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11

CAJE/CJENA Joint Researchers/Programmatic Agenda Meeting.  
Reports and "Field Notes" draft, January 1990-March 1990.

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Copy sent to  
Annette Hachtel  
1/25/90

JAN 24 1990

January 19, 1990

Mr. Mark Gurvis  
Commission on Jewish Education  
in North America  
4500 Euclid Avenue  
Cleveland, OH 44103

Dear Mark:

Enclosed are the "reports" which were furnished to Roberta and me by members of the five "working groups." This material, in addition to the flip-chart renderings, worksheet scribbles and our own on-site notes provided the basis for most of what appears in our report.

Whether or not this material will be of any interest or use to you, I'm not sure...but for the sake of completeness I thought you should have copies.

Hope all is well with you. Best wishes for continued success!

Sincerely,



Ron Reynolds

CC: Eliot Spack

REPORT  
OF  
EARLY CHILDHOOD JEWISH EDUCATION CONSULTATION GROUP  
TO  
THE COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA  
FACILITATOR: Marvell Ginsburg  
COMMITTEE: Linda Cohen  
Janet Harris

GOOD/EFFECTIVE EARLY CHILDHOOD  
JEWISH EDUCATION

An effective program of Jewish Early Childhood Education (serving children from birth through age 8) serves as a stimulus toward and an educational resource for enriched and on-going family participation in Jewish life.

This results from a high quality program.

A good nursery school:

1. Looks at the whole child as a unique participant within the context of his/her family and culture.
2. Incorporates the Jewish home, synagogue, community, Israel and Klal Yisrael as an integral part of the curriculum.
3. Is developmentally and Jewishly educationally appropriate (See attached NAEYC document) i.e. curriculum appropriately integrates general and Judaic content.
4. Has Jewish staff with Jewish "neshamah" formally trained in Early Childhood Education, Judaica and Hebrew language.
5. Has an integral component of parent and extended family involvement/education.
6. Has an environment which is aesthetically appealing and visually Jewish.

-2-

Report of Early Childhood  
Jewish Education Consultation Group  
To  
The Commission on Jewish Education  
in North America

7. Has state of the art facilities for exclusive use of the nursery school with classrooms with highest quality equipment and materials designed for and used by specific age groups.
8. Acts as an advocate and support for children and their families.
9. Accepts responsibility for continually educating the community about Early Childhood Jewish Education.
10. Meets the programmatic needs of its constituencies, i.e. infant/toddler, parent/child groups, year round child care, after school programs for kindergarten/primary grades, parental and family issues.
11. Has the moral, professional and financial support of the sponsoring institution (synagogue, JCC etc.) as well as that of the Federation.
12. Is accepted as the first and foundational rung of the ladder of Jewish education.

FACTORS OBVIATING GOOD/EFFECTIVE PROGRAMMING, PRACTICE  
AND PERSONNEL

There is a lack of local and national understanding of what early childhood Jewish education is and it's critical importance in shaping the thrust of the personality and value/identification system. From this stems the askewed educational philosophy/policy of agencies which do not view early childhood programs as an integral part of total Jewish schooling.

-3-

Report of Early Childhood  
Jewish Education Consultation Group  
To  
The Commission on Jewish Education

This has created the self defeating notion that "the nursery school must be financially self sustaining" i. e. existing only on tuition. At the same time, nursery schools are generally charged by their sponsoring agencies for rent, secretarial help (in those rare instances where it's provided) and often other overhead items.

Such practices keep salaries extremely low and frequently there are minimal or no fringe benefits. Except in rare instances, the salary differential between a teacher with a B.A. in Early Childhood who works in a Jewish nursery school or public school kindergarten can be \$8,000-10,000.

The low salaries and lack of community recognition/status are major factors contributing to the national "epidemic" of qualified, personnel shortage

ENHANCING JEWISH LIFE AND EDUCATION

Good/Effective programs of Jewish Early Childhood Education motivate parents to seek out, support and reinforce continuing quality Jewish celebration/learning experiences for their children and themselves.

Such programs "plant the seeds" to support Israel, encourage people to enter Jewish professions and become active participants in the Jewish community due to enhanced valuing of Jewish life. This further strengthens Jewish identification and aids in recruitment and retention of qualified personnel.

-3A-

Report of Early Childhood  
Jewish Education Consultation Group  
TO  
The Commission on Jewish Education

According to Sylvia Fishman, assistant director of the the Cohen Center for Modern Jewish Studies at Brandeis, "There's a tremendous desire among both working and non-working Jewish mothers in the U.S. for Jewish child care. In some cities without sufficient Jewish child care slots, parents who desire Jewish care have placed other children in non-Jewish situations. Seven percent of these children are in child care settings housed in church buildings.

In South America, where most of the Jewish children attend day schools, the community views early childhood education as the beginning of Jewish education."

-38-

### American Jewish Committee's 1987 Statement on Family Policy

Jewish communal agencies... are in a position to respond to the issue of dependent and substitute care arrangements through direct child-care services... The provision of such services and arrangements by Jewish communal institutions (synagogues, community centers, day schools, etc.) would serve the dual purpose of supporting the needs of working parents and, at the same time, enriching Jewish family life...

Research indicates that Jewish day care has a positive impact on the identification and affiliation of other family members. There is also evidence that single Jewish parents and lower-income families are most likely to make use of day care. Thus, if the Jewish community meets the demand for high-quality day care by providing a model characterized by parental involvement that includes religious education and the development of a positive Jewish identity for young children, it may also enhance the Jewish identity of parents and their affiliation with the Jewish community.

Several factors inform this policy recommendation. First, Jewish community institutions lag significantly behind Christian churches in providing alternative day-care settings, and this gap needs closing. Day care under Jewish auspices can also serve as a "gateway" institution to bring young Jewish couples into broader contact and affiliation with the organized Jewish community. And finally, although no evidence indicates that day care can in any way increase the depressingly low Jewish birth rate, the availability of such care under Jewish auspices would signal the high value the community places on children as a source of self-fulfillment and cultural continuity.

-4-

Report of Early Childhood  
Jewish Education Consultation Group  
To  
The Commission on Jewish Education  
in North America

Effective early childhood programs become a source of synagogue membership.

CONSULTATION SERVICES:

BJE DEPARTMENTS OF EARLY CHILDHOOD EDUCATION - Exist in only 10 cities in U.S. Six are full time. Prior to 1988 there were 7. Oakland added in 1988; Philadelphia and Miami in 1989. Nothing in Canada, Mexico, South America--except in Buenos Aires.

Recently, JWB in New York added early childhood consultation as part of another portfolio.

TEACHER TRAINING:

Spertus College of Judaica - Chicago, 2 year cycle=18 credits

Boston Hebrew College - 2 year cycle

Assorted courses: Washington, Baltimore, Los Angeles, Stern College and Yeshiva University in New York.

In-Service: Local agencies, schools, Israel study, seminars sponsored by WZO, JWB, BJE.

PROFESSIONAL ORGANIZATIONS:

National Jewish Early Childhood Network

CAJE - Early Childhood Network

Association of Jewish Center Professionals - ECE component

National Association of Jewish Early Childhood Specialists:

BJE/JWB Department Directors

Local J.E.C. teachers associations

Local Nursery Directors Councils



-5-

Report of Early Childhood  
Jewish Education Consultation Group  
To  
The Commission on Jewish Education  
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WHO SPONSORS PROGRAMS?

Synagogues  
J.C.C.  
CHABAD  
Family Day Care

Associated Talmud Torahs  
Day Schools  
Private entrepreneurs  
Chicago BJE lab school

TYPES OF PROGRAMS

1. Infant/Toddler ages 6 weeks-35 months  
Parent/Child, morning nursery, mother's day out,  
Kindergarten, Drop in hourly child care, extended day  
child care  
Age 2½-3 transition classes.
2. 3-5 year olds  
Parent/Child groups, morning or afternoon half day sessions  
of 2,3,5 days per week. Pre-Kindergarten half day sessions.  
Special interest classes, year round child care, summer  
camp, cultural programs, museums
3. 6-8 year olds  
Day school, supplemental school, summer day camp, special  
interest classes, museums, cultural events, family activities  
(outreach) vacation child care.

PARENT EDUCATION

Classes on "Becoming a Family," Jewish Lamaz, Parenting Issues,  
Parenting Centers, Support Groups for various clientele,  
Parent/Child groups, Family Holiday experiences, Newsletters,  
Holiday packets, other publications, bibliographies, articles  
on child rearing.

-6--

Report of Early Childhood  
Jewish Education Consultation Group  
TO  
The Commission on Jewish Education  
in North America

BLOCKING FACTORS

In addition to the OBVIATING FACTORS previously mentioned:  
National assimilationist thrust, lowered rates of conversion,  
sky-rocketing intermarriage, dealing with non-Jewish parents  
and/or non-Jewish extended families, non-Jewish teachers and  
directors, lack of trained, committed, knowledgeable Jewish  
teachers, lack of sufficient teacher training institutions and  
trainers, lack of stipends to support training, lack of p.r.  
for existing teacher training facilities as well as the field,  
limited quality Jewish content materials for teachers, children  
and parents, competition from other professions now open to  
women, lack of funds, lack of sufficient quality Jewish Day Care,  
lack of appropriate programs for children below age 3, lack of  
state of the art facilities (except for Houston which built a  
\$6,000,000 early childhood facility and Steven Wise Temple, L.A.,  
separate facilities for 3-5's and below age 3) Lack of community  
cultural and media events to reinforce Jewish life.

Permitting TV programs to proffer intermarriage as a norm without  
a counter balance of "normal" Jewish life programming.

-7-

Report of Early Childhood  
Jewish Education Consultation Groups  
To  
The Commission on Jewish Education  
in North America

Facilitating Factors

Raising salaries and status, providing endowments for on-going range of needs, creating a national/regional plan for training teachers and directors including state of the art resource centers, publishing quality materials for children, parents, educators, high communal recognition of teachers.

We need to create a cadre of upper level academicians specifically trained for integrating the highest level of general and early childhood development/practice and Judaica theoretically and being able to translate that for practitioners, parents and communal leaders.

We need to create/provide appropriate job opportunities for highly trained, qualified personnel.

We need well stocked Jewish libraries (permanent and traveling,) Jewish childrens' museums.

We need to put into process, those factors which will do away with the stumbling blocks.

ENHANCEMENT

The general and professional Jewish community must accept the importance of early childhood education as the foundation for all that follows in Jewish life.

-8-

REPORT OF Early Childhood  
Jewish Education Consultation Group  
TO: The Commission on Jewish Education  
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## 1. Smaller Communities\*

| PROGRAM   | PERSONNEL   | AUDIENCE   |
|---|---|--|
| An array of services from infancy-age 8 (nursery, day care, after school care)<br>Jewish community supported family day care with properly trained providers who participate regularly in educational programs. | Trained Jewish professionals at every level including summer day camp.<br>Trainers<br>Professional Associations<br>Community recognition<br>Support staff (social services and health care workers) | Jewish families with young children<br>Boards of Federations, congregations, BJE's, JCC's, universities, other Jewish educators from spectrum of Jewish education.<br>Diverse, alternative Jewish family structures. |

| MATERIALS   | INSTITUTIONAL SUPPORT/NETWORK  |
|---|--|
| State of the art facilities indoor and outdoor.<br>Highest quality curricula,<br>Books for teachers, parents, children, classroom equipment, manipulatives, puzzles, games, etc.<br>Materials for pre-service and in-service staff development, parent and community education. | Early childhood Jewish education conceptualized as an integral part of Jewish Jewish education and funded as such.<br>Scholarships for local, regional and national training programs.<br>Active recruitment and p.r.<br>Incentives for continued study. |

\*All suggestions made for smaller communities apply to regions and larger communities in addition to suggestions made for larger communities.

## 2. Larger Communities

In addition to suggestions for smaller communities:

| PROGRAM  | PERSONNEL  | AUDIENCE  |
|--|--|---|
| Degree programs in Early Childhood Jewish education for spectrum of personnel needs: teachers for 0-3; 3-5; 6-8 (especially for religious schools,) directors, consultants, librarians, museum directors, etc.           | Mentor system<br>Subsidized internships<br>Train E.C. personnel to view themselves as part of total womb to tomb Jewish education. | Special needs children<br>New immigrants<br>Librarians<br>Museums<br>Publishers |
| Regional lab schools<br>Museums  |  |   |
| "New baby program" -<br>Jewish Lamaze, including Jewish birth basket delivered to home by teacher or nursery director,<br>"Becoming a Jewish Family" workshops and newsletters, wide range of Jewish family experiences, |  |   |

| MATERIALS  | INSTITUTIONAL SUPPORT/NETWORK |
|--|-------------------------------|
| Major Early Childhood Resource Center and workshop space. It should include appropriate collections and work areas for all the fine and creative arts and media.<br>Include appropriate inclusions for special needs children. | See smaller communities       |

-10-

## 3. Continental Planners

| PROGRAM  | PERSONNEL  | AUDIENCE   |
|--|--|--|
| Accreditation Program and Teacher Certification (see accreditation plan of the National Association for Education of Young children - NAEYC) in conjunction with National Association of Jewish Early Childhood Specialists - NAJECS<br>National summer camp training program in fine and creative arts. | Subsidized traveling troupes of Jewish cultural artists trained to work with young Jewish children and families. | CAJE, JESNA, JWB, Jewish institutions of higher learning world wide. |

| MATERIALS   | INSTITUTIONAL SUPPORT/NETWORK               |
|---|---|
| National Jewish content TV programs<br>Israel connection<br>Curriculum development integrating general, Judaic content and Hebrew language.<br>Wide range of publications for educators, parents, children and school boards. | On-going research<br>Advocacy/Public Policy |

Our group wishes to emphasize:

The professionalism of the field of Jewish Early Childhood Education, with all of its manifestations: Personnel/recruitment, pre and in-service education, retention, image, advancement, and increased professional and accademic opportunities. Funding must be made available, not only for personnel but the wide range of issues affecting the delivery of high quality Jewish Early Childhood Education services.

## PART I



# NAEYC Position Statement on Developmentally Appropriate Practice in Early Childhood Programs Serving Children From Birth Through Age 8

## Introduction

The quality of our nation's educational system has come under intense public scrutiny in the 1980s. While much of the attention has been directed at secondary and postsecondary education, the field of early childhood education must also examine its practices in light of current knowledge of child development and learning.

The purpose of this paper is to describe developmentally appropriate practice in early childhood programs for administrators, teachers, parents, policy makers, and others who make decisions about the care and education of young children. An early childhood program is any part-day or full-day group program in a center, school, or other facility, that serves children from birth through age 8. Early childhood programs include child care centers, private and public preschools, kindergartens, and primary grade schools.

## Rationale

In recent years, a trend toward increased emphasis on formal instruction in academic skills has emerged in early childhood programs. This trend toward formal academic instruction for younger children is based on misconceptions about early learning (Elkind, 1986). Despite the trend among some educators to formalize instruction, there has been no comparable evidence of change in what young children need for optimal devel-

opment or how they learn. In fact, a growing body of research has emerged recently affirming that children learn most effectively through a concrete, play-oriented approach to early childhood education.

In addition to an increased emphasis on academics, early childhood programs have experienced other changes. The number of programs has increased in response to the growing demand for out-of-home care and education during the early years. Some characteristics of early childhood programs have also changed in the last few years. For example, children are now enrolled in programs at younger ages, many from infancy. The length of the program day for all ages of children has been extended in response to the need for extended hours of care for employed families. Similarly, program sponsorship has become more diverse. The public schools are playing a larger role in providing prekindergarten programs or before- and after-school child care. Corporate America is also becoming a more visible sponsor of child care programs.

Programs have changed in response to social, economic, and political forces; however, these changes have not always taken into account the basic developmental needs of young children, which have remained constant. The trend toward early academics, for example, is antithetical to what we know about how young children learn. Programs should be tailored to meet the needs of children, rather than expecting children to adjust to the demands of a specific program.

## Position Statement

The National Association for the Education of Young Children (NAEYC) believes that a high quality early childhood program provides a safe and nurturing environment that promotes the physical, social, emotional, and cognitive development of young children while re-

sponding to the needs of families. Although the quality of an early childhood program may be affected by many factors, a major determinant of program quality is the extent to which knowledge of child development is applied in program practices—the degree to which





Vivienne della Grotta

*The curriculum and adults' interaction are responsive to individual differences in ability and interests.*

the program is *developmentally appropriate*. NAEYC believes that high quality, developmentally appropriate programs should be available to all children and their families.

In this position paper, the concept of *developmental appropriateness* will first be defined. Then guidelines will be presented describing how *developmental appropriateness* can be applied to four components of early childhood programs: curriculum; adult-child interactions; relations between the home and program; and developmental evaluation of children. The statement concludes with a discussion of major policy implications and recommendations. These guidelines are designed to be used in conjunction with NAEYC's Criteria for High Quality Early Childhood Programs, the standards for accreditation by the National Academy of Early Childhood Programs (NAEYC, 1984).

### **Definition of developmental appropriateness**

The concept of *developmental appropriateness* has two dimensions: age appropriateness and individual appropriateness.

1. **Age appropriateness.** Human development research indicates that there are universal, predictable sequences of growth and change that occur in children during the first 9 years of life. These predictable changes occur in all domains of development—physical, emotional, social, and cognitive. Knowledge of typical development of children within the age span served by the program provides a framework from which teachers prepare the learning environment and plan appropriate experiences.
2. **Individual appropriateness.** Each child is a unique person with an individual pattern and timing of growth, as well as individual personality, learning style, and family background. Both the curriculum and adults' interactions with children should be responsive to individual differences. Learning in young children is the result of interaction between the child's thoughts and experiences with materials, ideas, and people. These experiences should match the child's developing abilities, while also challenging the child's interest and understanding. Teachers can use child development knowledge to identify the range of appropriate behaviors, activities, and materials for a specific age group. This knowledge



is used in conjunction with understanding about individual children's growth patterns, strengths, interests, and experiences to design the most appropriate learning environment. Although the content of the curriculum is determined by many factors such as tradition, the subject matter of the disciplines, social or cultural values, and parental desires, for the content and teaching strategies to be developmentally appropriate they must be age appropriate and individually appropriate.

Children's play is a primary vehicle for and indicator of their mental growth. Play enables children to prog-

ress along the developmental sequence from the sensorimotor intelligence of infancy to preoperational thought in the preschool years to the concrete operational thinking exhibited by primary children (Fein, 1979; Fromberg, 1986; Piaget, 1952; Sponseller, 1982). In addition to its role in cognitive development, play also serves important functions in children's physical, emotional, and social development (Herron & Sutton-Smith, 1974). Therefore, child-initiated, child-directed, teacher-supported play is an essential component of developmentally appropriate practice (Fein & Rivkin, 1986).

## Guidelines for Developmentally Appropriate Practice

### I. Curriculum

A developmentally appropriate curriculum for young children is planned to be appropriate for the age span of the children within the group and is implemented with attention to the different needs, interests, and developmental levels of those individual children.

**A. Developmentally appropriate curriculum provides for all areas of a child's development: physical, emotional, social, and cognitive through an integrated approach (Almy, 1975; Biber, 1984; Elkind, 1986; Forman & Kushner, 1983; Kline, 1985; Skeen, Garner, & Cartwright, 1984; Spodek, 1985).**

Realistic curriculum goals for children should address all of these areas in age-appropriate ways. Children's learning does not occur in narrowly defined subject areas; their development and learning are integrated. Any activity that stimulates one dimension of development and learning affects other dimensions as well.

**B. Appropriate curriculum planning is based on teachers' observations and recordings of each child's special interests and developmental progress (Almy, 1975; Biber, 1984; Cohen, Stern, & Balaban, 1983; Goodwin & Goodwin, 1982).**

Realistic curriculum goals and plans are based on regular assessment of individual

needs, strengths, and interests. Curriculum is based on both age-appropriate and individually appropriate information. For example, individual children's family/cultural backgrounds—such as expressive styles, ways of interacting, play, and games—are used to broaden the curriculum for all children.

**C. Curriculum planning emphasizes learning as an interactive process. Teachers prepare the environment for children to learn through active exploration and interaction with adults, other children, and materials (Biber, 1984; Fein, 1979; Forman & Kushner, 1983; Fromberg, 1986; Goffin & Tull, 1985; Griffin, 1982; Kamii, 1985; Lay-Dopyera & Dopyera, 1986; Powell, 1986; Sponseller, 1982).**

The process of interacting with materials and people results in learning. Finished products or "correct" solutions that conform to adult standards are not very accurate criteria for judging whether learning has occurred. Much of young children's learning takes place when they direct their own play activities. During play, children feel successful when they engage in a task they have defined for themselves, such as finding their way through an obstacle course with a friend or pouring water into and out of various containers. Such learning should not be inhibited by adult-established concepts of completion, achievement, and failure. Activities should be designed to concentrate on furthering

REPORT  
CAJE CONSULTATION  
ON  
ADULT EDUCATION

Submitted by  
Ephraim Buchwald, Lavey Darby, Lifsa Schnachter, Lois Zachary

INTRODUCTION

Adult Jewish Education could be the cutting edge of the reform currently being generated by the leadership of the American Jewish community. We say this because we believe that without a Jewishly educated adult community none of the planned reforms in Jewish education can take hold. Education points toward implicit images of adults. When there are discrepancies between what children are taught and the way adults behave, children see this learning as empty and valueless and turn their backs on what they are taught.

I.

A. What constitutes good and/or effective education in your area

A considerable amount of Adult Education is already taking place in the Jewish community. As a field, Adult Education is characterized by enormous diversity. It is defined as non-degree, non-professional, life-span education that has Jewish content. It is a field hard to describe and harder to plan for in a global way because its programs are marked by diversity with regard to sponsoring institutions, methodologies employed, religious or secular orientations, whether denominational or community, and intended purposes.

Effective adult Jewish education is a program of Jewish content involving large numbers of Jews, which recognizes and meets individual student's needs and results in increased commitment and or involvement in Jewish life.

B. Which factors differentiate good/effective programming, practice and personnel from poor/less effective programming, practice and personnel?

1. Personnel:

- personal qualities: humor, honesty, integrity, ability to relate, non-judgemental, caring, concerned, accessible
- professional qualities: knowledgeable, clear, likes to teach, sensitive to adult learners, knowledgeable, empowering, respectful of learner's life experiences.

2. Programming

takes place in settings that are

- attractive, inspirational, goal-oriented, varied, well-designed
- provides for expression of subjective feelings
- allows learners to experience learning as useful
- provides opportunities for social interaction
- provides ancillary benefits such as meeting social needs, enhancing self-worth
- follows up on learners' experience and provides next steps
- is voluntary and non-judgmental

3. Practice

- methodology is experiential or participatory
- program is differentiated to allow for individual differences
- the physical environment provides comfort, ease, esthetics
- scheduling is accessible to learners
- is openly responsive to learners' and group needs

II. How will good/effective programs, practices and personnel in your designated area enhance Jewish education (in general...in your area...people in the profession?)

Adult education must be the priority of the American Jewish community because only Jewishly educated adults can determine priorities for the Jewish community that will lead it in the direction of Jewish continuity and survival. Throughout Jewish history leadership by a knowledgeable Jewish laity has characterized successful Jewish communities. Jewishly informed adults are necessary for promoting and directing Jewish institutions and for furthering the agenda developed by the American Jewish community.

One of those agenda items is the enhancement of Jewish education. Education on the early childhood, elementary and adolescent level cannot possibly succeed without knowledgeable adults who model and support the behaviors and values taught in schools. With regard to their Jewish schooling, largely middle-class Jewish children share the characteristics of low socioeconomic level children. They fail to learn in exactly parallel ways because they lack adult models who value, practice and are knowledgeable about what is taught in schools. Adults who learn, change the climate for learning not only within their own families but in all areas of Jewish life.

Knowledgeable Jewish adults enhance the profession of Jewish teaching. They serve as avocational teachers and promote Jewish education as a desirable career for Jewish adults. The Jewish teaching profession will grow only when Jewish education is valued. It is through their own study that Jewish adults come to value Jewish education.

In a time of rapid change, Jewish education can provide adults in leadership positions with the tools and the ability to shape themselves and their communities according to Jewish values rather than be shaped by outside forces.

### III.

#### A. List (types of) programs, structures, etc. which currently comprise your area:

Adult Jewish Education (AJE) is an extremely broad area, encompassing a broad age group and a tremendous range of programs. The field is highly diffuse and in some sense "amorphous". Since AJE needs a wide variety of entry points, the current range of programs is a strength. The lack of an organizing principle and framework is a weakness.

