



A Guide to Staff Life 2023/5783 Camp Ramah in Canada

מדריך לצוות 2023
Staff Manual 2023

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Shalom Ramah Chaver/Chaverat Tzevet

Welcome to the 2023/5782 Camp season!

We are so excited for Kayitz 2023! Our team has spent a lot of time listening and planning, and we want Kayitz 2023 to be wonderful. We have heard your feedback and we are excited to work with you this Kayitz.

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.

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.

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.

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!

Aviva Millstone
Co-Director

2023 Important Dates

Saturday, March 25	<ul style="list-style-type: none"> <input type="checkbox"/> Sign and upload your Staff Contract to your CampInTouch Account <input type="checkbox"/> Sign off on the staff manual <input type="checkbox"/> Complete and upload Tax Forms (Canadians Only) <input type="checkbox"/> Complete your Medical Information Form (via CampMinder, available through the CampInTouch Portal) <input type="checkbox"/> Complete the T-Shirt Form <input type="checkbox"/> Upload a Camp-appropriate photo <input type="checkbox"/> Complete your Police Background Check (contact your local police department to learn what steps you need to take to receive this form) <div style="text-align: center; margin-left: 40px;">*If you have submitted one within the last 3 years, you do not need to do this.</div>
Sunday, June 18	Hanhallah Arrive
Tuesday, June 20	International Tzevet Arrive
Wednesday, June 21	All Tzevet Arrive
Wednesday, June 28	Campers Arrive
Sunday, July 23	Visitor's Day
Monday, July 24	Second Session Starts (Masa BaTeva Starts)
Sunday, August 6	6 Weekers, Tikvah, 3/4 Taste Leaves, Taste of Arazim Leaves
Thursday, August 17	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.

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, they take 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 their 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.

Glossary Of Terms

Agam	Waterfront
Birkat hamazon	Prayer after meals
Chadar Ochel	Dining hall
Chanichim	Campers
Dugmah	Role model
Hamotzi	Prayer for bread
Kabbalat Shabbat	Friday evening Prayers
Kashrut	Kosher dietary laws
Kehilla	Community
Kimah	Wake up
Kippot	Yarmulkes
Lailah Tov	Good night
Lashon Hora	Harmful speech
Madrach	Counselor
Marp	Infirmary
Moadon Tzevet	Staff lounge
Mumcheh	Specialist
Nikayon	Clean up
Oneg Shabbat	Shabbat celebration
Peulah	Activity
Peulat Erev	Evening activity
Shabbat Mincha	Shabbat afternoon prayers
Shacharit	Morning prayers
Shavua Hachanah	Staff week
T'Fillot, Tefillot	Prayers
Tochnit Hayom	Daily schedule
Tzevet	Staff
Tzrifim, Tzrif	Cabins
Yoetzet	Advisor

1. Being A Dugmah

1.1 *Dugmah/Role Model or Example*

As a *Tzevet* at Ramah you are always a *dugmah*. Being a *dugmah* is a wonderful privilege that comes with lots of responsibility. The word *dugmah* means example or role model. We hope that you will live this everyday and make it a part of how you think and act.

1.2 How I Present Myself At Camp

Camp Ramah is a religious community; as such, we believe in the ideal of modesty, *that the way we dress reflects how we view ourselves*. We want to show our campers that we respect ourselves and our bodies. When packing for camp, please be mindful and consider: *is everything that I am bringing to camp appropriate for all to see?* Everything you wear and bring to camp should be appropriate and reflect our ideals of modesty.

A full packing list can be found [here](#).

1.3 Being A *Tzevet* Member At Ramah Is A Job

Working at Camp Ramah is a job. For many of you, this may be your first job. Being on *Tzevet* comes with the expectation that you fulfill your job requirements, including meeting deadlines prior to and during the summer. You are expected to conduct yourself in a manner that reflects the expectations, codes of behaviour and policies that are outlined below and shared with you during *Shavua Hachanah/Staff Week* and throughout the summer. Open lines of communication is something that we welcome and one of the many ways that we can ensure your success as a staff member.

