

A Guide to Staff Life 2022/5782 Camp Ramah in Canada

מדריך לצוות 2022
Staff Manual 2022

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Shalom Ramah Chaver/Chaverat Tzevet

Welcome to the 2022/5782 Camp season!

We are so excited for Kayitz 2022– one that will hopefully be more “normal” than last summer. While the situation will surely change between whenever you may be reading this and the summer, we do hope and imagine that we will indeed be able to offer a more open, normal summer. However, we also imagine that we will still have some COVID protocols and procedures in place.

What we know for sure is that our campers and our community need camp for their well being. We all need camp --and to make it happen safely and successfully will require great effort on every staff member’s part. It will require attention to detail, self-sacrifice, and an ongoing commitment to support the larger mission of camp.

We believe strongly that our efforts will pay off and this summer will prove to be perhaps our most meaningful camp experience ever.

We are delighted that you will be part of Camp Ramah in Canada’s talented and committed team during the coming summer. As a tzevet member, you will play a pivotal role in shaping the unique and dynamic community known as Ramah.

In the words you use, in your attitude and tone, in your unspoken gestures, in your every action while at camp, you function as a (*dugma*) דוגמה, a role model of all that Ramah represents. This Staff Manual is designed to enable each of us to be the best דוגמה possible. The policies and procedures outlined here are designed to help us live together successfully as a community.

Together, we can create a place where *chanichim* feel safe and cared for, and where they can grow, learn, and flourish. . We understand that due to the COVID-19 pandemic, adaptations and protocols will be changed for this upcoming summer. We will be sending out a separate handbook with these adaptations in the spring. We need and expect all of our tzevet to adhere to the outlined protocols.

Please read this Staff Manual carefully, as you will be required to sign off on having read and accepted its content – as well as the content of 4 additional policies – in order for your summer employment contract to be processed. You are responsible for upholding all the policies in this Manual. Please note that any new policies are highlighted in bold.

We are so grateful for your dedication to Camp Ramah in Canada -- together, we will make this summer the joyous, healing oasis that we all need. Todah Rabah and L'hitraot!

Rabbi Jordan Bendat-Appell
Director

Aviva Millstone
Associate Director

Did You Remember???

Have you:

1. Signed and uploaded your Staff Contract to your CampInTouch and signed off on the staff manual by **March 25, 2022**?
2. Filled out and uploaded your tax forms (Canadians)?
3. Filled in your medical information via CampMinder (available through the CampInTouch Portal) by **March 25, 2022**?
4. Filled out the T-Shirt Form, and uploaded a photo by **March 25, 2022**?
5. Completed your Police Background Check - Please contact your local police department to learn what steps you need to take to receive this form, we need it returned by **March 25, 2022** - If you have submitted one within the last 3 years, you do not need to do this.

2022 Important Dates

Sunday, June 19 - Hanhallah Arrive

Tuesday, June 21 - First Year Tzevet and International Tzevet Arrive

Wednesday, June 22 - All Tzevet Arrive

Wednesday, June 29 - Campers Arrive

Sunday, July 10 - Shorashim Alef Leaves

Sunday, July 24 - Visitor's Day

Monday, July 25 - Second Session Starts (Masa BaTeva Starts)

Sunday, August 7 - 6 Weekers, Tikvah, $\frac{3}{4}$ Taste Leaves, Taste of Arazim Leaves

Thursday, August 18 - Camp Ends

Why Ramah? למה רמה?

Why did the Conservative movement decide over 70 years ago to establish a summer camping program? Perhaps the former chancellor of the Jewish Theological Seminary, Rabbi Ismar Schorsch, summed it up best when he said, “**Camp Ramah legitimized childhood.**” That is what we do at Ramah. We give children fun and friendships in an environment that fosters a strengthened sense of Jewish identity, a stronger commitment to observance and a heightened responsibility to fellow human beings. Additionally, we teach skills in sports, swimming, the arts, and other areas.

The name of our camp has two parts – “**CAMP**” and “**RAMAH.**” “Camp” is a place where children participate in sports, hiking and other outdoor activities while enjoying their summer vacation. “Ramah” is a place where we encourage children to see all of life’s activities through Jewish eyes and where all that we do encourages a commitment to ongoing Jewish living. Camp Ramah is the place that allows children to experience a completely Jewish existence, grounded in the modern world. When we achieve this goal, Ramah is successful.

Many campers say that they return to Ramah because they make their most meaningful friendships in camp. Ramah builds and helps to foster wonderful, long-lasting relationships. These friendships eventually develop into small communities. This goal is based on the model that exists in camp...

First, there is the *tzrif* (bunk) community. This is the most important community in camp—the foundation upon which the rest of the structure stands. Building on strong *tzrifim*, we have the *edah*. Only after all of these communities are created can there be the sense of the greater community of the entire camp. When a child feels a part of the camp community, he/she takes this newly found feeling home. The hope is that the child will also take home some of the beliefs and practices by which we live in camp. Once campers are home, we hope they will further influence their family and the Jewish community.

As *Tzevet* members, YOU make this happen. YOU are the person who the child remembers as being a positive *DUGMAH*, role model, during the summer. You are the person who can truly influence the child. You can change each child’s world.

This is an overwhelming task and responsibility—and it is an incredibly precious and important opportunity: to help cultivate a child into being their very best person. We ask you to join us in

this process. Every *Tzevet* member is needed to participate, as every *Tzevet* member makes his/her own contribution to the betterment of camp. Let us work together so that we can complete the summer fulfilled and satisfied that we have enriched the Jewish lives of our campers and that the world is a better place because of our efforts.

מתכוננים למחנה - Preparing for Camp

The Basics

1. Pre-Camp Transportation

All *tzevet* (staff) are expected to arrive at Camp according to the date on your contract. No staff member may arrive late or leave early without the permission of the Directors. If you need to leave early or arrive late to camp, your salary will have a prorated amount deducted from it.

2. How I present myself at Camp

Clothing: Ramah is a religious community. One of the ideals that we try to uphold is that of modesty. Modesty is a concept in Judaism that embraces more than just clothing. The way we dress reflects how we view ourselves. We want to show our campers that we respect ourselves and our bodies. When thinking about what you are packing for camp, please think and consider: is everything in my bags appropriate for a small child to see? There should be nothing inappropriate or unreasonable in your bags, *tzrifim* (cabins) and spaces. You will find a detailed list of what to pack (and not to pack) later in the manual.