Currently AJE programs are offered by 1) Synagogues, 2) Academic Institutions of Higher Learning, 3) JCCs, 4) Independent organizations, 5) Communal organizations, 6) Federations, 7) Cooperative community programs. (e.g. Chavvrot) 8) Israel (e.g. missions, Israel adult experiences), 9) Museums, 10) Computer networks.

Structures and methodologies differ from place to place. There is a decreasing reliance on lectures; an increase in experiential and participatory programs. Techniques and structures include discussion groups, panels, audio and videotapes, film strips, tours, retreats, and home-based and individual study. There is increasing segmentation according to age, marital status and family constellation. The goals of most programs is passing on the information and behavior patterns of the Jewish tradition.

#### B.. Create a typology or classification system which explains programmatic variations.

(Insert Chart)

## Notes

- 1) Different sponsoring agencies have different "hidden agendas."
- 2) Adult education deals with such a huge range of populations with different needs and goals that programmatic variations are a necessity!
- 3) Personnel are varied and at many levels of proficiency. This produces programs of wide-quality range.
- 4) There is no widely accepted, articulate theory or program design for Adult Education. Therefore most programs are a "shot in the dark."

## IV.

- A. Given the current state of the field, how might we best facilitate better and more effective programs, practices and personnel?

### 1. What are the blocking factors?

- a. benevolent society, negative public perception, lack of ascribed value, no material value, negatively perceived (fundamentalism), pace of life, time accessibility, absence of role models, lack of available quality programs, feelings of personal inadequacy, gender issues, embarrassment, lack of context for learning, xenophobia, feelings of intimidation.
- b. inadequate funding, lack of a tradition of research, lack of a shared language among practitioners, inadequate records
- c. perception of "Yeshiva Model" as only legitimate type of study
- d. negative images of learning from childhood
- e. negative attitudes towards tradition, resistance of clients, lack of materials, lack of a National Jewish Television Network,
- d. too metaphysical

### 2. What are the facilitating factors?

- a. nationwide campaign, personnel, accessibility, unlimited money, creating receptive environments, articulating and communicating rationale for study, dynamic curricula, marketing, peer support, communal support

- 5
- b. articulation of a significant research agenda. KNOWING what knowledge would make a difference, development of a systematic plan, journals and/or a method of dissemination, recognition by secular world of value of Jewish education.
  - c. Identification of student needs and materials and methodologies appropriate and engaging to the learner; utilizing state of the art adult education, use of technology, relating the learner's life situation to learning activity.
  - d. "unfreezing" the learning
  - e. marketing, packaging, development of new materials, appropriate to other settings, especially media.
  - f. the "right" contacts.
  - g. curriculum development
  - h. utilizing resources of the secular world and integrating secular world into Jewish life.

**B. How might we proceed toward enhancement?**

We need to foster the development of a value system linked to Jewish learning that provides meaning and purpose for the learner as a Jewish person. Concrete steps would:

1. Promote adult Jewish learning as a growth model.
2. Create alternative contexts for Jewish outreach to settings other than the synagogue (i.e. beauty salons, health clubs, doctor's offices etc.).
3. Develop Jewish components in self-help programs (i.e. AA/JACS, marriage encounter).
4. Provide minimal Jewish education and experience for every adult Jew.
5. Foster the idea that every student becomes a teacher and every teacher is a student.
6. Create accredited independent study options.
7. Develop learner-centered alternative models of adult Jewish learning.
8. Develop a body of adult Jewish learning research to inform practice.
9. Articulate a theory of adult Jewish learning.



V. Programmatic Recommendations

A. An Agenda for Continental Planners

1. Promote Model Communities

a. Overall goals

- (1) To create an aura of Adult Jewish Education as the "in thing."
- (2) To allow every American Jew to feel that he/she is intimately connected to Jewish Community. By community, we mean an ecultured group of people sharing the strengths and structure of Jewish bonding.
- (3) To keep the already-committed, committed, and to get the not-involved, involved.

b. Necessary components for Model Adult Education program

The model Adult Education program should emphasize:

- (1) Skill mastery for independent study.
- (2) Education for ritual behavior and traditional practices.
- (3) Various levels of cognitive and experiential programming.
- (4) Strong experiential components
- (5) Education by exposing, not imposing.
- (6) Diversification of approaches to reach large group and targeted audiences.

2. Create a Major Research and <sup>Development Center</sup> Coordination Center

- a. Develop a body of research for Adult Jewish Education.
- b. Articulate a theory of Adult Jewish Education/Learning.
- c. Develop alternate models of Adult Jewish Education that are learner-centered.
- d. Create accredited independent study programs.
- e. Create a curriculum for training Adult Jewish Educators.

- 7
- f. Create new entry levels (e.g. self help organizations, marriage encounter, health clubs, beauty salons, doctors offices, law firms, targeted influential groups)
  - g. Coordinate national effort in areas of teacher development and placement and in fundraising

#### B. An Agenda for Local Adult Education Centers

##### 1. Goals

- a. To provide minimal Jewish Education and Jewish Experiences for every adult Jew.
- b. To implement research of the major research center.
- c. To create alternative contexts for Jewish Education outreach in addition to the synagogue (i.e. JACS, AA etc.).
- d. To maximize resources for ensuring multiple entry points and options.

##### 2. Differentiating between large and small communities.

In small communities, the Adult Education effort should be coordinated by one agency. In larger communities, Adult Education factors should be divided among several agencies and institutions.

#### IV. What does our group wish to emphasize most?

- A. We see AJE as the lynch pin of any revival of the Jewish community. It is central to Jewish continuity.
- B. Because AJE must respond to a wide spectrum of constantly changing personnel and communal needs, it must provide a wide spectrum of multiple entry points. It will need, for the same session, to be pluralist in ideology and practice.
- C. We need more research on what works and why.
- D. THE BOTTOM LINE: Since we cannot at present say what entry points will work for which groups and individuals we must provide multiple entry point. Variagated models of program need to be developed and tested.
- E. Professionalization is a must, as is personnel training.
- F. Adult programs should enable participants to feel more connected to their religious/cultural traditions, should promote personal growth, and should be viewed as relevant to life.



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## **FAMILY EDUCATION**

COMPILED BY HARLENE WINNICK APPELMAN, JO KAY, RON WOLFSON

Family Education is an emerging field. It encompasses the following key elements:

1. It is a perspective- Family education views the entire family as the learning unit. It does not isolate the child as a means of reaching the parent.
2. Its subject matter integrates any or all areas of Judaic information and practice with a methodology based on dialogue and experience. Frontal classroom instruction is not a particularly successful approach in this arena.
3. It also takes into account the changing needs and norms of the contemporary family, and is particularly attuned to family development theory and its connection to life cycle.

## **GOOD AND EFFECTIVE FAMILY EDUCATION**

Ideal family education involves the entire family in a Jewish learning experience. It empowers parents to be Jewish teachers to their children by helping them attain the tools, props, skills and information for Jewish living. Further, it incorporates a Jewish view of everyday life and helps make daily life take a Jewish perspective.

Family education is a perspective with a large plan. It is not limited to a particular age group, and good family education provides curriculum for growth so that families are continually engaged in some sort of family education. It includes a good balance of many types of learning experiences and environments, and views the entire community as its classroom. Its classes and programs should attract a critical mass for exciting interaction (numbers may vary depending on the type of the program).

Family education is based on family interaction in whatever setting the family happens to be. It provides thoughtful, attractively packaged materials to take away, so that learning continues at home. It also includes means for feedback and evaluation on a timely basis.



Family education must build comfortable, safe Jewish environments in which all configurations of family are welcome.

### **DIFFERENTIATION BETWEEN EFFECTIVE AND INEFFECTIVE PRACTICE PERSONNEL AND PROGRAM**

Poor family education focuses primarily on the child and views adult as incidental or as a means to "get to" the children. It still believes that if the parents would move out of the way, children could be molded into "successful" Jews. It is also insensitive to the vast variety of different learning and knowledge levels of its participants, changing family structures, and generally the "creature needs" of its populace. Family education that has as its primary goal a single event or instance and is not viewed as an ongoing process is poor family education.

A good/effective family educator is a good role model as a Jew, a family member and community member. He/she is willing to reveal his own struggle with Judaism and quality family life. However, good family education is education, not therapy. A good Jewish background is desirable, but that does not necessarily mean that someone with a good, formal Jewish education will become an effective family educator. Family education can lead a teacher to further his own Judaic education. Lay people can be trained to teach other lay people.

**Good/effective family education has the endorsement of and involvement by the clergy (Rabbis and Cantors).**

### **POTENTIAL IMPACT OF GOOD FAMILY EDUCATION ON THE FIELD OF JEWISH EDUCATION**

Good family education can significantly change the nature of both the congregation and the school. As families become involved in the Jewish educational process, congregations and schools become more central in their lives. Those places change from drop-off points to sources of learning and support. They become non-threatening resources for education and friendship. As a result Jewish educators view parents as their allies, not their adversaries.

Interaction with good family educators will increase the family's respect and loyalty to Jewish educators in general. By being involved in an active learning process with their children, parents may well provide insight into validating the present process and developing new techniques for teaching.



Family education also stimulates greater lay interest in school, congregation and community affairs. It is an excellent source for identifying avocational teachers for the system and developing alternate educator training routes.

Jewish education in general would change as the family becomes the client. Family education fosters an interdependency between home and school. No longer is Jewish education a one-way proposition. Both the home and the school are viewed as significant arenas for Jewish learning. As a result the school nourishes the home and the home revitalizes the school.

Looking at standard curriculum through a family education perspective stimulates new teaching ideas. These methods and ideas are transferrable. By looking at new ways of teaching materials on a variety of levels, the curriculum and pedagogy are enhanced.

Family education is a change agent. It effects a variety of people, young and old. It has the potential to identify and train community educators and leaders as it simultaneously builds a positive Jewish attitude on the part of the family unit. The gaps between family, home and congregation are bridged through family education.

### **POTENTIAL IMPACT OF GOOD FAMILY EDUCATION ON JEWISH CONTINUITY AND JEWISH LIFE**

Family education provides support, respect and validation for Jewish choices. As a result, it has the potential of helping its students to live Jewishly. At the same time it provides the opportunity for its students to see and experience how Judaism can support and strengthen the family. It provides quality family time as it transmits important information. It is an attempt to integrate information and education into daily living. Its goals are to educate about Jewish living, and, at the same time, to help strengthen the family unit. The results, if these goals are reached, is stronger Jews living in stronger family structures.

Family education is comprehensive: It can involve all of Judaism and show how it has relevance to contemporary living. It does not avoid difficult issues: intermarriage, divorce, domestic violence, homosexuality, drugs, etc. It deals with real life issues, and every struggle facing Jews today.

Jewish family education has the potential to have a major impact on Jewish continuity because it strives to strengthen the Jewish education and the identity of the entire family unit: all generations.



## **TYPES OF PROGRAMS AND STRUCTURES**

### **LARGE SCALE COMMUNITY PROGRAMS**

Ongoing projects: Jewish reading programs, community education programs

One time celebrations : Israeli Independence Day, Holocaust Memorial

### **CONGREGATION EDUCATION**

Parallel classes for parents and students with similar curricula

Joint classes for parents and students

Celebrations

Workshops

Seders

### **LIFE CYCLE CLASSES**

Premarital

Jewish La Maze

Pre B'nai Mitzvah classes for parents and kids

Death and Dying

### **FAMILY CAMPS/ FAMILY WEEKENDS/FAMILY TRIPS TO ISRAEL**

Intensive, informal family education experiences

### **PARENTS ONLY**

Art of Jewish Living

Holiday Workshop Series

Melton Adult Mini School

### **HOME LEARNING**

Parent Newsletter

Curriculum for the Home: Behrman House, Melton Together Series, L'Chayim

### **OUTREACH**

Programs for the unaffiliated

Parenting Centers

Family Resource Centers and Materials

Mentoring, Family to Family

Acculturation Programs

Chavuroth

### **TRAINING**

Consciousness has been raised to the agency level. Investments are being made in bringing together paractioners to share family education information. Some academic research is being done at the University of Judaism and the University of Michigan.

Seminars and workshops are being sponsored in a variety of communities, nationwide for clergy, teachers, educational directors, and Jewish communal service professionals.

The Whizin Institute for the Family has recently been established at the University of Judaism. One of its goals is to train family educators.

## **FAMILY EDUCATION: A TYPOLOGY**

| <b><u>CONGREGATIONS</u></b>  | <b><u>SCHOOL</u></b>   | <b><u>COMMUNITY</u></b>   | <b><u>CAMPS/TRIPS</u></b>                              |
|--|--|---|--|
| workshops<br>seders<br>celebrations<br>classes<br>parent/child<br>parents only | workshops<br>seders<br>celebrations<br>classes<br>parent/child<br>parents only | workshops<br>extravaganzas<br>celebrations<br>classes<br>parent/child<br>parents only | one day retreats<br>weekends<br>week long<br>two weeks |

| <b><u>JEWISH FAMILY LIT ED.</u></b>              | <b><u>HOME</u></b>   | <b><u>ON-GOING PROGRAMS</u></b>  |
|--|--|--|
| Life cycle classes<br>challenges of daily living | seders<br>homestudy guides/kits<br>mentoring<br>chavurah<br>family to family<br>school/home visits<br>magazines and publications | ongoing programs<br>multi-session programs<br>one time programs<br>extended time<br>programs |

## **BLOCKING AND FACILITATING FACTORS IN FAMILY EDUCATION**

### **BLOCKING FACTORS**

Because family education is an emerging field, there is still no uniform definition of exactly what family education is, and what it is not. This is problematic, but eventually will be resolved. Along with the lack of understanding of what family education actually is, comes turf issues that constantly need negotiation: Who is a family educator? What programs are run by the family educator? Does the sisterhood perceive the Chanukah workshop as impinging on its Chanukah bazaar and latke dinner?

The lack of support from clergy is very difficult to overcome. Family education usually is unsuccessful in congregations where it is not validated by the Rabbi.



Attracting critical masses to programs is sometimes difficult. The community needs to be educated as to what family education actually is. In many cases peoples' own negative experiences with Jewish education is the largest stumbling block.

The fluid nature of changing family forms are uncomfortable to confront, and as a result in many instances are ignored.

Finally, family education, like all of Jewish education suffers from lack of funding for adequate salaries, good programming and valuable research.

### **FACILITATING FACTORS**

Family education is new and emerging. The field is wide open and available to creative educators.

Families, themselves, are expressing the need for family education.

Family education brings with it widespread applicability. Jewish family education speaks to the needs of daily living, and can take place in congregations, schools, centers, mortuaries, daycare centers, hospitals, old age homes, catering halls, camps and on trips, etc.

### **ENHANCING JEWISH FAMILY EDUCATION**

#### **TOWARD GENERAL ENHANCEMENT**

Jewish family education could be enhanced by focusing on the following areas:

1. Training and Recruitment
2. Curriculum Development
3. Inventory and Research
4. Media

#### **TRAINING AND RECRUITMENT**



Family education classes and seminars need to be offered in the major Jewish teaching institutions and required in training educators, rabbis and communal service workers. There are doctoral degrees offered in family ecology and family education in secular institutions of higher learning. Similar courses of study should be offered at some advanced level in parochial institutions and programs.

Retraining and in-service are also areas that need to be pursued and are already fairly accessible. Principals, Rabbis, lay people, social workers, camp directors, center directors, bureau directors and consultants, and planning associates should all be exposed to family education. This would also be a means for recruitment because family educators need life experience.

National conferences and consultations should be offered in the field for people already working in it as well as for people who want to know more about it.

#### CURRICULUM DEVELOPMENT

Although almost all curricula lends itself to family education, developing a sequential map or pathway for areas best or easiest taught, when, would deeply enhance the field. There are a variety of people educating families about different areas of Judaism: They would all be helped, if a curriculum could be developed. Guidebooks for Jewish Home enhancement or a minimal skills handbook need to be developed both for family educators and families.

Materials for home study and home help need to be developed. Such things as how to take a Jewish family vacation, create a family reunion, or make your children's bedtime into a Jewish experience need to be made available.

#### INVENTORY AND RESEARCH

As previously stated, a variety of forms of family education are occurring, today, in Jewish education. It would be extremely helpful to have an inventory of these methods and classes. Further, there is little research being done to validate whether these methods are successful in transmitting knowledge and/or creating life style change. It is essential here, as in all of Jewish education, to do some serious research. It is irresponsible not to.

Further, we need to look at models of "successful families" as well as families that have "successfully" transmitted values, and try to understand how to replicate or strengthen these models.

### MEDIA

Home media for learning as a family unit is a field begging to be developed. Jewish nintendo along with "how to" video tapes can find an important place in peoples' homes. However, whatever media is developed it needs to be well designed and appealing: The modern Jewish family is a sophisticated and discerning client.

If families are instructed in how to use video equipment well, then can become part of family film festivals or begin meaningful video scrapbooks.

Jewish newspaper supplements (like L'Chayim in the Detroit Jewish News) should become nationally syndicated.

### FAMILY VACATION AND LEARNING EXPERIENCES

National Jewish family retreat centers and trips should be developed for Jewish families. National retreat centers, junkets and cruises with Jewish learning occurring could enhance family education and family unity as well.

### MODEL COMMUNITY APPROACHES TO ENHANCING THE FIELD

The lack of a national Jewish educational training institution is not a helpful differentiation when attempting to define types of family education programming that would enhance a smaller or larger community. Rather, it is probably the availability of funds that is a pivotal point in starting family education. It is not extremely large amounts of money that are necessary, but, fluid funding that is not earmarked for other agencies, causes or institutions. However, the following analysis stays within the original guideline

In communities of all sizes the Jewish Experiences for Families model (Detroit Metro) model would work: That is that family education programs take place in individual congregations and agencies, and the community joins together for larger celebrations or extravaganzas several times a year.

Each organization, institution, agency and congregation interested in pursuing family education assembles a lay and professional committee.

Representatives from these committees form a community committee and a family education network is formed. In smaller and larger communities a family education coordinator hired by the community is available to help individual committees and the community committee, plan and implement family education classes and programs. Although every institution does not necessarily need one person in charge only of family education, any community should have at least a family education coordinator to help create and maintain Jewish family education for the community.

The chart below shows the distribution of program, personnel, audience, materials and institutional/networking.

| <b>COMMUNITY</b>  |   |   |
|---|---|---|
| <b>SMALLER</b>  | <b>LARGER</b>   | <b>CONTINENTAL</b>  |
| <b>PROGRAMS</b>   |   |   |
| CURRICULUM STRUCTURES<br>W/FAM. ED. VIEWPOINT<br>LIFECYCLE, HOLIDAYS, ETC.                | CURRICULUM STRUCTURES<br>W/FAM. ED. VIEWPOINT<br>LIFECYCLE, HOLIDAYS, ETC.                | UJA FAMILY<br>MISSIONS<br>NAT'L. FAMILY<br>CAMPS OR FAMILY<br>JAMBOREES |
| COMMUNITY CELEBRATIONS  | COMMUNITY CELEBRATIONS  |   |
| FAMILY SHABBATONIM, CAMPS   | FAMILY CAMPS, FAMILY TRIPS  |   |
| <b>PERSONNEL</b>  |   |   |
| <b>FAMILY EDUCATION<br/>COORDINATOR</b>   | <b>FAMILY EDUCATION<br/>COORDINATOR</b>   | <b>FAMILY ED.<br/>PERSON AT</b>   |
| RABBIS, EDUCATORS<br>KEY LAY PEOPLE<br>COMMUNAL WORKERS<br>TEACHERS, PROGRAM<br>DIRECTORS | RABBIS, EDUCATORS<br>KEY LAY PEOPLE<br>COMMUNAL WORKERS<br>TEACHERS, PROGRAM<br>DIRECTORS | JESNA, JWB, CJF<br>CAJE, JEA, NATE<br>R.A., JEWISH<br>COMMUNAL PROS     |
| <b>AUDIENCE</b>   |   |   |
| FAMILY IN ALL ITS<br>PERMUTATIONS   | FAMILY<br>COLLEGE STUDENTS  | ALL OF THE ABOVE<br>B'NAI BRITH<br>HILLEL                               |
| <b>MATERIALS</b>  |   |   |
| NEED FOR COMMUNALLY<br>PRODUCED MATERIALS   | NEED FOR COMMUNALLY<br>PRODUCED MATERIALS   | NAT'L FAMILY<br>RESOURCE BANK   |



RESOURCE LISTS, GUIDES  
COMPANION MATERIALS

RESOURCE LISTS, GUIDES  
COMPANION MATERIALS

FAMILY KALEIDO-  
SCOPE

### **INSTITUTIONAL SUPPORT**

JEWISH COMMUNITY CENTER

AGENCIES: J.C.C., J.F.S.  
B.J.E.

UNIVERSITIES:  
SECULAR & PARO-  
CHIAL- YESHIVA  
U. OF JUDAISM,  
J.T.S., H.U.C.,  
BRANDEIS

JEWISH FAMILY SERVICE

### **NETWORKING**

ASSOCIATION OF FAMILY EDUCATORS

CAJE NETWORK FOR  
FAMILY ED.  
WHIZIN INSTITUTE  
FOR THE FAMILY

AMERICAN JEWISH  
ARCHIVES

### **ATTENTION!**

\*Rethinking and retooling with an eye toward the family as the client helps to ensure that the ideas and values taught in both school and home are confluent.

\*Family education offers a unique opportunity to bring together teams of people: Jewish educators, clergy, mental health professionals, pediatricians sociologists, etc as lay people and professionals with the purpose of teaching and strengthening the Jewish family.

\*Family education is pluralistic: it can potentially create a training coalition.

\*Family education offers the opportunity to create a new professional slot and open new frontiers to people who have thought about but not pursued Jewish education as a career.

\*Family education offers the perfect environment for community action sites. Some people are already in place. However, it is an area that has stimulated peoples' interest, and because there are no entrenched formulas, will allow people to dream.

\*Family education is not the singular answer to Jewish education. It has the potential to work incert with "formal" Jewish education as we know it, today, and to enrich its meaning for the contemporary Jewish family.

A number of basic assumptions guided the development of a model of enhancing the use and production of media and technology for Jewish education. The assumptions were:

- 1) Professional production of materials is essential to the process
- 2) Media professionals - "hollywood types" should be involved
- 3) There should be constant feedback and direction from the various consumers (i.e. teachers, students, home, and media center personnel)
- 4) Production should be centralized
- 5) Distribution needs are different for "Media in Culture" vs. "Media in Jewish Settings"
- 6) The key to the use of media and technology in Jewish Settings is its integration into the lesson.
- 7) Effective use of "Media in Jewish Settings" requires personnel to supervise and guide its integration within the curriculum of the schools.

As a result of these assumptions, we designed the attached model approach for media and technology.

#### DESCRIPTION:

The process is cyclical in nature, however, to assist in understanding the process we began with the "Goal Setting/Ideas/Consultation Stage"

Stage 1: Goal Setting/Ideas/Consultation

This stage involves the various target groups in helping to envision and design the needs of the market. Professional full-time educators would be employed to guide the "lay personnel" (consumer) in this process. Following initial planning these people would meet with the Stage 2 personnel to achieve a "meeting of the minds" - consensus of opinion, ←

#### Stage 2: Creative/Production

This stage would involve the media professional or "Hollywood types" to create top-rate media and technology for Jewish education. ~~In addition, together with Stage one,~~ We would hope to see the establishment of a "Tanglewood" type of environment where the consumers (children and adults) could become participants in this process.

#### Stage 3: Media in Culture vs. Media in Jewish Settings

This is the stage where the distribution and implementation networks will diverge

#### Stage 4a: Marketing

This media is intended for the mass audience. As a result, professional marketing strategies need to be developed to attract the consumer to products in spite of/due to their Jewish nature

#### Stage 5a: Distribution Networks

We envision a centralized clearinghouse to coordinate commercial distribution channels. This clearinghouse could be located in one single region, serving the entire continent, or in a few regional centers. It was the feeling of the group that the most efficient process would be in the establishment of a single center.

#### Stage 6a: Home Market

The product would reach the consumer, via broadcast, video rental, mass mailing, computer, etc *primary thro commercial distribution channels,*

4b: Large Community vs. Small community (*MEDIA IN JEWISH SETTINGS*)  
Due to the different resources available in the large vs. small community, the distribution and implementation strategies, while coordinated, need to be different.

Large Communities: Centers for preview, distribution, training and information need to be established. Full time staff would provide the support necessary directly to teachers in various Jewish settings. Part of this support would involve creation of *spin-off interactive videodisc units to better engage students in the learning process,*

Small communities: Key Personnel would be identified to provide support to teachers in their communities. This support would include coordination of training through the large centers, distribution of materials and most importantly assistance and supervision of the integration of the materials into the

curriculum. Unlike their larger counterparts, small communities need not become centers of training.

