



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES
A DIVISION OF HEBREW UNION COLLEGE – JEWISH INSTITUTE OF RELIGION

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

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

Subseries 1: Barry Holtz, 1988-2005, undated.

Box
72

Folder
10

Professors group (Folder 2 of 2), 1998-1999, 2005.

For more information on this collection, please see the finding aid on the
[American Jewish Archives](http://AmericanJewishArchives.org) website.

Barry

**MANDEL FOUNDATION
PROFESSORS SEMINAR
June 3-6, 1999**

Thursday, June 3

- 3:00 - 4:00 Arrival & Snack
- 4:00 - 6:00 Introduction to the Retreat
Session 1: 'Topic A': Knowledge Across Boundaries
Barry Holtz, Gail Dorph
- 6:00 - 7:00 Dinner *Bay Room*
- 7:00 - 9:30 Study Session 1
Moti Bar-Or, Melila Hellner-Eshed

Friday, June 4

- 7:45 - 8:30 Breakfast *Mezzanine Room*
- 8:30 - 10:00 Study Session 2
Moti & Melila
- 10:00 - 10:15 Break
- 10:15 - 1:00 The "Indicators Project": Identity, Institutions
Adam Gamoran, Ellen Goldring
- 1:00 - 1:45 Lunch
- 1:45 - 3:00 The TEI Video Project: Update and Discussion
Gail, Leah Strigler
- 3:15- 4:00 Preparing for Shabbat
Barry & Gail
- 4:00- 6:00 Break
- 6:00 - 6:45 Candle Lighting & Kabbalat Shabbat
Barry & Gail
- 7:00 - 8:00 Dinner
- 8:00 - 9:30 Study Session 3
Moti & Melila

Shabbat, June 5

- 8:30 - 9:30 Breakfast
- 9:30 - 11:00 Shoharit Service (optional)
Barry & Gail
- 11:00 - 11:30 Break: Kiddush & Snack
- 11:30 - 1:00 Torah Discussion
Elie Holzer
- 1:00 - 2:00 Lunch
- 2:00 - 4:15 Shabbat rest
- 4:15 - 6:00 Study Session 4
Moti & Melila
- 6:15 - 7:15 Seudah Shlishit/Dinner
- 7:15 - 9:00 'Topic B': Knowledge in Use
Barry & Gail
- 9:00 - 9:30 Havdalah
- 9:30 Shmoozing in Mezzanine Room

Sunday, June 6

- 8:00 - 8:30 Breakfast
- 8:45 - 10:15 Study Session 5
Moti & Melila
- 10:00 - 10:15 Break
- 10:15 - 12:00 From 'Investigation' to Improved Practice: Issues from TEI
Barry & Gail
- 12:00 - 1:00 Lunch & Concluding Discussion
- 1:00 Departure



REDONDO BEACH
& MARINA HOTEL

MEETING NOTES

- What does it mean to say
that destruction happened
cause of these guys

- What's "hardening hearts"?

- What would you have
done differently?

Splash

Fine dining has a new name in the South Bay. *Splash* features the exciting tastes of Euro-Cal-Asian cuisine created by Chef Serge Burckel. We welcome you to experience a restaurant with a wave of energy that creates both art and theater. Enjoy the whimsy of the contemporary interior which features the playful artwork of French Artist Jacques Halbert to the fascinating glass wall with a full view of the kitchen and the exciting Chef's table.

Tuesday - Thursday 6 p.m. - 10 p.m.

Friday — Saturday 6 p.m. - 10:30 p.m.

Sunday 6 p.m. - 10 p.m.

Lounge open daily 5 p.m. - 12 a.m.

**The Cherry Reef Café is open
everyday for breakfast & lunch
6:30 a.m. - 2:30 p.m.**

EXERCISE FACILITY

Gold's Gym, located adjacent to the hotel's parking structure is open 24 hours and all hotel guests have free access. Gold's Gym offers the most modern cardiovascular equipment, daily aerobic/fitness classes, full body building free weights, and child care (limited hours). Or join us on our marvelous pool deck, offering a panoramic view of the Pacific Ocean. Relax in our heated outdoor pool, Jacuzzi, sauna or just enjoy a game of tennis!



THE REEF



... a convenience market located in the lobby of our hotel. Start your day with a gourmet flavored coffee, an espresso, or cappuccino. Fresh baked pastries, bagels, and fresh fruit are also available. Need a quick lunch, grab a sandwich that features fresh baked breads and ingredients that say healthy and delicious. Try our soup of the day or our fresh sushi. Smoothies, sodas, ice cream, beer and wine are also available.