3. Being a *Tzevet* Member at Ramah is a JOB

Working at Camp Ramah is a **JOB**. Being on *Tzevet* at Ramah means that there is the expectation that you fulfill all the job requirements, that you meet all the deadlines prior to and during the summer, and that throughout the summer you behave in a manner that reflects that you are employed by Camp Ramah in Canada. Throughout this manual, those expectations, codes of behaviour and deadlines will be outlined; during *Shavua Hachanah*/ staff week, and throughout the summer, they will all be elaborated upon. As in any job, if there is something that is unclear, please ask your supervisor.

4. Who Am I Personally and Professionally?

Each *Tzevet* member at Ramah is different and unique. This diversity of background and personality creates a dynamic and interesting *Tzevet* and *Kehillah* (community). Prior to the summer you should begin to think about who you are. What are you personally bringing to camp? What are your beliefs? What sets you apart from others? What might you leave behind so that you can come into a new you? Camp is an amazing opportunity to be reflective about your life and even to chart a different course.

Professionally speaking, you should begin to think about your own special skills and passions that you are bringing with you to camp. What do you have a wealth of knowledge about that you want to share? What special talents do you have? In addition to your skills, you should gather your favorite stories, books, games and ideas that will intrigue the *chanichim*.

Policy Forms

1. All *tzevet* members will be trained in four major policy areas; 1) Camp Ramah Accessible Customer Service Policy, 2) Camp Ramah Anti-Discrimination - Anti-Harassment Policy, 3) Camp Ramah Health and Safety Policy and 4) Camp Ramah Workplace Violence Policy.
2. At the end of the manual you will find these four policies. **We ask that you read them and sign the Handbook & Policy Form in your CampInTouch Portal** in order to state that you are aware of the policies that are in place and that you understand them. During *Shavua Hachanah* we will be reviewing these policies.

ביטחון במחנה - Security in Camp

Safety

We take safety and security very seriously and it is our top priority. There are specific procedures for signing in and out of camp, we have a security company that provides us with a nightly security guard, and we have a comprehensive set of emergency procedures. Part of our comprehensive emergency procedures includes first aid training, fire drills throughout the summer, and a group of staff will have defibrillator training.

We will review all safety procedures during *shavua hachanah* and each of them needs to be followed. All of the information in this manual takes us back to the physical and emotional safety of the *chanichim* and *tzevet* at Ramah.

ID Cards

All staff members will be issued official Ramah identification cards. You should carry this card whenever you leave camp, whether on a camping trip, a night out, or a day off. These cards ensure greater safety of our staff during the summer.

Supporting Goodness in Camp - טובת המחנה

There are many positive ways that your contribution to camp life is needed!

1. **Dugmah- Role model/example**

The word *dugmah* (example/role model) is a word that you will hear over and over again-- please engrain this word into your vocabulary, but more importantly, into your thinking and acting. As a *Tzevet* member at Ramah you are always a *dugmah* *whether you like it or not, and whether you are aware of it or not..* Being a *dugmah* is a wonderful privilege, but it comes with a huge responsibility. Each action, word, way of dress and behaviour is looked at by *chanichim* (campers) and other *tzevet* members. As a *tzevet* member, you are living in a *kehillah* where everything is seen and heard; the independence to act and speak however you please is not possible in a camp setting with children around. You are always "on." *Actively use your power as a dugma for the good!*

2. **Goals**

The daily work of being tzevet involves many details and tasks. In our focus on our immediate tasks, we can easily lose sight of the "big picture" and our ultimate goals. Throughout the summer, we will remind you to stay connected to the "big picture" of Ramah: camp is a place in which we nurture the whole human being (and Jew) to thrive. Your role on tzevet is crucial in accomplishing this big picture goal. And, the more you are connected to that big picture, the easier all of the little details and tasks will be.

3. **Accountability and Critical Thinking**

As a *Tzevet* member, you are always accountable for your actions and the way that your actions impact the people around you. Before speaking to *chanichim*, doing a *peulah* (activity), or a game, you should think, "is this in line with the values of Ramah?" Being a *tzevet* member at Ramah means always thinking about the impact that we have and being accountable for our actions.

4. Creating New Memories

As a *tzevet* member at Ramah, each opportunity, activity, and moment is a chance to create new memories for your *chanichim*. You should be constantly thinking and challenging yourself about how you are going to be creating the best memories for all the *chanichim*. When thinking about the memories you are creating, think about who you are creating the memories for. Are you creating them for individual members of your *tzrif* or for your *tzrif* as a whole? Are you considering the needs of your *chanichim* and putting yourself and your needs aside in order to create the applicable memories for your *chanichim*? Are you reading and understanding the group of *chanichim* you have, whether it be a *tzrif*, swimming class or *chug*? Have you been able to separate what you did with your *tzrif* from last summer in order to create new memories for your *tzrif* this summer?

Each group of *chanichim* function differently and creating new memories means reading and understanding the differences and uniqueness in every group of *chanichim*.

5. Social Inclusion

As *tzevet* members at Ramah, we want to create a positive environment which is inclusive to everyone. That means we need to have the ability to see and understand each situation and each *chanich* independently. As we make decisions, plan *peulot* (activities) and spend time with *chanichim* we should always be thinking about the group as a whole and each individual inside of the group. Will the *chanichim* feel positive? Am I aware of any issues that might arise? Have I integrated the *chanichim* with one another in the best possible way? We should always be aware of the differences in each *chanich*, give equal attention to all *chanichim*, and be open to the different qualities and ideas that they bring.

6. Nurturing

You have the unique opportunity to foster and create a safe and nurturing environment for all *chanichim* at camp. We must always work toward creating an environment which stresses the importance and development of each individual human being, the values of kindness and responsibility for one another, the significance of Judaism in the daily life of our community, and the ability to live a Jewish life and grow in all areas. We have a responsibility to ensure that all aspects of the *chanichim's* needs are met. It is essential to our mission that Camp Ramah in Canada is infused with a culture of kindness that nurtures our *chanichim*.

7. Understanding and Seeing

Camp Ramah in Canada is all of our responsibility. In addition to our defined responsibilities, each of us is responsible for the safety and wellbeing of every *chanich*, the maintenance of the physical plant and the success of all educational and recreational programs of the camp. That said, we all have our own sense of

understanding and, as a *tzevet* member at Ramah, our job is to see and understand each situation to the best of our abilities. We all have our own skills, and should do our best to understand each *chanich* and situation, but we do not diagnose any *chanich* or any situation. We have professionals at camp who are there to help us.