#### Stage 5b: Teachers

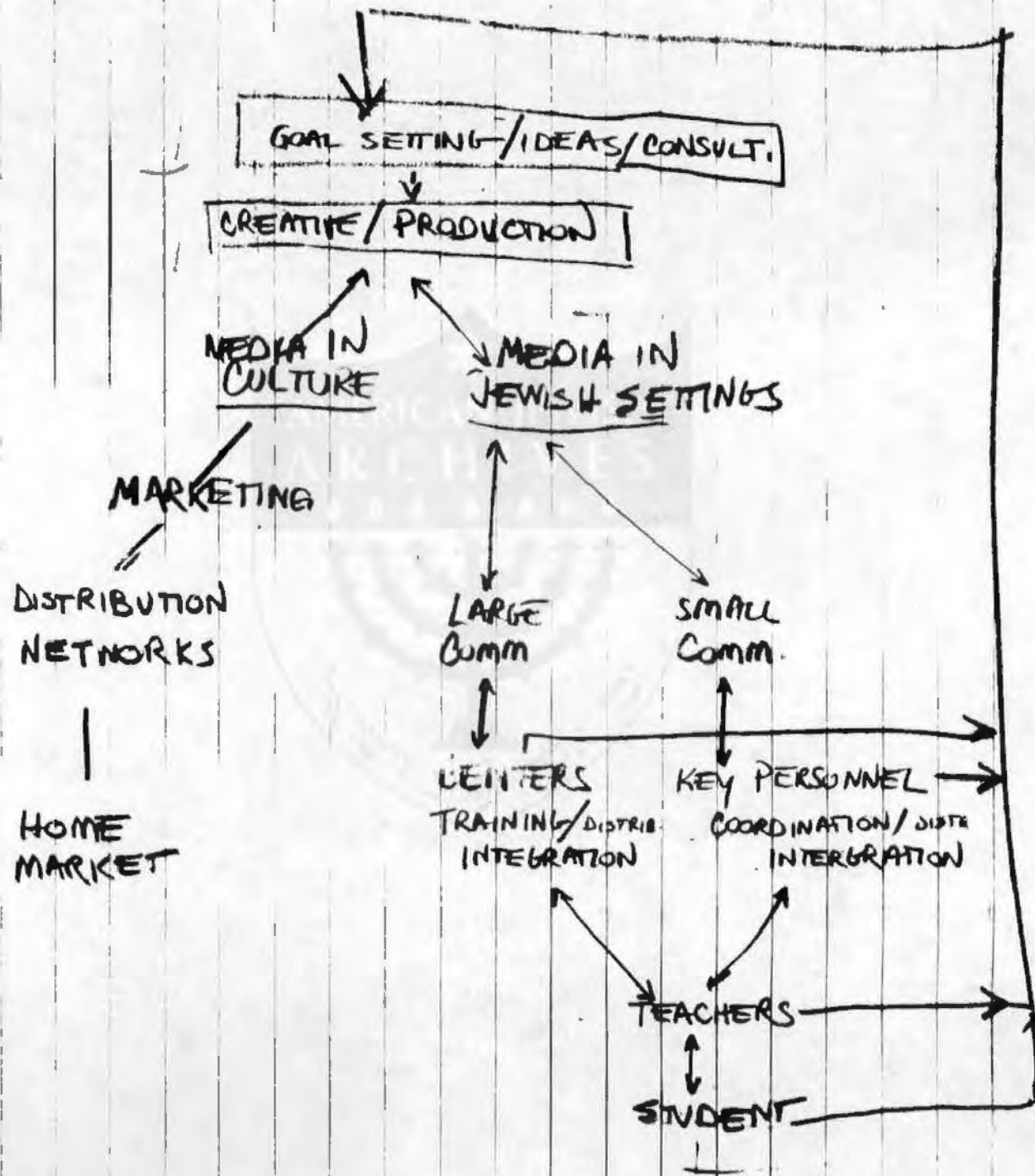
The key to the implementation of this program is the involvement of the teachers. As the "prime initiators of change" within a school environment they are the key to success.

#### Stage 6b: Students

These are the ultimate consumers

Since this is a cyclical process it is critical that regional center personnel, teachers and students all share in the goal setting/ideas/consultation process (stage 1) as well as have the developmental and educational opportunities of the creative/production within some of the projects.





## MEDIA AND TECHNOLOGY: TYPOLOGY

We divided media into two basic classifications:

- 1) Media in Jewish Settings
- 2) Media in Culture

### I. Media in Jewish Setting:

Definition: Media which is used in formal or informal ("beyond the classroom") settings. Media in Jewish Settings can include materials from Media in Culture but would be adapted through curricular materials for the particular Jewish setting.

### II. Media in Culture:

Definition: Media which is disseminated to mass audiences, normally outside the structure of existing Jewish organizations. This can include popular movies, television programs, "best sellers", computer software/bulletin boards, theater and music. This form of communication shapes images and perspectives of Jews in general society and influences self-perceptions.

### Projected Benefits: (SESSION #2)

- 1) Professional quality media will enhance the status and image of Jewish education and educators.

2) Professional quality media will appeal and therefore attract greater numbers of sensitive and intelligent individuals

currently alienated from Jewish life.

*Professional quality media*

3) Promote new avenues for identification with Jewish culture.

4) New modalities of instruction will enhance the effectiveness of formal and informal Jewish education.

*P.Q.M.*

5) Increase the ~~availability~~ of Jewish knowledge and information

*consciousness efficiently over a wide audience.*

*P.Q.M.*

6) Motivate the desire to study Jewish heritage, texts, et al.

*P.Q.M.*

7) Create greater understanding and empathy among and between differing forms and expressions of Judaism.

*P.Q.M.*

8) Involve talented and creative individuals in the media, arts, communication and technology in the process of enriching Jewish experience.

*9) Quality media ~~can~~ project educational roles and cultural formation to our and enhance Jewish awareness in a non-threatening and comfortable environment*

Small Groups - Session #3

List (types of) programs, structures, etc. which currently comprise your area:

<sup>Resources</sup>  
I. Medium Jewish Settings

A. Electronic - Video (VHS)

Lifecycles  
 Holidays  
 Israel  
 Holocaust - moderate quantity  
 Nevi'im  
 T'filah  
 Itz'har Long } paucity

overall quality  
 moderate,  
 production in all  
 areas except for  
 Holocaust is  
 decreasing  
 in recent  
 years

B. Projected - film, slide, filmstrip, overhead  
 mostly fallen into disuse except for Jewish  
 Film Festival programs for adults

C. Print - Sacred texts, textbooks, primary source documents,  
~~work sheets, ditto packs~~  
 use of primary source documents, work sheets, etc.  
~~ditto~~ increasing, textbooks decreasing

D. Computer Software

1. Hebrew Language 40%  
 Utilities 22%  
 Law 17%  
 Bible 14%  
 Holidays 9%

\* That is only with  
 the old system

History, Israel, Prayer, Talmud ~~10%~~

2. <sup>60%</sup> 80% are drill & practice

Quality of software not  
 improving to great

E. Broad Distribution & Information Networks

Do Not Exist in Electronic - Projected Media - in  
 Computerized Software

(over)

MASS  
(2)

## II. MEDIA and CULTURE

A. FEATURE FILMS - Propaganda of Holocaust - Israel-Arab ~~conflict~~  
TELEVISION ~~orientation~~ or Jewish-Christian conflict orientation

B. BOOKS, MAGAZINES, NEWSPAPERS - " " " " " "  
Most enter Jew as victim or Jew as kingpin, mastermind orientation

C. Dominance of former ~~active~~ nurtures survival and burden of history as primary modes of contemporary Jewish identity rather than internally generated, joyful and ~~positive~~ affirmative perspectives, that accent tzetlem elokum and titrum olam.

D. Many professional productions which explore Jewish themes function in a random context of supports, as ~~an integral part of the Jewish community~~

Small Groups - Session #4

Given the current state of the field, how might we best facilitate better and more effective programs, practices and personnel?

## 1. What are the blocking factors?

1) Question of "if" - Fundamental problem with Media Professionals  
 - Urban vs Rural/Local  
 - Commercial

2) Lack of perceived importance: history of failures

3) Limited resources

## 2. What are the facilitating factors?

1) involvement of "local" professionals

2) involve media professionals



## Key Considerations

- I. Media & Technology is already pervasive within society. The market and potential audience is vast even going beyond Jewish community. Yet, it is currently nearly non-existent and therefore, obviously under-utilized.
- II. Flexibility of setting and the potential to respond to educational & affective needs of Jewish communities both located in both small and major communities. In addition, this option offers educational opportunities for geographically remote communities.
- III. Already impact of media & technology has been proven, it is effective. However, it requires ~~the~~ <sup>an</sup> integration of the materials in the formal and informal curriculum.



# Media

## Questions & Issues

- ① How do you produce?
- ② How do you train educators to use it?
- ③ How do you fund it?
- ④ How do you catalog it?
- ⑤ Is it a commercial or non profit entity?
- ⑥ The market is small
- ⑦ The finances are thin
- ⑧ Could there be a Jewish Temple need approach to be used as a creative resource center?
- ⑨ Divisions among Jews could inhibit development of media (Do you show a forum or or index approach in certain settings?)
- ⑩ Why hasn't there been change?
  - Ⓐ Tradition
  - Ⓑ Provinciality
- ⑪ How do you distribute?

## SESSION I

### A. Portrait of good/effective education in supplementary schools

There are actually two different kinds of supplementary schools across the country: community and congregational. Since there are only a few community supplementary schools that are yet in existence, we will focus our attention on the nature of the effective congregational schools.

A successful/effective/good congregational school can only be talked about as part of the larger ecosystem of which it is a part, the congregation. This means, that only when the key stakeholders--i.e., rabbi, educator, school faculty, parents, students, lay leaders--are invested in the total success of the educational endeavor will it actually be effective. That is to say, a congregational school can have all the elements that make for effectiveness as documented in the literature on effective schools, but it will not be effective unless it is in sync with the setting of which it is a part.

The elements necessary for effectiveness that we felt necessary--a shared vision; an articulated, substantive curriculum based on substantive Jewish learning; strong leadership, supportive climate; regular and open communication--are documented in the literature on effective schools. The perception of the stakeholders that they are involved in "avodat hakodesh"--holy work adds a somewhat distinctive Jewish twist to the notion of shared vision.

### B. What characterizes good and effective education in your area?

- strong instructional leadership
- warm school climate
- high expectations for everybody involved
- educating whole person
- sense of community
- legitimate partnership between lay and professional leadership
- shared vision by all stakeholders (lay and professional)
- seriousness of standards
- administrative coherence
- clear school culture
- runs like a school
- enough teachers to learn from
- continuity in personnel
- extends beyond four walls of classroom
- ongoing evaluative process by all stakeholders
- ongoing growth
- meaningful areas for parental involvement
- willingness to take risks, supportive atmosphere for trying new ways
- part of a context/whole, the congregational - everyone feels part of the whole

- well defined curriculum
- extensive open communication between stakeholders
- must include substantive Jewish learning
- perception of participants (lay, professionals and learners) that the enterprise is "holy work" and that participants are good at what they do.
- closed ecology--self-renewing in terms of staff, i.e., staff development ongoing part of the life of the school

#### C. Factors that poor/less effective practice have in common.

- stakeholders may all be present but they didn't actually function as a team
- poorly defined, wishy washy curriculum
- stakeholders don't really buy in
- communication between members of group poor (no one has skills to facilitate the meetings of the team)

### SESSION II

How will good/effective programs enhance the educational field and Jewish continuity?

#### **Most important effects**

- most Jewish kids in America, if they receive any Jewish education at all will receive it in a supplementary school setting, thus supporting supplementary schools has the potential to nurture our next Jewish generation in this country (The supplementary school system is analogous to the public school system. Imagine if, we in America, could really provide excellence in our public school system, how our society would be enhanced!)
- the synagogue is still the dominant institution in American Jewish life, if we accept the notion of the interdependence of school and congregation, then enhancing the school, enhances the major institution on the American Jewish scene

#### **Other effects**

- provide forum to learn and do Jewish stuff
- provide positive role models for Jewish living
- kids would continue to be in school - Jewish education programs - thru high school and college
- kids would be in place to train and assume leadership roles
- put a + value on mitzvot
- perception of Jewish supplementary school would become positive
- encourage people to consider Jewish ed as a career
- no personnel shortages
- enhance community cohesiveness (vehicle for creating community dialogue)
- make recruitment easier
- sustaining the system would be easier

- whole enterprise would be more exciting and creative because of perceived perception of success and because of appropriate funding and resources

### SESSION III

There are a variety of kinds of programs which currently comprise our area. One way they can be categorized is by sponsorship:

- a. congregational
- b. multi-congregational
- c. communal elementary
- d. communal high school
- e. central agency-operated

Within the congregation setting, another organizing feature is by number of times a week a program meets and the age group the program serves. For example:

- a. primary grades--clients: 3-7 year olds, meets once a week on Sunday
- b. Hebrew school--clients: 8-13 year olds, meets multiple days
- c. Confirmation--clients: adolescents, meets one evening a week

Within these kinds of programs there are some interesting form breaking paradigms:

- a. family schools
- b. Shabbat morning schools (which link celebratory life of the community with the life of the school)
- c. Havurat Noar type programs (1 year communal intervention into synagogue programs, usually high school age)
- d. third day elite program (those who care most come to school more)
- e. Madrichim type programs which direct the growth of learners toward becoming teachers
- f. 13 mitvot programs which hook bar mitzvah age students with lay leaders who become their "mitzvah" advisors
- g. "x" number of whole days per year plus intensive summer experience--also usually for Bar Mitzvah age and up

Then there are programs that exist within the congregational school setting that enhance and enrich that which generally takes place in the classroom. We have enumerated some of these programs. In each case, we have tried to label program types. Letter a describes some of program's goals; letter b gives several examples of such programs in existence.

1. Field trip
  - a. - provides opportunity for enrichment
    - expands walls of classroom
    - exposes students to resources not found in class
  - b. museum visit
    - visit to "matzah" factory
    - cemetery visit
2. Retreat
  - a. - develop sense of community
    - provide an opportunity to learn by doing
    - provide Jewish role models
    - show Judaism "live"
    - provide a primary social experience
  - b. Shabbaton by grade or by school away
    - 1 day in town
    - a retreat with another synagogue school
3. Class and retreat
  - a. combine goals of 1 & 3
  - b. "havurat noar" type program
4. Life cycle training
  - a. - to give skills in life cycle areas
    - to increase familiarity with and observance of life cycle events
    - to increase potential of continuation of Judaism as we know it
  - b. 13 mitzvot programs
    - bar/bat mitzvah training
    - confirmation type programming
5. Student - teacher programs
  - a. - to tie teens to community
    - to provide age appropriate experiences for teens that are rewarding within a Jewish center
    - to teach leadership and teaching skills with hopes of generating future leadership
    - to create role models for younger children
  - b. ma'aseh program in the San Antonio
    - teaching assistantship programs
6. Social action programs
  - a. - to put into practice what we teach
    - to create an opportunity to practice desirable adult behavior
    - to create a "vivid" experience that is real (hands on) an experience of learning to and learning about
  - b. - tzedakah fair
    - ongoing nursing home visit
    - food bank
    - meals on wheels
    - tutoring younger kids
7. 1 shot school wide community programs
  - a. - to provide an experience of community
    - to provide an opportunity to do "Jewish" in addition

- to learn about
  - b. Holiday programs
  - crisis oriented programs
- 8. Academic credit bearing programs
  - a. - to demonstrate that being in Jewish school/learning what happens in a Jewish school matters in the "real world"
  - b. - Hebrew language courses in Hebrew high school settings for which secular high school language credit is given
- 9. Junior congregation
  - a. - to create community
  - to teach davening skills
- 10. Parent education
  - a. - to enhance parent knowledge, attitude, commitments
  - to create partnership between parent and school
  - to provide an opportunity to expand on/build on old learning from an adult perspective
  - b. - parallel programs for parents (PEP)
  - holiday workshops series
  - lecture series
  - parenting classes
  - Hebrew classes
- 11. Family education
  - a. - to help family work more effectively with school
  - to enhance Jewish family living
  - to give family a common base of Jewish and general information
- 12. Staff development
  - a. - to orient staff to school culture
  - to prevent burn out, enhance retention
  - to "keep the flame burning"
  - to create a community among faculty
- 13. Youth Group
  - a. -to take learning and put it to practical use
  - to reinforce sense of community
  - to create different ways for students to "connect" with the school
- 14. Jewish arts
  - a. -different means of having children relate to material
  - reaching those who might not be reached by conventional methods
  - to reinforce learning by "doing"

#### Session IV

Given the current state of the field, how might we best facilitate better and more effective programs, practices and personnel?

What are the blocking factors?

- funding, lack thereof - no pay for teacher preparation, no benefits
- lack of qualified personnel to plan and implement

- unwillingness of people to participate
- lack of interest
- personnel burn out
- lack of colleagues/support
- lack of status
- difference in attitude between professional and lay
  - re: program
- low expectations of public - federation and community powers
- low expectations of teachers for students and what can be learned
- low expectations of parents of school itself
- low expectations of lay people in general
- inadequate physical environment (poor upkeep)
- inadequate supplies
- inadequate materials (textbooks)
- untrained personnel
- no funding for going to school
- lack of subsidies and stipends for training
- inability to get certification or accreditation
- not enough opportunities to work full time as a teacher.
- no mechanism for "creating full time" employment
- materials - inadequate
- no central clearinghouse for materials
- wimpiness and cowardice of educational leadership

#### WHAT ARE ENABLING FACTORS

- colleagues
- working as a team sharing, critiquing and brainstorming)
- proper funding
- comm. support
- fulfills perceived need
- shared vision or goal
- "success breeding success"
- perception - of mission, importance of task
- proper training of personnel
- being prepared (having time to prepare)
- adequate pay
- sense of respect
- support staff
- innovative program/material
- CAJE
- training institutions (summer programs, outreach, consult,
- innovative conferences
- trips to Israel for admin./teachers
- incentives and recognition for teachers and students (pay increase, vacations, accrued time off)
- retreat type programs (refresh - renewals)
- family ed - adult ed are enablers for supplementary school
- community can participate in transmitting heritage to its own members
- quality of host culture
- quality of lay and professional leadership



- geographic location--being in "galut" (not in the center of urban, metropolitan Jewish community) seems to work for more positively Jewish supplementary school experiences
- charismatic leadership--both lay and professional
- linking of formal and nonformal education

Dear Seymour,

The exercise in which we engaged in Cleveland was exceedingly frustrating and I think misdirected. One of the things that I have learned in the last twenty years is that we kill ourselves when we try to evaluate the successes or failures of Jewish education in America program by program, institution by institution. Jewish education must come to mean all of what is happening in the field. When we split up the field and look at any one part, each is woefully inadequate. It seems to me that if we are to be succeed, we must reframe the way in which people think when we say Jewish education. If the Mandel commission could do one thing, it would reframe what people think when they say Jewish education. Jewish education means education that takes place in formal and non formal settings, in congregational, communal and "x" structure, for babies and toddlers, for 6 year olds and 14 year olds, for adults, for marrieds, for singles, for senior citizens. All of them are Jewish education and we need to work at strengthening all of them if our enterprise is to succeed.

One thing that the Mandel Commission could do would be to fund a study on the three day versus the two day supplementary school. It would be wonderful at this time of cutting back on the intensity of this non intenseive track if we could "prove" the benefits of the three day system. It seems clear to those of us who discuss supplementary schools that going to two days will absolutely kill the possibility of language instruction (which by the way is not dead in those three day a week settings which really care about it).

## SESSION V

The following answer tries to address ways in which resources might be organized to address the needs of supplementary schools with regard to issues of program, personnel, audience, materials, institutional support/networking. It begins with one suggestion that might have a real impact on the problems as they manifest themselves and goes on to catalogue the issues in terms of these areas.

The most serious ailment from which the supplementary school suffers is low self esteem. Why can't we learn from the PR people and apply some of the same principles of 'hype' to the supplementary school in particular and Jewish education in general.

In the smaller communities, our most crying need is to train and empower lay leaders. Supplementary education must be given high priority on the community's agenda and must have a high claim on resources.

In larger urban areas (defined by you as communities with training institutions), we must seriously exploit the lab school option and its offshoot, a network of schools connected to the university. These settings must serve not only as sites for the education of interns, but also as sites where there is significant cross pollination between the university and the schools where education takes place.

For continental planners, public opinion must be focused on the success and potential success of supplementary school. The success of the supplementary school must become part of the national agenda. We must show faith in the potential of the system and help to set high expectations. We must show that we care about the quality of the outcome, about the seriousness of learning that can actually take place. (not that what we actually care about is the maintenance of the status quo..see Ron Reynolds dissertation, "Do our schools need to fail in order to succeed!")

### BRAINSTORMED LIST OF NEEDS OF SMALLER COMMUNITIES

Personnel ( Personnel includes: teachers, educational directors, lay leadership, community based educators, specialist in the arts)

#### Needs

- \*need for qualified people to fill slots
- \*retention of qualified staff
- \*improving skills of existing personnel
- \*on-going quality in-service (for stimulation and enrichment, not a deficiency based model)
- \*need to create more jobs than any single institution can sustain

\*need for colleagues

#### Ways of meeting needs

- \*community needs to be able to provide the infrastructure Jewishly for professional to survive
- \*to provide salary and fringe benefits that make it attractive to consider living in smaller community
- \*to bring in outsiders to "professionalize" local non professionals to "professionalize" the insiders (rabbi's/educator, educational director, teachers) through:
  - \*summer programs
  - \*training institutions sending out trainers to community to work with as many or few people as necessary
  - \*send "home grown" person/professional out to go to school
  - \*create mentor program (maybe connected to training institution, maybe connected to CAJE)
- \*provide leadership training in local synagogues for lay people
  - \*on educational issues
  - \*to enhance communication and possibility of creating shared vision
- \*create on-going educational awareness conversations between community leaders and Jewish professionals
- \*provide funds for professionals to link with others doing similar work through professional conferences, through large enough phone budgets
- \*conceptualize full time jobs that pull together part time work train personnel to adapt and/or create appropriate curriculum materials
- \*create university course for non professional teachers, particularly college age kids

Audience (Audience includes: students-children, parents, congregation, community)

#### Needs

- \*need for meeting other Jews
- \*need for Jewish education
- \*need to fit Jewish education into one's schedule
- \*need to feel good about being Jewish
- \*need for children to become bar/bat mitzvah
- \*need to teach Jewish skills
- \*need to make a Jewish commitment
- \*need to be able to function Jewishly

#### Ways of meeting needs

- \*effective programs that address needs
- \*personnel that can conceive, plan, and implement programs
- \*committed lay leaders

- \*sufficient resources--funds
  - materials
- \*create and disseminate resources for families

Institutional support/networks (Includes: library, teacher center, synagogue committees and boards, Jewish professional committees, Jewish Federation constituency committees, teacher network)

#### Needs

- \*positive attitude toward Jewish education
- \*network and cooperation between committees
- \*need for leadership training
- \*need for institutional viability in the context of community coalescence
- \*need for viability of supplementary school within a larger congregational structure
- \*need to know what's happening in other places
- \*need for community based planning (short and long range)

#### Ways of meeting needs

- \*CAJE
- \*regional mini-CAJE's
- \*national clearing house for collection and dissemination of "good and "effective" practices
- \*institutional ways for stakeholders to meet at all levels (local/municipal/national)
- \*biennial for educational directors (across party lines)
- \*institutionalized ways for community leaders whose responsibility is education to come together across communities
- \*forum for meeting across stakeholders (that is, meetings that would involve educational directors, teachers, lay leaders across communities)

#### Program

- \*critical mass for variety in programming
- \*people with skills to plan and implement such programs

#### ADDITIONAL NEEDS IN LARGER COMMUNITIES

Personnel now also includes: faculty of training institutions, Bureau or central agency personnel, representatives of national organizations, publishers of materials, students of training institutions

#### Needs

- \*need for higher salaries (because of the supply and demand issue, salaries are often lower in large communities than in smaller

- ones; because of the desirability of larger communities in the eyes of the professional --i.e., large communities will have day schools, etc.)
- \*need to build institutional loyalty (greater ability to move institutions in larger communities)
- \*need to educate teachers toward philosophy of school they're teaching in
- \*need to create structures for training institutions and schools to cooperate for mutual benefit
- \*need for affiliated personnel (congregational members, enculturation of Israelis)
- \*need for cooperation of school, Bureaus, training institutions
- \*need for community planning and interdependence
- \*need for colleagues

#### Ways of meeting these expanded needs

- \*funding
- \*in-service staff development that is institutional as well as community based
- \*mechanism for coordinating disparate personnel in community
- \*congregational outreach to faculty to make them part of congregational community
- \*mechanism for bringing together various parts of congregation-- that is, the bringing together of all stakeholders

Audience now includes more people, congregational schools with more defined personalities

#### Needs

- \*need to do outreach ( one does not necessarily need to join synagogue or go to supplementary school to meet Jewish needs/ to meet other Jew) to Jews who in a smaller community would join synagogue and to marginal Jews
- \*need to convince people that they need supplementary school
- \*need to be up to date-- to compete with general culture, with other synagogues
- \*need to take advantage of particular characteristics of schooling

#### ways to address needs

- \*attention to technology and marketing
- \*more attention to "aesthetic" of physical plant and up to dateness of equipment used by staff and in class
- \*enterprise of Jewish education needs to look and be as sophisticated as that available in secular schools
- \*need more investment in curricular materials



## CONTINENTAL PLANNERS

### In area of Personnel

- \*need to create courses for college students who teach (and who might benefit from credit bearing courses)
- \*mobilizing faculty of schools of education who are Jewish to
- \*mobilizing Judaic studies faculty to
  - ^to teach
  - ^to teach our teachers
  - ^to encourage their students to consider careers in Jewish education
  - ^to advocate for cause of Jewish education
  - ^to help us research issues in Jewish education
  - ^to become involved as lay people
  - ^to teach lay people
- \*to create job packages for these faculty that include a "Jewish piece"
- \*to create credit bearing opportunities as ongoing continuing education possibilities (with potential for degrees and /or certification)
- \*to create more faculty/research positions in current institutions (particularly Jewish training institutions) to enable appropriate outreach and research
- \*to begin to think about supplementary school of as a place beyond a school for kids 8-13, but as a place for families, adults, pre-schoolers to learn



JEWISH EDUCATION  
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DR. JONATHAN S. WOOCHER  
Executive Vice President

M E M O

March 9, 1990

TO: Mark Gurvis  
FROM: Jonathan Woocher  
RE: Reaction to "Field Notes"

Enclosed is a copy of the comments made by Caren Levine, our Resource Coordinator, on the media and technology section of the "Field Notes." Not all of it may be relevant to the question of how to handle the "Notes," but I thought you might be interested anyway because of the many issues it raises.

