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MS-831: Jack, Joseph, and Morton Mandel Foundation Records, 1980-2011.

Series F: CIJE Accrual, 1981-2011, undated.

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Best Practices. Colleges, 1993.

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HILLEL

The Foundation of the
Campus Jewish Community

MEMORANDUM

TO: Barry Holtz
FROM: David Raphael
DATE: February 4, 1993

=====

Enclosed please find an assessment device being developed by Hillel of Greater Philadelphia. It offers, in my estimation, a valuable "nuts and bolts" approach to evaluating Hillel programs.

I thought you might find it of value.

All my best.

David

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Hillel Foundations

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MISSION, GOALS AND VEHICLES:
A WORKING DOCUMENT FOR THE
EVALUATION ADVISORY COMMITTEE

I. Create dynamic Jewish presence.

The concept of a dynamic Jewish presence includes attracting students and others to satisfying cultural, intellectual and religious activities. It also means that Hillel will develop Jewish self-awareness and promote Jewish causes in the campus community.

- A. Establish relationships with faculty, administration, campus ministries and student groups.
1. Become acquainted with individuals in the dean's office, counseling service, campus ministries, office of residential life, student affairs, dining service and with faculty.
 2. Serve on university committees dealing with student life and academic affairs.
 3. Be involved in orientation programs for residence advisors and new students.
 4. Serve as a resource for personal counseling, consultation on hiring of faculty, selection of graduation speakers, etc.
 5. Other...
- B. Make Jewish life and opinions visible.
1. Use university buildings for programs.
 2. Advertise in campus newspapers.
 3. Encourage publication of letters and opinion pieces in campus newspapers by students, faculty, administrators and Hillel staff.
 4. Utilize other campus publications (e.g. newsletters, alumni magazines).
 5. Use attractive flyers and posters in sufficient quantity.
 6. "Table" in high traffic areas.
 7. Arrange for the use of artists and speakers in classrooms.
 8. Provide highly visible programs on campus such as "Israel Day."
 9. Provide displays of holiday symbols (e.g. Hanukkah menorah, sukkah) in public view.
 10. Other...

C. Co-Sponsor programs with others.

1. Build coalitions among student groups.
2. Encourage co-sponsorship of programs with student groups, academic departments and administrative officers.
3. Participate in programs sponsored by groups outside of Hillel.
4. Other...

II. Nurture Jewish community and create, develop and support opportunities for Jewish expression.

Hillel's responsibility is to bring together the campus Jewish community by offering a place to worship, socialize and think together. It should facilitate such activities both within and outside of Hillel. Furthermore, it should advocate Jewish rights for freedom of expression and religious observance and make known to the community at large the variety and validity of Jewish activities.

A. Provide for basic Jewish needs, observances and celebrations.

1. Insure variety of informal opportunities for Jews to meet and interact.
2. Provide kosher meal programs or work with dining service to accommodate dietary needs.
3. Provide holiday and Shabbat services and/or referrals.
4. Provide Jewish learning opportunities.
5. Other...

B. Provide a broad range of creative programs and events.

1. Encourage formation of groups reflecting interests not otherwise met.
2. Foster a varied range of programs to meet social, intellectual, spiritual, political, recreational, educational as well as religious needs of students, faculty and staff.
3. Provide religious services consistent with students' denominational preferences.
4. Enrich Jewish campus life through cultural arts.
5. Other...

- C. Advise student groups.
 - 1. Form relationships with student groups to support program initiatives.
 - 2. Encourage unusual and ambitious programming through local or national funding sources.
 - 3. Other...
- D. Counsel individual students.
 - 1. Counsel students on matters of personal concern.
 - 2. Encourage personal growth.
 - 3. Create formal and informal opportunities to advise students.
 - 4. Other...
- E. Advocate the rights of individuals to make alternate arrangements for classes and exams coinciding with holidays.
 - 1. Provide calendars to appropriate administrators well in advance of semester and graduation scheduling.
 - 2. In the event of a scheduling conflict, make direct and timely contact with appropriate administrator.
 - 3. In the event of a conflict between a student and a professor, contact the professor and, if necessary, other appropriate parties.
 - 4. Other...
- F. Make Jewish activities known through networks and advertising.
 - 1. Develop and utilize comprehensive mailing and telephone lists.
 - 2. Provide adequate and attractive publicity.
 - 3. Use campus newspapers to announce and provide information about Jewish holidays, Israel and other interests and concerns.
 - 4. Other...

III. Create, develop and support opportunities for the exploration of the spectrum of Jewish life.

Colleges create an intellectual and social context, offering many opportunities for learning and enrichment. Hillel should foster integration of Jewish subjects and concepts within a school's curriculum, promote exploration of Jewish heritage and encourage interaction among students and between students and faculty.

- A. Provide basic educational opportunities.
 - 1. Encourage and support student efforts to educate others.
 - 2. Make available basic educational materials and efforts on Judaism, holidays, Israel, the Holocaust, etc.
 - 3. Staff and student leaders should be approachable and help to create a welcoming environment in which questioning is acceptable and encouraged.
 - 4. Sponsor scholar-in-residence or artist-in-residence programming.
 - 5. Educate the campus community about Jewish concerns in the U.S., in Israel and around the world.
 - 6. Other...

- B. Advise and motivate individual students.
 - 1. Build personal relationships with students to encourage Jewish involvement, connection to others, engagement in discussion of Jewish issues and connection with local and national programs and activities.
 - 2. Utilize the unique skills and interests of the individual student to foster participation in Jewish life.
 - 3. Invite students to Shabbat and holiday meals or facilitate such invitations by others (e.g. faculty members, administrators, lay leadership).
 - 4. Communicate staff accessibility concerning matters of Jewish belief and practice.
 - 5. Incorporate students' interests into the broad program agenda.
 - 6. Other...

- C. Make Jewish books and periodicals available.
 - 1. Maintain and improve a library of Jewish books and periodicals.
 - 2. Encourage the school library to order books and periodicals of Jewish interest.
 - 3. Other...

- D. Foster active connection between Jewish identity and academic life.
 - 1. Foster integration and legitimation of Jewish concerns within general curriculum.
 - 2. Challenge students to establish a relationship between their Jewishness and their intellectual pursuits.
 - 3. Encourage interaction among students, faculty and administrators.
 - 4. Other...

IV. Strengthen identification with the larger Jewish community.

Hillel exists within a college community but should not be limited to its own environment. It is important for the college community to recognize and participate in the Jewish community beyond the campus, including Federation, Israel, world Jewry, etc. It is equally important to tell the world outside of the university the scope and depth of campus activities.

- A. Facilitate the work of local and national Jewish organizations on campus.
 - 1. Utilize the national programming resources of the B'nai B'rith Hillel Foundations.
 - 2. Work cooperatively with the academic affairs departments of local and national agencies such as NJCRAC, AZYF, AIPAC, and the Israeli Consulate.
 - 3. Work with other organizations to provide resources for students, such as Shomrei Adama, JCC Israel Programs Center, UAHC and others.
 - 4. Encourage students to explore the Jewish world through volunteer work with and for Jewish communal organizations.
 - 5. Other...
- B. Work with students on fund raising campaigns for Jewish causes.
 - 1. Support the work of UJA Campaign committees on campus.
 - 2. Provide educational opportunities about UJA, Operation Exodus, Jewish National Fund, New Israel Fund, MAZON, and other Jewish causes.
 - 3. Foster educational programs about tzedakah, along with action projects.
 - 4. Other...
- C. Provide information on Israel and Israel programs.
 - 1. Work with interested students on Israel-related programming.
 - 2. Work with students and shlichim to inform the campus community about opportunities for travel, study and volunteering in Israel.
 - 3. Target groups of peripherally involved students to explore the links between Israel and their interests, such as environment and conservation or multicultural societies.
 - 4. Educate the campus community about Israel.
 - 5. Other...

D. Provide information on events and programs around the world.

1. Provide information to the campus about events of interest and concern to world Jewry.
2. Foster interaction of students with Jews around the world.
3. Support opportunities for interaction among Jewish students, faculty and administrators from different cultural backgrounds (e.g. Sephardim, Soviet-born).
4. Other...

V. Provide for leadership development and experience.

Creating effective leaders in college will help guarantee participation in Jewish activities after college. To sustain itself and to ensure future leadership for the Jewish community at large, Hillel must continuously develop student leadership, and it must reexamine the ability of its own professional and lay leadership to meet the needs of the students.

A. Hold leadership training programs.

1. Sponsor workshops for core leadership on a regular basis.
2. Encourage workshops for students with special interests such as Israel activism or campus community relations.
3. Co-sponsor leadership programs with other groups and with the university.
4. Provide professional development opportunities for Hillel staff and faculty advisors.
5. Provide agency lay leadership with opportunities for education and development.
6. Other...

B. Encourage students' attendance at regional and national conferences.

1. Promote opportunities to attend the Hillel Leaders Assembly, the Spitzer Forum on Public Policy, the GA and other such conferences and events.
2. Provide conference scholarships.
3. Facilitate attendance through coordination of transportation or hosting regional events.
4. Identify the marginally involved and encourage and sponsor their participation.
5. Other...

C. Involve and support students in leadership roles on campus and in the community.

1. Have students represent Hillel on community boards and projects.
2. Invite students to make presentations to committees of the Jewish Federation.
3. Work individually to support and foster students as leaders on campus within and outside of Hillel.
4. Other...

VI. Reach out to the unaffiliated and create opportunities for them to explore their Jewishness.

Hillel should be pro-active in contacting students who identify as Jews but who are not part of an organized Jewish community. It should create programs, with and for such students, that promote identification with Jewish ideas and causes, and provide opportunities to participate actively in Jewish life.

A. Identify and make contact with target populations.

1. Establish relationships with interest groups by linking their interests Jewishly.
2. Make contact with students through involvement in their activities.
3. Target groups of Jews often alienated from the mainstream Jewish community and convey acceptance and openness through contact with their groups, co-sponsorship of programs, and Hillel-sponsored programs addressing their concerns (e.g. gay and lesbian Jews, children of intermarried parents).
4. Establish relationships with groups on campus that have Jewish members.
5. Other...

B. Make contact with the unaffiliated in classrooms and dorms.

1. Staff should teach courses, if possible.
2. Staff should audit classes that attract both involved and uninvolved students.
3. Establish relations with faculty members and help secure speakers and programs that complement classroom work.
4. Hold programs in dorms for target populations and around holiday times.
5. Other...

- C. Encourage continued engagement with Jewish life through personal follow-up.
 - 1. Use personal notes, phone calls and an invitation to lunch/coffee following a first contact with a student.
 - 2. Encourage students to follow-up with new contacts through phone calls and personal invitations to a next meeting or event.
 - 3. Add new names to the mailing list.
 - 4. Identify activities of special interest to new individuals and assure a personal invitation.
 - 5. Other...
- D. Use public relations to educate about Jewish life.
 - 1. Make Jewish activity known through advertising in campus newspapers and other publications, attractive and well-placed flyers and posters, articles and letters in campus publications.
 - 2. Make available printed material on Jewish life.
 - 3. Use campus TV and radio stations for programs on Jewish life.
 - 4. Other...
- E. Encourage the broadest possible range of programs.
 - 1. Use broad offerings to touch many student interests and avoid narrow characterization of Hillel.
 - 2. Other...

VII. In cooperation with Jewish communal organizations and campus groups, be an advocate for Jewish campus communities to school administrations.

Hillel is the liaison between the general community and the campus administrations. As a result, it must represent Jewish needs and promote participation of Jewish students and faculty in program planning, curriculum development and cultural events. Hillel should not only react to threats to Jewish identity but should actively promote Jewish ideas and causes within the campus and local communities.

- A. Participate in setting the school's agenda in such areas as university affairs, residential life, substance use policies, and diversity.

1. Maintain personal contact with members of the faculty and administration.
 2. Work together with Jewish faculty and administrators in establishing and maintaining relationship with the university.
 3. Participate formally on university committees and advisory groups.
 4. Write articles and opinion pieces for campus publications.
 5. Sponsor or co-sponsor programs on subjects of concern to the university.
 6. Other...
- B. Intercede on behalf of Jewish communal interests when necessary.
1. Work with Jewish faculty and administrators in formulating a response to crisis and its aftermath.
 2. Make prompt contact with appropriate representatives of the university in event of a crisis.
 3. Other...
- C. Inform administration of religious calendar well in advance.
1. Distribute multi-year religious calendars and maintain contact with university regarding policies on religious practices.
 2. Work with other campus ministries to review the effectiveness of the university's policies and practices regarding religious observance.
 3. Other...

December 30, 1992

**NATIONAL HILLEL TASK FORCE
ON THE
1990 CJF POPULATION SURVEY AND THE CAMPUS
MINUTES**

Task Force Mandate: to analyze and interpret the CJF Population Survey with specific reference to its policy and planning implications for future campus work, to give priorities to the needs so assessed, and to make practical, fundable programmatic recommendations. The Task Force will also identify the information still lacking for serious planning for campus work, and develop strategies for implementation of a Campus Survey, including methodology and funding sources.

First Meeting: February 23, 1992

Chairman: Dr. Seymour Martin Lipset

Attendees: Rabbi Howard Alpert, Ms. Susan Day, Mr. Ted Deutch, Dr. Shulamith Elster, Rabbi Samuel Fishman, Dr. Norma Furst, Dr. Sidney Goldstein, Mr. Matt Grossman, Dr. Harold Himmelfarb, Ms. Barbara Hoenig, Mr. Chaim Lauer, Ms. Linda Mann, Ms. Phyllis Margolius, Rabbi Saul Perlmutter, Dr. Mark Ratner, Mr. Gregg Robins, Ms. Rita Simon, Dr. Jacob B. Ukeles, Richard B. Joel, Susan Jerison, Rabbi William Rudolph, David Raphael, Dr. Ruth Cernea.

Other Committee Members: Mr. David L. Bittker, Mr. Stuart Eizenstat, Mr. Norbert Fruehauf, Rabbi Abie Ingber, Mr. Lester Levin, Mr. Barry Shrage.

The meeting opened at 10 a.m. with a welcome and statement of purpose by Chairman Seymour Martin Lipset, who reminded the group of the importance of their deliberations.

Dr. Lipset pointed out that the campus is the last opportunity to reach Jews while they are together in significant numbers. He also noted the sense of urgency now present in the general Jewish community as a result of the CJF National Jewish Population Survey. The data relating to intermarriage has been especially shocking to Jews in general and to community leaders in particular. In this light, the campus becomes an even more crucial arena for focused efforts to reach the disparate and increasingly secularized Jewish population, and to reinforce their Jewish identity and opportunities for social interaction. Hillel's needs to fulfill its task will grow, and with them the need for adequate financial and community support.

He also suggested that the campus should be included within the framework of the "lead community" model developed by the Council for Initiatives in Jewish Education.

Proceeding from the assumption that adequate resources and a well-designed, coordinated program can make a difference, the model would look at all educational and social opportunities within a community. Logically, targeted communities would include major campuses and the resources allocated accordingly.

Richard M. Joel welcomed the committee, and thanked them for their interest in working with Hillel to address the needs of the campus of the future.

Population Survey co-author Sidney Goldstein presented the major findings of the CJF Survey, pointing out that there are approximately 700,000 Jewish children in the population, most of whom will be coming to campus with meager Jewish education. Dr. Goldstein's presentation was followed by a general discussion of Survey findings and their potential impact for the campus.

Following lunch, the committee separated into two groups to consider aspects of the Survey that seemed most relevant to Jewish campus populations. A comparable range of experience was represented in each group: planners, students, board chairman, sociologists, Hillel staff, etc.

The working documents were selections from an early draft of the CJF's Environmental Scan, "Toward the Year 2000," which is being developed as a planning tool for Federations. The Scan identifies significant data and trends which are expected to continue or to evolve in the next decade. The Scan outline was used to guide the development of a comparable Environmental Scan for the Campus; this outline will permit the Task Force's findings and recommendations to be easily incorporated into CJF's final document. In this way, campus concerns become essential elements in the planning process, and integral to the discussions by the community when making decisions concerning the direction and allocation of community resources.

Group A was chaired by Sidney Goldstein, with Susan Day, Shulamith Elster, Norma Furst, Matt Grossman, Harold Himmelfarb, Julius Levine, Saul Perlmutter, Mark Ratner, Richard Joel, Bill Rudolph, and David Raphael.

Group B was chaired by Seymour Martin Lipset, with Howard Alpert, Ted Deutch, Samuel Fishman, Barbara Hoenig, Linda Mann, Phyllis Margolius, Gregg Robins, Rita Simon, Jack Ukeles, Ruth Cernea and Susan Jerison.

The groups reconvened at 3:30 for a summation of the findings of each group.

Attached is a preliminary draft of the Task Force Findings about issues relevant to the campus.

The committee adjourned at 4 p.m.

Barry - Background -
Hold it you first College/campus
Duplicat
Post leader -
A.

PRELIMINARY DRAFT
NATIONAL HILLEL TASK FORCE
ON THE
1990 CJF POPULATION SURVEY AND THE CAMPUS

The following findings reflect the discussions of Groups A and B, and the final summation, at the first Task Force meeting, February 23, 1992. Task Force members are invited to suggest modifications to this preliminary report.

At the second meeting, participants will:

1. come to a general consensus on the findings,
2. rank the importance of concerns for the future, and
3. make specific recommendations for initiatives for the campus, and for funding.

I. JEWISH POPULATION

CJF Survey:

Patterns of diversity in the Jewish population will continue; the core population will probably remain constant in the early 1990's and then decline; American Jews will continue to be predominantly secularized, very mobile, highly educated; the movement of converts in and out of Judaism will continue to be balanced but may increase due to intermarriage.

Hillel Task Force:

A. The campus environment:

The campus may be the first - and last - place we can reach the secularized Jews.

Because college is a time, and place, for exploration, there are likely to be more disaffected or invisible Jews within this population than in the general community. On the other hand, this time of personal transition may be the golden opportunity to reach people, while - for the last time - they are in a defined location, and before they have formulated a definitive identity. Another factor that may contribute to their "reachability" during this time is the need to separate themselves from their (unaffiliated, uncommitted, intermarried) parents by forging a distinctive identity.

B. Reaching Jews on campus:

"Jewish identity" will have a wide scope of meanings to individuals who identify themselves as Jews. It will be increasingly important to understand how they are still connected to Judaism, in order to work with these meanings and strengthen these ties.

"Market research" is crucial in order to identify the wide range of Jewish populations on campus, to determine the most promising populations for our efforts, and to plan effective ways of focusing programmatic thrusts.

We must develop multiple programmatic ways to work with the diverse populations, including secular Jews, children of the intermarried, Greeks.

1. Jewish campus professionals must have a broad range of abilities and backgrounds. The training and recruitment of Jewish campus workers will have to be reexamined and developed consistent with the projected demands.
2. The Hillel of the future may approximate the Federation model: a broad range of services, groups, and roles, encompassed and facilitated by a staff with multiple talents.
3. The active, involved Jewish student population on campus will continue to need strong service and support, despite the increased demands for reaching other groups.
4. It will be imperative to reassess the populations and methods, and to plan for unmet and new needs on an on-going basis.

Experience in working with highly secularized Soviet Jewish students may be informative in working with the highly secularized "latent Jews" on campus.

C. Demographic changes:

The majority of Jewish youth will continue to attend college; elite schools will continue to maintain their numbers. However, demographic shifts in the general and campus populations will affect the availability and allocation of resources for the campus, which will be inadequate in some areas to serve increasing Jewish enrollments. A comprehensive, national funding structure will have to consider the following possibilities:

1. The distribution of Jewish students on campus may not match the demographic distribution of the general Jewish population as it

moves West and South. The resources available locally to serve large concentrations of Jewish students (who will continue to seek the more prestigious universities in the East and Midwest) may decline as a result, and require augmentation.

2. The student population may follow the projected demographic changes in the general Jewish population. With somewhat fewer Jewish students on campus in general, and with those who are on campus distributed differently than is the present situation, the viability of campus services may decline in some areas, and will require reinforcement in others.
- D. Faculty and administrative support of Jewish interests on campus may decline. Faculty of the future will possibly have even less communal involvement and more diffuse definitions of Jewish identity. Special efforts will have to be made to reach faculty, and to ensure Jewish interests within the competitive, multicultural campus environment.
- E. Involvement of "latent Jews" and potential converts in the university population should be encouraged through different programmatic approaches. We need to understand the appeal of Judaism for potential converts, and to build on these positive themes to reach both groups. Courses in Basic Judaism should be strengthened.

II. MOBILITY

CJF Survey:

Mobility within the American Jewish community will continue to be high; despite the continued large-scale Jewish migration to the south and west, the northeast will still be the Jewish heartland; Jewish singles will concentrate in the east and west urban centers and in the new "boom towns"; geographic dispersion will mean a weakened sense of Jewish identity and sense of community; mobility will create new social services needs.

Hillel Task Force:

Short-term focus, lack of continuity, is a fact of contemporary society. Students will be increasingly familiar with residential mobility, divorce, moving from school to school, etc. Therefore, the college years may not be all that different than the rest of their lives and may, for many, be a somewhat predictable and relatively stable period.

Tracking Jews will become increasingly important in reaching them throughout their lives. The campus should be seen as an extended period within that general life-style movement.

Rather than looking at each campus individually, we should envision a "continental Jewish campus community" with movement among the separate locations. It cannot be assumed that students will be in college for a discrete, limited or continuous period. Transfers, commuter students, extended graduate education, returning students make the population to be considered complex - and in need of special approaches in outreach and programming.

The primary focus for the campus should be on community building, social ties, friendships.

Students from more isolated Jewish communities have, in the past, looked to Hillel for Jewish community on campus, and have been many of the most active campus leaders. The population shift from the large, eastern urban areas may signal an opportunity for increased student involvement.

Outreach to high school students should be increased, in small towns as well as urban areas, to direct them to campuses where they might find the richest possibilities for Jewish community.

III. EDUCATION, OCCUPATION AND INCOME

CJF Survey:

Jews will continue to be among the more wealthy groups in America, and the concentration of Jews in high-end occupations will continue; entrepreneurship and acquisition of individual large wealth will continue to be widespread in the Jewish community; while Jewish men and women will continue to enter the professions and executive positions; they will still be unequally represented in some fields; Jewish identity is not likely to be weakened by movement of Jews into professional and executive position; the cost of living Jewishly may present a serious problem; for teens and young adults, fears about getting a good job in a depressed economy may continue to remain an issue; some Jews will be among Americans for whom there is lowering of expectations.