If you are unclear about anything in the Staff Manual or throughout the summer, please speak with a supervisor.

1.4 Who Am I Personally and Professionally?

Each *Tzevet* member at Ramah is different and unique. This diversity creates a dynamic and interesting *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.

1.5 Goals

Being *tzevet* involves many details and tasks, both daily and at times throughout the summer. In our focus on our immediate tasks, we don't want to lose sight of our ultimate goals. Throughout the summer, we may remind you to stay connected to the *big picture* of Ramah: A place where we nurture the whole human being, and Jew to thrive.

1.6 Accountability And Critical Thinking

As a *Tzevet*, you are accountable for your actions. Be mindful that your actions impact the people around you. Before speaking to *chanichim/campers* or doing a *peulah/activity*, think, *is this in line with the values of Ramah?*

1.7 Creating New Memories

As a *tzevet* at Ramah, you will be presented with daily opportunities and moments to create new memories for your *chanichim*. Our most valuable *tzevet* are those that are thinking and challenging themselves to create the best memories for all the *chanichim*.

1.8 Social Inclusion

An overall goal is to create a positive environment that is inclusive to everyone. We must see each *chanich* as an individual and understand every situation independently.

When planning and creating relationships, we need to be aware of the individual and the group and how we're integrating the individual into the group.

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

1.9 Understanding And Seeing

In addition to our assigned roles and responsibilities, we are all responsible for the safety and wellbeing of every *chanich*, the upkeep of the camp and its buildings and the success of all educational and recreational programs at camp.

If you become aware of an issue, whether it be relating to a *chanich*, *tzevet* or our physical space, you must let a supervisor know so that it can be attended to.

1.10 Who is Camp For?

We do everything we can to provide a positive environment for our *tzevet* and we are always mindful that camp is for the *chanichim*.

1.11 Roles Beyond Your Assigned Job:

Throughout the summer you may be asked to help, support and/or work in different areas around camp. We are dependent on all *tzevet* to ensure that camp runs smoothly. By accepting this job, you agree to be a helpful staff member and do what is asked. If you are asked to do something that feels unsafe or that you feel have been improperly trained, please speak with a supervisor.

2. Preparing For Camp

2.1 Arrival At Camp

All tzevet are expected to arrive at Camp according to the date on your contract. If you need to arrive late to camp or leave early, you must speak with a director as soon as possible for permission.

2.2 Medication and Medical Form

You must complete your medical form. **You will not be accepted into camp without a completed medical form.** There is no exception to this policy.

No medications can be kept in tzrifim, this includes Advil and Tylenol. Any and all medication that you take should be written on your medical form and kept in the *Marp/infirmiry*.

Tzevet are also required to be up to date with their immunizations and provide the camp with a record of immunization.

2.3 Phone Calls

Please inform family and friends that staff cannot receive personal calls on the camp telephone. The only exception to this is in case of emergency.

3. Kehillah (community)

3.1 Tefillot

ALL Jewish tzevet are required to attend daily *Shacharit* services, *Kabbalat Shabbat* and *Shabbat Mincha*.

Tallit and tefillin are mandatory for all staff living in boy's cabins, optional for others.

All tzevet need to have their shoulders covered for tefillot.

As a tzevet at Ramah we expect that you will take an active role in tefillot. We will not be reminding you to put on a kippot, cover your shoulders or to follow the choreography of the service.

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.

Being a *dugmah* means modeling being comfortable in traditional Jewish prayer – or modeling being a comfortable learner in a Jewish prayer environment.

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

3.2 Shabbat

With sundown on Friday afternoon, the fun and exciting pace of the week is transformed into a serene, spiritual and joyous time for the camp. At this time, everyone observes a traditional Shabbat.

All members of the community observe positive commandments, and refrain from using any electronics including phones, computers, tablets and listening to music. Shabbat is a day of rest for all of us.

It is also a day of special programming. Shabbat is **not a day off**. Tzevet members still plan and follow through on programming, supervise campers, and keep the rhythm and flow of the day.

Shabbat at Ramah needs to be fully observed by all tzevet, regardless of whether or not you observe outside of camp.