I really had hoped to get staff comments on other sections, but most have been so busy with conferences, travel, et al, that they haven't had a chance to respond in writing. If they do, I'll pass them on.

All the best.

## Introduction

We are living in what is termed as the Information Age. How we, as Jewish educators, harness these new (and old) resources now available to us is a question of utmost importance and requires good analytic and creative responses.

It is apparent that a lot of thought and enthusiasm went into the creation of the report, *Media and Technology*. The committee is to be commended for the work it generated after only two days of intensive collaboration.

The following are thoughts on how the report might be better structured and fleshed out for further recommendations and subsequent action.

In general, it would be useful to examine what other research currently exists. The Memorial Foundation for Jewish Culture produced a 'not for publication' report, *The New Technology: Strategies for Enhancing Jewish Education*, by Jacob B. Ukeles, 1986. The report presents a good overview of available materials and addresses criteria for evaluation and future prospects. It is highly recommended that current literature on the subject of media and technology be incorporated into any report to give it context and to bolster the content.

The results of a review of research should answer questions such as:

What is the effect of a treatment on average?

Where and with whom is a treatment particularly effective or ineffective?

Will it work here? What are practical guidelines for implementing a treatment in a particular place?<sup>1</sup>

*Power On: New Tools for Teaching and Learning* was published in 1988 by the U.S. Congress, Office of Technology Assessment. The OTA report gives a good assessment of what is happening in the public education sector regarding learning technologies, potential uses and criteria for evaluation. The OTA report could also serve as a good model for research in the Jewish sector.

From resources such as the OTA we can gain a good overview of what is actually 'out there' and an understanding of how technologies are being used in general. Although the U.S. Government has its own agenda, many of its concerns are similar to those of the Jewish community. These findings include the following selected

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<sup>1</sup> Richard J. Light and David B. Pillemer, *Summing Up: The Science of Reviewing Research* (Cambridge: Harvard University Press, 1984), p.13

observations:

- The technical quality of most commercially produced software is quite good. However, there is a general consensus that most software does not yet sufficiently exploit the capacity of the computer to enhance teaching and learning.
- It will be difficult to justify the costs of acquiring and implementing new interactive learning tools unless their software genuinely improves upon conventional learning materials. However, innovative software that departs from familiar teaching methods, and that may be highly respected by computer scientists and educational technologists, is not necessarily selected by teachers. Pressured to raise test scores and meet other performance mandates, many teachers prefer software that is closely tied to the curriculum; and software publishers can usually strengthen their market position by developing products that are linked to textbooks and other familiar instructional materials.
- While commercial software publishers are reluctant to take risks with innovative software, many of the available titles are attractive and fun to use, even if they are geared toward familiar objectives. Even the most rudimentary drill and practice programs have been proven effective in raising some children's basic quantitative and language skills.
- In the category of didactic programs, the vast majority of titles aim at basic skills. Software to teach "higher order" skills, such as hypothesis testing and problem solving, is in much shorter supply. Drill and practice software continues to dominate all subject areas, to the chagrin of many educators and educational technologists.
- The demand side of the software market consists of thousands of independent school districts with varying administrative rules, serving a diverse population of school children with differing needs, talents and learning styles.
- The number of children in a given grade, learning a particular subject, represents a small fraction of the total student population. An even smaller proportion have regular access to computers, a fact that poses a formidable problem to software developers and vendors. Teachers, computer coordinators, and instructional design experts are concerned that in trying to serve such a fragmented market software publishers will be

inclined toward increasingly homogeneous and less innovative products.

- While the cost of developing software (especially the type marketed on floppy discs) has dropped considerably due to advances in programming environments and the know-how of programmers, marketing to the educational sector remains a costly, sometimes prohibitive factor.
- The existence of numerous information channels makes it difficult for software producers to receive clear market signals and to adjust their designs accordingly. State and local initiatives to define curriculum needs and invite target software development have met with mixed results.
- A limited survey of software publishers indicates that the larger concerns are typically both more rigid (bureaucratic) and less innovative than smaller firms. Evidence of the performance of firms of different sizes and market share is mixed and inconclusive.
- The problem of unauthorized copying (piracy) continues to undermine investments in new product development, especially among smaller publishers with little experience in the school market.
- The principal factors that will determine the structure and quality of the educational software industry are: high development costs for innovative state-of-the-art applications; marketing advantages that accrue to incumbents in the school market; risks associated with idiosyncratic acquisition policies and procedures; small demand for subject and grade specific products; and the difficulty of appropriating the returns to investments in software that is easily copied.<sup>2</sup>

The OTA report includes a 'Summary' of its findings, "Interactive Technology in Today's Classrooms," "The Impact of Technology on Learning," "Cost-Effectiveness: Dollars and Sense," "The Teacher's Role," "Software: Quantity, Quality, and the Marketplace," "Research and Development: Past Support, Promising Directions," "Technology and the Future of Classroom Instruction," and various appendices.

In evaluating anything, much less the state of the field, it is important to develop criteria for evaluation. The OTA report provides a very useful itemization of "Characteristics Considered in Evaluating Educational Software." Other resources include the *Electronic*

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<sup>2</sup> OTA Project Staff, *Power On! New Tools for Teaching and Learning* (Washington, DC: Congress of the United States), pp.122-3.



### *Learning Laboratory's "Criteria for Educational Software."*

Finally, the Commission on Jewish Education in North America's report calls for production by committee. This is one option and would appear to be pedagogically sound. There are, however, other artistic, creative considerations to take into account. Tom Snyder, a leading designer of educational software offers several caveats against committee-based production in his discussion of educational computer game design:

There are plenty of good teachers in this world, plenty of computer wizards, inventors of games, subject matter experts, and obsessive, driven workers, but it is a rare person who combines all their attributes and is still able to walk in a straight line. When such a person is found, he or she must then be managed, which is in itself a tall order. Artists -- and game designers are software artists - - are notoriously unmanageable, and when that factor is compounded with the notorious unpredictability of software projects, the situation becomes so wooly that managers rush to find alternatives.

Hence the tendency of publishers to use committees, with agenda and specifications they can pass on down the hierarchy to arrive at the jerry-built stuff that passes for educational software. They do this not only out of economic necessity but under a mistaken belief in the divisibility of the medium.

A computer game looks as if it has handles to grab hold of and places to sit down. The uninitiated may conclude that it is therefore divisible into manageable units, each of which can be designed quickly and to spec by a subcommittee, then joined to the other units. "Because the medium is tractable," writes Frederick Brooks, "we expect few difficulties in implementation; hence our pervasive optimism."

The group starts out with a set of learning objectives or license to use a children's book as the basis for their game. An in-house developmental psychologist identifies the possibility of teaching A, B, and C skills and meeting X, Y, and Z objectives. Additional input from educational experts, software engineers and designers is pulled together into one very tight, very detailed specification which in turn is handed to programmers to implement. Implementers are coding slaves, at the bottom of the heap.

This approach is disastrous, as we saw with CAI [computer assisted instruction]. Committees are famous for stifling initiative and creativity, and educational software committees are no exception. All the experts in the world can't guarantee a good program any more than they can a good children's book. They shoot down new ideas because they're new, not bad, and therefore are

threatening on some level, if only because they require attention. Alternatively, the committee gives a project so much attention it withers under "analysis paralysis." Whatever the project or the configuration of the group, there is never any shortage of reasons why *not* to do something. Harvard's John Steinbrunner put it this way in *The Cybematic Theory of Decision*: "It is inherently easier to develop a negative argument than to advance a constructive one."<sup>3</sup>

Snyder further suggests "it is not sufficient that educators be used merely as focus groupies and advisors. Their involvement must be more fundamental. Educators should visit development areas and learn more about the technology of which they are making such demands. And the programmer must find ways to keep in constant touch with the educational realm, with the issues, the educators, and the children."<sup>4</sup>

### General Comments

The paper on *Media and Technology* seems to have relied more on anecdotal information than analytic data. A stronger paper would define its terms and not be as generic. It is not always clear when 'media' is referred to in a specific instance, as to what kind of media is intended nor is it always easy to distinguish the targeted audience or the learning situation, or environment. The paper does not call upon the current thinking in the 'secular' world on educational theories regarding technologies and various media. For instance, many academics and practitioners are in the process of examining and evaluating the effect of teacher-student roles and expectations, effective use of technologies, and how new technologies might reflect and/or redirect learning theories (i.e., cooperative learning, coaching, teacher training, etc.).

It is important to understand that technologies are tools which can be used to facilitate learning and stimulate creative pedagogy. They are not the miracle cure to save Jewish education; rather, they are a means of communicating culture and learning. These tools must be used properly and contextually, not as the end to a means, but as the means itself. These tools, or resources, represent a piece of the whole education agenda and deserve prominence. Yes, the technologies might interest some people because of the novelty or because it has a nice gimmick and maybe interesting graphics. But these superficial features can become tiresome quickly. The challenge is to produce resources rich in quality content and pedagogically sound environments

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<sup>3</sup> Tom Snyder and Jane Palmer, *In Search of the Most Amazing Thing: Children, Education, & Computers* (New York: Addison-Wesley Publishing Co., 1989), pp. 125-126.

<sup>4</sup> Snyder, p. 127.

inclusive of, but not limited to, an attractive appearance.

### The Report

The following remarks are based on the *Media and Technology* report. A copy of the report is attached for easier reference.

Page 39:

If we are to understand media as a system of communication, and technology as the means of delivering this system, it is not possible to regard the two as one and the same. A clear understanding of what 'media' is and how it interacts with technology is the key to our comprehension of the uses (and abuses) that this amalgam affords us in education, Jewish or otherwise. To contend that "media and technology are currently nearly non-existent and therefore, obviously, under utilized, for Jewish educational purposes" seems not only subjective, but inaccurate. As far as media is concerned, taken at its most basic meaning, there is a great amount of printed materials and, granted to a lesser extent, video, audio (a category seemingly overlooked in this report) and computer materials. At least one of these media is used on a regular basis. Settings are not clearly delineated in the report, but it would appear that the intention was to cover formal and informal learning environments, including the home. Most schools, home, JCCs, even synagogues have some type of technology available, whether it be a computer, walkman, VCR, overhead projector, or an old fashioned film projector. Issues of equipment are a small but not insignificant, part of the whole.

It would be helpful if for example, the report described the different functions and design of media and technology. If we wish to write a note, we don't pick up the end of a telephone receiver and glide it across a piece of paper. Similarly, if we wish to speak with someone across town, we won't talk into a stylus unless we are James Bond. If, however, we do this, and in fact the stylus is a radio in disguise, then we have indeed chosen a proper method of expressing our communication. It is suggested that the report elucidate how different technologies can augment education given the strengths that define them. They should be prepared to explain why one means is chosen over another.

It is not at all clear what criteria was used to judge the quality of existing materials or what sort of research was performed that produced the results.

It would be interesting to learn what led the writers to the conclusion that "production in all areas except for the Holocaust is decreasing." Yehuda Wurtzel, for one, has been quite productive. His latest venture, *Moonbeams*, is targeted for active community participation. A new selection of *Shalom Sesame* videotapes is currently under

development. Israel Television is a great resource. Although it may be untapped by Jewish educators in the classroom, ITV does supply materials for Jewish cable television networks, which, while few in number, do exist, and will probably enjoy a period of growth within the next few years.

"Projected video" does not appear to have "fallen into disuse," at least not in several situations of which I am aware. In fact, with the assistance of an LCD display device, one computer screen can be displayed for all to view through an old-fashioned overhead projector. Another example of good usage of projected video can be found with NewsCurrents. NewsCurrents is a (secular) news program which is delivered weekly to subscriber schools. The program package consists of a Discussion Guide which is accompanied by a filmstrip. In addition to supplementing the Discussion Guide, teachers and students can also use the filmstrip to develop their own current events lessons.

Educators also use transparencies for teaching and delivering presentations. Transparencies allow educators and learners to use their imaginations to design creative, potentially reusable materials at a low cost. Commercially produced transparencies are also helpful. For example, social studies material on the ancient world can be very useful for teaching about ancient Israel and its culture.

The report holds that 80% of Jewish software is of the drill and practice variety. If so, this number probably reflects the secular market. It would be helpful to know what kind of inventory was taken.

The report does not address audio tapes or games. I would be interested to learn not only about the inventory of software evaluated, but the criteria for judging their 'professional' quality and worth.

Page 40:

Many sophisticated electronic learning materials were not mentioned. ABC News developed interactive software on the Arab-Israeli conflict. Bet Hatfutsot has computerized learning centers and the Museum of Jewish Heritage is developing their own extensive learning centers. Numbers 2000 is a project which is taking advantage of the new technologies to promote the transmission of Jewish culture and history. These projects would be most interesting to include as state of the art developments, not just in Jewish education but in the general field of instructional technology. In some areas, Jewish education is indeed on the cutting edge! Let's promote this, but realistically (without breast-beating, without complacency).

- B. Examples of how media and technology lag in Jewish education relative to the secular setting would be helpful, as would information which would help us to

interpret this lag. What proof do we have that we are behind; in which areas: software development, teacher training, etc.? How is the secular environment different?

- C. "Mass Culture" is slowly but surely reflecting some kind of Jewish concern in television and film production. One reason that has been given is Jewish television writers are beginning to explore their own relationships to Judaism. At least one organization, Jewish Televimages, actively seeks out producers and advocates sensitivity to Jewish concerns.

Some secularly created material could be incorporated into Jewish curriculum - social studies transparencies, the bar-mitzvah episode of *The Wonder Years*, etc.

Jewish Televimages also runs workshops specifically designed to incorporate mass media into a Jewish context. Other developments in mass culture do include a burgeoning market of books and magazines directed toward preadolescents and teens. Quantity, however, often bears little relationship to quality.

Contrary to the bad press the young generation has been given, I suspect they (and Jews in general) still read.

Page 41:

- A. It would be most helpful if the report cited key examples of the "unique qualities and abilities" that media (and presumably technology) have to enhance Jewish education. I am still unsure as to the meaning of 'professional quality media,' a phrase which is used repeatedly without any explanation or guidelines.
- A 1. It may, in fact, be more advantageous to incorporate the less mobile or immobile populations. Media and technology does have many contributions to make as tools of outreach, but these should be carefully outlined and discussed.
- A 2. What does it mean to say that media is fluid? How has it been used in this context, and what is its potential (including timeframes for timely response to the needs of the Jewish community)?
- A 4. What does it mean to aver that "professional quality media"... may "appeal and therefore attract greater numbers of sensitive and intelligent individuals (sic) currently alienated from or marginally affiliated with Jewish life"? There is no indication of how success is defined or what constitutes professional quality. A given media event may be slick and showcased as a motivational technique, but



then what? Where's the substance? Media and technology should go hand in hand with content, and that includes selecting the media design to complement the content.

- A 6. What evidence is there that "professional quality augments the desire of people to study...?"
- A 7. The technology requires a context for learning. How does "professional quality media creates greater understanding..." about Judaism.

Page 42:

- A 8. "Professional quality media involves....creative individuals," should include educators and should delineate the different aspects of producing this media.
- B. These goals are murky. They need to be more carefully outlined. Absent in the report is a discussion of databases, electronic bulletin boards and networks such as GeshNet, audio materials, other models of interactivity i.e.,(games) as well as budding resources such as the San Francisco BJE's Family History Video Project.
- C. The ideas behind this section are good and seem to be based on a Schwabian model of commonplaces. The matter of interpreting 'professional production of material' remains essential. "Hollywood" productions can be pretty vacuous.

Pages 43 - 44:

In terms of production, it might be interesting to develop a "CTW" for Jewish education materials, or perhaps a creative design consortium, (similar to the structure of the JESNA Israel Consortium) but why centralize production? We want to advocate a nurturing, creative, supportive environment and often large companies sacrifice this for other concerns.

- D. The design model proposed by the report represents one option. The steps need to be fine-tuned and alternatives would be interesting. Where are the needs assessment and market research components? Goal setting, idea generation and consultation should not be perceived as a separate piece, but as several individual steps. Where are the educators in the creative production? What about evaluation and user training? Marketing (and previous to that, design,) should consider that not all media is equally appropriate for all audiences.

If the process is truly cyclical in nature, it does not reach "completion through the

use of media." Instead, feedback is continually generated and incorporated into future versions.

- E. A key issue is how to use and integrate any type of auxiliary material, like computer assisted instruction, into the curriculum. Thought should be given to the intrinsic characteristics within one tool that makes it qualitatively different than another. In other words, consideration of what makes a computer program a better way of learning a particular content should be incorporated into the *raison d'être* of its design.

### Conclusion

The development of visual, audio and interactive materials to further the promotion of Jewish continuity and culture is truly an exciting prospect. The possibilities are endless, limited only by the imagination and the available technology. Wouldn't it be grand to have a "Where in the World is Benjamin Tudelo" or an inter-active Israeli archaeological site similar to the "Palenque" surrogate travel program developed by Bank Street!

The Field Notes presented to the Commission on Jewish Education in North America on this topic exhibit a goodly amount of thinking. I believe this report would benefit from the incorporation of current research, and the further examination and definition of terminology, technologies and criteria, into a more focused presentation.

Caren N. Levine  
JESNA  
3/9/90

*Final for J.J.E.*

## **FIELD NOTES**

**A Paper Presented to  
The Commission on Jewish Education in North America**

by

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with the participation of

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## Introduction

### INTRODUCTION

On December 4-5, 1989, a group of seventeen Jewish educators assembled in Cleveland, Ohio at the invitation of the Commission on Jewish Education in North America, for the purpose of deliberating programmatic agendas for action in the areas of Adult Education, Early Childhood Jewish Education, Family Education, Media and Technology in Education, and Supplementary Education. The organization of this activity was facilitated by the Coalition for the Advancement of Jewish Education (CAJE), at the invitation of the Commission.

Those invited to participate reflect broad, yet varied backgrounds, as individuals, as educators, and as members of particular sub-fields. To illustrate, the adult education sub-group consisted of an Orthodox rabbi, a Conservative rabbi, and two female Ph.D.'s...one a professor, the other a prominent lay leader. Similar admixtures of personal ideology, role category, age, sex and training characterized each of the small working groups. Quite remarkably, all participants were personal "products" of the North American Jewish educational system. Most essentially, all serve on the "front lines" of Jewish education, or have direct, daily contact with front line personnel.

## Introduction

The two-day activity consisted of a series of tightly structured tasks designed to:

- Establish criteria identifying what constitutes "good" and "effective" programming and practice in each sub-field.
- Identify factors which serve to differentiate "good" and "effective" programs and practices from others.
- Systematize the prevalent programmatic forms which currently comprise each sub-field.
- Brainstorm visions of enhanced programming and practice in each sub-field, describing the contributions such enhancements hold in store for Jewish continuity in North America.
- Developing action initiatives on both a continental and a local perspective designed to move each sub-field toward enhanced performance and impact.

These tasks were approached and accomplished with extraordinary commitment, focus, tenacity and enthusiasm by each of the participants, all of whom volunteered their services in response to CAJE's request and the invitation of the Commission. Their earnestness also reflects immense respect for the Commission's purpose, leadership and opportunity for unprecedented impact.

This report attempts to excerpt and edit salient aspects of each group's work in a way that will be of practical use to the Commission. Mindful of the reader's desire for brevity and cogency, the authors endeavored to achieve a sense of balance between analysis and prescription. This paper is not a monograph. It reflects the collective wisdom and



## Introduction

experience of people who "live, think and breathe" their particular sub field of Jewish education and who represent its most cherished resource.

**EARLY CHILDHOOD JEWISH EDUCATION**

Success...at a Cost

At first glance, early childhood Jewish education would appear to be riding the crest of unprecedented success. Jewish nursery and pre-school programs across the continent - whether operated by synagogues, Jewish Community Centers or other communal auspices - are often filled-to-overflowing. Similarly, a variety of infant & toddler programs, parent-child groups, after-school programs for kindergarten and early primary grades, parent-and-family activities and Jewish child-care programs currently enjoy burgeoning enrollments.

A combination of market factors, labor trends, and changes in familial structure, have clearly contributed to the current boom. Early childhood Jewish education (ECJE) programs offer financially competitive options to a growing number of working parents (and others) for the educational, social, cultural and spiritual (not to mention physical) care and development of their children. Moreover, ECJE programs often serve as effective recruitment and retention programs for the parent institutions in which they operate, and as potentially rich "feeders" for Jewish day schools.

### Early Childhood Education

While these developments provide great cause for optimism, concerned critics maintain that the superficial indicators of success (e.g. expanding enrollments and programming) often mask the operation of pre-schools which are marginally Jewish, and which are often conducted by personnel (mainly teachers) who are seriously under-trained, under-equipped and woefully under-compensated. Day-care programs are often lacking in both educational content and Jewish substance and frequently operate as "stand-alone" programs, rather than as components of a comprehensive, well integrated early childhood regimen.

Leaders in the field observe a lack of local and national understanding of what early childhood Jewish education is, and it's critical importance in contributing to the foundation of a child's personality, value system and identity. Consequently, synagogue and agency decisionmakers frequently fail to regard early childhood programs as an integral part of total Jewish schooling. This attitude, in turn, often places the Jewish nursery school in a "stand-alone" posture, with the accompany expectation that such schools should be financially self-sustaining (if not income-producers) for their parent organizations. And for the most part, Jewish nursery schools "succeed" in so doing...through the maintenance of dismally low salaries, and lack of staff training and support. (The typical starting salary earned by a Jewish nursery school teacher is \$8,000 - 10,000 less than that of a public school kindergarten teacher possessing the same credentials.)

### Early Childhood Education

In summary, one of the potentially-most-impactful sectors of Jewish education operates in a state of diminished effectiveness for lack of investment in the development of human resources and comprehensive programs.

### Toward Professionalization

Early childhood Jewish education is seriously under-professionalized. There is a national shortage of qualified teaching personnel. Only two Jewish teacher-training institutions (Spertus College of Judaica and the Boston Hebrew College) provide comprehensive early childhood teacher training programs. Consequently, the vast majority of early childhood Jewish educators are seriously deficient in knowledge of Judaica, Hebraica and Jewish pedagogy.

