



# Evaded Issues

## in Jewish Education

A Resource Guide for  
Jewish Educators

A compilation of national programs and  
resources for Jewish education on body  
image, healthy relationship building,  
gender identity and sexuality

July 2010

Listen for a change  
ma'yan

# Evaded Issues in Jewish Education: A Ma'yan Resource Guide

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## Preface

**“Every two and a half minutes, someone is sexually assaulted in the United States...44% of rape victims are under eighteen. Some women don’t even realize that they’ve been raped.”<sup>1</sup>**

**“In both 2001 and 1993, ‘eight in 10 students experience some form of sexual harassment at some time during their school lives.’”<sup>2</sup>**

### The Evaded Curriculum

In 1992, the American Association for University Women published a ground-breaking report entitled “How Schools Shortchange Girls,” in which they named a variety of topic areas that, while typically avoided in the formal classroom environment, are central to learners' lives (AAUW, 1992). They coined these topics the “evaded curriculum.” These topic areas include issues that our students confront and negotiate in their daily lives: harassment and bullying, sexuality, gender and sexual identity, eating disorders, body image, and substance abuse.

The AAUW (1992) urged the immediate transformation of classrooms from venues that

solely value conveyance of facts and content knowledge to sites that encourage sharing of feelings and personal experiences. The AAUW recognized that the exclusion of subjects relating to the emotional lives of learners sends an implicit negative message to learners that the areas of their daily struggle, which very well might be on their mind as they sit in our classrooms, are irrelevant to their schooling. In Jewish education, how much more so? Are our educators equipped to relate school content to these adolescent realities, as well as create space for content areas that might not readily emerge from a Jewish educational curriculum?

“There is simply not enough time in the school day” is a common lament of educators in Jewish day schools and synagogue schools. In day schools, the extensive listing of curricular subjects includes state-mandated general studies as well as school-designed Judaic studies requirements. Jewish synagogue and supplementary schools often focus upon preparation for b'nei mitzvah, as well as areas related to the mission of the specific institution, such as Israel education, biblical literacy or background in the denomination's theology. Both educational situations have challenges with implementing an overwhelming amount of curricular material in a small amount of time. In crafting their school curricula, educators strive to balance the varied expectations of their learners, parents, and supervisors. With such a vast amount of content to cover, selection of material can become an overwhelming task. This challenge is heightened when topics are suggested that appear to fall outside of the school's explicit and sanctioned curriculum. One such area of contention is subject matter related to what has been labeled as the Evaded Curriculum.

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<sup>1</sup> Valenti, Jessica, *Full Frontal Feminism*, Seal Press, Emeryville, CA, 2007, p. 65.

<sup>2</sup> AAUW's “Harassment Free Hallways”, a publication of the American Association of University Women Sexual Harassment Taskforce, 2004.

The response from Jewish educators has been multifaceted. Through hands-on training seminars with Jewish educators and education directors from a variety of Jewish educational settings<sup>3</sup>, we have learned that Jewish educators are hesitant to adopt the role of facilitating "evaded curricular areas." There seems to be a variety of inhibitors preventing these educators from addressing the "evaded issues" in their teaching:

- A belief that problems related to these issues rarely affect learners
- Limited class time to address the issues
- Concern that schools will not support their choice to address these topic areas
- Limited knowledge with these complex issues
- Personal discomfort with the topic areas; and
- Limited access to resources designed specifically for Jewish educational settings.

In a time-challenged environment where there exists little to no formal training in these curricular areas, does an opportunity exist to better equip educators to address these "evaded issues"?

As the proliferation of programming in this guide demonstrates, evaded curricular issues do affect our learners. Jewish educational settings possess an opportunity to address them holistically through the lens of Jewish values. As educational institutions become more open to addressing "evaded issues," they are challenged by how to equip their

educators with content and techniques or methods for best practice to help them engage in these critical topics. This guide suggests resources to aid Jewish educators in taking up these sensitive issues; the hope is that as a Jewish community, we will shift from "evading" to "engaging."

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<sup>3</sup> Educator trainings on the Evaded Curriculum were held at the Ma'yan conference on girls, October 28, 2008; and at the Ivry Prozdor School at the Jewish Theological Seminary on February 24, 2008.

## Addressing Evaded Issues in Jewish Education

This resource guide highlights programs and practices available to Jewish educators and educational institutions that may aid in addressing evaded content areas.

This article highlights information on the issues being evaded, including both historical and Jewish educational context and a description of the topics with references to experts in this field and thinking on how, as Jewish educators, we can begin to think about our role in addressing these areas in our educational settings. Towards the end of this article, we highlight three best practices in the Jewish educational world that have taken major strides in building programming that directly addresses evaded issues in Jewish education. We close this section with challenges to the field and next steps we hope to see happening in our collective work.

### Historical Context

In 1992, the American Association for University Women (AAUW) coined the phrase “evaded curriculum,” consisting of topics that, while typically avoided in the formal classroom environment, are central to learners’ lives (AAUW, 1992). The evaded curriculum includes areas that our students confront and negotiate in their daily lives: harassment and bullying, sexuality, gender and sexual identity, eating disorders, body image, and substance abuse. The AAUW report called on educators to address topics in the evaded curriculum. Fifteen years later, have we answered that call?

In the years since the release of the AAUW report, educators have gained a heightened awareness of and sensitivity towards issues

relating to physical, verbal and sexual violence in schools.<sup>4</sup> Institutions have established sexual harassment policies and enforced zero-tolerance codes on physical violence. This proliferation of official policies often instills a false sense of security that laws and handbooks will stem inappropriate student behavior. In addition, educators often erroneously believe that issues of sexual violence, drug and substance abuse, harassment, and sexual activity do not exist within the confines of Jewish institutions. Unfortunately, when we avoid the issues in our educational institutions, we may create spaces where our students feel unsafe. We could be sending unintended messages about our concern for the well-being of learners. Additionally, we are missing an opportunity to address these issues through the lens of Jewish values.

### Jewish Educational Context: The Hidden Curriculum of Our Jewish Schools

When Jewish educational environments fail to address these topics, a “hidden curriculum” is offered that teaches our adolescents more than we could ever imagine. By not addressing the evaded curriculum, or as we have renamed it, “evaded issues,” we are in essence developing a hidden curriculum. A hidden curriculum is that which is not explicitly stated, but is an agenda that operates in any school. It operates in tandem to the formal, explicit curriculum that is detailed in school handbooks, found in workbooks and binders, and articulated in teacher orientations. In *Schoolgirls* (1994), Peggy Orenstein shares how one classroom teacher defines hidden curriculum as information not necessarily stated in educational environments, but

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<sup>4</sup> AAUW’s “Harassment Free Hallways”, a publication of the American Association of University Women Sexual Harassment Taskforce, 2004.

learned, nonetheless. "Hidden curricula" are not documented in a course guide, syllabus, or mission statement; they are identified through observing a school culture and listening to adolescent messages read between the lines. What is or is not being taught? What topics seem to be taboo for discussion or are considered off-limits and shameful? For many girls, any opportunity to speak about outside life, fears, concerns, questions and confusions is evaded by educators and therefore, silenced.

**“One in five children between the ages of 11 and 14 (20%) say their friends are victims of dating violence and nearly half of all tweens in relationships say they know friends who are verbally abused. Alarming, 40% of the youngest tweens, those between the ages of 11 and 12, report that their friends are victims of verbal abuse in relationships and nearly 1 in 10 (9%) say their friends have had sex.”<sup>5</sup>**

Issues of sex and sexuality, gender and body image, self-esteem, and identity are all real and present issues in the Jewish schools. Instances of bullying are common. School psychologists work with learners who inflict self-mutilation through cutting. Synagogue

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<sup>5</sup> Cited from Survey on Tween and Teen dating relationships conducted by Teenage Research Unlimited (TRU) and commissioned by Liz Claiborne Inc. and the National Teen Dating Abuse Helpline, 2008.

youth groups have latent discrimination of gay members. The Jewish community can no longer ignore or avoid meeting the challenges with the excuse, “That doesn’t happen in the Jewish community.” These issues are consistent in both the secular and Jewish world.

### Which issues need to be addressed?

#### Harassment and Bullying

Development of official harassment policies has led school administrators to believe that verbal and physical harassment is a non-issue. However, as research demonstrates (Orenstein, 1994; AAUW, 2001) policies do not necessarily translate learners’ understanding of the elements of harassment or changes in student attitudes towards harassment. According to the 2001 AAUW report “Hostile Hallways: Bullying, Teasing, and Sexual Harassment in School,” based on a national survey of 2,064 public school students in 8<sup>th</sup> through 11<sup>th</sup> grades, 69% of students state that their school has a policy on sexual harassment, compared to only 26% of students.<sup>6</sup> Even with these policies, though, harassment is still present in schools. In another section of the AAUW Hostile Hallways report, researchers share that “as in 1993, 8 in 10 students (81%) report having experienced some form of harassment in their school lives<sup>7</sup>.”

While it may be tempting to suggest that this type of behavior does not exist in Jewish institutions, we cannot deny that harassment

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<sup>6</sup> The AAUW Educational Foundation Sexual Harassment Taskforce defines sexual harassment in their Harassment Free Hallways guide as “unwanted and unwelcome sexual behavior that interferes with your school life. Sexual harassment is not behaviors that you like or want (such as wanted kissing, touching, or flirting).” p. 15

<sup>7</sup> AAUW *Hostile Hallways: Bullying, Teasing and Sexual Harassment in School*, p. 20

takes place in Jewish schools and that harassment and bullying can lead to a potentially unwelcoming and unsafe climate for learners. Although statistics for specifically Jewish educational settings are unclear, the AAUW research demonstrates that when harassment is present, it has a strong negative effect on learners: "Students who experience sexual harassment are most likely to react by avoiding the person who bothered or harassed them, talking less in class, not wanting to go to school, changing their seat in class to get farther away from someone, or finding it hard to pay attention in school" (From AAUW, 2001, p. 4).

Jewish schools should feel safe and welcoming to all learners. By not discussing harassment with our learners, educators are giving messages through a "hidden curriculum" that this behavior is tolerated. How are we as educators acting in our classrooms to affect change for our students? How do educators handle name-calling in the hallway, homophobic language, racial slurs, and overt sexual connotations? When we allow these moments to pass and say nothing, we are not only hurting our students, we are missing a crucial teachable moment within the curriculum.

### Intimate Relationship/Dating Violence

What is Dating Violence?

Dating violence is controlling, abusive, and aggressive behavior in a romantic relationship. It occurs in both heterosexual and homosexual relationships and can include verbal, emotional, physical, or sexual abuse, or a combination of these behaviors.<sup>8</sup>

As all educators recognize, schools are

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<sup>8</sup> From National Center for Victims of Crime's Dating Violence Resource Center

sites for socialization. Particular to Jewish education, learners seize upon the relaxed nature of informal educational events and special programming such as retreats, b'nei mitzvah celebrations, and school trips for sexual experimentation and dating. We want our learners to choose healthy relationships. By not discussing dating and sexuality within a Jewish framework, we are missing a grand educational opportunity for teaching about Jewish values and approaches to relationships.

As our adolescents experiment with dating and intimate relationships, they experience many pressures and often participate in relationships that are unhealthy or abusive. Research demonstrates that 13% of teenage girls who said they had been in a relationship report being physically hit or hurt, 26% report enduring repeated verbal abuse and 25% said they had been pressured to perform oral sex or engage in intercourse.<sup>9</sup> In addition, 1 in 3 teens report knowing a friend/peer who has been physically abused by their partner, including: hit, punched, kicked, slapped or choked.<sup>10</sup> Unfortunately, gender favoritism seems to exist when it comes to dating violence. "Young women, ages 16-24, experience the highest rates of relationship violence."<sup>11</sup>

As learners sit in our classrooms and other educational settings, there may be more on their minds than the explicit curriculum we are teaching. While we do not always know what happens to our learners once they leave the classroom, during program time we have a unique opportunity to initiate proactive conversations about healthy relationships.

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<sup>9</sup> Statistics from Teenage Research Unlimited, 2005, and The Prevention Researcher, 2000.

<sup>10</sup> Teenage Research Unlimited, 2005.

<sup>11</sup> C.M. Rennison and S. Welchans, "BJS Special Report: Intimate Partner Violence," Washington, DC: Bureau of Justice Statistics, 2000, listed on National Center for Victims of Crime website.

Often, violence can happen over an extended period of time.

As the NY State Office for the Prevention of Domestic Violence (OPDV) suggests, teens may not even realize the behavior is abusive. The OPDV office lists behaviors that fall under the umbrella of teen dating violence:

- Emotional abuse – Embarrassing the person in front of others, calling a person names
- Physical abuse – Physically hurting someone, preventing a person from leaving a location
- Sexual abuse – Forcing someone to have sex, not allowing someone to use birth control
- Limiting independence – Telling someone what to do, giving a person rules to follow
- Isolation – Not allowing someone to see their friends
- Threats – To leave someone or hurt them
- Intimidation – Making a person afraid with a look
- Harassment – Texting someone frequently, spying
- Minimization, denial, and blame – Telling a person that their fears are all in their head<sup>12</sup>

Jewish educators can help our teens to explore and consider the range of choices they have in choosing dating relationships. In doing so, we relay as part of the explicit curriculum that Judaism advocates and encourages relationships of communication, partnership and respect.

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<sup>12</sup> Cited from the “Teen Dating Violence Information Guide” of the NY State Office for the Prevention of Domestic Violence

## Gender and Sexual Identity

While the subject may be a potentially uncomfortable subject for many Jewish educators, many of our learners are thinking about and questioning their sexual identity. If Jewish educational institutions promote a norm of heterosexuality, a gay student can feel like an outsider. Whether an adolescent is “out” about his/her sexual orientation or others presume that s/he is gay, s/he is often the target of unwelcome comments and abuse. In a National study of 1,732 lesbian, gay, bisexual and transgender students between ages 13-20, nearly 2/3 reported feeling unsafe at school because of their sexual orientation, specifically. A majority of surveyed students experienced harassment and violence at school, most reported being the target of mean rumors or lies, and more than a third reported an instance of “cyber-bullying.” 75.4% heard derogatory remarks such as “faggot” or “dyke.” In addition, students were five times more likely than the general population to skip school in the last month.<sup>13</sup>

The statistics suggest that non-heterosexual students who experience physical or verbal harassment may feel unwelcome in our educational settings. As Jewish educators, we have a responsibility to create a safe climate for all learners. One approach is to open dialogue within our schools about creating inclusive communities. Certainly, approaches to homosexuality and Jewish Law/*Halacha* vary across denominations and institutions, and the tenor of conversations will vary depending upon the specific community or school. However, it is important to note that there should be conversations and education regarding respect, tolerance, and inclusion of all learners and their families, regardless of *halachic* observance.

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<sup>13</sup> Gay, Lesbian & Straight Educational Network, 2005

## Drug and Alcohol Abuse

According to the National Council on Alcoholism and Drug Dependence (1999), 6.8 million Americans between the ages of 12-20 are “binge drinkers” (consuming five or more drinks on the same occasion on at least five different days). Research demonstrates that teen drug and alcohol abuse connects to other high-risk behavior; for example, a survey of high school students found that 18% of females and 39% of males report that it is okay to force a girl to have sex if she is drunk or stoned.<sup>14</sup>

It is tempting to believe that students in Jewish schools are less likely to engage in drug and alcohol use. However, Jewish Alcoholics, Chemically Dependent Persons and Significant Others (JACS) maintain that chemical dependency affects Jews as frequently as other groups. Resources from organizations such as JACS aid Jewish educators in creating a dialogue about this risky behavior within a Jewish context. Educators can help teens to discuss peer pressures, reasons for turning to substance abuse, and offer information about the specifically Jewish supports available to those with addictions.

## Self-injury and Eating Disorders

At times, the people we need to protect our learners from are themselves. People with negative body images have a greater likelihood of developing an eating disorder and are more likely to suffer from feelings of depression, isolation, low self-esteem, and obsessions with weight loss.<sup>15</sup> Eating disorders, cutting, and other self-destructive behaviors are prominent among adolescent girls. The National Institute of Mental Health (2001) labels eating disorders as a treatable mental illness that must be

approached as any illness and be appropriately treated by professionals. An estimated 0.5%-3.7% of females suffer from anorexia nervosa in their lifetime, and estimates show that 1.1%-4.2% of females have bulimia nervosa in their lifetime. Approximately 5-10 million women and girls and one million men and boys suffer from anorexia and/or bulimia in the U.S. 25 million people suffer from compulsive overeating in the U.S. alone. 86% of people with eating disorders report the onset of the illness by the time they reach age 20. Many girls engage in “cutting,” in which they purposely injure themselves by scratching or cutting themselves with a sharp object.<sup>16</sup>

These statistics are not exclusive to the Jewish community; our learners struggle with how they view and treat their bodies.

Preoccupation with the body and engagement in “body projects” (Brumberg, 1997) such as dieting, shopping for clothing and obsessive exercise can lead adolescent girls to divert attention from personal achievements, intellectual pursuits, and meaningful connections with others for the sake of attending to the needs of perfecting their bodies. By avoiding discussion of body image and eating disorders in Jewish educational settings, we miss a valuable opportunity to engage girls in dialogue about other ways that they might “fill up” their lives, as well as acknowledge the difficult relationship they might have with food, their bodies and their self-image.

## Linking the Evaded Curricular Areas - A Holistic Perspective

Evaded issues such as body image, harassment, and healthy relationships are all intrinsically linked. In her careful examination

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<sup>14</sup> From *Jewish Alcoholics, Chemically Dependent Persons and Significant Others* website

<sup>15</sup> National Eating Disorders Association, 2002

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<sup>16</sup> Cited from the *Foundation for Jewish Camp's Beyond Miriam Resource Guide*, 2005

of American girls and their obsessions with their bodies, Brumberg (1997) ties the preoccupation with bodies with the relationships girls have with others.

As long as girls feel so unhappy with their bodies, it is unlikely that they can achieve the sexual agency that they need for complete and successful lives in the contemporary world. Girls who do not feel good about themselves need the affirmation of others, and that need, unfortunately, almost always empowers male desire. In other words, girls who hate their bodies do not make good decisions about partners, or about the kind of sexual activity that is in their best interest. Because they want to be wanted so much, they are susceptible to manipulation, flattery, and abuse. Body angst is not only a boost to commerce, as this book has shown; it makes the worst forms of sexual flattery acceptable, which explains why some girls feel ambivalent about sexual harassment and do not know how to respond.

Many teenage girls will not get upset about their peers making lurid or suggestive comments to them, as those comments symbolize acceptance into society. Sexual harassment exists in every type of high school, but may not be reported because many people simply don't know how to find the line between fun remarks from friends and being made to feel uncomfortable in their own skin. Schools try to enforce dress codes and zero-tolerance policies for sexual harassment, but then uphold counter-intuitive behavior such as short skirts for cheerleaders and suggestive and offensive music at school dances and events.

Our society tells young girls that sexuality and self-worth go hand in hand. Tight skirts, short skirts, high boots and heavy makeup are the wardrobe staples for many high school girls. In Jewish settings, which attempt to diffuse this

message by promoting modest dress, girls are often still aware of the focus our culture places on material worth. Brumberg (1997) notes the changes in clothing sizes over the past five decades as feeding the obsession with thinness that exists in teenage girls. The need for a smaller size not only builds preoccupations with food but raises the question as to why a smaller size, a size zero for some girls, is necessary. The fashion industry and media helps to build the ambivalence and uncertainty that surrounds teenage girls and their attitudes about their own sexuality and the messages they inadvertently send with the clothing they wear. Zero means null, non-existent, a harsh message to send to a teenage girl, asserting that in order for her to be worthwhile, she must diminish herself to practically nothing.