— Open 24 hrs. —

If you prefer, Room Service is open 24 hours and offers a variety of entrees, snacks and beverages.

Teachers need to be able to manage situations in which new knowledge about what to do must be created on the spot. Teachers thus need to think in ways that enable them to create new knowledge while they work, not only as they plan what they will do beforehand or reflect on it afterward. This means that practitioners are simultaneously studying and doing teaching.

Lampert, M. (1999). Knowing teaching from the inside out: Implications of inquiry in practice for teacher education. (167-184). In G. Griffin, *The Education of Teachers, Ninety-eighth Yearbook of the National Society for the Study of Education*. Chicago: University of Chicago Press.

period of Ptolemaic and Seleucid rule culminating with the Maccabean revolt; the Maccabean era (164–63 B.C.E.), a period of Jewish self-rule under the leadership of the Hasmonean family clan; and the Roman period (63 B.C.E.–70 C.E.), initiated by Pompey's intervention in a struggle between two Hasmonean claimants to the Judean throne and ending with the Great Revolt against Rome and the destruction of the Second Temple. These chronological divisions are frequently employed by historians of the Second Temple period and will be referred to often below.

Two relatively brief works which are highly accessible, and which together provide an excellent introduction to the Second Temple period are Elias Bickerman, *From Ezra to the Last of the Maccabees* (Schocken Books, 1962), and Shaye J. D. Cohen, *From the Maccabees to the Mishnah* (Philadelphia: Westminster Press, 1987). It should be noted that Bickerman's work, which covers the Persian and Hellenistic periods, was first published in the 1940s and should therefore be supplemented by more recent studies. These include Bickerman's own excellent *The Greek Age* (Harvard University Press, 1988), and W. D. Davies and L. Finkelstein, eds., *The Cambridge History of Judaism* (Cambridge University Press, 1984 and 1990), vol. 1 (*The Persian Period*) and vol. 2 (*The Hellenistic Period*). A useful overall survey of the entire Second Temple period—which does not, however, provide as much information about the Diaspora as does Bickerman—is M. Stern, "The Period of the Second Temple," in H. H. Ben-Sasson, ed., *A History of the Jewish People* (Harvard University Press, 1985). Note that Stern does not discuss the Persian period; it is dealt with in the same work by Hayim Tadmor, in "The Babylonian Exile and the Restoration."

One cannot speak of histories of the Second Temple period without mentioning the works of Josephus, a general of the Jewish forces in the Galilee during the Great Revolt against Rome which began in 66 C.E. Josephus surrendered to the Roman forces and eventually, under Roman patronage, wrote two important histories: *The Jewish War*, recording events from the persecutions of Antiochus Epiphanes to the end of the Great Revolt, and *Antiquities*. The latter is Josephus's grand chronicle of Jewish history, beginning with Creation and ending with the onset of the war against Rome; it was written to illustrate the antiquity of the Jewish nation and religion and thereby enhance their prestige in the eyes of Josephus's Gentile readership. Because Josephus lived close to the time of many of the events which he describes and actually took part in others, his work is an invaluable, though not entirely objective, source of information and makes for fascinating reading. The classic translation of his works is the Loeb Classical Library Edition (Harvard University Press, 1978). Volumes 2 and 3 contain *The Jewish*

has anyone thought of ROger Slmon or Phil Wexler for the professors group. I think its wexler's book on education and kabbalah (which I have not seen) that is reviewed in this issue of ER.

simon is at OISE, writes a lot of memory/history, and holocaust, and has written a bit on midrash, levinas-influenced. criticial theory too.

the other I don't knwo other than the review of the book in ER.

Sam Wineburg

FACILITATOR'S GUIDE

Experimental Version

DRAFT – DO NOT DUPLICATE

WHAT'S IN THIS GUIDE:

☞ About the CIJE Videotape Project

☞ Background Material of the Tapes

The Setting of the Classroom

Morah Junger's background

About the textbook

About Morah Junger's Lesson Plans and Worksheets

About the tapes

Content of Tapes

☞ Lesson Options for Professional Development Workshops

Step I: Setting the Stage

Step II: Preparation for Investigating Videotape Materials: Creating a Conversation about Teaching and Learning and Observation

Step III: Suggestions for Framing Opportunities for the Second Viewing with a Focus on Teacher and Students

Step IV: Suggestions for Framing Opportunities for the Second Viewing with a Focus on Content

☞ Facilitator Evaluation

☞ Participant Evaluation

Please note that all material written in **this font are suggested things for the facilitator to say. All material in boxes are additional information for the facilitator.