Only six communities in the United States provide central agency early childhood departments staffed by full-time personnel. Few stipends exist to support in-service education programs. There is no nationally recognized teacher certification apparatus. An acknowledged body of professional standards governing entry-level requirements and criteria for advancement is absent. And early childhood personnel suffer a serious lack of status relative to both secular-school counterparts and other Jewish educators and professionals.

## Early Childhood Education

Only through a significant, continentally-coordinated investment of resources in support of a comprehensive training and professional development initiative can early childhood Jewish education hope to achieve a greater share of its vast potential.

### A Proposal for Action

We propose that one institution be charged with the responsibility to develop an Office of Early Childhood Jewish Education. Such an Office could be housed in a Jewish university, Teachers College, central agency, or JESNA. Staffed by a complement of full-time, expert personnel, the Office would function as a continental planner for local training programs designed to equip teachers with the knowledge and skills designated by a Protocol of Professional Standards to be developed by the Office, with the advisement of a continental advisory body. The Office would also oversee the conduct of appropriate, action-research and as an evaluator of and clearinghouse for Judaic instructional products and materials.

The planning and coordination of locally-based teacher-training programs would utilize at least three models. The Itinerant Seminar model operates by sending an expert teacher-trainer (say in Bible) to a particular community for the purpose of conducting an intensive seminar. This model



### Early Childhood Education

is most suitable for adoption by smaller communities, where a single seminar could accommodate the majority of local personnel.

Larger communities might participate in Centralized Trainer Seminars. Here, participating communities identify an individual who will receive intensive, advanced training in a particular area of ECJE such that he or she will be able to train others in his/her home community.

Larger communities might also draw upon Resident Professors, certified by the Office to conduct various local seminars (as well as to conduct Itinerant Seminars and/or Centralized Trainer Seminars).

All local training programs would be governed by standards established by the Office and would confer credits under a uniform certification system. Central agencies would be called upon to facilitate the linkage of salary advancement with the accumulation of professional development credits.

Local training and professional development opportunities would consist of more than seminars and/or formal courses. The Office will also identify a cadre of artists, story-tellers, musicians, drama specialists and others who would provide enrichment workshops, demonstrations and performances.

At the continental level, the office would work with Jewish universities and teacher-training institutions to develop (additional) degree programs in ECJE with specializations in sub-areas of the field.

## Early Childhood Education

In addition to the development and coordination of local training programs, the Office will oversee action-research programs designed to inform training activities as well as the development of instructional products.

The overarching charge of the Office will be to function as an advocate for excellence in Early Childhood Jewish Education. To this end, the Office will endeavor to capacitate local leadership to develop early childhood programs which:

1. Employ personnel who are sufficiently well-trained in Early Childhood education, Judaica and Hebrew language.
2. Follow a curricular program which is both developmentally and religiously appropriate, and which effectively integrates general and Jewish content.
3. Regard the whole child as a unique participant within the context of his/her family and culture.
4. Incorporate the Jewish home, synagogue, community, Israel and Klal Yisrael as an integral part of the curricular program.
5. View parent and extended family involvement/education as an integral component of the total program.
6. Create and maintain environments which are aesthetically appealing and visually Jewish.
7. Seek to develop state of the art facilities for the exclusive use of the early childhood program, with highest quality equipment and materials appropriate for use by specific age groups.
8. Strive to meet the full range of programmatic needs of its constituents by providing comprehensive, integrated program embracing infant/toddler, parent/child groups, year round child

### Early Childhood Education

care, after school programs for kindergarten/primary grades, and parent and family education activities.

9. Actively seek to secure the moral, professional and financial support of its sponsoring institution as well as the support of local federations.
10. Accept responsibility for continually educating the community about the importance of Early Childhood Jewish Education.

In summary, we believe that an investment in the upgrading of human resources, directed by a continental coordinating mechanism, will best serve the current needs of early childhood Jewish education. By strengthening the level of knowledge and skill of the teacher, early childhood programs will become substantively more Jewish. By providing financial incentives - linked to the accumulation of credits, the dignity of the teacher will be strengthened. We believe that these measures will greatly enrich all of Jewish education.

## Supplementary Education

### SUPPLEMENTARY EDUCATION

#### The Mis-Matched Reality and Image of Supplementary Jewish Education

The prevailing opinion within the North American Jewish community is that the supplementary school is a failure. Yet, some of the most exciting and innovative programs, curricula, leadership development, and personnel training in Jewish education today is occurring in the halls of supplementary schools.

Typically, within supplementary schools there exist programs and curricula designed to enhance and enrich the classroom experience. Many of these programs reflect the supplementary schools' abilities to network with support agencies for programmatic and fiduciary resources locally, nationally and internationally. Enumerated here are some of these programs. Letter "a" denotes various program goals, and letter "b" denotes programs currently in operation.

1. Retreats
  - a. - develop a sense of community
  - provide an opportunity to learn by doing
  - provide Jewish role models
  - show Judaism "live" and "alive"
  - b. - Shabbaton by grade or by school away at a camp
  - 1-day in town
  - a retreat with another synagogue school
  - scholars' retreat for distinguished grade members representing all the schools in one city
  - regional retreats

## Supplementary Education

- classroom and retreat program which has classroom study units with a retreat completing each unit.

- // 2. Life Cycle Training
- a. - to give skills in life cycle areas
  - to increase familiarity with and observance of life cycle events
  - to increase potential of continuation of Judaism as we know it
  - b. - beyond tutoring, B'nai Mitzvah programs for students and/or parents on issues related to Bar/Bat Mitzvah
  - Confirmation programs with requirements for essays or projects, service attendance, social action, and more

- // 3. Student Teacher Programs
- a. - to tie teens to the community
  - to provide age appropriate experiences for teens that are rewarding within a Jewish school
  - to teach leadership and teaching skills with hopes of generating future leadership
  - to create role models for younger children
  - b. - teaching assistantship programs which provide the teaching assistant with skills and classroom experience
  - retreats and/or conferences for teaching assistants sponsored by at least 3 national organizations

- / 4. Parent Education
- a. - to enhance parent knowledge, attitudes, and commitments
  - to create partnerships between parents and schools
  - to provide an opportunity to expand on and/or build upon prior learning from an adult perspective
  - b. - parallel programs for parents (PEP - Parent Effectiveness Programs)
  - Holiday Workshop Series
  - lecture series
  - parenting classes
  - Hebrew classes and adult B'nai Mitzvah classes
  - one classroom session devoted to parent/student study

- / 5. Family Education
- a. - to help families work more effectively with the school
  - to enhance Jewish family living
  - to give family a common base of Jewish and general information
  - b. - holiday fairs



### Supplementary Education

- Shabbat experiences (some schools are moving from Sunday to Saturday for the purpose of creating family Shabbat experiences and a sense of holiness)
  - retreats
- / 6. Staff Development
- a. - to orient staff to school culture
  - to prevent burnout, enhance retention
  - to "keep the flame burning"
  - to create a community among faculty
  - to augment and enrich teaching skills and content knowledge
  - b. - in-house faculty workshops
  - city-wide workshops often sponsored by central agencies
  - mini-CAJE (Coalition for the Advancement of Jewish Education) conferences on a regional basis
- [ 7. Academic Credit Bearing Programs
- a. - to demonstrate that what happens in a Jewish school matters in the "real world"
  - to reinforce the importance of Judaic and Hebraic subjects
  - b. - Hebrew language courses in Hebrew high school settings for which secular high school language credit is given
  - Judaic courses in Hebrew high school settings for which college credit is given
  - intensive study experiences in Israel for which secular high school credit is given
- / 8. Social Action Programs
- a. - to put into practice what we teach
  - to create an opportunity to practice desirable adult behaviors
  - to provide vivid experiences
  - b. - *tzedakah* fair
  - ongoing visits to nursing homes, hospitals, senior adults
  - food and clothing drives organized by students
  - helping in a food bank or meals on wheels
  - tutoring younger kids

The list also includes: FIELD TRIPS expanding the classroom beyond the four walls; COMMUNITY SCHOOL-WIDE PROGRAMS bringing together youth with a diverse range of backgrounds; JUNIOR CONGREGATIONS which train youth to take part in services; JEWISH

### Supplementary Education

ARTS which enhance Jewish expression; YOUTH LIBRARY programs with video tape lending libraries and an emphasis on getting our students to read Jewish literature where they may not read textbooks; CURRICULUM DEVELOPMENT AND MATERIALS DEVELOPMENT by teachers, education directors, central agencies, national organizations, publishers, and Jewish school supply companies (posters, Israel kits, Jewish toys, etc.) which create a quality learning experience and learning environment; YOUTH GROUPS which create a different context for students to connect with the school.

Supplementary Jewish education is more than just schooling. Its audience is expanding beyond schooling for the elementary and secondary child ages 8 - 16, as it is becoming a place of Jewish learning in the broadest sense for post-Confirmands, families, adults, and pre-schoolers.

### The Perpetuation of the Mis-Matched Image

With so much innovation and quality programming, why does a perception of gloom, doom and hopelessness continue to prevail for the supplementary school? 'Here and there, one finds programming excellence. These examples are widely diversified, geographically and denominationally. Within some schools, excellence is pervasive, but within others, these models of excellence may occur in one grade and not in another.

This lack of consistent quality is related to the dependence on a large number of untrained staff, both teachers and education directors. Several

### Supplementary Education

Jewish institutions of higher learning have significantly professionalized the role of education director. Still, there remain more jobs than trained personnel. Some of these positions are parttime rather than fulltime, and unable to attract well trained staff. In addition, whereas a congregation has set requirements for rabbinic training, similar standards and expectations for the training of education directors, much less teachers, generally do not exist. Too often, the only requirement for getting into the classroom is being a warm, available Jewish body.

Few people can make a career, much less support themselves, teaching two or two-and-a-half-hours-a-week or even twelve hours-a-week under the present system. But they can and do spend time acquiring skills, materials, and ideas which contribute to their continued professional growth and success in the classroom when made available. The availability of funding, resources, time allotment, and programs for teacher training is a continual problem which hampers the supplementary school. Completion of training programs needs to result in increased salary and benefits. Here too, resources are sorely lacking.

Supplementary education has not yet recovered from the effects of research in the 1970's whose major measure of school impact upon adult Jewish identity was tied to the aggregate number of hours of study attained. Many graduates of the supplementary school fell short of Geoffrey Bock's 1,000 hour threshold, and almost all fell short of Himmelfarb's 3,000 hour

### Supplementary Education

figure. This research approach neither described the supplementary school and its impact on the child, nor analyzed its effectiveness. Rather, the research examined the effects on adults, years after leaving school. This research affected community perceptions and the allocation of funds for Jewish education through the 1970s and 1980's.

Those involved in supplementary education identify the most serious ailment from which the supplementary school suffers as being low self-esteem. There exist low expectations among: the public - federation and community powers; parents of the schools themselves; teachers for their students and what can be learned in the time allotted; lay people in general. Talk about the supplementary school revolves around the language of powerlessness: a lack of stipends for teacher training, certification and accreditation; and inadequate benefits for personnel, physical environments, supplies, educational materials - textbooks, audio visual materials, and the like.

The supplementary school in the past has been advertised in an apologetic manner. It has been identified as being: a choice for minimalism, one step better than no formal Jewish education but not as good as the day school; a population pool for more glamorous programs like trips to Israel, Jewish camps, missions to Eastern Europe; a place from which many of the Jewish community leadership emerged in spite of their supplementary school experience.

## Supplementary Education

### Solutions for Matching Image and Reality

We must view the supplementary school for what it is. Congregations sponsor most supplementary education. The supplementary school is an integral and indistinguishable part of this dominant and vital institution in North American Jewish life, the synagogue. The supplementary school provides: a forum for Jews to learn, discover, and do; training for present and future leadership; positive role models for Jewish living. It also inspires people to continue or begin living a Jewish life.

The perception that the supplementary school can make a difference must be developed and diffused. The solutions for this include: 1) research and its dissemination; 2) a public relations campaign which assists in making Jewish Education a priority on the North American Jewish agenda in a substantive way; and 3) the training of lay leadership sensitizing them to their own need for continued Jewish study and to the concerns, issues and solutions.

Research. We need to more fully understand the mechanisms which make high-payoff supplementary school programs successful. This type of research, which upholds the integrity and viability of the supplementary educational program would: inform national public attention; lend esteem and recognition to local communities who are the benefactors of these quality programs; raise expectations for the worthwhileness of the

### Supplementary Education

supplementary school; and allow for replicability and adaptation of model successful programs in other communities.

Public Relations. Public opinion must be focused on the successes and additional potential successes of the supplementary school. We must show faith in the potential of the system and help to set high expectations. This is not a campaign for simply preserving the *status quo* or maintaining complacency. We must show that we care about the quality of the outcome, about the seriousness of learning that can actually take place. We must publicly recognize teachers, education directors, students, parents, lay leaders for their contribution to Jewish education. The visibility of the supplementary school will raise the self esteem and expectations of those involved, and, in turn, the desirability of contributing one's time and one's money to the setting.

Lay Leadership Training. This requires conversations between community leaders and Jewish educational professionals as well as forums for all the stakeholders in the community. This enhanced communication helps in the re-evaluation of perceptions, and allows for the creation of a shared vision. Overall, making Jewish Education a priority calls for lay leadership training and lay leaders to continue their own Jewish studies. It calls for familiarity with the issues and structures involved.



### Supplementary Education

The supplementary school has needs that a change in image alone will not adequately address. As previously mentioned, the shortage of qualified personnel both as educational directors and as teachers, is a well documented and much discussed issue. Improving the visibility and status of the Jewish educator will help in attracting people to the field. But this must be coupled with higher salaries and the complement of benefits; more viable career opportunities for employment and professionalization through the consolidation of parttime positions into fulltime pay and comprehensive benefits - there is a need for a community mechanism to provide subsidy funding and coordination as most of these consolidations can not be sustained at present solely by the existing institutions; funding for the recruitment and training of new personnel; funding to retain and improve the skills of existing faculty through programs in North America and Israel; and funding for in-service opportunities, in North America and Israel for the stimulation and enrichment of already trained personnel.

The present arrangement of training and in-service options requires expansion especially geographically. There is a need for more of what exists in the way of summer programs and conferences. The Jewish educational training institutions need to offer a greater array of innovative programs to impact professionalization continentally. This would require the expansion of their faculties.

### Supplementary Education

The planning and coordination of locally based teacher training, particularly in areas where there are no Jewish educational training institutions, would utilize at least three models. The Itinerant Seminar model operates by sending an expert teacher trainer, say in Bible or teaching Bible, to a particular community for the purpose of conducting an intensive seminar. This may occur more than once during the year. This can be ongoing with a change of subjects, and quite likely a change of instructors over the years.

In the Centralized Trainer Seminar, credentialed individuals from a variety of communities go to a central location for training to teach a particular course or curriculum upon their return to their home community. Rather than the student going away, the teacher goes away for the training.

Both of these models would benefit from the creation of Resident Adjunct Faculty for the various Jewish educational teacher training institutions or some accrediting central agency which would develop curricula for teacher training and education director training. They would provide the necessary training for these adjunct personnel. In turn, these adjunct faculty would teach courses or lead workshops for teachers, education directors, and lay leaders. These Adjunct Faculty could be parttime or fulltime, and would reside throughout North America.

Mobilizing Judaic study and Jewish secular education faculty in universities is an area requiring exploration. This growing presence of

### Supplementary Education

Jewish university faculty could: teach in the schools; teach our teachers; encourage students to consider careers in Jewish education; advocate for the cause of Jewish education; help research issues in Jewish education; become involved as lay people; teach lay leaders; and even provide credit for undergraduate or graduate apprenticeships and student teaching in Jewish schools.

Finally, the influx of grants and/or fulltime positions could significantly impact upon curriculum development and research in Jewish education beyond just programmatic research of quality programs. Funding to make the physical plants and equipment of the supplementary school as sophisticated as that available in secular schools would enhance the enterprise.

The supplementary school is full of promise for augmenting the quality of Jewish continuity and Jewish life. In terms of number of students, it remains the major institutional structure in North America. There are reasonable and achievable steps which could be undertaken to impact the quality of supplementary education if the supplementary educational process is given the communal and continental resources and priority status it merits. An experiment to attain quality and professional supplementary education with concentrated strategic planning, implementation, evaluation and research on a community level would be a worthwhile endeavor.



Family education is an emerging field which regards the entire family as a learning unit, taking into account the changing needs and norms of the contemporary family and integrating the many areas of Judaic knowledge and practice with methodologies based on dialogue and experience.

Family education programs are conducted in a broad range of settings, including homes, schools, camps, congregations, Jewish organizations, and the community-at-large. The range of activities which comprise the field are too numerous to mention, but include parallel study programs, Jewish life cycle courses, family camp experiences, Jewish life-cycle classes, holiday and ritual observance training, Jewish genealogy courses, *havura* education, Adult Mini-Schools, and more.

Ideally, family education involves the entire family in Jewish learning experiences. It empowers parents to be Jewish teachers to their children, utilizing the entire community as a "classroom." It does not avoid difficult issues such as intermarriage, divorce, domestic violence, homosexuality, and drugs. Yet, good family education is education...not therapy. Embracing all age groups, familial configurations, and organizational boundaries, family

### Family Education

education possesses the potential for enormous impact upon Jewish life and Jewish continuity.

### The Power to Transform

Excellent family education can transform not only individuals and families, but the Jewish organizations in which they participate. As families become involved in the Jewish educational process, perceptions of congregations and schools become transformed from "drop off points" to sources of learning and support, growth and fulfillment. Concomitantly, Jewish educators come to regard parents not as adversaries, but as allies and colleagues. Serious parental involvement in their childrens' education can also be expected to yield a wealth of insights and suggestions which can improve the quality of teaching and learning.

Jewish education in general will change to the extent that *families* are regarded as clients. Rather than being restricted to the essentially artificial environment of the school and classroom, family education's "campus" contains the entirety of one's social environment. At the same time, family education builds organic links between family, home, school and congregation.

Traditionally, the acquisition of a *formal* Jewish education was the effect of a Jewish identity which was formed in the home, the extended

### Family Education

family and neighborhood, and through daily participation in the life of an organic community. *The receipt of a formal Jewish education was an effect of Jewish identity, not a cause.* Today, much of Jewish education operates on precisely the opposite (and as yet unvalidated) premise that the acquisition of a formal Jewish education *can cause the development of Jewish identity.* Family education endeavors to liberate Jewish education from the narrow conceptual confines of *schooling*...and in the process, seeks to revitalize Jewish schools.

### Challenges

Because family education is still an emerging field, there exists uncertainty about what it is, what it isn't, and how it might best be structured relative to the existing Jewish education "delivery system." This lack of clarity generates constant issues of turf which require constant negotiation and which oftentimes engender conflict. (Does the sisterhood perceive the Family Chanuka Workshop as an impingement upon its time-honored Chanukah Bazaar and Latke Dinner?)

Lack of support from clergy is identified as another challenge area. Experience has demonstrated that family education is generally unsuccessful in congregational settings wherein it is not validated by the rabbi.

In many instances, resistance to participation in family life education stems from peoples' negative recollections of their own Jewish education.



## Family Education

Finally, family education, like so much of Jewish education in general, suffers from a lack of funding for adequate salaries and benefits, training, quality programming and good research.

### Toward Enhancement

Jewish family education works. A critical mass of replicable, high profile programs (e.g. The Holiday Workshop Series, Jewish Experiences for Families component programs, Jewish LaMaze, etc.) have been reliably utilized in numerous communities throughout the continent with excellent results. In order to enhance the effectiveness and impact of family education, it is suggested that resources be invested in the following areas:

1. Training, Recruitment and Placement of Family Educators
2. Curriculum Development
3. Inventory and Research
4. Media Utilization

### Training, Recruitment and Placement

Family education classes and seminars should be offered in the major Jewish education training institutions and should be *required* in the training of educators, rabbis and communal service workers. *Without high-level specialized training programs in family education, there is little likelihood that the role of Family Educator will be accorded widespread recognition*

### Family Education

*and organizational acceptance.* This is of particular concern, as the development of the position of Family Educator is essential to the proliferation of high quality family education programming.

In-service education programs should attempt to reach principals, rabbis, lay people, social workers, camp directors, center directors, central agency staff federation planning personnel, and others. Suitably funded national conferences and consultations could bring substantial numbers of persons together for intensive professional development. The CAJE Conference should also be utilized for this purpose.

### Curriculum Development

Although almost all Jewish educational curricula lends itself to adaptation in family education, the development of *scope and sequence maps* would greatly enhance the field. There are a variety of people educating families about different areas of Judaism. They would all be helped if curricular materials of a more standardized nature were "Guidebooks for Jewish Home Enhancement", or a "Minimal Skills Handbook" are examples of the type of curricular materials which are in serious need of development.

*Materials for home study and home help* should be developed. Such things as how to take a Jewish family vacation, create a family reunion, or make childrens' bedtime into a Jewish experience need to be made available. The development of high quality, validated instructional products such as

### Family Education

these, however, requires significant funding in support of materials creation, tryout-and-revision, and evaluation.

### Inventory and Research

It would be extremely helpful if an inventory of Jewish family education settings, formats, programs and materials. Research directed at determining whether the currently-diffused family education programs (such as those mentioned above) are successful in transmitting knowledge and/or facilitating changes in attitudes and behavior is also necessary. To make major investments of money, time and effort in any area *without* accompanying research and evaluation of this nature is irresponsible.

Additionally, there is great need to develop models of "successful families" as well as families that have "successfully" transmitted values, so as to better understand what accounted for these changes. This kind of focused examination provides the underpinnings for the development of effective materials, methods and programs.

### Media Utilization

Home media for learning as a family unit is an area begging for development. *Jewish Nintendo*, along with "how to" video tapes can fill an important place in peoples' homes. Such development will, of necessity, require substantial investment, if products are to be competitive with other media-based materials for home use. The development of Jewish newspaper

### Family Education

supplements (such as *L'Chayim* in the Detroit Jewish News) should become nationally syndicated.

### A Continental Agenda

Workable community models for the provision of family education already exist and need not be re-invented. Most models provide some form of centralized planning and coordination of family education programs which are conducted at local sites, usually synagogues and centers, with the entire community joining together for periodic larger celebrations or extravaganzas.

Each organization, institution, agency and/or congregation interested in providing family education programming assembles an advisory committee from which delegates to a communal advisory committee are drawn in turn. In this manner, a family education network is formed. A Family Education Coordinator is employed by the community and is available to assist both organizational and communal committees plan and implement family education classes and programs.

As high quality Jewish family life education programs are effectively developed, implemented and incorporated, the nature of Jewish education will undergo a metamorphosis. No longer will children - in isolation from parents, siblings, extended family and community - constitute our primary client population. Boundaries between educational institutions and between "formal," "nonformal," and "informal" Jewish education will blur. Judaism's perennial relevancy will be more clearly and convincingly demonstrated to

### Family Education

greater numbers as families and individuals are strengthened. For Jewish family education, the future is now.

ADULT EDUCATION

Agenda for Adult Jewish Education

Adult Jewish Education could be the cutting edge of the reform currently being generated by the leadership of the American Jewish community. We say this because we believe that without a Jewishly educated adult community none of the planned reforms in Jewish Education can take hold. Adult Jewish Education is the one Programmatic Option which encompasses and addresses the three Enabling Options: vocational training - 1) dealing with the shortage of qualified personnel for Jewish education; 2) developing an informed and Jewishly educated laity who will be major agents of change and who will desire 3) generating support for and commitment to significant additional funding for Jewish education on a communal and continental basis. For the purposes of this study, vocational education, is not included in this discussion of Adult Jewish Education.

Throughout Jewish history, leadership by a knowledgeable Jewish laity has characterized successful Jewish communities. Jewishly informed adults are necessary for promoting and directing Jewish institutions and for furthering the agenda developed by the North American Jewish community. In a time of rapid change, Jewish education can provide adults in leadership

### Adult Education

positions with the tools and the ability to shape themselves and their communities according to Jewish values rather than be shaped by outside forces.

When there are discrepancies between what children are taught and the way adults behave, children see this learning as empty and valueless and turn their backs to their studies and Jewish life. Adult Jewish Education addresses Jewish continuity: a commitment to life long Jewish learning, is a commitment to life long Jewish involvement.

Knowledgeable Jewish adults enhance the profession of Jewish teaching. They serve as avocational teachers and promote Jewish education as a desirable career for Jewish adults. The Jewish teaching profession will grow only when Jewish education is valued. It is through their own study that Jewish adults come to value Jewish education.

### Characterizing Adult Jewish Education

Diversity, flexibility, and multiplicity characterize Adult Jewish Education in terms of audience; times, settings and programmatic structures; and entry points. The audience of Adult Jewish Education is diverse in terms of 1) age and family constellation -singles, adults, single parent families, senior adults; 2) affiliation - Conservative, Orthodox, Reconstructionist, Reform, and so forth; 3) previous Jewish educational



### Adult Education

experience -day school background, supplementary school, Jewish camping, youth group, etc.

