



THE CLEAN SPEECH PROJECT

promoting constructive speech

Y4 Syllabus

a joint project of

Seed **GIFT**

Lesson 1: Non-Kosher Speech

Lesson Objectives:

To understand that:

In the same way Non-Kosher food may not go INTO our mouth, so too the words coming OUT of our mouth may not be Non-Kosher.

To know:

The 6 'Non-Kosher' types of speech.

Lesson Materials:

- Print out images of Kosher and Non-Kosher food.
- The 6 'Not-Wanted speech' posters.
- The Matching Card Game.
- Students will need scissors and glue.

Lesson Overview:

Stage 1: Intro Discussion: Only Kosher in; only Kosher out.

Stage 2: Teaching the 6 types of 'Non-Kosher speech'.

Stage 3: Assessment: Matching Card Game.

Assessment Method:

- Students should be able to list all the different 'Non-Kosher speeches' (with understanding).
- Ask students for examples of each category.

Differentiation:

Give simpler/more complex examples of speech for students to categorise, based on their level of understanding.

STAGE 1



Intro Discussion:

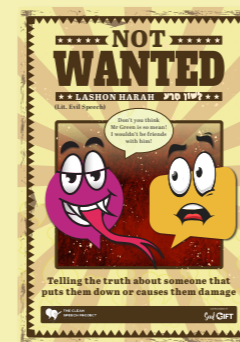
1. Print out several images of Kosher and Non-Kosher foods.
2. Ask students whether each food item is Kosher or Non-Kosher.
3. Teacher pretends to give the students the Non-Kosher images to eat. Students have to put their hands over their mouth and keep their mouth shut tight in order not to 'eat' the Non-Kosher foods.
4. In the same way that we may not eat Non-Kosher, so too, Non-Kosher may not come out of our mouths.

STAGE 2



Teaching the 6 categories of Non-Kosher Speech:

After stage 1, categorise the students' examples of 'Non-Kosher speech' and teach them 6 categories of 'Non-Kosher speech'. (Print out the 6 Not-Wanted posters).



Lashon Hara (Lit. Evil Speech)

It refers to any statement that is horrible or harmful to others - **even if it is true!**

For example saying:

'David disrespected his parents'

Note: Lashon Hara does not apply in all situations. Sometimes you have to speak the truth.

For example: if you are in danger, or you are saving someone else from being harmed, you must tell someone. This has various rules and conditions.



Rechilut Lit. Gossip

Words that break down relationships

Rechilut speech is not objectively negative, but it will negatively affect relationships between people.

For example:

Simon tells Daniel that Anna does not support his football team.

There is nothing wrong with Anna not supporting Daniel's football team. However, it may cause ill will between them.



Motsi Shem Rah (Lit. Making a Bad Name)

This refers to spreading lies about other people.

For example saying:

'Sara stole something from the shop' - when she did not.



Ona'at Devarim (Lit. Hurtful words)

Saying something hurtful to someone.

The Torah does not allow us to tease, or embarrass, anyone.

Note: One who really embarrasses another is considered as if they have killed them!

'He who publicly shames his neighbour is as though he shed blood... the red (blood) departs and the face becomes pale'

Gemara Bava Metsia 58b

Here are some cases of Ona'at Devarim that people may not realise:

- Calling someone by a nickname that they don't like.
- Making fun of someone when their football team loses.
- Playing a practical joke on someone (especially in front of others).
- Making fun of somebody's family.
- Creating arguments. (Try to make peace whenever possible).



Genevat Da'at (Lit. Deceptive Talk)

Misleading another person with words.

For example:

Asking a salesman, "How much is this item?" pretending you might want to buy it, when you have no intention of doing so.

Other ways we mislead others through our speech includes flattery and boasting.



Nivul Peh (Lit. Disgusting Speech)

Using rude, or not nice, words.

The Torah teaches that the way one acts on the outside affects who one is on the inside. So, even if a person is good, once he begins to speak in a vulgar, or crass way, it makes us less dignified.

For example:

swearing, or speaking about inappropriate topics.

STAGE 3



Assessment: Matching Card Game:

- Print off the 'Matching Card Game' for all students.
- On one page are all the posters without the images or descriptions. On the other page are all the images and descriptions without the posters. The students need to cut out the images and descriptions and stick them onto the correct posters.