ABOUT THE CIJE VIDEOTAPE PROJECT

This set of videotape materials was created by CIJE for use in professional development, with particular implications for the improvement of teaching and learning in supplementary schools in North America. All of the materials were taped in supplementary school settings.

These particular materials are designed to promote conversations about teaching and learning in general and teaching and learning of Humash in particular. We believe that such conversations can help teachers become more aware of the characteristics of teaching, encourage reflective thinking about the complexities of teaching and learning, and ultimately improve practice.

The video clips in this set of materials are excerpts of lessons from a real classroom and are not intended to represent the best or only way to teach Humash. The segments from these lessons have proven effective in promoting focused conversations about teaching and learning; stimulating fruitful investigations and reflections on the inherent dilemmas of teaching; developing a culture of inquiry and conversations about practice among a group of teachers; and offering teachers an opportunity to work on particular aspects of content, teaching, learning, students, and contexts.

BACKGROUND MATERIAL OF THE TAPES

THE SETTING OF THE CLASSROOM

These video clips were filmed in a large Conservative congregation located in the suburbs of a large East Coast city. The school has 340 students. The 19 students in this Gimmel class (9 years old) attend school three times a week for a total of six hours. They spend two hours a week learning Humash using The Rabbis' Bible as the textbook; three hours a week studying Tefillah (which includes Hebrew language); and a sixth hour devoted to studying an aspect of or a ritual object associated with a particular holiday. This is their first year of in-depth Humash study. The tapes themselves are drawn from two fifty-minute lessons dealing with Humash.

MORAH JUNGER'S BACKGROUND

Morah Junger (a pseudonym to protect her anonymity) grew up in a home affiliated with the Conservative movement and attended Hebrew school prior to her Bat Mitzvah. She also attended Jewish camps during the summers. After her college graduation, she spent a year in Israel working and studying on "Project Otzma." Otzma is a joint program of the Israel Forum and the North American Jewish Federations. Young adults in the program live and work in Israel for ten months. During this time participants serve in various environments such as Kibbutzim, community service, youth villages or absorption centers. As a part of the program, Morah Junger worked and taught new immigrants. Upon her return to the United States, she enrolled in a Masters program to obtain a degree in Jewish Education and Jewish studies and a certificate in Jewish Communal Service. A component of this Masters degree program is internships. Morah Junger fulfilled her teaching internship teaching working in this school. These videotapes were filmed during the final semester of her Masters program, her second year of teaching in this school.

ABOUT THE TEXTBOOK

During the academic year in which this class was filmed, the school adopted The Rabbis' Bible published by Behrman House. The class discussions and activities are based on chapter 6 of Volume One, pages 44-49. This chapter is an abridged version of Genesis 24, which recounts the narrative of "Rebekah at the Well." These pages are included in the printed materials binder for your use.

ABOUT MORAH JUNGER'S LESSON PLANS AND WORKSHEETS

Morah Junger's lesson plans for April 7 and April 9 are included in these materials. Since the tapes include only segments of her lessons, they provide a more comprehensive view of how she views these lessons. The worksheets that she prepared for her students are also included.

These tapes include approximately 18 minutes out of 2 hours of class time. The lesson plans allow teachers a window into Morah Junger's planning process and her intentions for the two lessons. They can be shared with teachers when they begin working with the materials.

ABOUT THE TAPES

This kit includes four tapes. The first (green) and second (blue) are excerpts from two lessons filmed on April 7 and April 9. The other two (red) are excerpts from interviews conducted with Morah Junger on April 9, and with four students on May 21. (These four students were interviewed because their carpool schedules allowed them to arrive at school early enough to participate.)

CONTENT OF TAPES

Morah Junger's Gimmel Class Monday, April 7 (total length 8:36 minutes)

Classroom Clip # 1 (1:34 minutes)

The segment begins with Morah Junger reading a set of questions to frame the reading. She distributes one of the questions (from the set) to each student prior to reading from the Humash. (The actual reading of the text is not shown.) The five questions are:

1. Do you think of yourself as a kind person?
2. Do you mind when someone asks a favor of you?
3. Do you often help strangers?
4. Does it make you feel better to help someone else?
5. Do you think the servant Eliezer judged Rebekah using the right sign (water)? Can you think of any other behaviors that would show Rebekah to be a good wife for Isaac?

