



Kulanu Parent Handbook
2021-2022
5781-5782

Dear Parents,

There are many things about this upcoming year that remain uncertain. COVID-19 continues to impact our lives and we have learned how quickly things can change. If there is one thing that this past year has taught us is that we can adapt. When push comes to shove, we can tackle the challenges we may face and respond to them in ways that can help us thrive. We proved that over the past year.

I acknowledge that we enter this new year with both excitement and hesitation. To return to in-person learning is truly a precious gift for us. And like any precious gift, we know that it must be treated with care. Our commitment to you is that we have taken the necessary measures to ensure a wonderful experience for you and our students while also being cautious.

The reason why we have renamed our program “Kulanu,” meaning “all of us” is because our program’s success is not solely based on what is being learned in a school setting. It requires all of us to work together to be a sacred community that fosters Jewish identity formation, builds meaningful connections, and creates a sense of joy and belonging.

Thank you for carefully reading this Parent Handbook, which contains pertinent information about Kulanu Learning, Kulanu Hebrew, JET, and youth and family programming. Please do not hesitate to reach out to me with any questions or concerns.

May this coming year be filled with sweetness and abundant light,

PJ

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Kulanu Committee

The Kulanu Committee is composed of school parents, teachers, and professional educators, led by the Rabbi Educator 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 to the Rabbi Educator with guidance and strategic direction in:

- (1) Setting policies and procedures in our Kulanu Learning programs;
- (2) Recruiting and retaining teachers;
- (3) Identifying best practices in Jewish education and youth engagement;
- (4) Receiving and evaluating input from parents, staff, and students;
- (5) Providing input regarding Kulanu Learning and JET curriculum;
- (6) Ensuring fiscal responsibility and supporting fundraising efforts;
- (7) Fostering parent 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.

2021-2022 Committee Members:

To reach the VP - Youth and Family Engagement: board-youthfamily@shirhadash.org

Iris Berke

Leah Brunnings (Club456 Advisor)

Cady Burstein (JET teacher, parent, and public school teacher)

Sara Ellman (Kulanu teacher and parent)

Simona Freeman (Kulanu teacher and parent)

Beth Freeman Hansen (parent)

Mollie Guerrero (Shir Family Co-advisor)

Yelena Kessel (parent)

Sarah Nolan (parent and public school teacher)

Aviva Paul (VP - Youth and Family Engagement and SALTY Co-advisor)

Carrie Schneider (parent and public school teacher)

Ami Sherman (parent)

Rabbi PJ Schwartz (Rabbi Educator)

Jamie Taylor (Shir Family Co-advisor)

Shanda Witkin (parent and CSH staff member)

Mission and Vision

WHO WE ARE

Kulanu (“All of Us”): Center for Jewish Education and Engagement for Youth and Families

WHAT AND WHY WE ARE

We are a sacred community - *kehillah kedoshah* - that fosters Jewish identity formation, builds meaningful connections, and creates a sense of joy and belonging for youth and their families.

RATIONALE

How do we create a sacred community that creates a sense of joy and belonging for our youth and families? Many supplemental Jewish education programs focus on learning-*then*-doing where teachers lead discussions, give information, and “complete” learning with an activity of some sort - often resulting in something along the lines of a dozen identical crafts hanging on the hallway bulletin board.

At Congregation Shir Hadash, we believe in impactful Jewish learning-*through*-doing. This is inspired by a dialogue between Rabbi Tarfon, Rabbi Akiva, and the sages, who debated the question, “Which is greater, study or action?” They concluded that studying is greater because it leads people to take action. Studying offers us guidelines for what kind of action to take.

And study, or learning, can take place both in and outside of the classroom, in formal and informal settings, where all of us as a community come together to bring Judaism alive in vibrant and lasting ways.

Kulanu (“All of Us”) is a multi-faceted approach to Jewish learning that lets go of the notions of “school,” and replaces it with “experience.” We acknowledge that our youth and their families are unique and recognize that engagement in Jewish life is not one size fits all. As such, we strive to support all of our youth and families in a variety of ways in which they can connect with Judaism. By learning and living Jewishly, and by understanding our collective history and traditions, we can find meaning and purpose for our lives today.