Hillel Task Force:

Jewish students will continue to seek the academically elite colleges.

Outreach to graduate and professional schools should receive stronger focus, increased support.

Jewish students understand the focus on education within Jewish culture: we must maximize the Jewish component of the educational experience. In addition to

classes, this means informing student experiences in as many areas as possible (social service, the arts, etc.) with the rationale of Jewish teachings.

The commuter student population will continue to require special attention because of its diversity and limited hours on campus. This population includes full and part-time undergraduate, graduate and professional school students, with day or evening classes and competing home and work responsibilities. Many are beyond the traditional student age range.

IV. MARRIAGE AND THE FAMILY

CJF Survey:

Marriage will continue as the ideal and the reality for most American Jews, although beginning at a later age than before; household structure will continue to change and more complex household types will emerge; the proportion of traditional Jewish families consisting of two born Jews with children at home will continue to decline; late marriage and divorce will result in an increased number of singles in the Jewish community.

and

IV. INTERMARRIAGE

CJF Survey:

Intermarriage will continue at a high rate, over 50%, and receive acquiescence generally as a factor in American Jewish life; intermarried couples with children will continue as the fastest growing household type; only a very small percentage of non-Jewish marriage partners will convert to Judaism; without intervention the apparent trend for a continued decrease in the percentage of children of intermarriage being raised Jewish; the pattern of Jewish identity for children of intermarriage is crucial to the composition and size of the future Jewish population.

Hillel Task Force:

The campus issue is interdating, not intermarriage per se. Interdating especially among the white population is the norm of the university; confining social partners to a particular group is against the norm: Hillel's particularistic focus appears counter-culture.

There will be an increased need to create opportunities for consequential friendships among Jews. This implies heightened attention to the social dimension of all campus programs for Jewish youth.

There will need to be increased attention to special needs of:

- older students, including those in the graduate and professional schools, and returning students, many of whom may already be intermarried.
- children of intermarriage
- women
- singles: The increasing number of singles raises the question of whether or not programming for singles should extend beyond the campus.
- gays: How do we deal with gay students, for whom marriage is not an ideal?

Intermarriage has implications for fundraising among parents and others in the Jewish community.

Programming must be inclusive and welcoming, with attention to the comfort level of students for whom traditional Jewish practices and communal forms are alien.

VI. CHILDREN

CJF Survey:

Jewish households with children headed by a single parent will increase, as will the number of blended families with children of both partners from previous marriages; a majority of children in Jewish households will continue to receive some Jewish education; the vast majority of males will continue to become bar mitzvah; the majority of young Jews adults will continue to attend college.

Hillel Task Force:

Despite a projected decline in absolute numbers, there will continue to be a sizable Jewish student population on campus within the traditional 18-24 age group, plus graduate students.

The proportion of students who have exclusively Jewish home experiences will diminish, and with it the proportion of students who are familiar or comfortable with practices that are exclusively Jewish.

The need for campus services will continue, and increase, given both the numbers and the complexity of the issues and backgrounds with which students come to campus.

Hillel will be called upon to provide even more counseling services, as it reaches out to an increasingly diverse Jewish campus populations with less defined Jewish identity and experience.

VII. JEWISH IDENTITY

CJF Survey:

Jewish identity will continue to be primarily cultural or ethnic rather than religious; a majority of American Jews will continue to identify as Conservative or Reform; the pace of assimilation is growing; in assimilated households, residual Jewish observance will continue; the diversity and pluralism of Jewish experience, content and form within the Jewish community will continue to grow; events in the Middle East that affect peace and stability will have a continuing impact on the American Jewish community; the Holocaust and the establishment of Israel may have less impact on coming generations; a core of shared Jewish beliefs and practices will continue to be sustained and strengthened; the ideal of Jewish community and responsibility will continue as a guiding force that ties Jewish together.

Hillel Task Force:

Religious definition of "Jewish" - often imposed by the campus context which locates "Jewish" as one of the ministries - will be increasingly counter to the "ethnic or cultural" self-identity of Jewish students.

The multiculturalism movement on campus may give an opening for redefinition of Jewish association as ethnic or cultural, within the campus context.

There will be a need to strengthen Jewish identity outside the denominational focus of Orthodox, Conservative or Reform, yet to work with the movements in developing viable approaches to the campus.

We cannot assume that Jewish exploration leads to identification, and that Jewish identification leads to intra-marriage or communal involvement.

Identification as "Jewish" will not assume definite knowledge or experience.

Students may be increasingly alienated from or uncomfortable with other students who continue to identify primarily as religious.

Holocaust and anti-Semitism will lose power in defining Jewish identity.

Positive factors in Jewish tradition and experience will have to be highlighted and reinforced.

The spiritual component of Judaism may have a strong appeal.

Continuing practice of communal rituals, such as the Seder, fasting on Yom Kippur, and lighting Chanukah candles suggests that practices remain comfortable, and that such social/ritual gatherings may be entry points for innovative programming and reaching out to uncommitted Jews:

- Use ritual contexts to relate to contemporary issues.
- Facilitate observance, private or collective, in dorms, homes, public spaces, etc.; distribute candles, menorahs, etc.

VIII. COMMUNAL STRUCTURE AND INVOLVEMENT

CJF Survey:

Synagogue membership appears to be stabilizing; increased diversity and pluralism within the Jewish community will impact on Federations.

Hillel Task Force:

Students from the declining number of homes with core Jewish families, and in some intermarried families, will continue to have some familiarity with Jewish communal institutions; the great variation in the degree of synagogue affiliation in different communities suggests that many students will come to campus without this knowledge or experience.

Programming should include representation from, and be coordinated with, the broader Jewish community wherever logical and possible: campus CRCs; cooperative undertakings with other social service agencies, with and without an exclusively Jewish focus, etc.

IX. PHILANTHROPY

CJF Survey:

Primary reasons for giving will be tzedakah, support of Israel and a belief in Jewish continuity; the young generation will increase giving to secular causes; the vast share of the total contribution to Federations will continue to come from only very small fraction of givers to Federations; volunteering for Jewish organizations will continue to attract only a relative few; greater numbers of Jewish women in the work force will affect the pool of volunteers and the nature of giving and volunteering.

Hillel Task Force:

Students will need a broader understanding of the role of the Jewish community in supporting the services they use, and investment in supporting Jewish causes.

Students will be attracted to situations of volunteering and giving that are not specifically Jewish, such as helping the homeless, etc. The Jewish rationale for these efforts will need to be reinforced.

X. ANTI-SEMITISM

CJF Survey:

Anti-Semitism will continue to be viewed as a serious problem: traditional anti-Semitism directed against individual Jews will decline.

Hillel Task Force:

Fewer students will have personally experienced overt acts of anti-Semitism.

There will be a need to convey understanding of past anti-Semitism and as well as new forms, and to develop strategies within the framework of the Jewish student's experience.

Campus coalitions, CRCs, and other forms of networking with other groups on campus will continue and might be infused with a new sensitivity by a Jewish student population with a multicultural life experience.

XI. POLITICAL AFFAIRS, ISRAEL

CJF Survey:

Political tensions in the Middle East may raise potential problems between the US, Canada and Israel; political support of Israel by American Jews will continue; emotional attachment to Israel will remain highest among practicing Jews, but it will cut across the entire Jewish population.

Hillel Task Force:

Jewish students will be increasingly conflicted about their position vis a vis Israel, a fact with serious implications for Jewish identity.

Political events in Israel and in America in the next decade may likely to have an adverse effect on relations between the two countries. The campus is likely to reflect the general movement of Jews away from liberal causes, at least in current times.

Current and future Jewish students have no recollection of Israel's early struggles to survive or its "glory days," and relatively little knowledge about Israel in general.

Emotional attachment to Israel is likely to be lower among students than in the general population.

Jewish faculty, as a whole, are more "dovish" than the general population, and the campus atmosphere is one that is more supportive of open criticism of the Israeli government.

Issues relating to Israel that students want to explore may make the off-campus community uncomfortable. A diversity of opinions and positions will be expressed.

Nevertheless, Israel experiences continue to be strong reinforcers of Jewish identity for Jewish students. New ways of presenting Israel on campus need to be developed.

Much higher priority should be given to getting Jewish students, faculty, and staff to Israel.

The first priority for discussing Israel on campus is the consideration of how it affects Jewish identity.

There must be continuing support for Israel as a Jewish national home.

The pluralistic nature of Israel can/should be used in campus programming and in designing Israel experiences (the arts, social services, nature, etc., i.e., experiences that are not dependent on the current or fluctuating political situation).

Forums that are not explicitly Zionist may need to be created in which Jewish students can express their interests and their concerns.

Hillel must continue to react to anti-Israel activity.

The community cannot assume that campus Israel programs will stir ties of Jewish identity for future campus populations.

Jews and Arabs: Students on campus come in contact with Arabs more consistently than the general Jewish population. There will be increasing need to help them understand the political and social situation in the Middle East, and to understand and deal effectively with the Arab community on campus.

March 17, 1992

Ruth Fredman Cernea
Director, Publications and Resource Development
B'nai B'rith Hillel Foundations

 **MELTON
RESEARCH
CENTER**
for Jewish Education

January 8, 1993

Rabbi Richard Joel
Bnai Brith Hillel Foundation
1640 Rhode Island Ave, NW
Washington, DC 20036
FAX 202-857-6693

Dear Richard,

It was nice speaking with you yesterday. I appreciate your interest in helping to organize a discussion about Best Practice on the college campus with a group of people connected with Hillel on February 1st. Feel free to use this letter as an invitation and a way of briefing your colleagues about the purpose of our meeting:

I am writing to ask your help with a project that I'm involved in that I think has important implications for Jewish education in America. Let me explain the idea:

I have been working with the Council for Initiatives in Jewish Education (CIJE) heading up an important project known as the Best Practices in Jewish Education Project. As you may know, the CIJE is the small "intermediary" organization created at the conclusion of the deliberations of the Commission on Jewish Education in North America. This Commission, which met between August of 1988 and June, 1990, consisted of some of the most important names in contemporary Jewish life and included philanthropists, educators, and community leaders from across the spectrum of North American Jewry. The Commission was created by the well-known philanthropist Morton Mandel (of Cleveland) and is sometimes known as the "Mandel Commission.

In describing its "blueprint for the future," the Commission's report called for the creation of "an inventory of best educational practices in North America." The primary purpose of this inventory would be to aid the future work of the Council, particularly as it helps to develop a group of model Lead Communities, "local laboratories for Jewish education." After an exacting national competition three Lead Communities were selected early last fall: Atlanta, Baltimore and Milwaukee.

As the Lead Communities begin to devise their plans of action, the Best Practices Project will offer a guide to successful programs/sites/curricula which could be adopted for use in particular Communities. The Best Practices inventory would become a data base of Jewish educational excellence to which the Council staff could refer as it worked with the various Lead Communities.

What do we mean by "best practice"? The contemporary literature in general education points out that seeking perfection when we examine educational endeavors will offer us little assistance as we try to improve educational practice. In an enterprise as complex and multifaceted as education, these writers argue, we should be looking to discover "good" not ideal practice. One way of thinking about best practice is to say that we are trying to document the "success stories" of contemporary Jewish education.

Theoretically, in having such an index the Council would be able to offer both encouragement and programmatic assistance to the particular Lead Community asking for advice. The encouragement would come through the knowledge that good practice does exist out in the field in many aspects of Jewish education. By viewing the Best Practice of "X" in one location, the Lead Community could receive actual programmatic assistance by seeing a living example of the way that "X" might be implemented in its local setting.

The Best Practices initiative for Jewish education is a project with a number of interrelated dimensions, but in the short run the main focus of the project will be to help identify examples of "best" practice which can help the Lead Communities.

Of course there is no such thing as "Best Practice" in the abstract, there is only Best Practice of "X" particularity: the successful Hebrew School, JCC, curriculum for teaching Israel, etc. The Project has already launched initiatives in a number of different areas trying to take the first cut at this issue throughout the broad spectrum of Jewish education. Teams under my direction, working closely with Dr. Shulamith Elster (the Chief Education Officer of the CIJE) have been examining: the supplementary school; early childhood Jewish education; Jewish education in the world of the Jewish community centers and the day school.

The next area that we would like to work with this year is the college campus and it is in this area that I would like to ask for your help. (The areas still to come after this are: the Israel experience, Jewish camping, adult education, and educational initiatives within Federations of BJEs.)

At the meeting on February first I would like to do the following things: We should begin by asking the key question of what do we mean by Best Practice in the realm of the college campus? What elements go into making up a good program?

Once we have generated this list of ideas or components, we would then ask: 1) What examples in real life do we know of the Best Practice in these areas? 2) How we want to see these projects

written up? 3) And knowing these examples, now what would all this mean for the Lead Communities? How useful is it?

I think that this is an exciting project which has important implications for Jewish education. I'm hoping that with your help we may be able to bring some real changes into the field.

The CIJE would be happy to pay for the transportation of people coming from out of town and for lunch (with vegie options!!) for the group.

Thanks so much for your help. I look forward to seeing you soon.

Best wishes,



(Dr.) Barry W. Holtz
Director, Best Practice Project

cc Dr Shulamith Elster

800-528-606

Hillel is not a monolith
Can't compare the State School and Commuter
School

Hillel accreditation process
How do we develop standards?
Easier around fiscal, etc than program

Wholistic approach?

What about the "people" factor?
What about the recruitment of people into
the field

Thematic approaches?
eg. Great Israel Programs . . .
Rosh Hashanah - how it happens in diff
places

Atlanta, Balt, Milwaukee

What is the Guide? - what are we looking for?

Where do we go?

Who does it?

What thematic area?

Governance Issues

Variety + Diversity of Student Groups

Relations w/ University

Leadership → continuity

Jewish exp into gen. campus culture

Fraternity

Outreach

Jewish Faculty

Ownership - whose? - students
- Diversity of student participants

Visibility / J Presence

Networking w/ other campuses / Part of National enterprise

Connect. w/ Broader / J. world
Publicity

Connection w/ local J community

In what way does Hillel take advantage of
the culture
Or in what does Hillel shape

Numbers / Percentages of J students

How many doors are open? Who comes in?
Diversity of student participation
Traditional + Non Traditional students

Portrait of Regional Service
Social setting - friendly

Focus - mission → for staff
vision

Who owns the vision
leadership

How is it communicated?

Multicultural issues of campus

Facility
Staff, \$

Working w/ students in the context of their
communities → committees

Tufts

Penn

Harvard

Michigan

Haverford

Chicago

Cal State Northridge

UCLA

Wash U

Community-Wide Hillel - Philadelphia
Brown

U of Texas

U of Mass / Amherst

Columbia

U of Maryland

U of Washington

Places that developed programs for
Flor. Atlantic University

Penn
Tufts
Michigan
FAU
BU



HILLEL
The Foundation of the
Campus Jewish Community

10:30

Dr. Barry Holtz
Melton Research Center
3080 Broadway
New York, NY 10027

Dear Barry:

Enclosed please find a sampling of Hillel material. I hope it will be helpful.

I am currently calling Hillel professionals to invite them to the February 1 meeting. I will keep you informed as that process develops.

Please let me know if any additional information would be helpful.

My best regards.

Sincerely,

David Raphael
Assistant International Director for
Field Operations.

c.c. Richard M. Joel

B'nai B'rith
Hillel Foundations

1640 Rhode Island Ave., N.W.
Washington, D.C. 20036
(202) 857-6560
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Interpretive essay

Draft of Standards for Hillel Accreditation (2)

1. Governance

a. Mission

The Hillel Foundation has a written, clearly articulated statement of its mission. The mission statement serves as a guide and provides a frame of reference for every aspect of the Foundation's efforts, ensuring consistency in the conduct of its activities. The development, and periodic review, of the mission statement leads to the identification of the Hillel Foundation's goals, approach to service, unique characteristics and the adoption of priorities in allocating resources.

The Board, staff and students understand and are committed to furthering the mission.

b. Composition

The Governing Board is composed of individuals who are well informed about the Hillel Foundation and who have backgrounds appropriate to their role on the Board. The Board is representative of the stakeholders in Hillel, including students. The Board members are provided with orientation and training to enable them to fulfill their responsibilities.

c. Responsibilities

The Governing Board exercises ultimate responsibility for defining the mission of the Hillel Foundation, establishing priorities and overseeing its management. It establishes policies that determine the kinds of services the Hillel Foundation offers and monitors the quality of those services.

The Governing Board meets on a regular basis and is active in the areas of budget oversight, fundraising, personnel, program planning, advocacy and public relations, long range planning, facility management and recruitment of new board members.

d. Procedures

The Governing Board has a written constitution and by-laws which are reviewed periodically. The following are clearly stated in the bylaws of the Governing Board: The responsibilities of the Board, its executive and committees; criteria of selection, appointment or election, terms of office of members; voting and other procedures.

e. Executive Staff

The Board appoints a director who is accountable to the Board for implementation of its policies and for managing the Hillel's staff and resources so as to assure fulfillment of its mission.

f. Evaluation

The Governing Board regularly evaluates its own operation.

2. Program

a. Planning

The broad outlines of a Hillel Foundation's program are established through a defined annual evaluation and planning process which involves the Board, students and staff.

b. Student Leadership

Effective student leadership structures exist in the Hillel Foundation. Students play a significant role in determining the Hillel program. Student leadership is fostered through an organized program of training. Students are encouraged to participate in off campus training opportunities, such as Hillel regional and national conferences.

c. Content

The Hillel program is diverse and balanced. The program meets the needs of the different groups of students on campus who have articulated Jewish needs (such as religious, Israel, community service, etc.) Hillel also reaches out to those students whose Jewish needs are as yet unarticulated. The program engages both those students who participate regularly and those who attend occasionally.

3. Personnel

a. Quality

The Hillel Foundation has a qualified staff adequate in numbers, productivity, and effectiveness, to fulfill its mission.

b. Conditions of Employment

Conditions of employment are equitable, clearly stated (in a written personnel code) and fairly administered. Staff members are provided with opportunities for professional growth, including continuing education. Regular and open communication occurs among staff members. Appropriate supervision and regular evaluation is provided for all staff (including the director).

4. Planning and Evaluation

a. Regularity

The Hillel Foundation systematically engages in planning and self-evaluation to determine the short and long-range use of the Hillel's human, financial and physical resources. The planning processes involve all concerned parties including the board, staff and students.

b. Use of Data

The Hillel collects and uses current information, including records of attendance, effectiveness and cost of programs, to review its activities and priorities and respond to changing circumstances.

5. Communication

a. Communications Plan

The Hillel Foundation has a plan for communications with students, supporters, the university and the Jewish community. The plan is the basis for promotional materials and public relations efforts, and is consistent with the mission.

b. Quality of Written Materials

Publicity and fundraising materials are attractive, and represent the Hillel Foundation in an accurate and professional manner. They are evaluated for effectiveness.

c. Public Relations

The Hillel Foundation utilizes available opportunities to promote awareness and support of its mission on campus and in the community.

6. Finance

a. Responsibility and Oversight

The financial resources and affairs of the Hillel Foundation are managed in a responsible and ethical manner. Appropriate fiscal policies and accounting procedures are clearly articulated and followed. Oversight is provided by the board, or its finance committee. The budget process is clearly defined and consistently implemented.

The Hillel Foundation is in compliance with the policies of the B'nai B'rith Hillel Foundations in regard to fiscal management and accounting.

b. Accounting Systems

The Hillel Foundation has adequate management information to provide a basis for determining, monitoring, analyzing and controlling financial operations. Appropriate accounting systems are available to provide the board and director with the basis for making financial decisions in a timely manner.

c. Implementation

Staff members and students are provided with adequate information to provide a basis for planning and evaluating program expenditures. Staff members are familiar with requirements for sound fiscal operations and manage resources responsibly.

d. Adequacy of Funding

Funding is adequate to the current needs, and fiscal planning for the future will insure long-term stability. There is a fiscal plan which directs fundraising activities.

7. Facility

a. Adequacy of Facility

The Hillel facility is accessible to students and appropriate for program needs. It is attractive and hospitable.

b. Maintenance

The facility is clean and well maintained. Major maintenance needs are attended to on a timely basis.

c. Administrative Support

Services and programs are supported with the administrative systems and resources necessary for their success.

8. Relationships

a. University

The Hillel Foundation maintains cooperative relationships with the University Administration, through appropriate departments such as: Chaplaincy or Campus Ministries, Department of Student Life and the Student Government.

b. Jewish Community

The Hillel Foundation maintains cooperative relationships with relevant Jewish organizations and agencies, including the Federation and local synagogues.

c. Hillel Regional and International Centers

The Hillel Foundation maintains cooperative relationships with the Regional and International Centers and utilizes their resources appropriately.

d. Alumni and Parents

The Foundation maintains a connection with alumni and parents and utilizes this connection to build support of the Foundation.



HILLEL

The Foundation of the
Campus Jewish Community

CHALLENGE AND OPPORTUNITY:

DEVELOPING A NEW HILLEL
AT THE OHIO STATE UNIVERSITY

A STRATEGIC PLAN FOR THE PROPOSED
WEXNER JEWISH STUDENT CENTER

BY

LESTER LEVIN AND DAVID RAPHAEL

NOVEMBER 1992

B'nai B'rith
Hillel Foundations

*1 copy for
Bany*

Acknowledgments

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Larry Moses

Mitch Orlik

Ben Mandelkorn

David Raphael

Les Levin

The Strategic Planning Committee

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Representing the Wexner Foundation

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Introduction

Though the impetus for the Strategic Planning Process was the building of a new facility, the need and value of undergoing a long range strategic planning process is recognized as good organizational practice. It is through such process that an organization can consciously and systematically plan for the future.

The recent National Jewish Population Study provides dramatic evidence of significant changes occurring in the Jewish community - changes which clearly indicate that business as usual has not worked. A primary focus of this study has been the development of a state of the art program which will be effective in the future.

Strategic Planning Process

The study commenced on March 31, 1992 and was concluded on October 22, 1992. During this eight month period there were seven committee meetings preceded by intensive preparation including individual and group interviews and reading articles and reports which reflect the "best" practice and thinking. (see appendix)

All operational aspects of the process were studied including: Governance, Program, Personnel, Planning and Evaluation, Communication, Finance, Faculty and Relationships. Particular attention was given to material from "The Campus Community in the 21st Century" (Hillel National Task Force Report July 1992) and its implications for Ohio State University Hillel. Equally important were the findings from "face to face" interviews with individuals and Focus Groups (23 in number).