The bucket located in the middle of the room was used in a previous activity as a "stand-in" for the well.

Classroom Clip #2 (3:18 minutes)

The class is discussing question five from the list above:

- Do you think the servant Eliezer judged Rebekah using the right sign (water)?
 - Can you think of any other behaviors that would show Rebekah to be a good wife for Isaac?
- These questions focus on the nature of the sign that Eliezer used to judge Rebekah, and what can be learned about Rebekah from her actions.

Classroom Clip #3 (1:29 minutes)

Morah Junger distributes a worksheet entitled "How Do You Show Kindness?" which students are to complete in small groups of their own choosing. (See the worksheets in your printed materials binder.)

Classroom Clip #4 (2:14 minutes)

This segment focuses on two groups of students filling in the first assignment on the worksheet. Julia, Erica and Kelsey work in a threesome, while Richard and Jason work in a pair.

Morah Junger's Gimmel Class
Wednesday, April 9 (total length 9:20 minutes)

Classroom Clip #5 (2:25)

Morah Junger introduces a tally sheet reflecting class answers to the worksheet exercise of the previous class. The students read the tally, trying to understand the implications of the results. (See the tally sheet for their responses in the worksheets in your printed materials binder.)

Classroom Clip # 6 (6:55 minutes)

Morah Junger and her students explore the nature of Rebekah's kindness to strangers. Morah Junger introduces the concept ger (Hebrew for "stranger") and makes a connection with Exodus 23:9.

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Interview with Morah Junger
Wednesday April 9, (total length 15:42 minutes)

Interview Clip #1 (4 minutes)

Morah Junger discusses two dilemmas in reading the biblical text in class: Who should read, and how to involve students in grappling with the content as they read. She shares some of the strategies she has devised to help students focus on reading.

Interview Clip #2 (3:20 minutes)

Morah Junger refers to the particular reading strategy that she used in helping her students focus on the reading, which we viewed in her lesson from April 7, clip #1. She also reviews the different components she includes in her lessons and her reasons for them.

Interview Clip #3 (5:25 minutes)

Morah Junger talks about her reasons for focusing on Rebekah's kindness. She describes some of the options that she considered, and why she decided not to discuss the intermarriage question in class, even though students asked her about it.

Interview Clip #4 (1:15 minutes)

Morah Junger talks about the lessons she hopes her students learned in the story about Rebekah. She compares Rebekah's kindness to strangers to Abraham's Hakhnasat Orhim (hospitality).

Interview Clip #5 (1:20 minutes)

Morah Junger talks about some difficult experiences she has had teaching Hebrew school in the past, and contrasts these with the positive feelings she has towards this school and her Gimmel class students.

Student Interviews
Wednesday, May 21 (total length 4:50 minutes)

Interview Clip #1 (4:50 minutes)

In this segment, four students explain why they think there is such a strong emphasis in their school on the study of Torah and their personal reasons for studying Torah. This interview was taped about 6 weeks after the lessons themselves.

LESSON OPTIONS FOR PROFESSIONAL DEVELOPMENT WORKSHOPS

Before you begin, we suggest that you familiarize yourself with the content of the tapes and with the background materials, so you can be well prepared to guide the activities and can anticipate teachers' questions. Try to imagine as many different responses and perspectives which teachers may bring up. We recommend that you watch the tapes several times before showing them to others. And of course, test the equipment before the session. A black board or flip charts will be necessary to keep notes of the responses given by participants.

This guide includes four steps.

- I. Setting the stage for investigating the videotape materials focusing on the text of the Humash and The Rabbis' Bible.
- II. A set of activities in which teachers have an opportunity to watch the tape and discuss the teaching and learning of Humash.

[Steps I and II can probably be accomplished in three hours.]

- III. A set of activities investigating pedagogy and students.

[Approximately two hours]

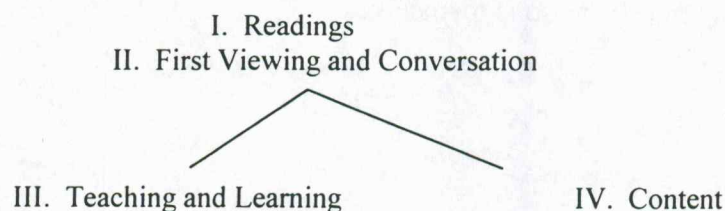
- IV. A set of activities investigating the content of Morah Junger's Humash lessons.