No longer will our youth and families be participating in “Religious School,” “Hebrew School,” or “Hebrew High,” but they will be part of *Kulanu*. This also means that our Shir Family programming, Club456 and SALTY events, and family worship experiences all fall under the umbrella of *Kulanu*.

The focus of our program is quality over quantity, depth over breadth, and allows for reflection and process. We are constantly reflecting upon all the different ways in which our youth and families can learn through and engage themselves in inquiry and discovery. This is directed by

the youth and families, with a greater emphasis on providing opportunities for them to take ownership of what and how they engage with their own expressions of Judaism.

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**. 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)

Our Kindergarten-2nd Grade program, inspired by the educational philosophies of Reggio-Emilia and emergent curriculum, takes place on **Sunday mornings from 9:30am-12:00pm**. An emergent curriculum is built upon the interests, experiences, and needs of each student. Jewish concepts and values are deeply embedded into each educational unit to enrich everyday learning in a meaningful and developmentally appropriate way. For additional information, refer to our 2021-2022 Curriculum Overview on pages 23-30.

9:30am-10:00am	K-2 Tefillah (Outdoors with families encouraged to join!)
10:00am-10:10am	Break/Transition
10:10am-10:50am	Learning Block #1
10:50am-11:15am	Snack/Recess (Preschool Playground)
11:15am-11:20am	Break/Transition
11:20am-12:00pm	Learning Block #2

Kulanu Learning (3rd-5th Grade)

Our 3rd Grade-5th Grade program takes place on **Sunday mornings from 9:30am-12:00pm**. Our program is driven by the principles of Project Based Learning (PBL), an education method in which students gain knowledge and skills by working for an extended period of time to investigate and respond to an engaging and complex question, problem, or challenge. For additional information, refer to our 2021-2022 Curriculum Overview on pages 23-30.

9:30am-10:30am	Learning Block #1
10:30am-10:50am	Snack/Recess (Outdoor Patio or ECC Parking Lot)
10:50am-10:55am	Break/Transition
10:55am-11:25am	Learning Block #2
11:25am-11:30am	Break/Transition
11:30am-12:00pm	4-6 Tefillah (Outdoors with families welcome!)

Kulanu Learning (6th Grade)

Our 6th grade program takes place on **Sunday mornings from 9:30am-12:00pm**. Our 6th graders participate in *Moving Traditions*, which brings together Jewish teachings on self-reflection, ethics, and spirituality with a developmental psychology-based and gender-critical understanding of the needs of Jewish teens. For additional information, refer to our 2021-2022 Curriculum Overview on pages 23-30.

9:30am-10:30am	Learning Block #1
10:30am-10:50am	Snack/Recess (Outdoor Patio or ECC Parking Lot)
10:50am-10:55am	Break/Transition
10:55am-11:25am	Learning Block #2
11:25am-11:30am	Break/Transition
11:30am-12:00pm	4-6 Tefillah (Outdoors with families welcome!)

Kulanu Hebrew (3rd-6th Grade)

Our Hebrew School program meets on **Sundays from 12:30pm-1:30pm or on Tuesdays from 3:45pm-4:45pm**. Homework, which will include reading practice and/or recordings, will be assigned each week.

Students needing short term, individual help, will have the opportunity to schedule supplemental tutoring from our teachers from **5:00pm-6:00pm on Tuesdays, beginning after the High Holy Days**. This can happen virtually or in-person. More details of how these sessions will be scheduled is forthcoming.

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 2021-2022 Curriculum Overview on pages 23-30.

JET (7th-12th Grade)

Our JET program is designed to engage our teens through leadership, social action, and tradition, and 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 as they navigate adolescence. For additional information, refer to our 2021-2022 Curriculum Overview on pages 23-30.

As our program evolves and COVID-19 policies change, we are committed to making the necessary adaptations to ensure meaningful and safe in-person experiences.

Procedures and Expectations

Student Attendance

We would like to encourage parents to help ensure that their children get the most out of their learning experience and attend our program as completely as possible. We do understand that there are activities and circumstances in our students' lives that necessitate them missing class from time to time. Please be sure to contact your child's teacher in advance of their absence.

Regular attendance is necessary in order to fully benefit from our program. 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 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 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.