General Observations

From the outset there was an air of excitement about participation in the Long Range Strategic Planning Process. Committee meetings were well attended and participation was active and intensive. Students were particularly interested and eager to be involved. Clearly there were high expectations for the study.

Individuals connected with the study were co-operative, open and frank in expressing their perceptions and suggestions. There was an eagerness to know what other Hillels were doing and what is considered "best practice."

The changing nature of the Jewish community and its impact on campus, as reported in the National Population Survey, was validated by the board study. Universally, individuals expressed a need for

change and moreover an acceptance of change. There was a high degree of optimism and agreement that

- “we can do better”
- “more students can be involved”
- “we can overcome our problems”
- “we are not afraid of change”

Hillel at OSU has a long continuing tradition of support from the university and the local Jewish Community which can be further enhanced . The study process has opened new “doors.”

The study process has provided staff, students and trustees new ways at looking at Hillel and their roles and responsibilities, particularly in planning and evaluation.

The Study Committee has “ownership” and is committed to implementing the study recommendations.

Planning Objectives

As the study progressed initial areas of concern were identified and through discussion became planning objectives. Included were the following:

- Increase the number of students served
- Increase coverage through contact and inclusion of a wide range of student interests
- Change the image/perception of Hillel viz: “for religious students”, etc.
- Broader governance
- Strengthen relationships with the Jewish Federation, Jewish agencies and organizations and the local Jewish community
- Increase operating income
- Engage in evaluation

Purposes of the Study

Long-range planning has become an essential component of the activities of the organized Jewish community in the United States, as witnessed by the recent completion of the 1990 National Jewish Population Study (NJPS) and the increase of demographic studies throughout the country. Given the results of the NJPS, as we approach the year 2000, the American Jewish community is becoming increasingly concerned with its future in the United States.

Complex decisions must be made by many Jewish agencies concerning: 1) the location of new facilities and relocation of existing ones; 2) the implementation of new programs and curtailment of others; and 3) new methods for increasing fund-raising efforts.

Among the questions to be answered by OSU Hillel in planning for the next decade are:

1. Does Hillel serve the traditional college age group, or should it provide service for all students, regardless of age?
2. What should be the balance between serving graduate and undergraduate students?
3. What areas of need should be viewed as primary (for example, social, developing future communal leadership, etc.)?
4. What should be the balance between trying to reach as many students as possible and trying to reach fewer students but trying to have a greater impact on those reached?
5. Should the emphasis be on "outreach" to the marginally affiliated; outreach to the unaffiliated or "inreach" to the already affiliated?
6. How should Hillel work with other Jewish agencies on, or interested in, the college campuses, particularly, the UAHC and United Synagogue?
7. How should Hillel work with other Jewish agencies in the Federation network, such as the JCC, Jewish Family Service, and synagogues?
8. How should the agency enhance its limited resources?
9. What skills and backgrounds should new board members have and what is the best way to recruit them?
10. What are the reasons students do not participate in Hillel and what might be done to attract them?

Summary of Findings

In addition to reviewing written reports, program materials and budget requests, much of the fact finding was done by face to face interviews with individuals and "Focus Groups." A total of twenty-three group interviews were held with a range of groups - i.e. active and inactive student participants; JSAB members; graduate students; members of fraternities and sororities; formerly active students; staff; religiously active students; etc., and individual faculty, alumni, board members, etc. (see appendix for listing of groups and interview guides)

This process proved to be very productive, as had been anticipated from prior experience. A wealth of information was obtained as well as triggering emotional feelings, attitudes and opinions. An important by-product of these interviews was the "buying-in" of Hillel stakeholders (students, staff, committee and board members, faculty, community leaders, etc.) to the study. Once this process was under way, there were numerous requests for additional interviews with groups and individuals, which resulted in extending the process beyond the original projection.

Participants in Focus Group and individual interviews were very open and eager to share and be helpful. Though we continually indicated we were not evaluating individuals or programs, much of the information we received were comments about strengths (positive) and weaknesses (negative). Uniformly, participants felt there was room for doing more; reaching more students (faculty, etc) and doing better. Many became enthused and excited about planning for the future and were very positive with this aspect of the study.

A summary of Focus Group meetings follows:

Professional Staff

- Concerns were raised regarding the way staff roles were defined and structured. Staff wondered whether they were being as effective as they could be. It was felt that they could be reaching more students: "we don't touch enough students, we can offer more, do more."
- It appears to be increasingly difficult to involve students around an Israel agenda.
- Dormitory outreach and programming is carried out separately from the rest of the Hillel program.
- JSAB isn't functioning to the best of it's ability. There is a need to strengthen the "core group." JSAB is perceived to be a hindrance to reaching new students.
- It is difficult to gauge the impact of outreach efforts at Kenyon and Ohio Wesleyan. Questions were raised as to whether this was an effective use of staff time.

Hillel Student Leaders

- Many students on campus are uninvolved and apathetic.
- Jewish students see their involvement in fraternities and sororities as "fulfilling their Jewish identity requirement."
- Many of the students in Hebrew and Jewish study classes are members of fraternities and sororities.
- Every participant in this focus group spent at least 25 hours a week in Hillel.
- Hillel is understaffed. Staff seem pulled in many directions at once. "Just getting out a mailing seems to be an impossible task."
- Hillel currently focuses on students' religious needs. More needs to be done to attract students based on social and cultural interest.
- Hillel should be a comfortable place to hang-out.
- Hillel is perceived to be a "clique" or lots of different cliques. "People who are regulars hang-out with other regulars. When new people come in, they don't get to meet other students."
- Many students are Jewish activists in organizations other than Hillel.
- "Students know Hillel is here, but they don't know what it does."

Graduate Students

- There is a need for greater outreach to graduate students.
- Hillel could play an important role in connecting graduate students to the Columbus Jewish community. This might entail availing them of reduced rates at the Jewish Community Center and discounts to cultural events, connecting them with singles and young leadership groups, helping familiarize and orienting new students to the community and providing home hospitality on holidays.
- Graduate students need programming of their own. A Shabbat dinner for graduate students attracted 25 individuals. The casual nature of this event was seen as being very positive.

Jewish Campus Activists Not Involved in Hillel

- Hillel suffers from serious image problems on campus. It is a "nerd place," coming to Hillel is "social suicide." People do not come to Hillel because they perceive it as being too religious.

- Hillel should foster ties between students and the Jewish community.
- Hillel should become a Jewish center, but with more emphasis on building leadership. Hillel should offer a wide range of activities and resources.
- Hillel places excessive demands on leadership students. A number of students in this group stopped being active in Hillel because staff and students set unrealistic expectations of student leaders. "I really didn't want to join JSAB but the pressure was too high. It wasn't enough to come here and hang-out."
- Hillel should build stronger relationships with the fraternities and sororities.

Members of Fraternities and Sororities

- Hillel should "tap" the Greek system. However, social events are not going to attract students from fraternities and sororities. Hillel should focus on religious and cultural activities and create opportunities for Jewish learning.
- Fraternity and sorority members do not feel that they "belong" in Hillel.
- It may be more effective to engage members of fraternities and sororities on an individual level, rather than seeking, for instance, to create joint programs with chapters.

Conservative and Reform Students

- Both Conservative and Reform students felt that their needs and interests were under-represented in the Hillel program.

Programmatic Priorities Identified in Focus Groups

1. Building Bridges to the Columbus Jewish Community

- Hillel should identify and create opportunities for Jewish students to access resources and services provided by the Jewish community.
- In conjunction with Jewish community leadership, Hillel should identify appropriate opportunities for students to play leadership roles in the Jewish community.
- Especially as it moves into a new facility, Hillel should seek to position itself as an important resource for the Jewish community.

- Hillel should serve as a conduit between the resources available at OSU (expertise, speakers, etc.) and the Jewish community.

2. Strengthening Programming for Graduate Students

- Hillel should seek to strengthen existing graduate student groups and promote the establishment of new ones.
- Hillel should work with the Jewish community to link these students to existing programs and services (i.e. Federation Young Leadership).

3. Fraternities and Sororities

- New avenues for reaching out to fraternities and sororities as well as individual members of these groups need to be identified.

4. Freshmen Dorms

- All freshmen at OSU are required to live in University residence halls. This situation provides an important opportunity to reach out to students, at a time when they may be most accessible and most needing of the organized Jewish community. New approaches to engage freshmen should be identified.

(See Appendix — Focus Groups for additional details)

Recommendations

Background

These recommendations are based on several components:

- National expertise and experience including "10 Best Models"
- National standards for accreditation
- OSU Long Range Study "Think Tank"
- Individual and Focus Group Interviews

Though the study was comprehensive in scope, the emphasis of the study was the development of a "state of the art" program as defined in the "goals of the Strategic Planning Process". Therefore the recommendations in this section will focus on program and governance; these areas have been examined, discussed, and processed by the Strategic Planning Committee. Preliminary recommendations on Staffing, Budget, Evaluation and Planning are provided in a supplementary section and represent the views and suggestions of the study consultants.

In considering any of the recommendations it is essential that one understand that the *implementation* of the study and recommendations is evolutionary (not revolutionary) and will therefore be incremental (phased in) over the projected three year period, as provided for in the original proposal, beginning in 1993.

The National Standards and Think Tank notes are included in the Appendix as an integral aspect of the recommendations. As emphasized in the suggestions to the Building Committee, to be effective, Hillel transactions must be interactive and personal between: staff and participants (students, faculty etc); student leaders with students; Board members; community leaders and students; etc. Thus, small group activity will be the primary method of programming.

Structure

The Jewish students who attend The Ohio State University represent a widely diverse community. They come from a range of social, cultural and economic backgrounds. They arrive on campus in various stages of their personal development. Some have extremely limited Jewish backgrounds, others extensive Jewish education. They are interested in sports, drama and journalism. Some are searching for a sense of spiritual identity, others are looking for intimate companionship.

In the past Hillel at OSU, like most Hillel Foundations across the nation, has been able to reach and engage only limited portions of this diverse Jewish community. The problem has not been that professional staff have been unwilling to work hard and put in long hours. Nor has the problem been in the intentions of Jewish student leaders. One of the key blockages preventing the involvement of larger segments of the Jewish community on campus has been the way Hillel has been structured.

Hillel at The Ohio State University has been structured like most Hillel Foundations. A centralized

Jewish Student Activities Board has played the key role charting the programmatic course of the organization. In this capacity, the JSAB has set programming goals for the year, determined the Hillel calendar, planned specific programs and overseen the operations of other Jewish student groups funded by Hillel.

While this body has been made up of caring and engaged students, a number of problems have emerged over recent years which highlight the limitations of a centralized student leadership structure:

- A single leadership group is ultimately self-defining and will set boundaries and parameters for Hillel programs and practices based on their own needs and personal agendas. Goals, program priorities and policies are set which reflect the interests and biases of the small group.
- A single leadership group is, by definition, limited in its potential size. A single group cannot sustain more than 30-40 participants without losing its integrity as a unit. The members, therefore, have no stake in expanding the level of participation beyond these numbers.
- The members of the group establish the expectations for involvement in the Jewish community on campus. Often, this group establishes a culture where it is expected that leadership students spend upward of 20 hours a week involved in Hillel activities. This becomes an unreasonable norm for most students, especially those who are involved in other leadership activities elsewhere on campus.
- Those on the outside come to view this body as being exclusive. They see themselves as not being welcome or as being different ("from those nerds", for instance). In as much as this leadership core becomes the sole point of entry into the Jewish community on campus, the vast majority of students are excluded from involvement.

In order for Hillel to reach beyond its traditional base and engage far greater numbers of students, Hillel must identify new ways of reaching out and involving greater segments of the Jewish community on campus.

General Recommendations

New Directions For the Future

Hillel must get its cues from the students of OSU and must celebrate Jewish identity in an environment that encourages diversity. Hillel must actively and assertively reach out to this heterogeneous student body and build an active, involved Jewish campus community. In this community, a broad spectrum of innovative activities, groups and programs should flourish. The Hillel program must be the vehicle with which we make the connection between the varied needs, interests and aspirations of students, the richness of Jewish tradition and the goals and directions of today's Jewish community.

Four concepts must stand first among Hillel's operational principles:

1. ***Inclusion:*** The target audience of Hillel should be the entire Jewish community at OSU, not just parts of it. Inclusion is achieved by providing a wide variety of programmatic and group options in which students can become involved. The Hillel program must offer the balance to serve the interests of the engaged and marginal students — those we have traditionally served, and those who have been excluded.
2. ***Quality:*** Hillel must value and promote excellence. It must set high standards for every group, program, as well as every brochure, flyer and memo.
3. ***Innovation:*** Hillel should serve as a laboratory for the Jewish community, and should constantly develop new modalities for reaching and engaging Jewish students.
4. ***Authenticity:*** The Hillel program must be “tuned in” to where students “are at” and be responsive to their developmental needs, their search for spirituality and meaning in life, their needs to meet and engage their peers in a safe and comfortable environment, and their need to define who they are and begin to chart a course for their lives.

Goals of the Hillel Program

1. To create a broad spectrum of meaningful Jewish experiences on campus and to engage a diverse range of students and faculty
2. To prepare students to be active, involved, informed Jewish adults and members of the Jewish community
3. To become an agent for change and a laboratory for new ideas for the Jewish community

Methods

Hillel at OSU should develop a programmatic structure which encourages the establishment of an array of entry points and which reaches out to the diverse OSU Jewish community and engages them on different levels and in different ways. A central element of this structure is the cultivation and nurturance of an array of semi-autonomous student interest groups which become the vehicles by which students are connected to the campus Jewish community.

The concept of semi-autonomous interest groups is the essence of our programmatic recommendations. Implied here is not a "fine-tuning" of the existing programmatic structure but a totally new approach to working with students. In this new structure, Hillel can be seen as playing the role of the "Federation" of the Jewish campus community. Hillel's role in this regard is to support and enhance the efforts of a broad range of student interest groups which become the key avenue for Jewish student involvement.

In this context, the role of professional staff and Hillel leadership is to build a) the foundations on which these diverse student groups can effectively operate and b) the Jewish community through the creation and sustenance of a diverse range of student interest groups and activities.

Providing the Foundations

As the foundation of the Jewish campus community, Hillel provides the framework on which a dynamic, exciting Jewish community can be built. Four activities are critical to this effort:

Connecting With Students: Aggressive strategies must be developed to identify and engage students. Often, Hillel Foundations are good at meeting students but are less successful at engaging them in an ongoing fashion. Past efforts at OSU reflect this issue. While an outreach professional at Hillel was successful in meeting students in the dorms, there was less success in engaging these students in a meaningful way. The goal of outreach at OSU should be to meet new students and then connect them with a student interest group or groups which match their interests.

Strengthening Jewish Life: A foundation of Hillel must be a wide range of opportunities for Jewish celebration and worship of Shabbat and holidays, Jewish learning and the provision of kosher food. An assertively pluralistic Jewish environment is a fundamental element of Hillel's role on campus.

Leadership Development: New student leaders must be identified, trained and encouraged to play an active role in building a Jewish community on campus. The concept of Jewish student leadership must be expanded to include Jewish students who are active in all aspects of Jewish life on campus as well as in the university community at large — as editors of the campus newspapers, officers in student government, and leaders of fraternities and sororities.

Opportunities must be developed for students to play appropriate leadership roles in the Columbus Jewish community.

Campus Community Relations: The Jewish community must be secure in its role and place in the campus community. The rights and interests of the Jewish community and of individual Jewish students must be protected. Jewish students must view themselves as responsible citizens who work cooperatively with other ethnic and cultural groups to strengthen the campus community and the community at large.

Building the Community

Building a campus community should be an active, intensive effort. The professional staff, students and lay leaders should foster the establishment of a diverse spectrum of interest groups and activities which will provide the Jewish community at OSU with a wide range of access points and paths for involvement. Professional staff, students and lay leaders should play the following roles in building a campus community:

With individual students:

Engage: Develop outreach strategies to identify non-involved students (as above).

Direct: Identify the interests of individual students and direct them to one or more suitable student groups or activities. If students cannot identify a group or activity which matches their interests, then the staff should work with them to establish new groups.

Encourage: The level of students' involvement in groups should be gauged through periodic contacts to ensure that they are satisfied with their participation in campus Jewish activities.

Redirect: If a student's interest in certain groups or activities wanes, he/she should be redirected to new groups and alternative paths for his/her involvement.

With groups:

Establish: Staff, students and lay leaders should always be seeking to launch new groups by promoting creative thinking and encouraging students to follow through and build on their own ideas.

Set Expectations: High standards of excellence must be set for all programs and activities associated with Hillel.

Keep Fresh: Group leaders should be constantly challenged to reach out to new students and to keep their activities "on the cutting edge."

Advise: Professional staff should advise group members on matters of policy, Jewish observance and group dynamics among others.

With Overall Program:

Maintain Balance and Ensure Inclusiveness: The activities and groups associated with Hillel should provide a broad spectrum of choices. Professionals, students and lay leaders should identify gaps in programming and seek ways to fill them.

Student Leadership

This report recommends a radical rethinking of governance at Hillel. In place of the Jewish Student Activities Board we envision centralized coordination clustered around five primary areas. Four of these areas reflect the core areas required to provide the foundation of the Hillel program: connecting with students, building Jewish life, leadership development, and community relations. A fifth area of coordination would involve allocating funds to semi-autonomous interest groups and monitoring their activities.

Two central assumptions regarding centralized student leadership should be challenged:

1. Should Hillel necessarily have a single student leadership group? Might alternative leadership structures be more effective?
2. Should students be the sole participants in planning and organizing activities on campus? Should other stakeholders be involved?

Hillel at OSU should consider convening five committees to play central coordinating functions: Connections (Outreach), Jewish Life, Leadership Development, Community Relations, and Allocations. The following organizing principles should be considered:

1. Professional staff should oversee each of the above committees and serve in an advisory capacity.
2. While the majority of community participants would be students, each committee would, in addition, involve the key stakeholders (i.e. students, faculty, board members and Jewish community leaders). For example, the Leadership Development Committee might be comprised of five students joined by a member of the Board of Trustees and the chairperson of the Federation's Young Leadership Cabinet; the Jewish Life Committee might include rabbis from the Columbus Jewish community; etc.
3. Each of these committees would have representation on the Hillel Board of Trustees.

Recommendations for Governance

I. Definition and areas of responsibility:

- A. The governance of Hillel shall rest with the Board of Trustees.
- B. The Board shall be responsible for:
 - 1. Program policy, overall direction and evaluation
 - 2. Personnel
 - a. Hiring and evaluation of Director
 - b. Approval of staffing plan, job descriptions, salary schedule and personnel code
 - 3. Budget development, approval and monitoring
 - 4. Fiscal resource development
 - a. Fund raising (operational)
 - b. Endowments
 - c. Capitol improvements
 - 5. Public relations

II. Stakeholders and Board composition

- A. The major stakeholders in Hillel are students, alumni, parents, faculty, Federation and community leadership, all of whom should be represented on the Board of Directors.
- B. There shall be a maximum of 40 members on the Board as follows:
 - a. 10 students
 - b. 6 faculty
 - c. All past presidents
 - d. All Life members
 - e. remaining members to come from Federation and community leaders, including B'nai B'rith members

Board members should be elected and serve a specified term which provides for rotation

C. Executive Committee

The Executive Committee shall consist of the Officers and Standing Committee chairs and a minimum of two students and two faculty.

III. Standing Committees

- A. Program Policy
- B. Personnel
- C. Budget and Fiscal Monitoring
- D. Fund Raising and Development
- E. Board Development and Nominating

Each committee should include at least two students and at least one faculty member. Every Board member should serve on at least one committee.

IV. Ad Hoc Committees as needed

Staffing Recommendations

The prior and current staffing pattern for the OSU campus has been an Executive Director, Program Director, Director of Administration and Receptionist / Secretary and part time Maintenance. This staff was supplemented by two professionals whose major responsibilities were nearby colleges.

The best practice models suggest a staff - student ratio of one professional for 600 to 800 students. This suggests a professional program staff of four to six. It is recommended that one professional be added in the first year and a second in the third year.

1993 - 1994

Executive Director
Assistant Director
Director of Student Services
Director of Development
Director of Administration

Support

2 secretaries
1 receptionist
1 1/2 Maintenance

1994 - 1995

Student Program Associate

- A one year (9 month) internship for a recent college graduate
- Responsibilities in outreach, student group development and program planning
- Position includes organized professional development activities

Depending on how quickly student participation increases during the implementation period, the time tables for adding staff can be adjusted; part time staff can also be used to supplement full time staff during this period.

Budget

There are too many unknowns to project an accurate budget for the operation during and after the implementation period and in a new facility. Currently the OSU budget represents approximately \$60 per student compared to a range of \$80 to \$90 in the "best models", which we recommend.

Management Study

A number of administrative / management issues surfaced during the course of this study including:

Food Service - present system requires too much professional time. Other alternatives which are used elsewhere viz: sub-contracting, co-op kitchens, etc. should be explored particularly in light of the projected expansion of food service. (snack bar, cafe, etc.)

Office Staff and Procedures - the present system is somewhat problematic and "temporary" in nature.

Maintenance - the current part time arrangement meets less than the minimal requirements for a clean and inviting appearance.

A comprehensive administrative/management study is recommended utilizing the expertise and resources of the Federation, Jewish Center and University on a volunteer basis. The National Standards and Best Practice Models provide useful guidelines.

OSU Hillel Strategic Plan Implementation Schedule (time line)

The recommendations in this report are designed to be phased in during a three year period. A suggested schedule is provided below.

<u>Year I</u>	<u>Year II</u>	<u>Year III</u>
Develop Infrastructure <ul style="list-style-type: none"> • Governance • Board Training • Relations with local Jewish agencies • Broaden contact with alumni and parents 	Continue Board Development	Initiate renaming programs from Strategic Plan and year 1 & 2 evaluation and planning
Board Retreat for setting short term goals	Initiate Leadership Programs	Continue and expand program from Years 1 & 2
Expand Graduate Program	Expand Internships in Service Projects	Complete Accreditation process
Initiate Management / Administration Study	Develop programs with Greeks, Freshmen, new students, etc.	Evaluate staff and Budget needs for future
Develop plans for Year II	Start Accreditation process	
Begin Self Study for accreditation	Add Student Intern position and 1 clerical	
Add 1 professional member and 1 clerical		
Establish functional committees (per program recommendations)		
Inaugurate Public Relations Campaign to redefine the new Hillel		

Prologue - 21st Century - Challenge and Opportunity

Fortuitously, National Hillel was completing an analysis of the 1990 CJF Jewish Population Study and its implications for the campus during the course of this study. The conclusions of their analysis provide a clear statement of what needs to be done and the importance and urgency in doing the job.