[Approximately four hours]

These materials could be turned into a ten to fifteen hour mini-course by allowing more time for the individual and group work and giving teachers opportunities to investigate the multiple issues suggested in steps three and four.

Because we want our approach to professional development to be a springboard for helping teachers deepen their content knowledge of Humash, we designed Step I to include reading the story of "Rebekah at the Well," first in the Humash and then in The Rabbis' Bible. Some suggestions are given as to how this reading may be adjusted for longer or shorter periods of time. Step II provides suggestions and guidelines for watching and working with videotapes.

Steps III and IV provide examples of how these materials can be developed to create deeper, more systematic opportunities to investigate these materials. You may choose to follow one or both steps depending on time availability, your interest and your teachers' needs.



We look forward to receiving your feedback on these lessons and any others you develop as you use these materials. We welcome your comments and insights about how we might further develop this guide.

STEP I: SETTING THE STAGE

- A. Make a case for using videotape materials as the basis of the kind of professional development work (see “About the CIJE Videotape Project”) that this seminar represents.
- B. Ask teachers to read the text of “Rebekah at the Well,” Genesis, chapter 24, and write answers to the following questions:

What is this text about?

What questions do you have?

What questions do you think children will have?

What would you like children to learn and why?

One way to introduce the text study would be to say something like:

Today we will be watching a videotape of children in an afternoon religious school who are studying Torah. Before we watch the tape, even before I provide more information about the setting, the teacher etc., I thought it would be a good idea for us to study the very same text that the students in this class will be studying.

Use a text that has both Hebrew and English available. When using an English translation you may want to consult several different translations and choose the one you think is most appropriate. Make sure that you are choosing a translation that does not abridge the text.

If you are under time constraints, you may want to ask teachers to read the text ahead of time and answer the questions before they come to the session. Whenever the suggestion is made to write or to talk in small groups, you may have them read the text and respond aloud in a large group format. However, we do think there is great benefit to taking the time to work in small groups.

If you “use” the long form of the two text readings and debriefings, this section of this activity can take between 1½ to 2 ¼ hours. A shorter version will still take at least an hour. The long form follows in some detail.

- C. After working independently, ask teachers to share their answers with a partner.

This is an important way in which teachers can deepen their knowledge of the text. Many teachers prepare to teach only using the curriculum materials that the school makes available. This reading plus the steps that follow speak to the importance of using the Torah text itself to prepare for teaching.

- D. After the small group work, bring the entire group together and share one or two responses from each group.
- E. Next ask teachers to read chapter 6 pages 44-49 from The Rabbis’ Bible with an eye toward the differences between it and the translation that they read previously.

The purpose of this activity is to familiarize the teachers with the text that Morah Junger uses in her class and illustrate how the text used in class shapes some of the student’s opportunities to learn.

- F. When they have finished reading, bring the whole group together and ask teachers to list some of the differences that they notice between the two texts (the translation and The Rabbis’ Bible).

[Their responses may include things like:

The servant’s name is never mentioned in the Torah, whereas it is front and center in The Rabbis’ Bible.

The Torah text mentions a gift of nose rings, The Rabbis’ Bible does not.

The Torah text has verse numbers (and no paragraphs).

The Rabbis’ Bible has paragraphs and page numbers, but no verse numbers.]

These particular items are significant. They demonstrate that the children have access to a somewhat different story than that in the original text.

If no one notices that the servant's name is not mentioned in the original text, it is worth pointing out.

These two reading activities bring teachers to the first viewing of the tape with some ideas in mind about what the text is about, what they might want children to learn and also what difficulties children may encounter as they study the text.

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STEP II: IN PREPARATION FOR INVESTIGATING VIDEOTAPE MATERIALS: CREATING CONVERSATIONS ABOUT TEACHING AND LEARNING AND OBSERVATION

In order to improve teaching, it is important to have opportunities to think and talk about teaching and learning. These videotapes and the accompanying materials offer an opportunity for you to help teachers have conversations about teaching and learning because the tapes provide concrete examples of a classroom in action. We can all watch Morah Junger's class together and talk about what we have seen and what we think.

Many teachers, ourselves included, tend to watch classroom videotapes with an evaluative eye. We see things which we like; we see other things which we dislike. The tendency to judge and evaluate often closes off conversations. Our purposes here are to open and stimulate conversations and discussions. Teaching is an uncertain practice. It is not always clear what students understand; what explanation can be offered to help students make meaning; what explanation will confuse. These concrete materials are designed to help teachers develop observational skills, practice concrete descriptive ways of talking about teaching and learning, and develop analytic and reflective skills.

