichim, or students have tested positive for COVID-19.

# Teacher Contact Information

## Kulanu Learning

Grade	Teacher	Email	Room
K-1	Jessica Reznik	jreznik@shirhadash.org	7
2	Sara Ellman	sellman@shirhadash.org	5
3	Korrine Fitz	kfitz@shirhadash.org	3
4	Scott Sandler	ssandler@shirhadash.org	8
5	Joseph Moss	jmos@shirhadash.org	11
6	Jack Kower	jkower@shirhadash.org	9

## Kulanu Hebrew

Grade	Teacher	Email	Room
3 (Sundays) 6 (Tuesdays)	Jack Kower	jkower@shirhadash.org	3
4 (Sundays)	Sara Ellman	sellman@shirhadash.org	8
5 (Tuesdays)	Sara Ellman	sellman@shirhadash.org	8
5 (Sundays)	Korrine Fitz	kfitz@shirhadash.org	11
6 (Sundays)	Jessica Reznik	jreznik@shirhadash.org	9
Tutoring	Mika Korakin	mika@shirhadash.org	
Tutoring	Kristin Gustavson	kgustavson@shirhadash.org	

## JET

Grade	Teacher	Email	Room
7	Jack Kower	jkower@shirhadash.org	11
7	Joseph Moss	jmos@shirhadash.org	9
8-9			TBD
Confirmation	Rabbi Schwartz Rabbi Nico Cantor Felder-Levy	<a href="mailto:rabbischwartz@shirhadash.org">rabbischwartz@shirhadash.org</a> <a href="mailto:rabbnico@shirhadash.org">rabbnico@shirhadash.org</a> <a href="mailto:cantor@shirhadash.org">cantor@shirhadash.org</a>	TBD

# 2022-2023 Curriculum Overview

## Kindergarten-1st Grade

Our curriculum for Kindergarten and 1st Grade focuses on **Jewish symbols**. We want our students to have tangible representations of Jewish expression that are linked to profound values. Some of these objects aim to create, enhance or facilitate a connection with God, while others to bring to life our biblical stories, and all can enrich our relationship with Judaism. Whatever the reason, symbols give shape to our Jewish identity.

With these guiding principles in mind, we will aim to explore each symbol through different lens. We will strive to create a space that facilitates opportunities for each student to find their own connection to each symbol, we will encourage them to ask, engage, wonder, and reflect.

## 2nd Grade

Our curriculum for 2nd Grade focuses on Jewish Heroes. You will be inspired, you will travel, you will explore, and you will experience! Every hero must make choices—many difficult, some seemingly impossible. These choices, and a person's actions that follow, make a hero. Students explore the many Jewish heroes from our sacred texts, stories, and history. Students decide who are their heroes. What makes a Jewish hero? What makes a superhero? Does a hero have to be perfect? Students gain an understanding of heroes' common values.

## 3rd Grade

The curriculum for 3rd grade is based on **Mitzvot**. *Mitzvah* (singular for *Mitzvot*) literally means "commandment." In fact, Jewish tradition understands exactly 613 ("tariag") *mitzvot* to be derived from the Bible. The common usage of the word *Mitzvah* often means "good deed", however, It is not simply a "good deed," for example, to refrain from murdering or stealing. And similarly, the *mitzvot* which deal with feeding the poor, acting kindly to the stranger, or observing the Shabbat are links to connect with ourselves, with our society and with the entire world. Traditionally, Mitzvot are understood as God commandments other way to look at this is thinking about an ethical code that help us as individuals and as communities to find the divine. Our sages thought about this as a guide for a better expression of our humanity, "*The mitzvot were given only in order to purify human beings*" (Genesis Rabbah 44).

## 4th Grade

The curriculum for 4th grade is **Stories from the Bible (Torah)**. Children love stories, and each of the stories from our Torah embodies examples of things that children, and adults, deal with on a daily basis:

environmental responsibility, social responsibility, jealousy between siblings, forgiveness, good and bad judgment, defying our parents/guardians, and many other topics and values. These stories are an invitation to a deeper reflection about our own lives and a link to connect ourselves to Jewish tradition through “folklore” and values, and of course our personal connection. That’s the power of a good story!

Through Bible stories we will also learn about the history of the Jewish people. We will discover who the first Jew was, our heroes and their beliefs, and even about non Jews who risked their own lives to save Jewish lives. We will exercise the muscle of the memory. We understand memory as the collective experience, and the individual experience that our people lived.

### **5th Grade**

The curriculum for 5th grade focuses on Deciphering Prophets and Writings. It seeks to introduce 5th graders to a wide variety of stories and characters that many times receive less attention, but that offer a rich and inspiring world of narrative, feelings, values and emotions that children at this age can easily relate to. They will explore the idea of being a prophet, how can we be modern prophets today, and how can we take a part in shaping a world of peace, respect, acceptance , and doing our part in Tikkun Olam.