Shabbat is a day in which we focus on quality time with *chanichim* and 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 *madrich* or a *mumcheh* this is an opportunity to create a positive Shabbat environment through the work that you do, the time that you invest and the *dugmah* that you are.

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.

3.3 Dress

Clothing worn at camp should not be overly revealing in any way.

During *T'fillot* and on Shabbat, shoulders must be covered and on Shabbat we try to dress in nicer clothing. Miniskirts and/or crop tops are not welcome.

On the *agam* a full bathing suit, tankini that covers your stomach, board shorts and/or swimming trunks are appropriate and expected. Bathing suits must cover your bottoms, your

chest and your stomach. Those not dressing appropriately will be asked to change. Bikinis (even with a shirt or tank top over) and speedos are unacceptable. Designs on clothing or accessories (bags, hipsacks) that promote alcohol, drugs, sex, nudity, hatred or profanity are not allowed. The Director reserves the right to decide appropriateness and acceptability in this situation.

4. Policies

4.1 Language

Swearing, cursing and use of slurs, regardless of the context is not welcome at Camp Ramah. This goes against our stated goal of creating a positive and healthy 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. We take this as seriously as we do swearing, cursing and slurs.

We expect the entire community to use language to foster a healthy and positive environment, for both campers and staff.

4.2 Alcohol And Drugs

Part of being a staff member at camp is the requirement that all staff set good examples and model good behaviour for campers and each other. We are also mindful that while camp does allow for *off-time* there may be times, in emergency situations where staff are required to be available, alert and on-call. While we are hopeful these situations never happen, we have the following policies in place.

The use of drugs and alcohol is completely forbidden at Camp.

Camp also prohibits the use, possession and/or distribution of drugs, alcohol and drug paraphernalia. This applies to legally acquired alcohol and cannabis as well as illegal drugs. This also applies to cannabis in all forms, including, but not limited to edibles and oils.

In the event that camp suspects you may be under the influence of, using, possessing or distributing alcohol or drugs, Camp Ramah reserves the right to search your person and/or possessions.

Failure to comply with these policies can result in your dismissal from camp. Camp also reserves the right to report possession and/or distribution to the local OPP.

4.3 Smoking And Vaping

Smoking and vaping nicotine or non-nicotine products is prohibited in all areas of camp at all times. Those who have a nicotine addiction can speak with the Director for an exception.

4.4 Intimate Relationships

Camp expects that all intimate relationships between staff are handled with discretion. We prohibit any public displays of romantic affection in front of campers and staff. Tzevet are not permitted to share details of romantic relationships with chanichim. No sexual activity of any kind should be taking place in *tzrifim*.

Camp expects that all interactions be based on a foundation of mutual respect. We believe that this includes the following definition of consent:

Freely given. Consenting is a choice you make without pressure, manipulation, or under the influence of drugs or alcohol.

Reversible. Anyone can change their mind about what they feel like doing, anytime. Even if you've done it before, and even if you're both naked in bed.

Informed. You can only consent to something if you have the full story. For example, if someone says they'll use a condom and then they don't, there isn't full consent.

Enthusiastic. When it comes to sex, you should only do stuff you WANT to do, not things that you feel you're expected to do.

Specific. Saying yes to one thing (like going to the bedroom to make out) doesn't mean you've said yes to others (like having sex).

*the above is adapted from Planned Parenthood Canada <https://www.plannedparenthood.org/learn/relationships/sexual-consent>

4.5 Privacy And Respect For Others Space

While at camp, our tzrifim are our homes. We have a limited amount of space to make our own. To ensure the safety and security of each other, we have the following expectations:

- Tzevet and chanichim may not go into the tzrifim of the opposite identified gender.
- Tzevet and chanichim may only enter another tzrifim when a member of that tzrifim is there.
- Tzevet and chanichim are only allowed in another tzrifim when they are invited or welcomed in.

4.6 Graffiti

Everyone at camp is responsible for maintaining the beauty and physical condition of camp. Graffiti of any kind, including engraving, scratching, etching and/or printing in the *tzrifim* and public places is strictly forbidden.

