



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

MS-831: Jack, Joseph and Morton Mandel Foundation Records, 1980–2008.

Series D: Adam Gamoran Papers. 1991–2008.

Subseries 5: General CIJE Files, 1991–2008.

Box
68

Folder
8

Informal Education. Planning correspondence and notes.
Correspondence and meeting notes. Background article,
1995-1996.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

research pros on impact of OSRUI attendance

- AG + HG
- retrospective + longitudinal

I. retrospec

- census cohorts ~~random~~
 - random sample w/ 11-15%
for those who can't be located
 - use census lists
- oversampling of those who attended OSRUI
 - use camp rosters
- persons aged 32-44
 - born 1952-1964
- examine
 - family religiosity
 - amt, intensity of formal Jewish
 - amt, intensity of T camp
 - amt, intensity of other interests
- outcomes - relig of spouse, T ident, T knall, T practices

II Longitudinal

- census cohorts
 - random sample (10% census or 5% on both?)
 - 6th graders + their parents
- follow-ups: ~~every~~
 - + 2 yrs + 2 yrs
 - + 2 yrs + 4 yrs
 - + 4 yrs + 4 yrs
- will allow measure impact of post-Bar mitzva sup/sch

JCC camps

- great potential, but dissatisfac w/ Jewish quality among top professionals
- interest in improving Jewishness of camps

JCC directors in Milu, Atl

- concerned w/ Jewish quality of camps

- J Roth (Milu)

- Jewish goals of JCC camp

meeting at JCC conference ^(camp director, JCC educator, JCC exec)
w/ teams from 4-5 centers

- investigate current practices

- in light of goals

- what are underlying goals?
- lead to action plan

- implies for res?

- what is current state of Jewishness of JCC camps?

Informal J ed - summer camps

- who goes & why - what do they get out of it
- who doesn't so & why not

- survey of kids & parents

- draw from synagogues in use

+ other informal ed

- what's the link b/w camps & J identity

- what aspects of camp rel to J identity

- what's imp't about ^{total} camp to kids?

what's imp't to parents?

link this to info about camps

- programming

- scale of Jewish content

- staff

- ages, b'gs, years at camp, Jewish, ^{Jewish} b'g & edu

to imprv J ed at camp

- Jewish content

- camp experience - sense of community

could just study camps

- nature of prog - what do they do?

- could do w/ study of camps themselves

MEF eval of goals process

begin when instit decides

to embark on goals proc

~ / goals coach

- because process of analyzing goals is imp, part of cult trans
- follow through to impact of goals on outcomes

— communitarian view of skill

- see contrasts in ATS-type items
- are communit. skills more likely to become vis-drv?
- do skills that become vis-drv become communitarian

ideas for evaluating Virt coll

baseline from study of educators
- what change might be expected

overall

- talk to potential trainers in fall
- talk to them in spring
- observe what they do after ^{spring}
- talk to others - see if perc diff
- see percepts of inservice

— MFF should think about framework

WR - evaluate as part of learning process

4/26/95 Staff mtg

Cummings Grant

Teacher trainers - persons close to
in-service ed
~~Teachers teaching teachers~~

1. cadre
2. videotapes
3. manual

- start w/ virtual college
- faculty experts in in-service Jewish education
+ knowledgeable in general teacher edc
- will meet at end of May to plan curric
- advisory planning grp

- cadre #1 - central agency + principals - 1 yr Ges. f'95
- cadre #2 - prns, outstanding teachers - yr 2
- yr 3 - continued followup

Teachers Teaching Teachers

- Day sch t's - ~~create~~ teacher subj-matt assoc in locales
- poss Ges. Dec '95

Goals Coaches

Milwaukee - 3 sessions - 6 institutions together
 - 6-9pm - 30-40 people
 - teams from each instit

- DP will meet separately w/ instits in May
 - where want to go

- instits will choose whether or not to continue
 - could do in other communities

this summer - goals coaches seminar July 30-Aug 2
 - should be tied to instits
 - 8-11 people

"faking stock" fits in

informal ed

Butt will send out Reisman + Chazan articles

- Chazan - false dichot
- Holtz - there are informal aspects of formal ed + formal aspects of informal ed
- for MFF - the issue is settings
 - camps
 - day
 - resid
 - youth groups
 - Israel trips
 - cultural arts programs
 - college campus activities
 - family education
 - informal adult ed
 - cyberspace - virtual educ
 - retreats
 - holiday programs

Pekarsky

- Camp director
- youth grp leader
- Isr trip leader
- Retreat prog director
- Museum director

- me: idea
- survey in informal ed
 - camp dir
 - dir of youth
 - synagogue prog
 - Hillel dir
 - museum directors
 - regional youth dir

**CIJE STAFF MEETING
AGENDA
APRIL 26, 1995**

- | | |
|--|-------|
| I. Virtual College | |
| a. Cummings Grant | GZD |
| II. Summer Seminars: Where are we? What are current issues? | |
| a. Goals Coaches | DP |
| b. Virtual College | GZD |
| c. Training Evaluators | AG/EG |
| III. Educational Leader Materials: What are we learning from the study? Policy implications. Should it be a policy brief? | EG |
| IV. Discussion on MEF evaluation of CIJE programs | AG |
| V. Informal Education | AG |

Further notes on informal ed - Board mtg 4/27/95

Finkelstein - need examine interconnects b/w
syn, sch, home, camps, youth grps, etc.

— if radical new idea (non-personnel)

- bring it to CITE Bd - let them reaffirm
ATA model, or accept revision

David Horman

Joint Authority for Zionist Jewish Education

POB #92

Jewscler

Eyal Cohen's study of
Informal Jewish Education

Overall q: what are chars + working conditions of informal J ed actors?

Is there a shortage of qual.ified personnel for informal J ed?

Is there a need to build a profession of informal J ed,
or to extend the profession of J ed to informal ed?

Does the quality of informal ed dep on prof level?

Does the J content of informal ed dep on prof level?

I think the need is to (a) redefine the missions of
institutions that offer informal ed to Jews; (b) increase access to ~~informal~~ ^{informal} programs
and ~~offer~~ ^{emphasize} Jewish content.

further informal - 2

3 condits for effv informal ed

- J content
- sense of community
- access

more important q's

- What is the impact on J practice, knowld, identity of informal J ed?

- Does extent of J content ~~make~~ ^{determine this} impact?

- study of impact of ^{affecting factors (membership, bonding, sense of community)} yathrips, camps, Isr exper, fam ed prog, etc., w/ measures of freq, duration, intensity, J content

- What determines the mission + focus of informal J ed?

- What s-ppts strengthening J content?

- What are obstacles to emphasizing J content in mission?

- What are s-ppts + obstacles to delivering J content, given mission?

- personnel??

- What leads indivs to partic in informal J ed?

- Imptc of instts eg syas, JCC's

- Imptc of informal networks eg friendships

- How do these formal + informal bodies fac. / partic thr comm-nic, funding, etc.?