Lesson 2: Kosher Speech

Lesson Objectives:

To understand that:

In the same way only Kosher food may go INTO our mouth, so, too, the words coming OUT of our mouth must be Kosher.

To know:

The 6 'Kosher' types of speech.

Lesson Materials:

- The 6 'Wanted Speech' posters.
- The Matching Card Game.
- Students will need scissors and glue.

Lesson Overview:

Stage 1: Intro Recap: Only Kosher in, Only Kosher out.

Stage 2: Teaching the 6 types of 'Kosher speech'.

Stage 3: (Optional discussion on Truth and Lies).

Stage 4: Assessment: Matching Card Game.

Assessment Method:

- Students should be able to list all the different 'Kosher types of speech' (and understand them).
- Ask students for examples of each category.
- Matching card game will test student's understanding of the categories.

Differentiation:

Give simpler/more complex examples of speech for students to categorise, based on their level of understanding.

Ask advanced students to come up with their own examples.

Additional discussion on Truth and Lies.

STAGE 1

Intro Recap:

Recap the discussion in the last class.

Last session we focused on Non-Kosher speech.

Today we will focus on Kosher speech.

Teaching the 6 categories of Kosher Speech:



Words of Kindness

There is a Mitzvah to do kindness (chesed) with others. We can do this with our words.

For example:

We can use our words to make others happy.

We can point out the good in others.

Through our speech we can uplift and encourage others.

We can also help and give people good advice.



Tefillah (Prayer)

As well as fixed daily prayers, we can pray to Hashem - anytime, anywhere, in whatever language we speak. God is multilingual!



Viduy (Lit. Acknowledging) Saying sorry

It takes a strong person to admit they were wrong. Admitting our mistakes is the first stage of saying sorry.

It is important that we are prepared to say sorry to others.



Making Brachot

There are 3 categories of Brachot:

1. Brachot for pleasures
e.g. food, smells.
2. Brachot on performing Mitzvot
e.g. washing hands, learning Torah, blowing Shofar.
3. Brachot that praise or thank Hashem
e.g. Brachah on seeing a rainbow, Bracha after going to the toilet.

(Ask the students for examples. See how many brachot they can name).



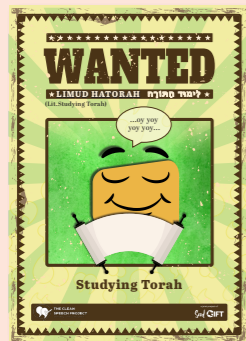
Speaking Emet (Truth)

It is important that we always tell the truth unless there are compelling reasons not to.

e.g. the truth will hurt someone for no good reason, to keep safe

Included in speaking the truth, is not exaggerating or misreporting

e.g. 'You NEVER let me...'
'You ALWAYS do that...'



Studying Torah

It is a Mitzvah to study the laws of Torah and to say the words out loud. (If you go to a Yeshivah you will hear how loud it is!)

There are 2 reasons to study Torah:

1. In order to know the laws how to live as a Jew.
2. Just by studying Torah, one gets to know the author, God, better.

Class Discussion: Truth & Falsehood Dilemmas:

What would you do in these situations?

- You have a friend who always gets in trouble in class. The teacher hears someone talking and asks who it was. You know it was your friend but you don't want them to get in trouble, so you say that you were talking. Is that okay?
- Your 15-year old brother desperately wants to join a first aid course so he can potentially save lives. To be enrolled on the course, you have to be 16. Is he allowed to lie about his age?
- Is it ever okay to lie? When?
- Your mummy notices that something is bothering you and asks you what's wrong. You don't want to bother her, so you say; 'Everything is fine, I'm just tired.' Is that a good thing to do?

Are these considered lies?

- A boy didn't do his homework because his mother asked him to do an important chore. When his teacher asks why he didn't do his homework, he says he forgot to do it. Is that ok?
- Your friend asks you why they didn't get picked for the football team. Rather than saying, 'It's because you're not a good player,' you say, 'It's because they want to give a chance to some others, who aren't as good as you.' Is that okay?
- You take the blame for someone else calling out in class. Is that okay?