8. Language

Your words have real power. Swearing or cursing, whether in anger, on the ball field or in casual conversation, does NOT have a place at Camp Ramah. We live in a world filled with increased cursing and verbal abuse. We want to create a positive and healthy atmosphere in our Ramah community. Please refrain from the use of inappropriate language in camp.

Lashon Hora, gossip, slander, talking about people behind their backs, is equally as offensive and an inappropriate use of language. It creates a negative atmosphere and a lack of trust among co-workers. In a camp community, it is sometimes difficult to avoid. We live in a small community, which is *kehillah* oriented, and kibbutz-like. Everyone is interconnected and everyone hears everything. We encourage you to go directly to the source, do not share rumours, and please do not talk about *tzevet* members' social lives. You should make every effort to follow these guidelines and to object when you hear gossip from others. This will go a long way toward creating a healthy and positive environment, for both campers and staff. Further, please do use your language actively, in a positive way, to build a community of kindness.

9. Tefillot

ALL Jewish *tzevet* are required to attend daily *Shacharit* services, *Kabbalat Shabbat* and *Shabbat Mincha*. Staff of older *edot* are also required to attend daily *Maariv* with their campers, and all staff are encouraged to attend *Mincha*.

Please remember to bring your *Talit and Tefilin and Kippah*. All male staff members are required to wear kippah, *Talit and Tefilin* every morning (except for Shabbat). All female staff members are warmly welcome to wear kippot, *Talit* and *Tefilin*. If you would like further instruction in how to wear any of these items, please speak to a Rosh Edah. We'd love to see more of our female *tzevet* wearing prayer garb!

All staff members need to have their shoulders covered for tefillot.

As a *tzevet* member at Ramah we expect that you will take an active role in tefillot. We will not be reminding you to put on *kippot*, cover your shoulders or to follow the choreography of the service. As a *tzevet* member, tefillot isn't something you pick and choose; it is an area in which you strive to be the best *dugmah* you can be. Think about the impact that you can have as a *madrish (counselor)* or *mumcheh (specialist)* when you stand up as the *chazzan* or give an inspiring *d'var torah*. The power that you have as a *tzevet* member through the *t'fillah* experience is very strong.

We do not expect our tzevet to come to camp with their own regular prayer practice, experience or literacy– what we do expect is for you to be actively engaged in prayer life at camp. You should be a positive dugma modeling being comfortable in traditional Jewish prayer– or in modeling being comfortable being a learner in a Jewish prayer environment!

If this is something you don't feel comfortable with, please contact us before you sign your contract.

10. Shabbat

With sundown on Friday afternoon, the hectic pace of the week is transformed into a serene, spiritual and joyous time for the camp. At camp, *tzevet*, as well as campers, observe a traditional Shabbat. All members of the community observe positive commandments, and refrain from writing, using radios, hair dryers, musical instruments, etc. Shabbat is a day of rest for all of us, as well as a day of special programming.

Shabbat, however, is **not a day off**. *Tzevet* members still plan and execute programming, supervise campers, and keep the rhythm and flow of the day.

Shabbat at Ramah is not something in which parts of it can be picked to observe and other parts not. **All tzevet members need to fully observe Shabbat whether or not this is something you do in your life outside of Ramah.** Shabbat is a day in which we focus on quality time with *chanichim*, and continue to enhance our *kehillah*. Your enthusiasm for and participation in Shabbat activities will have a powerful impact on how your chanichim experience Shabbat. Whether you are a *madrish* or a *mumcheh* you have the opportunity to spend time creating a positive Shabbat environment through the work that you do, the time that you invest and the *dugmah* that you are.

11. Dress

The clothes we wear send a message. They transmit a sense of our values and our self-respect. Clothing worn at camp should not be overly revealing in any way for both males and females. During *T'fillot* and on Shabbat, shoulders must be covered and on Shabbat we try to dress in nicer clothing. Please do not wear miniskirts or crop tops. On the *agam* a full bathing suit, a tankini that covers your stomach, board shorts and swimming trunk are appropriate. Bikinis (even with a shirt or tank top over) and speedos are unacceptable. Additionally, designs on shirts and jackets may not promote alcohol, drugs, sex, nudity, or ethnic hatred, nor should they contain profanity.

12. Hebrew

Having a Hebrew speaking environment is one of the greatest challenges for our *Tzevet*. *Tzevet* should make every effort to speak Hebrew to the best of their ability during routine times in the *tzrifim*, at general activities and in conversation in the *Chadar Ochel*. If you would like us to assist you in providing additional Hebrew language instruction during the summer, please let us know.

The No's of Camp - איסורים של המחנה

The most important and essential role of a Camp Staff is to ensure the safety of our *Campers and each other*.

Being at camp means that we are in close contact with each other, at almost all times. While we are always encouraging of close, trusting and appropriate relationships between campers and staff (these are actually the backbone of the Ramah experience) it is important to know that lines can be crossed and when this happens, it can be classified as abuse. The definitions and explanations below will help to define abuse. As a Staff Member, you are expected to use special care and sound judgment to avoid even the slightest appearance of impropriety.

If a Staff Member is suspected of purposely and intentionally harming a camper they will be dismissed from camp. In these cases, Camp Ramah is obligated to make a report to the local Children's Aid Society and also, in some cases, the Ontario Provincial Police.

What happens at camp can follow you home from camp– laws of society are applicable in camp as well!

Child Abuse includes physical, emotional, sexual abuse and/or neglect.