- What are interconnects btr formal + informal J ed?
+ synergies

*ex
SOCDISK1:[333001]INFORMALAB.RESP;1 21 lines

GAMO\$ type informalab.resp

MAIL> send

To: abrower

CC:

Subj: informal ed

Enter your message below. Press CTRL/Z when complete, or CTRL/C to quit:

Many thanks for your comments. I was especially struck by a couple of points:

(1) It takes hard work to develop a community, and training and supervision can help -- this point would suggest that CIJE's theory about personnel as a key building block holds for informal education;

(2) Formal and informal education may have different goals, and different informal programs may have different goals -- I don't think we've been thinking about these issues, and we need to. Instead, we've been thinking about a single type of goal (Jewish continuity, expressed as enhanced identity, knowledge, and practices), and assuming that if this isn't the goal of all programs, it should be. But this is a naive assumption and it needs to be questioned.

I'll think more about this and will let you know how the discussion goes tomorrow night. Thanks again for your comments. Exit

GAMO\$



From: EUNICE::"ambrower@facstaff.wisc.edu" 6-JUN-1995 11:12:04.20
To: gamoran
CC:
Subj: your memo

Hi Adam. I deleted your memo after printing it out, and then realized that it will be more efficient if I could comment directly on the memo in my return email. Can you send me another copy? Thanks. In general, I think it looks real good, and you make a good case for the dual focus on jewish content linked to a sense of community. I, too, think that's where the study and "action" should be.

I'll give you more specific comments when I get your memo again.
Aaron

From: EUNICE::"ambrower@facstaff.wisc.edu" 6-JUN-1995 14:28:26.75
To: gamoran, ambrower@students.wisc.edu
CC:
Subj: comments on your memo

Adam:

Again, I think it's good--you make clear the point that belonging to a "community" is an important addition to the process (of course, I'm already sympathetic, so you might want to have someone more objective also give it a read). In fact, I'd draw your model this way (this is under your "theory of informal education):

jewish content -----> jewish identity
& knowledge
belonging to a community ----> participation----

(I'm limited here, of course, in my drawing ability). The point is that content and community are the two main things to address, with participation influenced by feeling like you "belong" and so WANT to participate. I would argue that the ideal situation is a program (I'm thinking of a camp setting mainly) that has a "seamlessness" between the jewish content and the sense of community--where the jewish content is integral and central to the "community" that the staff work hard to develop over the summer (which is a point I'll get to below), and where the community that develops serves the jewish content and identity.

The point about the staff having to work to develop the community is one that camp people talk about all the time--that while some camps take on lives of their own (mainly when there is a strong enough core group of "old timer" counselors and campers), in order to shape it in ways that you want (including both helping all participants feel like they belong and shaping the program content to accomplish what you want) takes work and training/supervision that starts in pre-camp and continues throughout the summer. I was thinking of this when I read your section on trying to address the "quality" of an informal setting--that quality in this sense really refers to the quality of the day-to-day program: where it's fun and involving, where campers and counselors feel like they belong, where the formal and informal activities serve the purpose of the program's mission, etc. (I feel an interview/survey protocol brewing here...).

Hmm... it seems that I've now made my major points. I'll put what's left of my specific comments in uppercase in your memo. I realized that my thinking was mostly focused on camps as the setting, so my comments will be most relevant to them (vs. youth groups, which I don't have a lot of experience with). Also, I noticed that I used the term "camp side" several times to refer to the things that go on at camps generally (vs. specific to jewish camps)--things ranging from the daily activities (meals, sports or arts&crafts, evening activities, etc.), to the "set up" of the camp (how

cabins or groups are organized, how staffing decisions are made, the layout and use of the physical setting, etc.), to the traditions and history of the place.

Let me know what you think about my comments, and then we can talk about my role. I hope they go for it--it would be a very interesting project to do! Aaron

In Message Tue, 06 Jun 1995 11:39:43 -0600 (CST),
<GAMORAN@ssc.wisc.edu> writes:

>June 5, 1995

>

>To: CIJE staff

>From: Adam G.

>Re: Thoughts on the study informal education

>

>

>The purpose of this memo is to stimulate discussion at the meeting we
>have scheduled for June 7. I discuss issues from the standpoint of
>MEF, but it is important to bear in mind that we don't want the MEF tail
>to wag the CIJE dog. It would be best to have firm convictions about
>what CIJE wishes to accomplish in the area of informal education, and
>let that drive what we are going to study. That leads me to the following
>starting point: Does CIJE wish to improve the quality of personnel
>in informal education? If so, we have to figure out what is meant by
>informal education, what is meant by personnel, and what is meant by quality.
>I will give that a shot in the first part of this memo. Then, I will
>raise some questions about whether this should be CIJE's major concern
>in the area of informal education, and I will propose some alternatives.

>

>The importance of informal education for Jewish continuity goes without
>saying, so I won't say it.....

>

>I. Studying Personnel in Informal Education

>

>A. What is informal education?

>

>Barry was undoubtedly correct at an earlier meeting that the formal/informal
>distinction is a false dichotomy, in that there are informal aspects of
>formal education (e.g. school clubs), and formal aspects of informaleducation
>(e.g. Hebrew classes at camp). For CIJE's purposes, the main thing is to
>address the important settings in which Jewish education takes place. So far,
>we have studied educators in pre-schools, supplementary schools, and day
>schools. (By selecting these settings, we have implicitly rejected synagogues
>and JCCs as settings, because they are too broad. We have decided to get
>inside synagogues and JCCs.) In starting with these settings, we have focused
>on places where education is mainly formal, and have ignored settings inwhich
>education is mainly informal. It is time to examine settings in whicheducation
>is mainly informal, such as summer camps, youth groups, teen Israel trips,
>and synagogue family programs. I would argue that these are the four most
>important in terms of participation, although something else may be more
>important in a particular community (e.g. Cleveland has a community retreat
>center that plays a big role there). I would place lower priority on other
>settings, such as community cultural programs, adult discussion groups,
>retreats that are not part of youth groups or synagogue family programs,
>virtual Jewish education (in cyberspace), and college campus activities.
>(I could be convinced to change "synagogue family programs" to "family
>programs" to incorporate programs sponsored by JCCs as well as synagogues.)

>

>I can think of two criteria that may help us prioritize among informal settings:

>(a) Participation -- Which settings involve the most people? (b)Continuity -->Which settings are ongoing, consistent, coherent, sustained, as opposed to>sporadic, infrequent, disconnected? On these criteria, which settings are>most important for us to work with? Probably summer camps and youth groups.

>>Another criterion might be impact: Which settings have the most impact (or>potential impact)? This would also lead me to study summer camps.

>>B. Who are the personnel of informal education?

>>By personnel we mean anyone who is staffing the program, i.e. thecounselors,>camp directors, youth leaders, family education directors, Israel trip>leaders, etc.

>>In studying schools, we held standards of professionalism for all staff.>We expected teachers as well as principals to have formal training in>Jewish content and education. This commonality of standards does not hold>in the informal realm: Whereas we might hold camp directors to some>professional standard (it's not clear what that standard might be), wewould>not have the same expectation for the "front-line" educators in informal>education (camp counselors, youth group advisors, etc.). HERE I WAS THINKING THAT A CONTINUUM EXISTS IN TERMS OF HOW CENTRAL THE JEWISH CONTENT IS, AND SO HOW MUCH THE EXPECTATION OF HAVING KNOWLEDGE AND A JEWISH IDENTITY MIGHT BE DIFFERENT FOR THE DIFFERENT ENDS OF THE CONTINUUM. THINK OF CAMP RAMAH OR OLIN SANG VS. CAMP SHALOM. YOU REFER TO THIS CONTINUUM BELOW, BUT YOU COULD INTRODUCE IT HERE.