Names can be written in camper cabins.

4.7 Do Not Pack

Throughout the manual there are several items listed which are not welcome at camp. Each item has its own rationale as to why they are not permitted at camp, most are due to safety, equity and ensuring that we are focused on each other and kehilla. Some of the items that are not permitted at camp are: televisions, portable DVD players, hot pots, coffee makers, refrigerators, air conditioners, sandwich makers, lighters, Swiss army knives or anything that can be used as a weapon.

4.8 Food

Our food policies for both *chanichim* and *tzevet* are put in place 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. All *tzevet* wishing to have a snack will have access to snack items through staff programming and the Tuck Shop.

NEW FOR SUMMER 2023 - Please read the following policy regarding snacks and food from home:

- No drinks, including cases of water, should be sent to camp. All water in camp is safe to drink — it is treated and tested on a continuous basis.

- If you choose to bring snacks, all food in the bunk is to be stored in a resealable plastic storage box that you bring to camp. The box must be stored under the bed. The maximum size allowed is 14L (Sterilite brand [available in Wal-Mart](#)).
- No food will be permitted into camp once the session begins, either through drop-offs or packages. If you have a specific need, you must reach out to your *yoetzet* or supervisor.
- All snacks must have an appropriate kashrut symbol and be nut-free. We encourage individually wrapped servings (e.g., small bags of pretzels, granola bars). Due to the allergies of some children and staff, homemade food is prohibited as ingredients cannot be checked.
- Due to our continued efforts to contain any viral spread in camp, we continue our NO SPITZ (including any brand sunflower or other seeds) policy.
- The use of small electric cooking appliances, including — but not limited to — sandwich makers, hot pots, and waffle makers, is strictly prohibited in camp. These will be immediately confiscated and donated, along with any food sent for use with these appliances.
- Please note that all food/drink that is not kosher and nut-free will be confiscated and donated. In addition, food that is not stored in accordance with the above criteria will be donated as well. Please do not bring non-kosher and food with nuts into camp after a day off. You are not allowed to give non-kosher food to your campers.

Please help us to ensure a healthy and safe summer for the entire camp population by abiding by the above rules.

4.9 Money Reimbursements

All expenditures for camp 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.

4.10 Social Media

During camp or after the camp season, we ask that anything camp related that is posted online is appropriate, kind and adheres to our policies regarding language, alcohol, drugs and modesty. You may not post any pictures of campers.

Please be mindful of the implications to camp and the camp community that may come from any posting online.

Any inappropriate posts regarding camp may result in a staff's termination or jeopardize their ability to work for camp in the future.

4.11 Cars In Camp

No cars are allowed in camp past the parking lot.

Those that bring their cars into 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.

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

The camp will not be liable for any damage to private vehicles which occur on or off camp property.

4.12 Travel For Camp Business

Personal cars may not be used for camp business without explicit approval of the Camp Director or Director of Finance and Operations. At no time are campers allowed in staff cars.

4.12 Cell Phones

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. Cell phones cannot be used in the *tzrifim*. Cell phones may never be used during the day or around *chanichim*. During the day cell phones should remain closed in a safe and private place in your *tzrif*.

Calls, messages or the use of social media are not acceptable during the day.

It is never appropriate for *chanichim* to see *tzevet* members with their phones.

5. Safety & Security

5.1 Security

Camp employs a security company that provides a nighttime security guard.

5.2 Emergency Procedures

Camp Ramah has a comprehensive set of emergency procedures. We will review all safety procedures and protocols during *Shavua Hachanah*. You will come to understand that each procedure is thought-out and serves a purpose. Therefore, it is important that each policy and procedure is followed.

5.2 Confidentiality

Camp asks families to share personal and confidential information with us so that we may ensure the health and safety of chanichim and support them throughout the summer. That information then gets shared with Madrichim at Camp Ramah in Canada to help set them up for success in taking care of them.

All madrichim must understand that all information is shared with them as part of their employment and for the purpose of providing the best experience for chanichim. The expectation is that this information will be protected and respected. It is privileged and confidential and as such, is not to be shared in any social context.