1. **Physical Abuse** is classified as harming or injuring a child that is in your care. At camp, this can include hitting, kicking, slapping and also includes playful gestures such as nudgies and wedgies. This is not a complete list. If you are unsure if something would be classified as physical abuse, it's best not to do it.
2. **Emotional Abuse** can also be thought of as psychological abuse and the use of threatening language. This includes threats to take things away from campers like food, social time and/or privileges. Anything that an adult does intentionally to make a camper feel unsafe is considered emotional abuse.
3. **Verbal Abuse** is classified as language that is meant to demean, embarrass, insult or isolate a child. The volume or tone of how you speak does not matter in this case. You need to watch your words.
4. **Sexual Abuse** has a few different categories at camp:
 - a. Staff and Camper: Staff should not touch a child in a sexual manner or part of their body under any circumstances. If you are concerned for their health, please take them to the Health Centre
 - b. Staff and Camper: Although you may be only a year apart and in the same high school, staff are in positions of authority and this can be considered pressure or coercion, a form of abuse.
 - c. Staff in front of Camper(s): Exposing children to sexual content is abuse. This can be talking to kids about your experiences or engaging in sexual contact with another staff member in front of campers.
5. **Neglect** – Often hard to define at camp, neglect is failing to provide everyone under your care with their basic needs. You must ensure that each child is eating, maintaining proper hygiene, taking care of themselves and that you're stepping in to support when you can.
6. **Alcohol and Drugs**

Camp Ramah in Canada prohibits the possession, use, or distribution of drugs or drug paraphernalia at any time during the camp season. Failure to comply is the basis for immediate dismissal. This policy applies to legally acquired substances (alcohol, cannabis) in addition to illegal drugs. Camp Ramah in Canada prohibits the possession, use, or distribution of any form of alcoholic beverage or cannabis at any time during the camp season. Failure to comply is the basis for immediate dismissal. In addition to these Camp rules, Ontario law states that it is illegal for people under the age of 19 to consume alcohol or cannabis.

Substance abuse at camp is damaging to our reputation and image to the community among parents, campers and synagogue leaders. It violates the sacred trust of those who put in our care their most important treasures-their children. Furthermore, it

violates the trust campers have in us as role models. In a community like Ramah, there are very few secrets. And there are no secrets that can be kept from the larger community which we serve. When you are a *tzevet* member at Ramah, we expect that these rules are followed in and out of camp.

7. **Smoking and Vaping**

Smoking is dangerous to smokers and non-smokers alike. Smoking is also antithetical to the camp environment and sets a poor example for our campers. All *tzevet* are therefore strongly discouraged from smoking at any time and are prohibited from ever smoking in camp. **Juuling or vaping is considered by camp to be equivalent to smoking cigarettes and will not be tolerated in camp.** If this is an issue for you, please contact the Director. Exceptions to this policy will be made only in cases of hardship, and only with the explicit approval of the Director and **will be allowed only after 11:00 PM**, in a designated area, and never on Shabbat.

8. **Inappropriate Sexual Behaviour**

Inappropriate romantic activity is not permitted. Relationships must be based on a foundation of mutual consent. Discretion should be upheld in any kind of relationship. No public displays of romantic affection should be seen in camp. No sexual activity of any kind should be taking place in *tzrifim*.

One of the greatest parts of campers and counselors living together is the trusting environment created. However, there is always the risk that the boundary between counselors and campers may become blurred. Therefore, *tzevet* should never share with their campers any details of their own private romantic experiences. In addition, males and females are not permitted inside each other's *tzrifim*. **There should be no sexual activity at all inside of any camper cabins.** This rule applies to both *chanichim* and *tzevet* members.

9. **Graffiti**

All *chanichim* and *tzevet* are responsible for maintaining the beauty and physical condition of camp. Graffiti of any kind, including engraving, and or printing in the *tzrifim* and public places is strictly forbidden. This rule will be enforced more robustly beginning in summer 2021.

10. **Food**

Chanichim and *tzevet* are prohibited from having any outside food in camp. This is for reasons of *Kashrut*, cleanliness, allergies, pest reduction, and safety in the wilderness. We reserve the right to inspect personal belongings of both *chanichim* and *tzevet* in the presence of the person, and any food that is found will be immediately confiscated. All *tzevet* wishing to have a snack will have access to snack items through staff programming and the Tuck Shop.

11. Cars in Camp

Limited parking spots are available, and will be assigned on a first-come, first-serve basis, with preference to senior *tzevet* members. *Tzevet* members wishing to bring their cars to camp must register their car with the camp in writing for safety and insurance purposes. You will receive a parking lot compliance form once you have let us know that you would like to have your car up at camp. The camp retains the right to remove vehicles not registered prior to camp.

Remember that your car is on camp property and the same rules of what is and is not allowed in camp also apply to your car.

Camp will not pay for your personal transportation if you are from a city where we provide a camp bus.

NO VEHICLES WILL BE ALLOWED within the camp. This is for reasons of safety and aesthetics. The camp will not be liable for any damage to private vehicles which occur on or off camp property.

12. Medication and Medical Form

All *tzevet* members are required to have completed their medical form online via Camp Minder by **March 25, 2022**. Any medications that you are taking should be written in your medical form and kept in the *Marp* (infirmary). **No medications can be kept in *tzrifim***, this includes Advil and Tylenol. *Tzevet* members will also be required to be up to date with their immunizations and to provide the camp with a record of immunization.

No *tzevet* member can be accepted into camp without a completed medical form.
There is no exception to this policy.

13. Portable Devices and Other No's

Devices forbidden in camp include televisions, portable DVD players, hot pots, coffee makers, refrigerators, air conditioners and sandwich makers. Lighters, Swiss army knives, any type of "weapon" are not permitted in camp and there is no place or need for them there.

14. Social Media

During camp or after the camp season, please do not publish anything to social media that can be understood to be inappropriate or offensive (foul language, alcohol/drugs, immodesty, etc.). Please be mindful of the implications to camp and the camp community that may come from any posting online.

15. Money Reimbursements

Expenditure - Please be advised that ALL expenditures must be approved prior to purchase with your supervisor or Director of Finance and Operations. **Receipts must accompany requests for reimbursement** and a reimbursement request must be completed.

Travel for Camp Business - Personal cars may not be used for camp business (i.e. transport etc.), without explicit approval of the camp Director or Director of Finance and Operations. At no time are campers allowed in staff cars.

16. Phone Calls

Please inform your friends and relatives that you cannot receive personal calls on the camp telephone other than in case of emergency.

The use of cell phones in camp is strictly prohibited for *chanichim* and if you see one you must take it away and give it to a supervisor.

Cell phones, for *tzevet* members may only be used at night time, after you have completed all of your responsibilities and cannot be used in the *tzrifim*. Cell phones may never be used during the day, never around *chanichim* and during the day should remained closed in safe and private place in your *tzrif*. The use of cell phones applies to actual calls and texts. None of these things are acceptable during the day in camp and it is never appropriate for *chanichim* to see *tzevet* members with their phones.

Tzevet Life - קהילת צוות

Who is Camp For?

At the forefront of our minds should always remain the fact that camp is for the *chanichim*. We do everything to provide a positive environment for our *tzevet*, but it is the *chanichim* who always come first. In this section you will read about all of the different activities, privileges, and additional responsibilities that come with being a *tzevet* member, but as you read, keep in

mind that you are a *tzevet* member at a camp to provide a wonderful summer experience for the *chanichim* at Ramah.