In her recently published book, Courtney Martin (2007) examines what she calls the "normalcy of hating our bodies." Martin's work comes ten years after Brumberg's (1997) work, reminding us that the issue of body image and eating disorders has not abated in any way. This work, a collection of personal stories, interviews and reviews of relevant research and literature, shines light on how distorted body images not only affect how women eat, but also how they function in relationships and take their place within society. Martin looks at the interaction between food and drug use, as well as sex and interpersonal relationships. The normalcy she speaks of refers to the internalized loathing of one's body that can be seen throughout high schools and colleges in the country. Martin breaks down various aspects of life, such as relationships with our parents, schools, friends, media and spirituality, and discusses the ways in which body image and our relationship with food permeates each area.

## Filling a Void: Connections to Spiritual Education

Martin (2007) remarks in her chapter entitled “Spiritual Hunger” that “At the center of my generation [referring to young adults ranging from their late teens to early 30’s] is identity, and at the center of identity is spirit” (p. 250). Martin continues to talk about the spiritual void that exists for many people in this generation and their need to fill this gap with a type of “god.” She writes, “some of us, for lack of a ‘capital G’ God, have searched out little gods. We worship technology, celebrities, baseball players, rock stars, supermodels, and video games. We try to emulate those who are quick, rich, beautiful—not steady, giving, or honest. We move fast all the time—fast food, fast cars, fast loans, fast promotions, fast diets. Instant gratification, not eternal salvation, is our primary concern” (p. 251).

The struggle with religion and spirituality that many of us find with our constituents in the Jewish community exist throughout society. Martin ties this struggle in with eating disorders and hatred towards one’s body. The need to fill a spiritual void is addressed through developing eating and exercising rituals. Weight loss is a religion for some, as Martin notes. Regular meetings, mantras, careful prescriptions for eating and exercising create a structure in a girl’s life. These practices help girls to create order and meaning in the tumultuous years of adolescence.

## The Role of Jewish Educators

We need to recognize that our learners are hungry for spirituality and meaning within their lives and that they may be meeting that need in unhealthy ways. The issues that our learners face are indeed challenges that we as Jewish educators should embrace as we strive to

create caring and supportive communities. We can draw upon Jewish education as a conduit for teaching values and sharing other possibilities for “filling the void” that they might be experiencing in their lives. As we engage our learners in dialogue about their lives, we can talk with them about the relevance of religion, ritual and *kehillah*, community.

We have a responsibility to our students to tackle these evaded issues in our schools and educational programs. When faced with these issues, students are not turning to their parents for answers, but to their peers and other important people in their lives. A survey of adolescents reported that 61% of physically or sexually abused adolescents told a friend about the abuse—only 6% told a family member.<sup>17</sup> By talking about evaded issues in our schools, we are not only educating our students on the topic areas, we are sending a message to them that it is okay to come to their teachers and educational role models for guidance.

Jewish communities and their educators need to be prepared to deal with evaded issues as they appear in our educational settings. In 2006, Reform movement hear Rabbi Eric Yoffie advocated that we “help [out teenagers] only if we speak plainly and apply the insights of our tradition to the real issues that they confront” (p. 43). As evidenced through the Union for Reform Judaism’s Sacred Choices curriculum, they have taken up this call; the hope is that other institutions will follow their lead.

While the statistics presented above may feel overwhelming, schools can take steps to create communities of support. Integration of

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<sup>17</sup> www.tpronline.org, 2000

programming and curricula is one step in this development of a caring community.

### **Best Practices: Transforming the Evaded Curriculum into an Addressed Curriculum**

Change in school culture is an ongoing process that is often achieved by developing what is referred to in organizational change literature as low-hanging fruit, “easy-to-mount, accessible programs which give people a sense of the possibilities” (Kaplan & Reinharz, 1997, p. 123). Many of the programs described within this guide are easy to enact, while simultaneously on the cutting-edge of transforming the evaded curriculum into an addressed curriculum. We introduce below the integration of three programs into formal Jewish educational settings.

#### **Best Practice: Ma’yan: The Jewish Women’s Project**

Ma’yan offers training to strengthen the capacity and build the skill sets of professionals who work with Jewish youth. Central to this training is an examination of the role of gender in shaping adolescent development and informal education experiences. Through consultations with Jewish girls and concerned adults, Ma’yan serves as a voice for Jewish girls, bringing their issues and needs to the attention of the broader community. In addition, the Ma’yan staff write and speak widely throughout the Jewish community. Ma’yan staff has worked to incorporate Jewish content into existing programs and piloted other programs in Jewish settings. Ma’yan has launched Koach Banot to better serve the needs of Jewish girls by raising awareness in the community at large about girls’ needs and concerns. Ma’yan has evaluated and made available excellent girls’ programming, both Jewish and secular, as well as providing technical assistance to Jewish

communities seeking to bring a gendered lens to their work with youth. Topics include:

- Best practices in programs for girls
- Addressing privilege and instilling social responsibility in work with youth
- Empowering girls as agents of social change
- Transmitting gender values for human resources staff and supervisors
- Assessing your community or organization’s values, commitments and performance on gender-equity issues

#### **Best Practice: Tzelem: Life Values and Intimacy Education**

Tzelem, a project headed by Jennie Rosenfeld out of Yeshiva University’s Center for the Jewish Future, has initiated programs on evaded issues in two New York Orthodox day schools. The two schools were initially approached by Tzelem and were brought into the program because of their willingness to explore this issue within their schools. Several schools turned down the offer, as they either did not see the relevance of the program to their schools, or the issues were being covered in classes on family life and purity. The day school programs are year-long programs that start with a two-day teacher training program. The training is crucial, explains Rosenfeld, to help teachers explore their own challenges in addressing evaded issues as well as deal with the questions that they will be asked by their students. Rosenfeld has reported mostly positive feedback on the program, especially with the teacher-training segment.<sup>18</sup> Training the teachers ensured buy-in from the teachers,

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<sup>18</sup> Citing from phone communication with Dr. Jennie Rosenfeld of Tzelem, February 26, 2007

as they had a deeper understanding of the curriculum, as well as a known support system for dealing with issues that would arise while teaching.

### Best Practice: Moving Traditions: Rosh Hodesh: It's a Girl Thing!

A program that has had continued success in approaching evaded issues is the Rosh Hodesh: It's a Girl Thing! program created by Moving Traditions. The curriculum is based around monthly meetings of adolescent girls with an adult facilitator on or near Rosh Hodesh, the beginning of the Jewish month. The curriculum capitalizes on the reclaiming of Rosh Hodesh as a women's holiday that has occurred in the past several years and translates this for younger audiences. The target audience is pre-bat mitzvah-aged girls, with the opportunity to continue the group through middle school and high school. The Rosh Hodesh: It's a Girl Thing! curriculum (from this point on referred to simply as "Rosh Hodesh") takes issues that are relevant to young girls, such as friendship, time management and body image, and presents them through ritual, art activities and discussion.

A suburban synagogue, Brith Israel (not the actual name of the synagogue) is fortunate enough to have had four Rosh Hodesh groups in the 2006-2007 school year. Brith Israel is a large synagogue located about 45 minutes from a major metropolitan city. The families in this synagogue are primarily upper-middle class and their children have the best of everything. They come to religious school with cell phones, iPods, designer clothes, and knowledge of the media and popular culture. The head of the religious school brought Rosh Hodesh to the synagogue as a way to get girls in the school interested in Judaism and promote positive self-identity among the girls.

The youngest group was in eighth grade in their first year of the program, and the oldest group were juniors in high school, marking their fourth year in the Rosh Hodesh program. Starting a Rosh Hodesh group is not always easy. Adolescent girls often take a while to warm up to a facilitator and the purpose of the program, especially because it is so unlike anything they have experienced before in the Jewish community. The eighth grade group at Brith Israel was no exception.

The group consisted of approximately ten girls, although it was open to all eighth-grade girls in the synagogue. Attendance rates for the weeknight Hebrew High School program are always an issue for the school, as the students receive large amounts of homework from public school and are involved in many extra-curricular activities. Some months, the group was as small as three girls plus the facilitator, while other months, there were twelve or fourteen girls. The girls first approached the curriculum with the mentality that this was just another lesson in religious school and that it would be the same old method of instruction. The initial hooks for the girls were the use of art projects to reinforce a lesson and the introduction of ritual to each session. However, behavior issues, such as talking while others were speaking and being disrespectful to each other, were present.

As the year progressed, the girls began to look forward to lighting the candle, sitting on a ritual cloth they designed themselves, and sharing a blessing or hope they had for the group at the end of each Rosh Hodesh meeting. The behavioral issues decreased dramatically and a core group of "Rosh Hodesh Regulars," three girls who were present for nearly every session, had developed. By the last session of the school year, the girls had enough trust in the facilitator to talk to her about their relationships with friends, both

platonic and romantic. They also took her advice seriously and appreciated that she listened to them and did not downplay their ideas or feelings. The girls were also able to begin thinking about their Judaism in more mature ways, such as asking why certain practices and beliefs existed and finding ways to incorporate these beliefs into their lives. There was a consensus among the girls at the last Rosh Hodesh group of the year that this was the highlight of their religious school experience and that they wanted to continue with it next year.

The continuity of the Rosh Hodesh curriculum helps these girls move from adolescence into young adulthood with a strong Jewish identity. The lessons the eighth-grade girls learned in the first year will be reinforced over the next few years. The girls will also have the chance to learn about more evaded curricular issues, such as relationships and sexuality as they get older and continue with the program. However, they will be able to learn these things with a facilitator they know and trust and within a group that already holds special meaning.

### Best Practice: Bullyproof

Bringing a Jewish program to a Jewish school is not terribly difficult. There are the usual difficulties of enacting an unfamiliar program, fostering teacher and parent buy-in, and working out logistical kinks, but the links between the information and the school's mission of providing a strong Jewish education are apparent. More difficult, but possible, is using a secular curriculum that addresses evaded issues in a Jewish day school or religious school setting and incorporating explicitly Jewish texts to inherently Jewish themes. One school that has done this is the Hannah Senesh Community Day School in Brooklyn, New York.

Hannah Senesh Community Day School serves a diverse Jewish community from kindergarten through eighth grade. There is one class for each grade, making the school a very tightly knit and familiar community. Susan Weintrob, the Head of School, explained that the school was looking for a program to address issues of bullying and relationships within a school setting.<sup>19</sup> Weintrob reports that while acts of physical violence were never really a problem at Hannah Senesh, there were more subtle forms of bullying, such as verbal bullying, cliques and the exclusionary practices sometimes seen among children in day schools. Several options were presented, and Weintrob elected to use the Bullyproof curriculum, written by Lisa Sjoström and Nan Stein from the Wellesley College Center for Research on Women. Bullyproof is a guide for teachers that helps teachers recognize bullying and harassment and address it in and out of the classroom, with attention given to non-verbal and non-physical forms of bullying.

Bullyproof was presented to both the teachers and the parents of the school. Strong support for the material was seen from the teachers, while the parents were slower to buy in to the material and demonstrated less interest in it. Weintrob recognized this issue but continued with the program, despite low levels of parental involvement.

The teachers, however, were enthusiastic about training and were able to come to terms with some of their own issues with bullying through this training. This is a crucial step in teachers addressing evaded curricular issues—to be able to deal with their own experiences in perspective of those of their students. Weintrob's faculty embraced the program and used the lessons and information in the

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<sup>19</sup> Citing from phone communication with Susan Weintrob, May 21, 2007

curriculum to create programming for their classes. The initiative was specifically targeted towards the younger grades, but the material was presented to all teachers. Specific templates and lessons directly from Bullyproof were implemented in the younger grades, while the upper-grade school teachers used the information gained to change how they dealt with bullying in the school.

Although Bullyproof is a secular curriculum, the work carries a Jewish theme, the relationship *beyn adam l'havero*, between two people. Weintrob sites this principle as a major theme in Judaism and one that is very important for the school's community. Teachers in various grades culled Judaic texts for stories, quotes, and examples of bullying and lessons learned from it, using Torah and *Pirkei Avot* (Sayings of our Fathers) in the younger grades and pieces from the *Nevi'im* (Prophets) and *Ketuvim* (Writings) sections of the Bible, as well as Talmudic texts for the older grades. The Jewish texts were used in conjunction with lessons from Bullyproof, with teachers explicitly stating how the Jewish text related to the principle being taught in the secular curriculum.

Bullying has not disappeared at Hannah Senesh School, according to Weintrob. Her teachers, however, act faster when they see instances of bullying. They are more attuned to subtle snubs and body language that accompanies bullying and feel as though they have more skills to deal with bullying in the classroom. "It is one thing to recognize bullying," Weintrob remarked, "but it is another to know how to deal with it." Use of the curriculum has helped to broaden the definition of bullying for many teachers and parents, helping them to be more aware of what is going on between their children.

## Next Steps: Taking up the Challenge

As evidenced in the above anecdotes, there are a myriad of ways that Jewish educators can teach to evaded issues. It is not enough to have information about these issues. If we know the facts and they sit stagnantly on our desks, we have not served our students. The information needs to get to our learners in a way that is not intimidating or sterile. We need to be about to teach this information in a manner that shows the level of importance we place on these issues and impacts the lives of our learners.

As we become more familiar with the available support systems and resources, we recognize that we do not need to "reinvent the wheel." We might facilitate entire curricula within our settings, choose to adapt particular programs to our specific institutional needs, or help our colleagues to learn more about evaded curricular topic areas, so communities, together, can create their own programming. Each step towards change makes a difference, and our commitment towards creating "low hanging fruit" can eventually lead to systemic change within Jewish education.

## Introduction to the Resource Guide

This resource guide highlights programs and practices available to Jewish educators and educational institutions that may aid in addressing evaded content areas.

- The first section, "Summaries of National Programs," describes programming and curricular resources currently running in the community.
- The second section, "Creating Professional Development Opportunities for Staff," lists professional development programs and strategies offered in the community.
- The third section, "Resources: Hotlines, Websites and Printed Materials," offers additional resources for the educators, parents and learners.

Descriptions of each of the sections follow below:

### Section I: Summaries of National Programs

This section is organized with the specific needs of those who build curricula or facilitate "special programming" for Jewish day and supplementary schools in mind. In a day school, the decision to bring in a program might be made by a variety of stakeholders: the school nurse, guidance counselor or psychologist. In a supplementary school, the education director would more likely choose to utilize one of the described programs. Programs and resources described include both free-standing programs and program ideas that can be integrated into a preexisting curriculum. The list of programs and resources included in this section represent curricula and resources that address evaded

issues in the field. Certainly, this listing is not exhaustive; it is anticipated that this guide will be continuously updated to incorporate new or inadvertently omitted programs.<sup>20</sup>

### Why use the Summary of National Programs?

When evaluating the options, please Remember that these programs and resources can be used in a variety of ways:

- Adapt for use as elective, retreat, gender-separated or special, school-wide programming.
- Integrate into existing curricula: incorporate into health education, text and ethics classes or in conjunction with b'nei mitzvah or confirmation class work.
- Select particular elements of programming to support educator responses to student questions or to unanticipated incidences (e.g.; a bullying incident).
- Educate teachers in professional development sessions - as entryways into dialogue about the role of the educator in responding to learners' questions and crises

### How the Summary of National Programs and Resources is organized:

Each entry lists background information on the program. The editors do not critique, evaluate or endorse individual programs. (Contact information is provided and, in some cases, a program reference. Please speak with the contact person from the program listed to help determine how best the resource would be utilized in your setting.)

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<sup>20</sup> If you currently facilitate, have developed, or are aware of resources that you think should be included, please contact Naomi Less or Shira Epstein.

## Name of Program/Resource

**Religious Movement** – If program was developed by a particular religious movement, it is listed here

### Contact Name/Info:

Who to contact if interested in using this resource or program

### Type of Media:

Some resources are online, while others are only available in print

### Organization and Writers:

### Website:

### Approximate Cost:

Any purchasing costs or user-fees are identified here

### Materials Included:

A list of ingredients in the program or resource

### Entry Points:

The term “entry point” is used in this guide to describe activities or educational tools that help the facilitator initiate conversations or programming. Entry points could include video, creative writing exercises or role-play activities.

NOTE: On a broader level, these programs serve as entry points to rethinking the way educators address “difficult topics.” Content can aid in identifying teachable moments, such as instances of bullying, occurrences of sexual experimentation at school events, or overheard hallway or lunch break conversations. Resources may help in approaching or responding to difficult questions.

### Target Audience:

For some programs and resources, particular age cohorts or gender specifications are listed

### Training:

Some resources and programs offer training sessions or require that an educator be trained before using them

### Length of Program:

If there are time/duration specifications, they are listed here

### Summary of Curriculum

A short summary of goals and applications of the curriculum

## Section II: Creating Professional Development Opportunities for Staff

There have been some efforts in the Jewish community to build specific professional development programs or workshops, for Jewish educators. While not exhaustive, this section offers facilitation guides for four sample programs for professional development in the Jewish educational world.

- Addressing Evaded Issues in Jewish Education - for Jewish Educators
- Educational Jewish Moments - a method to Addressing the Evaded Curriculum
- “Crossing the Line” - A Program on Sexual Harassment and Discrimination Policies
- Jewish Safe Schools and Supportive Communities - Educator Training (Keshet)

## Section III: Resources: Hotlines, Websites and Printed Materials

While important conversation may commence during formal school hours, there are limits to what Jewish educators can address in their proscribed roles. The third section includes a listing of hotlines, websites and books that can be suggested to teen learners for their own follow-up support. Additional resources are also suggested for parents and educators, so that they might learn more about the challenges and questions of learners.

### Attention to the Needs of Adolescent Girls

Evaded issues include topics that affect all learners. However, statistics demonstrate that issues, such as body image, dating abuse, and sexual harassment, strongly affect girls. While many of the described programs are designed for co-educational environments, the guide

evidences that, in the past decade, programming designed exclusively for girls has grown in frequency and quality. Resources for Jewish girls range from books such as *The J Girl's Guide* to extended group programs such as *Rosh Hodesh: It's a Girl Thing!* Research has shown that these girls-only program offerings have helped adolescent girls build self-esteem and resiliency in their teen years by encouraging positive body image, healthy eating, tips for dealing with stress, and advice on peer relationships. Despite this national attention to and proliferation of programming, many Jewish educational institutions are only beginning to initiate programming for girls.

While some of the programs within this guide are designed for co-educational learning, others have been designed exclusively for girls. Often, when presented with girls-only programming, educators often query, “Where’s something for the boys?” Indeed, organizations such as *Moving Traditions* have taken up this challenge and are researching and developing programming for Jewish boys. Implementation of single-sex programming is an acknowledgment of the specific needs of girls and recognition that often a safe space is needed for discussion of particular topics, sharing of personal anecdotes and addressing specific concerns of girls.

### Internet Safety

This resource is emerging in a time where many of the challenges to growing up a resilient young woman come from cyber-challenges - be it texting, Facebook, online blog postings, or just standard emailing. One “attack” can ruin a person’s social status and destroy self-confidence. This resource guide focuses solely on real-live contact situations, though we acknowledge that these issues do present themselves in the classroom. We hope

to engage in this topic in the future, but in the meantime, we have provided a few resources (in the last section of this guide) on Internet Safety.

## Acknowledgments

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Shira D. Epstein, Ed.D and Naomi Less, MA

May 2, 2008

The statements made and views expressed herein are solely those of the authors.

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# Section 1: Summary of National Programs and Resources

- 23 Programs listed by Jewish religious affiliation
- 25 Programs listed by topic
  - 26 Body Image and Eating Disorders
  - 37 Healthy Relationships
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Each section opens with a synopsis page of programs; this is followed with one- to two-page summaries of each individual program.

**Note:** There is a “Glossary of Terms” at the end of this Resource Guide

## Programs listed by Religious Affiliation

This list is included to easily identify if one's own religious movement has developed programs and resources. Many programs and resources listed were created for trans-denominational use in a variety of settings. Programs developed by secular educational institutions that address the evaded curriculum in a non-religious manner are listed as well. (The list is in alphabetical order.)