If *tzevet* share privileged and confidential information with others (friends, family members, other campers) for whom it was not intended, it could result in the termination of the staff responsible.

5.3 Abuse

There are some rules and policies at Camp that we consider to be non-negotiable, in that breaking of these rules and policies could result in a staff members' dismissal from camp. The rules that fall into this category are in place to ensure the physical health and emotional well-being of everyone at camp, the most important and essential role of a Camp Staff is to ensure the safety of our *Campers and each other*.

We believe that close and trusting relationships between campers and staff are the backbone of the Ramah experience. We also believe that these relationships need to be appropriate with proper boundaries in place.

In some cases when appropriate relationships and boundaries are not maintained, it is classified as 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, Camp Ramah will do the following:

1. Complete a preliminary investigation into the incident. This may include speaking to the campers and/or staff involved and possible witnesses.
2. Inform the parents/guardians of the individuals impacted. This may also include a phone call to the Staff Members' family if the staff is under 18.
3. Make a report to the local Children's Aid Society. The local CAS will make their own determination on whether or not to complete an investigation.

4. Based on consultation with the local CAS and other professionals, Camp Ramah may also be obligated to make a report to the Ontario Provincial Police.

In the event that we need to follow these steps, Camp Ramah will do its best to ensure privacy and confidentiality for everyone involved wherever possible.

We do not want to have to engage in any of the steps outlined above. To further protect our staff, we are including definitions and examples of abuse. We are also committed to training our staff on these topics during Shavua Hachanah.

Child Abuse includes physical, emotional and sexual abuse and/or neglect. It also addresses a pattern of abuse and risks of harm.

1. **Physical abuse** is any deliberate physical force or action, by a parent or caregiver, which results, or could result, in injury to a child. It can include bruising, cuts, punching, slapping, beating, shaking, burning, biting or throwing a child. Using belts, sticks or other objects to punish a child can cause serious harm and is also considered abuse. **In a camp context**, this also includes things like wedgies, noogies and purple nurlples. There is no excuse for this behaviour and “my staff used to do that to me” does not make it acceptable.
2. **Neglect** occurs when a caregiver fails to provide basic needs such as adequate food, sleep, safety, education, clothing or medical treatment. It also includes leaving a child alone or failing to provide adequate supervision. If the caregiver is unable to provide the child with basic needs due to financial inability, it is not considered neglect, unless relief has been offered and refused. **In a camp context** this means that you are not allowed to withhold food or activities from a camper as a form of punishment. It also means that if a camper shares a medical issue, it needs to be attended to at the earliest possible time.
3. **Emotional Abuse** is a pattern of behaviour that attacks a child’s emotional development and sense of self-worth. It includes excessive, aggressive or unreasonable demands that place expectations on a child beyond his or her capacity. Emotional abuse includes constantly criticizing, teasing, belittling, insulting, rejecting, ignoring or isolating the child. It may also include exposure to domestic violence.
In a camp context this also includes not attending to or responding to any of the behaviours listed above after you have witnessed it or it has been reported to you. Emotional Abuse is also called **verbal abuse** and 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** occurs when a child is used for the sexual gratification of an adult or an older child. The child may co-operate because he or she wants to please the adult or out of fear. It includes sexual intercourse, exposing a child’s private areas, indecent phone calls, fondling for sexual purposes, watching a child undress for sexual pleasure, and allowing/forcing a child to look at or perform in pornographic pictures or videos, or engage in prostitution. **In a camp context**
 - 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 includes speaking to campers about romantic and/or sexual experiences. This also includes any sexual or intimate activity that happens in front of campers.

***the above definitions are adapted from Ontario Association of Children's Aid Societies
<https://www.oacas.org/childrens-aid-child-protection/what-is-abuse/>**

6. Tzevet Life - קהילת צוות

6.1 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 apply. As a *tzevet* member at Ramah, no food, electrical appliances, or any of the items covered above 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.

6.2 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.

6.3 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 addition to having a space to take a break, you will find our staff Yoetzet, Shana Brandes,' contact information in the *moadon tzevet*. You can contact her for support.