We hope to provide continued Jewish growth and development which will benefit all *tzevet* members, enhance your experience, and provide you with the right tools to be as successful as you can be.

Days Off

We understand that this summer we need to look at our days off differently. We will be working with our entire *tzevet* to ensure that everyone has adequate time off during the summer to rest, rejuvenate, and take a break. We are currently seeking to create a day off program that will meet the needs of our *tzevet*.

1. Camp will seek to provide our *tzevet* with 5 days off (for full season staff) throughout the summer. If possible, the timing of the days off will be determined by May 15th and communicated to the *tzevet* at that time.
2. All days off will take place in camp. Camp will provide space in camp where *tzevet* can safely take space away from *chanichim*.

Curfew

Tzevet members need sleep to function! *Tzevet* must be awake, alert, and responsive to *chanichim's* needs and other responsibilities throughout each day. You **MUST** be in your *tzrifim* by 1:00 AM.

The Space *Tzevet* live in

Whether you live in a *tzrif* with *chanichim* or in *tzevet* housing, the same rules about the space we live in, applies to everyone. As a *tzevet* member at Ramah, no food, electrical appliances, or any of the items covered in the NO section are allowed into any *tzevet* space. **The camp reserves the right to inspect *tzrifim* and *tzevet* housing for contraband items and to make occasional cabin checks to reinforce our camp curfew and related policies.**

In *chanichim tzrifim* no member of the opposite identified gender is allowed into your living space. If needed, there are appropriate public places for planning and spending time together. All *tzevet* members must be back in their assigned living spaces by 1:00 AM.

Staff Programming

Staff programs are held several times a week. Staff dances, a banquet, sports leagues, campfires and *oneg* Shabbat have been highlights of past years' *tzevet* programming. We want to ensure that you have special time and programming to spend getting to know your fellow *tzevet*. *Tzevet* are encouraged to be involved in the planning of these programs and new ideas and activities are always welcome.

Limmud (learning) for Tzevet

Each *tzevet* member needs to spend an hour a week participating in *Limmud*. We offer a range of topics through our *chinuch* (education) department and we also encourage you, our *tzevet* to teach a *shiur* (class) to other *tzevet* members. *Limmud* is a wonderful opportunity for you to give and gain new skills and new knowledge.

Staff Space

Chanichim are not allowed in the *moadon tzevet* (staff lounge). This is to allow you to have a place in camp that you can call your own. In order to allow this privilege to continue, you are responsible to ensure that this room is kept clean and tidy. The *moadon tzevet* is equipped with computers and internet access which is shared with all our *tzevet* members.

There is also a Programming Room, which *tzevet* may use for work purposes and which is equipped with computers and internet access. Again, this room should remain clean and treated and respected as a working place for the entire *tzevet*. No *chanichim* are allowed in this space.

Salaries

Compensation amounts are personal and private-- please do not share your compensation with others. We make offers to each staff member individually based on a number of factors, and at the discretion of the camp directors. In order to reduce a culture of resentment, please do not share your compensation with anyone else on staff. Cheques will be issued after all work has been satisfactorily completed, the physical area or residence has been cleaned and inspected, evaluations prepared, inventory counted, and your supervisor has confirmed your work responsibilities have been met.

In keeping with National Ramah policy, tipping is not permitted. Parents have been notified and encouraged to make contributions in a staff member's name to the Staff Appreciation Fund.

Night-time Coverage

Night-time supervision is a critical aspect of *tzevet* responsibility. In order to ensure the safety and comfort of *chanichim*, each *tzrif* must be supervised by a minimum of one *tzevet* member each evening, beginning at curfew. This responsibility will usually be divided among the *tzrif Tzevet* (counsellors and live-in), but other members are required to help in covering *tzrifim*. A schedule will be created by the *tzevet* in the *tzrifim* and their supervisors; you are required to adhere to the schedule and must notify your supervisor if there are changes. Coverage responsibilities must be taken very seriously, as they are necessary for the preservation of a safe and comfortable environment for the entire Ramah community. This means, ensuring that all *chanichim* are there, making sure all the lights are off and each *chanich* is safe. This is also a wonderful time to bond with your *chanichim* and once they are all asleep, a great chance for you to get a good night's sleep. Both *madrichim* need to be back in the cabin at curfew. Only after *laila tov* ritual and *shema*, may you leave the *tzrif* if you aren't on coverage duty that night.

Roles Other Than Your Assigned Job:

As a Tzevet member, you will be asked over the summer to help in different areas that we depend on our staff for. By signing your contract you are agreeing to be a helpful staff member and do what is asked, assuming it is reasonable and safe, by your supervisors.

The Daily and Camp Routine - תוכנית היום ולוח הקיץ

1. Daily Schedule- Hebrew *tochnit hayom*

Each day at Ramah is a special day and *tzevet* members are expected to fully participate in the daily schedule. The days begin with *kimah* (wake up), continue with *t'fillot* (prayers), *nikayon* (clean up) and continue with the schedule of the *chanichim*. Meals are a part of the daily schedule and all *tzevet* members are expected to be there. The

day ends with *peulat erev, lailah tov* and coverage. Again, all *tzevet* members are expected to be involved and perform the necessary tasks.

2. **Chadar Ochel (Dining Hall) Policies**

Each meal at Ramah is a wonderful educational opportunity. It is also a time when the safety and comfort of every *chanich* must be carefully guarded. It is important that every *tzevet* member, including those not sitting at camper tables, arrive to meals on time, ensure that hands are washed prior to eating, wait until the “*hamotzi*” is recited before eating, remain silent whenever the leaders hand is raised, ensure that the table is completely cleared, and remain at the table until *Birkat Hamazon* is concluded. Males are required to have their heads covered in the Chadar Ochel, *Chanichim* and *tzevet* members must remain at their tables unless they are holding their table’s tray to obtain more food. Wandering during meals can be dangerous and is not permitted. Please note that all *tzevet* members who live with *chanichim* also sit with them during meals.

3. **Nikayon and Cabin Checks**

Camp Ramah is a beautiful place and we love keeping it that way. The way that the *tzrifim* look on the inside, the way that the camp looks on the outside and all public spaces are expected to be kept cleaned and kept tidy. As a *tzevet* member you are a *Dugmah* and your living spaces and work areas should be kept clean.

