This PPT will give you the opportunity to reflect on your own background as well as what our Jewish rituals, practices and writings say to us about behaviors.
Personal Reflections: (Note the icon in the left corner. It’s the one that indicates reflection (the person talking to him/herself). Remember these are just jumping off questions for you to respond to in your personal reflection journal. You don’t need to respond to each question, just the gestalt of what the questions make you think about. Label each entry with the date and title, continue to add entries over the semester and save it as one word document. You will submit the journal twice (mid- and end of semester).

- In this slide I’m interested in having you reflect on the ways you learned how to behave in various situations (e.g., in the library, walking through the halls in school, at relative’s homes which may not have been “kid friendly,” in the supermarket). How did you learn about inside and outside voices, about language you could use with friends and with older people?
- Were such things taught to you or did you just figure it out? Did you ever get into trouble because what you thought was OK in a new setting really wasn’t?
- Dinner time as family time has long been linked to school achievement so think back on what dinner time was like for you? What’s it like for you now? If you have children, what’s it like for them? Did/does the family sit down together? Do you sit in front of the TV or computer? Do you talk about the events of the day – in your personal life, in world news? What skills do you think are learned over dinner conversation?
- Have these things changed over time from when you were younger to now? Do video games, computers, texting and IMing make it more difficult for family/friendship group interaction?
Judaism is very clear that practice is what is important. The act of doing is where everything begins. As you do, your beliefs will come.

I think this message is very strong in Judaism. For example, in Shabbat observance, the rituals of Friday night (candles, handwashing, challah, kiddush, meal, singing) are all actions we DO. By doing this week in and week out, we develop a feeling that Shabbat dinner is different from dinners the rest of the week. The behaviors ushering in the calm feelings of a Shabbat of rest, family and study time, a separation from the more materialistic/mundane doing (shopping, work, TO DO lists). What's implicit here is that the actions bring the appreciation of Shabbat mode – you don't wait to understand/believe in Shabbat before you implement the things you do.

Tikkun Olam is another behavior in which we engage – community service, tzedakah, helping others – all help the world become a better place. Again it is the actions that are important.

This quote is very applicable for behavior management issues. First it emphasizes the importance of each individual, regardless of their abilities! Second, we can only imagine that for those individuals who have emotional challenges, mental health issues, and/or anger management issues, helping them can indeed save those around them. The violence of gangs and the suicides of those who have been bullied similarly show the “ripple effects” of acting out behaviors. (The recent death of Dan Kerrigan is an obvious example where his son who has had anger issues and probably mental health issues as well, got into an argument with his father, put his hands around his father’s neck and the father died – those are facts without saying the son is guilty until after a trial proves that.)
Jewish Perspectives

There are many instances of rewards and punishment in Jewish prayers and in the Tanakh.

☐ Look at the third paragraph of the Shema – if you do X, G-d will do Y!

☐ Re’ih – “I set before you a blessing and a curse. Choose life” – again if you do X, G-d will do Y!

Text shows a belief in the system of rewards and punishment. Think about how this is similar or different from your own belief system.