>>C. How might we recognize quality among informal educators?

>>We avoided this question in our studies of schools by relying oncertification>(i.e., degrees, majors, licenses) as proxies for quality. It's hard to>justify a similar approach for informal settings. (Obviously we wouldn't>expect camp counselors to have college degrees in Jewish studies!)>Consequently it is not clear how we would assess the quality of staff>in an informal program. Some possibilities:

> 1. Program leaders (e.g. camp directors, youth directors, Israel trip>coordinators, retreat program directors, museum directors -- perhaps>we would call this leaders, or supervisory staff):> This group could respond to a survey and/or interviews about their>professional backgrounds. Unfortunately we have neither an absolute>nor a relative standard (as we did in formal education) to hold up to>these leaders of informal Jewish education. What backgrounds would we>want them to hold? AGAIN, WE COULD USE SOME OF THE STANDARDS THAT THE AMERICAN CAMPING ASSOCIATION HAVE. I THINK QUALITY IN THESE SETTINGS, AGAIN, REFERS TO HOW WELL THE ENTIRETY OF THE PROGRAM IS CARRIED OUT, WHICH IS RELATED TO THE QUALITY OF THE TRAINING, SUPERVISION, CLARITY OF MISSION, NORMS, ETC. OF THE CAMP "SIDE" OF THE PROGRAM.

> The only point that seems obvious is that we would want them to>have strong Judaic backgrounds. I would make a case that such>leaders need professional training in Jewish content areas if>they are to administer and supervise Jewish educational programs,>whether formal or informal. I GUESS I'M ARGUING THAT THERE ARE 2>POINTS--THE ONE YOU MAKE AND THE ONE ABOVE RE. THE QUALITY OF THE CAMP PROGRAM. IT SEEMS TO ME THAT WITHOUT THAT, NO MATTER HOW GOOD THE CONTENT IS, THE "MESSAGE" WON'T GET CARRIED OUT IN THE SUMMER.

MY OTHER THOUGHT HERE IS SOMETHING ABOUT THE PURPOSE OF INFORMAL EDUCATION VS. FORMAL EDUCATION. ISN'T IT TRUE THAT THE GOALS AND EXPECTATIONS OF ATTENDING SUNDAY SCHOOL, FOR INSTANCE, IS DIFFERENT THAN ATTENDING CAMP

SHALOM? CAN A STATEMENT BE MADE EARLY ON ABOUT HOW THE DIFFERENT PURPOSES OF THE INFORMAL VS. FORMAL EXPERIENCES MAKES FOR DIFFERENCES IN HOW THE PROGRAMS ARE SET UP, AND THEN WHAT YOU HOPE TO SEE FROM THE PARTICIPANTS?

>
> Probably there would be some value in knowing the basic facts
> about the leaders of informal Jewish education. What are their
> backgrounds? Are they Jewish? (The director of Camp Shalom in
> Madison, WI is not Jewish.) Have they studied Judaica? Have
> they studied formal or informal education? Do they have experience
> in informal education? These seem like reasonable questions. If
> CIJE wants to create a profession of _informal_ Jewish education,
> these questions are essential.

>
> 2. Front-line staff (camp counselors etc.):
> Clearly it does not make sense to think about a profession of informal

> education at this level. Camp counseling, staffing trips to Israel,
> etc. is not a profession, and the number of persons who can move from
> e.g. counselor to director is very small. What then, would we want
> to know about these staff members? Again, I'm sure we'd want to
> know about their Jewish backgrounds, although we'd not expect
> professional training. In addition, we'd want to hear about what
> sort of training they received in preparation for their work on
> staff. In particular we'd want to know if they learned anything
> about the Jewish content of their program (for programs that have
> some Jewish content). AND THE TRAINING AND ONGOING SUPERVISION
CONCERNING HOW THE PROGRAM AND "CAMP SIDE" IS IMPLEMENTED. IN PARTICULAR,
I'D BE INTERESTED IN LEARNING WHAT KIND OF ATTENTION IS GIVEN TO THE IDEAS
OF COMMUNITY BUILDING AND FOSTERING A SENSE OF INCLUSION AMONG CAMPERS (AND
COUNSELORS, FROM THE PROGRAM STAFF)

>
> I'm not sure what CIJE would do with this knowledge. Start campaigning
> to have more knowledgeable counselors hired in Jewish camps etc.?
> Make a case for staff content study as part of staff orientation?
> Maybe. I'D ARGUE THAT THE MORE HIGH QUALITY THE COUNSELORS IN TERMS
OF THEIR EXPERIENCE AS COUNSELORS, THE BETTER WILL BE THE EXPERIENCE,
MEANING THE BETTER WILL BE THE DEVELOPMENT OF A JEWISH IDENTITY IN THE
CAMPERS/COUNSELORS, AND THE BETTER WILL BE THE INCORPORATION OF THE JEWISH
CONTENT (I.E., THE MORE IT WILL MAKE SENSE AND FEEL PART OF THEM).

>
> 3. The working conditions of informal educators could also be
> scrutinized. Do supervisors work full-time? Do they earn a
> living wage? Do front-line workers have enough time for sleep?
> Do they feel ownership of the programs they are working on?

>D. What questions would this study address?

>
>This study, using survey and/or interview methods, could help address
>questions such as the following:

>
>* Is there a shortage of qualified personnel for informal Jewish education?

>
>* Does a profession of informal Jewish education exist? If one wished to
> build such a profession (or to _extend_ the profession of Jewish education
> to the informal arena), how far would one have to go?

>
>* What is the nature of staff development in informal education?

>
>* Is the level of staff knowledge of Judaica related to the degree of
> emphasis on Jewish content in informal programs?

>
>Are these the right questions? That's the question we need to answer
>first. I THINK THESE ARE EXCELLENT QUESTIONS. I'D ONLY ADD ONE RE. THE
"SEAMLESSNESS" OF EXPERIENCE BETWEEN THE JEWISH CONTENT AND THE PROGRAM--DO

THEY MAKE SENSE AND SERVE THE COMMUNITY THAT'S DEVELOPED THROUGHOUT THE SUMMER?

>
>II. Other questions we might consider, which would lead to different studies

>
>A. Let's start with a theory of informal Jewish education: I would argue that the impact of informal Jewish education on Jewish continuity depends on three conditions: (1) Jewish content; (2) Sense of community; (3) Extent of participation. By "Jewish continuity," I mean strength of Jewish identity, Jewish religious participation, Jewish knowledge, etc.

>
> 1. Jewish content:
> Informal Jewish education can be divided into three categories:
> (a) secular programs attended by mainly Jews; (b) Jewishly sponsored programs attended by mainly but not necessarily exclusively Jews, with minimal Jewish content; and (c) Jewishly sponsored programs, attended by Jewish, with strong emphasis on Jewish content. These distinctions are typically made for summer camps, but on reflection, one can see that they hold for a large variety of informal programs, including JCC family programs, Israel trips, youth groups, etc.