Tzrifim will be checked for cleanliness on a regular basis.

4. **Laundry**

Camp Ramah provides each *tzevet* member and *chanichim* with a personal laundry bag and access to the weekly camp laundry service, free of charge. Additionally, there are limited on-site coin laundry facilities available for *tzevet* use only. At no time may *chanichim* use the coin laundry.

5. **Marp - Infirmary Information**

Camp maintains a fully staffed and fully supplied *Marpe’ah* (infirmary). During *shavua hachanah*, you will learn the hours and policies; please be respectful of them. A healthy camp is a happy camp. All camper **AND** staff medication needs to be stored in the marp. **Marp protocols will be very different in 2022- stay tuned for more information about our changes to meet the needs operating safely this year.**

6. **Agam - waterfront information**

Camp Ramah is privileged to have a wonderful *Agam* (waterfront). Our *chanichim* and *tzevet* members benefit from it throughout the summer. During *shavua hachanah* the safety measures and policies will be reviewed, please follow them.

7. **Office and Communication Information**

Our office has a dedicated and hardworking *tzevet*; please follow the policies and rules of the office in order to ensure a smooth running camp.

8. Mail, Emails and Faxes

All mail is delivered to the camp office and will be distributed to your supervisor once it is ready. Please give the mail to your *chanichim* as soon as you receive it and make sure that they write home AT LEAST twice a week.

Policy Forms

POLICY 1: ACCESSIBLE CUSTOMER SERVICE POLICY

APPLICABILITY: All employees, all positions, at the office and camp.

INTENT: This policy is intended to meet the requirements of the Accessibility Standards for Customer Service, Ontario Regulation 429/07 under the Accessibility for Ontarians with Disabilities Act, 2005.

DEFINITIONS:

- Assistive Device – is a technical aid, communication device or other instrument that is used to maintain or improve the functional abilities of people with disabilities. Personal assistive devices are typically devices that customers bring with them such as a wheelchair, walker or a personal oxygen tank that might assist in hearing, seeing, communicating, moving, breathing, remembering and/or reading.

- Disability – the term disability as defined by Accessibility for Ontarians with Disabilities Act, 2005 and the Ontario Human Rights Code refers to:
 - any degree of physical disability, infirmity, malformation or disfigurement that is caused by bodily injury, birth defect or illness and, without limiting the generality of the foregoing, includes diabetes mellitus, epilepsy, a brain injury, any degree of paralysis, amputation, lack of physical coordination, blindness or visual impediment, deafness or hearing impediment, muteness or speech impediment, or physical reliance on a guide dog or other animal or on a wheelchair or other remedial appliance or device;
 - a condition of mental impairment or a developmental disability;
 - a learning disability, or dysfunction in one or more of the processes involved in understanding or using symbols or spoken language;
 - a mental disorder; or
 - an injury or disability for which benefits were claimed or received under the insurance plan established under the Workplace Safety and Insurance Act, 1997.
- Guide Dog – is a highly-trained working dog that has been trained at one of the facilities listed in Ontario Regulation 58 under the *Blind Persons' Rights Act*, to provide mobility, safety and increased independence for people who are blind.

- Service Animal – as reflected in *Ontario Regulation 429/07*, an animal is a service animal for a person with a disability if:
 - it is readily apparent that the animal is used by the person for reasons relating to his or her disability; or
 - if the person provides a letter from a physician or nurse confirming that the person requires the animal for reasons relating to the disability.
- Service Dog – as reflected in *Health Protection and Promotion Act, Ontario Regulation 562* a dog other than a guide dog for the blind is a service dog if:
 - it is readily apparent to an average person that the dog functions as a service dog for a person with a medical disability;
 - or the person who requires the dog can provide on request a letter from a physician or nurse confirming that the person requires a service dog.
- Support Person – as reflected in *Ontario Regulation 429/07*, a support person means, in relation to a person with a disability, another person who accompanies him or her in order to help with communication, mobility, personal care, medical needs or access to goods and services.

POLICY:

In accordance with the Accessibility Standards for Customer Service, Ontario Regulation 429/07, this policy addresses the following:

A. Providing Goods and Services to People with Disabilities

Camp Ramah in Canada is committed to ensuring that its policies, practices, and procedures are consistent with the principles of dignity, independence, integration and equal opportunity for all, including those with disabilities.

B. Assistive Devices

We will ensure that our staff is trained and familiar with various assistive devices that may be used by persons with disabilities while accessing our services.

C. Guide Dogs, Service Animals, and Service Dogs

We welcome people with disabilities and their service animals. Guide Dogs, Service Animals, and Service Dogs are allowed on the parts of our premises that are open to the public. If there is a need for a person with disabilities (who requires a Guide Dog, Service Animal, or Service Dog) to enter into the kitchen where food is prepared and stored, alternative methods of support will be provided whenever possible.

D. Support Person

A person with a disability who is accompanied by a support person will be allowed to have that person accompany them on our premises. Payment for a support person will be determined on a case by case basis.

E. Notice of Temporary Disruption

In the event of a planned or unexpected disruption to services or facilities for persons with disabilities at the office or camp, reasonable efforts will be made to provide notice promptly. This notice will include information about the reason for the disruption, its anticipated length of time, and a description of alternative facilities or services, if available. This notice will be placed at the office and camp site.

F. Training for Staff

Camp Ramah in Canada will provide training to employees, volunteers, and others who deal with the public or third parties on their behalf during the first week of their orientation, as well as continued training at regular intervals. Revised training will be provided in the event of changes to legislation, procedures and/or practices. A record of training will be kept.

Training will include:

- An overview of the Accessibility for Ontarians with Disabilities Act, 2005 and the requirements of the customer service standard
- A review of the requirements of the Accessibility Standards for Customer Service, Ontario Regulation 429/07.
- Instructions on how to interact and communicate with people with various types of disabilities.
- Instructions on how to interact with people with disabilities who:
 - use assistive devices;
 - require the assistance of a guide dog, service dog or other service animal; or
 - require the use of a support person (including the handling of admission fees).
- Instructions on how to use equipment or devices that are available at our premises or that we provide that may help people with disabilities.
- Instructions on what to do if a person with a disability is having difficulty accessing your services.
- Camp Ramah in Canada's policies, procedures and practices pertaining to providing accessible customer service to customers with disabilities.

G. Feedback Process

All are invited to submit feedback to:

Director of Finance and Operations

416.789.2193 ext. 2510

100 Elder St.

Toronto, ON M3H 5G7

info@campramah.com

Those who provide feedback can expect to hear back within 7 business days.