We quote from their report:

1. The primary lesson of the CJF Population Study and the Campus is that trends are rapidly overtaking communal policy. Unless bold steps are taken now to reverse the direction described in the Survey - decreasing knowledge of Judaism, decreasing involvement with Jewish communal life and increasing intermarriage - the Jewish future in America is uncertain. The Survey clearly indicates that business as usual has not worked.

A quantum change in vision, priorities, and determination is essential. It is time to refocus communal attention and responsibility on another Jewish population to be connected or reconnected to Judaism; it is time to look more seriously at the campus as a national imperative.

The campus can be a transforming agent for Jewish continuity, just as it is the transforming agent for individual lives. These are the years when young Jews are most open to new ideas, when they are exploring options for living their lives. These years must be filled with exciting Jewish options: young Jews must leave campus Jewishly literate, knowing intellectually and emotionally why they are Jews, the meaning Judaism can bring to their lives, and how and why they should live as Jews. The Hillel Task Force has identified an array of opportunities to make this happen.

2. The campus offers a unique and challenging opportunity to instill positive and celebratory Jewish identity, for several key reasons:
 - Approximately 85 percent of all American Jewish youth will be on campus in the next decade. At no other time in their lives will they be so relatively easy to locate and so accessible.
 - The college years are a time of openness, enthusiasm, experimentation, and of new friendships and relationships; it is the ideal time to encounter Judaism as a beautiful, meaningful, principled and enjoyable way of living one's life.
 - This is the time of decision, when individuals make personal as well as professional commitments.

- The campus is the home, above all, of the universalist ideals that make assimilation attractive; it therefore epitomizes the challenge for the Jewish community.
 - The national infrastructure for reaching this large Jewish population, including staff, is already in place in major regional centers and on hundreds of campuses nationwide.
 - A large reservoir of experience about working in the campus environment already exists; this experience is the background for more aggressive efforts of outreach.
3. The Task Force findings are an inventory of ideas and opportunities for engaging college-age Jews. They have several common themes:
- the need to substantially increase the number of Jewish students reached, and to include graduate and professional students within range of concern
 - the need to “mass-market” Jewish quality - programs, personnel, education, experiences
 - the need to conceptualize and deal with the campus as a “continental community” - with the concomitant notion of collective responsibility for Jewish students no matter where they attend college
 - the need to connect young Jews with the interests and institutions of Jewish communal life
 - the need for a massive, not an incremental, increase of resources for the campus



HILLEL

The Foundation of the
Campus Jewish Community

CHALLENGE AND OPPORTUNITY:

**DEVELOPING A NEW HILLEL
AT THE OHIO STATE UNIVERSITY**

APPENDIXES

Appendix

Appendix A:

National Standards for Hillel Accreditation

A1 - A5

Appendix B:

OSU Strategic Planning Think Tank

B1 - B8

Appendix C:

OSU Strategic Planning Proposal
- Long range Planning Process and Purpose

C1 - C2

Appendix D:

OSU strategic Planning Meetings and Topic Schedule

D1 - D4

Appendix E:

Needs Identification

E1

Appendix F:

Focus Group Supplement

F1 - F9

First Draft of Standards for Hillel Accreditation

1. Governance

a. Mission

The Hillel Foundation has a written, clearly articulated statement of its mission. The mission statement serves as a guide and provides a frame of reference for every aspect of the Foundation's efforts, ensuring consistency in the conduct of its activities. The development, and periodic review, of the mission statement leads to the identification of the Hillel Foundation's approach to service, unique characteristics and the adoption of priorities in allocating resources.

The Board, staff and students understand and are committed to furthering the mission.

b. Composition

The Governing Board is composed of individuals who are well informed about the Hillel Foundation and who have backgrounds appropriate to their role on the Board. The Board is representative of the stakeholders in Hillel, including students. The Board members are provided with orientation and training to enable them to fulfill their responsibilities.

c. Responsibilities

The Governing Board exercises ultimate responsibility for defining the mission of the Hillel Foundation, establishing priorities and overseeing its management. It establishes policies that determine the kinds of services the Hillel Foundation offers and monitors the quality of those services.

The Governing Board meets on a regular basis and is active in the areas of budget oversight, fundraising, personnel, program planning, public relations, long range planning, facility management and recruitment of new board members.

d. Procedures

The Governing Board has a written constitution and by-laws which are reviewed periodically. The following are clearly stated in the bylaws of the Governing Board: The responsibilities of the Board, its executive and committees; criteria of selection, appointment or election, terms of office of members; voting and other procedures.

e. Executive Staff

The Board appoints a director who is accountable to the Board for implementation of its policies and for managing the Hillel's staff and resources so as to assure fulfillment of its mission.

f. Evaluation

The Governing Board regularly evaluates its own operation.

2. Program

a. Planning

A Hillel Foundation's program is established through a defined annual evaluation and planning process which involves the Board, students and staff.

b. Student Leadership

Effective student leadership structures exist in the Hillel Foundation. Students play a significant role in determining the Hillel program. Student leadership is fostered through an organized program of training. Students are encouraged to participate in off campus training opportunities, such as Hillel regional and national conferences.

Students are represented on the governing board of the Hillel Foundation.

c. Content

The Hillel program is diverse and balanced. The program meets the needs of the different groups of students on campus who have articulated Jewish needs (such as religious, Israel, community service, etc.) Hillel also reaches out to those students whose Jewish needs are as yet unarticulated. The program engages both those students who participate regularly and those who attend occasionally.

3. Personnel

a. Quality

The Hillel Foundation has a qualified staff adequate in numbers, productivity, and effectiveness, to fulfill its mission.

b. Conditions of Employment

Conditions of employment are equitable, clearly stated (in a written personnel code) and fairly administered. Staff members are

provided with opportunities for professional growth, including continuing education. Regular and open communication occurs among staff members. Appropriate supervision and regular evaluation is provided for all staff (including the director).

4. Planning and Evaluation

a. Regularity

The Hillel Foundation engages in planning and self-evaluation as continuing systematic procedures to determine the short and long-range use of the Hillel's human, financial and physical resources. The planning process involves all concerned parties including the board, staff and students.

b. Use of Data

The Hillel collects and uses current information, including records of attendance, effectiveness and cost of programs, to review its activities and priorities and respond to changing circumstances.

5. Communication

a. Communications Plan

The Hillel has a written, functioning plan for communications with students, supporters, and the Jewish community. The plan is the basis for promotional materials and public relations efforts, and is consistent with the mission.

b. Quality of Written Materials

Promotional materials are attractive, and represent the Hillel Foundation in an accurate and ethical manner. They are evaluated for effectiveness.

6. Finance

a. Responsibility

The financial resources and affairs of the Hillel Foundation are managed in a responsible and ethical manner. Appropriate fiscal policies and accounting procedures are clearly articulated and followed. Oversight is provided by the board, or its finance committee. The budget process is clearly defined and consistently implemented.

b. Accounting Systems

The Hillel Foundation has adequate management information to provide a basis for determining, monitoring, analyzing and controlling financial operations. Appropriate accounting systems are available to provide the board and director with the basis for making financial decisions in a timely manner.

c. Implementation

Staff is familiar with requirements for sound fiscal operations and manage resources prudently and responsibly.

d. Adequacy of Funding

Funding is adequate to the current needs, and fiscal planning for the future will insure long-term stability. There is a fiscal plan which directs fundraising activities.

The Hillel Foundation is in compliance with the policies of the B'nai B'rith Hillel Foundations in regard to fiscal management and accounting.

7. Facility

a. Adequacy of Facility

The Hillel facility is accessible to students and appropriate for program needs. It is attractive and hospitable.

b. Maintenance

The facility is clean and well maintained. Major maintenance needs are attended to on a timely basis.

c. Material Resources

Services and programs are supported with the material resources necessary for their success.

8. Relationships

a. University

The Hillel Foundation maintains cooperative relationships with the University Administration, through appropriate departments such as: Chaplaincy or Campus Ministries, Department of Student Life and the Student Government.

b. Jewish Community

The Hillel Foundation maintains cooperative relationships with relevant Jewish organizations and agencies, including the Federation and local synagogues.

c. Hillel Regional and International Centers

The Hillel Foundation utilizes the resources of the Regional and International Centers appropriately.

d. Alumni and Parents

The Hillel Foundation is responsive to parents. The Foundation maintains a connection with alumni and parents and utilizes this connection to build support of the Foundation.

10/9

OUTLINE
OSU Strategic Planning Think Tank
July 1-2, 1992

1. Philosophical underpinnings.
 - What are we out to achieve?
 - What are our priorities?
 - What are/should be the paradigms of our work?
 - Has any or all of this changed in recent years?
2. How do you determine needs?
 - What are the needs of the student?
 - What are the needs of the Jewish community?
 - What are the imperatives in terms of Jewish continuity?
3. What are/should be the core elements of the Hillel program?
 - Jewish Identity Building: Education and Experiential
 - Leadership development
 - Community Building
 - Connection to local, national and world Jewry
 - Outreach
4. Can we identify strategies for each of these areas?
5. What are our different target populations?
 - Core students
 - Consumers
 - Peripherally involved -- infrequent users and marginally committed
 - Graduate students
 - Faculty
6. What different strategies are called for with each group?
7. What are our entry points -- windows of opportunity?
8. What are our expectations in terms of levels of participation?
9. How should Hillel be structured?
10. Governance

STRATEGIC STUDY – HILLEL AT OSU

Board Issues

1. How can the Hillel board recruit, engage and train new leadership?
2. What role should students play on the board? How should the board be structured to allow students to play a meaningful role? Should different constituencies within the student community (undergraduate, graduate, Hillel student leadership) be represented?
3. What role should the board play in guiding and overseeing the Hillel program?
4. How many members should the Hillel board have? What constituencies should be represented?
5. Many Hillel students come from and return to other cities in Ohio (especially Cleveland). Should the board be structured to allow statewide representation?
6. Should professional staff other than the director work with the board? In what ways?
7. What standing committees are required to enable the board to successfully carry out its mandate?
8. Much energy and activism has been generated around the capital campaign. How can this energy be sustained and built upon?

**Hillel At The Ohio State University
Strategic Planning "Think Tank"
July 1-2, 1992**

Observations:

The Jewish student community is undergoing transformation -- more students are making unconventional choices i.e. interfaith relationships. There is lack of familiarity with "sacra" -- limited connection to Jewish ritual. They look to us to help them find meaning in their own lives. How do we help them find meaning -- the Jewish "piece" will not be as resonant for them --they are looking for a more profound connection. they are searching for God more than searching for tradition.

Today's students have a non-affiliationist identity -- their identity is not defined by a formal connection to any community. They have self-authenticating systems of beliefs. They feel unconnected to the primary institutions for our society i.e. family, government, organized religion. Consequently, they have no reliable sense of affirmation -- they seek structures that defend them against an unfriendly world. Organizations such as AIPAC are appealing for this reason.

Students have no long-term Jewish memory. They are Americans, see themselves as individuals, and their identity as being based on individual choice.

The notion of "pastiche-ing" was discussed where students take a shard of memory and pieces from different culture and life styles to paste together personal identities.

All of these issues speak to the need for Hillel to be extremely open and to provide opportunities for many forms of individual Jewish expression.

Students come from a "consumer" perspective

- How do we cater to these needs?
- How do we compete in the marketplace of ideas?

Students are TV oriented rather than book oriented and perceive the world through multi-media eyes.

Judaism needs to be a viable, attractive option rather than a coercion.

Hillel professionals need to genuinely model a life of Jewry that radiates a positive attraction. Judaism has to "shine through" Hillel professionals. students need to learn that there is something beyond owning and buying.

Students are looking for help in finding an identity -- they are yearning for beliefs.

Points of entry -- How can we connect the sources, the richness of tradition to the existential needs of students -- or how do we meet them where they are -- how do we connect to their needs, interests, life struggles?

The program is the vehicle to make the connection. Under our umbrella there need to be "many streams flowing".

Tradition is our selling point -- it makes us different/special.

Introduction – concepts:

There is no question that the Jewish community is changing and that the majority of Jews on campus are already those with only a very limited knowledge of Judaism and limited experience of any sustained contact with any form of positive Jewish commitment.

If there is any single awareness by which Hillel professionals should be guided it is that we do not really know what the Jewish community will look like in 50 years. We are not here to be vigilantes, to stem tides, to encourage any specific program at the expense of another that will “save” the Jewish community. If we are convinced that we know what will ultimately be best for the Jewish community and will insure its survival, we should quit Hillel and join the ranks of professionals laboring for one of our religious movements, reform, orthodox, conservative, reconstructionist, humanistic, etc.

Perhaps we can be confident of only the following: human beings with Jewish roots, like most people, will at least consider looking to their roots to find personal meaning. Paradoxically, for some, the more removed they are from having had much Jewish background, the more likely they may be open to an encounter with Jewishness, as they harbor little resentment toward Judaism based on past experience. Sadly, at the same time, many will experience little immediate resonance with Jewish symbols or history. The task at hand then is to show them how Jewish life is responsive to their present existential, developmental needs. We need to be grateful for this opportunity to look afresh at our traditions and our modus operandi where we may learn just how and why Judaism is so appealing and where our approach to our work perhaps takes too much for granted.

One thing that we must take for granted is that Judaism strikes the listener as authoritative only when it sounds some depth in their being. No evocation of divine-Jewish imperative will be convincing that is not paired with some human, personal, spiritual, social, political reality relevant to the student. Jewish authenticity that is measured by its relatedness to traditional ways of doing things may leave all those without Jewish background unmoved. Authenticity must have a second meaning that relates purely to the human needs of those we are hoping to reach. This is the way to build Jewish identity, and as that progresses then Jewish authenticity as it is usually understood in terms of Jewish scholarship, religious ritual, halacha, obey, Yiddish, Israel, community, Jewish culture, will eventually enter the picture as well, even if it does in untraditional ways.

Fundamentally, Hillel should be viewed as the Jewish community on campus, all of it. It must therefore strive to positively reflect as many relevant options as are out there in the university community for engagement. We must try to expand the realm of the sacred; that being any engagement which is concerned with the welfare of the total person, the global village (I hate the term). The Jewishness of such an engagement is assured by its emergence out of the current concerns of the campus Jewish community, or by its linkage with traditional Jewish concerns and sources.

The single most important influence to establishing a Hillel that projects the type of community described above is the staff, especially the director. It is essential that key Hillel staff understand and subscribe to these goals. No matter their own Jewish lifestyle, they must appreciate the reality of how various Jewish life out there is, and how so many components that constitute an observable Jewish lifestyle are chosen and selectively emphasized by the individual Jew. They must respect these choices as legitimate and deserving of support. If the staff's agenda is dictated too narrowly by its own inner conviction about the value and genuineness of the condition of today's Jews, it will be paying only lip-service to wanting to meet the needs of its total Jewish community, and it will fail to attract the majority of Jews.

What can Hillel do to reflect such diversity? Sponsor diverse programs wholeheartedly and try to establish the student participation to insure these programs into the future. What can unite this diversity is the strong belief that Hillel is a community involved in getting to know itself in the light of its past and current struggles and achievements, and in acting according to the demands posed by the present to make for a better world for Jews and all people.

Perhaps a theological way of understanding what has taken place in the Jewish community at large is to recognize that a "decoupling" has occurred between Judaism as a religious tradition and God. There seems no longer to be any independent Guarantor of the inherent value of Jewish tradition. Its value, or claim to possessing ultimate importance, can only be asserted by individuals and the community, and demonstrated by the quality with which private and communal life is enhanced. What people do in the name of Jewish tradition is much more important for young Jews today than any claim the tradition can make for itself to possessing divine sanction.

Programmatic Implications

1. Hillel needs to embrace those that our greater community feels ambivalent about: the intermarried, children of the intermarried, gays and lesbians, non-zionists, secularists, etc.. All these groups must be able to feel that they can have a voice in our community right alongside mainstream Jews. More, that their voices can be articulated freely in the very corridors where the mainstream congregates. Only in this way can we hope to have impact upon the marginal and allow the marginal to maybe tell us a thing or two.
2. Hillel groups dedicated to the welfare of Jews: poor, Israel, anti-semitism, holocaust, those in the former Soviet Union, Ethiopians -- should make room in their annual schedule of activities for at least one program each that is concerned with the welfare of non-Jews; or to at least be part of a coalition outside the Hillel community.
3. Grads and single young professionals are looking to socialize rather than get active at Hillel. A monthly, non-meat market approach with some good program as alibi for getting together. This group is very interested in finding guidance on interfaith relationships. Hillel must be a non-judgemental venue to which they can take their concerns.
4. Hillel should be viewed as a community where hot campus issues are debated, discussed. Concerns regarding the safety, welfare of women and Jewish women must get a very open and warm reception.
5. Popular and stimulating personalities --mostly Jews and some non-Jews too -- should be a well publicized feature of a Hillel's program.
6. Jewish spirituality: meditation groups, retreats, courses, workshops, shabbatonim.
7. In addition to the usual minyanim. Secular humanistic Jewish group; Rosh Chodesh women's group; P'nai Or style group; monthly Jewish philosophy/theology instead of davening group; etc.
8. Leadership: sending students to Israel, GA, AIPAC, Conferences, happenings, Jewish study opportunities, Brandeis-Bardin, etc.
9. Jewish Learning Center. Focus on Hebrew language skills, Yiddish, meaning of life, introductory courses.
10. Hillel as venue for cultural arts: Jewish and other. For example for bridge-building: hazanut and gospel, klezmer and jazz, Hasidic niggun and Hindu chant, etc.
11. Hillel caring about quality of campus life: best teacher award, discussion forums, talk to us trigger theater, publications.
12. Links to university departments, university deans, the local Jewish community can net support for programs that student population alone cannot sustain, such as performance arts and great speakers subscription series.
13. Internships -- social service; social/political issues; agency boards and community.
14. Jewish community experiences.

Thoughts on Goals:

1. To create an imprint of a positive, authentic Jewish experience.
1. (alternative) To create a broad spectrum of meaningful Jewish experiences on campus and engage a diverse range of students and faculty.
2. To prepare students to be active, involved, informed Jewish adults and members of the Jewish community.
3. Hillel should be an agent for change in the Jewish community. It should be a laboratory for new ideas.

Hillel needs to be a place that, programmatically, gets its cues from the student population -- it needs to celebrate diversity -- we need to establish a culture that values, is receptive and reaches out to diversity. We must also value excellence and set high expectations. We need to open Hillel up to the "presence of voices who haven't had a voice". We need to "enshrine openness".

Program Examples (supplement):

Various kinds of Shabbat dinners -- guided with staff and trained students, not laissez-faire events.

Se'udot Shlisheet at Rabbi's home (by invitation, special individuals targeted).

Hebrew Literacy -- learn to read in four weeks (NJOP, Efraim Buchwald).

Beginner' Learner's Minyans.

On campus Hillel tables --interactive --video -- opinion polls, not merely to sign up for programs.

Talmud study (beginners and advanced, by invitation and open).

Initiate exploration of cooperative interface with Judaic Studies Program.

Hillel trips and excursions: to NYC (e.g. Lower East Side)
 to Washington D.C.
 to Israel
 to Eastern Europe

OSU Hillel program in Israel -- needs definition.

Retreats -- during breaks -- for team building (students and community Board).

Faculty retreats and Shabbatons (families and individuals).

Jewish information service -- on-campus literature explaining Judaism (not only Israel and political stuff).

Career counseling and information (supplement campus resources).

Range of arts and literary programs.

Develop strategies to make Hillel look and be "mainstream".

Youth group reunions.

"City" nights at Hillel (e.g. Philly, Chicago, Boston, NYC, L.I., Etc.).

Programming around gender issues.

Explore getting credit for leadership/community service/study at Hillel.

Develop selected faculty members as positive role models (panels, mentoring).

Hillel bulletin board on intra-campus computer network (to access Hillel info from dorm rooms).

Faculty Shabbat dinners.

Range of Grad programs -- social, Shabbat, cultural, outings, intellectual.

Open debates at Hillel (initiate and manage controversy).

Hillel Big Brother/Big Sister program (upper class students assigned to freshmen).

Live calls to Israel (selected individuals and resources). Call Jewish personalities in other countries, too -- other telephone hook-ups.

NOTE: Three general dimensions of a holistic Hillel program:

- 1) Building-centered programs (the conventional view of Hillel)
- 2) Issue of content-centered programs (not always in Hillel building -- also conventional in the '90s -- but this approach does allow wider vistas to open up)
- 3) People-centered programs (e.g. focus groups for inter-married students, divorce, gay men/lesbian women, etc. addressed to individual and existential needs.

The B'nai B'rith Hillel Foundation at The Ohio State University

Strategic Planning Process

Meetings and Topics Schedule (tentative)

- Meeting 1 **Organizational/Orientation/Mission of Committee**
Goals: To complete organization of the committee: Schedule meetings beyond # 4; discuss and reach consensus on purpose of the committee, mission of the committee; overview of Hillel (history and current functioning), roles of the members, roles of the staff and roles of the consultants.
- Meeting 2 **Environmental Scan/Hillel's Mission**
Goals: A detailed evaluation of the world in which Hillel needs to function. An examination of the realities and interrelationships of the University environment, the Jewish community in which students grew up and will live in, and the developmental issues of college age students and non-traditional students.
- Meeting 3 **Collect Data - Report on Focus Groups/Individual Interviews**
Goals: Report on information gathering activities by Les Levin to include group and individual interviews concerning potential or current participation in Hillel.
- Meeting 4 **National Standards/Best Practices/model Programs/OSU Program**
Goals: Presentation of research into the best practices of Hillel Foundations from around the world, quality based standards, model programs succeeding in other areas of the Jewish community or at other Hillel Foundations, strengths and weaknesses of the Ohio State Hillel program, and beginning discussions concerning what the Ohio State Hillel program could be and should be. The beginning attempt to identify specific programs and activities which can be instituted during the next three years that promise significant impact.
- Meeting 5 **Program/Marketing & Public Relations/Personnel**
Goals: Continuation of the discussions on program started at meeting #4. Discussions concerning public relations and advertising issues as an aspect of program. Evaluation of staffing needs based on program goals and expectations.