Assessment: Matching Card Game:

- Print off the 'Matching Card Game' for all students.
- On one page are all the posters without the images or descriptions. On the other page are all the images and descriptions without the posters. The students need to cut out the images and descriptions and stick them onto the correct posters.



Lesson 3: Recap Kosher Speech Game

Lesson Objectives:

To categorise Kosher and Non-Kosher Speech.

Lesson Materials:

- Large piece of cardboard and cut out a hole for the mouth
- Ping Pong Balls
- 12 buckets/bowls
- Sticky Labels
- A bag to hold the ping pong balls
- Print out of '28 samples of speech'
- Print off 'Kosher' and 'Non-Kosher' round targets for each student
- Scissors
- 2 'poker chips' per student (1 red and 1 black)

Lesson Overview:

Stage 1: Playing the game.

Stage 2: Making mini version of game for home.

Assessment Method:

Students will throw the ping pong ball into the correct category of speech.

Differentiation:

Give simpler/more complex examples of speech for students to categorise, based on their level of understanding.

STAGE 1



Kosher Speech Game:

Prep:

1. Make a large 2D 'mouth' out of cardboard and cut out the inside of it.
2. Get 12 buckets and write, on each one of them, the Kosher/Not Kosher form of speech.
3. Place the buckets on the floor next to each other.

4. Get 28 ping pong balls and number them with a marker 1-28.
5. Place the balls into a bag.
6. Print out the list of '28 samples of speech'.

How to play:

1. One student is to randomly pick one ping pong ball. The student then reads out the number on the ball.
2. The teacher will read out, from the corresponding speech, from the '28 samples of speech'.
3. The student first needs to determine whether the speech is Kosher or Not-Kosher.
4. If Kosher - the ball should be thrown out of the mouth.
5. If Not-Kosher – the ball should not be thrown out of the mouth.
6. The student will then throw the ball into the correct 'bucket'.

STAGE 2



Make the Kosher Speech Game for home:

The home version of the game is a similar, competitive, version of the game.

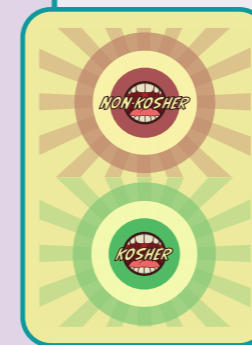
Students will be given 2 'poker chips' – 1 red and 1 black.

These chips should be slid across a table onto the correct 'target'.

Students will need to cut out the 'Kosher' and 'Non-Kosher' round targets.

Instructions for home game:

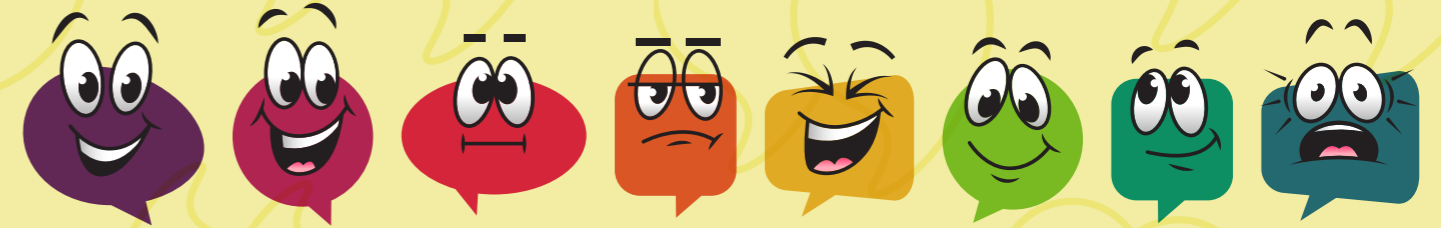
1. 2 players required.
2. Cut out the 'Kosher' and 'Non-Kosher' round targets.
3. Find a clear, 'slippery' table to play the game.
4. Place the 2 round targets near the end of the table. Make sure they don't touch each other.
5. Both players stand at the other end of the table.
6. Either a parent/guardian or one of the players, will make up a sentence.
7. Players then have to decide whether the statement is Kosher, or Not-Kosher, by shooting their chip across the table onto the correct target.
8. The player closest to the correct bullseye wins a point.
9. Repeat 5 times.
10. The winner of the 5 rounds wins the game!