### Conservative Movement

- In G-d's Image: Making Jewish Decisions about the Body (United Synagogue Youth)

### Orthodox

- Bereishit: A New Beginning (Jewish Orthodox Feminist Alliance)
- Life Values and Intimacy Education (Tzelem)

### Reform Movement

- Sacred Choices (Union for Reform Judaism)

### Secular Programs and Resources

(not Jewishly affiliated)

- About-Face
- Bullyproof (Wellesley)
- Full of Ourselves (Teachers College Press)
- Liz Claiborne "Love is Not Abuse" Curriculum
- Matters of Choice (Human Relations Media)
- Safe Dates (Hazelden)

- "The Thin Line" and "You the Man" (Add Verb Productions)

### Trans-denominational Organizations

- AIDS, Love and the Secret Lives of Jewish Teenagers (Scott Fried)
- Beyond Miriam (Foundation for Jewish Camp)
- Bishvili: For Me A Jewish Implementation
- Guide for Full of Ourselves (The Hadassah Foundation)
- Healthy Body Image: Teaching Kids to Eat and Love Their Bodies, Too! (F.E.G.S.)
- Healthy Dating and Love Healthy (Dayenu!)
- Hineini: Coming Out in a Jewish High School (Keshet)
- The J Girls Guide: A Young Jewish Woman's Handbook for Coming of Age (Jewish Lights Publishing)
- JLoveandValues
- JVibe Magazine and Website (Jewish Family & Life! Media)
- Love: All That and More (FaithTrust Institute)
- Love Shouldn't Hurt (Shalom Bayit)
- Mind Body Attitude (BBYO)
- No Body's Perfect (F.E.G.S.)
- Rosh Hodesh: It's a Girl Thing (Moving Traditions)

- Shalem Education Project (Keshet)
- Strong Girls, Healthy Relationships (JWI)
- When Push Comes to Shove... It's No Longer Love (Jewish Women International)
- Yad B'Yad (Faith Trust Institute)

## Programs listed by Topic

Paragraph about programs listed by topic.

### Body Image and Eating Disorders

- About-Face
- Beyond Miriam (Foundation for Jewish Camp)
- Bishvili: For Me - A Jewish Implementation
- Guide for Full of Ourselves (The Hadassah Foundation)
- Full of Ourselves (Teachers College Press)
- F.E.G.S. Healthy Body Image: Teaching Kids To Eat and Love Their Bodies, Too!
- F.E.G.S. No Body's Perfect™
- “The Thin Line” and “You the Man” (Add Verb Productions)

### Healthy Relationships

- “Bullyproof: A Teacher’s Guide on Teasing and Bullying”
- “Dealing with Teen Dating Abuse: Matters of Choice”
- “Healthy Dating” and “Love Healthy”
- “Love: All That and More”
- “Love Shouldn’t Hurt”
- The “Safe Dates”
- “Love: All That and More”
- Love Shouldn’t Hurt

- The “Safe Dates” curriculum
- “Strong Girls, Healthy Relationships”
- “When Push Comes to Shove... It’s No Longer Love”
- The “Yad B’Yad” curriculum
- “You the Man” - Add Verb Productions

### Gender and Sexual Identity in Judaism

- “AIDS, Love and the Secret Lives of Jewish Teenagers”
- Bereishit: A New Beginning
- “Hineini: Coming Out in a Jewish High School”

### Jewish Identity and Adolescent Girls

- “J Girl’s Guide: The Young Jewish Woman’s Handbook for Coming of Age
- “JVibe Magazine”
- “Rosh Hodesh: It’s a Girl Thing!”
- “Mind Body Attitude”

### Judaism and Sexuality

- In G-d’s Image
- JLoveandValues
- Life Values and Intimacy Education
- Sacred Choices
- Keshet’s “Shalem Project”

## Body Image and Eating Disorders

“About-Face” (p. 28) focuses on the frequently negative way that the media portrays women’s bodies. About-Face provides Education Into Media-Literacy workshops geared towards men and women ages 13-30 that teach them how to understand and address media imagery. About-Face also has an online component, providing its readers with resources for combating negative media portrayals and stereotypes.

“Beyond Miriam” (p. 29) is a guide that can be used in all types of Jewish summer camps, regardless of their religious affiliation. The information that is part of this guide relies on statistics and information from national organizations. This helps to create a guide that is not only based on Jewish principles, but has a scientific and sociological basis. “Beyond Miriam” also offers activities for counselors to use in their groups as well as behaviors that the counselors and directors can model for their campers. While this guide is intended for camp settings, it is also applicable for youth group settings and can be a valuable quick reference guide for educators.

“Bishvili: For me—A Jewish Implementation Guide to Full of Ourselves” (p. 30) is the recently produced companion to the “Full of Ourselves” program, specially designed for Jewish girls. The guide uses Jewish texts and values to supplement the core curriculum of “Full of Ourselves” and teach young girls about healthy eating. The guide is designed to be used with “Full of Ourselves” and will be made available for use in Jewish school and camp settings.

“Full of Ourselves” (p. 31) uses techniques such as ritualized meetings and group bonding to send messages of positive body image and healthy lifestyles. This program is not intended

to have the same year to year impact as other ritualized group programs, but rather to run a set course and then be recreated with a different group of girls at another time. “Full of Ourselves” also takes into account the diversity that may exist within a group and that not all girls will have body image issues. The answer to this query is that the program is also designed to help girls find and maintain a lifestyle that incorporates healthy eating and activities, while also keeping positive self-image throughout their teenage years.

“F.E.G.S. Healthy Body Image: Teaching Kids to Eat and Love Their Bodies, Too!” (p. 33) is the most recent addition to “F.E.G.S. No Body’s Perfect™.” This curriculum was developed and tested by psychotherapist Kathy J. Kater and endorsed by the National Eating Disorders Association. This program is written for upper elementary grades and has the goal of helping girls improve their body image and develop healthier eating and exercising behaviors.

“F.E.G.S. No Body’s Perfect™” (p. 34) is a project that helps train educators to use evidence-based curricula such as “Full of Ourselves: Advancing Girl Power, Health and Leadership,” a Harvard Medical School curriculum written by renowned authors and researchers, Catherine Steiner Adair and Lisa Sjostrom. This program is written for the middle school and upper elementary grades, respectively, and each of them have as their goal, helping girls improve their body image and develop healthier eating behaviors. The program includes Jewish materials, which help in facilitating and integrating the messages more effectively in a Jewish setting.

“The Thin Line” Add Verb Productions (p. 36) is a single actor performance that tells the story of one girl’s struggle with her eating disorder and the struggles of those close to her in their efforts to understand and to help.

The play helps youth recognize the symptoms of eating disorders, promotes prevention and intervention, and acts as a catalyst for individuals, friends, and family to seek support and take action. Following the play, audience members have a chance to interact with area resources, local counselors and medical experts, who can continue to provide support long after the performance is over.

# About-Face

## Secular

**Contact Name; email:**  
info@about-face.org

**Type of Media:**  
Website; there are also 50-90 minute presentations

**Organization and Writers:**  
The organization was founded by Kathy Bruin in 1995.

**Website:**  
[www.about-face.org](http://www.about-face.org)

**Approximate Cost:**  
The website is free to the public; to inquire about presentation fees, email [presentations@about-face.org](mailto:presentations@about-face.org) or call 415-839-6770 and an About-Face staff member will contact you within two business days.

**Materials Included:**  
The website includes positive and negative examples of body imagery in the media, blog posts, and a list of resources. The presentations include TV and movie

**Entry Points:**  
TV and movie clips, websites, and magazine images that facilitate positive or negative self-esteem and body image.

**Target Audience:**  
Men and women ages 13-30

**Training:**  
About-Face provides trained leaders to facilitate the workshops. No additional training is required.

**Length of Program:**  
Presentations can range from 50 to 90 minutes in length

**Summary of Curriculum**  
About-Face equips women and girls with tools to understand and resist harmful media messages that affect their self-esteem and body image. This is done with a three-pronged system: Education Into Action Media-Literacy workshops, providing additional information and resources at [www.about-face.org](http://www.about-face.org), and by encouraging girls to develop their own responses to media imagery.

The Media-Literacy workshops, the majority of which are presented in the San Francisco Bay area, are guided, interactive presentations that give the participants the opportunity to develop their thoughts and process their experiences.

The website [www.about-face.org](http://www.about-face.org) provides a “gallery of winners” and a “gallery of offenders,” lists of organizations that provide either positive or negative examples of women’s body image and self-esteem, a blog where staff members address pop culture and current events and they relate to About-Face’s mission statement.

The website also provides resources, such as reader-submitted art projects and letters written to companies, taking them to task for their negative portrayal of women, to encourage readers to foster positive self-esteem and body image on their own terms.

# Beyond Miriam Resource Guide

## Trans-denominational

### Contact Name; email:

Maggie Bar-Tura; [questions@jewishcamping.org](mailto:questions@jewishcamping.org)

### Type of Media:

A resource guidebook for camp directors

### Organization and Writers:

Project conceived by Naomi Less and compiled by Natalie Goldfein for the Foundation for Jewish Camp, Inc. Contributors include Norman Friedman, AM Skier; Cheryl Magen, Davidson School of the Jewish Theological Seminary; and Natalie Goldfein.

### Website:

[www.jewishcamp.org](http://www.jewishcamp.org)

### Approximate Cost:

Free; available online at [www.jewishcamp.org/how-we-help/resource-library](http://www.jewishcamp.org/how-we-help/resource-library)

### Materials Included:

Articles, information, tips and bunk activities for dealing with eating disorders and self-mutilation

### Entry Points:

Self-esteem building activities for the bunk, staff handouts and information sheets, Jewish resources and texts

### Target Audience:

Camp directors dealing with adolescent girls

### Training:

No training is offered with this resource guide—it is self-directed training

### Length of Program:

Each activity has a different time length. The actions suggested in this guidebook are intended to be carried out over the course of a summer at camp.

### Summary of Curriculum

This is a resource guide for camp directors and higher level staff, not a complete curriculum. This guide includes facts, statistics, articles, and other information on the prevalence of eating disorders and destructive behavior in adolescent girls, as well as ways to arm directors with strategies to help their staff identify issues as they may arise in a camp setting.

A main goal of this guide is to educate camp directors and their support staff on the self-destructive behaviors that exist within the lives of adolescents. It is the hope of the writers of Beyond Miriam that camp directors will be more attuned to the needs of adolescent girls and more likely to notice self-destructive behavior.

The information in this resource guide is meant to be integrated into camp culture and used to educate the counselors, rather than the campers. This guide can be used in all camps, regardless of their religious affiliation and the information can be transferred to other informal education settings. Activities for counselors as well as Jewish themes and texts are integrated into the resource guide.

## **Bishvili: For Me, A Jewish Implementation Guide to “Full of Ourselves”**

### **Trans-denominational**

#### **Contact Name; email:**

Dr. Catherine Steiner Adair;  
csadair@comcast.net

#### **Type of Media:**

Written curriculum in a workbook format

#### **Organization and Writers:**

Catherine Steiner Adair and Lisa Sjostrom—  
published by The Hadassah Foundation

#### **Website:**

[www.bishviliforme.com](http://www.bishviliforme.com); [www.amazon.com](http://www.amazon.com);  
[www.tcpres.com](http://www.tcpres.com)

#### **Approximate Cost:**

Free; available through The Hadassah  
Foundation

#### **Materials Included:**

This guide is meant to be used in Jewish settings in conjunction with Full of Ourselves: A Wellness Program to Advance Girl Power, Health and Leadership (FOO). It is not a stand-alone curriculum, but a guide that supplements FOO with Jewish text, rituals, blessings, prayers and song, along with activities and discussions that emphasize Jewish values in sync with those of FOO.

#### **Entry Points:**

See “Full of Ourselves” write-up

#### **Target Audience:**

Jewish girls, ages 11-14

#### **Training:**

No additional training is required for either Bishvili or FOO. This program can be held during the school day, as an after-school program or part of religious education at a synagogue.

#### **Length of Program:**

Bishvili corresponds with the eight topical units of the FOO program. The program can last from two to four months, depending on how often the group meets, the length of each meeting, and how many sessions are planned for the second phase. A typical meeting runs from 45 to 60 minutes.

#### **Summary of Curriculum**

This compendium to Full of Ourselves helps to develop positive body image and healthy lifestyles through a program that creates a shared experience and camaraderie with other girls. The curriculum aims to strengthen girls’ self-esteem by helping them connect to their Jewish heritage and Jewish values—particularly those that encourage nourishing and respecting body and soul, and assuming personal and social responsibility to make the world a better place.

See “Full of Ourselves” program summary (p. 31) for more details.

# Full of Ourselves: A Wellness Program to Advance Girl Power, Health, and Leadership

## Secular

### Contact Name; email:

Dr. Catherine Steiner Adair;  
csadair@comcast.net

### Type of Media:

Written curriculum in a workbook format

### Organization and Writers:

Catherine Steiner Adair and Lisa Sjoström—  
published by Teachers College Press (2006)

### Website:

[www.bishviliforme.com](http://www.bishviliforme.com); [www.amazon.com](http://www.amazon.com);  
[www.tcpress.com](http://www.tcpress.com)

### Approximate Cost:

\$40-\$50

### Materials Included:

The book includes instructions for group meetings, templates for activities, and background information for the facilitator.

### Entry Points:

Ritualized group meetings, creative writing, discussions, art activities, yoga, and guided meditation

### Target Audience:

There are two phases of the program: one involves 11- through 14-year-old girls, typically 6<sup>th</sup>, 7<sup>th</sup>, or 8<sup>th</sup> grade groups, in the “Full of Ourselves” segment, and the optional “Throw Your Weight Around” segment is geared towards 8- through 10-year-old girls, 4<sup>th</sup> and 5<sup>th</sup> grade groups.

### Training:

No additional training is required. This program typically is held during the school day or as an after-school program, and usually facilitators are teachers, guidance counselors, school nurses or other after-school personnel.

### Length of Program:

The program contains eight topical units and can last from two to four months, depending on how often the group meets, the length of each meeting, and how many sessions are planned for the second phase. A typical meeting runs from 45 to 60 minutes.

### Summary of Curriculum

This is a primary prevention curriculum aimed at a general (i.e., healthy) population of girls; no one needs to be at risk for an eating disorder to participate. It aims to help to develop positive body image and healthy lifestyles through a program that creates a shared experience and camaraderie with other girls. The use of rituals and customs created by both the curriculum authors and the individual group aid in the girls creating connections with the material they are learning. The program runs over a set period of time, usually two to four months, and ends with the initial group of girls creating their own group for younger girls. There are opportunities in this program to develop leadership techniques and mentor younger girls about body image and making healthy lifestyle choices. The participants in Full of Ourselves learn how to transfer the information they have learned to others, making this curriculum one that not only gives girls tools for healthy living, but teaches them how to pass these tools to others. Topics include self and body acceptance, weightism (discrimination against weight) as a social justice issue, media literacy, nutrition basics, how to nourish emotional hungers, and the power of healthy relationships. Each unit ends with a “Call to Action,” directing girls to

translate newfound knowledge into positive action in the wider world.

Issues of diversity and societal expectations are taken into account in this program and elucidated for the group facilitator in the introductory section of the curriculum. This is not an explicitly Jewish program, but it uses themes that exist in Judaism, such as loving your body, keeping your body sage and embracing your whole person. The authors have written a companion Jewish information guide, *Bishvili: For Me* that can be used in conjunction with *Full of Ourselves in Jewish* educational settings.

## **F.E.G.S. Healthy Body Image: Teaching Kids to Eat and Love Their Bodies, Too! A Multi-Faceted Approach to Promoting Self-Esteem and Positive Body Image**

### **Trans-denominational**

#### **Contact Name; email:**

Marlie Cohen; macohen@fegs.org

#### **Type of Media:**

This program incorporates many different approaches to dealing with issues of body image and eating disorders, including presentations and group facilitation at schools or community centers. A guidebook that includes magazine articles, Jewish texts and information on eating disorders is available.

#### **Organization and Writers:**

F.E.G.S.–Health and Human Services System, Long Island Services

#### **Website:**

[www.fegs.org](http://www.fegs.org)

#### **Approximate Cost:**

Call 516-496-7550 for more information

#### **Materials Included:**

A full curriculum, a guidebook that includes removable articles for copying purposes, Jewish texts and lesson plans that correspond to Healthy Body Image: Teaching Kids to Eat and Love Their Bodies, Too!

#### **Entry Points:**

Child-friendly stories, role-playing exercises, worksheets, and community-based education.

#### **Target Audience:**

F.E.G.S. tailors a program that meets the specific needs of a wide variety of groups. Examples of groups that have received assistance from F.E.G.S. include day schools, synagogue schools, public schools and adults in sisterhood programs.

#### **Training:**

F.E.G.S. provides intensive training and ongoing support to educators and human service professionals on how to facilitate the Healthy Body Image: Teaching Kids to Eat and Love Their Bodies, Too! Curriculum. F.E.G.S. can arrange to come to a site and model the program.

#### **Length of Program:**

The program varies in length, as each program is tailored to meet the needs of the individual group. The aspect of F.E.G.S. No Body's Perfect™ that utilizes Healthy Body Image: Teaching Kids to Eat and Love their Bodies, Too! follows a 10-lesson timeline for the entire program, 45-60 minutes per session.

#### **Summary of Curriculum**

F.E.G.S. uses and trains professionals to use Healthy Body Image: Teaching Kids to Eat and Love Their Bodies, Too! and is designed for younger audiences (4<sup>th</sup> and 5<sup>th</sup> grade students). The curriculum aims to empower girls to form a foundation for positive body esteem based on recognition of what they can and cannot control in regard to body size and shape. This curriculum also prepares girls to resist unhealthy and unrealistic cultural pressures regarding body image, eating, nutrition, fitness, and weight. Healthy Body Image: Teaching Kids to Eat and Love Their Bodies, Too! seeks to teach girls the importance of wholesome eating and physical fitness for the sake of health and not for weight-loss reasons.

# **F.E.G.S. No Body's Perfect™ A Multi-Faceted Approach to Promoting Self-Esteem and Positive Body Image**

## **Trans-denominational**

### **Contact Name; email:**

Marlie Cohen, Supervisor of Youth and Family Education; [macohen@fegs.org](mailto:macohen@fegs.org)

### **Type of Media:**

This program incorporates many different approaches to dealing with issues of body image and eating disorders, including presentations and group facilitation at schools or community centers. A guidebook that includes magazine articles, Jewish texts, and information on eating disorders is available.

### **Organization and Writers:**

F.E.G.S.–Health and Human Services System, Long Island Services; The Hadassah Foundation

### **Website:**

[www.fegs.org](http://www.fegs.org)

### **Approximate Cost:**

Call 516-496-7550 for more information

### **Materials Included:**

F.E.G.S. specialists are trained to facilitate Full of Ourselves: Advancing Girl Power, Health, and Leadership and other evidence-based curricula. The specialists utilize that curriculum as well as a Jewish text guide for that curriculum. The guidebook includes articles that can be removed from notebook and copied, Jewish texts and lesson plans that correspond to Full of Ourselves.

### **Entry Points:**

Jewish text, role-playing exercises, Jewish themes that can be infused in Full of Ourselves, community-based education

### **Target Audience:**

F.E.G.S. works with all types of groups, tailoring a program that will meet a group's specific needs. Groups that have received assistance from F.E.G.S. include day schools, synagogue schools, public schools and adults in sisterhood programs.

### **Training:**

F.E.G.S. provides intensive training to educators and human service professionals on how to facilitate the Full of Ourselves curriculum and use the F.E.G.S. Jewish Guide with the curriculum. F.E.G.S. provides ongoing support for the educators using these programs and if necessary will go to the site and model the program.