- Meeting 6 **Site Visit of Accreditation Team/Governance & Leadership Development**
 Goals: Meeting with Hillel's Accreditation team to discuss OSU Hillel's status. Detailed discussions concerning the structure, participation and role of lay leadership in Hillel's governance, activities and finances. An evaluation of staff/lay leadership relationship and role descriptions.
- Meeting 7 **Fundraising/Allocations/Finance**
 Goals: A discussion of the financial issues OSU Hillel will face in the coming years and the development of a workable model to insure Hillel's stability and growth.
- Meeting 8 **Evaluation & Ongoing Review**
 Goals: Discussions leading to an ongoing evaluation program to ensure that Hillel is accomplishing its goals, is gathering information needed to determine programmatic directions, and responsiveness to communal/student/faculty needs.
- Meeting 9 **Deliberations & Recommendations**
 Goals: A meeting for the purpose of "putting it all together." The meeting will be dedicated to reviewing all the information and deliberations of the process, and determining the issues and thinking that will be reflected in the final report.
- Meeting 10 **Presentation of Preliminary Report and Discussion**
- Meeting 11 **Overflow**
- Meeting 12 **Overflow**

A Proposal to Establish a Strategic Planning Process for the B'nai B'rith Hillel Foundation at The Ohio State University

Since Hillel was founded in 1923 over 106 campuses have received full-time services from a Hillel Foundation and an additional 300 colleges and universities receive part-time services from a Hillel Counselorship or Advisory. Although Hillel strives to provide the highest caliber services, there has been only limited ability to develop strategic plans that can guide individual Hillel units. The Hillel Foundation at The Ohio State University is currently undergoing a campaign to develop a new facility that can enhance a full range and widely encompassing Jewish community on the campus of The Ohio State University. This has opened the potential for a thoughtful and conscientious strategic planning process to assure that the new facility will truly house an outstanding and dynamic program of services, activities and educational opportunities.

Goal of the Strategic Planning Process

The strategic planning committee will be an ad-hoc committee constituted by the Board of Trustees of the B'nai B'rith Hillel Foundation at The Ohio State University for the purpose of developing a detailed plan for the future direction of Hillel at The Ohio State University. With the continuing advance of plans to develop a new facility it is clear that a state-of-the-art facility is meaningless without a state-of-the-art program. In turn, the quality of the program is dependent on Hillel's economic health, lay leadership structure and staffing. The strategic planning process will examine these issues as well as any concerns which have potential impact on Hillel's total effectiveness.

Mission

To develop an understanding of the nature of and need for Jewish communal services to college students at The Ohio State University and thereby:

- a. Develop a comprehensive and realistic statement of the mission of Hillel at Ohio State
- b. Develop an effective and involving lay leadership and professional staff structure
- c. Conduct a survey of best practices existing in the most effective Hillel Foundations throughout North America.
- d. Develop a strategic plan which articulates practical program and staffing priorities that can be implemented in phases during the 1992 - 1995 school years
- e. Develop a specific evaluation process to assess the impact of programs on an ongoing basis
- f. Develop medium and long range plans designed to continually assess and respond to changes made necessary by the developmental dynamics of college students

Structure of the Strategic Planning Process

The process will be conducted by a Strategic Planning Committee, constituted by the Hillel Board of Trustees, and composed as follows:

- 5 members from the Hillel Board of Trustees
- 3 members from the Columbus Jewish Community
- 2 members from the Ohio State University Jewish faculty
- 3 Jewish Ohio State students
- 1 member of The Ohio State University student services staff/faculty
(potentially Dean Richard Hollingsworth or Ohio Union Director David Mucci)

Projected Expert Consultants:

Michael Brooks,
Jerry Bubis,
Lee Knefelkamp,

University of Michigan Hillel
HUC-JIR School of Communal Service
Professor of Student Development and
Higher Education, American University

Projected Staff/Facilitator:

David Raphael,

Director of Field Services, B'nai B'rith Hillel
Foundations International Center

In addition there will be a professional advisory committee composed of Jewish communal and Hillel professionals as well as professional consultants as deemed appropriate by the committee and staff. The Professional Advisory Committee will be composed of 9 members potentially including:

- The Executive Vice President of the Columbus Jewish Federation
- A member of the executive staff of the Leo Yassenoff Jewish Community Center
- The (Columbus) Community Coordinator of Jewish Education
- The Dean of Student Life - Ohio State University
- OSU Hillel's Program Director
- OSU Hillel's Outreach Director
- An additional Hillel professional
- Projected staff/facilitator of the strategic planning committee
- A representative of the professional staff of the Wexner Foundation

Staffed by the OSU Hillel Director

The committees will meet in a planned schedule of separate and combined sessions to address the goal of the process and develop a meaningful strategic plan

Timetable

It is expected that the strategic planning process will take eight to twelve months depending on the frequency of meetings. The study may be initiated by November, 1991. Accordingly, the period of study would be from 11/91 - 10/92.

Budget

Staffing	\$5,000	(transportation, lodging and other expenses)
Consultants	7,200	(6 visits/3 consultants)
Transportation	9,400	(6 visits for three consultants)
Meals	500	(for visiting consultants)
Lodging	850	(for visiting consultants)
Materials	600	(preparation/background resources, etc.)
Telephone	300	(long distance)
Postage	150	
Printing	<u>1,000</u>	(to distribute reports, final strategic plan)
Total	\$25,000	

Long Range Planing: Purpose and Process

Purpose

A long range planning process focuses on what an organization wants to be, not simply on where it is headed. Consequently, long rang planning involves and organization's most basic and important choices - the choice of its mission, strategy to carry out that mission, strategy to carry out that mission, and its goals, resulting policies, necessary programs and major resource allocations.

Although the Hillel Foundation has a long and successful history, past achievement does not automatically translate into future success. A careful analysis, reviewing the demands that will be made of Hillel, assessing its strengths, weaknesses, and new opportunities is essential. Leadership believes that the study must provide fresh thinking, involve the entire community, and apply outside expertise and the experiences of other Hillel Foundations in our situation.

Process

The charge to the committee is to review the present state of affairs of the Hillel Foundation and its relationship to the Jewish community at large; and to develop recommendations and priorities to enhance its effectiveness by strengthening its image, operations, so as to better serve the campus community in light of anticipated and changing Jewish needs.

It will review local data, national trends, experiences of other communities and the proposals of the Consultant and Hillel staff, and will formulate recommendations to the Board of Trustees in the following areas:

1. The OSU Hillel as an Entity

- Its mission and purpose
- Specific program plans
- Structure and organization
- Relationship to general and Jewish community
- Vision statement - The Ohio State University Hillel of the Future 1995 and beyond.

2. Student Needs and Interests

- Jewish Identity
- Social
- Cultural
- Religious

3. Program

- Types
- Target

4. Human Resources

- Leadership development
- Volunteerism
- Professional Staffing

5. Image

- student perceptions and understanding
- Community perceptions/understanding
- Public Relations

6. Fiscal Needs and Resources

- Goals
- Themes
- Operations
- Broadening the base - Students, alumni, parents
- Major gifts
- Endowment

Needs Identification

Exhibit 6 (cont'd)

Program Illustrations: Responses to the intersection of individual and communal needs

NEEDS DEFINED BY JEWISH COMMUNITY

NEEDS DEFINED FROM JEWISH STUDENT PERSPECTIVE	Instill Greater, Positive Identity	Promote Socializing (Jewish unity & families)	Build foundation for future communal leadership
Express Jewish Identity *self-discovery *political action *study *artistic expression *religious observance	Jewish arts/dance festival Holiday observances Relig. services Prominent Israeli & Amer. Jewish speakers with reception	Kosher dining service Purim costume ball co-sponsored by several Jewish campus groups Israeli music/dance performance followed by reception	Serve as an umbrella for and give start-up assistance to other Jewish special interest groups on campus Organize participation in rallies (e.g., Soviet Jewry)
Social	Orientation-social event for in-coming freshman Sponsor film series w/ Jewish interest	Dances/parties/barbecues Recreational, sports activities (e.g., ski trip, aerobics to Klezmer, baseball)	WJA-Federation fund-raising social event
Personal	Chaplaincy & pastoral counseling	Counseling	Mediating w/ admin. (e.g., tests on Jewish holidays)
Academic	Co-sponsor for credit course/ seminar w/academic dep't on topic of Jewish concern (e.g., Jewish writers, Hebrew, Holocaust) Info and referral for study in Israel College advisory service (Keshet)	Inter-campus network e.g. workshop bringing together faculty and students on topics such as crisis in Israel, Jewish outlook on current issues, new Jewish immigrants, Jewish unity and pluralism	Fund graduate student research on relevant topics (e.g. Jewish demographics, student surveys)
Career-path	Develop jointly w/ college placement office-information center on job opportunities in Jewish sector internships	Panel discussion/ workshop on managing career and family (incl. Jewish perspective and relevant research) or business ethics	Internships in Jewish agencies and with private sector role model-mentors

Sample Questions for exploration in LRSP

In recognition of the projected environment for 1995-2000:

General Questions

- Is the current mission statement appropriate?
- Will the current programs be appropriate? adequate?
- Will the current priorities be appropriate?
- What new target populations will be in need of Hillel programs and services?
- Are significant changes indicated in program, staff, facilities to be effective?

Specific Questions

Should/can all of the following populations be served? to what extent?

- | | |
|--|----------------|
| • Children of converts | • Reform |
| • Children of intermarriage | • Conservative |
| • Children of non-religious Jews | • Orthodox |
| • Graduate Students | • Secular Jews |
| • Faculty | • Greeks |
| • Post college singles / recent graduates under 30 | |

How Would you allocate resources/Priorities between:

- Already Jewishly active students
- Non-active students (Jewishly)
- not interested (Jewishly)
- Freshmen
- Seniors
- Jewish fraternity / sorority members
- alumni
- parents of students - present / past

What relationship should Hillel have with: To what extent? For what purpose?

- the local Jewish Community
- Local synagogues / Rabbis
- Federation and local agencies
- National Jewish Agencies
- The University

Should there be a linkage of students with the local Jewish community? How can this be implemented?

viz:

- Service Projects
- Leadership development
- Career exploration
- Jewish Home Hospitality experience

List of Desired Focus Groups

Students

1. Active Leadership (JSAB Executive Board)
2. Active Leadership NOT JSAB
3. Occasional Participants (consumers)
4. Never Active
5. Once Active but No Longer
6. Greeks
7. Highly Critical Students
8. Grad Students
9. Professional Students
10. Recent Alumni
11. Parents

Lay Leadership

1. Board of Trustees Executive Committee
2. Federation Lay Leadership
3. Federation Staff
4. Agency Executive Staff
5. Campus Ministry
6. Community Rabbis
7. Community Relations Professionals (CRC & ADL)

Focus Questions

Overall Rating

Strengths

Weaknesses

Unmet needs

Characteristics of participants %

(check List) Religious Identification
Jewishly Active
Socially Backward
Other
Non Jews

Characteristics of non-participants %
(check List) non-religious
non committed
non interested
no or little Jewish education
other
not aware of Hillel
not on mailing list

Questions

Why do students participate?

Why don't students participate?

Can you identify new populations?

What should a Jewish student organization do on this campus?

What is the profile of an OSU Jewish student?

Focus Group Findings Supplement

Staff

- Reach more of the unaffiliated - "less" and non-committed Jews
- More specific, clearer "theme" direction
- Board structure, time management, support staff
- Reach and serve students outside of building, dorms, Greeks, etc.
- Increased Faculty involvement

Agencies

are open to provide:

- Services - Counseling, instruction, etc.
- Volunteers - Internship opportunities

Student Leaders

Profile of OSU students

"Drinks a lot, goes out a lot, misses a lot of classes. Politically apathetic, but when pushed, leans to the right. Jewish students are only in times of crisis - scuds, holocaust revisionism.

"Never saw my roommate study"

Many Jewish students involved in Greek life - see affiliation with Jewish frat or sorority as filling Jewish identity requirement.

**Hard to believe that OSU students are really like this. Perhaps indicative of a we-them attitude of leadership students. On the excessively demanding in terms of what is expected of student activists.

"Jewish studies draws a lot of Greeks. 95% of Hebrew class was Greek - a wonderful image.

All of the participants in the group came from strong Jewish backgrounds - youth groups, Jewish summer camps.

Each spent at least 25 hours per week at Hillel.
Students see social activities as a way to draw students in.

They feel that Hillel is understaffed - current staff pulled in multiple directions. "Just getting out mailing seems to be an impossible task.

Speakers don't seem to bring in large crowds. Active events draw people.

***Religiously Committed* (Conservative and Reform)**

Conservative Students

Majority of Jewish students on campus are conservative - Conservative Jewish students are under represented programmatically in Hillel. "Not enough is directed for conservative students."

Need for greater pluralism in Hillel.

Hillel should utilize Conservative resources available to them in the Jewish community - Rabbis as teachers etc.

Ditto for Reform

Active Alum

Fraternities and sororities - was active in Jewish house - current best friends are a group of guys I lived with in college.

Provided Jewish community experience

How do we make Hillel "cool"

Create Wexner - like program for college students: Identify 20 top Jewish student leaders and involve them in a Wexner type program. Increase overall involvement in Jewish student life by developing the 5% of core people who can impact on Jewish life

Once Active

People in Hillel were demanding too much of my time
Staff set high expectations in terms of what was expected of student leaders

**DR - need to have different levels of student involvement

People get tired and burned out

No opportunity to just hang out. "I really didn't want to join JSAB - but there pressure was high. It wasn't enough to come here and just hang out.

"There is no relationship between Hillel and the Fraternities and Sororities.

People want to do more social things - make Hillel more like a community center.

Hillel's social events are horrible

Greeks

I got involved in Hillel through a friend - I thought it was important to be involved in something. I didn't feel home anywhere

Most of the girls in my sorority don't come from a strong Jewish background.

Greek student involvement in Jewish life is on a personal level - Greeks won't do Jewish things as a whole

"There is a sense that Greeks really don't belong here"

**DR - again "we them" syndrome

At times Hillel will plan a Monday night event even though Mon. is Greek night.

Hillel is not promoted in a way that is attractive.

It is in Hillel's interest to tap the Greek system - **Social events are not going to attract Greek** - Hillel should focus on religious and cultural activities - Jewish study

Importance of connection Jewish students to the Jewish community

Grad students

Need for greater outreach to get grad students involved.

Hillel could provide a valuable service in helping people get oriented and to connect them with the Columbus Jewish community.

Grad students are focused around their area of study and around home life.

There are other single groups in the area - can Hillel connect grad students to Jewish singles programs.

Social events should take priority.

Grad students should have Shabbat services of their own - Friday night dinner drew 25 grad students. Casual nature of event was very positive - seemed like a group of friends getting together

Events might be better if grad students were involved in planning - however - grad students often don't have the time. Many students are overwhelmed with work.

Provide service / connection to Jewish community: Reduced rates - membership JCC, discounts to cultural events.

Home hospitality for holidays would be nice - especially Pesach.

"Why are we being thrown in with undergraduates"

Orthodox Students

Very few orthodox students at Ohio State

There are 10-15 Orthodox faculty who are not involved in any way

Second Tier Leadership Students

Profile of students at OSU: Students study less than they should and drink more than they should. Weekends are wild. Students cram right before tests.

Athletics are important to students.

Hillel now focuses on students who want to be religious Jews - need to attract students to be social and cultural Jews.

Hillel should be a good place to hang out: A gym, TV room, a place where students feel at home: pool, ping-pong.

Why don't people come to Hillel?

Perceived to be a clique or lots of different cliques. People who are regulars hang out with other regulars. When new people come to free Shabbat Dinners they don't get to meet other students.

Many people are Jewish activist through organizations other than Hillel.

Students know Hillel is here but don't know what it is...

****Most of my Jewish friends don't fit the OSU stereotype.**

3500 Jewish students

6 Jewish houses

800 or so Jewish Greeks

"It is a hassle to be Jewish" - Many Jewish students don't want to be identified with other Jewish students

Importance of getting a few key Greek leadership - they will bring others in.

JSAB directs all of the programs.

Low number of dedicated student leaders - perhaps we scare people away. We try to give everyone a chance to be a little - perhaps too quickly.

There is a lack of clarity of student leadership structures.

Israel Activists

Most students who come to Hillel have a strong Jewish background. I came here upon return from Israel - I wanted to meet other Jewish students.

People do not come to Hillel because they perceive it as being religious

The current student group often perpetuates a student clique.

Coming to Hillel is "social suicide" - it is a "nerd palace." "I had to make excuses to my friends why I was here." Need to change the image of Hillel.

Hillel provides students with the opportunity to answer some personal Jewish questions.

Hillel should be seen as a Jewish center but with more emphasis on building leadership. Provide a wide range of activities and resources.

Need to share resources with Columbus Jewish community - importance of building connections with the Jewish community. Students should be more in touch with the leadership in the community. Need to foster ties between the students and the community.

Helel

THE MANDELL L. BERMAN INSTITUTE --
**NORTH AMERICAN
JEWISH DATA BANK**

CUNY Graduate Center
33 West 42 Street
New York, NY 10036-8099
(212) 642-2178

SOME STATISTICS ON JEWISH COLLEGE STUDENTS

By Barry A. Kosmin

NJPS shows that the pool of potential Jewish students in the cohort aged 20-24 in 1990 numbered only 326,000 and that the number will decline further for some years since the population cohort aged 15-19 was only 260,000.

The proportion of Jews in the college student age range is considerably smaller than that for other groups.

Percent Share of the Total Population

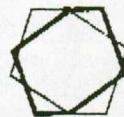
<u>Age</u>	<u>U.S. Total</u>	<u>U.S. Whites</u>	<u>Core Jews</u>
15-17	4.0	3.8	2.5
18-20	4.7	4.5	3.4

The question now arises: Is NJPS accurate? To validate this we must locate other data sources. Two sources are available; the statistics on 1990 SAT takers¹ from the College Board and the 1991 UCLA Freshman Study². The SAT statistics reveal the 27,374 self-reported Jews took this examination in 1990 and they comprised 2.91% of the total.

The American Freshmen Study, based on a sample of 211,000, estimated that Jewish students were only 1.5% of all college freshmen of a total population of 1.6 million. This compares with 4.0% in the 1977 Freshmen Study. The 1991 Survey suggests a total of only 24,000 entering freshmen who are Jewish. In contrast, NJPS suggests an annual cohort of 50,000 Jewish students of whom probably 40,000 enter college. Obviously the sampling error is wide, but it raises a question: Where are the rest of the Jewish students? NJPS provides the answer: One-third of the Jews aged 20-24 report themselves as secular, i.e., we should expect only two-thirds of 40,000 (which equals 26,500) to state that they are Jewish by Religion once they get to



Council
of
Jewish
Federations



The Graduate
School and
University Center
of The City
University of New York

1. Special tables provided by the college Board.
2. The American Freshmen: National Norms for Fall 1991, Cooperative Institutional Research Program, UCLA

Cooperating institutions
Brandeis University and
The Hebrew University
of Jerusalem

college. More young people obviously report they are Jewish at High School.

This fall-off in identification is suggested by the Freshmen Survey which shows that the ratio, of Jewish (religion) students to Jewish mothers of students is 83.3%, i.e., a loss of 17% between generations. Yet, these students are reachable in theory. The Freshmen Survey confirms the concentration of Jewish students. While Jews comprise only 1.5% of all students they comprise 1.8% of students in four-year private non-sectarian colleges. Even more striking is that Jews are 10.8% of all students in very highly selective colleges.

CONCLUSIONS:

1. It is important that we deal with the reality and not chase ghosts of Jewish students who were never born. There are not 400,000 or half a million Jewish students on campus today unless one counts all post-graduate and part-time students. This larger group may be worthwhile as a target, but this is not usually the practice.
2. The actual number of core Jewish undergraduate students probably numbers well under 200,000 and will remain at a low level through the 1990s.
3. There is a major problem of alienation from Judaism on leaving home among young adults. The surveys referred to here, which look at self-reporting of Jewish identification by religion, only serve to confirm NJPS findings in this regard.

BAK3-23-92

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

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December 24, 1992

Mr. Richard Joel
B'nai Brith
1640 Rhode Island Avenue, NW
Washington, D.C. 20036

Dear Richard:

I very much enjoyed our conversation on Friday and especially the opportunity to catch-up on the latest developments in the world of Hillel and to think together about how the CIJE and Hillel can work together.

This afternoon in a meeting with Barry Holtz on the Best Practices Project, I reported to him about our proposal for a joint effort in identifying and documenting Best Practices in campus programming. He agrees with me that a Hillel-CIJE collaboration would be a very fruitful way to begin the discussions.

To that end, I would like to ask you to consider convening a group that would consist of your senior staff members and some 4-6 professionals from the field for a meeting, to be held at your offices in Washington, for the purpose of spending an afternoon (or morning) considering how we might go about this "division" of the Best Practices work.

The week of January 25th appears to be a good time for Barry and for me, with the exception of Wednesday of that week.

And so...

1. Will you call me either on or after January 4th to discuss your selection of participants? The CIJE will take care of travel expenses for those you invite. Barry has suggested Michael Paley as one of the participants.

Mr. Richard Joel
Page 2

2. Will you please send Barry (at this address) a packet of Hillel materials so that he can familiarize himself with the work now being undertaken. I think materials on the various awards and the accreditation process will be especially interesting.

I look forward to hearing from you and to the continuation of our conversations.

Cordially,



Shulamith Elster

P.S. I'm enclosing an August report on the Best Practices for your information. We can together discuss what materials to send to participants in advance of our meetings. The Senior Advisors meeting on January 21st will have part of its agenda devoted to Best Practices in Supplementary Schools.

✓ cc: Barry Holtz

Enclosure

HEBREW PROFICIENCY

GUIDELINES

(דוגמאות בעברית)

Correspondence regarding the Guidelines should be sent to:

Dr. Ruth Gollan
Dept. of Near Eastern and Judaic Studies
Brandeis University
Waltham, Mass. 02254-9110

Introduction

The Hebrew Proficiency Guidelines are based on the generic guidelines published in 1986 by the American Council on the Teaching of Foreign Languages (ACTFL). ACTFL describes the guidelines as

a hierarchy of global characterizations of integrated performance in speaking, listening, reading and writing. Each description is a representative, not an exhaustive, sample of a particular range of ability, and each level subsumes all previous levels, moving from simple to complex in an "all-before-and-more" fashion.