Drop Off and Pick Up Procedures

To ease the flow of traffic in our parking lots, and promote social distancing within our building, drop off and pick up will take place in both our main parking lot and our preschool parking lot on Shannon Road. Those families with their last name starting with the letters A-M should be dropped off and picked up in the **main parking lot**. Those families with their last name starting with the letters N-Z should be dropped off and picked up in the **preschool parking lot on Shannon Road**.

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 teacher, 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

We are not providing snacks for our students this school year due to COVID-19. However, students are welcome to bring a snack to eat outdoors. There will be a designated snack time on Sunday mornings. Any snacks brought on Tuesdays must be eaten prior to class.

Keep in mind that we are a nut-conscious school, meaning that food must not contain peanuts, tree nuts, or walnut products.

Every student is provided with a Kulanu water bottle that they can bring to class each week. Students are welcome to drink water indoors but will only remove their masks briefly.

Any food that is provided by Congregation Shir Hadash and Kulanu during youth events will be served by vaccinated individuals who are masked and wearing gloves.

Security

The safety of our staff, teachers, students, and parents 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. Teachers 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 in the gift shop. If your child(ren) is 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. The class who collects the most tzedakah will have a pizza party sponsored by Rabbi Schwartz.

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, teachers may allow students to use their phone or other electronic device, but parents would always be notified before an activity like this occurs via communication from their child's teacher. Students and parents 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 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.

Positive Discipline and Classroom Management

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 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 Bazei: 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, teachers, parents, 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.
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Reporting Protocols

All members of the community, including teachers, parents, and students, have an ethical obligation to report bullying. Teachers also have a contractual obligation to do so. Students and parents can report bullying to any teacher or directly to the Rabbi Educator.

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

Teachers must report known or suspected bullying in writing (email preferred) to the Rabbi-Educator 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 teachers or other adults.*

The Rabbi Educator will gain more information from the students and/or parents 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 should report directly to the Rabbi-Educator. If a teacher is being bullied, he or she should also report directly to the Rabbi-Educator. 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).
- 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, teachers, and parents share responsibility for modeling the values stated above.

- Teachers study these values as part of staff development and are expected to commit to this policy in their terms of employment.
- Families will be asked to read and sign this statement each year.
- 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.

i. 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. These seven values were part of a national anti-bullying pledge campaign endorsed by the Shir Hadash Board of Directors in October 2010.

ii. Stopbullying.gov, a federal interagency effort led by the Department of Education that works to coordinate policy, research, and communications on bullying topics.

iii. *ibid.*

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 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.

COVID-19 Protocol and Mitigation Strategy

As of August 26, 2021

Vaccinations

- All clergy, staff, teachers, and madrichim must be fully vaccinated and show proof of vaccination in order to work at Congregation Shir Hadash and our Kulanu programming.
- Fully vaccinated clergy, staff, teachers, 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 at the recommendation of the California Department of Health, Santa Clara County Health Department, and Center for Disease Control (CDC).

Masks

- Masks are required for all clergy, staff, teachers, and madrichim, regardless of vaccination status, for both indoor and outdoor settings.
- Masks may only be removed indoors when you are drinking water.
- Masks may only be removed outdoors when you are eating or drinking. Those individuals who lead tefillah or assemblies may unmask only when they are leading.

Physical Distancing

- There is no minimal requirement for the minimum amount of physical distance that must be maintained. Students and staff should physically distance as much as possible.
- We will be doing our best to provide opportunities for students to mix with other students in different grades and classes safely and responsibly.
- *Tefillah* will take place outdoors in two different sessions and classes will be spaced out from each other. Recess and break will be held in multiple spaces around the campus, but in smaller groups of several grades together. We will not be holding *chugim* (electives) at this time, but ensure that our students will be participating in varied, active and experiential learning experiences throughout the day.

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 in spaces. The opening of windows and doors are encouraged when possible.

Food and Drink

- We will not be providing snack(s) as we have done in previous years. Students are welcome to bring their own snack(s), as long as they do not contain nuts. All snacks will be eaten outdoors. This also applies to those students who opt to bring their own lunch prior to Kulanu Hebrew on Sundays or JET on Tuesday evenings.
- Students are encouraged to bring their own water bottle to class and are allowed to unmask when they are drinking.
- Any food that will be provided will be individually served or plated by individuals who are vaccinated and are wearing gloves and masks.