The *moadon tzevet* is equipped with computers and internet access which is shared with all our *tzevet* members. In order to allow this privilege to continue, you are responsible to ensure that this room is kept clean and tidy.

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.

6.4 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.

If you need to leave early or arrive late to camp, your salary will have a prorated amount deducted from it.

6.5 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 camper curfew. This responsibility will usually be divided among the *tzrif Tzevet* (counsellors and live-in), but other members may be 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 are necessary for the preservation of a safe and comfortable environment for the entire Ramah community. Coverage responsibilities include ensuring that all *chanichim* are there, making sure all the lights are off and each *chanich* is safe.

This can be 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.

6.6 Daily Schedule/Tochnit Hayom

Each day begins with *kimah*/wake up, continue with *t'fillot*, *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 present with their *chanichim*. The day ends with *peulat erev*, *lailah tov* and coverage.

6.7 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. To do this, the following rules are in place:

- Every *tzevet* member, including those not sitting at camper tables, arrive on time,
- Hands are washed prior to eating
- We wait until the *hamotzi* is recited before eating
- We are silent whenever the leader's hand is raised
- Our tables are completely cleared when the meal is complete
- We remain at the table until *Birkat Hamazon* is concluded
- Those living in boy's cabins 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.

6.8 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. Helping your campers keep the entire cabin clean is important for all of your health and safety.

Tzrifim will be checked for cleanliness on a regular basis.

6.9 Laundry

Camp Ramah provides each *tzevet* member and *chanich* with a personal laundry bag and access to the weekly camp laundry service, free of charge. Please assist campers with utilizing this service. Additionally, there are limited on-site coin laundry facilities available for *tzevet* use only.

At no time may *chanichim* use the coin laundry.

6.10 Marp/Infirmary

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** must be stored in the marp.

6.11 Agam /Waterfront

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.

6.12 Office And Communication

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.

6.13 Mail And Email

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.

Chanichim are required to write home AT LEAST twice a week and deliver their letters and emails in a timely manner. We depend on *tzevet* to support this.

6.14 Days Off

Tzevet will receive time off during the summer to rest, rejuvenate and take a break.

Staff will have a day off program that will meet the needs of our *tzevet*. Camp will seek to provide our *tzevet* with 5 days off (for full season staff) throughout the summer.

There are specific procedures for signing in and out of camp which will be discussed during staff week.

6.15 Curfew

All staff **MUST** be in their *tzrifim* by 1:00 AM.

Our hope is that *Tzevet* members will use this time to sleep so that they can function effectively and be awake, alert, and responsive to *chanichim's* needs and other responsibilities throughout each day.

Policy Forms

1. All *tzevet* members will be trained in five 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
 - 4) Camp Ramah Workplace Violence Policy
 - 5) Child Abuse Prevention Policy.

2. We ask that you read them (on the following pages) 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.

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;

- o 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.

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****

For summer 2023, all campers and staff who are over the age of 18 are required to be fully immunized against COVID-19 in accordance with the recommendations of Public Health Ontario and the National Advisory Committee on Immunization.

Required Immunizations

1. **COVID-19** - full primary series completed and a bivalent booster completed at least 2 weeks before the start of camp.
2. **DTPPT (Diphtheria, Tetanus, Polio, Pertussis (Whooping Cough))** - A series of a minimum of four doses, with the last dose within 10 years of the start of the camp session. Please ensure this is up to date before the start of camp.
Booster vaccinations are done ages 14-16.
3. **MMR (Mumps, Measles, Rubella)** - A series of two doses.
4. **Chickenpox** - History of illness or Vaccination: 2 doses are required, 1 month apart.
5. **Meningococcal C-C/ACYW** – 1 dose (given routinely in Grade 7 by local public health units in Ontario) as recommended as per the local public health unit schedule.

Strongly Recommended Immunizations

1. **Hepatitis B** – 2 doses when given in adolescence (given routinely in Grade 7 by local public health units in Ontario).
2. **Hepatitis A** - (not publicly funded but recommended). Two doses given 6 months apart provide long-term protection.
3. **Meningococcal B** – (not publicly funded)