### **Length of Program:**

As each program is tailored to meet the needs of the individual group, it is not possible to give one set length of time. The aspect of F.E.G.S. No Body's Perfect™ that utilizes Full of Ourselves follows the same timeline of two to four months for the entire program, 45-60 minutes per session.

### **Summary of Curriculum**

F.E.G.S. No Body's Perfect™ combines educational workshops, school and community-based curricula, and trained specialists in one program to help communities and schools with educating about eating disorders, body image, and self-esteem. Jewish texts are included that correspond with themes in sections of the "Full of Ourselves" curriculum.

No Body's Perfect™ provides training for educators and human service professionals to

use the “Full of Ourselves” curriculum with the F.E.G.S. Jewish Guide to provide a Jewish perspective on body image and healthy eating.

F.E.G.S. also uses and trains professionals to use Healthy Body Image: Teaching Kids to Eat and Love Their Bodies, Too!, designed for younger audiences (elementary school aged students).

## “The Thin Line”: Add Verb Productions

### Secular

#### Contact Name; email:

Amanda Bailey;  
amanda@addverbproductions.com

#### Type of Media:

Live theater/Supplementary guides

#### Organization and Writers:

Add Verb Productions, written by Carly Plourde, in consultation with eating disorder experts nationwide

#### Website:

[www.addverbproductions.org/programs/thethinline/the-thin-line-links-resources/](http://www.addverbproductions.org/programs/thethinline/the-thin-line-links-resources/)

#### Approximate Cost:

\$1,000 plus travel expenses

#### Materials Included:

Included in the program materials is a guide to bringing the play into a community, checklists, guided discussion questions, troubleshooting tips, informational handouts, and suggestions for additional resources.

#### Entry Points:

Live theater, discussion

#### Target Audience:

High school-age students, appropriate for middle school

#### Training:

No additional training is needed for the facilitator.

#### Length of Program:

30-minute performance plus panel discussion

#### Summary of Curriculum

Chances are that every single person either knows someone who has an eating disorder or knows of someone who struggles with disordered eating.

“The Thin Line” is a single-actor performance that tells the story of one girl’s struggle with her eating disorder and the struggles of those close to her in their efforts to understand and to help. The play helps youth recognize the symptoms of eating disorders, promotes prevention and intervention and acts as a catalyst for individuals, friends and family to seek support and take action. Following the play, audience members have a chance to interact with area resources, local counselors, and medical experts who can continue to provide support long after the performance is over.

**Note:** This is a secular curriculum, so Jewish resources will have to be integrated by the Jewish educator.

## Healthy Relationships

“Bullyproof: A Teacher’s Guide on Teasing and Bullying” (p. 40) is a curriculum that empowers teachers to work with students to change bullying behaviors as well as help students build self-esteem and strategies in dealing with bullies. The curriculum deals with harassment within the school environment and teaches the students and teachers how to deal with many different types of harassment, including verbal, physical, and sexual. This curriculum has potential to alter the school environment and make the school safer for students.

“Dealing with Teen Dating Abuse: Matters of Choice” (p. 41) is a valuable resource to have, if only for its wealth of fact sheets, handouts, and other reference material. The materials included in this curriculum not only help educators teach about healthy and unhealthy relationships, but they empower educators and their constituents to take notice of relationships in their world and help those who are in unhealthy relationships.

While this curriculum was created by a section of the National Council for Jewish Women, the curriculum itself is not targeted specifically at a Jewish population. “Matters of Choice” is a compelling curriculum that works through various issues in an unhealthy relationship. The use of a video as the main entry point may limit the use of this curriculum for some Jewish groups that would like to present it at retreats, but it can easily be used in a day school or synagogue school setting. The material has no direct Jewish values and themes. If that is desired, educators and facilitators will need to develop their own Jewish entry points or combine this curriculum with another one.

“Expect Respect” (p. 42), a dramatic presentation produced by the Jewish Family Service Association of Cleveland, is the story

of a group of high school students who find their values, beliefs and opinions of other classmates put to the test when a substitute drama teacher challenges them to speak the truth---using a real ticking grenade to ensure their honesty. The Expect Respect drama troupe is comprised of 23 volunteer high school students from within the Greater Cleveland area. Volunteers are trained in the summer to perform a very powerful production in front of their peers during the school year regarding the topic of teen dating violence. The most salient message expressed is how essential it is to respect and *be* respected while dating someone - and to expect respect at all times. Students are also taught what respectful behavior and respectful relationships look like.

“Healthy Dating” and Love Healthy” (p. 43) are two programs created by *Dayenu!* Enough Silence initiative at the New York Board of Rabbis to introduce teens, young adults and anyone who works with this age group to facts, statistics, articles and other information to help determine what a healthy relationship is and what to do when you or someone you know is involved in an unhealthy or abusive relationship. The Love Healthy program arms responsible adults with specific strategies to help them identify potentially abusive teen relationships when they arise. The program helps teens identify abusive behaviors before they become involved in relationships, preventing the growing prevalence of teen dating violence in our society. Trainers aim to educate and equip young people with the signs of both healthy and unhealthy relationships so that they can seek out relationships that will not be abusive in nature.

Liz Claiborne, Inc., “Love is Not Abuse” (p. 44) is a free curriculum developed by professionals in the field who were brought together by Liz Claiborne, Inc. to tackle this

issue in the public school domain. The website offers skits with stickers for awareness as well as handbooks for parents, teens, and other constituencies. The lessons are secular in nature and can certainly be tailored to Jewish educational settings. Love Is Not Abuse uses poetry, quizzes, relevant statistics, and imagery to work on awareness, behavior change and advocacy in this area.

“Love: All That and More” (p. 45) is a multi-media, multi-faceted approach to dealing with issues of healthy relationships and dating violence. The curriculum utilizes core themes in order to override societal stereotypes and beliefs in a way that is accessible to many different populations. The curriculum itself is not specific to one religious group, although it can be tailored to the needs of a Jewish population using the guide that is included in the curriculum.

“Love Shouldn’t Hurt” (p. 46) is a curriculum from the San Francisco-based program, Shalom Bayit, written for its “Love Shouldn’t Hurt” youth initiative, but is now available nationwide. The website had been available for basic information, statistics, and information on the program for the past few years. The current curriculum includes four different workshops: middle school, high school, college, and parent workshops. This curriculum takes the methods that Shalom Bayit piloted and perfected in its school visits, such as the “blue card questions,” where students can anonymously ask any question they want of the Shalom Bayit professionals, and make them available to educators in any setting. The program itself is brief and includes ideas for continuing the program, as well as detailed instructions and resources.

“Safe Dates” (p. 47) curriculum has been tested by researchers for an extended period of time and has found positive results in students who

participated in the program. This curriculum is unique in that it offers support for victims and perpetrators, stresses that both males and females can be victims of dating violence, and makes it clear that teen dating violence is as dangerous as adult violence. This program is touted as effective for students across gender and race lines. The nine-hour program effects positive change in the school environment on both the student and administrative levels.

“Strong Girls, Healthy Relationships” (p. 48) is the accompanying multi-week program of “When Push Comes to Shove.” Developed around JWJ’s documentary video on dating and relationship abuse, the curriculum is intended to engage 13- to 15-year-old girls in structured discussions and activities that will give them an understanding of healthy relationships and teen dating abuse. The curriculum is designed to help girls explore

empowerment and self-esteem in the context of the relationships they build, the way they perceive themselves, and how they envision their futures.

“When Push Comes to Shove...It’s No Longer Love” (p. 49) is designed to be trans-denominational and to work in a variety of Jewish communities. This curriculum has two very distinct entry points: the video and the text studies. The video is a series of interviews and discussions with young people who have either been part of or witnessed abusive relationships. The curriculum provides points of discussion from various quotes throughout the video and draws on the words of the people in the video to discuss aspects of abusive relationships.

The text study component uses traditional Jewish themes in healthy and unhealthy relationships as well as stories from Jewish traditions as models of healthy and unhealthy

relationships. The curriculum can be adapted for use in larger groups and assemblies in schools or synagogue settings, or can just as easily be taught in smaller, more informal settings. “When Push Comes to Shove” is a very difficult subject in a realistic and unthreatening way, providing opportunity for questions as well as support for teens who are having problems with their relationships.

“Yad B’Yad” (p. 50) models how a curriculum can seamlessly infuse Jewish values and themes into the topic of healthy relationships. Terms such as “*pikuach nefesh*” (saving a life) and “*b’tzelem Elokim*” (in God’s image) are used throughout the curriculum to help guide learners in their decisions using these values. The use of biblical texts to demonstrate relationship issues also adds a layer of authenticity and makes this curriculum a valuable resource in a Jewish institution.

“You the Man” –Add Verb Productions (p. 51) is a single-actor performance piece that is not an end unto itself, but rather a means of getting youth to talk about the issues of domestic violence and sexual assault. The play features six different characters, each recognizing the impact of violence against the women/girls to whom they are connected. It is an opportunity to present a piece that is male-performed and male-focused—to engage both men and women in a conversation and activism. YTM features six different characters, all men who are in relationships with people who are or have been victimized.

“You the Man” empowers young men and women to step out of the bystander role, to not let friends or family suffer in silence, and to engage in critical thinking around tough questions: What is informed consent? How does alcohol or drug use factor into consent issues? What do you do if you recognize someone is in trouble?

# Bullyproof: A Teacher's Guide on Teasing and Bullying

Secular

Contact Name; email:  
[www.wcwonline.org](http://www.wcwonline.org)

Type of Media:  
Written curriculum

Organization and Writers:  
Lisa Sjostrom and Nan Stein, Wellesley College Center for Research on Women, NEA Professional Library

Website:  
[www.wcwonline.org](http://www.wcwonline.org); [www.amazon.com](http://www.amazon.com)

Approximate Cost:  
\$20

Materials Included:  
Facilitator's manual that includes worksheets and templates to copy for handouts to students

Entry Points:  
Role-playing, art activities, discussions, and case studies

Target Audience:  
4<sup>th</sup> and 5<sup>th</sup> grade

Training:  
No additional training is needed for educators to implement this curriculum.

Length of Program:  
Eleven sequential lessons that can be taught over a set number of days or weeks. The length of the class sessions can vary from class to class but average 45-60 minutes in length.

## Summary of Curriculum

The Bullyproof curriculum teaches elementary-age students ways of dealing with bullying and harassment within the school environment, with an emphasis on the role of bystanders. The curriculum provides strategies for dealing with bullies, ways to manage anger and frustration, methods for expressing feelings, education on peer interaction, and background information for the educator in dealing with the issue of bullying and harassment in the classroom. The curriculum provides recommendations for educators on implementation.

Handouts and templates for activities are included in the guidebook. Also included are in-class exercises that can be followed with homework assignments.

The curriculum offers suggestions to educators for debriefing learners and troubleshooting tips when discussions or activities do not follow the predicted course.

# Dealing with Teen Dating Abuse: Matters of Choice

## Secular

### Contact Name; email:

Elaine Napolitano, Customer Service:  
enapolitano@hrmvideo.com

### Type of Media:

A curriculum that includes a video (DVD) with corresponding units and activities for different aspects of the video

### Organization and Writers:

Human Relations Media (HRM), NCJW of Essex County, New Jersey

### Website:

[http://www.hrmvideo.com/items.cfm?action=view&item\\_id=2608&search\\_category\\_id=10](http://www.hrmvideo.com/items.cfm?action=view&item_id=2608&search_category_id=10)

### Approximate Cost:

\$140 plus shipping and handling for either DVD or VHS format. HRM will provide a 30-day free preview upon request. It is available from:  
Human Relations Media (HRM)  
41 Kenisco Drive  
Mt. Kisco, New York 10549  
Attn: Elaine Napolitano, Customer Service:  
Telephone: 1-800-431-2050; 1-914-244-0486

### Materials Included:

DVD, lesson plans, handouts for learners

### Entry Points:

Video, discussion, creative writing, role-playing

### Target Audience:

High school age students, co-educational

### Training:

No additional training required

### Length of Program:

The video is approximately 20 minutes long and should be shown in its entirety, followed by the activities included in the curriculum. There are 15 different activities that can be used to form a program. The length of the program can be determined by the individual educator.

### Summary of Curriculum

This program is not specifically targeted at a Jewish population. This curriculum begins with a short video about a teenage relationship and the perspectives of each person in the relationship. Not only is the romantic relationship discussed, but the peer relationship and how friends deal with each other when one is in an unsafe relationship is also part of the video. The curriculum gives an overview of various issues and aspects, such as physical violence, mental control, and emotional distress of an unhealthy relationship. This can be used as an entry point to discuss healthy relationships. The materials included in the curriculum give information on taking notice of relationships and helping those in unhealthy relationships.

## Expect Respect

### Trans-denominational

#### Contact Name; email:

Dahlia Harris; [dharris@jfsa-cleveland.org](mailto:dharris@jfsa-cleveland.org)

#### Type of Media:

Performance by the Expect Respect drama troupe

#### Organization and Writers:

Jewish Family Service Association of Cleveland

#### Website:

<http://www.jfsa-cleveland.org/fvs/Family%20Violence%20Prevention/ExpectRespect/index.html>

#### Approximate Cost:

For information regarding cost, contact Dahlia Harris at [dharris@jfsa-cleveland.org](mailto:dharris@jfsa-cleveland.org) or call 216-378-3477

#### Materials Included:

Performance, question and answer session

#### Entry Points:

Role plays, discussion

#### Target Audience:

The target audience is primarily 8<sup>th</sup>-12<sup>th</sup> graders, though the program can also be used for training purposes for peer mediators, parents, or school personnel.

#### Training:

There is no training involved

#### Length of Program:

The performance is 40 minutes in length

#### Summary of Curriculum:

“Expect Respect” is a powerful, live dramatic performance that depicts teens in real situations and shows how abuse of power in relationships (both in dating and friendship) diminishes dignity, self-esteem and spirit.

The Expect Respect drama troupe is comprised of 23 volunteer high school students from within the Greater Cleveland area. Volunteers are trained in the summer to perform a very powerful production in front of their peers during the school year regarding the topic of teen dating violence. Because the program works by presenting important information from a peer-to-peer perspective, it uses common language used by teens today. Therefore, at times, the language is harsh, inappropriate touching is demonstrated, and basic teen culture is prevalent throughout the play, which helps the teen audience to relate to the important messages being conveyed. The most salient message expressed is how essential it is to respect and be respected while dating someone – and to expect respect at all times. Students are also taught what respectful behavior and respectful relationships look like.

All school personnel are notified of the play’s content in advance so they can determine if the program is appropriate for their student body. Students in the 7th grade or below must have a parent’s consent to view the play.

# Healthy Dating and Love Healthy

## Trans-denominational

### Contact Name; email:

Rabbi Diana S. Gerson; [dgerson@nybr.org](mailto:dgerson@nybr.org)

### Type of Media:

Healthy Dating is a two-hour, trainer-led program for teens and young adults; Love Healthy is a 90-minute companion program for parents or staff working with teen populations

### Organization and Writers:

Developed by Rabbi Diana Manber for the Dayenu! Enough Silence initiative at the New York Board of Rabbis

### Website:

[www.dayenu.org](http://www.dayenu.org)

### Approximate Cost:

For information, program and trainer fees, contact Rabbi Diana S. Gerson at Dayenu! [dgerson@nybr.org](mailto:dgerson@nybr.org).

### Materials Included:

Role-plays, handouts highlighting dating red flags, articles, and information and teen resources, including national and local organizations

### Entry Points:

Healthy dating—myths and expectations, staff handouts and information sheets, Jewish resources and texts

### Target Audience:

Synagogues, youth groups, and camp staff and campers

### Training:

None required; a trainer is hired to present the program

### Length of Program:

Healthy Dating is a two-hour program. Love Healthy is 90 minutes in length

### Summary of Curriculum

These two programs are a critical introduction for teens, young adults, and anyone who works with this amazing age group. The programs include facts, statistics, articles, and other information to help determine what is a healthy relationship and what to do when you or someone you know is involved in an unhealthy or abusive relationship. The Love Healthy program arms responsible adults with specific strategies to help them identify potentially abusive teen relationships when they arise.

A main goal of this program is to educate and help teens identify the abusive behaviors before they become involved in relationships, preventing the growing prevalence of teen dating violence in our society. Trainers aim to educate and equip young people with the signs of both healthy and unhealthy relationships so that they can seek out relationships that will not be abusive in nature.

The information in these programs can then be reinforced within the community by adhering to the Dating Bill of Rights and having a zero-tolerance policy for abusive behaviors. The programs have been used trans-denominationally across informal educational settings, including youth groups, camps, synagogues and Hillels.

## Liz Claiborne “Love is not Abuse” Curriculum

### Secular

#### Contact Name; email:

Natalie Kielian; [Natalie.Kielian@liz.com](mailto:Natalie.Kielian@liz.com)

#### Type of Media:

Print/Video

#### Organization and Writers:

A group of educators, domestic violence experts, government officials, medical professionals, teen survivors, and corporate leaders came together with Liz Claiborne, Inc., the Education Development Center, Inc. (EDC) and Break the Cycle

#### Website:

[www.loveisnotabuse.com](http://www.loveisnotabuse.com)

#### Approximate Cost:

Free

#### Materials Included:

Three lesson plans that include quizzes, poems, stories, statistics, and references; wall card handouts for learners; a link to four teen videos

#### Entry Points:

Video, text study, role-playing, creative writing, and discussions

#### Target Audience:

High school age students (May also be tailored by educator to grammar school students since the dating relationships are beginning at an earlier age)

#### Training:

No additional training is needed for the facilitator. Curriculum includes guides and

handouts, as well as online resources for the facilitator

#### Length of Program:

It is only three lessons long; Educator may tailor the lessons as they see fit

#### Summary of Curriculum

In 2005, a group of educators, domestic violence experts, government officials, medical professionals, teen survivors, and corporate leaders came together with Liz Claiborne, Inc., the Education Development Center, Inc. (EDC) and Break the Cycle to create a national high school curriculum specifically designed to educate teens on the issue of dating violence. The program, Love is Not Abuse, is currently taught in English and Health Education/Language Arts classrooms. The organization’s doorway into the issue is through brief, engaging texts (e.g.; poetry, short stories, literature) positioned as springboards to build young people’s awareness of how to make healthy choices in relationships and what to do if they are in abusive ones. Love Is Not Abuse draws on the motivating power of literature to help teenagers build effective strategies for dealing with relationship violence and abuse.

Love Is Not Abuse lessons begin with a poem, short story or passage from a novel that illustrates a key dating violence concept (for example, many individuals who experience dating violence are reluctant to seek help). Students will read, discuss, and write about the text and then focus on practicing a skill related to the concept (for example, how to identify and reach out to a supportive adult when you are, or a friend is, in an abusive relationship).

Note: this is a secular curriculum, so Jewish resources will have to be integrated by the Jewish educator.

## Love: All That and More

### Trans-denominational

#### Contact Name; email:

Kathleen Graham;  
[orders@faithtrustinstitute.org](mailto:orders@faithtrustinstitute.org); 877-860-2255

#### Type of Media:

Video and accompanying curriculum

#### Organization and Writers:

Barri Rosenbluth, FaithTrust Institute

#### Website:

[www.faithtrustinstitute.org](http://www.faithtrustinstitute.org)

#### Approximate Cost:

\$149

#### Materials Included:

DVD, lesson plans for six sessions, facilitator's guide for either Jewish or Christian youth settings, and handouts for learners

#### Entry Points:

Video, text study, role-playing, creative writing, and discussions

#### Target Audience:

High school-age students, young adults

#### Training:

No additional training is needed for the facilitator. Curriculum includes extensive guides and background information, as well as resources for the facilitator.