Parents, Guardians, and Visitors

- At this time, parents, guardians, and visitors are not permitted to enter our indoor spaces being used for Kulanu during program hours. This does not apply to those parents or guardians who remain on campus while their child is meeting with clergy for B'nai Mitzvah preparation.
- Families will be assigned specified drop off and pick up locations for their child(ren), to be implemented beginning on September 12.
- Parents, guardians and visitors are welcome to congregate outdoors, but are encouraged to do so in smaller groups. Masks are expected to be worn at all times.
- From time to time, an indoor space in the sanctuary building will be available for parents to congregate in during class time. When the county allows for us to do so, we will make available coffee and tea for parents on Sunday mornings and Tuesday afternoons.

Sickness and Illness

- All clergy, staff, teachers, 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, teachers, 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 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 teachers 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, teachers, madrichim, or students have tested positive for COVID-19.

Teacher Contact Information

Kulanu Learning

Grade	Teacher Name(s)	Email Address
K-1	Simona Freeman	sfreeman@shirhadash.org
2	Sara Ellman	sellman@shirhadash.org
3	Korrine Fitz	kfitz@shirhadash.org
4	Yael Friedman	yael@shirhadash.org
5	Michael Battat	mbattat@shirhadash.org
6	Joseph Moss	jmoss@shirhadash.org
6	Jack Kower	jkower@shirhadash.org

Kulanu Hebrew

Grade	Teacher Name	Email Address
3	Mika Korakin (Sundays)	mika@shirhadash.org
4	Sara Ellman	sellman@shirhadash.org
5	Korrine Fitz (Sundays)	kfitz@shirhadash.org
5	Amit Barson (Tuesdays)	abarson@shirhadash.org
6	Cantor Devorah Felder-Levy (Sundays)	cantor@shirhadash.org
6	Merav Berger (Tuesdays)	meravberger@shirhadash.org
Private Tutoring	Kristin Gustavson	kgustavson@shirhadash.org
Private Tutoring	Mika Korakin	mika@shirhadash.org

JET

Grade	Teacher Name	Email Address
7	Cady Burstein	cburstein@shirhadash.org
7	Jack Kower	jkower@shirhadash.org
Social Action	David Bamberger	dbamberger@shirhadash.org
Leadership	Merav Berger	meravberger@shirhadash.org
Traditions	Sara Silverman	ssilverman@shirhadash.org
Confirmation	Rabbi Schwartz	rabbischwartz@shirhadash.org
Study Series	Rabbi Schwartz	rabbischwartz@shirhadash.org

2021-2022 Curriculum Overview

Kindergarten-Second Grade

An Emerging Jewish Identity Through An Emergent Curriculum

Approach and Philosophy

Our K-2 program creates a rich, engaging environment for our students while creating a curriculum built upon student's interests, curiosities, and theories. Partnership and collaboration among parents, students, and the educators is considered essential to success.

- An emergent curriculum is built upon the interests, experiences, and needs of each student. Jewish concepts and values are deeply embedded into each educational unit to enrich everyday learning in a meaningful and developmentally appropriate way.
- A rich learning environment created through the collaboration of students, families, and educators supports multiple learning modalities (5 senses), and offers real-world projects and problem-solving moments.
- Our program lays the foundation for a positive Jewish identity, the discovery of Jewish life through holidays, values, and mitzvot.
- Observing, understanding and communicating student's learning through visual, audio, and written documentation is key.
- The teacher serves as a learner, researcher, resource and guide.

Enduring Understandings

1. Jewish is who we are all the time; it is a part of every decision we make and every activity we choose.
2. As Jews, we are bound by common values, language, stories, music, food, and traditions.
3. Judaism guides us in our treatment of other people and in our relationship with God.

Essential Questions

1. How can Judaism be part of my everyday life?
2. What common values, language, stories, music, food, and traditions do all Jews share?
3. How can Judaism guide me in how I treat other people?
4. How can Judaism guide my relationship with God?

Third-Fourth Grade

Deep Learning Through Driving Questions

Approach and Philosophy

Our third-fifth grade program is driven by the principles of Project Based Learning (PBL), an education method in which students gain knowledge and skills by working for an extended period of time to investigate and respond to an engaging and complex question, problem, or challenge.