Currently programs in Adult Jewish Education are offered different times during the week day, evenings, Shabbat, Sunday mornings, weekends. Courses are offered for a day, a week, once a week, six weeks, a semester, a year. Courses occur during the school year, over vacations, and in the summer.

These courses are sponsored by 1) synagogues; 2) Jewish Institutions of Higher Learning; 3) Secular Institutions of Higher Learning and their Continuing Education Departments; 4) Communal Organizations such as AIPAC, Hadassah, NCJW, B'nai Brith, etc.; 5) Federations including leadership training; 6) Jewish Community Centers; 7) Jewish Family Services; 8) Boards and Bureaus of Jewish Education; 9) Independent Organizations like the Melton School; 10) Museums; 11) Israel and Eastern Europe missions and adult experiences; 12) Conferences on Jewish life i.e. the General Assembly; 13) Computer Networks; 14) Chavurot; 15) Cooperative/Community based programs.

Structures and methodologies are diverse. There is a decreasing reliance on lectures and simultaneously an increase in experiential and participatory programs. Formats include: retreats, discussion groups, home based or individual study, audio and videotapes, cable television programs, panels, tours, popular literature, Jewish periodicals, newsletters.

## Adult Education

People's entry points into Adult Jewish Education vary. They come with a variety of Jewish and general educational backgrounds, Hebrew and Judaic knowledge, and Jewish life skills. They have a variety of interests, and personal or familial needs. Their commitments vary by level or intensity; areas of interest; and organizations or institutions.

The diversity, multiplicity and flexibility of Adult Jewish Education hides some serious concerns. 1) Although Adult Jewish Education needs to consist of a variety of formats and times, the learner is at a disadvantage in finding the best program/learning environment suited for his/her needs. 2) Personnel are varied and at many levels of proficiency. Since most instructors teach one or two classes at a time in adult education, they are often unfamiliar with Adult Educational Theory and techniques. There is a need for training personnel in Adult Educational Theory and techniques. 3) There is a paucity of theoretical and programmatic (what works and why) research in Adult Jewish Education. In turn, existing and future research must be disseminated to practitioners. 4) The image and importance of Adult Jewish Education is given lip service rather than priority status. Jewish communal leaders need to come from the ranks of those who participate in their own course of Adult Jewish Education. Public recognition needs to be given to those who do pursue Adult Jewish Education confirming the importance of Adult Jewish Education; 5) The majority of Jewish children receive some Jewish education. The same can not be said for adults. There

### Adult Education

is a need for outreach into alternative contexts such as health clubs, doctor's offices, law firms, and other non-conventional settings in order to reach every Jewish adult. 6) Present models of adult education are traditionally established, class oriented, and not learner centered. See the discussion of Good Adult Jewish Education. 8) There is a lack of curricula and curricular materials developed specifically for adults.

### Good Adult Jewish Education

Although characterized by diversity, flexibility and multiplicity, there are certain overriding principles of good Adult Jewish Education. Adult Jewish Education is defined as non-degree, non-professional, life-span education that has Jewish content. Effective Adult Jewish Education is a program of Jewish content involving large numbers of Jews, which recognizes and meets individual student's needs and results in increased commitment and/or involvement in Jewish life.

Good Adult Jewish Education is learner centered and not teacher centered, voluntary or non-coercive, participatory and not passive. Good Adult Jewish Education is not an extension of the type or approach to education provided to children. Good Adult Jewish Education 1) takes place in settings that are attractive, inspirational, goal oriented, varied and well designed; 2) provides for expression of subjective feelings; 3) allows learners

### Adult Education

to experience learning as useful such as education for ritual behavior; 4) provides opportunities for social interaction; 5) provides ancillary benefits such as meeting social needs, enhancing self worth; 6) follows up on learners' experience and provides next steps; 7) is non-judgmental; 8) enables providing the learner with skills confirming the learner's abilities, perceptions and conclusions; 9) balances cognitive and experiential or participatory formats; 10) maintains a differentiated program to allow for individual differences; 11) is openly responsive to learners' and group's needs.

### Plan for Action

To create an aura of Adult Jewish Education as the "in thing", to reach as many Jewish adults as possible, and to enhance the quality of Adult Jewish Education, the following is recommended:

- // 1. Any field test site ought to include some Adult Jewish Education component.
2. Outreach to all adults not pursuing Adult Jewish Education through use of alternative contexts such as health clubs, doctors' offices, law firms, etc.
3. Develop a body of Adult Jewish learning research to inform practice.
  - a. Create a curriculum for training full time Adult Jewish Educational Personnel, both coordinators and instructors.

## Adult Education

- b. Create a curriculum for in-service training for the existing part time providers of Adult Jewish Education including Jewish communal workers and Jewish social workers.
  - c. Disseminate the findings of the research.
- // 4. Create positions for full time Adult Jewish Educators and standards for accreditation and certification.
- 5. Develop components in self help programs such as JACS has done with Alcoholics Anonymous, Jewish Marriage Encounter, etc.
- 6. Urge that all Jewish community leadership training programs include Judaic study. Urge the adoption of some commitment for one's own Adult Jewish Education as a requirement for Jewish communal leadership.
- 7. Develop a continental marketing campaign for Adult Jewish Education.
- 8. Provide public recognition and/or accreditation of Adult Jewish learning to elicit communal and peer support.
- 9. Develop curricular materials which utilize technology such as computers, interactive video, etc.
- 10. Develop Adult Jewish Education curriculum and curricular materials which are learner centered models.
  - a. Design accredited independent study options.
- 11. Create guidance services for the consumers of Adult Jewish Educational opportunities, the learner, through:
  - a. local guides;
  - b. a guide of continental and international programs;
  - c. an 800 number for finding the appropriate program for the individual;
  - d. local numbers or adult education counselors for individualized help.

## Adult Education

### A Model Center for Jewish Continuity

The Adult Education literature speaks of a continental program for Adult Jewish Education. There is a need for long ranging planning; sustained research on Adult Jewish Education; and curriculum development for the providers and the learners in the Adult Jewish Educational setting. Historically, these functions have occurred haphazardly.

One can envision the creation of a Model Center for Jewish Continuity which would fulfill these functions. Imagine this center for a moment: On the first floor are aesthetically pleasing classrooms of all different sizes most of which resemble libraries or lounges rather than the traditional school room. These rooms serve a dual purpose as meeting rooms for the learners to help in the planning of more educational opportunities. On the second floor are the counselling offices for the Adult Jewish Education mentors who tutor, advise, promote and organize learning opportunities. These mentors work with the learners and the providers of Adult Jewish Education. Some of these tutors have special outreach skills and responsibilities and others are proficient in marketing. There is also a computer room, a video lending library with study guides, and the interactive video classroom. On the third floor are a range of researchers. There are those who study how adults learn; others study existing programs and their effects on the learner; still others develop curriculum for learners and some develop curriculum for the providers of Adult Jewish Education.

### Adult Education

Finally, on this floor is the journal and newsletter editor who disseminates this research.

Certainly there is a great need in North America for one of these Model Centers for Jewish Continuity devoted to Adult Jewish Education. In addition, there is a need for each community or region to have individuals who can be the resource people for Adult Jewish Education working hand in hand with this Model Center for Jewish Continuity and the locale.



## Media & Technology

### Media and Technology

We live in an age influenced by the development, proliferation, and dissemination of media and technology. PCs, VCRs, FAXs have entered our homes, our work places, our ways of viewing and encountering the world all in a relatively brief period of time. Yet, media and technology are currently nearly non-existent and therefore, obviously, under utilized, for Jewish educational purposes.

Presently, media (media will continually be used to refer to both technology and media) in Jewish settings appear in a variety of formats. They vary in quality and subject area.

- † 1) Electronic Video (VHS)
  - Plethora of Holocaust videos
  - Moderate quantity on Life Cycle, Holidays and Israel
  - Paucity on Prophets, T'fillah and Hebrew Language
  - Overall quality is moderate
  - Production in all areas except for the Holocaust is decreasing
- / 2) Projected video - film, slides, filmstrips, overhead transparencies
  - fallen into disuse except for Jewish film festival programs for adults
- / 3) Print - sacred texts, textbooks, primary source documents, work sheets, ditto packs
  - Use of primary source documents, worksheets, etc. increasing
  - Textbook usage decreasing
- / 4) Computer Software
  - Greatest amount of software is for Hebrew language,
  - Noticeable amounts of software on Jewish Law, holidays, and Bible
  - Some software for history, Israel, prayer and Talmud
  - Over 80% of the software are drill and practice

## Media & Technology

- A third of the software is good professional quality, the rest is moderate to poor.

Missing from this list are interactive video and computer programs.

The use of Media in Jewish Education lags behind the general culture and the secular school setting. The existence of the items listed above does not mean that they are found in all communities, day or supplementary schools, or homes. Their distribution is quite random. In general, the quality of equipment is better in the home than in the Jewish educational setting. Yet, the potential of the home market for computer software and videos on Jewish subjects has barely been explored. Jewish Schools and community centers, to name a few, are bereft of working, up-to-date equipment as they rely too heavily on used equipment donated from supporters' homes or offices.

Media in Mass Cultures refers to media disseminated to mass audiences normally outside the structure of existing Jewish organizations. This form of communication shapes images and perceptions of Jews among the general society as well as self perceptions. This media appears in the following forms:

- 1) Feature Films, Television Programs
  - Preponderance of Holocaust, Israel-Arab or Jewish Christian themes, a conflict orientation
  - Either Jew as victim or Jew as Kingpin, mastermind
  - Many professional productions which explore Jewish themes function in a random context of support
- 2) Books, Magazines, Newspapers, Music and Theater
  - Many new books, mainly fiction, for children and adolescents, the perception being that Jews still read

### Media & Technology

The dominance of Holocaust, Israel-Arab or Jewish Christian themes in Media in Mass Culture through feature films and television nurtures "survival" and the "burden of history" as primary modes of contemporary Jewish identity. This is rather than internally generated, joyful and affirmative perspectives. The latter is congruent with an approach to Jewish continuity and life that fosters celebration, observance, and performance of mitzvot including tzedakah.

### Key Considerations for Media in Jewish Education

Media has many unique qualities and abilities which could enhance Jewish Education.

1) The flexibility of setting allows media to affect Jewish Education in the geographically remote or less populated Jewish community, as well as those living in the more Jewishly populated communities. It can reach the less mobile or immobile population of handicapped and elderly.

2) Media is fluid and able to respond to emerging educational and affective needs of Jewish communities.

3) Professional quality media will enhance the status and image of Jewish education and educators. That which gains the attention of media, people perceive as important.

4) Professional quality media will appeal and therefore attract greater numbers of sensitive and intelligent individuals currently alienated from or marginally affiliated with Jewish life.

5) New modalities of instruction will enhance the effectiveness of formal (schools), informal (camping, youth group, etc.), and family Jewish Education.

6) Professional quality augments the desire of people to study Jewish texts, history, heritage, et al.

7) Professional quality media creates greater understanding and empathy among and between differing forms and expressions of Judaism.

## Media & Technology

8) Professional quality media involves talented and creative individuals in the media, arts, communication and technology in the process of enriching the Jewish experience.

9) Media can project educational values and cultural frameworks to learn and experience Jewish behaviors in a non-threatening and comfortable environment.

10) Interactive video could provide a new avenue for training Jewish educational personnel.

These goals are both desirable and reachable through a concerted program for Media in Jewish Education.

Why is this not already being done? The limited and narrowly defined markets discourage the entrepreneur from investing time and money. This means that most projects have to be funded or subsidized through grants. This reliance on grants discourages people from going into Jewish media production full time as job security is limited. A lack of experience and precedent in media production impedes progress. Few ongoing formats exist for planning and implementing these goals.

## Getting On Line

Various aspects of media production, dissemination, and usage require funding, planning, and implementation if media is to become an integral asset in the advancement of Jewish Education.

## Production and Distribution of Media

A number of assumptions guide the production of media for Jewish Education. These assumptions include:

- 1) Professional productions of materials is essential.
- 2) Bringing together educational professionals and media professionals. This means involving "Hollywood types," top professionals, in film and television, public relations, etc.

### Media & Technology

- 3) There should be constant feedback and direction from the various consumers (i.e. teachers, students, home and media center personnel) across the many branches of Judaism and the continent.
- 4) Production should be centralized.

The design of the following model fulfills these requirements. This model is cyclical in nature.

Step 1: Goal Setting, Idea Generation, Consultation involving educators, lay personnel or target groups, the consumer, and media personnel in helping envision the needs of the market.

Step 2: Creative Production involves the media professionals who create top rate media for Jewish education.

Step 3: Marketing requires the development of strategies to attract the consumer, including the home audience and the marginally affiliated, to these products.

Step 4: A broad Distribution/Information Network requires a central clearinghouse to coordinate commercial distribution channels. The individual "home consumer" needs to be able to access this network for advice about materials, and for purchasing materials. Each Jewish community needs to have these materials in a central location where Jewish educators, parents, individuals can preview, obtain information, and check out these materials.

### The Use of Media

This cyclical process reaches its completion through the use of media. Here too, there are several concerns.

1) Effective use of media in Jewish settings requires personnel to supervise and guide its integration within the curriculum in the various Jewish educational settings. Fulltime staff in larger communities and key personnel in smaller communities are needed for providing this

### Media & Technology

assistance. This could include: the production of spin-off interactive computer programs; the distribution of newsletters and target mailings about media materials; the development of curriculum. Additionally, these people would need to offer assistance and training in the use of equipment as many teachers are not technologically literate.

2) Teachers and Educational Staff must be involved in all parts of this process of production, distribution and utilization. Their ownership is crucial as they are the key to pervasive and successful implementation of these new media materials and technologies. A major concern is their present lack of "media literacy" and inability to handle some of the simplest media machines including video cassette recorders and personal computers.

3) Jewish educational settings require up-to-date equipment in sufficient quantities for the population. Many institutions would require grants to enable them to have this equipment.

4) Similarly, Jewish educational settings require funding to obtain sufficient copies of media materials that are needed regularly.

### Conclusion

Media and technology are untapped, underdeveloped methodologies for Jewish continuity and life. The whole concept of media and technology broadens one's thinking of what is a Jewish educational context, who is a potential student, and how we go about doing Jewish education. The potential benefits to Jewish life in reaching everyone from the marginally affiliated to parents through the use of media and technology awaits discovery. Media and technology respond to the needs of supplementary education, adult education, early childhood education, and family education, to name just four areas. This option paper presents

### Media & Technology

workable solutions for production, distribution and utilization of media and technology in Jewish education. Through continental planning and local follow-up, the image, quality, and pervasiveness of Jewish Education in North America can be greatly enhanced.

## CONCLUSION

The field of Jewish education has become increasingly complex, differentiated, and specialized. This paper calls attention to five sub-fields without attempting to integrate them into a larger systematic framework. To do so is clearly beyond our scope.

Nevertheless, none of the five focal areas treated here should be viewed and understood in isolation from one another, or from the totality of Jewish Education. Each of the five sub-areas must progress on its own. Yet, each must also function in a highly interdependent, tightly integrated manner in order to yield cumulative effects of sufficient magnitude to impact the nature of Jewish continuity toward the 21st century and beyond.

In order for any of the sub-fields to significantly improve their capacity to transmit and transform Jewish life, a common body of requisites must be achieved. The first requisite - and *pre*-requisite to the others - is the establishment of an effective coordinating mechanism capable of guiding a comprehensive planned change process at the continental level. This "mechanism" need not be housed in a single building in a single locale, but may well entail a tightly-coupled network of offices, departments, or agencies, linked together by an administrative superstructure. This network will be responsible for the accomplishment of the remaining requisites.



## Conclusion

The maintenance of sufficient levels of funding for the operation of such a network is a second pre-requisite. When organizations are expected to achieve well beyond the scope of their means, cost-effectiveness is rarely maintained. The administrative overhead of the "network" should be kept lean. The purpose of the network is to responsibly direct major resources to those target communities and specific sites where they will reap the greatest return to the field.

The development of human resources in all areas of Jewish education is a requisite for enhanced quality and effectiveness. Issues of recruitment, placement and retention of personnel at all levels and in all types of Jewish education have been of major concern to leadership for many years. While the need for increased salaries, full-time employment opportunities, benefits, better-defined career ladders and new role categories are all of urgent importance, we point to some additional factors as well.

There is great need to strengthen the knowledge base which informs practice in all areas of Jewish education. Getting teachers and administrators into training programs is a (critical) first step. Knowing what knowledge and skills are required, given various student populations and program settings is a more difficult matter. Jewish education is not and should not be equivalent to public education. Without a specialized body of knowledge which, when possessed and appropriately used, designates expertise on the part of he/she who holds it, the effectiveness of our training programs, both pre-service and in-service, will operate at diminished capacity.

The evaluation and diffusion of programs and practices that work is another requisite for successful planned change at the continental level. The effective schools literature tells

## Conclusion

us that educators perform better when *they believe they possess the ability to make a difference in the lives of their students*. We must learn more about our own field(s), our practices, our educational environments, our students and ourselves. We must study programs that work to understand *why* they work and how they may be broadly diffused and adapted. To do so will require multi-year funding of innovations, with accompanying provisos for appropriate evaluation and accountability.

Another requisite entails the creation of new roles for Jewish educators. As boundaries between "types" of Jewish education become blurred, the need for both "generalists" and specialists will change. Not only are new role categories (e.g. Family Educator) needed, but new employment structures (e.g. Community Educator) as well.

We believe that these needs are intimately linked to issues of personnel and training, for if educators are truly possessors of expertise and believe themselves empowered to succeed, their ability to command higher salary and benefits will be fortified. Indeed, if this is the case, the return on communal investments in training will be abundant.

For coordinated, planned change to succeed on a continental level, *whole communities* should participate. We endorse the notion of targeting specific communities for concerted strategic planning, training, implementation, and evaluation of initiatives.

Both our specific and general suggestions validate the status of the "enabling options" (personnel needs, community structure and leadership, and financing) identified by the Commission as pre-conditions for achieving across-the-board improvements in Jewish education.

## Conclusion

A final point. Recognizing that most people and organizations are quick to resist change, we advise the projection of realistic expectations and time-frames. Institutional change is incremental, and we foresee no "quick-fix" solutions to the challenges of the day. At the same time, the presence of visionary, idealistic, energetic and resourceful leadership gives us cause for immense optimism about the future of our profession and our People.

# FIELD NOTES

A Paper Presented to  
The Commission on Jewish Education in North America

by

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## Introduction

### INTRODUCTION

On December 4-5, 1989, a group of seventeen Jewish educators assembled in Cleveland, Ohio at the invitation of the Commission on Jewish Education in North America, for the purpose of deliberating programmatic agendas for action in the areas of Adult Education, Early Childhood Jewish Education, Family Education, Media and Technology in Education, and Supplementary Education. The organization of this activity was facilitated by the Coalition for the Advancement of Jewish Education (CAJE), at the invitation of the Commission.

Those invited to participate reflect broad, yet varied backgrounds, as individuals, as educators, and as members of particular sub-fields. To illustrate, the adult education sub-group consisted of an Orthodox rabbi, a Conservative rabbi, and two female Ph.D.'s...one a professor, the other a prominent lay leader. Similar admixtures of personal ideology, role category, age, sex and training characterized each of the small working groups. Quite remarkably, all participants were personal "products" of the North American Jewish educational system. Most essentially, all serve on the "front lines" of Jewish education, or have direct, daily contact with front line personnel.

why is this remarkable?

## Introduction

The two-day activity consisted of a series of tightly structured tasks designed to:

- (These do not seem to be reflected.) {
- Establish criteria identifying what constitutes "good" and "effective" programming and practice in each sub-field.
  - Identify factors which serve to differentiate "good" and "effective" programs and practices from others.
- What does this mean? {
- Systematize the prevalent programmatic forms which currently comprise each sub-field.
  - Brainstorm visions of enhanced programming and practice in each sub-field, describing the contributions such enhancements hold in store for Jewish continuity in North America.
  - Developing action initiatives on both a continental and a local perspective designed to move each sub-field toward enhanced performance and impact.

These tasks were approached and accomplished with extraordinary commitment, focus, tenacity and enthusiasm by each of the participants, all of whom volunteered their services in response to CAJE's request and the invitation of the Commission. Their earnestness also reflects immense respect for the Commission's purpose, leadership and opportunity for unprecedented impact.

This report attempts to excerpt and edit salient aspects of each group's work in a way that will be of practical use to the Commission. Mindful of the reader's desire for brevity and cogency, the authors endeavored to achieve a sense of balance between analysis and prescription. This paper is not a monograph. It reflects the collective wisdom and

## Introduction

experience of people who "live, think and breathe" their particular sub field of Jewish education and who represent its most cherished resource.

EARLY CHILDHOOD JEWISH EDUCATION

Success...at a Cost

At first glance, early childhood Jewish education would appear to be riding the crest of unprecedented success. Jewish nursery and pre-school programs across the continent - whether operated by synagogues, Jewish Community Centers or other communal auspices - are often filled-to-overflowing. Similarly, a variety of infant & toddler programs, parent-child groups, after-school programs for kindergarten and early primary grades, parent-and-family activities and Jewish child-care programs currently enjoy burgeoning enrollments.

A combination of market factors, labor trends, and changes in familial structure, have clearly contributed to the current boom. Early childhood Jewish education (ECJE) programs offer financially competitive options to a growing number of working parents (and others) for the educational, social, cultural and spiritual (not to mention physical) care and development of their children. Moreover, ECJE programs often serve as effective recruitment and retention programs for the parent institutions in which they operate, and as potentially rich "feeders" for Jewish day schools.



### Early Childhood Education

While these developments provide great cause for optimism, concerned critics maintain that the superficial indicators of success (e.g. expanding enrollments and programming) often mask the operation of pre-schools which are marginally Jewish, and which are often conducted by personnel (mainly teachers) who are seriously under-trained, under-equipped and woefully under-compensated. Day-care programs are often lacking in both educational content and Jewish substance and frequently operate as "stand-alone" programs, rather than as components of a comprehensive, well integrated early childhood regimen.

not clear what  
this means

Leaders in the field observe a lack of local and national understanding of what early childhood Jewish education is, and it's critical importance in contributing to the foundation of a child's personality, value system and identity. Consequently, synagogue and agency decisionmakers frequently fail to regard early childhood programs as an integral part of total Jewish schooling. This attitude, in turn, often places the Jewish nursery school in a "stand-alone" posture, with the accompany expectation that such schools should be financially self-sustaining (if not income-producers) for their parent organizations. And for the most part, Jewish nursery schools "succeed" in so doing...through the maintenance of dismally low salaries, and lack of staff training and support. (The typical starting salary earned by a Jewish nursery school teacher is \$8,000 - 10,000 less than that of a public school kindergarten teacher possessing the same credentials.)

### Early Childhood Education

In summary, one of the potentially-most-impactful sectors of Jewish education operates in a state of diminished effectiveness for lack of investment in the development of human resources and comprehensive programs.

### Toward Professionalization

Early childhood Jewish education is seriously under-professionalized. There is a national shortage of qualified teaching personnel. Only two Jewish teacher-training institutions (Spertus College of Judaica and the Boston Hebrew College) provide comprehensive early childhood teacher training programs. Consequently, the vast majority of early childhood Jewish educators are seriously deficient in knowledge of Judaica, Hebraica and Jewish pedagogy.

Only six communities in the United States provide central agency early childhood departments staffed by full-time personnel. Few stipends exist to support in-service education programs. There is no nationally recognized teacher certification apparatus. An acknowledged body of professional standards governing entry-level requirements and criteria for advancement is absent. And early childhood personnel suffer a serious lack of status relative to both secular-school counterparts and other Jewish educators and professionals.

## Early Childhood Education

Only through a significant, continentally-coordinated investment of resources in support of a comprehensive training and professional development initiative can early childhood Jewish education hope to achieve a greater share of its vast potential.

### A Proposal for Action

We propose that one institution be charged with the responsibility to develop an Office of Early Childhood Jewish Education. Such an Office could be housed in a Jewish university, Teachers College, central agency, or JESNA. Staffed by a complement of full-time, expert personnel, the Office would function as a continental planner for local training programs designed to equip teachers with the knowledge and skills designated by a Protocol of Professional Standards to be developed by the Office, with the advisement of a continental advisory body. The Office would also oversee the conduct of appropriate ~~action-research~~ and as an evaluator of and clearinghouse for Judaic instructional products and materials.