### **6th Grade**

The curriculum for 6th grade focuses on the Talmud. Diving into Talmudic stories is an invitation for our to actively participate in Jewish dialogue. The will take a part in shaping their own Jewish identity, while discussing matters that might concern the whole community, their group of peers, or themselves. The Talmud is a fascinating compilation of books. The people we encounter, both in the stories and in the commentary are (were) intelligent, articulate, and dedicated to the remarkable project of the continuity of an ancient tradition. The arguments are stimulating, their language gives pleasure, the immensity of their achievement provokes awe. The Talmud has a touch of humor and wit too.

### **7th Grade (JET)**

Those students who are preparing for B’nai Mitzvah have a special opportunity to connect to a wide spectrum of Jewish experiences and to live Jewish values as a community. This marks a time in which according to Jewish tradition children become formally partners in shaping our society. Our 7th grade curriculum helps facilitate each child's individual connection with Jewish tradition. We will explore concepts such as mindfulness, ethics, social justics, environmental awareness, tradition, and innovation.

### **8th-9th Grade (JET)**

One fact people across political divides today may still agree upon is that civil discourse is turning less and less civil. Indeed, the sheer lack of desire to try to understand those with opposing political opinions and to disagree constructively over critical questions is posing an existential threat to democracies around the world.

This challenging environment is particularly stressful and draining on adolescents as they navigate the tricky tension between forming an individual identity and a competing need for social belonging.

In 8th and 9th grade, we will utilize Jewish texts and wisdom to increase people's motivation and ability to understand and engage more constructively with opinions that differ from their own. We believe that this will result in improved personal relationships and civil discourse.

### **Confirmation**

Taught in 10th Grade, Confirmation students meet to explore Jewish issues and formulate their own individual perspectives on ethics and theology. They work with mentors from our congregational community and create their own Confirmation service. Confirmation students also will participate in Jewish experiences at Shir Hadash as well as in the broader Jewish community.

## **Kulanu Hebrew**

### **Goals for our Students**

- To identify Hebrew letters and vowels, decode multisyllabic words, and understand special grammar rules
- To fluently read prayers associated with the weekly and Shabbat evening and morning services
- To develop an awareness of key vocabulary and roots associated with the prayers found in the weekly and Shabbat evening and morning services
- To have a greater understanding of the weekly and Shabbat evening and morning service structure
- To effectively describe personal meaning associated with the prayers found in the weekly and Shabbat evening and morning services
- To identify the symbols and melodies of Torah trope, in preparation for chanting from Torah
- To be confident prayer leaders and have comfort when attending services at other congregations
- To gain a sense of Jewish pride and connection to past generations
- To familiarize students with a Hebrew vocabulary encompassing words associated with Jewish life

### **Rishonim (Third Grade)**

In Rishonim, students will learn basic Hebrew decoding skills, which include identifying Hebrew letters and vowels, reading multi-syllable words, and learning Jewish life vocabulary. In addition, students will begin to understand the purpose of prayer and become proficient readers in select Hebrew prayers. Regularly reviewing material and practicing reading at home will help students hone the Hebrew decoding skills and vocabulary they learn in class. As such, students will complete weekly homework via a supplemental online component associated with our student's textbook, *Alef-Bet Quest*. Students will print out an online lesson summary when they have completed all the activities in a lesson and submit it to their teacher.

### **Kochavim and Chalutzim (4th and 5th Grade)**

Students apply the decoding skills acquired in third grade and formally begin the study of key prayers and blessings in Jewish tradition. In addition to becoming proficient readers, students will begin to develop a personal connection to the prayers themselves. Students will engage with prayer intellectually, emotionally, and spiritually, and through multiple modalities. Our hope is that our students will not only learn prayer Hebrew skills but find meaning in praying as a community. Students will also lead Shabbat Services with the clergy.

Regularly reviewing material and practicing reading at home will help students hone the Hebrew decoding skills and vocabulary they learn in class. As such, students will be assigned weekly homework. Transliterations and recordings of prayers will be provided to encourage parents to practice with their children.

### **Bonim (6th Grade)**

In Bonim, students will further their understanding of the prayers and structure of the *Shacharit* (Morning) service on Shabbat. Attention will also be placed on the Torah service, Haftarah blessings, and trope (cantillation). In addition to becoming proficient readers, students will continue to develop a personal connection to the prayers themselves. Vocabulary exercises, hands-on activities, and discussions strengthen prayer knowledge and acquisition. Bonim students also participate in weekly tefillah, where they will be exposed to the prayers and blessings associated with the *Mincha* (Afternoon) and *Maariv* (Evening) services and develop a connection with the weekly Torah portion. Students will also lead a morning Shabbat Service with the clergy.

Regularly reviewing material and practicing reading at home will help students hone the Hebrew decoding skills and vocabulary they learn in class. As such, students will be assigned weekly homework consisting of submitting recordings of their reading to their teachers.

# Parent/Guardian and Student Confirmation Form

I, \_\_\_\_\_, have read the Parent/Guardian Handbook and understand the policies and procedures for which I am, or my child is, responsible. By signing this form, I accept the responsibilities contained within this Parent/Guardian Handbook and have reviewed pertinent information with my child. I understand that I will be advised of any changes in responsibility or policy in a written addendum to this manual.

\_\_\_\_\_  
Parent/Guardian Signature

\_\_\_\_\_  
Date