Because these guidelines identify stages of proficiency, as opposed to achievement, they are not intended to measure what an individual has achieved through specific classroom instruction but rather to allow assessment of what an individual can and cannot do, regardless of where, when, or how the language has been learned or acquired; thus, the words "learned" and "acquired" are used in the broadest sense. These guidelines are not based on a particular linguistic theory or pedagogical method, since the guidelines are proficiency-based, as opposed to achievement-based, and are intended to be used for global assessment.

It is especially important to bear in mind that the levels in the Guidelines are only partial descriptions of the characteristics of a range of performance. Thus, they are neither goals for teaching or curricular sequencing, nor absolute criteria for measuring learner outcomes. The Guidelines can be helpful in curriculum and test development; however, such usage has to be guided by a thorough understanding of the learning goals underlying the Guidelines. The statements and examples included in each level can only capture a small part of the conceptual, partial and full control of various linguistic and socio-linguistic characteristic of that specific level.

The Hebrew Guidelines are the result of a two-year project funded by a grant from the United States Department of Education, which was carried out during 1988-1990 by a national committee based at Brandeis University. The members of the committee were:

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Ruth Gollan, Brandeis University (Project Director)
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The Hebrew Guidelines, like the other language-specific guidelines developed to date, exemplify the characteristics of each level of the generic guidelines in a specific language. The guidelines for each skill provide a description of the functional linguistic behavior of non-native users of Modern Hebrew ranging from the total beginner (Novice-Low) to the person with "full professional competence in the language" (Superior) or, in the receptive skills of listening and reading, an even higher level of competence (Distinguished).

All the examples included in the Hebrew Guidelines are from data collected specifically for this project. An extensive analysis of Oral Proficiency Interviews as well as writing samples and listening and reading comprehension samples was conducted by the Hebrew Guidelines Committee over the two-year period of the grant.

While the Guidelines emphasize functional ability, examples of typical errors characteristic of the samples examined have also been included. The more detailed description of both strengths and weaknesses which may characterize each level should be helpful to those who will use the Guidelines as a basis for further research, rating and instruction. The descriptions of the Intermediate-High and Advanced-High levels have generally been kept shorter, with fewer or no examples, since these levels incorporate many of the significant features of both the preceding and the following ranges. The prominent characteristic of these two levels is the unevenness and lack of consistency of the performance. Often the person's performance appears to be at the next higher level, but just as often it sinks back to the one before.

An effort was made to obtain as broad and diverse a sample as possible within the time constraints of the project. However, additional research and, in particular, test development will be necessary in order to confirm that the samples are indeed representative and to explore the properties of the proficiency scale in greater depth.

Since its inception, the development of proficiency guidelines has been an ongoing, interactive process. No version of the guidelines is considered final or definitive. This first version of the Hebrew Guidelines should serve as a basis for a more general and objective description of proficiency in the four skills than has been possible in the past, and should facilitate the creation of proficiency-based tests and curricula. However, since the Guidelines are intended to help describe the proficiency of any non-native who has learned Hebrew in any kind of setting, and since large numbers of people learn Hebrew outside of university settings, further research and discussion leading to the refinement and revision of the Guidelines is essential. It is hoped that these Guidelines will facilitate such research and lead to productive discussions among professors of Hebrew. They should also facilitate cross-fertilization between researchers and instructors of Hebrew and those teaching other languages for which guidelines have already been developed.

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The Generic Guidelines were revised and prepared by Heidi Byrnes; James Child; Nina Levinson; Pardee Lowe, Jr.; Seiichi Makino; Irene Thompson; and A. Ronald Walton.

For the convenience of those who do not read Hebrew, a set of the Hebrew Guidelines with the examples transliterated into Roman characters is available.

The sign * denotes an error.

SPEAKING

All the examples are taken from recorded oral interviews conducted for this project.

Novice

The Novice level is characterized by the ability to communicate minimally with learned material.

Novice-Low

Generic. Oral production consists of isolated words and perhaps a few high-frequency phrases. Essentially no functional communicative ability.

Hebrew. No functional ability to communicate in Hebrew. Oral production is limited to several isolated words or expressions, such as "hi," "I," "yes," "סח" "thanks," and familiar loanwords from Jewish/Israeli culture such as "Shabbat," "chutzpa," "pita," "aliyah," "kibbutz."

Novice-Mid

Generic. Oral production continues to consist of isolated words and learned phrases within very predictable areas of need. Vocabulary is sufficient only for handling simple, elementary needs and expressing basic courtesies. Utterances rarely consist of more than two or three words and show frequent long pauses and repetition of interlocutor's words. Speaker may have some difficulty producing even the simplest utterances. Some Novice-Mid speakers may be understood only with great difficulty.

Hebrew. No significant functional ability to communicate in Hebrew. Primarily reactive; intelligible only to sympathetic listeners. Oral production is limited to repetition of interviewer's input or memorized utterances. Functions are limited to some courtesy formulas ("how are you?"; "pleased to meet you"), listing and enumerating, and simple, mostly memorized phrases and sentences ("I live in Boston"; "I like pizza"). Content may consist of common lexical items related to people ("father," "mother," "student,"

חבר "friend"); objects and places (כיסא "chair," שולחן "table," חדר "room," כיתה "class"); food (דג "fish," לחם "bread," תפוז "orange"); days of the week (יום ראשון "Sunday," יום שישי "Friday"); numbers 1-10; and loan words such as *universita, hamburger, kafe*.

Speech is characterized by long pauses, frequent groping for words, use of first language, few adjectives, lack of agreement between subject and verb and inaccurate use of personal pronouns. The Novice-Mid speaker may have a surprisingly large vocabulary of isolated words and phrases acquired through the study of Jewish culture. However, knowledge of these lexical items does not increase functional ability in the language.

Novice-High

Generic. Able to satisfy partially the requirements of basic communicative exchanges by relying heavily on learned utterances but occasionally expanding these through simple recombinations of their elements. Can ask questions or make statements involving learned material. Shows signs of spontaneity although this falls short of real autonomy of expression. Speech continues to consist of learned utterances rather than of personalized, situationally adapted ones. Vocabulary centers on areas such as basic objects, places, and most common kinship terms. Pronunciation may still be strongly influenced by first language. Errors are frequent and, in spite of repetition, some Novice-High speakers will have difficulty being understood even by sympathetic interlocutors.

Hebrew. Emerging, but not sustained, ability to engage in basic communicative exchanges, mainly through recombination or expansion of learned material (הם גם רוצים ללמוד אנגלית "They want to study English too"; אני עובדת באוניברסיטה "I work at the university"). Content is still usually limited to a few topics, concerning self and immediate surroundings such as food, the family, the classroom (... המשפחה שלי גרה ב... "My family lives in ..."; אני הולכת למוזיאון "I am going to a museum"). Creativity is reflected in the emerging ability to ask some questions, cope with simple survival situations such as ordering a basic meal, inviting someone over, or buying a ticket. Most statements are in the present tense. Occasional use of simple adverbs of time (היום "now," עכשיו "today") and space (פה "here," שם "there") and partial control of

conjunctions (אני אוהב עברית גם אנגלית) "I like Hebrew, English too") add some detail to the Novice-High speaker's sentences.

However, errors are frequent and may include improper use of the infinitive (אני רוצה *כותבת סיפורים) "I want to *write stories") and lack of agreement in number (חברים *טוב, "good [sg.] *friends [pl.]") or gender (אמא *אומר, "Mother [f.] *says [m.]"). Speakers may have difficulty in producing sounds not found in the first language. Communication even with sympathetic interlocutors may be difficult.

Intermediate

The Intermediate level is characterized by the speaker's ability to:

- create with the language by combining and recombining learned elements, though primarily in a reactive mode;
- initiate, minimally sustain, and close in a simple way basic communicative tasks; and
- ask and answer questions.

Intermediate-Low

Generic. Able to handle successfully a limited number of interactive, task-oriented and social situations. Can ask and answer questions, initiate and respond to simple statements and maintain face-to-face conversation, although in a highly restricted manner and with much linguistic inaccuracy. Within these limitations, can perform such tasks as introducing self, ordering a meal, asking directions, and making purchases. Vocabulary is adequate to express only the most elementary needs. Strong interference from native language may occur. Misunderstanding frequently arise, but with repetition, the Intermediate-Low speaker can generally be understood by sympathetic interlocutors.

Hebrew. Able to engage in some simple conversations such as introductions, greetings, invitations, expressions of likes and dislikes, and obtaining information in order to fulfill immediate needs. Uses a limited number of simple sentences, mostly one or two at a time; most are still reactive and repeat part of the question. Limited but sustained creativity is reflected in the ability to ask and answer simple questions (איפה את עובדת? "Where do you work?"; כמה זה עולה? "How much does it cost?") and combine known elements to say things with a measure of spontaneity. Able to survive uncomplicated

daily situations such as buying a bus ticket, asking for directions, or ordering food in a restaurant.

The Intermediate-Low speaker attempts to carry on conversations, mostly on topics such as everyday activities (אני אוהבת לקרוא ולכתוב, "I like to read and write"; אני עובד כי אני רוצה כסף "I work because I want money"), the family, friends and other narrowly defined familiar topics.

Errors resulting in miscommunication frequently occur, but with repetition the speaker can generally be understood by sympathetic interlocutors, who would understand responses like the following: אני לא שמח, כי אני רוצה שהשם שלי *עברית היה "I (f.) am not happy (m.), because I want my Hebrew name (to be) Chaya"; היא *למדה עברית גם, *לקמד עם *אני "She *studied Hebrew too, she *studied with *me."

Intermediate-Mid

Generic. Able to handle successfully a variety of uncomplicated, basic and communicative tasks and social situations. Can talk simply about self and family members. Can ask and answer questions and participate in simple conversations on topics beyond the most immediate needs: e.g., personal history and leisure-time activities. Utterance length increases slightly, but speech may continue to be characterized by frequent long pauses, since the smooth incorporation of even basic conversational strategies is often hindered as the speaker struggles to create appropriate language forms. Pronunciation may continue to be strongly influenced by first language and fluency may still be strained. Although misunderstandings still arise, the Intermediate-Mid speaker can generally be understood by sympathetic interlocutors.

Hebrew. Able to maintain a variety of uncomplicated face-to-face conversations in highly predictable surroundings. More interactive and creative than the previous level. Produces strings or lists of sentences in sequence, though still not in utterances of paragraph length. Emerging ability to use the past tense. Topics are similar to those of the Intermediate-Low level, but with increased quantity and quality of speech. Examples: יש הרבה אנשים שאומרים שושינגטון מקום טוב מאוד "There are many people who say that Washington is a very good place"; האמא שלי היא גם לא אוהבת את הנעלים שלי "My mother does not like my shoes either"; אכל קצת קר, אבל היום יפה מאוד, קצת קר, אבל

יפה "It's a nice day today, a bit cold, but nice." Able to handle a variety of survival situations.

Can get information by asking simple questions such as בן כמה הילד "Why did you come to America?"; למה את באה לאמריקה? "How old is your son?"; מה את עושה כאן? "What are you doing here?"; מאי באה "Where do you work?"; איפה את עובדת? "When did you come to the university?"; מאין אתה בא? "Where do you come from?"

Errors may include lack of agreement and failure to use the construct state (אני לא חושבת שאני *קרוב *למשפחה הדודים); inaccuracies in verbal forms (פרופסור *מאחר "I *bought"); incorrect word order (פרופסור *מאחר "I *bought"); incorrect use of the definite article. In responses to questions, often uses question markers as conjunctions (אני לא לומד *מתי אני הולך לעבודה "I don't study *when I go to work").

Such mistakes usually do not prevent the Intermediate-Mid speaker from being understood by a sympathetic interlocutor.

Intermediate-High

Generic. Able to handle successfully most uncomplicated communicative tasks and social situations. Can initiate, sustain, and close a general conversation with a number of strategies appropriate to a range of circumstances and topics, but errors are evident. Limited vocabulary still necessitates hesitation and may bring about slightly unexpected circumlocution. There is emerging evidence of connected discourse, particularly for simple narration and/or description. The Intermediate-High speaker can generally be understood even by interlocutors not accustomed to dealing with speakers at this level, but repetition may still be required.

Hebrew. Able to handle successfully most uncomplicated communicative tasks and social situations. Emerging but not sustained ability to narrate and describe simple activities and situations in connected speech using a variety of the more frequent conjunctions, such as "or," "and," "but," "because," "before," "when" (או, ו, אבל, מפני ש, כש, ... זה נושא קשה מאוד אבל יש דברים) "before," "when" (כש, לפני ... This is a difficult subject, but there are things to be done...."). Accuracy of expression is increased through correct use of

the infinitive and of common verbs in the past tense. Emerging ability to express future time (בחופש אני מתכוון לנסוע הביתה "I'm planning to go home during vacation"), with some difficulty in the use of morphological future forms. Can occasionally express opinions in simple terms and handle situations with some complications. Is becoming less dependent on sympathetic interlocutors.

Advanced

The Advanced level is characterized by the speaker's ability to:

- converse in a clearly participatory fashion;
- initiate, sustain and bring to closure a wide variety of communicative tasks, including those that require an increased ability to convey meaning with diverse language strategies due to a complication or an unforeseen turn of events;
- satisfy the requirements of school and work situations;
- narrate and describe with paragraph-length connected discourse.

Advanced

Generic. Able to satisfy the requirements of everyday situations and routine school and work requirements. Can handle with confidence but not with facility complicated tasks and social situations, such as elaborating, complaining, and apologizing. Can narrate and describe with some details, linking sentences together smoothly. Can communicate facts and talk casually about topics of current public and personal interest, using general vocabulary. Shortcomings can often be smoothed over by communicative strategies, such as pause fillers, stalling devices, and different rates of speech. Circumlocution which arises from vocabulary or syntactic limitations very often is quite successful, though some groping for words may still be evident. The Advanced-level speaker can be understood without difficulty by native interlocutors.

Hebrew. Able to satisfy routine social demands and school or work requirements. Increasing control of subordinate clauses as well as common verb patterns, gender, number, subject/verb and noun/adjective agreement permits the Advanced speaker to narrate, describe and compare in complete though simple paragraphs (אחר כך)

... "afterwards I need to buy ..."; "If you come"; "When I visited Israel"). Can state an opinion--not yet fully supported--on topics of general interest such as current issues and events, politics, sports, the weather, social issues. Can handle situations with a complication, such as being stranded at the airport, losing documents, being late to work, or returning a purchase for a refund. Is often able to resort to circumlocution and other communication strategies when specific vocabulary fails.

Good control of most common prepositions, including those governed by frequently used verbs, and of inflected prepositions, leads to greater clarity: "says to" אומר ל-; "speaks with" מדבר עם; "a teacher of Hebrew" מורה לעברית; "to me," לי; "with me," אתי; "next to me." Errors may be caused by interference from native language, e.g. "help *[+ direct object]" עוזר *את; "*on Sunday" על יום ראשון; "speak *to" מדבר *ל-; "I lived *on a kibbutz." גרתי *על קבוץ

Other errors may include occasional realization in the wrong verb pattern such as "we *dressed [trans.]" התלבשנו "we got dressed" and "the store *closes [trans.]" סוגרת *החנות instead of "closes [intrans.]" נסגרת; gender/number errors ("*hard words" מילים *קשים); "*This is the land" זה הארץ *). But such errors rarely lead to misunderstandings in communication with native speakers.

Advanced-High

Generic. Able to satisfy the requirements of a broad variety of everyday, school, and work situations. Can discuss concrete topics relating to particular interests and special fields of competence. There is emerging evidence of ability to support opinions, explain in detail, and hypothesize. The Advanced-High speaker often shows a well developed ability to compensate for an imperfect grasp of some forms with confident use of communicative strategies, such as paraphrasing and circumlocution. Differentiated vocabulary and intonation are effectively used to communicate fine shades of meaning. The Advanced-High speaker often shows remarkable fluency and ease of speech but under the demands of Superior-level, complex tasks language may break down or prove inadequate.

Hebrew. Able to converse in a clearly participatory fashion and to satisfy the requirements of a variety of everyday, school, work or social situations. Increase in quality and quantity of Advanced tasks

or functions. Greater accuracy in use of prepositions, subordinate clauses, verb forms and gender agreement. Partial but inconsistent ability to hypothesize (using אלו "if" and the appropriate verb tenses), support opinions, handle abstractions in extended discourse, and otherwise perform at the Superior level. Some groping for words and other mistakes still occur, especially when discussing unfamiliar topics or attempting to use more specific or sophisticated vocabulary (e.g., "veterinarian," "district attorney," "decline in the ability"; ... אדם שמעשן אומר שזה פוגע *בהופשיות שלו "a man who smokes says that it impinges on his *freedom ..."). Patterned errors also appear, but they are more likely to be idiosyncratic to the particular speaker than characteristic of Advanced-High speaking in general.

Superior

The superior level is characterized by the speaker's ability to:

- participate effectively in most formal and informal conversations on practical, social, professional, and abstract topics; and
- support opinions and hypothesize using native-like discourse strategies.

Generic. Able to speak the language with sufficient accuracy to participate effectively in most formal and informal conversations on practical, social, professional, and abstract topics. Can discuss special fields of competence and interest with ease. Can support opinions and hypothesize, but may not be able to tailor language to audience or discuss in depth highly abstract or unfamiliar topics. Usually the Superior-level speaker is only partially familiar with regional or other dialectical variants. The Superior-level speaker commands a wide variety of interactive strategies and shows good awareness of discourse strategies. The latter involves the ability to distinguish main ideas from supporting information through syntactic, lexical and suprasegmental features (pitch, stress, intonation). Sporadic errors may occur, particularly in low-frequency structures and some complex high-frequency structures more common to formal writing, but no patterns of errors are evident. Errors do not disturb the native speaker or interfere with communication.

Hebrew. Able to speak the language with sufficient accuracy to participate effectively in most formal and informal conversations on

practical, social and professional matters. Can discuss a broad range of concrete as well as abstract topics, including unfamiliar ones, in extended and connected discourse. Can handle unfamiliar situations, support opinions, and hypothesize, using *אלו* and *אלמלא* "if" and the appropriate verb forms. Functional mastery of the verb and noun patterns (*binyanim* and *miškalim*). Some ability to shift registers appropriately (יש לנו בבית הספר ילדים יוצאים מן הכלל, ממש יוצאי).
 דוגמה: "We have some [idiomatic equivalent of] **really extraordinary** kids in our school"). Uses idiomatic expressions (הסתכלתי בו שעה) ארוכה היא שימשה בתפקידים "I looked at him **for a long while**"; (היא) "She **held** important jobs ...").

No patterned errors and no groping for words. Unpatterned errors may still occur (e. g., *טופסים "forms"; *כמו שאין לו בית "as (if) he doesn't have a home"; *למה יש הבדל "that's *why there's a difference"; *האם את רוצה *להתפגש ולשוחח? "Would you like *to get together and talk?"). Such errors may clearly distinguish the Superior speaker as a non-native, but they do not interfere with communication or disturb the native speaker.

LISTENING

The Hebrew Listening Guidelines are based on data collected by the Hebrew Guidelines Committee through a listening comprehension test, Oral Proficiency Interviews and classroom observation. The test was recorded on audio tape and it included both unmodified recordings of news broadcasts and simulated authentic dialogues. Additional research will be necessary in order to develop the test fully and to collect data based on a wider variety of listening tasks.

These guidelines assume that all the listening segments are delivered at a normal pace of speech with natural intonation and stress patterns. The ability of listeners at the lower end of the scale can be enhanced or hampered by the existence of different listening conditions such as slowed or rapid speech, repetition, a familiar or unfamiliar accent, visual cues, background noise, the age of the speaker, etc.

Novice

The Novice level is characterized by an ability to recognize learned material and isolated words and phrases when strongly supported by context.

Novice-Low

Generic. Understanding is limited to occasional isolated words, such as cognates, borrowed words, and high-frequency social conventions. Essentially no ability to comprehend even short utterances.

Hebrew. No practical understanding of spoken Hebrew. Understanding is limited to occasional familiar words, e.g.: borrowed words (אוניברסיטה "university," קפה "coffee," קפטריה "cafeteria," קונצרט "concert," מוזאון "museum"); social conventions (שלום "hello/goodbye," כן "yes," לא "no," תודה "thank you"); terminology acquired through religious or cultural contexts (שנה טובה "Happy New Year," שופר "shofar"); and occasional other isolated words or phrases. Even these terms are usually recognized only when heard in isolation and very clearly enunciated in fully specified contexts.

Novice-Mid

Generic. Able to understand some short, learned utterances, particularly where context strongly supports understanding and speech is clearly audible. Comprehends some words and phrases from simple questions, statements, high-frequency commands and courtesy formulae about topics that refer to basic personal information or the immediate physical setting. The listener requires long pauses for assimilation and periodically requests repetition and/or a slower rate of speech.

Hebrew. Able to understand some memorized words and phrases or simple questions (אתה רוצה סוכר? "Do you want sugar?"; קפה או תה? "Coffee or tea?") when strongly supported by context and clearly enunciated. Understanding is limited to familiar context areas such as the family (אבא "father," אמא "mother," משפחה "family," אח "brother," אחות "sister"), home, food, school, some numbers (1-10), common courtesy formulae (בבקשה "good morning," מה נשמע? "please/you're welcome," "What's up?"; נעים מאד "pleased to

meet you"), and high-frequency commands (תן "take," שב "sit," תן "give," בא "come," לך "go"). Familiar context or vocabulary facilitates comprehension of a surrounding phrase; e.g., "Does X live in New York?" may be understood because of the familiar names and/or the intonation.

The Novice-Mid listener may require frequent repetition or rewording even of most simple questions (מאין אתה? "Where are you from?"; מי זה? "Who is it?"; איפה הבית שלך? "Where is your home?"). Misunderstandings arise even with most common questions, such as confusion of מה שמך? "What is your name?" and מה שלומך? "How are you?" Listener may require long pauses for assimilation.

Novice-High

Generic. Able to understand short, learned utterances and some sentence-length utterances, particularly where context strongly supports understanding and speech is clearly audible. Comprehends words and phrases from simple questions, statements, high-frequency commands and courtesy formulae. May require repetition, rephrasing and/or a slowed rate of speech for comprehension.