List of Speech to be categorised

1. Eli turned to Graham and said how good his handwriting is.
2. "I really appreciate the way you sing - you have a real talent".
3. "You play football so well".
4. Each morning we say modeh ani - we thank Hashem for a new day.
5. On Friday night, we add a special part to the service called Kabbalat Shabbat.
6. You laugh as your friend falls into a puddle.
7. Whenever we need something, we turn to Hashem and ask Him to help us.
8. After we go to the toilet, we say 'asher yatzar', to thank Hashem for our healthy bodies.
9. Before eating an apple, we say '...borei pri ha'etz'.
10. After eating a bread-meal we say, birkat hamazon.
11. Beth saw David running out of a shop and turned to her friend Channah and said, "David must have stolen something from the shop, he's running out so quickly".
12. Lavan tried to cheat Yakov, but Yakov tells Lavan that he worked faithfully for him.
13. The shopkeeper gave Ella too much money as change. Ella told this to the shopkeeper.
14. Chaim said that Esther copied her homework from someone else, even though it wasn't true.
15. Rivka is playing 'it' in the playground and, in order to win the game, she pretended that Miriam cheated.
16. Janine tells Eitan that Ariel disrespected his parents - even though it's not true.
17. You see Sharon being rude to her parents and decide to tell everyone in your class about it.
18. Gabrielle is cheating on her test and, instead of just telling her and the teacher, you put it on social media so everyone can see.
19. Yoni accidentally eats Non-Kosher food, and his friend, Avraham, shares this with the Shul Rabbi.
20. Your Shabbat guests say how great the food is, but you don't tell them that it was ordered from a restaurant caterer and that you didn't make it.
21. You got the best mark in the test because you accidentally saw the answers the day before - but you didn't tell the teacher.
22. You keep asking a shopkeeper about his product but you aren't interested in buying it at all - you were just passing time.
23. You make fun of somebody's slow speech.
24. You call someone a horrible nickname .
25. You shout at someone in public for a very small mistake they made.
26. Eli is describing his day in school - he didn't have a good day - and he swears as he is describing it.
27. Speaking to friends about parts of the body that are normally private.
28. Reading, or watching, things that include lots of swearing; and then imitating the bad language.

Stories



Anonymous Lashon Hara

90 years ago, a young man was travelling by train to Radin to see the holy Chofetz Chaim. The man noticed a short, old man sitting there alone in the carriage and decided to strike up conversation to keep the man company. He told the old man that he was going to see the holy Chofetz Chaim and that he had heard that the Chofetz Chaim was the greatest sage of the generation. The old man turned around and said: I live in Radin, and the Chofetz Chaim is not that great – he is an average person. The man was so angry that he hit the old man! As the train pulled into Radin there were crowds ready to greet the train. Apparently there was someone very important on board. The old man got off the train and the crowds came forward to meet him. The young traveller was puzzled, and asked someone in the crowd who this old man was. The response was the one he was least happy to hear. 'That is the Chofetz Chaim!' Immediately the young traveller ran up to the Chofetz Chaim and begged forgiveness for having struck the venerable sage. The Chofetz Chaim was most obliging – it is nothing; from you I learned that one should not even speak Lashon Hara about oneself!

Waiting to ask forgiveness

Rabbi Moshe Feinstein spotted that there was a young boy sitting in his seat in Shul and asked the child to move. Fearing he had offended the boy, he immediately enquired as to his name and where he lived. Six years later, he made sure he attended the boy's barmitzvah and made sure he asked him for forgiveness, as soon as he reached the barmitzvah age of halachic maturity.

How Often Do We Wrongly Assume Somebody Knows What We Are Talking About?

A wonderful couple had a baby, and invited the in-laws for a meal. It seems that the in-laws were quite rigid and had expectations of how a baby is to be fed, taken care of, etc. Clearly, this was too much for the new mother and, when the baby woke up during the meal, she asked her husband to settle the baby in their room. The wife took the opportunity to vent to her husband about his parents – complaining about how difficult they were; and expressing that she could not wait for the meal to end, so the in-laws would go home. When they returned to the dining room, there was complete silence – apart from the crackling of the baby monitor. The in-laws had heard everything!