>
> I predict that the greater the emphasis on Jewish content in a program, the greater its impact on Jewish learning and practices. I would argue further that emphasis on Jewish content depends more on the mission of a program than on the characteristics of its front-line staff. YES, I'D AGREE.

>
> 2. Sense of community:
> Informal programs succeed by building a strong sense of community among participants. I predict that programs that are more successful at creating a sense of community, and which pass a minimal threshold of Jewish content, will have greater impact on Jewish identity and practices. There would likely be some synergy between content and sense of community, in that strong content and strong community work together to increase dramatically the effects of informal education on Jewish continuity. YES, EXACTLY! WELL SAID.

>
> Creating a sense of community depends to an important extent on the quality of staff. However, if this issue were pursued one would ask very different questions from those listed above. Instead of asking about formal (JEWISH) backgrounds, one would want to know about the mission, traditions, and culture of the programs. What are the relationships among staff members, between staff and the program, and between staff and the learners? ALSO, WOULD WANT TO KNOW ABOUT THE TRAINING AND SUPERVISION OF THE STAFF RE. THEIR ATTENTION TO COMMUNITY AND INCLUSION, AND ALSO THEIR TRAINING/SUPERVISION ON THE "CAMP" SIDE OF THE PROGRAM.

>
> 3. Extent of participation:
> To me it is axiomatic that informal programs with strong Jewish content and a strong sense of community foster Jewish continuity. Consequently,
> preserving Jewish continuity in the broad sense requires creating more access to such programs for young people. I doubt that personnel deficiencies are the problem here.

>
> Greater participation in effective informal programs would probably improve the effectiveness of formal programs, since the young persons would feel more positively about being Jewish and would be more motivated to join in Jewish activities. YES, VERY GOOD.

>
 >B. Policy research in light of the theory
 >
 >One direction for research would be to find out if this theory is correct.
 >I do not recommend that, for the same reason we didn't wait to find out
 >whether more trained teachers fostered greater learning among students,
 >before advocating more training for teachers. We assume that training is
 >good for teachers, and are working on increasing and improving that
 >training. Similarly, I propose we assume that informal programs with
 >strong Jewish content and sense of community are effective, and work on
 >increasing participation in such programs.
 >
 >From a policy perspective, the "lever" that can most likely be "pulled" is
 >improving the Jewish content and, where necessary, sense of community of
 >existing programs in category (b) above, i.e. Jewishly sponsored programs
 >attended by mainly Jews with minimal Jewish content. How can we enhance
 >the Jewish content of such programs? Is it realistic to try?
 >Alternatively, can we create new programs with strong Jewish content and a
 >sense of community? I think these are the most pressing questions. YES,
 >BOTH CONTENT AND COMMUNITY ARE IMPORTANT, AND THE POLICY IMPLICATION IS TO
 >BOOST ONE OR THE OTHER, OR BOTH, DEPENDING ON THE SETTING'S MISSION AND
 >PURPOSE.
 >
 >A study of personnel might be part of the research required to address
 >this question, but observations of programs seem essential. For example,
 >in Wisconsin one can find all three types of the summer camps listed
 >above. How do the camps differ in their Jewish programs? How does being
 >Jewish feel in the different kinds of camps? What would leaders, staff,
 >campers, and/or parents think about greater emphasis on Jewish content?
 >Is weakness in Judaic backgrounds among staff a significant barrier to
 >increasing the emphasis on Jewish content? GOOD QUESTIONS. I THINK A
 >STUDY COULD BE BUILT AROUND THESE.
 >
 >Conditions outside the informal programs are likely to have substantial
 >impact on the potential for change. Informal programs are generally
 >embedded in larger institutions, such as synagogues, JCCs, federations,
 >and national movements. How do these broader organizations define the
 >missions of their informal programs? What conditions support stronger
 >Jewish content in the missions? What are the supports and obstacles to
 >delivering a strong Jewish content, given a Jewish mission? Here we
 >might ask whether there is a shortage of personnel who are capable of
 >implementing a program's Jewish mission.
 >
 >Another external condition consists of the perceptions and preferences
 >of the potential participants in informal programs. What leads individuals
 >to participate in informal Jewish education? What is the role of
 >formal organizations such as synagogues and JCCs? How important
 >are informal networks such as kinship and friendship groups? How do
 >these formal and informal collectivities facilitate participation through
 >communication, funding, etc.? YES--I WAS THINKING AGAIN OF CAMP SHALOM
 >HERE.
 >
 >In sum, given my assumption that informal programs with strong Jewish
 >content and sense of community are effective, the key questions are (a) how
 >to make more programs like these and (b) how to get more people to
 >participate in such programs. Obviously these are simply the supply and
 >the demand side of the same issue.

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GAMO\$ type informal.mem
June 5, 1995

To: CIJE staff
From: Adam G.
Re: Thoughts on the study informal education

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I. Studying Personnel in Informal Education

A. What is informal education?

Barry was undoubtedly correct at an earlier meeting that the formal/informal distinction is a false dichotomy, in that there are informal aspects of formal education (e.g. school clubs), and formal aspects of informal education (e.g. Hebrew classes at camp). For CIJE's purposes, the main thing is to address the important settings in which Jewish education takes place. So far, we have studied educators in pre-schools, supplementary schools, and day schools. (By selecting these settings, we have implicitly rejected synagogues and JCCs as settings, because they are too broad. We have decided to get inside synagogues and JCCs.) In starting with these settings, we have focused on places where education is mainly formal, and have ignored settings in which education is mainly informal. It is time to examine settings in which education is mainly informal, such as summer camps, youth groups, teen Israel trips, and synagogue family programs. I would argue that these are the four most important in terms of participation, although something else may be more important in a particular community (e.g. Cleveland has a community retreat center that plays a big role there). I would place lower priority on other settings, such as community cultural programs, adult discussion groups, retreats that are not part of youth groups or synagogue family programs, virtual Jewish education (in cyberspace), and college campus activities. (I could be convinced to change "synagogue family programs" to "family programs" to incorporate programs sponsored by JCCs as well as synagogues.)

I can think of two criteria that may help us prioritize among informal settings: (a) Participation -- Which settings involve the most people? (b) Continuity -- Which settings are ongoing, consistent, coherent, sustained, as opposed to sporadic, infrequent, disconnected? On these criteria, which settings are most important for us to work with? Probably summer camps and youth groups.

Another criterion might be impact: Which settings have the most impact (or potential impact)? This would also lead me to study summer camps.

B. Who are the personnel of informal education?

By personnel we mean anyone who is staffing the program, i.e. the counselors, camp directors, youth leaders, family education directors, Israel trip leaders, etc.

In studying schools, we held standards of professionalism for all staff. We expected teachers as well as principals to have formal training in Jewish content and education. This commonality of standards does not hold in the informal realm: Whereas we might hold camp directors to some professional standard (it's not clear what that standard might be), we would not have the same expectation for the "front-line" educators in informal education (camp counselors, youth group advisors, etc.).