This policy and its related procedures will be reviewed as required in the event of legislative changes.

POLICY 2: ANTI-DISCRIMINATION & ANTI-HARASSMENT POLICY
(as mandated by Bill 168)

APPLICABILITY: All employees, all positions, all departments at work and at events, activities, programs which may be held off site or after normal business hours.

INTENT: To ensure that all Camp Ramah in Canada employees enjoy a productive, professional work environment which is free from discrimination or harassment and which respects and upholds the inherent dignity, worth and rights of each person.

POLICY: Camp Ramah in Canada prohibits discrimination, as per the Ontario Human Rights Code, which is based on race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, sexual orientation, age, record of offences, marital status, same sex partnership status, family status, and disability.

Camp Ramah in Canada undertakes to pursue equality, as defined by freedom from adverse discrimination or harassment, either “psychological” or “personal”, and the removal of unreasonable barriers to equal opportunity.

It is unlawful and a violation of Camp Ramah in Canada’s policy to retaliate against any employee either for complaining about a violation of this policy, or for cooperating in an investigation of a complaint under this policy.

DEFINITION: Workplace harassment is inappropriate, unwelcome, offensive or demeaning conduct, whether verbal, physical, visual or otherwise, where:

- submission to such conduct is made an explicit or implicit term or condition of employment;
- submission to or rejection of such conduct is used as a basis for employment decisions; or
- such conduct has the purpose or effect of unreasonably interfering with an individual’s work performance or creating an intimidating, hostile, or offensive working environment.

Examples: **Verbal conduct** such as racial epithets, comments or slurs, lewd comments, sexual jokes, offensive e-mails or phone calls, unwanted sexual advances or comments, or threats and demands that may demean, ridicule, intimidate, or offend;

Physical conduct such as assault, sexual flirtation, unwelcome touching,

advances, or other physical interferences;

Visual conduct such as offensive cartoons, pictures, photographs, or gestures, or viewing offensive internet materials

Bullying

Retaliation for having reported harassment.

PROCEDURES: Any employee who believes that he/she has been subjected to any kind of harassment, coercion, or intimidation by anyone, whether visitor, volunteer, donor, supplier, delivery-people, managers, former employees, or co-workers, may pursue either of the following two methods to resolve the matter.

Any member of management who learns of or observes conduct which violates, or may be seen to violate this policy, has the responsibility to pursue either of the following two methods, and must inform the Camp Director or Director of Finance and Operations of their actions.

Informal Method - Complaint

Step 1: At the time of the harassment, the employee is to indicate disapproval to the harasser and request that the behaviour cease. If the harassment does not stop, or if the employee is uncomfortable confronting the harasser, step 2 is an option.

Step 2: The employee is to speak to the Camp Director or Director of Finance and Operations about the incident(s). The individual consulted will assist in identifying how best to address the harassment and will assist the employee in taking appropriate action to stop the harassment.

If the harassment continues, or the employee is not satisfied with an informal resolution, a formal complaint is the recommended option.

Formal Method - Investigation

All formal complaints of harassment or discrimination will be submitted in writing to a Review Panel comprised of the Camp Director, Director of Finance and Operations, and Chair, Human Resources or Governance Committee. All complaints will be investigated as thoroughly, objectively, confidentially, and promptly as possible by the Review Panel.

The investigation will include interviews with all relevant parties, i.e., the complainant, the respondent, and any individual believed to have information regarding the alleged transgressions. Any employee approached will be required to cooperate in such an investigation.

A report of the findings, together with recommendations, will be communicated to the individuals involved, and to the President of the Board or, if the latter is an involved party, to the Vice President of the Board. Where the complaint is substantiated, the Review Panel will ensure that appropriate remedial action is taken.

The Review Panel will endeavor, if possible, to complete the investigation and to oversee the implementation of any required remedial action, within thirty days of the filing of the complaint.

CONSEQUENCES: Following an investigation of a complaint, Camp Ramah in Canada will take prompt and appropriate corrective and disciplinary action against anyone who violates this policy. Appropriate corrective or disciplinary measures may include, but is not limited to the following:

- a formal apology
- counseling
- written warning placed in the employee's personnel file
- change of work assignment
- suspension
- termination

In addition, management may initiate any other action required to provide an effective remedy to the victim or to the overall workplace environment. It should be understood that in addition to any of the procedures and remedies herein set out, harassment in the workplace may be the subject of a complaint under the Ontario Human Rights Code.

Policy 3: Camp Ramah in Canada OCCUPATIONAL Health and Safety Policy **(November 2012)**

Management of Camp Ramah is vitally interested in the health and safety of its employees. Protection of employees from injury or occupational disease is a major continuing objective. Camp Ramah will make every effort to provide a safe, healthy work environment. All supervisors and workers must be dedicated to the continuing objective of reducing risk of injury.

Camp Ramah as employer, is ultimately responsible for worker health and safety. As Camp Director and Director of Finance and Operations, we give you our personal promise that every reasonable precaution will be taken for the protection of workers.

Every worker must protect his or her own health and safety by working in compliance with the law and with safe work practices and procedures established by the company.

It is in the best interest of all parties to consider health and safety in every activity. Commitment to health and safety must form an integral part of this organization.

In addition to preparing a health and safety policy like the one above, the employer must also have a program in place to implement that policy. This program will vary, depending upon the hazards encountered in a particular workplace. Program elements may include all or some of the following:

1. Worker training (e.g., new employees, WHMIS, new job procedures)
2. Workplace inspections and hazard analysis
3. Analysis of the accidents and illnesses occurring at the workplace
4. A health and safety budget
5. A formal means of communication to address promptly the concerns of workers
6. Confined space entry procedure
7. Lock-out procedure
8. Machine guarding
9. Material-handling practices and procedures
10. Maintenance and repairs
11. Housekeeping
12. Protective equipment
13. Emergency procedures
14. First-aid and rescue procedures
15. Electrical safety
16. Fire prevention
17. Engineering controls (e.g., ventilation)

This is not a comprehensive list.

POLICY 4 : WORKPLACE VIOLENCE POLICY (As mandated by Bill 168)

APPLICABILITY: All employees, all positions, all departments at work and at events, activities, programs which may be held off site or after normal business hours.

INTENT: To ensure that all Camp Ramah in Canada employees enjoy a safe and healthy work environment, free from violence or the threat of violence.