- According to Dr. Tony Wagner in *Most Likely To Succeed*, “Education needs to help our youth discover their passions and purpose in life, develop the critical skills needed to be successful in pursuing their goals, be inspired on a daily basis to do their very best, and be active and informed citizens.”
- Learning often takes place in collaborative groups, where students build a sense of community, and a connection to authentic Jewish experiences.
- The process gives students a voice in the methods of inquiry and the form of the outcomes while also encouraging them to evaluate their own progress, and revise along the way. As such, students ask questions, search for answers, and arrive at conclusions, leading them to construct something new: an idea, an interpretation, or a product.

Driving Question and Description

Who are our Jewish heroes?

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.

Enduring Understandings

1. Individuals throughout our sacred texts and history can inspire and help us become our best selves.
2. I am part of a Jewish family tree that goes all the way back to the Patriarchs and Matriarchs, and includes Jews in every age and nation.
3. By understanding the challenges, choices, contributions, opportunities our ancestors faced, and the similarities to my own, I can better choose how to live Jewishly today.

Essential Questions

1. How does learning about individuals from our sacred texts and collective history inspire and help us become our best selves?

2. What challenges, choices, contributions, and opportunities did my ancestors face that are similar to my own?

Fifth Grade

Thematic, Student-Driven Learning

Approach and Philosophy

Our fifth-grade program will be inspired by the tenets of Project-Based Learning (PBL). It will be student-driven, one in which our students are active investigators, not just passive recipients of knowledge. Knowledge is available everywhere—not just from a classroom, book, or teacher. Students will be encouraged to openly share their opinions, think beyond simple answers, and respectfully disagree with teachers and their classmates.

Theme: Jews Around the World

Students will learn about the racial, ethnic, and cultural diversity of Jews around the world. Students will engage with unique cultures, and at the same time understand the shared universal values that connect all of us as Jews. After an exploration of Ashkenazic and Sephardic Jewry, students research about Jewish life in countries around the world. In addition, students will also learn about Israelis their own age (what they do for fun, their favorite sports and foods, and what their schools are like) by participating in the "Circles" ("Ma'agalim") School to School Program, in partnership with the Israeli Movement for Progressive Judaism.

Enduring Understandings

1. Each of us is an important member of the worldwide Jewish community with responsibility for others, just as they have responsibility for us.
2. I am part of a rich, diverse, multicultural heritage that is unique, while also shares universal values amongst cultures.
3. Israel is the homeland of the Jewish people. Our relationship with the modern state of Israel can be complex, but knowledge of and participation in Israel is an important part of modern Jewish identity.

Essential Questions

1. How do I have a responsibility to the Jewish people?
2. What universal values are shared amongst the diverse Jewish cultures throughout the world?

3. How can a relationship with Israel be part of my Jewish identity?

Sixth-Seventh Grade

My Judaism: B'nai Mitzvah and Beyond

Approach and Philosophy

The beginning of middle school is a time when pre-teens are struggling to define themselves and to make sense of new social realities. It is a time of excitement, learning, confusion, fear, and fun. Expectations from parents, peers, teachers, coaches, and perceived expectations from the world of digital media inform middle-schoolers' sense of self-worth. They are undergoing an intellectual shift from collecting data to being able to think about it abstractly. They are more deliberate in their judgment in ethical dilemmas and are capable of more thoughtful consideration. They enjoy responsibility and projects that give a sense of achievement, and are at the beginning of a search for a personal philosophy of life.

As such, our sixth-seventh grade program speaks directly to the psychological, spiritual, social, and developmental issues that pre-teens face as they prepare for and celebrate the rite of passage of B'nai Mitzvah.

Sixth Grade

In sixth grade, our students will participate in *Moving Traditions*, which brings together Jewish teachings on self-reflection, ethics, and spirituality with a developmental psychology-based and gender-critical understanding of the needs of Jewish teens. In addition, students will spend time understanding why doing social action is important and show how to successfully plan, execute, and evaluate a social action project or initiative. In doing so, students will develop the skills they need to design their own Mitzvah project for their B'nai Mitzvah.

Seventh Grade

The main theme of our seventh grade curriculum is *My Reform Judaism*. Reform Judaism affirms the central tenets of Judaism — God, Torah, and Israel — while acknowledging the diversity of Jewish belief and practices. Acknowledging that Judaism must change and adapt to the needs of the day to survive, Jewish tradition enables us to confront the timeless, timely challenges of our everyday lives. As such, students will grapple with the question, “How does Judaism have relevance and meaning in my life today?”