#### Length of Program:

Six sessions, 50 minutes each

#### Summary of Curriculum

This is a multi-media curriculum that deals with issues of healthy relationships and dating

violence from a non-religious perspective. The curriculum is open to a diverse ethnic, socioeconomic, and sexual population and does not perpetuate stereotypes of relationship roles for males or females, gay or straight couples. The curriculum is careful to point out that both males and females can experience dating violence, as well as mentioning the existence of dating violence in same-sex couples.

A separate guide is included in the curriculum to tailor the program to meet the needs of a Jewish population. The facilitator's guide for working with Jewish youth uses Jewish texts and includes resources for teaching the topic.

The author offers suggestions for using the curriculum during retreats and in classrooms.

# Love Shouldn't Hurt— Building Healthy Relationships for Jewish Youth

## Trans-denominational

### Contact Name; email:

Zephira Derblich-Milea, Youth Program  
Coordinator; [teen@shalom-bayit.org](mailto:teen@shalom-bayit.org)

### Type of Media:

Written curriculum

### Organization and Writers:

Shalom Bayit staff, Miriam Wolf, LCSW

### Website:

[www.love-shouldnt-hurt.org](http://www.love-shouldnt-hurt.org) and [www.shalom-bayit.org](http://www.shalom-bayit.org). Available for purchase through [www.faithtrustinstitute.org](http://www.faithtrustinstitute.org)

### Approximate Cost:

Three packages: \$69.95, \$84.95, and \$149.95.  
Call 510-451-8874 for more information

### Materials Included:

The curriculum includes a facilitator's guide, workshop outlines for middle school, high school, college and parents, and reproducible handouts. A PowerPoint presentation and CD-ROM is included in the \$84.95 package. Five hours of technical assistance by phone are available in the \$149.95 package.

### Entry Points:

Discussions, Jewish text, brainstorming, scenarios and small group work

### Target Audience:

Parents, middle school, high school, and college students

### Training:

Training is available via phone or on-site for an additional cost, but is not mandatory. Information and directions are included in the facilitator's guide. The website does not require any additional training.

### Length of Program:

Each workshop is 90 minutes, with suggestions for extending the program.

### Summary of Curriculum

This is a non-denominational, multi-age curriculum that covers a wide range of types of learners with one curricular model. The curriculum has a similar method for audience, but with age- and audience-appropriate activities and information. Each age group learns about healthy relationships, but specific information changes as the audience gets older.

The curriculum is divided into four distinct sections and provides a facilitator's guide, an appendix with a complete bibliography, handouts, worksheets, and detailed instructions.

This curriculum is similar to the programs that Shalom Bayit organizes for schools in the San Francisco area. For schools and communities in the San Francisco area, Love Shouldn't Hurt and Shalom Bayit organize programs to educate middle school students on relationship violence. More information on this can be found on the website.

The website offers information on domestic violence and abusive relationships, as well as suggestions for leaving abusive relationships and helping others leave abusive relationships. Statistics and other factual information are provided on the website, making this a useful tool for information on the topic and for students to visit after the program.

## Safe Dates

### Secular

#### Contact Name; email:

Audrey Lease; alease@hazelden.org

#### Type of Media:

Written curriculum

#### Organization and Writers:

Vangie Foshee, Ph.D, and Stacey Langwick, Ph.D.; Hazelden

#### Website:

[www.hazelden.org](http://www.hazelden.org)

#### Approximate Cost:

\$225

#### Materials Included:

Nine session dating abuse curriculum, script for a play about dating abuse, instructions for a poster contest, parent materials, outline for teacher training, and reproducible student handouts

#### Entry Points:

Discussions, role-playing, arts and crafts activities, producing a play, and creative writing

#### Target Audience:

Teenagers, co-ed, primarily in a high school setting, although the curriculum can be used in youth group and extra-curricular settings; this curriculum can be taught to large or small groups.

#### Training:

An outline for a three-hour teacher training is provided in the materials, as well as answers to frequently asked questions and an extensive bibliography. Training is not mandated by the program, but is encouraged.

#### Length of Program:

The curriculum consists of nine 50-minute sessions designed to be run over an extended period of time. If nine sessions are not available, suggestions are included for ways to truncate the curriculum, although this is not strongly encouraged.

#### Summary of Curriculum

This is a secular curriculum created for high school students. The writers stress that this program has proven to be an effective teaching tool through extensive research in schools and can be used either as a preventative measure or as an intervention. This curriculum has been referred to as one of the best curricula created for schools and community centers by researchers and professors in the areas of family research, psychology, and domestic violence advocacy. Each session has detailed information for the instructor and the participants, activities to reinforce the information, handouts, and optional assignments.

Suggestions for shortening the program into six or four sessions are included. Parent education newsletters are included so parents can stay informed on what their children are learning.

The curriculum includes clear objectives and descriptions for each session, as well as frequently asked questions in the introduction for extra information, a curriculum scope and sequence, and related national academic standards that relate to the curriculum.

# Strong Girls, Healthy Relationships: A Conversation on Dating, Friendship and Self-Esteem

## Trans-denominational

### Contact Name; email:

Deborah Rosenbloom; programming@jwi.org

### Type of Media:

Video, written curriculum/facilitator's guide, workbook for participants

### Organization and Writers:

Dr. Shira D. Epstein, Jewish Women International (JWI)

### Website:

[www.jwi.org](http://www.jwi.org)

### Approximate Cost:

\$85

### Materials Included:

Facilitator's guide and workbook, ten individual participant workbooks, DVD and/or VHS copy of "When Push Comes to Shove...It's No Longer Love!", and ten healthy relationships brochures

### Entry Points:

Creative writing, film, discussions, Jewish text, and role-plays

### Target Audience:

13- to 15-year-old girls

### Training:

No additional training is needed for the facilitator; a detailed guide for the facilitator is included in the introductory sections of the facilitator's guide.

### Length of Program:

There are two programs being offered: A six-session program with each session covering a specific topic at approximately two hours per session and a three-hour mini-curriculum that focuses on healthy relationships without attention to dating abuse

### Summary of Curriculum

This is a multi-media program that uses video, writing, discussions, and creative activities to learn about healthy relationships. The curriculum is based on the premise that self-esteem stems from self knowledge. The program guides participants in exploration of who they are, what they want, and the types of relationships—both friendships and dating—they choose for themselves. Girls learn a vocabulary for talking about relationships while they examine the messages and pressures that those relationships bring.

Traditional Jewish texts are used throughout the curriculum to reinforce Jewish values and ideas on healthy relationships. This is a non-denominational program that works well in day school, synagogue school, or informal community settings. The program should be followed to completion. The school or organization sponsoring the program should allow for at least six different days, one for each lesson. The ideal group size is no more than 15 girls.

## When Push Comes to Shove...It's No Longer Love

### Trans-denominational

#### Contact Name; email:

Deborah Rosenbloom; programming@jwi.org

#### Type of Media:

Video/DVD and curriculum

#### Organization and Writers:

Jewish Women's International (JWI)

#### Website:

[www.jwi.org](http://www.jwi.org)

#### Approximate Cost:

\$75

#### Materials Included:

DVD or VHS tape, curriculum with texts and discussion guides, poster, 30 stickers, 30 brochures, and button

Discussion guide, 2 posters, no stickers, 30 brochures, and sample button

#### Entry Points:

Video, text study, discussion

#### Target Audience:

High school, college, co-ed

#### Training:

No additional training is mandated by JWI

#### Length of Program:

One session, approximately two hours; can be broken down into shorter sessions

#### Summary of Curriculum

This is a trans-denominational video and study-guide program that uses Jewish texts and

themes to understand the stories of teens that have experienced unhealthy relationships. The program can be modified to be used in small or large groups.

The curriculum deals with the topic of relationship violence in plain language that is understandable and realistic to teens. The materials include the comments made by the actual teens in the video, using the people from the video to make the point, rather than an anonymous narrator.

The text study component uses traditional Jewish texts to highlight themes in healthy and unhealthy relationships, and uses stories from Jewish tradition as models of healthy and unhealthy relationships.

The video component of the curriculum is interviews with actual people who have experienced abusive relationships and conveys that different types of people can experience dating violence.

# Yad B'Yad: Working Hand in Hand to Create Healthy Relationships

## Trans-denominational

### Contact Name; email:

Kathleen Graham;  
[orders@faithtrustinstitute.org](mailto:orders@faithtrustinstitute.org); 877-860-2255

### Type of Media:

Curriculum that includes lessons, exercises, and texts for five sessions

### Organization and Writers:

Irit Eliav, FaithTrust Institute

### Website:

[www.faithtrustinstitute.org](http://www.faithtrustinstitute.org)

### Approximate Cost:

\$25

### Materials Included:

Complete lesson plans, texts, instructions for facilitator

### Entry Points:

Text study, discussions, creative writing, role-playing

### Target Audience:

Sixth- through eighth-grade students, co-educational

### Training:

No additional training is needed for the educator

### Length of Program:

Five sessions, 90 minutes for each session, but can be adapted to match the structure of the organization or school

## Summary of Curriculum

“Yad B'Yad” is a self-contained curriculum that can be taught over a limited number of sessions. The curriculum can be independently placed into a classroom or community setting. Jewish texts and themes are used to teach about healthy and unhealthy relationships. The texts used help create a base for what healthy and unhealthy relationships look like and gives examples of ways to deal with unhealthy relationships. Other topics taught include self-esteem and gender roles.

The curriculum provides fully scripted and detailed instructions for the educator. Appendices provide the educator with templates for making copies of materials. This curriculum can be used in a variety of Jewish settings and denominations.

# “You the Man”: Add Verb Productions

## Secular

### Contact Name; email:

Amanda Bailey;  
amanda@addverbproductions.com

### Type of Media:

Live theater/Supplementary guides

### Organization and Writers:

Add Verb Productions, written by Carly Plourde, in consultation with Domestic Violence and Sexual Assault experts and advocates throughout the country

### Website:

[www.addverbproductions.org/programs/you-the-man/](http://www.addverbproductions.org/programs/you-the-man/)

### Approximate Cost:

\$1,000 plus travel expenses

### Materials Included:

A guide to bringing the play into a community, checklists, guided discussion questions, troubleshooting tips, informational handouts, a classroom curriculum, and suggestions for additional resources

### Entry Points:

Live theater, discussion

### Target Audience:

High school-age students

### Training:

No additional training is needed for the facilitator

### Length of Program:

30-minute performance plus panel discussion

## Summary of Curriculum

“You the Man” is a single-actor performance piece that is not an end unto itself, but rather a means of getting youth to talk about the issues of domestic violence and sexual assault. The play features six different characters, each recognizing the impact of violence against the women/girls they are connected to.

“You the Man” empowers young men and women to step out of the bystander role, to not let friends or family suffer in silence, and to engage in critical thinking around tough questions: What is informed consent? How does alcohol or drug use factor into consent issues? What do you do if you recognize someone is in trouble?

Note: This is a secular curriculum, so Jewish resources will have to be integrated by the Jewish educator.

## Gender and Sexual Identity in Judaism

“AIDS, Love and the Secret Lives of Jewish Teenagers” (p. 53) is not solely focused on gender and sexuality, but rather is a presentation for teenagers. It begins with a lecture on the origins and detailed story of one Jewish man’s HIV disease, his infection at age 24, how he has survived over 20 years, and how he has turned a curse into a blessing. Scott Fried places the reality of HIV infection in a context all young people can understand: vulnerability, loneliness, isolation, and hopelessness. In this 90-minute presentation, the audience experiences a transformation from “sacred to sacred” by learning how to become philosophical about the mistakes they make. It ends with a musical video montage of the many faces and voices of Scott’s friends who have died from AIDS.

**Bereishit: A New Beginning** (p. 54), created by The Jewish Orthodox Feminist Alliance (JOFA), is a curriculum that aims to foster the ideals of equal opportunities in the area of education for girls and boys. This curriculum could be exclusionary to males, but when used as a supplement to another Chumash curriculum, it helps provide a balanced view of the characters in the Torah, as well as teach values that are commonplace in the Orthodox community.

“**Hineini: Coming Out in a Jewish High School**” (p. 55) is a revolutionary program created by Keshet, Inc. “*Hineini*” consists of a groundbreaking documentary film and curriculum resource guide that helps students deal with questions surrounding sexual orientation and Jewish identity. The film follows one girl’s journey through Jewish and political responses to coming out in a Jewish day school and trying to create a gay-straight alliance. The curriculum resource guide that accompanies the film uses Jewish texts to examine issues of

identity, community building, Jewish pluralism, and student activism. The texts provide a strong Jewish voice in the materials. This program gives teachers materials and methods for exploring topics which—due to their highly controversial nature—are not easy to discuss in the classroom, in a way that is respectful of all people.

## “AIDS, Love and the Secret Lives of Jewish Teenagers” Presented by Scott Fried

### Trans-denominational

Contact Name; email:  
Scott Fried; [TalkAIDS@aol.com](mailto:TalkAIDS@aol.com) (Scott’s agent)

Type of Media:  
In-person presentation

Organization and Writers:  
TalkAIDS, Inc.–New York, NY

Website:  
[www.scottfried.com](http://www.scottfried.com)

Approximate Cost:  
Call 212-465-2646 for more information, since the price varies depending on the amount of time

Materials Included:  
A multi-media presentation; a press kit, which includes testimonials from parents, teachers and teens, is also available. Separately, Scott has written two books and offers a CD of six of his lectures.

Entry Points:  
Self-esteem-building activities for the bunk, staff handouts and information sheets, and Jewish resources and texts

Target Audience:  
This lecture has a wide appeal and lends itself to broad co-sponsorship. Scott has presented in Hebrew schools and Jewish day schools, for rabbinical students, Jewish youth groups, Hillel students, and the professionals who work with these emerging adults. Scott also recommends his presentation for high schools, middle schools, fraternity/sorority students, AIDS

Awareness clubs, resident advisors, gay-straight alliances, SADD members, and various student organizations, juvenile detention centers, teen runaway shelters, and in-treatment/residential adolescent facilities.

Training:  
No training is offered as it is a presentation

Length of Program:  
Presentation is 90 minutes in length

Summary of Curriculum  
Scott Fried engages participants in a discussion involving topics such as sexual responsibility, abstinence, dating, transmission of HIV, homosexuality, eating disorders, body image, self-mutilation, suicide, alcohol and drug misuse, bullying, dealing with divorce, and broken-heartedness, among others. Scott presents to teenagers beginning with a lecture on the origins and detailed story of one Jewish man’s HIV disease, his infection at age 24, how he has survived over 20 years, and how he has turned a curse into a blessing. Scott Fried contextualizes the reality of HIV infection in a context appropriate for young people: vulnerability, loneliness, isolation, and hopelessness.

Scott guides the audience from “sacred to sacred” by teaching them how to become philosophical about the mistakes they make. It ends with a musical video montage of the many faces and voices of Scott’s friends who have died from AIDS. Scott frames the subject of HIV/AIDS with Jewish imperatives such as *B’kur Cholim* and *P’kuach Nefesh*. He incorporates both formal Jewish text and current Jewish philosophy/poetry in order to illustrate how Jewish students should not only acts as agents for change in our community but, more importantly, value their own lives in the face of life-challenging situations.

# Bereishit: A New Beginning

## Orthodox

**Contact Name; email:**  
Karen Klieger Sponder;  
[karen.sponder@jofa.org](mailto:karen.sponder@jofa.org)

**Type of Media:**  
Written curriculum designed to enhance and supplement the Chumash curriculum in Jewish day schools in the area of gender equality and gender roles in Jewish text

**Organization and Writers:**  
Chaya R. Gorsetman, Amy T. Ament, Sara Hurwitz, Amy Jo Svirsky (evaluator), Jewish Orthodox Feminist Alliance (JOFA)

**Website:**  
[www.jofa.org](http://www.jofa.org)

**Approximate Cost:**  
For information, contact the JOFA office at 212-679-8500

**Materials Included:**  
There are 10 units, each with worksheets, lessons, and assessments, designed for typical classroom usage. Texts and worksheets in both Hebrew and English

**Entry Points:**  
Text study, worksheets, and discussions

**Target Audience:**  
Day school classroom, elementary school, co-educational

**Training:**  
No additional training is needed for the classroom teacher

## Length of Program:

The program follows a day school Torah curriculum format and is designed to fit into the time allotted for Torah study in the classroom

## Summary of Curriculum

This curriculum uses stories from the Torah to teach lessons about morals and values. Issues such as modesty, welcoming guests, and covenantal relationships are discussed from the perspective of the matriarchs Sarah, Rebekah, Rachel, and Leah, and relevance to both boys and girls is presented. This curriculum differs from other Bible curricula in that it teaches about female characters in the bible that are often overlooked or only taught in relation to male characters. This curriculum places female characters as main characters and draws upon their actions to teach Jewish values.

This curriculum is intended to be supplementary to a traditional Torah-based curriculum. It is not strictly sequential and can be used in different combinations of interspersed with other units. Texts and worksheets in Hebrew are provided to build language skills and work with the text in the original. (All translations provided are based on the NJPS translation.)

# Hineini: Coming Out in a Jewish High School DVD and Curriculum Resource Guide

## Trans-denominational

### Contact Name; email:

Andrea Jacobs; [andrea@keshetonline.org](mailto:andrea@keshetonline.org)

### Type of Media:

Documentary feature film (DVD) and Companion Curriculum Resource Guide

### Organization and Writers:

Written by Kim Westheimer and Rabbi Jill Hammer, edited by Dr. Andrea Jacobs for Keshet, Inc.

### Website:

[www.keshetonline.org](http://www.keshetonline.org) and [www.hineinithefilm.org](http://www.hineinithefilm.org)

### Approximate Cost:

Educators and institutions can purchase the DVD and Curriculum Resource Guide together from Keshet's website. Cost is \$175 for educational institutions and organizations with budgets under \$500,000; \$250 for universities, corporations, and larger non-profit organizations. Public screening rights are separate and must be obtained from Keshet.

For more information contact:

[hineini@keshetonline.org](mailto:hineini@keshetonline.org) or [shalem@keshetonline.org](mailto:shalem@keshetonline.org)

### Materials Included:

DVD: 60-minute documentary film, 30 additional minutes of extras, updated interviews, and special features

### Entry Points:

Gender and sexuality, LGBT (lesbian, gay, bisexual and transgender), Jewish pluralism, youth activism, discussion, role-play, Jewish

text, resources, and guides for creating safe and inclusive space for all youth and families

### Target Audience:

Youth in grades 7-12, parents, community members, and Jewish professionals

### Training:

No training is necessary. Online/phone support available

### Length of Program:

The DVD feature film is 60 minutes. An additional 30 minutes of extras are included on the DVD. Each activity included in the Curriculum Resource Guide has a different time length. The activities included can be combined to create programs of differing length, from a two-hour screening and discussion to a semester- or summer-long program of activities around the themes included in the Resource Guide.

### Summary of Curriculum

Hineini (Hebrew for "Here I am") chronicles the story of one student's courageous fight to establish a gay-straight alliance at her Jewish high school and the transformative impact of her campaign on everyone involved. Using interviews with Shulamit, her family, teachers, and other students—both those who support her campaign and those who oppose it—the film allows members of this community to tell their own story as it unfolds. What emerges is a potent story of Jewish pluralism and a community navigating the cross-currents of Jewish tradition and social change.

The companion curriculum resource guide addresses several themes raised in the film, including coming out, Jewish texts on homosexuality, pluralism in the Jewish community, being an ally for friends who are LGBT, youth as agents of community change, an examination of gender roles and categories

in classical and contemporary Jewish communities, and views of heterosexuality and homosexuality in society.

Detailed information on use of the curriculum as well as guidelines to prepare educators to work with this curriculum are included. Lessons and activities include working with Jewish text, discussions on creating change in a community, and examples of historical events as models of change.

Several of the lesson and activity plans can be easily adapted for use in adult education settings. One main focus of the material is working as a community to create an environment that is safe and welcoming for all types of people. Resources for more information, such as books and websites, are included in the appendix.