Hebrew. Able to understand short, memorized phrases and some sentence-length utterances (אני חולה היום "I'm sick today") in face-to-face conversations, particularly when strongly supported by pictures, gestures, or other context, and when speech is very clear. Comprehends some basic questions (מתי השעור לעברית? "When is Hebrew class?"; מה אתה עושה? "What are you doing?"), statements (יש לי שעור עברית בבוקר "I have Hebrew class in the morning") and high-frequency commands (תן לי ספר "Give me a book") found in daily behavior involving family, school, leisure time activities and other familiar areas. May require repetition, rephrasing and/or slow, careful speech for comprehension. Minor modifications caused by word inflection are enough to render a familiar word unrecognizable (קטן/קטנה "small [m./f.]," כחול/כחולה "blue [m./f.]," etc.).

Intermediate

The Intermediate level is characterized by an ability to understand main ideas and some facts from interactive exchanges and simple connected aural texts.

The Intermediate level is characterized by the listener's ability to:

- understand complete sentences;
- understand compound sentences in familiar contexts;
- catch the gist of longer utterances in familiar contexts which allow for a high probability of correct guessing from a minimum of word clues.

Comprehension is degraded when the listener is pressured by the need to provide a spoken response or by listening to speech which cannot be repeated or altered (e.g., radio, telephone answering machine).

Intermediate-Low

Generic. Able to understand sentence-length utterances which consist of recombinations of learned elements in a limited number of content areas, particularly if strongly supported by the situational context. Content refers to basic personal background and needs, social conventions and routine tasks, such as getting meals and receiving simple instructions and directions. Listening tasks pertain primarily to spontaneous face-to-face conversations. Understanding is often uneven; repetition and rewording may be necessary. Misunderstandings in both main ideas and details arise frequently.

Hebrew. Able to understand sentence-length utterances which consist of recombinations of learned/acquired elements in a limited number of context areas: school, restaurant (מה אתה רוצה לאכול?) "What would you like to eat?") home (יש ספה על-יד השלחן) "There is a sofa next to the table"), lodging (יש כאן בית מלון?) "Is there a hotel here?"), transportation, simple directions, time (מה השעה?) "What time is it?") and weather (היום קר מאוד) "It's really cold today"). Understands the gist of simple face-to-face conversations and instructions given by a sympathetic speaker. Some repetition and rewording is still usually necessary for comprehension. Misunderstandings in both main ideas and details arise frequently.

Intermediate-Mid

Generic. Able to understand sentence-length utterances which consist of recombinations of learned utterances on a variety of topics. Content continues to refer primarily to basic personal background and needs, social conversations and somewhat more complex tasks,

such as lodging, transportation, and shopping. Additional content areas include some personal interests and activities, and a greater diversity of instructions and directions. Listening tasks not only pertain to spontaneous face-to-face conversations but also to short routine telephone conversations and some deliberate speech, such as simple announcements and reports over the media. Understanding continues to be uneven.

Hebrew. Sufficient comprehension to understand simple face-to-face and some overheard conversations about topics beyond basic survival needs (e.g., personal history, sports, social life, hobbies). Evidence of ability to recognize basic constructions which allow for discrimination between male and female, singular and plural, present and sometimes future and past. The Intermediate-Mid listener often understands questions such as האם אתה אוהב מזג אוויר חם? "Do you like hot weather?"; מה תעשה כשתגמור ללמוד באוניברסיטה? "What will you do when you finish college?" if the question is anticipated. Able to comprehend short routine phone conversations and some deliberate speech on simple tape-recordings. Can sometimes get main idea, but no details, from a conversation on unfamiliar topics.

Understanding continues to be uneven; repetition and rewording may still be necessary. May sometimes have difficulty even with simple questions מה עשית בחופש? "What did you do during vacation?"; מה תעשה בקיץ? "What will you do this summer?") when they are not set in a suitable context.

Intermediate-High

Generic. Able to sustain understanding over longer stretches of connected discourse on a number of topics pertaining to different times and places; however, understanding is inconsistent to due failure to grasp main ideas and/or details. Thus, while topics do not differ significantly from those of an Advanced-level listener, comprehension is less in quantity and poorer in quality.

Hebrew. Comprehends longer stretches of connected discourse on a number of topics which are not limited to a single context of time or place, e.g., narrative about what happened on a camping trip or about someone's future plans. Increasing ability to use contextual, lexical, grammatical and other clues to grasp partially understood sentences (e.g., the listener figures out עירונית "urban, urbanite" from עיר "city"). Greater understanding of conceptual words in general (טהור

"pure," דמויות "characters," אפי "character, nature"). Topics do not differ significantly from those of the Advanced listener, but understanding is inconsistent due to failure to grasp all details.

Advanced

The Advanced level is characterized by an ability to understand main ideas and most details of connected discourse on a variety of factual topics beyond the immediacy of the situation, including some topics where comprehension is complicated due to an unexpected sequence of events.

Generic. Able to understand main ideas and most details of connected discourse on a variety of topics beyond the immediacy of the situation. Comprehension may be uneven due to a variety of linguistic and extralinguistic factors, among which topic familiarity is very prominent. These texts frequently involve description and narration in different time frames or aspects, such as present, nonpast, habitual, or imperfective. Texts may include interviews, short lectures on familiar topics, and news items and reports dealing primarily with factual information. Listener is aware of cohesive devices but may not be able to use them to follow the sequence of thought in an oral text.

Hebrew. Able to understand main ideas and most details of connected discourse on a variety of topics beyond the most concrete, factual situations. Able to anticipate the flow of the utterance sufficiently to fill in the speaker's pauses correctly. Can understand most face-to-face speech of a native speaker when spoken at a normal rate of speed. Can get the gist of a factual radio report on a familiar subject and of a television report even on a less familiar topic.

Listener is aware of some, but not all, cohesive devices (e.g., אלמלא "if only ... not," למרות ש- "although," אף על פי ש- "despite the fact that," לעומת זאת "on the other hand," קרוב לוודאי ש- "it's almost certain that," בהשוואה ל- "compared to") but may not be able to use them to follow the sequence of thought. Mostly unable to follow animated speech of two or more speakers who speak "on top" of each other or through background noise. Will not recognize known words in rapid speech when elided with preceding or succeeding words (e.g., ה for ה "the," ה' for ה-את [direct object marker]).

Advanced-High

Generic. Able to understand the main ideas of most speech in a standard dialect; however, the listener may not be able to sustain comprehension in extended discourse which is propositionally and linguistically complex. Listener shows an emerging awareness of culturally implied meanings beyond the surface meanings of the text but may fail to grasp socio-cultural nuances of the message.

Hebrew. Can comprehend the formal speech in use on Israeli radio, despite the lack of visual clues. In face-to-face conversations, able to understand a more elevated or idiomatic style, e.g.: יש בכך אי-צדק "this constitutes a glaring injustice"; לנקוט באמצעים "to take steps"; יש תחושה שהמצב עגום "There is a feeling that the situation is gloomy." Word order and other syntactic features of written Hebrew (e.g., nouns with possessive endings, infinitive plus direct object suffix) do not cause breakdown.

Listener shows an emerging awareness of culturally implied meaning beyond the surface meaning of the text but may fail to grasp socio-cultural nuances of the message (e.g., להסיק מסקנות, literally "to draw conclusions," which in an Israeli political context is understood to mean that the one drawing the conclusions should resign his post). Can distinguish expressions in other registers (slang, biblical or rabbinic Hebrew) but may not always be able to comprehend them (e.g., לנהוג איפה ואיפה "to discriminate between").

Superior

The Superior level is characterized by an ability to understand concrete and abstract topics in extended discourse offered by speakers using native-like discourse strategies.

Generic. Able to understand the main ideas of all speech in a standard dialect, including technical discussion in a field of specialization. Can follow the essentials of extended discourse which is propositionally and linguistically complex, as in academic/professional settings, in lectures, speeches, and reports. Listener shows some appreciation of aesthetic norms of target language, of idioms, colloquialisms, and register shifting. Able to make inferences within the cultural framework of the target language. Understanding is aided by an awareness of the underlying organization structure of the oral text and includes sensitivity for its

social and cultural references and its affective overtones. Rarely misunderstands but may not understand excessively rapid, highly colloquial speech or speech that has strong cultural references.

Hebrew. Sufficient comprehension to understand the essentials of all standard speech, including telephone calls, radio broadcasts, films and theater plays, editorials and reports, academic and professional discussions and lectures within own area of expertise, non-technical public policy statements, some literary readings, and some jokes, puns and idioms.

May still have difficulty with technical language (especially outside own field of specialization), very formal high register, biblical expressions, slang (e.g., may take *יצאתם מזה?* literally as "Did you get out of it?" rather than colloquially as "Had you gotten out of the habit?") or very rapid speech. Sporadic, non-predictable failure to understand vocabulary, especially out of context, can still be expected.

Distinguished

The Distinguished level is characterized by an ability to understand most linguistic styles and forms from within the cultural framework of the language.

Generic. Able to understand all forms and styles of speech pertinent to personal, social and professional needs tailored to different audiences. Shows strong sensitivity to social and cultural references and aesthetic norms by processing language from within the cultural framework. Texts include theater plays, screen productions, editorials, symposia, academic debates, public policy statements, literary readings, and most jokes and puns. May have difficulty with some dialects and slang.

Hebrew. Able to understand with ease most forms and styles of speech related to personal, social and professional needs. Can understand and often identify the accents of immigrants from various countries. Is sensitive to mimicking, shifts in register, literary/religious references and nuance in general in forms as varied as cafe conversation, political speeches, and comedy routines. Will experience difficulty mainly when faced with rapid or emotionally charged speech or speech containing a relatively large proportion of unfamiliar slang or other in-group terms.

WRITING

The writing guidelines and all the examples given are based on samples of students' writing collected at the participating institutions. A variety of in-class and out-of-class, timed and untimed assignments were included in the analysis. No dictionaries were used in in-class assignments, and the question of the progressive development of dictionary use in writing was not investigated.

Samples at each of the levels described are appended to the Guidelines. It remains for future data gathering and analysis to confirm that the samples used are indeed representative.

The following criteria (not necessarily in order of importance) were considered in formulating the level descriptions:

- functional tasks
- topic and treatment
- length of sentences and length of the sample
- relationship between the sentences
- frequency of vocabulary lapses
- naturalness of idiom, style and register
- grammatical control
- syntax
- spelling.

Novice

The Novice level is characterized by an ability to produce isolated words and phrases.

Novice-Low

Generic. Able to form some letters in alphabetic system. In languages whose writing systems use syllabaries or characters, writer is able to both copy and produce the basic strokes. Can produce romanization of isolated characters, where applicable.

Hebrew. Able to copy parts of printed text into script. In some cases, also able to write own name and a few isolated memorized words such as שלום "shalom" and ישראל "Israel," but not always accurately. Many errors exist in formation of letters, e.g., פ may be inverted; letters that resemble each other (such as י, ו, ן; ה, ח, ת) are frequently confused.

Novice-Mid

Generic. Able to copy or transcribe familiar words or phrases and reproduce some from memory. No practical communicative writing skills.

Hebrew. Able to copy most letters from print to script accurately and can write (sometimes inaccurately) a small number of familiar words such as בית "house," ארוחת בקר "breakfast," חדש "new." Can produce simple sentences which consist of learned words and phrases. No practical communicative writing skills. Has fairly complete control of sound-symbol correlation, but without distinguishing between homophones (ס/ש, ת/ט, ו/ב). Writes words known from speech mostly phonetically (e.g. מה *שמח "What's your name?" with ה instead of ך; זאת *זאת "this").

Novice-High

Generic. Able to write simple fixed expressions and limited memorized material and some recombinations thereof. Can supply information on simple forms and documents. Can write names, numbers, dates, own nationality, and other simple autobiographical information as well as some short phrases and simple lists. Can write all the symbols in an alphabetic or syllabic system or 50-100 characters or compounds in a character writing system. Spelling and representation of symbols (letters, syllables, characters) may be partially correct.

Hebrew. The ability to communicate in writing begins to appear at this level. Can create short lists of words related to self and immediate environment, e.g., basic biographical information, shopping lists, lists of courses, etc. Can recombine memorized materials into simple statements, short descriptive sentences or basic questions. However, word order is frequently incorrect (אחת *מורה "a teacher"), and pronouns are often omitted in the present tense (מה *כותבת "what are you writing?").

Occasionally still mixes written and printed letters, particularly where the differences are slight (e.g., ו and ז). Some letters may be formed incorrectly (e.g., מ, פ, ף, ץ) or confused with each other (ח, כ; ן, ה). Non-final forms of the letters כ, מ, נ, פ and צ are sometimes used at the end of a word. Spelling errors are frequent, especially in

the case of homophones (e.g., קטן "little" with כ instead of ק or ת instead of ט) and representations of vowels (e.g., איפו* instead of איפה "where?").

Intermediate

The Intermediate level is characterized by an ability to meet practical writing needs by communicating simple facts and ideas in a loose collection of sentences.

Intermediate-Low

Generic. Able to meet limited practical writing needs. Can write short messages, postcards, and take down simple notes, such as telephone messages. Can create statements or questions within the scope of limited language experience. Material produced consists of recombinations of learned vocabulary and structures into simple sentences on very familiar topics. Language is inadequate to express in writing anything but elementary needs. Frequent errors in grammar, vocabulary, punctuation, spelling and in formation of nonalphabetic symbols, but writing can be understood by natives used to the writing of nonnatives.

Hebrew. Able to meet limited practical writing needs. Some ability to recombine learned material creatively into short sentences on familiar topics. Some ability to create simple questions as well. Topics are specific and closely tied to limited language experience, e.g., daily life, things I like to do, objects in the immediate environment and their description by means of basic adjectives: nice, good, big, new. Verbs are usually in the present and occasionally the past, but not always used accurately.

Frequent errors in grammar, especially lack of gender/number agreement (מסעדה *טוב "a good restaurant"; אנשים *טוב "good people"), are characteristic of this level. There is regular use of English (in English or Hebrew characters) where vocabulary is lacking.

Intermediate-Mid

Generic. Able to meet a number of practical writing needs. Can write short, simple letters. Content involves personal preferences, daily routine, everyday events, and other topics grounded in

personal experience. Can express present time or at least one other time frame or aspect consistently, e.g., nonpast, habitual, imperfective. Evidence of control of the syntax of noncomplex sentences and basic inflectional morphology, such as declensions and verb patterns. Writing tends to be a loose collection of sentences or sentence fragments on a given topic and provides little evidence of conscious organization. Can be understood by natives used to the writing of nonnatives.

Hebrew. Able to meet an increasing number of practical writing needs. Most writing tends to be a collection of sentences without complex subordinate clauses. The writer primarily uses the present tense and occasionally the past. The future is mostly expressed by use of adverbs (e.g., בשנה הבאה "next year"; מחר "tomorrow") with present tense verbs. There is emerging accuracy in spelling. In general, the writing reflects the writer's speaking ability and the subjects s/he is familiar with. Tasks may include notes, short letters and descriptions of personal activities and surroundings. Typical topics would be school, work, friends, the family, etc. Able to express feelings and desires, report on current activities, and ask for information in a very basic fashion. Writing at this level can be comprehended by a sympathetic reader who is used to the writing of non-natives. There is emerging use of circumlocution to overcome limitations in vocabulary (e.g., אני רוצה לכתוב לך תודה רבה "I want to write you 'many thanks' " instead of אני רוצה להודות לך "I want to thank you").

Word order is often incorrect; it is usually derived from the native language, e.g., *ארוך זמן "a long time"; *פסיכולוגיה חוג "Psychology Department." There are continued mistakes in gender and number agreement and in the use of the definite article (הכיתה) (הכיתה הגדולה "the big class learns" instead of הגדולה לומדת). The writer may still sometimes resort to an English word, spelled in Hebrew characters, when Hebrew vocabulary fails: *פרנס for "France," *אקונומיקה for "economics." Under the influence of the native language, connectives may be kept separate from the words to which they should be attached (*ו הלכתי "and I went"; *כש באה "when she came").

Intermediate-High

Generic. Able to meet most practical writing needs and limited social demands. Can take notes in some detail on familiar topics and respond in writing to personal questions. Can write simple letters, brief synopses and paraphrases, summaries of biographical data, work and school experience. In those languages relying primarily on content words and time expressions to express time, tense, or aspect, some precision is displayed; where tense and/or aspect is expressed through verbal inflection, forms are produced rather consistently, but not always accurately. An ability to describe and narrate in paragraphs is emerging. Rarely uses basic cohesive elements, such as pronominal substitutions or synonyms in written discourse. Writing, though faulty, is generally comprehensible to natives used to the writing of nonnatives.

Hebrew. Able to meet most practical and some social writing needs on topics related to the writer's immediate environment, such as biographical details, school and work. Some of the characteristics of the Intermediate-Mid level are still found at this level; however, both in the nature of functions and in the quality and quantity of the writer's output many of the characteristics of the Advanced level are already displayed. The Intermediate-High writer is able to take brief notes on familiar topics and to respond in writing to personal questions. Emerging ability to describe with some precision and to narrate in paragraphs. The writer demonstrates full control of simple sentences and uses more complex sentences linked by conjunctions, though the correct conjunction is not always chosen. Signs of better organizational ability begin to appear, but most writing still reflects the writer's speech.

Advanced

The Advanced level is characterized by an ability to write narratives and descriptions of a factual nature of at least several paragraphs in length on familiar topics.

Advanced

Generic. Able to write routine social correspondence and join sentences in simple discourse of at least several paragraphs in length on familiar topics. Can write simple social correspondence, take notes, write cohesive summaries and resumes, as well as narratives

and descriptions of a factual nature. Has sufficient writing vocabulary to express self simply with some circumlocution. May still make errors in punctuation, spelling, or the formation of nonalphabetic symbols. Good control of the morphology and the most frequently used syntactic structures, e.g., common word order patterns, coordination, subordination, but makes frequent errors in producing complex sentences. Uses a limited number of cohesive devices, such as pronouns, accurately. Writing may resemble literal translations from the native language, but a sense of organization (rhetorical structure) is emerging. Writing is understandable to natives not used to the writing of nonnatives.

Hebrew. Able to write texts of several paragraphs in length, narrating, describing, and providing information on familiar, factual topics such as current events, social life, work and use of leisure time. Contexts include longer letters and short essays on personal experiences or personal reactions to events. The writer can perform more complex writing tasks such as expressing emotions and opinions (not yet fully supported), making comparisons, taking notes, writing summaries and the like. Organizational ability is evident, and vocabulary is sufficient for the writer to express self adequately with some circumlocution. There is good control of verb morphology in all tenses for common verbs, and the infinitive is correctly used. The writer also uses coordinate sentences with ו "and," או "or," and אבל "but." Use of subordination, though sometimes flawed, is also common. Future forms of the verb are used, but not always accurately, particularly in irregular verbs (e.g., אנסע* I will go). Emerging ability to use אם and אלו ("if") + verbs to hypothesize.

The correct verbal root is sometimes used in the wrong verb pattern (רשמתי לקורסים* "I registered [trans.] for classes" instead of נרשמתי "I registered [intrans.]" or even in a pattern where that root is not found at all (נקיתי instead of נקיתי "I cleaned"). The Advanced writer still often misuses or omits some prepositions, the relative particle ש-, and conjunctions (especially כדי ש- "in order to"): אני חושב* אתה צודק "helped him"; עזר* אותו "I think you are right." She/he sometimes fails to use subordinate clause when required after verbs such as רוצה "want" and מקווה "hope" (אני רוצה שאתה) (אני רוצה שאתה "I want you to go"). Circumlocution often results in a lack of precision (e.g., אלכוהול יכול לעשות הרבה דברים רעים לחיים "Alcohol

can do many bad things to life" instead of אלכוהול יכול להזיק "alcohol can damage").

A native reader has no difficulty understanding writing at this level.

Advanced-High

Generic. Able to write about a variety of topics with significant precision and in detail. Can write most social and informal business correspondence. Can describe and narrate personal experiences fully but has difficulty supporting points of view in written discourse. Can write about the concrete aspects of topics relating to particular interests and special fields of competence. Often shows remarkable fluency and ease of expression, but under time constraints and pressure writing may be inaccurate. Generally strong in either grammar or vocabulary, but not in both. Weakness and unevenness in one of the foregoing or in spelling or character writing formation may result in occasional miscommunication. Some misuse of vocabulary may still be evident. Style may still be obviously foreign.

Hebrew. Able to write about a variety of topics with precision and in detail. Can write most social and informal business correspondence, using conventional greetings, openings and closings. Can describe and narrate personal experiences well, but has difficulty supporting points of view in written discourse. Can write about the concrete aspects of topics relating to particular interests and special fields of competence. The writer has good control of a full range of grammatical structures and a fairly wide general vocabulary but cannot yet use them comfortably and naturally all of the time. Some misuse of vocabulary may still be evident, but even these errors are all made at a fairly sophisticated level of vocabulary and structure. Writing may still be influenced by the writer's native language. Does not yet have any clear style or ability to vary style according to different tasks and readers, but writing demonstrates a good sense of organization. Both in quality and quantity the writer at this level performs at the Superior level over half of the time.

Superior

The Superior level is characterized by an ability to write formally and informally on practical, social and professional topics.

Generic. Able to express self effectively in most formal and informal writing on practical, social and professional topics. Can write most types of correspondence, such as memos as well as social and business letters, and short research papers and statements of position in areas of special interest or in special fields. Good control of a full range of structures, spelling or nonalphabetic symbol production, and a wide general vocabulary allow the writer to hypothesize and present arguments or points of view accurately and effectively. An underlying organization, such as chronological ordering, logical ordering, cause and effect, comparison, and thematic development is strongly evident, although not thoroughly executed and/or not totally reflecting target language patterns. Although sensitive to differences in formal and informal style, still may not tailor writing precisely to a variety of purposes and/or readers. Errors in writing rarely disturb natives or cause miscommunication.

Hebrew. Able to express self effectively in most formal and informal writing on practical, social and professional topics. Can write most types of correspondence, such as memos, social and business letters, and short research papers in areas of special interest or in special fields. Good control of a full range of structures, spelling, and a wide general vocabulary allow the writer to present and support arguments or points of view accurately and effectively. An underlying organization, such as chronological ordering, logical ordering, cause and effect, comparison, and thematic development is strongly evident, although not thoroughly executed and/or not totally reflecting target language patterns. Although sensitive to differences in formal and informal style, still may not tailor writing precisely to a variety of purposes and/or readers. The length of writing at this level extends from a number or paragraphs up to a number of pages.