Seventh graders will also participate in *A Taste of JET (Jewish Experiences for Teens)*, where students will be exposed to the various learning tracks they can select from, beginning in eighth grade. *All seventh graders interested in serving as a madrich or madrichah will automatically be placed in the JET Leadership track.*

Eighth-Twelfth Grade

J.E.T Program: Jewish Experiences for Teens

JET Leadership

The JET leadership track is for those teens who have an interest in developing themselves as leaders in a Jewish context. JET leaders will develop the skills to lead within our congregational and Jewish community, whether it be on the SALTY Board or as a member of Team *Madrichim*. JET leaders will develop personal goals that will guide what and how they learn how to be the leader within.

JET Social Action

The JET social action track is for those teens who want to engage with activists, nonprofit organizations, and other teens who seek to combat social injustice in the community and worldwide. Using Jewish values and texts as the base, teens will be provided with the tools to make lasting change.

JET Traditions

The JET traditions track is for those students who elect to participate in the *Moving Traditions* co-ed program. This program creates safe spaces for teens to develop a strong self-concept and the social emotional skills to navigate through life, recognize and resist sexism personally and in their communities, and experience Judaism and Jewish community as personally relevant and meaningful. Sessions focus on topics such as healthy relationships, stress, belonging and identity. The teens explore the issues through games, art, and discussion, while drawing on Jewish teachings.

JET Study Series

Particularly geared for eleventh and twelfth graders, but open to all students, the JET Study Series takes place at various times throughout the year and provides an opportunity for students to grapple with contemporary issues using a Jewish lens. Session topics glean on current events and issues that society faces today, and also include support for those students preparing for college and figuring out how Judaism will play a role in their decisions.

JET Mentoring

Those teens who are seeking mentorship opportunities in a particular field of interest, or simply want a supportive adult as they navigate high school, will be paired with members of our congregation, or our lay leadership, in a formal mentoring program. As mentees, they will be asked to journal regularly to reflect upon what they have learned from their mentors.

Confirmation

Taught in 10th Grade, Confirmation students meet to explore Jewish issues and formulate their own individual perspectives on ethics and theology. We utilize the Ten Commandments as inspiration for discussing Jewish values and one's personal relationship with being. 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)

This innovative, brand-new pilot program was created by a passionate parent at Congregation Shir Hadash who saw first-hand how much her own child and family struggled with developing the confidence to be proficient Hebrew readers. In an effort to address those challenges, the *Hebrew and Me* curriculum is unique in several ways:

- **The program is accessible to all families, especially interfaith families and families where adults may not be familiar with Hebrew.** All take-home materials and all weekly

homework pages come with a robust key with all items translated and transliterated. Anyone can help a child succeed in this program, regardless of their own personal Hebrew knowledge.

- During the first 16 lessons, in this 26-lesson curriculum, **the students focus on robust sound-association with all the letters and vowels**. Fun sound-clue graphics plus tracing, writing, reading, listening, speaking, and many dynamic and high-energy games are all part of the tactics used to support student learning.
- The Hebrew and Me philosophy is that **children learn new letters best when reading words that they can confidently recognize**. If they don't recognize the word they are sounding out, then they know they have read it incorrectly and have the opportunity to naturally self-correct. Reading words the student recognizes empowers the student to feel successful when they read correctly. English words translated into Hebrew letter phonetics are used, mixed with real Hebrew words as vocabulary is introduced beginning in Lesson 3 until all English-in-Hebrew is phased out entirely after Lesson 16.
- **A focus on personal Jewish identity and positive association with Hebrew is built-in to the curriculum**. After the students celebrate the achievement of learning ALL letters and vowels during the first 16 lessons, students are ready to undertake a special 4-week Hebrew Name Project, creating a special poster about themselves, and fostering pride and a personal connection with the Hebrew language.
- During the final lessons during this special one-year program, **the students learn a small and accessible amount of essential Hebrew grammar rules**, and learn to use resources that help them successfully decode, translate, and understand familiar songs, blessings, and prayers.

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.

I, _____, have read the Parent 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 Handbook. 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