The planning and coordination of locally-based teacher-training programs would utilize at least three models. The Itinerant Seminar model operates by sending an expert teacher-trainer (say in Bible) to a particular community for the purpose of conducting an intensive seminar. This model

*for teachers?*

### Early Childhood Education

is most suitable for adoption by smaller communities, where a single seminar could accommodate the majority of local personnel.

Larger communities might participate in Centralized Trainer Seminars. Here, participating communities identify an individual who will receive intensive, advanced training in a particular area of ECJE such that he or she will be able to train others in his/her home community.

Larger communities might also draw upon Resident Professors, certified by the Office to conduct various local seminars (as well as to conduct Itinerant Seminars and/or Centralized Trainer Seminars).

All local training programs would be governed by standards established by the Office and would confer credits under a uniform certification system. Central agencies would be called upon to facilitate the linkage of salary advancement with the accumulation of professional development credits.

Local training and professional development opportunities would consist of more than seminars and/or formal courses. The Office will also identify a cadre of artists, story-tellers, musicians, drama specialists and others who would provide enrichment workshops, demonstrations and performances.

At the continental level, the office would work with Jewish universities and teacher-training institutions to develop (additional) degree programs in ECJE with specializations in sub-areas of the field.

## Early Childhood Education

In addition to the development and coordination of local training programs, the Office will oversee action-research programs designed to inform training activities as well as the development of instructional products.

what kinds of  
action-research?

The overarching charge of the Office will be to function as an advocate for excellence in Early Childhood Jewish Education. To this end, the Office will endeavor to capacitate local leadership to develop early childhood programs which:

1. Employ personnel who are sufficiently well-trained in Early Childhood education, Judaica and Hebrew language.
2. Follow a curricular program which is both developmentally and religiously appropriate, and which effectively integrates general and Jewish content.
3. Regard the whole child as a unique participant within the context of his/her family and culture.
4. Incorporate the Jewish home, synagogue, community, Israel and Klal Yisrael as an integral part of the curricular program.
5. View parent and extended family involvement/education as an integral component of the total program.
6. Create and maintain environments which are aesthetically appealing and visually Jewish.
7. Seek to develop state of the art facilities for the exclusive use of the early childhood program, with highest quality equipment and materials appropriate for use by specific age groups.
8. Strive to meet the full range of programmatic needs of its constituents by providing comprehensive, integrated program embracing infant/toddler, parent/child groups, year round child

## Early Childhood Education

this list  
deserves to  
be "up front" as  
a "checkbox" top  
program in the  
field

care, after school programs for kindergarten/primary grades, and parent and family education activities.

9. Actively seek to secure the moral, professional and financial support of its sponsoring institution as well as the support of local federations.
10. Accept responsibility for continually educating the community about the importance of Early Childhood Jewish Education.

In summary, we believe that an investment in the upgrading of human resources, directed by a continental coordinating mechanism, will best serve the current needs of early childhood Jewish education. By strengthening the level of knowledge and skill of the teacher, early childhood programs will become substantively more Jewish. By providing financial incentives - linked to the accumulation of credits, the dignity of the teacher will be strengthened. We believe that these measures will greatly enrich all of Jewish education.

need to develop planned advocacy program

## Supplementary Education

### SUPPLEMENTARY EDUCATION

#### The Mis-Matched Reality and Image of Supplementary Jewish Education

The prevailing opinion within the North American Jewish community is that the supplementary school is a failure. Yet, some of the most exciting and innovative programs, curricula, leadership development, and personnel training in Jewish education today is occurring in the halls of supplementary schools.

(Typically, within supplementary schools there exist programs and curricula designed to enhance and enrich the classroom experience.) Many of these programs reflect the supplementary schools' abilities to network with support agencies for programmatic and fiduciary resources locally, nationally and internationally. Enumerated here are some of these programs. Letter "a" denotes various program goals, and letter "b" denotes programs currently in operation.

1. Retreats
- a. - develop a sense of community
  - provide an opportunity to learn by doing
  - provide Jewish role models
  - show Judaism "live" and "alive"
  - b. - Shabbaton by grade or by school away at a camp
  - 1-day in town
  - a retreat with another synagogue school
  - scholars' retreat for distinguished grade members representing all the schools in one city
  - regional retreats

## Supplementary Education

- classroom and retreat program which has classroom study units with a retreat completing each unit.
- 2. Life Cycle Training
  - a. - to give skills in life cycle areas
  - to increase familiarity with and observance of life cycle events
  - to increase potential of continuation of Judaism as we know it
  - b. - beyond tutoring, B'nai Mitzvah programs for students and/or parents on issues related to Bar/Bat Mitzvah
  - Confirmation programs with requirements for essays or projects, service attendance, social action, and more
- 3. Student Teacher Programs
  - a. - to tie teens to the community
  - to provide age appropriate experiences for teens that are rewarding within a Jewish school
  - to teach leadership and teaching skills with hopes of generating future leadership
  - to create role models for younger children
  - b. - teaching assistantship programs which provide the teaching assistant with skills and classroom experience
  - retreats and/or conferences for teaching assistants sponsored by at least 3 national organizations
- 4. Parent Education
  - a. - to enhance parent knowledge, attitudes, and commitments
  - to create partnerships between parents and schools
  - to provide an opportunity to expand on and/or build upon prior learning from an adult perspective
  - b. - parallel programs for parents (PEP - Parent Effectiveness Programs)
    - Holiday Workshop Series
    - lecture series
    - parenting classes
    - Hebrew classes and adult B'nai Mitzvah classes
    - one classroom session devoted to parent/student study
- 5. Family Education
  - a. - to help families work more effectively with the school
  - to enhance Jewish family living
  - to give family a common base of Jewish and general information
  - b. - holiday fairs



## Supplementary Education

- Shabbat experiences (some schools are moving from Sunday to Saturday for the purpose of creating family Shabbat experiences and a sense of holiness)
  - retreats *(not a very full list)*
6. Staff Development
- a. - to orient staff to school culture
  - to prevent burnout, enhance retention
  - to "keep the flame burning" *motivate?*
  - to create a community among faculty
  - to augment and enrich teaching skills and content knowledge
  - b. - in-house faculty workshops
  - city-wide workshops often sponsored by central agencies
  - mini-CAJE (Coalition for the Advancement of Jewish Education) conferences on a regional basis
7. Academic Credit Bearing Programs
- a. - to demonstrate that what happens in a Jewish school matters in the "real world"
  - to reinforce the importance of Judaic and Hebraic subjects
  - b. - Hebrew language courses in Hebrew high school settings for which secular high school language credit is given
  - Judaic courses in Hebrew high school settings for which college credit is given
  - intensive study experiences in Israel for which secular high school credit is given
8. Social Action Programs
- a. - to put into practice what we teach
  - to create an opportunity to practice desirable adult behaviors
  - to provide vivid experiences
  - b. - *of activities* ~~tz~~edakah fair
  - ongoing visits to nursing homes, hospitals, senior adults
  - food and clothing drives organized by students
  - helping in a food bank or meals on wheels
  - tutoring younger kids

The list also includes: FIELD TRIPS expanding the classroom beyond the four walls; COMMUNITY SCHOOL-WIDE PROGRAMS bringing together youth with a diverse range of backgrounds; JUNIOR CONGREGATIONS which train youth to take part in services; JEWISH

## Supplementary Education

ARTS which enhance Jewish expression; YOUTH LIBRARY programs with video tape lending libraries and an emphasis on getting our students to read Jewish literature where they may not read textbooks; CURRICULUM DEVELOPMENT AND MATERIALS DEVELOPMENT by teachers, education directors, central agencies, national organizations, publishers, and Jewish school supply companies (posters, Israel kits, Jewish toys, etc.) which create a quality learning experience and learning environment; YOUTH GROUPS which create a different context for students to connect with the school.

Supplementary Jewish education is more than just schooling. Its audience is expanding beyond schooling for the elementary and secondary child ages 8 - 16, as it is becoming a place of Jewish learning in the broadest sense for post-Confirmants, families, adults, and pre-schoolers.

## The Perpetuation of the Mis-Matched Image

With so much innovation and quality programming, why does a perception of gloom, doom and hopelessness continue to prevail for the supplementary school? Here and there, one finds programming excellence. These examples are widely diversified, geographically and denominationally. Within some schools, excellence is pervasive, but within others, these models of excellence may occur in one grade and not in another.

This lack of consistent quality is related to the dependence on a large number of untrained staff, both teachers and education directors. Several

### Supplementary Education

Jewish institutions of higher learning have significantly professionalized the role of education director. Still, there remain more jobs than trained personnel. Some of these positions are parttime rather than fulltime, and unable to attract well trained staff. In addition, whereas a congregation has set requirements for rabbinic training, similar standards and expectations for the training of education directors, much less teachers, generally do not exist. Too often, the only requirement for getting into the classroom is being a warm, available Jewish body.

Few people can make a career, much less support themselves, teaching two or two-and-a-half-hours-a-week or even twelve hours-a-week under the present system. But they can and do spend time acquiring skills, materials, and ideas which contribute to their continued professional growth and success in the classroom when made available. The availability of funding, resources, time allotment, and programs for teacher training is a continual problem which hampers the supplementary school. Completion of training programs needs to result in increased salary and benefits. Here too, resources are sorely lacking.

Supplementary education has not yet recovered from the effects of research in the 1970's whose major measure of school impact upon adult Jewish identity was tied to the aggregate number of hours of study attained. Many graduates of the supplementary school fell short of Geoffrey Bock's 1,000 hour threshold, and almost all fell short of Himmelfarb's 3,000 hour

what were the  
effects on who?

### Supplementary Education

figure. This research approach neither described the supplementary school and its impact on the child, nor analyzed its effectiveness. Rather, the research examined the effects on adults, years after leaving school. This research affected community perceptions and the allocation of funds for Jewish education through the 1970s and 1980's.

Those involved in supplementary education identify the most serious ailment from which the supplementary school suffers as being low self-esteem. There exist low expectations among: the public - federation and community powers; parents of the schools themselves; teachers for their students and what can be learned in the time allotted; lay people in general. Talk about the supplementary school revolves around the language of powerlessness: a lack of stipends for teacher training, certification and accreditation; and inadequate benefits for personnel, [physical environments, supplies, educational materials - textbooks, audio visual materials, and the like.]

Is this in fact  
the case?

The supplementary school in the past has been advertised in an apologetic manner. It has been identified as being: a choice for minimalism, one step better than no formal Jewish education but not as good as the day school; a population pool for more glamorous programs like trips to Israel, Jewish camps, missions to Eastern Europe; a place from which many of the Jewish community leadership emerged in spite of their supplementary school experience.

what about other problems — e.g., lack of goal clarity, institutional supports

## Supplementary Education

### Solutions for Matching Image and Reality

We must view the supplementary school for what it is. Congregations sponsor most supplementary education. The supplementary school is an integral and indistinguishable part of this dominant and vital institution in North American Jewish life, the synagogue. The supplementary school provides: a forum for Jews to learn, discover, and do; training for present and future leadership; positive role models for Jewish living. It also inspires people to continue or begin living a Jewish life.

this needs to be elaborated — what does it imply?  
Is this a statement of fact or potential?

The perception that the supplementary school can make a difference must be developed and diffused. The solutions for this include: 1) research and its dissemination; 2) a public relations campaign which assists in making Jewish Education a priority on the North American Jewish agenda in a substantive way; and 3) the training of lay leadership sensitizing them to their own need for continued Jewish study and to the concerns, issues and solutions.

what is the relationship between the supplementary school and the synagogue?

Research. We need to more fully understand the mechanisms which make high-payoff supplementary school programs successful. This type of research, which upholds the integrity and viability of the supplementary educational program would: inform national public attention; lend esteem and recognition to local communities who are the benefactors of these quality programs; raise expectations for the worthwhileness of the

what are the criteria for success?

### Supplementary Education

supplementary school; and allow for replicability and adaptation of model successful programs in other communities.

Public Relations. Public opinion must be focused on the successes and additional potential successes of the supplementary school. We must show faith in the potential of the system and help to set high expectations. This is not a campaign for simply preserving the *status quo* or maintaining complacency. We must show that we care about the quality of the outcome, about the seriousness of learning that can actually take place. We must publicly recognize teachers, education directors, students, parents, lay leaders for their contribution to Jewish education. The visibility of the supplementary school will raise the self esteem and expectations of those involved, and, in turn, the desirability of contributing one's time and one's money to the setting.

Lay Leadership Training. This requires conversations between community leaders and Jewish educational professionals as well as forums for all the stakeholders in the community. This enhanced communication helps in the re-evaluation of perceptions, and allows for the creation of a shared vision. Overall, making Jewish Education a priority calls for lay leadership training and lay leaders to continue their own Jewish studies. It calls for familiarity with the issues and structures involved.

### Supplementary Education

The supplementary school has needs that a change in image alone will not adequately address. As previously mentioned, the shortage of qualified personnel both as educational directors and as teachers, is a well documented and much discussed issue. Improving the visibility and status of the Jewish educator will help in attracting people to the field. But this must be coupled with higher salaries and the complement of benefits; more viable career opportunities for employment and professionalization through the consolidation of parttime positions into fulltime pay and comprehensive benefits - there is a need for a community mechanism to provide subsidy funding and coordination as most of these consolidations can not be sustained at present solely by the existing institutions; funding for the recruitment and training of new personnel; funding to retain and improve the skills of existing faculty through programs in North America and Israel; and funding for in-service opportunities, in North America and Israel for the stimulation and enrichment of already trained personnel.

The present arrangement of training and in-service options requires expansion especially geographically. There is a need for more of what exists in the way of summer programs and conferences. The Jewish educational training institutions need to offer a greater array of innovative programs to impact professionalization continentally. This would require the expansion of their faculties.

### Supplementary Education

The planning and coordination of locally based teacher training, particularly in areas where there are no Jewish educational training institutions, would utilize at least three models. The Itinerant Seminar model operates by sending an expert teacher trainer, say in Bible or teaching Bible, to a particular community for the purpose of conducting an intensive seminar. This may occur more than once during the year. This can be ongoing with a change of subjects, and quite likely a change of instructors over the years.

doesn't this  
currently  
happen?

In the Centralized Trainer Seminar, credentialed individuals from a variety of communities go to a central location for training to teach a particular course or curriculum upon their return to their home community. Rather than the student going away, the teacher goes away for the training.

Both of these models would benefit from the creation of Resident Adjunct Faculty for the various Jewish educational teacher training institutions or some accrediting central agency which would develop curricula for teacher training or education director training. They would provide the necessary training for these adjunct personnel. In turn, these adjunct faculty would teach courses or lead workshops for teachers, education directors, and lay leaders. These Adjunct Faculty could be parttime or fulltime, and would reside throughout North America.

Mobilizing Judaic study and Jewish secular education faculty in universities is an area requiring exploration. This growing presence of

not an especially sophisticated  
analysis of training models



### Supplementary Education

Jewish university faculty could: teach in the schools; teach our teachers; encourage students to consider careers in Jewish education; advocate for the cause of Jewish education; help research issues in Jewish education; become involved as lay people; teach lay leaders; and even provide credit for undergraduate or graduate apprenticeships and student teaching in Jewish schools.

Finally, the influx of grants and/or fulltime positions could significantly impact upon curriculum development and research in Jewish education beyond just programmatic research of quality programs. Funding to make the physical plants and equipment of the supplementary school as sophisticated as that available in secular schools would enhance the enterprise.

The supplementary school is full of promise for augmenting the quality of Jewish continuity and Jewish life. In terms of number of students, it remains the major institutional structure in North America. There are reasonable and achievable steps which could be undertaken to impact the quality of supplementary education if the supplementary educational process is given the communal and continental resources and priority status it merits. An experiment to attain quality and professional supplementary education with concentrated strategic planning, implementation, evaluation and research on a community level would be a worthwhile endeavor.

*how do we know  
this?*

FAMILY EDUCATION

Family education is an emerging field which regards the entire family as a learning unit, taking into account the changing needs and norms of the contemporary family and integrating the many areas of Judaic knowledge and practice with methodologies based on dialogue and experience.

Family education programs are conducted in a broad range of settings, including homes, schools, camps, congregations, Jewish organizations, and the community-at-large. The range of activities which comprise the field are too numerous to mention, but include parallel study programs, Jewish life cycle courses, family camp experiences, Jewish life-cycle classes, holiday and ritual observance training, Jewish genealogy courses, *havura* education, Adult Mini-Schools, and more.

Ideally, family education involves the entire family in Jewish learning experiences. It empowers parents to be Jewish teachers to their children, utilizing the entire community as a "classroom." It does not avoid difficult issues such as intermarriage, divorce, domestic violence, homosexuality, and drugs. Yet, good family education is education...not therapy. Embracing all age groups, familial configurations, and organizational boundaries, family

### Family Education

education possesses the potential for enormous impact upon Jewish life and Jewish continuity.

### The Power to Transform

Excellent family education can transform not only individuals and families, but the Jewish organizations in which they participate. As families become involved in the Jewish educational process, perceptions of congregations and schools become transformed from "drop off points" to sources of learning and support, growth and fulfillment. Concomitantly, Jewish educators come to regard parents not as adversaries, but as allies and colleagues. Serious parental involvement in their childrens' education can also be expected to yield a wealth of insights and suggestions which can improve the quality of teaching and learning.

Jewish education in general will change to the extent that *families* are regarded as clients. Rather than being restricted to the essentially artificial environment of the school and classroom, family education's "campus" contains the entirety of one's social environment. At the same time, family education builds organic links between family, home, school and congregation.

Traditionally, the acquisition of a *formal* Jewish education was the effect of a Jewish identity which was formed in the home, the extended

## Family Education

family and neighborhood, and through daily participation in the life of an organic community. *The receipt of a formal Jewish education was an effect of Jewish identity, not a cause.* Today, much of Jewish education operates on precisely the opposite (and as yet unvalidated) premise that the acquisition of a formal Jewish education *can cause the development of Jewish identity.* Family education endeavors to liberate Jewish education from the narrow conceptual confines of *schooling*...and in the process, seeks to revitalize Jewish schools.

of whose  
Jewish identity?

this is a  
bit too  
slide - needs  
more careful  
analysis of  
cultural  
environment &  
educational goals

## Challenges

Because family education is still an emerging field, there exists uncertainty about what it is, what it isn't, and how it might best be structured relative to the existing Jewish education "delivery system." This lack of clarity generates constant issues of turf which require constant negotiation and which oftentimes engender conflict. (Does the sisterhood perceive the Family Chanuka Workshop as an impingement upon its time-honored Chanukah Bazaar and Latke Dinner?)

Lack of support from clergy is identified as another challenge area. Experience has demonstrated that family education is generally unsuccessful in congregational settings wherein it is not validated by the rabbi.

In many instances, resistance to participation in family life education stems from peoples' negative recollections of their own Jewish education.

+ how to do it

## Family Education

Finally, family education, like so much of Jewish education in general, suffers from a lack of funding for adequate salaries and benefits, training, quality programming and good research.

### Toward Enhancement

Jewish family education works. A critical mass of replicable, high profile programs (e.g. The Holiday Workshop Series, Jewish Experiences for Families component programs, Jewish LaMaze, etc.) have been reliably utilized in numerous communities throughout the continent with excellent results. In order to enhance the effectiveness and impact of family education, it is suggested that resources be invested in the following areas:

1. Training, Recruitment and Placement of Family Educators
2. Curriculum Development
3. Inventory and Research
4. Media Utilization

### Training, Recruitment and Placement

Family education classes and seminars should be offered in the major Jewish education training institutions and should be *required* in the training of educators, rabbis and communal service workers. *Without high-level specialized training programs in family education, there is little likelihood that the role of Family Educator will be accorded widespread recognition*

do we have  
a knowledge/  
skill base  
to train  
toward?

### Family Education

*and organizational acceptance.* This is of particular concern, as the development of the position of Family Educator is essential to the proliferation of high quality family education programming.

In-service education programs should attempt to reach principals, rabbis, lay people, social workers, camp directors, center directors, central agency staff federation planning personnel, and others. Suitably funded national conferences and consultations could bring substantial numbers of persons together for intensive professional development. The CAJE Conference should also be utilized for this purpose.

### Curriculum Development

Although almost all Jewish educational curricula lends itself to adaptation in family education, the development of *scope and sequence maps* would greatly enhance the field. There are a variety of people educating families about different areas of Judaism. They would all be helped if curricular materials of a more standardized nature were <sup>developed</sup> "Guidebooks for Jewish Home Enhancement", or a "Minimal Skills Handbook" are examples of the type of curricular materials which are in serious need of development.

(should be explained)

*Materials for home study and home help* should be developed. Such things as how to take a Jewish family vacation, create a family reunion, or make childrens' bedtime into a Jewish experience need to be made available. The development of high quality, validated instructional products such as

### Family Education

these, however, requires significant funding in support of materials creation, tryout-and-revision, and evaluation.

### Inventory and Research

It would be extremely helpful if an inventory of Jewish family education settings, formats, programs and materials. <sup>was made</sup> Research directed at determining whether the currently-diffused family education programs (such as those mentioned above) are successful in transmitting knowledge and/or facilitating changes in attitudes and behavior is also necessary. To make major investments of money, time and effort in any area *without* accompanying research and evaluation of this nature is irresponsible.

Additionally, there is great need to develop models of "successful families" as well as families that have "successfully" transmitted values, so as to better understand what accounted for these changes. This kind of focused examination provides the underpinnings for the development of effective materials, methods and programs.

*what does this mean?*

### Media Utilization

Home media for learning as a family unit is an area begging for development. *Jewish Nintendo*, along with "how to" video tapes can fill an important place in peoples' homes. Such development will, of necessity, require substantial investment, if products are to be competitive with other media-based materials for home use. The development of Jewish newspaper

### Family Education

supplements (such as *L'Chayim* in the Detroit Jewish News) should become nationally syndicated.

### A Continental Agenda

Workable community models for the provision of family education already exist and need not be re-invented. Most models provide some form of centralized planning and coordination of family education programs which are conducted at local sites, usually synagogues and centers, with the entire community joining together for periodic larger celebrations or extravaganzas.

Each organization, institution, agency and/or congregation interested in providing family education programming assembles an advisory committee from which delegates to a communal advisory committee are drawn in turn. In this manner, a family education network is formed. A *Family Education Coordinator* is employed by the community and is available to assist both organizational and communal committees plan and implement family education classes and programs.

As high quality Jewish family life education programs are effectively developed, implemented and incorporated, the nature of Jewish education will undergo a metamorphosis. No longer will children - in isolation from parents, siblings, extended family and community - constitute our primary client population. Boundaries between educational institutions and between "formal," "nonformal," and "informal" Jewish education will blur. Judaism's perennial relevancy will be more clearly and convincingly demonstrated to



### Family Education

greater numbers as families and individuals are strengthened. For Jewish family education, the future is now.

## Adult Education

### ADULT EDUCATION

#### Agenda for Adult Jewish Education

Adult Jewish Education could be the cutting edge of the reform currently being generated by the leadership of the American Jewish community. We say this because we believe that without a Jewishly educated adult community none of the planned reforms in Jewish Education can take hold. Adult Jewish Education is the one Programmatic Option which encompasses and addresses the three Enabling Options: ~~vocational training~~ - 1) dealing with the shortage of qualified personnel for Jewish education; 2) developing an informed and Jewishly educated ~~laity~~ <sup>lay</sup>ity who will be major agents of change and who will desire 3) generating support for and commitment to significant additional funding for Jewish education on a communal and continental basis. For the purposes of this study, vocational education, is not included in this discussion of Adult Jewish Education.

Throughout Jewish history, leadership by a knowledgeable Jewish laity has characterized successful Jewish communities. Jewishly informed adults are necessary for promoting and directing Jewish institutions and for furthering the agenda developed by the North American Jewish community. In a time of rapid change, Jewish education can provide adults in leadership

### Adult Education

positions with the tools and the ability to shape themselves and their communities according to Jewish values rather than be shaped by outside forces.

When there are discrepancies between what children are taught and the way adults behave, children see this learning as empty and valueless and turn their backs to their studies and Jewish life. Adult Jewish Education addresses Jewish continuity: a commitment to life long Jewish learning, is a commitment to life long Jewish involvement.

Knowledgeable Jewish adults enhance the profession of Jewish teaching. They serve as avocational teachers and promote Jewish education as a desirable career for Jewish adults. The Jewish teaching profession will grow only when Jewish education is valued. It is through their own study that Jewish adults come to value Jewish education.