## Jewish Identity and Adolescent Girls

“J Girl’s Guide: The Young Jewish Woman’s Handbook for Coming of Age” (p. 58) may be used across movements and denominations. This book provides information for girls who are approaching the age of Bat Mitzvah through the early years of high school. Some issues may be more relevant to girls at one particular age while others may be more applicable at a later point in adolescence. The authors present issues such as body image, sexuality, Jewish identity, and relationships in an unthreatening, age-appropriate fashion. It can be used as a reference tool or a guide for educators and parents who deal with adolescent girls.

“JVibe Magazine” (p. 59) is a publication of Jewish Family and Life! Media, and in recent years has become a popular tool in Jewish schools and community centers. This magazine covers topics similar to those in other teen magazines, such as relationships, peer pressure, choosing colleges, and popular culture, but does so with an entirely Jewish lens. Celebrities interviewed are Jewish, questions answered in the advice columns are about Jewish kids, and music is discussed by Jewish and/or Israeli artists. The magazine brings challenging issues such as sexuality and relationships to its public in a mature and thoughtful manner. JVibe aims to instill Jewish pride in teens.

“Rosh Hodesh: It’s a Girl Thing!” (p. 60), a curriculum produced by Moving Traditions, created an outlet for young girls to handle issues of growing into Jewish women. Designed to start around the age of Bat Mitzvah, the Rosh Hodesh groups, as they have been dubbed, exist in day schools, synagogue schools, Jewish Community Centers and as part of youth groups. It is a versatile program that can be transported to many different

spaces and can work with limited increments of time. Rosh Hodesh appeals to girls and parents alike due to its space that it is just for the girls.

“Mind Body Attitude” (p. 62), an area of programming produced by B’nai Brith Girls and B’nai Brith Youth Organization since 1994, encourages each BBG chapter to include areas of programming that explore healthy behaviors. Topics include physical fitness, women’s health, managing stress, personal safety, safer sex, and self-defense. The goal of the programming is to help teenage girls grow not only socially, but physically and emotionally while part of the organization.

# J Girl's Guide: The Young Jewish Women's Handbook for Coming of Age

## Trans-denominational

**Contact Name; email:**  
sales@jewishlights.com

**Type of Media:**  
Book that can be used in a group for girls or in a class for girls

**Organization and Writers:**  
Penina Adelman, Ali Feldman, and Shulamit Reinharz—Jewish Lights Publishing (2005)

**Website:**  
[www.jewishlights.com](http://www.jewishlights.com)

**Approximate Cost:**  
\$14.99

**Materials Included:**  
No additional materials are needed with this book

**Entry Points:**  
Creative writing prompts, quotes from other teenage girls, and Jewish text

**Target Audience:**  
Adolescents, 12- to 15-year-old girls

**Training:**  
No training needed

**Length of Program:**  
No specified length

## Summary of Curriculum

The book includes perspectives on Jewish identity from an educator, a researcher, and teenagers, giving the narratives within the book several different perspectives on identity development.

The content is non-denominational and unthreatening in presenting the issues of body image, sexuality, Jewish identity, and relationships to girls. The guide can be used as a reference tool or guide for educators and parents who work with adolescent girls. Additionally, curricula can be developed using this book as an entry point for working with the topics in the book.

The versatile material can be used in synagogue schools, day schools, or community education settings. Camp Pembroke, a Boston-based Jewish camp for girls ([www.camppembroke.org](http://www.camppembroke.org)), used this book as a part of a curriculum developed for their oldest age group. Each girl was sent a copy of the book prior to camp and asked to read it. Parents were notified of the program development and became stakeholders in the launch. The summer-long program included large group programs, smaller bunk activities, and sessions with various members of camp staff to discuss aspects of the book and Jewish identity formation.

# JVibe: The Magazine for Jewish Teens

## Trans-denominational

### Contact Name; email:

Editor; editor@jvibe.com

### Type of Media:

Magazine published bi-monthly and website

### Organization and Writers:

Amir Cohen, CEO; Lindsey Silken and Joelle Asaro Berman, Senior Editors; Jewish Family and Life! Media

### Website:

[www.jvibe.com](http://www.jvibe.com)

### Approximate Cost:

Subscription costs range from \$18 to \$36, depending on the length of subscription. Bulk subscriptions are available.

### Entry Points:

Advice columns for teens, discussions with teens, articles on popular culture, and Jewish text

### Target Audience:

Teens aged 12 through 18, from a variety of religious backgrounds

### Training:

No training needed for using the magazine and website

### Length of Program:

No set length of program or time needed to use the magazine or website

### Summary of Curriculum

JVibe is a bi-monthly independent magazine for teenagers, which is produced by a staff of

writers who consult with a board of teens on specific articles and issues. JVibe is also a website that functions independently of the magazine, with monthly updates. Much of the website content is written by teens, with some articles reproduced from the magazine. There are also message boards and links to other sites for Jewish teens.

JVibe is not associated with a specific movement of Judaism, but does work with a board of rabbis, including rabbis from United Synagogue of Conservative Judaism (USCJ) and Union for Reform Jews (URJ), who look over the content pre-publication and provide feedback. JVibe covers issues that are relevant to teens, including relationships, sexuality, health issues, and body image, but through a Jewish lens. The summer issue covers the topics of love and sex through a Jewish lens, using Jewish text, as well as conversations with Jewish teens to provide information on relationships and sexuality.

# Rosh Hodesh: It's a Girl Thing! A program of Moving Traditions

## Trans-denominational

### Contact Name; email:

Jen Groen; jgroen@movingtraditions.org

### Type of Media:

Written curriculum that includes life lessons, a complete script for 28 monthly meeting plans, further resources on Judaism, girls, and group administration, and handouts for each month of the year

### Organization and Writers:

Barbra Berley-Mellits and Rabbi Rachel Gartner, Moving Traditions

### Website:

[www.roshhodesh.org](http://www.roshhodesh.org)

### Approximate Cost:

The two-tiered fee structure is as follows:

- 1) Institutions whose budgets are over \$250,000—\$2,500;
- 2) Institutions whose budgets are under \$250,000—\$1,000

which includes training for up to four facilitators over four years, the curriculum manual, personal advice, a password-protected website and monthly phone conferences, the fee for the group leader, plus supplies; see website for more information on costs

### Materials Included:

Lesson plans for 28 months of Rosh Hodesh meetings, including life lessons, activities and projects, handouts for the participants, advice on recruiting girls, resources for the facilitator, and information for parents. A variety of materials are also available through a password-protected website

### Entry Points:

Rosh Hodesh (the new moon holiday), rituals created by the group, Jewish holidays, art projects, creative writing, drama, journaling, text study, discussion, and Jewish women role models

### Target Audience:

Girls in grades 6 through 12

### Training:

A two-day facilitator training session, mandatory for all new facilitators, is offered in various locations through the late spring and summer. Facilitators receive the curriculum and instructions on using it, information on adolescent development, and the opportunity to practice various parts of the curriculum and informal education techniques. In addition, monthly conference calls and ongoing personal advice is available from Moving Traditions staff throughout the year to group facilitators and their supervisors.

### Length of Program:

Groups meet once a month; two hours is ideal, at least 90 minutes is recommended. Groups can continue from year to year, with curricula currently available for up to 28 months of group meetings.

### Summary of Curriculum

The primary goal of the program is to empower Jewish girls to explore and make healthy decisions about the issues they care about most—for example, body image, relationships, intimacy, and social justice—though Jewish teachings, engaging activities and in an intimate, supportive peer group. In the process, girls are inspired to develop a personal Jewish identity. Girls in the program learn about Jewish women, both biblical and modern, and learn to make their own Jewish rituals. This curriculum is designed to grow as

the girls mature, covering similar information from a different perspective each year and giving girls new tools for their secular and Jewish lives each month they are in the program.

While the program is designed to start the year before Bat Mitzvah age (in 6<sup>th</sup> grade) and form a long-term group that stays together throughout middle school and high school, the program may also be started for girls at any age after 6<sup>th</sup> grade. This program is able to be implemented in day schools, synagogue schools, Jewish Community Centers, and youth groups. It is crafted to work in many different communities, ranging from more secular communities to more religiously observant communities.

The location or space used for the program can play a role in shaping the dynamic of the group. Groups have been held in facilitator's houses, community centers, synagogues, and schools, or rotated monthly to different girls' houses.

Three new years of material, including leadership training, are being developed for high school girls. The new material will be launched in 2008.

The two-day facilitator training program is followed up with monthly conference calls, a password-protected website, and individual support from Moving Traditions staff.

# Mind Body Attitude

## Trans-denominational

### Contact Name; email:

Shayna Kreisler; skreisler@bbyo.org

### Type of Media:

As of summer 2008, written programs will be available through the B'nai Brith Girls organization or on their website ([bbyoprogrambank.org](http://bbyoprogrambank.org))

### Organization and Writers:

B'nai Brith Organization (BBYO), B'nai Brith Girls (BBG)

### Website:

[www.bbyo.org](http://www.bbyo.org); ([bbyoprogrambank.org](http://bbyoprogrambank.org))

### Approximate Cost:

This program does not have a specified cost, as each region or chapter of the BBG organization is expected to use programs found in a program bank or write their own activities.

### Materials Included:

Materials vary from region to region, depending on the types of programs developed

### Entry Points:

Discussions, role-playing, art activities, and creative writing

### Target Audience:

High school-age girls in the BBG program

### Training:

Chapter and regional coordinators or chairpeople for this program attend specialized training and information sessions with the international level chairpeople of BBG.

### Length of Program:

Ongoing programming that is a core component to the program cycle of BBG

### Summary of Curriculum

This is ongoing programming throughout the year to work towards developing strong and healthy bodies through fitness activities and nutrition education. BBYO focuses on developing positive attitudes and self-esteem and building better self-image in teenage girls. The primary issues covered in the programming include substance abuse, sexually transmitted infections, self-defense, sex and sexuality, dating violence, and healthy relationship skills.

Programs vary from region to region, but they include activities on creating nutritional meals, writing to politicians about women's issues, and discussions of myths and facts about sexual health.

For more information on local BBYO regions and BBG chapters that are planning Mind Body Attitude events, visit the BBYO website, [www.bbyo.org](http://www.bbyo.org) to locate a region or chapter in your area.

## Judaism and Sexuality

“In G-D’s Image” (p. 64), a sourcebook created for United Synagogue Youth (Conservative movement) conventions and retreats, arms educators to teach teenagers about the Conservative movement’s views on issues of sexuality, relationships, body image and substance abuse. The curriculum has been edited and added to since its initial creation in 1979 but has not been formally updated since 1994. The result is a curriculum that provides a sound basis and model for creating activities and opportunities for learning about these issues, but not the most up-to-date information.

“JLoveandValues: Bringing Jewish Values to Sexuality Education” (p. 65) is a series of workshops run by youth development specialist Mara Yacobi that provide teens, college students, camp counselors, parents, and professionals with fun, interactive, and educational content that is medically accurate and age-appropriate. In the workshops, participants discuss sexuality and life skills while gaining a deeper appreciation of Jewish values.

“Life Values and Intimacy Education” (p. 66) is a pilot curriculum written by Tzelem, a special project of the Yeshiva University Center for the Jewish Future. Tzelem has piloted the curriculum in two Orthodox day schools. “Life Values and Intimacy Education” teaches about interpersonal relationships, sexuality, peer interaction, self-esteem, body image and other aspects of the evaded curriculum. The curriculum is based on Jewish texts, providing a rabbinic and biblical foundation for many of the discussions throughout the curriculum. One of the goals Tzelem has for its curriculum is that it will be used throughout middle school and high school, helping Orthodox teens to be comfortable with themselves and their

relationships, as well as empower their teachers to teach on these subjects.

“Sacred Choices” (p. 67) was developed by the Union for Reform Judaism as a response to the movement’s desire to help their youth make decisions about sex and relationships that are informed with the Jewish value of “You will be holy.” The main objective of the Sacred Choices curriculum is to provide Jewish adolescents with appropriate information and tools to make decisions about behavior, relationships and activities. This curriculum implements Jewish text and traditions to help adolescents learn to make decisions based on Jewish answers. The curriculum is designed to approach teens at a level at which they are comfortable and uses language that demonstrates respect for the teens’ level of knowledge and maturity.

Keshet’s “Shalem Project” (p. 68) is a unique program that provides training, support and resources for Jewish educators to promote respect, honest dialogue and ongoing growth by exploring gender and sexual orientation issues in a Jewish context. Using a Jewish lens, workshops explore issues such as supporting a teen who comes out, confronting homophobia and teasing among youth, creating sage learning environments for lesbian, gay, bisexual and transgender (LGBT) youth and children with LGBT parents, and adapting programming and curricula to reflect a welcoming and inclusive vision of Jewish community and life. Programs are tailored to meet the needs of individual institutions and their communities.

## In G-D's Image: Making Jewish Decisions about the Body

### Conservative

#### Contact Name; email:

Amy Dorsch; greenfeld@uscj.org

#### Type of Media:

Curriculum guide and workbook

#### Organization and Writers:

Bernard Novick; Stephen Garfinkel and Ari Y. Goldberg, editors; United Synagogue of Conservative Judaism, Department of Youth Activities

#### Website:

[www.uscj.org](http://www.uscj.org) (USCJ Book Service—enter the book title select category: Department of Youth Activities)

#### Approximate Cost:

\$7

#### Materials Included:

Text, handouts, complete lesson plans for facilitators, instructions, and background information for facilitator

#### Entry Points:

Text study, scenarios and role-playing, group discussion, and small group work

#### Target Audience:

High school students

#### Training:

No training needed

#### Length of Program:

Sections of the workbook can be used to fit the time needed for the group. There is not a

set amount of time with this curriculum, although it is typically used at a youth retreat or weekend that includes three to four class sessions, at approximately one hour per session.

### Summary of Curriculum

This curriculum outlines and teaches the Conservative movement's views on issues of sexuality, relationships, body image, and substance abuse. It provides a basis and model for creating activities and learning opportunities.

Other curricula have been developed by individuals based on this sourcebook for use at USY retreats. More information on obtaining these curricula can be found through the USCJ Book Service—[www.uscj.org](http://www.uscj.org) and select the category "Department of Youth Activities."

## JLoveandValues

### Trans-denominational

**Contact Name; email:**  
info@jloveandvalues.com

**Type of Media:**  
Sexuality and life skills workshops, which infuse Jewish values

**Organization and Writers:**  
Mara Yacobi, MSW, LSW, founder of JLoveandValues

**Website:**  
[www.jloveandvalues.com](http://www.jloveandvalues.com)

**Approximate Cost:**  
Contact [info@jloveandvalues.com](mailto:info@jloveandvalues.com) for information regarding cost.

**Materials Included:**  
Materials outside of the workshop are not needed

**Entry Points:**  
Mixed media clips, role-playing, values clarification, forced choices exercises, games, drama, and discussions

**Target Audience:**  
Jewish Day Schools, Youth Groups, Jewish Community Centers, Camps, Study Abroad programs, Colleges and Hillels, as well as parents and professionals.

**Training:**  
No training is necessary for the workshops

**Length of Program:**  
Contact [info@jloveandvalues.com](mailto:info@jloveandvalues.com) for information regarding program length

### Summary of Curriculum:

JLoveandValues was created by Social Worker and Youth Development Specialist, Mara Yacobi. She is a leading public speaker and workshop presenter on the subject of adolescent sexuality and relationships, and how these subjects relate to Jewish values. Mara's mission is to empower young people with knowledge and skills critical for maintaining one's health and developing positive relationships with peers. At a time when teen sexuality and risk-taking behavior are on the rise and are of national concern, her work is significant.

Mara's workshops cover a variety of topics that fall under the umbrella of sexuality and life skills: from dating and relationships to peer pressure and body image and the importance of making healthy and informed decisions. While most of the workshops are geared towards teens, Mara also offer workshops for parents and professionals regarding subjects such as Bullying and Relational Aggression and Parenting with Jewish Values.

## Life Values and Intimacy Education

### Orthodox

#### Contact Name; email:

Jennie Rosenfeld, PhD; tzelem@gmail.com

#### Type of Media:

Written curriculum

#### Organization and Writers:

Yocheved Debow, MA, Anna Woloski-Wruble, RN; implemented by Tzelem, a Special Project of Yeshiva University Center for the Jewish Future

#### Website:

[www.yu.edu/cjf/tzelem](http://www.yu.edu/cjf/tzelem)

#### Approximate Cost:

TBA

#### Materials Included:

Lesson plans, texts and activity handouts, curricular overview

#### Entry Points:

Role-plays, trigger movies, discussions, Jewish texts, newspaper articles, group brainstorming, and active learning workshops

#### Target Audience:

3<sup>rd</sup> through 12<sup>th</sup> grades

#### Training:

Introductory two-day training for teachers on teacher comfort level, language awareness, and identifying own values. Teachers gain an understanding of the curriculum and subject matter including Jewish text learning, anatomy and physiology, and other content based on need.

#### Length of Program:

Grades 3-5: 10 lessons per year. Grades 6-12: 15-17 lessons per year. Curriculum can be taught as a semester course or bi-monthly throughout the year

#### Summary of Curriculum

This integrated curriculum is designed to incorporate both sex education and values and interpersonal relationships. It uniquely situates sexual education both within a Jewish *Halachic* (Jewish Law) context, according to Modern Orthodox Judaism, and in broader interpersonal relationship development context. Lessons are framed by Jewish texts from a variety of traditional Jewish sources and perspectives that deal specifically with relationships and sexuality content.

The curriculum was created for use in Orthodox day schools in a separate gender setting. It is a year-long or semester-long course of study that is designed to progress from elementary school through high school. While it is scoped and sequenced from grades 3-12, it can be adapted to begin use at any grade level. The teacher training has two foci: an opportunity to be thoughtful about their own attitudes towards sexuality, relationships, peer interaction, and self-esteem, and their own understandings of Jewish attitudes in these areas. It focuses on central content areas and familiarity with the curriculum so that teachers can use the educational materials confidently.

## Sacred Choices—Adolescent Relationships and Sexual Ethics

### Reform

#### Contact Name; email:

Youth Division; youthdivision@urj.org

#### Type of Media:

Written curriculum

#### Organization and Writers:

Project coordinator, Rabbi Laura Novak Winer, RJE, Union for Reform Judaism

#### Website:

[www.urj.org/youth/sacredchoices/](http://www.urj.org/youth/sacredchoices/)

#### Approximate Cost:

\$45.95; sample lesson is currently available for download at no cost

#### Materials Included:

Lesson plans, guides for parent meetings, instructions for facilitators, texts, and materials to copy for learners' handouts

#### Entry Points:

Text study, creative writing, role-plays, drama, and discussion

#### Target Audience:

Middle school students (co-ed) and parents

#### Training:

Additional training is not mandated for using this curriculum, but a guide for integrating the curriculum into the congregation is provided. Trainings are offered around the country. Check the website for information.

#### Length of Program:

Five student sessions—1 to 1.5 hours per session, three parent sessions—1 to 1.5 hours per session

#### Summary of Curriculum

The curriculum implements Jewish text and traditions to help adolescents learn to make decisions based on Jewish answers. A main objective of the Sacred Choices curriculum is to provide Jewish adolescents with appropriate information and tools to make decisions about behavior, relationships, and activities.

The topics this curriculum covers include peer and romantic relationships, sex and sexuality, communication, dealing with sexual relationships, and finding inherent holiness within ourselves.

The curriculum includes congregation implementation guides, five units for middle school participants, and three units for parents. The guide for the congregation provides information on integrating this curriculum into the congregation's existing curricula and educational programs. The student modules are divided into five units that deal with self-worth, interpersonal relationships, self-control, communication, and peer pressure.