C. How might we recognize quality among informal educators?

We avoided this question in our studies of schools by relying on certification (i.e., degrees, majors, licenses) as proxies for quality. It's hard to justify a similar approach for informal settings. (Obviously we wouldn't expect camp counselors to have college degrees in Jewish studies!) Consequently it is not clear how we would assess the quality of staff in an informal program. Some possibilities:

1. Program leaders (e.g. camp directors, youth directors, Israel trip coordinators, retreat program directors, museum directors -- perhaps we would call this leaders, or supervisory staff):
This group could respond to a survey and/or interviews about their professional backgrounds. Unfortunately we have neither an absolute nor a relative standard (as we did in formal education) to hold up to these leaders of informal Jewish education. What backgrounds would we want them to hold?

The only point that seems obvious is that we would want them to have strong Judaic backgrounds. I would make a case that such leaders need professional training in Jewish content areas if they are to administer and supervise Jewish educational programs, whether formal or informal.

Probably there would be some value in knowing the basic facts about the leaders of informal Jewish education. What are their backgrounds? Are they Jewish? (The director of Camp Shalom in Madison, WI is not Jewish.) Have they studied Judaica? Have they studied formal or informal education? Do they have experience in informal education? These seem like reasonable questions. If CIJE wants to create a profession of informal Jewish education, these questions are essential.

2. Front-line staff (camp counselors etc.):
Clearly it does not make sense to think about a profession of informal education at this level. Camp counseling, staffing trips to Israel, etc. is not a profession, and the number of persons who can move from e.g. counselor to director is very small. What then, would we want to know about these staff members? Again, I'm sure we'd want to know about their Jewish backgrounds, although we'd not expect professional training. In addition, we'd want to hear about what sort of training they received in preparation for their work on staff. In particular we'd want to know if they learned anything about the Jewish content of their program (for programs that have some Jewish content).

I'm not sure what CIJE would do with this knowledge. Start campaigning

to have more knowledgeable counselors hired in Jewish camps etc.? Make a case for staff content study as part of staff orientation? Maybe.

3. The working conditions of informal educators could also be scrutinized. Do supervisors work full-time? Do they earn a living wage? Do front-line workers have enough time for sleep? Do they feel ownership of the programs they are working on?

D. What questions would this study address?

This study, using survey and/or interview methods, could help address questions such as the following:

- * Is there a shortage of qualified personnel for informal Jewish education?
- * Does a profession of informal Jewish education exist? If one wished to build such a profession (or to extend the profession of Jewish education to the informal arena), how far would one have to go?
- * What is the nature of staff development in informal education?
- * Is the level of staff knowledge of Judaica related to the degree of emphasis on Jewish content in informal programs?

Are these the right questions? That's the question we need to answer first.

II. Other questions we might consider, which would lead to different studies

A. Let's start with a theory of informal Jewish education: I would argue that the impact of informal Jewish education on Jewish continuity depends on three conditions: (1) Jewish content; (2) Sense of community; (3) Extent of participation. By "Jewish continuity," I mean strength of Jewish identity, Jewish religious participation, Jewish knowledge, etc.

1. Jewish content:

Informal Jewish education can be divided into three categories: (a) secular programs attended by mainly Jews; (b) Jewishly sponsored programs attended by mainly but not necessarily exclusively Jews, with minimal Jewish content; and (c) Jewishly sponsored programs, attended by Jewish, with strong emphasis on Jewish content. These distinctions are typically made for summer camps, but on reflection, one can see that they hold for a large variety of informal programs, including JCC family programs, Israel trips, youth groups, etc.

I predict that the greater the emphasis on Jewish content in a program, the greater its impact on Jewish learning and practices. I would argue further that emphasis on Jewish content depends more on the mission of a program than on the characteristics of its front-line staff.

2. Sense of community:

Informal programs succeed by building a strong sense of community among participants. I predict that programs that are more successful at creating a sense of community, and which pass a minimal threshold of Jewish content, will have greater impact on Jewish identity and practices. There would likely be some synergy between content and

sense of community, in that strong content and strong community work together to increase dramatically the effects of informal education on Jewish continuity.

Creating a sense of community depends to an important extent on the quality of staff. However, if this issue were pursued one would ask very different questions from those listed above. Instead of asking about formal backgrounds, one would want to know about the mission, traditions, and culture of the programs. What are the relationships among staff members, between staff and the program, and between staff and the learners?

3. Extent of participation:

To me it is axiomatic that informal programs with strong Jewish content and a strong sense of community foster Jewish continuity. Consequently, preserving Jewish continuity in the broad sense requires creating more access to such programs for young people. I doubt that personnel deficiencies are the problem here.

Greater participation in effective informal programs would probably improve the effectiveness of formal programs, since the young persons would feel more positively about being Jewish and would be more motivated to join in Jewish activities.

B. Policy research in light of the theory

One direction for research would be to find out if this theory is correct. I do not recommend that, for the same reason we didn't wait to find out whether more trained teachers fostered greater learning among students, before advocating more training for teachers. We assume that training is good for teachers, and are working on increasing and improving that training. Similarly, I propose we assume that informal programs with strong Jewish content and sense of community are effective, and work on increasing participation in such programs.

From a policy perspective, the "lever" that can most likely be "pulled" is improving the Jewish content and, where necessary, sense of community of existing programs in category (b) above, i.e. Jewishly sponsored programs attended by mainly Jews with minimal Jewish content. How can we enhance the Jewish content of such programs? Is it realistic to try? Alternatively, can we create new programs with strong Jewish content and a sense of community? I think these are the most pressing questions.

A study of personnel might be part of the research required to address this question, but observations of programs seem essential. For example, in Wisconsin one can find all three types of the summer camps listed above. How do the camps differ in their Jewish programs? How does being Jewish feel in the different kinds of camps? What would leaders, staff, campers, and/or parents think about greater emphasis on Jewish content? Is weakness in Judaic backgrounds among staff a significant barrier to increasing the emphasis on Jewish content?

Conditions outside the informal programs are likely to have substantial impact on the potential for change. Informal programs are generally embedded in larger institutions, such as synagogues, JCCs, federations, and national movements. How do these broader organizations define the missions of their informal programs? What conditions support stronger Jewish content in the missions? What are the supports and obstacles to delivering a strong Jewish content, given a Jewish mission? Here we might ask whether there is a shortage of personnel who are capable of

implementing a program's Jewish mission.

Another external condition consists of the perceptions and preferences of the potential participants in informal programs. What leads individuals to participate in informal Jewish education? What is the role of formal organizations such as synagogues and JCCs? How important are informal networks such as kinship and friendship groups? How do these formal and informal collectivities facilitate participation through communication, funding, etc.?

In sum, given my assumption that informal programs with strong Jewish content and sense of community are effective, the key questions are (a) how to make more programs like these and (b) how to get more people to participate in such programs. Obviously these are simply the supply and the demand side of the same issue.



#1

6-JUN-1995 18:48:48.42

NEWMAIL

From: EUNICE::"ambrower@facstaff.wisc.edu"
To: GAMORAN
CC:
Subj: RE: informal ed

Great. Like I said, it looks very interesting. I'm glad to be on board. IN terms of your comment on my point about different purposes/goals, I think you could still make the case that the ultimate goal is enhanced jewish identity/knowledge, but that informal settings will emphasize different aspects of the equation (so to speak) and so will be most helpful/effective in promoting specific paths and components for reaching the ultimate goal. I'll be listening out for you.