POLICY: Camp Ramah in Canada is committed to the prevention of workplace violence and as such, will take whatever precautions are reasonable to protect employees from experiencing violence in the workplace.

Camp Ramah in Canada has developed a Workplace Violence Program to support this Policy. A comprehensive risk assessment of the workplace has been conducted and any hazards which may present a risk of violence have been eliminated. As well, measures and procedures have been put into place for the safety of all employees. In so doing, Camp Ramah in Canada has consulted with the Health and Safety Committee and Human Resources Committee. The appropriate members of the team have been trained to recognize risks of workplace violence as they arise.

We will ensure that this policy and the supporting program are implemented and maintained, and that all employees and managers have the appropriate information and training to protect them from potential violence in the workplace.

It is unlawful and a violation of Camp Ramah in Canada's policy to retaliate against any employee either for complaining about a violation of this policy, or for cooperating in an investigation of a complaint under this policy.

DEFINITION: The Occupational Health and Safety Act of Ontario defines workplace violence as:

- The exercise of physical force by a person against a worker, in a workplace, that causes or could cause physical injury to the worker.
- An attempt to exercise physical force against a worker, in a workplace, that could cause physical injury to the worker.

- A statement or behaviour that a worker could reasonably interpret as a threat to exercise physical force against the worker, in a workplace, that could cause physical injury to the worker.

Examples of workplace violence include, but are not limited to:

- Verbally threatening to attack or harm an employee.
- Leaving threatening notes, phone messages, or sending threatening e-mails to a workplace.
- Shaking a fist in an employee's face.
- Wielding a weapon at work.
- Hitting or trying to hit an employee.
- Throwing an object at an employee.
- Sexual violence against an employee.
- Damaging or threatening to damage the property of an employee.

(A situation in which an employee is accidentally hurt is not included)

Violence may occur from multiple sources: visitors, volunteers, donors, suppliers, delivery people, managers, former employees, co-workers, family members or domestic partners.

RESPONSIBILITIES:

Administration:

- To communicate this policy and its procedures to all employees
- To train staff in the implementation of this policy
- To conduct a risk assessment to ascertain whether the work environment places, or may place, employees at risk of violence, and reduce risks accordingly
- To advise the Health and Safety Committee of the results of the risk assessment and provide a copy of such assessment in writing
- To review the risk assessment annually and more often if the nature or conditions of the work change
- To take all reasonable and practical measures to minimize or eliminate risks identified through the risk assessment process, workplace inspections, or the occurrence of an incident.
- To review and evaluate the effectiveness of past actions taken to minimize or eliminate workplace violence
- To inform employees of potential risk situations
- To ensure employees understand who to contact regarding concerns about the policy or when to report an incident
- To investigate all reported incidents promptly and to cooperate with external investigations

- To provide methods to prevent the recurrence of the violence wherever possible
- To take all reasonable and practical measures to protect employees who, acting in good faith, report workplace violence or act as witnesses, from reprisal or further violence
- To ensure proper medical care is available to employees who require it
- To report and document incidents of workplace violence

Health & Safety Committee:

- To review the risk assessment results and provide recommendations to management to reduce or eliminate the risk of violence
- To recommend corrective measures for the improvement of the health and safety of employees
- To respond to employee concerns related to workplace violence and communicate these to management
- To participate in the review of the policy and guidelines for continuous improvement

Employees:

- To comply with this policy by avoiding any behaviour or conduct that could reasonably be interpreted as violent, threatening, or intimidating
- To report promptly, as per the procedures below, any incident where the employee is subjected to, witnesses, or has knowledge of workplace violence, or has reason to believe that workplace violence may occur
- To attend training sessions held by Camp Ramah in Canada with respect to workplace violence
- To fully cooperate in all investigations into reported incidents

PROCEDURES: Any employee who has experienced, witnessed or feels he/she may be subjected to violent, threatening, or intimidating behaviour from visitors, volunteers, donors, suppliers, delivery people, managers, former employees, co-workers, family members, domestic partners, or other individuals, should proceed as follows:

- If in immediate danger, call security and remove yourself, if possible, from the area of risk. If the incident occurs at a time when Security is not available, call 911 immediately

- Make the behaviour or potential risk known to the Camp Director and/or Director of Finance and Operations as soon as possible

Any employee has the right to refuse to work or perform particular work if he/she has reason to believe that workplace violence is likely to place him/her in danger.

Any individual who makes substantial threats, exhibits threatening behaviour, or engages in violent acts while in the workplace, shall be removed from the premises as quickly as safety permit, and shall not be permitted to return to the workplace during the investigation and until such time as the outcome of the investigation permits. Employees are NOT to attempt to remove individuals from the premises without the assistance of either Security, or the Police.

Investigation:

All formal complaints will be submitted in writing to the Director of Finance and Operations. All complaints will be investigated by the Director of Finance and Operations. Assistance may be requested from other parties as deemed necessary (i.e. Camp Director, President of the Board, other Board Members).

The investigation will include interviews with all relevant parties, i.e., the complainant, the respondent, and any individual believed to have information regarding the alleged transgressions. Any employee approached will be required to cooperate in such an investigation. Any documentation or reports relevant to the incident may be requested.

A report of the findings, together with recommendations, will be communicated to the individuals involved, to the Camp Director, Health & Safety Committee, and to the President of the Board. Where the complaint is substantiated, the Director of Finance and Operations will ensure that appropriate remedial action is taken. The Director of Finance and Operations will endeavour to complete the investigation and to oversee the implementation of any required remedial action, within thirty days of the filing of the complaint.

CONSEQUENCES: Following an investigation of a complaint Camp Ramah in Canada will take prompt and appropriate corrective and disciplinary action against anyone who violates this policy. Appropriate corrective or disciplinary measures may include, but is not limited, to the following:

- a formal apology
- counseling
- written warning placed in the employee's personnel file
- change of work assignment
- suspension
- termination

The administration considers allegations of violence as very serious. Therefore, should an investigation reveal that allegations have been made vexatiously; disciplinary action will be taken against the complainant.

CONFIDENTIALITY: All concerns raised, issues brought forward, or complaints investigated, will be handled fairly, discreetly and with respect to the appropriate needs for privacy and confidentiality.

****PLEASE GO TO THE FORMS & DOCUMENTS SECTION
OF YOUR CAMPINTOUCH PORTAL TO SIGN THE
MANUAL AND POLICIES SIGNATURE PAGE****