# Keshet's Shalem Education Project

## Trans-denominational

### Contact Name; email:

Andrea Jacobs; andrea@keshetonline.org

### Type of Media:

Training resources and workshops

### Organization and Writers:

Keshet

### Website:

[www.keshetonline.org](http://www.keshetonline.org)

### Approximate Cost:

Trainings are offered on a sliding-scale fee from \$300-\$1,000 for a two- to three-hour introductory workshop. Longer workshops are available. Keshet also offers annual Training Institutes for Jewish Educators interested in learning to train other professionals in their community. Participation in the Training Institutes is subsidized by Keshet.

### Materials Included:

Guidelines for creating inclusive programs, resources for supporting youth, sample lesson plans, and teaching resources, such as the Hineini DVD and Curriculum Resource Guide

### Entry Points:

Inclusion (LGBT), Jewish text, lesson planning, and anti-bullying training

### Target Audience:

Jewish educators in formal and informal settings: day school and Hebrew school faculty, youth group advisors, and summer camp staff

### Training:

Shalem Education project is a training program that includes trainings for staff and faculty, as well as annual train-the-trainer Training Institutes.

### Length of Program:

Multiple options for training workshops:

Two-hour introductory workshop, three-hour workshop with screening of Hineini

Three-day Training Institutes—train the trainer programs for Jewish educators and lay leaders

### Summary of Curriculum

Keshet's Shalem Education Project provides resources, support and training for LGBT inclusion to Jewish educators, youth and families. "Shalem" is the root of "wholeness" in Hebrew. We chose this name for the project because our goal is for LGBT Jews to be embraced by the broader Jewish community and encouraged to be fully present as our whole selves.

The Shalem Education Project has four components:

- Training and Technical Assistance for Jewish Safe Schools and Supportive Communities: Support, training, and resources for Jewish educators to promote respect, honest dialogue, and ongoing growth by exploring gender and sexual orientation issues in a Jewish context. The Massachusetts Jewish Safe Schools and Supportive Communities Network provide additional peer support to a cohort of Jewish educators in Massachusetts. Nationally, we offer facilitator training and technical support in establishing similar networks or programs in other communities.

- Hineini: Coming Out in a Jewish High School  
Community screenings and facilitated workshops of the Keshet-produced documentary film
- Hineini Curriculum Guide  
A comprehensive educational companion to the film, the guide provides discussion questions, lesson plans and programming ideas for use in both formal and informal Jewish educational settings with youth in grades 7-12.
- Capacity Building for LGBT Inclusion  
Consulting and training for LGBT Jewish groups; JCC, Jewish Family and Children Services, Federation and synagogue outreach initiatives, and individual activists who seek support in creating change in their communities. Technical assistance is also available to communities interested in replicating the Keshet Jewish safe Schools and Supportive Communities program.

# Section 2: Creating Professional Development Opportunities for Staff

This section offers educators four samples of programs that can be used to effect change "on the ground" in institutional culture and/or with educators. These examples demonstrate how to bring educators to a deeper awareness of evaded curricular issues and initial practical steps they can take to build skills into their practice.

The programs in this section were facilitated during 2006–2008 as training sessions for Jewish educators on addressing evaded curricular issues. Following are the guiding principles behind the sessions:

- Systemic change can occur in institutions as educators gain knowledge and expertise on evaded curricular issues
- Educators need opportunities to ask questions and reflect on their practice, as well as articulate the obstacles and challenges that they foresaw in engaging in this work.
- As educators participate in these types of programs, they gain exposure to pedagogy that can be implemented in their own professional development settings.

## Samples of Professional Development Training Programs

On the following pages, you will have access to both goals and snapshots of facilitation notes for four different training programs. These include suggestions for areas of extended development for educators:

- Addressing the Evaded Curriculum
- Educational Jewish Moments - A method for Addressing the Evaded Issues in Jewish Education
- "Crossing the Line" - A Program on Sexual Harassment and Discrimination Policies
- "Jewish Safe Schools and Supportive Communities" - Educator Training

Each sample includes a brief description of the training, ways in which the program is adaptable for different audiences, outside resources that complemented or were used in the training, "entry-points" used, lessons the facilitator learned, and a program outline.

For more information on facilitating these sessions, additional training may be required. Please contact the program developers for more information.

## Addressing Evaded Issues in Jewish Education – for Jewish Educators

### Training Contact Information:

Shira Epstein, Ed.D (shepstein@gmail.com)

### Brief Description:

Shira Epstein, Ed.D, delivered a series of training modules at The Jewish Theological Seminary with students from the William Davidson Graduate School of Jewish Education. These sessions were geared towards emerging educators preparing to enter the field. Teachers introduced students to the issues of teen dating abuse as one of the evaded curricular issues, conducted discussions with students about the relevance of these "evaded curricular issues" to increase their professional development, and were introduced to resources (curricula, videos, websites) that might be utilized as "entry points" in their teaching.

### Adaptability of Program:

This program can be utilized as an induction training program or with seasoned educators to reflect upon the range of issues that might arise in their teaching.

For more information on facilitating these sessions, additional training may be required. Please contact the program developers for more information.

### Entry Points Used:

Jewish text, video, self-reflection, small group discussion, and large group discussion

### Outside Resources Used:

Text from Torah (Sarai/Hagar narrative) and other healthy relationship curricula (see Summary of National Programs in Section 1)

### Lessons Learned/Things to Keep in Mind in Your Own Setting:

- The range of "evaded curricular" issues that educators identify as relevant in their teaching is dependent upon the type of setting in which they teach.
- Areas identified as "evaded curricular issues":
  - Day School educators identified issues related to theology, prayer and God-talk.
  - Synagogue School educators identified issues related to interpersonal relationships.
- Participants were asked to find applications of this session to their field work. Facilitators are encouraged to immediately follow up this session by asking participants to reflect upon "How might you address evaded curricular issues in your own classroom?"

### Outline of Program

#### Introduction

Facilitator defines the term Evaded Curriculum as taken from the AAUW 1992 report "How Schools Shortchange Girls" stating that:

**"The evaded curriculum is the term coined in this report for matters central to the lives of students and teachers but touched upon only briefly, if at all, in most schools."**

Exercise—Facilitator creates a "graffiti board" by writing on the top of a blackboard or large post-it pad "What is the Evaded Curriculum?" Facilitator then instructs participants to

simultaneously record their responses with magic marker or chalk.

Facilitator further defines the “evaded curriculum” by first drawing upon the AAUW report, including characteristics such as the functioning of bodies, the expression and valuing of feelings, the dynamics of power, “New Morbidities”: eating disorders, substance abuse, and suicide, talk about relationship and intimacy, and discussion of feelings. (The full listing can be found on page 75 of the 1992 AAUW report “How Schools Shortchange Girls.”)

The report further states that:

**"Students are offered a set of facts devoid of references to the complex personal and moral dilemmas they face in understanding and making decisions about critical facets of their lives." (AAUW Report, p. 75)**

Facilitator has students engage in a think-pair-share around questions about healthy relationships in their own lives and in the context of learning in Jewish educational settings. Facilitator has students name assumptions about why we wouldn't address the subject of “healthy relationships” in Jewish educational programs, both for the field and according to their own practice.

Facilitator may choose here to use pieces of other “healthy relationship-building” curricula or training videos. Whatever is used should be set up with pre-viewing or pre-exercise organizing questions. The hope is that the learners will go through a reflective process of

thinking back to when they were teens.

### Text Study

After using the formal curriculum or video of choice, facilitators will enter into a learning piece around what Jewish text and tradition has to say about healthy relationships. Some ideas might be to use the Hagar/Sarai narrative (a suggested focus of the JWI curriculum “Strong Girls, Healthy Relationships: A Conversation on Dating, Friendship, and Self-Esteem.” Educators may refer to p. 22 of the JWI facilitator’s guide as well as information about the overall curriculum in Section 1 of this resource guide.).

Facilitator begins a discussion with learners of other entry points one can use in their teaching including the use of role-play, young adult fiction books, and music. Additionally, facilitator names that other curricula exist around this topic in the Jewish community, namely: Sacred Choices and *Rosh Hodesh: It's a Girl Thing!*—(see Summary of National Programs). Facilitator gives link to The Extended Curriculum Resource Guide for Jewish Educators for further reference.

### Wrap-Up

Facilitator charges learners to examine the implications for their practice and needs that might arise to keep this front and center on their radars. In addition, facilitator addresses the meta-perspective of how the material was presented, in methods that might be new to learners. Facilitator gives space for comments and practical application in learners’ practices.

## Educational Jewish Moments—A Method for Addressing Evaded Issues in Jewish Education

### Training Contact Information:

Shira Epstein, Ed.D (shepstein@gmail.com),  
Naomi Less, MA (naomiless@gmail.com)

### Brief Description:

In learning situations, challenging moments may arise where subject matter relating to gender and sexuality (such as body, relationships, derogatory language, offensive jokes, etc.) can stall or potentially derail an educator's flow in teaching. The Educational Jewish Moments methodology offers a schema through which educators can further their effectiveness in teaching to the whole student. Through reflective and interactive techniques, educators will begin to identify these moments and plan for ways in which they can respond. The training developers define an Educational Jewish Moment as an "off-the-page" moment that arises where an educator is present with a learner or learners and can infuse that moment with information from the Tradition that transforms it into an authentically Jewish, meaning-making experience. This may include the use of relevant, pop-cultural nuances. For this to happen, an educator has to recognize and overcome any inhibitors and then choose to intervene. Educational Jewish Moments enable educators to help learners connect to Judaism and understand its relevance in his/her outside life. When an educator gives voice to a student's observation, question, or comment (whether the comment is on-task or potentially inflammatory) and proactively responds in that Educational Jewish Moment, the educator is demonstrating that s/he values the student's development beyond his or her comprehension of the subject matter. When

the educator proactively responds, s/he models a caring Jewish adult that recognizes and validates the realities within a learner's life. The practice illuminated in this training can help Jewish educators to deal with challenging moments that may arise around gender and sexuality in a Jewish setting.

### Adaptability of Program:

This program is appropriate for educators from year one to year 100 in their teaching practice. The focus of the session is to be reflective and use tools that educators already own, as well as supplement with additional resources existent in the youth group and on the page. With this said, this program is appropriate for both youth programmers as well as seasoned educational professionals. The program is facilitated by trainers Shira Epstein, Ed.D, and Naomi Less, MA. Facilitators can create site- and situation-specific scenarios for the role-plays and examples used in the training.

### Entry Points Used:

Theater exercises, frontal presentation, scenarios/role-plays, paired and small group discussions, and self-reflective worksheets

### Outside Resources Used:

Torah, Midrash, Talmud, and other Jewish text sources, a trainer-developed bank or resources that includes suggested music, teen-reading materials, and videos and TV shows to be used as references.

### Lessons Learned/Things to Keep in Mind in Your Own Setting:

- The gray-area of when and where educators feel less inhibited to intervene is situational and sometimes easier to define by whether or not the class is "in session" or if it is "down-time" or "social time."

- The use of the methodology comes with practice. It is easier to define or identify a moment that arises, but less easy to intervene and even more challenging to create an Educational Jewish Moment out of it.
- Educators note that they experience a multitude of inhibitors from a single moment that arises—it is important to identify what they are quickly and get the emotional piece out of the way so the educator is rational and able to address the incident with the best possible choice of response.
- To respond or not to respond is not the question—it's how...

## Outline of Program

### Introduction

Trainers present two different scenarios that have multiple inflammatory moments that highlight evaded curricular issues. Participants name all of the issues they heard and discuss whether or not they would respond in one situation more than in another.

### Presentation of EJM Definition

Trainers present the definition (in “Brief Description” section above) and define terms. A discussion ensues to get everyone on the same page.

### Critical Incident Moment

Trainers name what happens in a critical incident moment and offer an exercise to help; in slow-motion, educators understand the process their brain goes through when a moment arises. This “barrage” activity helps educators name all of the possible reasons why they would not respond in a situation that arises. Educators unpack the exercise

and go through a self-reflection process on a provided worksheet that helps them identify their own personal inhibitors.

### Presentation of EJM Methodology

Trainers highlight a natural process that exists in every critical incident situation and a method for dealing with it as it arises. This includes choices the educator makes in the moment: Ignoring (a non-response is a response choice), Delaying (rather than addressing immediately, making a mental or written note to pick this up “formally” as an educational session in the future around sexuality, healthy relationships, sexual words as insults, gender issues, and creating safe space), and/or Engaging. There are two types of engagement:

- an immediate “put out the fire” safety moment
- an Educational Jewish Moment

Trainers then present the four-part methodology for engaging in an Educational Jewish Moment:

- Name: Identify the top issues and focus in one or two (a sexuality issue, a gender issue, etc.). Educators will most likely need to clarify—to dig deeper by asking probing questions—it helps to better identify what type of response is needed. Example: “What did you mean when you said that?”
- Select: What kind of response?
  - Establishing space ground rules: “We don’t use words like that in our time together.”
  - Moral or personal confrontation: Being an iconoclast with the possibility of standing to a stronger moral ground or

potentially alienating your learners. “When you use words of female anatomy as an insult, it offends me and degrades women as well.”

- Educational discussion: This is the most complex response, as it’s an opportunity to craft an Educational Jewish Moment by connecting to your Jewish resources. “I want to stop and talk about what just happened.”
- Connect: What are my resources that I will use to create the educational value (see worksheet: pop culture reference, Jewish values, etc.)? This can be a challenge in the moment.
- Interject: Make it your own! Your response in your language—design a response using the worksheet template to help you. Educators are encouraged to develop their own bank of resources that can assist in “interjecting” in a way that is both natural to an educator’s personal style and helpful in terms of providing relevant resources from the “tradition,” pop-culture, and other sources. Depending on time constraints, educators have the opportunity to role-play and build out their own educational repertoire so that they are prepared for the next “critical incident” that occurs in their teaching setting.

## “Crossing the Line”—A Program on Sexual Harassment and Discrimination Policies

### Training Contact Information:

Shira Epstein, Ed.D (shepstein@gmail.com)

### Brief Description:

Shira Epstein, Ed.D, facilitated a program on sexual harassment and discrimination as a part of The Jewish Theological Seminary orientation week. The participants were engaged by the administration as part of a mandatory program. All participants were adult learners, primarily students of Jewish education. The program defined JTS policy on discrimination and sexual harassment, identified the officials who were on staff that can be reported to, and engaged learners in interactive role-plays to begin to understand the “gray” or “fine-line” areas of these topics. Students were encouraged to discuss and report out on feelings and thoughts. Particular references were made to the student handbook, which was on-hand for reference and review. Points driven home were to not be silent, know the resources available and to be thinking about how education, rabbinical, and cantorial students can begin to think about the kind of safe communities they want to nurture when they enter the field as professionals.

### Adaptability of Program:

This program was intended for graduate students (adults), thus making it easily adaptable for educator training in institutions. Furthermore, this format can be utilized to help participants understand the policies on inter-staff relations as well as foster conversation and reflection around their roles in creating safe spaces for their own learners.

Given that the material and format is geared towards professionals, if one is interested in training on discrimination and sexual harassment trainings for teens, there are a myriad of resources for policy-making and implementation. Two such programs are:

- “Harassment Free Hallways,” a taskforce report produced by the American Association of University Women (AAUW); AAUW suggests that clear sexual harassment policies may not be effective if students have not had opportunities to define and discuss the issue of “sexual harassment.”<sup>21</sup>
- A web-downloadable training program for harassment and discrimination produced by the ACLU. The ACLU materials are specifically geared for youth advocates who want to engage in peer-to-peer training and educators who can help them facilitate this process.

### Entry Points Used:

Institutional policies, frontal presentation, scenarios/role-plays, and small group discussions

### Lessons Learned/Things to Keep in Mind in Your Own Setting:

- Participants appreciated the interactive nature of the small group processing in the session.
- Participants recognized that there was no single way to respond to the scenarios. While the scenarios help to open up a conversation about elements of harassment and discrimination, the facilitator emphasized

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<sup>21</sup> AAUW suggests in their “Harassment Free Hallways” one tactic schools can use with students: “Borrow or create your own sexual harassment curriculum. Integrate it into civil rights, diversity, tolerance, or other units, providing opportunities for students to discuss their ideas and feelings.” p. 21

that “gray areas” exist in all of the scenarios.

- Participants understood that the larger goal of the session was to emphasize that the school fosters the goal of creating a climate that is safe and comfortable for all learners.
- Participants understood that a variety of resources were available to them, including guidance counselors, social workers, and institutional legal council. Legal or disciplinary action does not have to result from talking with someone.

### Outline of Program

#### Policies/Counseling Center

The Dean of Student Life reviews the institutional policies and describes the resources and support systems, including Counseling Center and “Designated JTS Officials” for informal resolution of a complaint. The Facilitator identifies the purpose of the program: to provide information and to make participants’ experiences as students as successful, safe, and comfortable as possible. The focus of the program is not about crime/punishment but about communication and exploring the ways in which lines may be crossed, unknowingly, that can make others in our community feel uncomfortable.

#### Interactive Role-playing

A brief scenario is enacted in which a female student attends a male professor’s office hours; the professor asks the student to close the door to the office. A discussion ensues about what problems the scenario poses and how students would have handled it. The institutional policy is reviewed, and another discussion begins about challenges to speaking up. Participants brainstorm responses.

#### Break-out/Discussion Groups of Various Scenarios

Students divide into groups and read a scenario aloud in their groups. They have the choice to either role-play or discuss what the issues or fine lines are. Questions they tackle are: Why might this scenario lead to a situation where a student might feel uncomfortable? What are various ways you could see a student responding? Learners are given several scenarios to choose from for this exercise.

Learners reconvene for a large group debrief in which each group reports out about what they learned.

Facilitator reminds learners that school communities are small, and people need to be careful about the ways in which they share information with fellow students about of the students and faculty in the community.

Facilitator reminds students that the scenarios present “gray areas,” which offer a range of methods to deal with each situation; silence is a choice, but if one feels uncomfortable, it is better to talk to someone. If one finds that while trying to express how one feels to the other person and one is not being heard, the facilitator encourages talking to someone from the list of resources given out at the beginning of the session.

#### Wrap-up (5 minutes)

Remind learners that this is the beginning of opening up discussions about how the group interacts as a community; the scenarios can spark a larger discussion. In addition, it is important to think about our roles as educators and rabbinic presences and how learners might help to establish a sense of community in their own institutions.

# “Jewish Safe Schools and Supportive Communities”— Educator Training

## Training Contact Information:

Andrea Jacobs, Ph.D  
(andrea@keshetonline.org)

## Brief Description:

Staff development trainings, consultations, and workshops that provide Jewish educators, clergy, lay leaders, and program staff with concrete strategies for combating anti-LGBT bias, supporting LGBT youth, designing curricula that recognize and celebrate diversity, and creating truly inclusive experiences for all Jewish youth and families.

## Adaptability of Program:

This program was designed as a professional development workshop for Jewish educators working in formal settings. It is easily adaptable to create workshops for educators working in informal settings such as youth groups, summer camps, or other complementary educational settings. It is also easily adaptable for seminary and university students, Hillel staff, and JCC program staff.

## Entry Points Used:

Institutional policies, curriculum and program design, interactive workshops, scenarios/role-plays, and small group discussions

## Lessons Learned/Things to Keep in Mind in Your Own Setting:

- Participants appreciated the interactive nature of the small group processing in the session
- Participants found the guidelines for creating inclusive educational cultures and curricula very useful

- Participants appreciated the opportunity to process real-life scenarios and issues as a whole group.

## Outline of Program

### Introduction

Facilitator introduces participants to Keshet, Jewish Safe Schools and Supportive Communities and describes why they are here today. Facilitator has participants share expectations coming into the workshop and lays out how Jewish values will guide the work they will do. Also, the facilitator has the opportunity to set ground rules on how participants will converse about challenging topics.