Avoiding Quarrels

The following remarkable story is told of R' Shabsai Frankel. R' Frankel was a Holocaust survivor who moved to America and made it his mission in life to provide clarity on key Torah texts to the Jewish People. Thus, he invested a significant sum of money, employing a team of Torah scholars who would research and examine the works of the Rambam. This team would examine, compare and cross-reference different versions of the Rambam's works – making sure the end product was the most accurate available; and providing extra sources for further research. Today, the books they published are known colloquially as the Frankel Rambam and is a celebrated monumental contribution to the yeshiva world – thousands of copies of the Frankel Rambam can be found in yeshivas, shuls and study halls around the world. Given that R' Frankel was a collector of the Rambam's works, the Cairo Genizah contacted R' Frankel notifying him that there was a rare, hand-written section of the Rambam for sale, if he was willing to purchase it. Agreeing on a price, into the hundreds of thousands of dollars, a sale was agreed, and the rare old manuscript was sent to R' Frankel in America. It was preserved in casing, and when it arrived in R' Frankel's office, R' Frankel gently took it out of the casing for his researchers to look at one-by-one. Each marvelled at the new manuscript, eagerly looking forward to inspecting it at greater length. However, a tragedy unfolded. As one of the researchers was making his way across the room to view the manuscript, he tripped. Ordinarily that would have been fine, but he was holding a cup of coffee at the time, and the coffee spilled all over the ancient manuscript! The manuscript virtually disintegrated – it was now completely useless! R' Frankel calmly left the room, and said nothing. He returned a minute later holding a cup of coffee and said to the embarrassed researcher, I noticed you spilled your coffee – here is another one. Years later, R' Frankel passed away, and his team paid their respects at the shiva. The researcher who spilled the coffee told the story to the grieving family, and nobody had heard of it. Not only did R' Frankel have the self-control not to snap at this researcher at the time, but he restrained himself from ever telling anyone what had happened – he even hid it from his family.

Hashem Can Change Anything

Rabbi Daniel Fine was privileged to see a moment of tremendous hashgacha pratit (Divine involvement) in my community. A family were dedicating a new Sefer Torah and had invited the community to take part. There was going to be dancing, a procession through the streets to the Shul (the local residents and police had agreed to close the road off for the occasion), an ice-cream van for the kids – and the community were excited about the event. There was one problem. The night before this was to take place, we noticed that it was due to rain heavily the whole day! Nobody would want to dance through heavy rain. The question was whether to have the event in the Shul hall instead – which would have been a much more low-key event and a real disappointment. The organiser and I came to a courageous decision – we were going to hold the event outside after all and pray for the best! So we prayed to Hashem and hoped for the best. The next day it began raining as expected. As the Sefer Torah was being written in the person's house, rain turned to drizzle and then stopped completely. For the entire 45 minutes, as the community danced through the streets with the Sefer Torah, there was no rain at all. But as soon as the Sefer Torah was brought inside the Shul, the rain started again and continued for the whole day. A mini-miracle witnessed by over 200 people!

Stories about Lashon Hara & Speech

There was a boy named Yakov, a teenager in a yeshiva high school. Yakov went abroad with a few friends for a week in the summer. When he returned, he was asked by his driving instructor how the holiday went. Yakov replied – it was great, but not 100% kosher. What Yakov meant was that the group did not daven in Shul every day; they did not have long Torah study sessions, and they had fun as teenagers do on holiday. What Yakov certainly did not mean was that they ate Non-Kosher food. But the non-Jewish driving instructor's only understanding of the word kosher was food-related. Now, this driving instructor was most confused. He thought that Yakov was from a religious, Jewish home and he understood that Jews only eat kosher food. He could not believe that Yakov ate Non-Kosher food on holiday but, this made juicy gossip. So, during a driving lesson with another Jewish client, the driving instructor leaned over and said, 'I can't believe Yakov ate Non-Kosher food on holiday – he told me so.' This repeated itself a few more times with different Jewish clients, until everyone in Yakov's class in school knew that Yakov ate Non-Kosher food on holiday. The rumours trickled back to the school, and Yakov's parents were called in for a meeting. It was only after everything was unravelled that they realised what had happened; and how the driving instructor had (innocently) taken some words out of context.

Yakov was lucky. Many people do not realise how rumours begin about them, and do not have the opportunity to correct them.



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