Aaron

In Message Tue, 06 Jun 1995 15:43:09 -0600 (CST),
<GAMORAN@ssc.wisc.edu> writes:

>Many thanks for your comments. I was especially struck by a couple of points:
>(1) It takes hard work to develop a community, and training and supervision

Press RETURN for more...

MAIL>



staff mtg 6/7/95
- informal ed

ADH - we've taken lot of educators from gen ed
- this is inhibiting
- in Ted - can talk about syst, ecol of Ted
- educators incl those in informal settings

why start w/ MEF? diagnosis, tool for mobiliz

NR - don't use CITE lang of "60, the profess"
- at a camp - content + common = culture
- personnel have to implement
- "alumni legacy"

ADH - leaders, directors are in a profession
- is this an impt ^{issue} ~~place~~ to address

BH - is there a map of personnel in informal settings?
- 3 stages of process
① - what is informal ed.? defined
②a - map of personnel
②b - decide where to cut off for study
③ - do a study

ADH - but this ^{could} leaves out those who work w/ kids!

GD - prof'lz of s-pll prns by HUC
 — maybe this add work for camps???

ADH - connec b/w personnel & outcomes, is cncl

ADH - is there a professional component to effu
 in formal educ

ADH - let's take JCC educators, or fam educators
 — no these are jobs, not settings

NR - profess of J ed in informal sett.ing,
 reg diff kinds of knowl than formal

ADH - formal/informal distinction is false, paralyzing
 — need to expand throtion of profess. in
 to other roles

— what do we want to know?

BH - sure that we want to know Teach thing
 — but what other credentials???

ADH - hypothesis: Judaic bks + ab. to be
reflective about practice are indispensable
~~to~~ what's connec to outcomes??

- ADH - there is a connec

- ADH - JCC's
camps
form educators - syn + central agencies
[center educators]
[directors + unit heads]

no these
are new
categories

- NR - need to build in family/other w/ setting
or larger sponsor

Summary

ADH - profession as continuum

- need to exp our notion

- major clusters of settings

- J, C, fe

- are there other clusters?

- we've abandoned formal / informal distin

- what are center to look at?

- J bks

- educ >

- be self-reflective

- what cont. with membership
about camps etc.

- what hierarchy of roles? what cutoff?

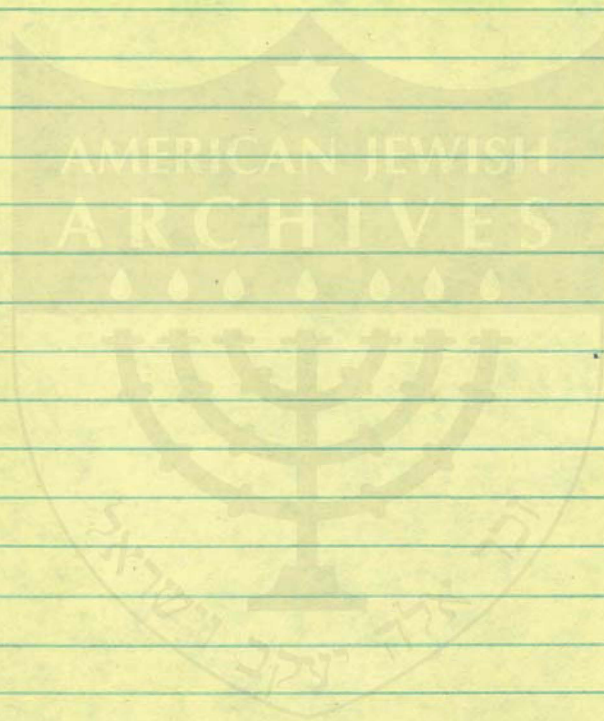
- some educ roles not exam bcs not profession

- think of what criteria for cutoff
not just other personnel

Steve H - recognize probs of
studying informal e.
- is informal ed high enough priority
in light of probs?



When you expand the def of edc outside of sch,
how does that affect the def of professional mediator?



McLaughlin - CBOs = informal ed!

links b/w school + CBOs (nonformal community-based orgs)

- coord spaces + times

- partnering agents for teaching + learning

- curric + pedagogy

Successful leaders ("wizards")

- had a passion for it

- it's a mission - not moving up thru a hierarchy

- they don't see it as a job

- don't need to be from same sociodem grp, but need to underst local knowl, trust, consistency

- leave - but some go on to higher-up work in nonformal ed - ex from inst. to community

- do not need formal cert. to do it

- adult was an adult - not "one of the guys"

what works best in informal ed also characterizes the best classes!

Scaling up probl - need to seed the amount - have places for wizards to grow - nature, support

GAMOS\$ type cije68.min

From: EUNICE::"74104.3335@compuserve.com" 8-JUN-1995 07:51:47.00
To: Gail Dorph <73321.1217@compuserve.com>, Adam Gamoran <gamoran>, Ellen Goldring <goldrieb@ctrvax.vanderbilt.edu>, Alan Hoffmann <73321.1220@compuserve.com>, Barry Holtz <73321.1221@compuserve.com>, Nessa Rapoport <74671.3370@compuserve.com>
CC: myself <74104.3335@compuserve.com>
Subj: Minutes of staff meeting - Study of Informal Education

To: Gail Dorph, Adam Gamoran, Ellen Goldring, Alan Hoffmann, Barry Holtz, and
Nessa Rapoport

From: Bill Robinson

Re: Minutes of the CIJE Staff Meeting of June 6th - Studying Informal Education

The staff discussed several questions that were considered fundamental to planning a study of informal education. Should a study of informal education fall under the domain of "building the profession" or under the domains of "goals/vision" and/or "community mobilization"? In other words, what makes a difference in having a successful informal educational program? Second, is there a single profession which could be called "informal Jewish education"?

I. What makes a difference?

The staff first debated the issue as to what makes a difference in creating successful informal educational programs. This issue was considered primary, as it questioned the underlying assumption that the CIJE should look at informal education through the lens of "building the profession", as it had with Jewish day, supplementary, and pre-schools.

The argument was put forth that what makes an informal Jewish educational program (such as a camp) successful is the inculcation of educators and (through them) participants into the culture and tradition of the institution. The culture contained two essential elements: a sense of community and Jewish content. A "good" informal educational program would be successful at transmitting a strong sense of community and substantial Jewish content. (This was stated as one of several hypothesis raised during the discussion. For instance, another hypothesis focused on the sense of community, making the assertion that "substantial" Jewish content is not necessary.) If the transmission of culture is what is most vital to its success, then perhaps the CIJE should look at informal education through the lenses of "goals/vision" and "community mobilization".

In response, it was argued that (accepting the above assertion) for an informal educational institution to be successful it would still be necessary to have educators (and, at least, educational leaders) who have knowledge of Judaism and the ability to (a) transmit the culture and (b) critically reflect upon the institutions' and their own practices (thus avoiding reification of the culture).

While briefly noted, the question as to what would "count" as evidence of these abilities or knowledge - what would count as adequate training - was left open.