At this level the writer often employs the vocabulary of written Hebrew (הרי "is not," איננה "so," כה), some features of classical Hebrew (הינו "is") and Aramaicisms (דהיינו "that is") and shows general familiarity with the style and content of Hebrew writing as distinct from speech. The following features found in the writing of the educated native speaker can be expected to appear at this level: more extensive use of possessive suffixes and of the double genitive: נגעתי בידה "I touched her hand" instead of נגעתי לה "I touched her on the hand"; להחזיר אותו נא להחזירו "please return it"; המיתרים של הגיטרה instead of מיתריה של הגיטרה "the strings of the guitar"; use of the "in which" construction: הבית

בו גדלתי "the house in which I grew up"; use of adjectival construct phrases: אדם נמוך-קומה "a short man"; use of "resumptive pronouns": הנושא שאעמוד עליו "the subject I will discuss."

There is no evidence of patterned errors at this level. Mistakes may technically be the same as those at lower levels, but they occur only sporadically and at much higher levels of morphology, syntax and vocabulary. Some examples: slight mistakes in vocabulary: לא רגשית "unemotional"; incorrect rendition of foreign names: *פלטו instead of אפלטון "Plato"; incorrect verb patterns: ... אסור הוא למעוט לנסות *לגשם את חלומי ... "A minority may not actualize its dream ... " instead of להגשים; occasional unpatterned spelling mistakes. Such errors rarely disturb natives or cause miscommunication.

READING

The Reading Guidelines are based on the analysis of data gathered by means of an experimental reading test developed specifically for this purpose. All texts included in the exam were authentic. Among them were personal notes, newspaper advertisements, items on current events and other articles from Hebrew newspapers, including *Ša'ar Lamathil* (a newspaper for immigrants to Israel), and unedited passages from non-fiction books.

Some of the questions which were not investigated and will require further research are: the reader's ability to read and understand texts including plene versus defective spelling, abbreviations and acronyms, sarcasm, irony and humor. The influence of the use of a dictionary on the reader's proficiency at all levels also needs to be further examined. The use of vowels or lack thereof was investigated, but the results were inconclusive.

Novice

The Novice level is characterized by an ability to

- identify isolated words and phrases when strongly supported by context; and
- identify learned material.

Novice-Low

Generic. Able occasionally to identify isolated words and/or major phrases when strongly supported by context.

Hebrew. No functional ability to read Hebrew, but able to recognize some isolated letters and occasional learned words such as names, greetings and other words that may have been frequently seen in Hebrew writing (e.g., חיי, שלום).

Novice-Mid

Generic. Able to recognize the symbols of an alphabetic and/or syllabic writing system and/or a limited number of characters in a system that uses characters. The reader can identify an increasing number of highly contextualized words and/or phrases including cognates and borrowed words, where appropriate. Material understood rarely exceeds a single phrase at a time, and rereading may be required.

Hebrew. Recognizes most consonants and understands that consonants in unpointed texts often stand for consonant + vowel. Able to recognize an increasing number of highly contextualized words and phrases, obvious loan words (סופרמרקט "supermarket," הונגריה "Hungary"), learned words and words known from cultural or religious background (פסח "Passover," שנה טובה "Happy New Year").

Novice-High

Generic. Has sufficient control of the writing system to interpret written language in areas of practical need. Where vocabulary has been learned, can read for instructional and directional purposes standardized messages, phrases or expressions, such as some items on menus, schedules, timetables, maps and signs. At times, but not on a consistent basis, the Novice-High level reader may be able to derive meaning from material at a slightly higher level where context and/or extralinguistic background knowledge are supportive.

Hebrew. Has complete knowledge of the Hebrew alphabetic system, but may still have difficulty distinguishing letters that resemble each other, such as ד and ר, ג and ה. With help from context, can identify

the topic and some items from simple lists (TV programs, days of the week, names of months and of foreign languages), as well as some basic words for foods, articles of furniture, place names, etc. But sometimes misinterprets even simple lists (e.g., a TV schedule may be misinterpreted as a bus schedule, trip itinerary, list of items in a TV store, etc.). Can recognize basic grammatical structures when vocabulary is known or supplied (e.g., understands זה הסיגנון שלי "this is my style" when סיגנון "style" is supplied) and even extract meaning from a string of simple, connected sentences when context or background knowledge are supportive.

Intermediate

The Intermediate level is characterized by an ability to understand main ideas and some facts from simple connected texts.

Intermediate-Low

Generic. Able to understand main ideas and/or some facts from the simplest connected texts dealing with basic personal and social needs. Such texts are linguistically noncomplex and have a clear underlying internal structure, for example chronological sequencing. They impart basic information about which the reader has to make only minimal suppositions or to which the reader brings personal interest and/or knowledge. Examples include messages with social purposes or information for the widest possible audience, such as public announcements and short, straightforward instructions dealing with public life. Some misunderstandings will occur.

Hebrew. Able to understand the main ideas and/or some details from simple connected texts on familiar topics. In letters, notes, dialogues and simple narratives, can identify the main topic, the main characters, and some of the details, mainly when verbs related to common daily functions are used (נסע "sit," ישב "write," כתב) "travel," אכל "eat"). Fully understands simple sentences (4 מיליון "4,537,000 people live today in Israel"). Successfully identifies and understands basic structures and vocabulary in longer passages to get the gist of the text by ignoring unfamiliar material. While contextual clues are sometimes used successfully, overreliance on such clues may at other times mislead the reader.

Intermediate-Mid

Generic. Able to read consistently with increased understanding simple connected texts dealing with a variety of basic and social needs. Such texts are still linguistically noncomplex and have a clear underlying internal structure. They impart basic information about which the reader has to make minimal suppositions and to which the reader brings personal interest and/or knowledge. Examples may include short, straightforward descriptions of persons, places, and things written for a wide audience.

Hebrew. Good understanding of main idea and some details of simple advertisements and of short, factual, narrative texts (pointed, partially pointed, and unpointed) in familiar areas. Increasing comfort with Hebrew structure permits the reader to get meaning from unfamiliar expressions such as "every day," יותר מאשר "more than," הכי אוהבת "favorite." The reader has a wider vocabulary ("key" מפתח; "U.S." ארה"ב; "Jews and Muslims" יהודים ומוסלמים) and greater ability to infer meaning from unknown vocabulary by relying on context (an Intermediate-Mid reader who does not know the word "jewelry" תכשיטים may understand from the phrase "money and jewelry" כסף ותכשיטים that refers to some kind of valuables). Can interpret present, past and sometimes future tense of most regular and some common irregular verbs (we moved into our apartment" נכנסנו לדירתנו; "we invite" אנחנו מזמינים; "I will not return till evening" אחזור רק בערב; "uncle" דוד for דוד).

Intermediate-High

Generic. Able to read consistently with full understanding simple connected texts dealing with basic personal and social needs about which the reader has personal interest and/or knowledge. Can get some main ideas and information from texts at the next higher level featuring description and narration. Structural complexity may interfere with comprehension; for example, basic grammatical relations may be misinterpreted and temporal references may rely primarily on lexical items. Has some difficulty with the cohesive factors in discourse, such as matching pronouns with referents. While texts do not differ significantly from those at the Advanced

level, comprehension is less consistent. May have to read material several times for understanding.

Hebrew. Usually able to identify Who, What, When and Where in short connected texts on basic subjects. Can often get the gist of even longer paragraphs when expectations cued by the text are fulfilled. Consistently comprehends most details of simple informative texts such as non-technical advertisements, personal notes and messages. The Intermediate-High reader can identify most past, present, and future tense forms of frequent verbs in all verb patterns, and so can grasp the chronological sequence of events. Emerging but inconsistent ability to understand Advanced-level texts featuring description and narration.

Advanced

The Advanced level is characterized by

- an ability to read with consistent understanding prose several paragraphs in length, dealing primarily with factual information and intended for the general reader; and
- in areas of special interest or knowledge, an increasing ability to understand parts of texts which are propositionally and linguistically more complex.

Advanced

Generic. Able to read somewhat longer prose of several paragraphs in length, particularly if presented with a clear underlying structure. The prose is predominantly in familiar sentence patterns. Reader gets the main ideas and facts and misses some details. Comprehension derives not only from situational and subject matter knowledge but from increasing control of the language. Texts at this level include descriptions and narrations such as simple short stories, news items, biographical information, social notices, personal correspondence, routinized business letters and simple technical material written for the general reader.

Hebrew. Can understand multi-paragraph materials which include descriptions and narrations, such as news items, short stories, biographical information, short feature articles and the like, when logical development (story line, chronological sequence, or other rhetorical structure) is straightforward and the subject matter is familiar. Able to combine information extracted from various parts

of the text and make inferences and comparisons, but may miss some details. Sometimes misinterprets colloquialisms that sound comprehensible (e.g., חוזר הביתה בעשר אחת-עשרה "returns home around ten or eleven" may be interpreted as 10:11) and misreads cultural cues due to own background (e.g., an Advanced-level reader who sees בית-ספר חילוני "secular school" may understand it as "public school" because religious schools in America are all private).

Can fully comprehend the most important details of a wide range of advertisements (e.g., for a student organization, a language school, a hotel). Understands connective devices such as ולכן "therefore," עקב כך "as a result," למרות "although," אך "but." Has usually mastered the form of conditional and relative clauses as well as of the verbal tenses and other forms (infinitives, negative imperatives) of regular and frequent irregular verbs, but may still ignore obvious grammatical cues or seize a familiar vocabulary cue and thus misinterpret. Has a broader range of vocabulary (e.g., הסתגלות "adjustment"; מחקר "research"; גורמת "causes") and can comprehend texts containing nouns with possessive suffixes (תלמידיו "his students"; יכולתו "his ability") and other characteristics of a more formal style.

Advanced-High

Generic. Able to follow essential points of written discourse at the Superior level in areas of special interest or knowledge. Able to understand parts of texts which are conceptually abstract and linguistically complex, and/or texts which treat unfamiliar topics and situations, as well as some texts which involve aspects of target-language culture. Able to comprehend the facts to make appropriate inferences. A partial awareness of the aesthetic properties of language and of its literary styles permits comprehension of a wider variety of texts, including literary. Misunderstandings may occur.

Hebrew. Can understand multi-paragraph texts within an increasing range of factual and familiar topics and, with uneven comprehension, abstract, hypothetical or other Superior-level texts as well. Understands most of the finer points of texts containing a wide variety of grammatical structures, e.g., has increased awareness of semantic relationships between forms of the same root realized in different verb patterns, and has fully mastered subordinate clauses at all different levels of complexity. Shows emerging but

inconsistent ability to understand different registers in written materials.

Superior

The Superior level is characterized by an ability to read, for information or for pleasure with almost complete comprehension and at normal speed, a wide variety of texts on a wide variety of topics.

Generic. Able to read with almost complete comprehension and at normal speed expository prose on unfamiliar subjects and a variety of literary texts. Reading ability is not dependent on subject matter knowledge, although the reader is not expected to comprehend thoroughly texts which are highly dependent on knowledge of the target culture. Reads easily for pleasure. Superior-level texts feature hypotheses, argumentation and supported opinions and include grammatical patterns and vocabulary ordinarily encountered in academic/professional reading. At this level, due to the control of general vocabulary and structure, the reader is almost always able to match the meanings derived from extralinguistic knowledge with meanings derived from knowledge of the language, allowing for smooth and efficient reading of diverse texts. Occasional misunderstandings may still occur; for example, the reader may experience some difficulty with unusually complex structures and low-frequency idioms. At the Superior level the reader can match strategies, top-down or bottom-up, which are most appropriate to the text. (Top-down strategies rely on real-world knowledge and prediction based on genre and organizational scheme of the text. Bottom-up strategies rely on actual linguistic knowledge.) Material at this level will include a variety of literary texts, editorials, correspondence, general reports and technical material in professional fields. Rereading is rarely necessary, and misreading is rare.

Hebrew. Can read with close to full comprehension a wide array of texts, including a large selection of articles in Hebrew newspapers, which deal with abstract and unfamiliar topics. These texts may include hypothetical concepts and utilize argumentation and supported opinion. Able to understand selected unabridged and unadapted literary pieces with the help of a dictionary. Comfortable with a wider range of culture-specific material. Can read material which includes more sophisticated vocabulary, idioms, and metaphoric language (קביעות "tenure"; עוברת ישראל understood as

"betrayal/destroyer of Israel"; הקבוץ כמוהו כטיפת מים המשקפת "The kibbutz is like a drop of water that reflects in its structure everything that is found in the ocean").

Unfamiliarity with infrequent vocabulary, misreading due to lack of vowels, confusion about semantic indicators, and lack of familiarity with some culture-specific material may still cause occasional unpatterned misunderstandings.

Distinguished

The Distinguished level is characterized by the ability to read fluently and accurately most styles and forms of the language within comprehension that is achieved from within the cultural framework of the language and that includes appreciation of nuance and subtlety.

Generic. Able to read fluently and accurately most styles and forms of the language pertinent to academic and professional needs. Able to relate inferences in the text to real-world knowledge and understand almost all sociolinguistic and cultural references by processing language from within the cultural framework. Able to understand a writer's use of nuance and subtlety. Can readily follow unpredictable turns of thought and author intent in such materials as sophisticated editorials, specialized journal articles, and literary texts such as novels, plays, poems, as well as in any subject matter area directed to the general reader.

Hebrew. Able to read fluently and accurately most styles and forms of the language pertinent to academic and professional needs. Understands most allusions in modern Hebrew literature from earlier sources. Sensitive to subtle nuances, and possesses sufficient knowledge of Israeli culture to follow virtually any colloquial or idiomatic usage intended for the general reader (e.g., ראש מועצה "council head" as roughly equivalent to small town mayor; ערבי כיתה "parties" rather than the apparent literal meaning of "night school"; מידת הדין and מידת החסד, terms from rabbinic literature referring to leniency or strictness).

APPENDIX

WRITING SAMPLES

Novice-Low

Copy from print to script:

כשחזרתי הביתה ראיתי על הדלת פתק קטן מיזסף. הוא כתב שיש לי מכתב רשום בדואר.
נסעתי מיד לדואר ומצאתי שם איגרת מחוץ לארץ.

א) לשחצתי הביתה האיתי אל הדלת
פתק קטן מיזסף.

ב) הוא כתב שיש לי מכתב רשום בדואר.

א) נסעתי מיד לדואר ומצאתי שם איגרת מחוץ לארץ.

Novice-Mid

Use each of the following words in a Hebrew sentence: ["new," "dining room," etc.]

א) אני have ארוחת-אורג at היראוח

ב) אני ועד הארץ אתי מנו יורק.

Tell about your roommate.

(Dina) . קַוְוָה קְנֵה' (2)

קַוְוָה קְנֵה' . 160 קְנֵה' .

(New York) . קַוְוָה קְנֵה' .

(Brandeis) . קַוְוָה קְנֵה' .

Write a note to your roommate, including questions.

קַוְוָה קְנֵה' . קַוְוָה קְנֵה' .

קַוְוָה קְנֵה' . קַוְוָה קְנֵה' .

קַוְוָה קְנֵה' .

קַוְוָה קְנֵה' .

Complete:

In my refrigerator I have ...

In my house there are ...

קַוְוָה קְנֵה' .
קַוְוָה קְנֵה' .
קַוְוָה קְנֵה' .
קַוְוָה קְנֵה' .

קַוְוָה קְנֵה' .
קַוְוָה קְנֵה' .
קַוְוָה קְנֵה' .
קַוְוָה קְנֵה' .

Write a note to your friend.

א) שלום ג'נה

שלום יוסף, אני סמוך לך
ההרגלים שלי. שומרת עמית
ורפואה אישה את לך?
מה אתה שומרת?

יוסף

Reply.

ב) שלום יוסף -

כף אני סמוך לך. אני
כך קקדנטיים ואתה? מאין את?
אני נניירק. אני עמית
עברית וקמסרין!

ג'נה

Intermediate-Mid

This year I want to ...

(ב) השנה אני רוצה ללמוד ולעבוד
 טוב בכיתה שלי עם אני רוצה
 להיות רכה ולא שמן. ~~אני~~ ^{אני} ~~אני~~
 שמן ואני לא רוצה להיות כמו כה
 עובד פסמ'ן בבקשה עם אני רוצה
 להיות חברה טובה מאד לשמוע
 כשעכ אני צרכה מחברים שלי.

A postcard from abroad

(ב) שלום מימי
 אני גפריס אכשו. אני עומק
 באוניברסיטה. אני יכול קורא
 צרפתית וכותב. מאין אתה גפרנס?
 את סטודנטים או מורכק? אני עובד
 חקש.

שלום
 יוליה

A letter from Israel

שלום! מה נשמע? עכשיו את בשיר עברית. אולם נשמור
 ובשיר הצב הוא פשק הסמוסטב. אני יודעת שלמדתי
 הרבה מילים באולם, אבל זה קשה לדעת כמה. לא
 למדתי בניניק חדשים. חבלים. אני מקווה שבסוסטב הצב
 שאני לומדת פרה עברית. אני אופתת לדבר לאשים
 ברחה בעברית. אגיד לך, כשאני חרש עם ישראלים,
 הם לא רוצים לדבר בעברית. אני חושבת שאין להם
 סבלנות, רק מפני שאני לא מדברת וזהו גאני צניכה
 לחשוב לפני אני מדברת. זה לא חשוב.
 אני אופתת את ישראלים. לפני לפני לפני עם
 כהעיות הארץ. אני לא יכולה לביאמן שישראל still
 exists. זה המירקם (miracle) גדול! אלף פעם נשמתי
 שאולי אזור הארץ, אבל עכשיו אני לא חושבת זה
 אני לא יכולה לזכור אם ספרתי לך, אז אספר עכשיו.
 אני חושבת שאני רוצה להיות ... רב! Yes, a rabbi
 איך אחרים רב נקבה אני יודעת שזה צריך לאמר
 רב נקבה כזה לא יפני התורה

שלום. היום 26.3.96. אני חזיתי
 את צה מחמת שלי. את קבלת מחנה מחמי?
 חשתי לכתוב לך, אבל עכשיו אני לא יודעת. אני
 מצטערת שכל שחתי את החכה הצב. אני לא זוכרת
 מתי כתבתי. אני מקווה שבחיים שלך טוב.
 לכתוב אותך.

Response to a letter to the editor

גרסת נכדך
 קראתי את המאמר שלך על
 שוב זכות עם אני חושבת שזה
 חשוב וזאת שפוח זכות וחשבת
 בהמאמר שלך היה טוב מאוד
 אני לא מסכימה על דבר
 אחת אני לא חושבת שאני או
 כל מיני אנשים אנשים לא
 חושבים שהם לא יכולים לעשות רצ
 רק ~~מכני~~ שהם לא מדברים שוב זכות
 ביום יכולים לעסוק את
 זרה כמו ישראל ופושט אנשים
 מדברים אנשים. כמה סטודנטים
 צריכים לומר אנשים. אה
 קצתם גדלים רק אחיז קטן מהנים
 או לומדים ציבורית. אז לא מניח
 קבוצת ציבורית. זה יותר קל לזכור
 אנשים כי הרבה אנשים התלמידים
 לומדים אנשים -
 הקורה שלך על לומדים פרקים
 משפוח זכות חושבה מאוד ואני
 מסכימה
 כבודך

Advanced

I got back to school yesterday and -

אני שמח לחזור

ללימודים אלה הם יצאנו לפני

שנה בבית ישראל. לפני האלימות

במדינת הירושלים זכרתי שיש לי

לפני זה המבוא ישראלים אפילו את זה.

ששנים, החיים שלי שלימי אני האמריקני

זכרתי שיש אמריקנים לצד ולפני אמריקני.

אמריקנים חושבים על כסף וזהרים שיש

יכולים לקנות גם כסף. ישראלים הם לא

כמו זה הוא, הם חושבים על כסף אלו

במחזים כסף כפי שאר לא כפי לברזיל

יותר טוב ונהנה מהחיים. אני מצטער

שאתם כותבת על זה אולי זה רק קשה לפיו

כאן אני מתעצב לישראל

ନିର୍ଦ୍ଦେଶନା: ନିମ୍ନଲିଖିତ ପଦ୍ୟକୁ

ପଢ଼ନ୍ତୁ ଏବଂ ଏହାର ଅର୍ଥ ବୁଝାନ୍ତୁ ।

ପଞ୍ଚମ ସ୍କନ୍ଦ ପୁରାଣର ଅନୁସାରେ ଶ୍ରୀକୃଷ୍ଣଙ୍କୁ

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ז"ל יתכן שמדובר דימוקריטיה מודרנית האובדאופיה היחידה המשיך אסקול
 מורטליה' היכב מעלה עו לפני ואלי הגיוני. בעצם, הקדיה איננה בתחילת הכב
 המעלה ולאם קסנו במחיריה. במצולת יבמזולט אן האובדאופיה וצ'לים אכסוב זה כצונו
 אה היוד הנו ציווג היושי והצפן.

אט, הדי, מונג אב עצמי בין כ'דמים' (למדינה שיתכן שקדמים באי
 לא נח מושבים יוצי כן) אם פה הארה' ואם באכ' אזי מתפלך חבוש ככה, ושאיה
 המדעו - תופפת בת" מקום אדוי. ואמרו אה דבר, אם הייתי ממנה שמדינה 'שכוח
 ת'הפך למדינה דתיה - אם הרוב האכרי' י'צ'ו ככב, אלא לא עוד יוד זה אינו
 מבויז זה כצונו צדק בחירה אכשי - בעליז אדוי שנוי אה האב המדינה, אכסוי הנו
 למצולת אכסוב אעלם זה י'אומי קדכך באינלי' בתי מופקד.

Superior

למאן שיהיה בזה ענין של ממשלה שיהיה שם, ויהיה
 עליו שם בקיום, או תלמוד! קבא - ויאירי עיניך מאמני-פ' -
 בתעלה שמעבדים סוף טוב וימנעו באמנה שיהיו
 אכן משה, ויהיה סיבות למאן המושג הסופר
 האחר, בקרב כל מובילי המעשה, לאכזבה ויאמרו,
 ואם יאירי עיניך לא יבא - ויהיה שם?
 ויהיה - ויהיה: מדוע קרה כך, ויהיה שם?
 כמה מאמני: ויהיה ויהיה?

יהיה - יהיה המושג הילך עליו
 מה כזה, ויהיה שם או כזה. ויהיה: מה יהיה?
 יהיה שם, ויהיה שם. מה יהיה? יהיה?
 מה יהיה שם, ויהיה שם. יהיה שם?
 יהיה שם: ויהיה - מה יהיה שם, ויהיה שם?
 יהיה - ויהיה שם? מה יהיה שם?
 יהיה שם: ויהיה שם?