### Characterizing Adult Jewish Education

Diversity, flexibility, and multiplicity characterize Adult Jewish Education in terms of audience; times, settings and programmatic structures; and entry points. The audience of Adult Jewish Education is diverse in terms of 1) age and family constellation -singles, adults, single parent families, senior adults; 2) affiliation - Conservative, Orthodox, Reconstructionist, Reform; and so forth; 3) previous Jewish educational

### Adult Education

experience -day school background, supplementary school, Jewish camping, youth group, etc.

Currently programs in Adult Jewish Education are offered different times during the week day, evenings, Shabbat, Sunday mornings, weekends. Courses are offered for a day, a week, once a week, six weeks, a semester, a year. Courses occur during the school year, over vacations, and in the summer.

These courses are sponsored by 1) synagogues; 2) Jewish Institutions of Higher Learning; 3) Secular Institutions of Higher Learning and their Continuing Education Departments; 4) Communal Organizations such as AIPAC, Hadassah, NCJW, B'nai Brith, etc.; 5) Federations including leadership training; 6) Jewish Community Centers; 7) Jewish Family Services; 8) Boards and Bureaus of Jewish Education; 9) Independent Organizations like the Melton School; 10) Museums; 11) Israel and Eastern Europe missions and adult experiences; 12) Conferences on Jewish life i.e. the General Assembly; 13) Computer Networks; 14) Chavurot; 15) Cooperative/Community based programs.

Structures and methodologies are diverse. There is a decreasing reliance on lectures and simultaneously an increase in experiential and participatory programs. Formats include: retreats, discussion groups, home based or individual study, audio and videotapes, cable television programs, panels, tours, popular literature, Jewish periodicals, newsletters.

## Adult Education

People's entry points into Adult Jewish Education vary. They come with a variety of Jewish and general educational backgrounds, Hebrew and Judaic knowledge, and Jewish life skills. They have a variety of interests, and personal or familial needs. Their commitments vary by level or intensity; areas of interest; and organizations or institutions.

The diversity, multiplicity and flexibility of Adult Jewish Education hides some serious concerns. 1) Although Adult Jewish Education needs to consist of a variety of formats and times, the learner is at a disadvantage in finding the best program/learning environment suited for his/her needs. 2) Personnel are varied and at many levels of proficiency. Since most instructors teach one or two classes at a time in adult education, they are often unfamiliar with Adult Educational Theory and techniques. There is a need for training personnel in Adult Educational Theory and techniques. 3) There is a paucity of theoretical and programmatic (what works and why) research in Adult Jewish Education. In turn, existing and future research must be disseminated to practitioners. 4) The image and importance of Adult Jewish Education is given lip service rather than priority status. Jewish communal leaders need to come from the ranks of those who participate in their own course of Adult Jewish Education. Public recognition needs to be given to those who do pursue Adult Jewish Education confirming the importance of Adult Jewish Education; 5) The majority of Jewish children receive some Jewish education. The same can not be said for adults. There

### Adult Education

is a need for outreach into alternative contexts such as health clubs, doctor's offices, law firms, and other non-conventional settings in order to reach every Jewish adult. 6) Present models of adult education are traditionally established, class oriented, and not learner centered. See the discussion of Good Adult Jewish Education. 8) There is a lack of curricula and curricular materials developed specifically for adults.

### Good Adult Jewish Education

Although characterized by diversity, flexibility and multiplicity, there are certain overriding principles of good Adult Jewish Education. Adult Jewish Education is defined as non-degree, non-professional, life-span education that has Jewish content. Effective Adult Jewish Education is a program of Jewish content involving large numbers of Jews, which recognizes and meets individual student's needs and results in increased commitment and/or involvement in Jewish life.

Good Adult Jewish Education is learner centered and not teacher centered, voluntary or non-coercive, participatory and not passive. Good Adult Jewish Education is not an extension of the type or approach to education provided to children. Good Adult Jewish Education 1) takes place in settings that are attractive, inspirational, goal oriented, varied and well designed; 2) provides for expression of subjective feelings; 3) allows learners

### Adult Education

to experience learning as useful, such as education for ritual behavior; 4) provides opportunities for social interaction; 5) provides ancillary benefits such as meeting social needs, enhancing self worth; 6) follows up on learners' experience and provides next steps; 7) is non-judgmental; 8) enables providing the learner with skills confirming the learner's abilities, perceptions and conclusions; 9) balances cognitive and experiential or participatory formats; 10) maintains a differentiated program to allow for individual differences; 11) is openly responsive to learners' and group's needs.

### Plan for Action

To create an aura of Adult Jewish Education as the "in thing", to reach as many Jewish adults as possible, and to enhance the quality of Adult Jewish Education, the following is recommended:

1. Any field test site ought to include some Adult Jewish Education component.
2. Outreach to all adults not pursuing Adult Jewish Education through use of alternative contexts such as health clubs, doctors' offices, law firms, etc.
3. Develop a body of Adult Jewish learning research to inform practice.
  - a. Create a curriculum for training full time Adult Jewish Educational Personnel, both coordinators and instructors.

## Adult Education

- b. Create a curriculum for in-service training for the existing part time providers of Adult Jewish Education including Jewish communal workers and Jewish social workers.
  - c. Disseminate the findings of the research.
4. Create positions for full time Adult Jewish Educators and standards for accreditation and certification.
5. Develop components in self help programs such as JACS has done with Alcoholics Anonymous, Jewish Marriage Encounter, etc.
6. Urge that all Jewish community leadership training programs include Judaic study. Urge the adoption of some commitment for one's own Adult Jewish Education as a requirement for Jewish communal leadership.
7. Develop a continental marketing campaign for Adult Jewish Education.
8. Provide public recognition and/or accreditation of Adult Jewish learning to elicit communal and peer support.
9. Develop curricular materials which utilize technology such as computers, interactive video, etc.
10. Develop Adult Jewish Education curriculum and curricular materials which are learner centered models.
  - a. Design accredited independent study options.
11. Create guidance services for the consumers of Adult Jewish Educational opportunities, the learner, through:
  - a. local guides;
  - b. a guide of continental and international programs;
  - c. an 800 number for finding the appropriate program for the individual;
  - d. local numbers or adult education counselors for individualized help.



## Adult Education

### A Model Center for Jewish Continuity

The Adult Education literature speaks of a continental program for Adult Jewish Education. There is a need for long ranging planning; sustained research on Adult Jewish Education; and curriculum development for the providers and the learners in the Adult Jewish Educational setting. Historically, these functions have occurred haphazardly.

One can envision the creation of a Model Center for Jewish Continuity which would fulfill these functions. Imagine this center for a moment: On the first floor are aesthetically pleasing classrooms of all different sizes most of which resemble libraries or lounges rather than the traditional school room. These rooms serve a dual purpose as meeting rooms for the learners to help in the planning of more educational opportunities. On the second floor are the counselling offices for the Adult Jewish Education mentors who tutor, advise, promote and organize learning opportunities. These mentors work with the learners and the providers of Adult Jewish Education. Some of these tutors have special outreach skills and responsibilities and others are proficient in marketing. There is also a computer room, a video lending library with study guides, and the interactive video classroom. On the third floor are a range of researchers. There are those who study how adults learn; others study existing programs and their effects on the learner; still others develop curriculum for learners and some develop curriculum for the providers of Adult Jewish Education.

### Adult Education

Finally, on this floor is the journal and newsletter editor who disseminates this research.

Certainly there is a great need in North America for one of these Model Centers for Jewish Continuity devoted to Adult Jewish Education. In addition, there is a need for each community or region to have individuals who can be the resource people for Adult Jewish Education working hand in hand with this Model Center for Jewish Continuity and the locale.

## Media & Technology

### Media and Technology

We live in an age influenced by the development, proliferation, and dissemination of media and technology. PCs, VCRs, FAXs have entered our homes, our work places, our ways of viewing and encountering the world all in a relatively brief period of time. Yet, media and technology are currently nearly non-existent and therefore, obviously, under utilized, for Jewish educational purposes. *too strong*

Presently, media (media will continually be used to refer to both technology and media) in Jewish settings appear in a variety of formats. They vary in quality and subject area.

#### 1) Electronic Video (VHS)

- Plethora of Holocaust videos
- Moderate quantity on Life Cycle, Holidays and Israel
- Paucity on Prophets, T'fillah and Hebrew Language
- Overall quality is moderate
- Production in all areas except for the Holocaust is decreasing

*(get summary report to CRB)*

#### 2) Projected video - film, slides, filmstrips, overhead transparencies

- fallen into disuse except for Jewish film festival programs for adults

#### 3) Print - sacred texts, textbooks, primary source documents, work sheets, ditto packs

- Use of primary source documents, worksheets, etc. increasing
- Textbook usage decreasing

#### 4) Computer Software

- Greatest amount of software is for Hebrew language,
- Noticeable amounts of software on Jewish Law, holidays, and Bible
- Some software for history, Israel, prayer and Talmud
- Over 80% of the software are drill and practice

## Media & Technology

- A third of the software is good professional quality, the rest is moderate to poor.

Missing from this list are interactive video and computer programs.

The use of Media in Jewish Education lags behind the general culture and the secular school setting. The existence of the items listed above does not mean that they are found in all communities, day or supplementary schools, or homes. Their distribution is quite random. In general, the quality of equipment is better in the home than in the Jewish educational setting. Yet, the potential of the home market for computer software and videos on Jewish subjects has barely been explored. Jewish Schools and community centers, to name a few, are bereft of working, up-to-date equipment as they rely too heavily on used equipment donated from supporters' homes or offices.

Media in Mass Cultures refers to media disseminated to mass audiences normally outside the structure of existing Jewish organizations. This form of communication shapes images and perceptions of Jews among the general society as well as self perceptions. This media appears in the following forms:

- 1) Feature Films, Television Programs
  - Preponderance of Holocaust, Israel-Arab or Jewish Christian themes, a conflict orientation
  - Either Jew as victim or Jew as Kingpin, mastermind
  - Many professional productions which explore Jewish themes function in a random context of support
- 2) Books, Magazines, Newspapers, Music and Theater
  - Many new books, mainly fiction, for children and adolescents, the perception being that Jews still read

## Media & Technology

The dominance of Holocaust, Israel-Arab or Jewish Christian themes in Media in Mass Culture through feature films and television nurtures "survival" and the "burden of history" as primary modes of contemporary Jewish identity. This is rather than internally generated, joyful and affirmative perspectives. The latter is congruent with an approach to Jewish continuity and life that fosters celebration, observance, and performance of mitzvot including tzedakah.

### Key Considerations for Media in Jewish Education

Media has many unique qualities and abilities which could enhance Jewish Education.

1) The flexibility of setting allows media to affect Jewish Education in the geographically remote or less populated Jewish community, as well as those living in the more Jewishly populated communities. It can reach the less mobile or immobile population of handicapped and elderly.

2) Media is fluid and able to respond to emerging educational and affective needs of Jewish communities.

*but needs lead time for production*

3) Professional quality media will enhance the status and image of Jewish education and educators. That which gains the attention of media, people perceive as important.

4) Professional quality media will appeal and therefore attract greater numbers of sensitive and intelligent individuals currently alienated from or marginally affiliated with Jewish life.

5) New modalities of instruction will enhance the effectiveness of formal (schools), informal (camping, youth group, etc.), and family Jewish Education.

6) Professional quality augments the desire of people to study Jewish texts, history, heritage, et al.

7) Professional quality media creates greater understanding and empathy among and between differing forms and expressions of Judaism.

*a demand?*

## Media & Technology

8) Professional quality media involves talented and creative individuals in the media, arts, communication and technology in the process of enriching the Jewish experience.

9) Media can project educational values and cultural frameworks to learn and experience Jewish behaviors in a non-threatening and comfortable environment.

10) Interactive video could provide a new avenue for training Jewish educational personnel.

These goals are both desirable and reachable through a concerted program for Media in Jewish Education.

Why is this not already being done? The limited and narrowly defined markets discourage the entrepreneur from investing time and money. This means that most projects have to be funded or subsidized through grants. This reliance on grants discourages people from going into Jewish media production full time as job security is limited. A lack of experience and precedent in media production impedes progress. Few ongoing formats exist for planning and implementing these goals.

## Getting On Line

Various aspects of media production, dissemination, and usage require funding, planning, and implementation if media is to become an integral asset in the advancement of Jewish Education.

## Production and Distribution of Media

A number of assumptions guide the production of media for Jewish Education. These assumptions include:

- 1) Professional productions of materials is essential.
- 2) Bringing together educational professionals and media professionals. This means involving "Hollywood types," top professionals, in film and television, public relations, etc.

### Media & Technology

- 3) There should be constant feedback and direction from the various consumers (i.e. teachers, students, home and media center personnel) across the many branches of Judaism and the continent.
- 4) Production should be centralized. *is this realistic or desirable?*

The design of the following model fulfills these requirements. This model is cyclical in nature.

Step 1: Goal Setting, Idea Generation, Consultation involving educators, lay personnel or target groups, the consumer, and media personnel in helping envision the needs of the market.

Step 2: Creative Production involves the media professionals who create top rate media for Jewish education.

Step 3: Marketing requires the development of strategies to attract the consumer, including the home audience and the marginally affiliated, to these products.

Step 4: A broad Distribution/Information Network requires a central clearinghouse to coordinate commercial distribution channels. The individual "home consumer" needs to be able to access this network for advice about materials, and for purchasing materials. Each Jewish community needs to have these materials in a central location where Jewish educators, parents, individuals can preview, obtain information, and check out these materials.

### The Use of Media

This cyclical process reaches its completion through the use of media. Here too, there are several concerns.

- 1) Effective use of media in Jewish settings requires personnel to supervise and guide its integration within the curriculum in the various Jewish educational settings. Fulltime staff in larger communities and key personnel in smaller communities are needed for providing this

### Media & Technology

assistance. This could include: the production of spin-off interactive computer programs; the distribution of newsletters and target mailings about media materials; the development of curriculum. Additionally, these people would need to offer assistance and training in the use of equipment as many teachers are not technologically literate.

2) Teachers and Educational Staff must be involved in all parts of this process of production, distribution and utilization. Their ownership is crucial as they are the key to pervasive and successful implementation of these new media materials and technologies. A major concern is their present lack of "media literacy" and inability to handle some of the simplest media machines including video cassette recorders and personal computers.

3) Jewish educational settings require up-to-date equipment in sufficient quantities for the population. Many institutions would require grants to enable them to have this equipment.

4) Similarly, Jewish educational settings require funding to obtain sufficient copies of media materials that are needed regularly.

### Conclusion

Media and technology are untapped, underdeveloped methodologies for Jewish continuity and life. The whole concept of media and technology broadens one's thinking of what is a Jewish educational context, who is a potential student, and how we go about doing Jewish education. The potential benefits to Jewish life in reaching everyone from the marginally affiliated to parents through the use of media and technology awaits discovery. Media and technology respond to the needs of supplementary education, adult education, early childhood education, and family education, to name just four areas. This option paper presents



### Media & Technology

workable solutions for production, distribution and utilization of media and technology in Jewish education. Through continental planning and local follow-up, the image, quality, and pervasiveness of Jewish Education in North America can be greatly enhanced.

## CONCLUSION

The field of Jewish education has become increasingly complex, differentiated, and specialized. This paper calls attention to five sub-fields without attempting to integrate them into a larger systematic framework. To do so is clearly beyond our scope.

Nevertheless, none of the five focal areas treated here should be viewed and understood in isolation from one another, or from the totality of Jewish Education. Each of the five sub-areas must progress on its own. Yet, each must also function in a highly interdependent, tightly integrated manner in order to yield cumulative effects of sufficient magnitude to impact the nature of Jewish continuity toward the 21st century and beyond.

In order for any of the sub-fields to significantly improve their capacity to transmit and transform Jewish life, a common body of requisites must be achieved. The first requisite - and *pre-requisite* to the others - is the establishment of an effective coordinating mechanism capable of guiding a comprehensive planned change process at the continental level. This "mechanism" need not be housed in a single building in a single locale, but may well entail a tightly-coupled network of offices, departments, or agencies, linked together by an administrative superstructure. This network will be responsible for the accomplishment of the remaining requisites.

## Conclusion

The maintenance of sufficient levels of funding for the operation of such a network is a second pre-requisite. When organizations are expected to achieve well beyond the scope of their means, cost-effectiveness is rarely maintained. The administrative overhead of the "network" should be kept lean. The purpose of the network is to responsibly direct major resources to those target communities and specific sites where they will reap the greatest return to the field.

The development of human resources in all areas of Jewish education is a requisite for enhanced quality and effectiveness. Issues of recruitment, placement and retention of personnel at all levels and in all types of Jewish education have been of major concern to leadership for many years. While the need for increased salaries, full-time employment opportunities, benefits, better-defined career ladders and new role categories are all of urgent importance, we point to some additional factors as well.

There is great need to strengthen the knowledge base which informs practice in all areas of Jewish education. Getting teachers and administrators into training programs is a (critical) first step. Knowing what knowledge and skills are required, given various student populations and program settings is a more difficult matter. Jewish education is not and should not be equivalent to public education. Without a specialized body of knowledge which, when possessed and appropriately used, designates expertise on the part of he/she who holds it, the effectiveness of our training programs, both pre-service and in-service, will operate at diminished capacity.

The evaluation and diffusion of programs and practices that work is another requisite for successful planned change at the continental level. The effective schools literature tells

## Conclusion

us that educators perform better when *they believe they possess the ability to make a difference in the lives of their students*. We must learn more about our own field(s), our practices, our educational environments, our students and ourselves. We must study programs that work to understand *why* they work and how they may be broadly diffused and adapted. To do so will require multi-year funding of innovations, with accompanying provisos for appropriate evaluation and accountability.

Another requisite entails the creation of new roles for Jewish educators. As boundaries between "types" of Jewish education become blurred, the need for both "generalists" and specialists will change. Not only are new role categories (e.g. Family Educator) needed, but new employment structures (e.g. Community Educator) as well.

We believe that these needs are intimately linked to issues of personnel and training, for if educators are truly possessors of expertise and believe themselves empowered to succeed, their ability to command higher salary and benefits will be fortified. Indeed, if this is the case, the return on communal investments in training will be abundant.

For coordinated, planned change to succeed on a continental level, *whole communities* should participate. We endorse the notion of targeting specific communities for concerted strategic planning, training, implementation, and evaluation of initiatives.

Both our specific and general suggestions validate the status of the "enabling options" (personnel needs, community structure and leadership, and financing) identified by the Commission as pre-conditions for achieving across-the-board improvements in Jewish education.

## Conclusion

A final point. Recognizing that most people and organizations are quick to resist change, we advise the projection of realistic expectations and time-frames. Institutional change is incremental, and we foresee no "quick-fix" solutions to the challenges of the day. At the same time, the presence of visionary, idealistic, energetic and resourceful leadership gives us cause for immense optimism about the future of our profession and our People.

file CAJE

MEMO TO: Annette Hochstein  
FROM: Mark Gurvis *mg*  
DATE: March 13, 1990  
SUBJECT: SPA Reactions to CAJE Material

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At this point I have received feedback on CAJE's materials from Joe Reimer and Jon Woocher. In general, there are questions about how we will be able to use this material. Given the variable quality, it should probably not be shared with commissioners or distributed publicly, but rather should be shared with the IJE for its internal use as it pursues the programmatic areas.

Reimer -- See attached sheets.

Woocher -- Jon found the material to be of uneven quality. There are lots of claims and assumptions throughout which are unsubstantiated. Since many of the recommendations included are based on such claims and assumptions, the material doesn't hold up well under scrutiny. By section:

- A. Supplementary Education--The entire section is weak; don't use it.
- B. Early Childhood--Helpful list at the end on criteria for excellent programs which should be up front; training model provided is extremely simplistic.
- C. Family Education--Pretty good, but the analysis provided doesn't represent the kinds of issues and questions about family education now being raised by analytic thinkers.
- D. Adult Education--Best of the sections.
- E. Media--Too anecdotal; not well developed analytically; not grounded in the available literature. There are further comments on the media section coming from Jon's staff.
- F. Summary--Excellent, well written.

I will be checking with the other policy advisors for comments on these materials in the next week.

TO: MARK GURVIS  
FROM: JOE REIMER (3/8/90)  
RE: FIELD NOTES FROM CAJE

Field Notes is a highly uneven piece of work. Some of its sections are fundamentally well-written and organized, while others are barely usable. I will briefly comment on each section, leaving specific editorial comments for another occasion.

1. Early Childhood Jewish Education

I thought they began well by laying out some of the seeming successes of this area as well as some of the underlying weaknesses. The claim that this field is "under-professionalized" is unclear in the question of whether existent personnel have not received adequate early childhood training, Judaic training or both. Are these avocational teachers or professional teachers with little Jewish background?

In "a proposal for action", the authors jump to a single solution: a national Office of Early Childhood Jewish Education. While I cannot evaluate the efficacy of such a move, the case for it is not clearly made in the paper. Why do the authors believe that investing in a single centralized Office is the optimal way to provide the multiplicity of services they enumerate? What makes them think that such an Office would have the authority to mandate standards to local communities or training institutions or would be the most effective advocate for the cause of early childhood? Why are no alternatives posed?

2. Supplementary Education

This section is organizationally weak. E.g., there is a detailed list of programs on the first three pages which give much more detailed information than the reader can use and obscure the progress of the argument. One senses this is a defense of the supplementary school, but what are the convincing arguments that persuade one of the school's viability and vitality? A list of programs?

We are made to realize the supplementary school is a victim of negative stereotyping. We are told it "can make a difference." But what difference can it make and what evidence is there to make that claim? What kind of research do we need to convince the

community that their perceptions of this schooling are misguided, uninformed?

"Must" is an often-used word in this section. Why "must" we show faith in the potential of the system? What is the powerful motivator behind all the "musts"? How will lay leaders be drawn in to share this faith?

Are there priorities here? Do some "musts" precede others in an action plan? Can all the recommendations be carried out, and if not, which should be seen as coming first or taking precedence? Where in this section, loaded as it is with recommendations, do we find the blueprint - the key points which show a strategy for change over time?

### 3. Family Education

Here comes unmitigated advocacy, the crew cheering on their own team. Can family education do all they claim and still be human? I doubt it.

There are valid points made: the effects of a weakening family context, the problem of turf, the need for the rabbi's support and so on. But how do they establish that "Jewish family education works"? Why should courses in training "be required?" Why is "the position of Family Educator" so singularly essential? All these are unsubstantiated claims.

I do not know what "scope and sequence maps" are, but wonder if we are getting a clear message of what curricular materials are needed for which contexts? I'm not sure if we need Jewish Nintendo and wonder if all Jewish home videos are worth investing in? I know there are community models for providing family education, but wonder why one particular model is being suggested as the way to go?

Above all, how do we know educating by family will be the greatest thing to happen since the invention of the printing press?

### 4. Adult Education

Organization and a reasonable writing style reappear in this section. The authors seem to have a vision of what adult Jewish education is and offer some map of the existing territory, a diagnosis of weaknesses and suggestions for improvement.

They envision adult Jewish education as a field unto itself - with its own curricula, personnel, etc. Is it most advisable and feasible to carve out a new field or to add an adult component to existing units? Can day or supplementary school teachers or rabbis be trained to teach adults as well? Can they adapt existing curricular materials to that end?



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The authors provide a long list of criteria for what constitutes good adult Jewish education. I personally agree, but wonder: do they provide reasons to believe that these approaches will work better to achieve specific ends? So, too, in their plan for action: are these sequential steps and is there a sense of order or priority in this long list?

The model idea is nicely drawn and intriguing. It is to be located in a community possibly as part of a Community Action Site. But where will it be institutionally located? Is there an organization or a consortium of organizations in the community that ought to house the model center?

#### 5. Media and Technology

I liked this section and found it well-organized and essentially well-argued. My only caution is that the claims for how media could enhance Jewish education should be stated as what "might" or "may" happen, since these are really untested conjectures.

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I found the concluding section to be well-written and thoughtful.

I'm not sure how to proceed from here but am available to assist.

JR:ls

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Dr. Ron Reynolds  
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Dear Roberta and Ron:

Having had an opportunity to read through the extensive materials you sent, I want to again thank you for the tremendous job you did on this project. The quality and quantity of the work by you and the members of the various task forces is clearly reflected in the product. Although right now we are caught up in preparations for the mid-February Commission meeting, in the next few weeks the Commission staff will be looking at the impact this work can have on the Commission report and on the implementation work that will follow immediately.

The experience of working with CAJE and its leadership has been very fruitful for the Commission, and personally illuminating and rewarding for me. I look forward to future opportunities to work with you and the CAJE chevra.

Sincerely,



Mark Gurvis  
Commission staff

cc: Morton L. Mandel  
Eliot Spack

bcc: A. HOCHSTEIN  
H. L. ZUCKER