II. Is there a single profession?

The staff (during and after its focus on the above issue) discussed the issue of whether or not it was reasonable to consider those educators who work in "informal" educational programs to be within a single profession. Are the nature of camps, youth groups, family education programs, and JCCs so different as to warrant caution in considering what qualities must a professional educator have to be successful in them? Are the responsibilities and institutional context of a camp director and a JCC educator so different as to make the notion of an "informal Jewish educational profession" meaningless? Would this notion conceal (important differences) more than it reveals (important commonalities)?

There were actually three issues at play. First, is there enough commonalities among educators in the "informal" settings to make the concept of an "informal Jewish educational profession" a meaningful and powerful diagnostic and policy-oriented tool? Second, to what degree is the education in these settings totally or primarily "informal"? While most would consider the educational activities that occur within a camp to be primarily informal, the educational activities of a JCC are both informal (e.g., camp, youth group) and formal (e.g., adult education, pre-school). Thus, the role of the JCC educator contains both formal and informal elements. Third, are the responsibilities and activities of the "heads" of these institutions (e.g., camp director, JCC educator) substantially different as to warrant distinguishing between them and other educators within these institutional settings (e.g. unit director, family educator). Perhaps, only those educators who meet certain professional criteria will be included in the study.

While these questions were raised, the staff did not reach any definitive conclusions with one exception. The staff concluded that it was not fruitful to view our efforts in this endeavor within the concept of "informal education". Rather, given the nature of the profession(s) as a continuum (running from formal to informal), we are engaging in expanding our study of Jewish educators from a focus on classrooms to other settings (such as camps, JCCs, and family education programs). Afterward, educational professionals working in other areas will also be considered.

Summary

1. The staff of the CIJE concluded that it would be fruitful to expand our study of educators from the classrooms into other settings, such as camps, JCCs, and family education programs. Afterward, educational professionals working in other settings would be considered.

2. The staff of the CIJE will explore in greater depth the issue of staff quality. What would count as evidence of staff knowledge or ability? What would count as adequate professional training? Two general areas were suggested: (1) Jewish content and (2) the ability to transmit the institution's culture and be critically reflective about this process. This issue of staff quality falls within the larger question, "what makes a difference in creating a successful institution/program". Thus, other areas beyond professional training may be considered, such as the educator's continuity of membership in the program (or like programs).

3. The staff of the CIJE will consider the question as to which educators within these institutions/programs will be included within the study. Certain criteria for "being a professional educator" will need to be discerned (e.g., compensation, frequency of activity, age). In addition, those educators at the "top" of the institution/program (e.g., camp director) may be considered differently from all others (e.g., unit director).

4. The underlying assumption of the study is that the transformative Jewish experiences found in these institutions/programs would be enhanced if their educators (and, especially, their educational leaders) had stronger Jewish backgrounds, as well as other qualities.

5. During the development of this project, the staff of the CIJE will consult with persons having expertise in these institutions/programs (expertise gained either through practice or academic study). In the meantime, Adam Gamoran will consult with Aaron Brauer, Professor of Social Work at the University of Wisconsin, who has expertise in this area.

GAMO\$ Exit



GAMO\$ type aaron.mem

To: Aaron Brower

From: Adam

Re: Minutes of CIJE staff meeting on informal education

In the next message I am forwarding the minutes of my meeting with the CIJE staff about informal education. Although my memo served as a stimulus for the discussion, the meeting did not exactly follow the outline of my memo.

So far, CIJE seems pretty well committed to the goal of extending the profession of Jewish education to include persons who work in informal settings. In light of this goal, it looks like my mission will be to carry out some sort of study of informal educators. Thus my "theory" of how camp works will not serve as the basis of a study. However, it could guide our thinking about how to study informal educators.

One productive outcome of the meeting was our decision not to worry about drawing a sharp line between formal and informal education. One result of this decision is that it is not necessary to try to map the universe of informal education. (Phew! I didn't want to do that!) We're looking at it this way: So far, we've studied teachers and school directors. Next we will expand our study of Jewish educators by including persons who work in other roles, such as camp directors, JCC educators, and family educators.

One question is how far down the hierarchy in these settings one might want to go. For example, in camps, we would want to study directors, and perhaps unit heads, but surely it does not make sense to think of counselors as "professionals" in any sense. This question has come up repeatedly, but substantively I think it is a fairly minor issue that can be decided whenever necessary.

A much more significant question is how to study these new categories of educators. We studied teachers and principals using a combination of surveys and in-depth interviews, and that may be called for again. What are the important characteristics of educators in informal settings, and correspondingly, how can these characteristics be identified through research? As I asked in my memo, how can we identify quality? This question was discussed at the meeting, as you'll see in the minutes. Everyone agrees that we need indicators of Judaic background, but beyond that it's not so clear.

One other issue came up that I found of great interest, in part because it responded to your question about the distinctive goal of informal Jewish education. More than just knowledge and religious practices, which are goals of formal as well as informal education, informal education aims for a transformative experience that shapes and re-shapes the lives of participants, sometimes even the defining moments of persons lives. We didn't get into why this occurs, but figuring that out might lead to ideas about what characteristics of educators need to be examined.

I'll be out of the office most of this week and then away at Oconomowoc until after July 4, but I'd like to get together some time in the first half of July to discuss these issues with you. Would that fit your schedule?

#4 5-AUG-1995 22:54:40.74
From: EUNICE::"annetteh@umich.edu"
To: gamoran, goldrieb@ctrvax.vanderbilt.edu
CC:
Subj: Tuesday's comforts

MAIL

Hello to you both on this Tish'a Be'av.

Here is a suggestion: I spent all day Friday in meeting at the airport, and although the Northwest club is OK, there are hours of crowdedness and one tires of the setting. I would like to suggest that you take a cab and come to my home at Ann Arbor. It is a comfortable 30 minute cab ride, no bottlenecks, lunch delivered warm at the work-table, airconditioning...
If it is yes the address is :
400 Maynard (corner of William)
(just by central campus, off State, one street before Liberty)
apt 708.

Let me know.

Press RETURN for more...

MAIL>



#1 7-AUG-1995 12:26:13.54
From: EUNICE::"GOLDRIEB@ctrvax.Vanderbilt.Edu"
To: GAMORAN
CC:
Subj: Re: Detroit

NEWMAIL

That is fine, I'll wait for you at my gate, the flight is NW #1184, direct from Nashville.

MAIL>



#1 7-AUG-1995 13:29:25.04
From: EUNICE::"annetteh@umich.edu"
To: gamoran
CC: "annetteh@umich.edu", ELLEN
Subj: RE: Tuesday's comforts

NEWMAIL

Good!

Will expect you then. Apt.708.
Phone number 313-332-1075.

I suggest you decide on a meeting point - Detroit airport is
a maze. (E.g. luggage
area for specific flight or in-airport entrance to Hotel, etc...)

Looking forward to seeing you,

Annette

On Mon, 7 Aug 1995 gamoran@ssc.wisc.edu wrote:

Press RETURN for more...

MAIL>

World Club (JD)



Total of 4 files.
SSCB\$ dir .agn

Directory SOCDISK1:[333001]

ANETMT.AGN;1

Total of 1 file.