### Opening Activities

Facilitator opens up the formal training with one of several “opening activities,” which could include the following:

- An “early memory” exercise that asks participants to recall their earliest memories of LGBT people—conjuring messages and thoughts, stereotypes and imprinting.
- An “identity/expression” exercise to generate empathy in participants—placing participants in the shoes of someone who would have to hide aspects of one’s identity to stay a part of a community.
- A “Virtual Beit Midrash”—an interactive activity that calls upon participants to read and respond to quotes from members of another Jewish community paired with Jewish text sources that represent various perspectives on LGBT Jews and Jewish life/tradition. This exercise enables participants to recognize the diversity of perspectives that exist in the community and creates a space in which they can identify their own perspectives.

### Voices of Jewish Youth (15 minutes)

Participants read quotes from LGBT Jewish youth about their experiences in the Jewish community. Facilitator reviews statistical data about ways that homophobia impacts youth. There is an activity called “Understanding Heterosexism,” which helps to initiate discussion on ways to differentiate between homophobia and heterosexism and how cultural biases lead to silencing and isolation for LGBT youth and adults.

### Case Scenarios (50 minutes)

A significant piece of the training seminar is spent investigating real life situations that participants might encounter at school. The scenarios include responding to the use of “gay” as a put down, as in, “This test is so gay,” responding to the different scenarios, determine responses (utilizing Jewish values), present their responses to the group, and ensue in a thoughtful discourse on additional ways to respond.

### Bringing to Educational Settings—Ideas for Lesson Plans (30 minutes)

The facilitator breaks out groups to develop ways to bring this work to their educational settings, in age-appropriate ways. Participants utilize resources provided by Keshet (“Opportunities for LGBT inclusive Jewish education” guide) to brainstorm a sample lesson plan for an educational topic that would be LGBT-inclusive. Participants work in groups towards presenting work to peers.

### Wrap-up (10 minutes)

Facilitator challenges participants to take action (“action-planning” worksheets provided), to make a series of commitments over the course of weeks, months and year. Participants are given time to complete the evaluation before closing activity.

# **Section 3: Resources: Hotlines, Websites and Printed Materials**

This section includes additional resources: listings of hotlines, websites, and printed materials. It is divided between resources intended for parents and Jewish educators, and then resources specifically for teens.

We recommend that educators copy and distribute the full listing of resources for teens, as well as have them posted in their educational spaces and settings.

Topics of the Evaded Curriculum are listed alphabetically.

## Resources for Educators and Parents

### Ma'yan: The Jewish Women's Project

Koach Banot/Girl Power initiative: training, advocacy and education around the needs of Jewish girls. Contact: [infomayan@mayan.org](mailto:infomayan@mayan.org); ph: 646-505-4440 or visit: [www.mayan.org](http://www.mayan.org)

### Adolescent Girls

Brown, Lyn (2005). *Girlfighting: Betrayal and Rejection among Girls*. New York: NYU Press

Brumberg, J.J. (1997). *The body project: An intimate history of American girls*. New York: Random House

Lamb, Sharon and Mikel Brown, Lyn (2007). *Packaging Girlhood: Rescuing Our Daughters from Marketers' Schemes*. New York: St. Martin's Griffin

Martin, C.E. (2007). *Perfect girls, starving daughters: The frightening new normalcy of hating your body*. New York: Free Press

Orenstein, P. (1994). *Schoolgirls*. New York: Doubleday

Phillips, L. (1998). *The girl's report: What we need to know about growing up female*. New York: National Council for Research on Women

Pipher, M. (1994). *Reviving Ophelia: Saving the selves of adolescent girls*. New York: Putnam

Wiseman, R. (2002). *Queen bee and wannabes: Helping your daughter survive cliques, gossip, boyfriends and other realities of adolescence*

### Adolescent Boys

Kindlon, D. & Thompson, M. (2000). *Raising Cain: Protecting the emotional life of boys*. New York: Ballantine

Pollack, W. (1999) *Rescuing our sons from the myths of boyhood*. New York: Owl Books

### Child Abuse Reporting

Note: Learn the policies and procedures of your day school or synagogue with respect to child abuse, and find out the mandated reporting requirements for physical or sexual abuse of children in your state. (Adapted from: Eliav, I, 2005, *Yad B'Yad, Working hand in hand to create healthy relationships*, FaithTrust Institute) Many states require a protocol of reporting of suspected abuse to your supervisor (not reporting the abuse, yourself).

Childhelp USA - National Child Abuse Hotline, 800-422-4453 [www.childhelpusa.org](http://www.childhelpusa.org)

JSAFE: The Jewish Institute Supporting an Abuse-Free Environment [www.jsafe.org](http://www.jsafe.org)

### Gender and Sexual Identity

Hineini: Coming out in a Jewish High School, DVD and Curriculum (see Resource Guide listing)  
[www.hineinithefilm.org](http://www.hineinithefilm.org)

Keshet ([www.keshetonline.org](http://www.keshetonline.org)) is a grassroots organization dedicated to creating a fully inclusive Jewish community for LGBT Jews in Greater Boston and across the country.

Lipkin, A (2003). Beyond diversity day: Q/A on gay and lesbian issues in schools. Landham, MD: Rowman and Littlefield

GLSEN—Gay, Lesbian and Straight Network ([www.glsen.org](http://www.glsen.org))

### Healthy Relationships

Crompton, V., Kessner, E.Z. (2003). Saving beauty from the beast: How to protect your daughter from an unhealthy relationship. New York: Little, Brown and Company

Liz Claiborne, Inc. "Love is Not Abuse" program: a parent handbook:  
[www.loveisnotabuse.com/pdf/handbook.pdf](http://www.loveisnotabuse.com/pdf/handbook.pdf)

Murray, J. (2000). But I love him: Protecting your teen daughter from controlling, abusive dating relationships. New York: Regan Books

### Internet Safety

While we do not focus on internet safety as part of this project currently, we would be remiss to not offer a few resources for parents and educators to learn about the issues and what they can do to take steps to both protect and empower teens to be safe on the internet. Here are just a couple of online resources, among many readily available:

[www.connectsafely.org](http://www.connectsafely.org) ConnectSafely is a resource for parents, teens, educators and advocates concerned about the impact of the social Web. This site is a user-driven forum and is focused on learning about safety on Web 2.0 as a collective. ConnectSafely.org is a project of Tech Parenting Group, a nonprofit organization based in Palo Alto, Calif., and Salt Lake City, Utah. The forum is co-directed by Larry Magid of SafeKids.com and Anne Collier of NetFamilyNews.org, co-authors of MySpace Unraveled: What It Is and How to Use It Safely. (Peachpit Press, Berkely, Calif., July 2006)

[www.missingkids.com](http://www.missingkids.com) The National Center for Missing and Exploited Children has a section called "Internet-Related Safety Tips for Teens" that highlights what to look for in terms of exploitation as

well as protocols for dealing with issues that arise. Parents and teens should read this together and discuss what their family politics should be.

[www.netSMARTZ.org](http://www.netSMARTZ.org) is a program of the National Center for Missing and Exploited Children. This interactive site has sections for educators, teens, children, parents and advocates. It provides both interactive training and video scenarios that families or teens can watch and discuss together or on their own.

### Multiple Evaded Curricular Issues

The Union of Reform Judaism has compiled a bibliography of resources on multiple topics within what we are calling the evaded curriculum. It includes curricula, books and websites.

### Parenting (Jewish)

Doades, J. (2006). *Parenting Jewish teens: A guide for the perplexed*. Woodstock, VT: Jewish Lights Publishing

### Sex (Teen)

Haffner, D.W. (2002). *Beyond the big talk: Every parent's guide to raising sexually healthy teens—from middle school to high school and beyond*. New York: Newmarket Press

### Sexual Harassment

Dating Violence Resource Center, of the National Center for Victims of Crime, [www.ncvc.org](http://www.ncvc.org), Email: [gethelp@ncvc.org](mailto:gethelp@ncvc.org)

Harris Interactive. (2001). *Hostile hallways: Bullying, teasing, and sexual harassment in schools*. Washington, DC: American Association of University Women Educational Foundation

Meraviglia, M.G., Becker, H., Rosenbluth, B., Sacher, E. & Robertson, T. (November 2003). The Expect Respect project. *Journal of Interpersonal Violence*. 18(11). 1347-1360.

Sanchez, E., Robertson, T.R., Lewis, C.M., Rosenbluth, B., Bohman, T. & Casey, D.M. (2001). Preventing bullying and sexual harassment in elementary schools: The Expect Respect model. *Journal of Emotional Abuse*, 2(2/3), 157-180.

Sexual Harassment Task Force (2004). *Harassment-free hallways: How to stop sexual harassment in school*. Washington, DC: American Association of University Women Educational Foundation

Stein, N., Sjostrom, L. (1994). *Flirting or Hurting? A teacher's guide on student-to-student sexual harassment in schools (Grades 6 through 12)*, Wellesley College Center for Research on Women

## Resources for Adolescent Girls

### Educator Instructions:

Please copy and distribute this to your learners as well as posting these publicly in your spaces.

### Body Image/Eating Disorders

#### Hotline/Helpline

National Eating Disorders Association, Information and Referral Helpline, 1-800-931-2237

#### Print Publications/Books

Drill, E., Odes, R., McDonald, H. (1999). Deal with it! A whole new approach to your body, brain and life as a gURL. New York: Simon and Schuster

Kirberger, K. (2003) No body's perfect: Stories by teens about body image, self-acceptance, and the search for identity. New York: Scholastic

McCormick, P. (2000) Cut. New York: PUSH

Odes, R., Drill, E., McDonald, H. (2002) The looks book: A whole new approach to beauty, body image, and style. New York: Penguin

#### Web

Resources for teen self-injury behaviors: [www.selfinjury.com](http://www.selfinjury.com)

Website on eating disorders for teens: [www.something-fishy.org](http://www.something-fishy.org)

### Drugs and Alcohol

#### Hotline/Helpline

National Drug and Alcohol Treatment Routing Service: 1-800-662-HELP

#### Web

Anti-drug website, National Youth Anti-Drug Media Campaign: [www.freevibe.com](http://www.freevibe.com)

JACS (Jewish Alcoholics, Chemically Dependent Persons, and Significant Others) Teen Network: [www.jacsweb.org/teens/](http://www.jacsweb.org/teens/)

Stop Underage Drinking, Portal of Federal Resources: [www.stopalcoholabuse.gov](http://www.stopalcoholabuse.gov)

## Gender/Sexual Identity

### Hotline

The National Gay and Lesbian Hotline: 1-888-THE-GLNH (1-888-834-4564)

### Print Publications/Books

Bornstein, K. (1998). *My gender workbook: How to become a real man, a real woman, the real you, or something else entirely*. New York: Routledge

Huegel, K. (2003). *LGBTQ: The survival guide for queer and questioning teens*. Minneapolis: Free Spirit Publishing

Levithan, D., Merrell, B. (Eds.) (2006). *The full spectrum: A new generation of writing about gay, lesbian, bisexual, transgender, questioning, and other identities*. New York: Knopf

Marcus, E. (2000). *What if I know someone who is gay? Answers to questions about gay and lesbian people*. New York: Price Stern Sloan

Peters, J.A. (2004). *Luna*. New York: Little, Brown and Company

Stevenson, M. (2003). *Everyday activism: A handbook for lesbian, gay, and bisexual people and their allies*. New York: Routledge

### Web

GLSEN—Gay, Lesbian and Straight Network—provides resources to student organizers and Gay-Straight Alliances (GSAs) registered with GLSEN. [www.glsen.org/cgi-bin/iowa/student/student/index.html](http://www.glsen.org/cgi-bin/iowa/student/student/index.html)

Keshet ([www.keshetonline.org](http://www.keshetonline.org)) Dedicated to creating fully inclusive Jewish communities for LGBT Jews across Greater Boston and the country.

The National Jewish Center for Sexual and Gender Diversity: [www.jewishmosaic.org](http://www.jewishmosaic.org)

National Organization of Parents, Friends and Families of Lesbians and Gays: [www.pflag.org](http://www.pflag.org)

## General Websites for adolescent girls

The Diary Project ([www.diaryproject.com](http://www.diaryproject.com)) A multimedia project designed to open up a worldwide teen dialogue about issues of growing up today.

Frum Teens ([www.frumteens.com](http://www.frumteens.com)) “Anything you want to know about Judaism but have nobody to ask”—interactive online forum for Orthodox teens.

Smart Girl ([www.smartgirl.org](http://www.smartgirl.org)) An interactive online site for teen girls, supported by the National Science Foundation and the University of Michigan.

## Healthy Relationships/Dating Violence

### Hotline/Helpline

Dating Violence Resource Center, National Center for Victims of Crime, 1-800-FYI-CALL, TTY: 1-800-211-7996, Hours: Mon-Fri, 8:30am-8:30pm EST; Center serves victims in more than 180 languages. Email: [gethelp@ncvc.org](mailto:gethelp@ncvc.org); [www.ncvc.org](http://www.ncvc.org)

National Teen Dating Abuse Helpline: 1-866-331-9474 [www.loveisrespect.org](http://www.loveisrespect.org)

New York State Office for the Prevention of Dating Violence [www.opdv.state.ny.us](http://www.opdv.state.ny.us)

Rape, Abuse, and Incest National Network (RAINN), 1-800-656-HOPE [www.rainn.org](http://www.rainn.org)

Peer-to-peer teen chatroom and counseling, sponsored by CORA (Community Overcoming Relationship Abuse), Hotline: 650-259-8136 [www.teenrelationships.org](http://www.teenrelationships.org)

### Print Publications/Books addressing “Mean Girls and Bullying”

Dellasega, C., Nixon, C. (2003) *Girl wars: 12 strategies that will end female bullying*. New York: Fireside

Simmons, R. (2003). *Odd girl out: The hidden culture of aggression in girls*. Orlando: Harcourt

### Print Publications/Books addressing “Relationship Violence”

Anderson, L.H. (1999). *Speak*. New York: Puffin Books

Levy, B. (2006) *In love and in danger: A teen’s guide to breaking free of abusive relationships*. Seattle: Seal Press

White, K. (2001). *Everything you need to know about relationship violence*. New York: Rosen Publishing Group

## Web

The National Teen Dating Abuse Helpline: [www.loveisrespect.org](http://www.loveisrespect.org)

Liz Claiborne, Inc. “Love is Not Abuse” program and teen curriculum on violence: [www.loveisnotabuse.com](http://www.loveisnotabuse.com) and teen handbook: [www.loveisnotabuse.com/pdf/teen\\_handbook.pdf](http://www.loveisnotabuse.com/pdf/teen_handbook.pdf)

Love Shouldn't Hurt—Shalom Bayit: [www.love-shouldnt-hurt.org](http://www.love-shouldnt-hurt.org)

See it and Stop it: A website designed for teens, by teens, to help prevent relationship violence: [www.seeitandstopit.org](http://www.seeitandstopit.org)

## Sexual Harassment

### Web or Web Guides

“Expect Respect: A school-based program promoting safe and healthy relationships for youth.” Information on the nationally recognized program: [www.austin-safeplace.org](http://www.austin-safeplace.org)

Sexual Harassment Task Force (2004). Harassment-free hallways: Hot to stop sexual harassment in school. Washington, DC: American Association of University Women Educational Foundation (AAUW) [www.aauw.org/research/upload/completeguide.pdf](http://www.aauw.org/research/upload/completeguide.pdf)

ACLU Lesbian and Gay Rights Project (2005). Making Schools Safe, an Anti-Harassment Training Program. New York, NY: American Civil Liberties Union [www.aclu.org/lgbt/youth/24003pub20060131.html](http://www.aclu.org/lgbt/youth/24003pub20060131.html)

## Sexuality

### Hotlines/Helplines

Dating Violence Resource Center, National Center for Victims of Crime, 1-800-FYI-CALL, TTY: 1-800-211-7996, Hours: Mon-Fri, 8:30am-8:30pm EST; Center serves victims in more than 180 languages. Email: [gethelp@ncvc.org](mailto:gethelp@ncvc.org); [www.ncvc.org](http://www.ncvc.org)

Planned Parenthood: 1-800-230-PLAN (1-800-230-7526)

Teen AIDS Hotline: 1-800-440-TEEN (1-888-440-8336)

### Print Publications/Books

Bell, R. (1998). Changing bodies, changing lives: Expanded third edition: A book for teens on sex and relationships. New York: Three Rivers Press

Weill, S. (1998). *The real truth about teens and sex: From hooking up to friends with benefits—What teens are thinking, doing, and talking about, and how to help them make smart choices.* New York: Penguin

## Web

Lesbian Gay Bisexual Transgender Project, American Civil Liberties Union  
[www.aclu.org/lgbt/index.html](http://www.aclu.org/lgbt/index.html)

Keshet ([www.keshetonline.org](http://www.keshetonline.org)) dedicated to creating a fully inclusive Jewish community for gay, lesbian, bisexual and transgender (LGBT) Jews

GLSEN—Gay, Lesbian and Straight Education Network—resources for student organizers and Gay-Straight Alliances (GSAs), [www.gslen.org](http://www.gslen.org)

Teen Wire: Sexual Website for Teens, Sponsored by Planned Parenthood:  
[www.teenwire.com](http://www.teenwire.com)

## Teens in Crisis, Suicide

### Hotline/Helpline

Covenant House Nineline: 1-800-999-9999 (24-hour free, confidential and immediate crisis intervention for teens)

National Youth Crisis Hotline: 1-800-442-HOPE (4673)

National Hope Line: 1-800-SUI-CIDE (1-800-784-2433), [www.hopeline.com](http://www.hopeline.com)

National Runaway Switchboard: 1-800-RUNAWAY(1-800-621-4000)

### Print Publications/Books

Gordon, S. (2000). *A friend in need.* Amherst, New York: Prometheus Books

Gordon, S. (2004). *When living hurts: For teenagers, young adults, their parents, leaders and counselors.* New York: URJ Press

# Glossary of Key Terms Found in Summaries

## Art activities

This may include drawing, collages of images from the media, photography, or other expressions of the visual arts that are used as an entry point or throughout the activity.

## Creative Writing

This refers to journaling, free writing, creating stories, or other uses of writing activities to provide an entry point for a topic or as an activity within the program.

## Entry Point

This is a way into a conversation on a specific topic. An entry point can also be a resource that helps engage the learners in the topic. It can include books, films, art projects, or other media.

## Discussions

The discussions mentioned in many of the curricula and programs are used as entry points as well as ways of synthesizing the material. Group conversations can be started by questions on prompts from the facilitator or educator. Discussions can be guided by the facilitator or started by the participants.

## Essential Question

This is a question that helps to develop the overall theme of the unit. It is not a question that will be answered with one specific answer, but instead used as a guide throughout the unit.

## Jewish Text

Jewish text is used in this work as a broad term that refers to many aspects of Judaism, such as Torah and other explicitly Jewish texts (i.e., Talmud, legal codes, Midrash, etc.), modern Jewish short stories and poetry. It can also include music or art with Jewish themes or created by a Jewish artist. This term is used broadly to help learners realize that Jewish text is not a static creation, but rather a group that is constantly growing.

## Political Issues

This term refers to issues such as gender, sexuality, sex and other issues that may provoke divisive arguments. For example, in several curricula, sexuality is a major point of learning and discussion.

## Ritual and Ritualized meetings

Several programs in this guide use ritual as a way to develop a bond and sense of trust within the group. Ritual may include lighting candles, singing a song, saying a prayer or reciting affirmations. Ritualized meetings include ritual, whether they have a religious basis or not, and use that ritual as a way to create a connection or produce a liminal (sensory) moment within the group.

### Role-playing Activities

These are drama activities that allow participants to imagine themselves in perspectives other than their own. Role-plays are used throughout many of the curricula.

### Text Study

An activity typically used as an entry point. Text studies can be about Jewish texts, books or magazines of which the learners are reading, song lyrics or scripts from a play.

### Written Curriculum

A formal curriculum that has been developed by the authors or organization, which includes goals and objectives for a unit, estimated time needed for each part of a lesson, as well as detailed prompts and instructions.