SSCB\$ type anetmt.agn

Meeting of Aug. 8, 1995

Detroit Metro Airport

Annette Hochstein, Ellen Goldring, Adam Gamoran

10:00am - 6:30pm

Topics to be discussed:

1. Ideas for possible Policy Brief #2
-- leaders, early childhood, teacher/leader comparisons?
2. Possible meeting in Jerusalem to plan CIJE seminar
3. Informal education (see materials in separate message)
4. 1996 MEF Work Plan
SSCB\$

- ① how we work together
- ② update - how things are at MEF
- ③ pol Brf #2
- ④ focus mts/seminar — no time!
- ⑤ Eval instit
- ⑥ Manual
- ⑦ Informal ed
- ⑧ 1996 Work Plan

- ✓ 1. Research paper - American Jewish Leaders
- ✓ 2. Policy Brief
- ✓ 3. Eval of TEI
4. Data collect - informal educ
- 5. Eval instit - curric + instruc
6. Building a research infrastruc
7. Leading indicators - proposal?
- ✓ 8. Community consultations
- 10. Eval of Goals Proj
- (Plan for conference?)

SSCB\$ type informal.wr

From: IN%"74104.3335@compuserve.com" "Bill Robinson" 25-JAN-1996 13:52:14.23
To: IN%"gamoran@ssc.wisc.edu" "Adam Gamoran", IN%"goldrieb@ctrvax.vanderbil
t.edu" "Ellen Goldring"
Subj: Informal education

Adam and Ellen,

Steve Chervin met with the youth group directors in Atlanta (last week) and they are interested in participating in a study of themselves (somewhat like our Educators Study).

Steve would like our help and support in doing this (as I mentioned to Adam over dinner).

It seems that this would be a good place to begin thinking in a practical manner and with informal educators about what should a study of informal educators include. We could use the experience to develop and pilot test a set of instruments for a larger study.

I suggest we use this opportunity, and if I'm still spending some of my time for Atlanta then this is the obvious project to work on.

The next step is for Steve to arrange a meeting with the head of the youth directors council in Atlanta, himself and me to discuss "the why and the what" of doing this survey.

Bill



From: IN%"73321.1220@compuserve.com" "Alan" 30-JAN-1996 08:51:01.62
To: IN%"GAMORAN@ssc.wisc.edu" "Adam Gamoran"
CC: IN%"76322.2406@compuserve.com" "Debra abcPerrin"
Subj: survey of informal educators in Atlanta?

Return-path: <73321.1220@compuserve.com>
Received: from eunice.ssc.wisc.edu by ssc.wisc.edu (PMDF V5.0-5 #12975)
id <01I0M64QUH0GPWWPUV@ssc.wisc.edu> for gamoran@ssc.wisc.edu; Tue,
30 Jan 1996 08:50:57 -0600 (CST)
Received: from arl-img-5.compuserve.com by eunice.ssc.wisc.edu; id AA14607;
5.65/43; Tue, 30 Jan 1996 08:53:22 -0600
Received: by arl-img-5.compuserve.com (8.6.10/5.950515) id JAA12413; Tue,
30 Jan 1996 09:50:24 -0500
Date: Tue, 30 Jan 1996 09:48:13 -0500 (EST)
From: Alan <73321.1220@compuserve.com>
Subject: survey of informal educators in Atlanta?
To: Adam Gamoran <GAMORAN@ssc.wisc.edu>
Cc: Debra abcPerrin <76322.2406@compuserve.com>
Message-id: <960130144813_73321.1220_FHM77-10@CompuServe.COM>
Content-transfer-encoding: 7BIT

ADAM,

I LIKE THE IDEA OF A COMMUNITY PILOT WHICH FORCES US TO
ASK SOME OF THE BIGGER QUESTIONS ABOUT INFORMAL EDUCATORS -
AN ISSUE WHICH WE KEEP AVOIDING.

MY CONCERN IS ABOUT HOWMUCH OF YOUR AND ELLEN'S TIME (AND
BILL'S TIME) THIS WILL TAKE UP, BUT EVEN MORE THE QUESTION OF
THE ONGOING QUALITY CONTROL AT THE CONCEPTUAL LEVEL. IF WE
HAVE HAD SO MUCH DIFFICULTY DEFINING THE FIELD, WHY SHOULD
THEY BE MORE SUCCESSFUL?

A.

DSP: MEF FILE
----- Forwarded Message -----

From: INTERNET:GAMORAN@ssc.wisc.edu, INTERNET:GAMORAN@ssc.wisc.edu
TO: Alan, 73321.1220
CC: (unknown), INTERNET:ANNETTE@VMS.HUJI.AC.IL
(unknown), 76322.2406
(unknown), INTERNET:GOLDRIE@CIVAX.VANDERBILT.EDU
(unknown), 74104.3335
DATE: 1/26/96 9:34 AM

RE: survey of informal educators in Atlanta?

Sender: gamoran@ssc.wisc.edu
Received: from robin.ssc.wisc.edu (robin.ssc.wisc.edu [144.92.187.200]) by dub-img-2.compuserve.com (8.6.10/5.950515)
id JAA19278; Fri, 26 Jan 1996 09:24:52 -0500
From: <GAMORAN@ssc.wisc.edu>
Received: from ssc.wisc.edu by ssc.wisc.edu (PMDF V5.0-5 #12975)
id <01I0GK0ZPJW@TSTWV@ssc.wisc.edu>; Fri, 26 Jan 1996 08:24:30 -0600 (CST)
Date: Fri, 26 Jan 1996 08:24:30 -0600 (CST)
Subject: survey of informal educators in Atlanta?
To: 73321.1220@compuserve.com
Cc: Annette@vms.huji.ac.il, 76322.2406@compuserve.com,
GOLDRIE@Civax.Vanderbilt.Edu, 74104.3335@compuserve.com
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X-VMS-To: ALAN
X-VMS-Cc: ANNETTE, DEBRA, ELLEN, BILL
X-MIME-version: 1.0
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Alan,

As you can see from the message below, youth group directors in Atlanta are interested in a self-study. This could be an opportunity for us to develop and pilot a survey of personnel in informal education. I suggest that we give Bill the green light to work on this, and that Ellen and I keep close tabs on it, particularly with regard to survey development.

Adam

From: IN%74104.3335@compuserve.com "Bill Robinson" 25-JAN-1996 13:52:14.23
To: IN%gamoran@ssc.wisc.edu "Adam Gamoran", IN%goldrieb@ctr.vax.vanderbilt.edu "Ellen Goldring"
Subj: Informal education

Adam and Ellen,

Steve Chervin met with the youth group directors in Atlanta (last week) and they are interested in participating in a study of themselves (somewhat like our Educators Study).

Steve would like our help and support in doing this (as I mentioned to Adam over dinner).

It seems that this would be a good place to begin thinking in a practical manner and with informal educators about what should a study of informal educators include. We could use the experience to develop and pilot test a set of instruments for a larger study.

I suggest we use this opportunity, and if I'm still spending some of my time for Atlanta then this is the obvious project to work on.

The next step is for Steve to arrange a meeting with the head of the youth directors council in Atlanta, himself and me to discuss "the why and the what" of doing this survey.

Bill