In the everyday life of the classroom, teachers usually do not have a chance to discuss and reflect on specific challenges or issues. Because of the rapid pace of teaching, they have no opportunities to slow down the pace and review or revisit decisions made, alternative routes that could have been taken. Watching videotapes of classrooms and discussing what they have seen with their colleagues allows teachers the opportunity to frame questions about the appropriateness of particular actions, name some common dilemmas of teaching, and gain insights that may help them as they teach in their own classrooms

- A. Give a brief description of the videotape project (see “About the CIJE Videotape Project”) and of Morah Junger and her class (see “Setting of the Classroom” and “Morah Junger’s Background”).

Distribute and describe the following written materials: transcripts from lessons, students’ seating charts, photos, worksheets and lesson plans.

- B. Ask teachers to take notes as they watch the video, particularly jotting down what interests them and what they would like to talk more about.

We have found that when people take such notes they are better prepared for follow-up conversations. You may want to suggest that they take notes on the margins of the transcripts.

- C. View Morah Junger lessons from April 7 and April 9 (about 18 minutes in length).

- D. Ask teachers to write individually:

What stood out for you when you watched the tapes?

What surprised you?

What questions do you have?

Depending on the length of your seminar, you may want teachers to work in small groups before sharing responses aloud. Working in small groups is a strategy for obtaining multiple perspectives and encouraging more people to participate.

- E. Elicit responses to the earlier questions from the whole group and make a list on the board.

[Responses might include:

Students raise their hands and seem anxious to participate for the duration of the lesson.

Students raise issue of arranged marriages, teacher does not respond to arranged marriages.

Students express discomfort with the idea of being kind to strangers, but Morah Junger does not seem to pick up on discomfort.
Teacher allows students to choose own groups.]

As teachers respond, ask for comments to be phrased descriptively as above, rather than judgmentally. Thus, if a teacher says, “Morah Junger ignores students’ concerns,” you might ask for the teacher to point out what she or he has seen, heard or read that points to this issue and rephrase the issue descriptively.

For example, on page 2 in the transcript from Monday April 7th, the teacher puts the arranged marriage issue on board and says we’ll talk about it later, but she doesn’t come back to it later.

If you are working with a three-hour time block, your session may conclude here. You might ask teachers to generate a list of issues they might want to investigate the next time they are together (if you foresee them coming together again) or a list of issues they may want to investigate with a colleague using the written materials that have been distributed.

STEP III: SUGGESTIONS FOR FRAMING OPPORTUNITIES FOR THE SECOND VIEWING – WITH A FOCUS ON TEACHER AND STUDENTS

The most effective way to use videotape materials is to create occasions for teachers to watch the tape more than one time. If you are preparing a second set of activities or a day-long session, you can plan a second viewing of the videotape focusing on issues of teaching and learning that may have been raised as a result of the first viewing. This set of investigations will take between two and three hours.

The investigations that follow are aimed at “pushing” for more careful observation and extending the kinds of conversations that can grow out of video investigations. The first option grows directly out of teachers’ reactions to the tape; the second builds on teachers’ reactions, and then categorizes teachers’ observations before asking them to re-watch the tape.

Alternative 1

If step III begins a new session, you will probably want to recap the previous lesson and either distribute a typed list of the comments generated or re-hang the flip charts with teachers' comments.

There are two ways to begin this step – choose either Alternative 1 or 2 – whichever suits you and your group best.

- A1. Set the stage for viewing the tapes by choosing one or two of the observations from the list that has been generated by the teachers as a focal point for this re-viewing.

Alternative 2

- A2. In this version of the session, spend some time inspecting the groups' lists and organizing their responses into categories. The categories could be solely teacher generated or a mix from categories suggested by you and by them. At this point you could introduce categories which we have used for this purpose such as Schwab's four commonplaces¹: teacher, learner, subject matter, milieu or, Hawkin's triangle²: I (teacher), Thou (learner) and It (content). These are useful frameworks for helping teachers think about what goes on in classrooms.

B.

You might say something like:

Many of the items in our list focused on students' connection with the materials, whereas another set focused directly on the teacher and her actions. As you watch the video for the second time, focus on one of the tasks below that ask us to look more carefully at the students or the teacher.

Of the sample list that follows, there are four tasks, the first two relate to the student, the latter two to the teacher. We suggest that you select one from each set and allow teachers to choose between them for this next investigation.

¹ Schwab, J.J. (1978). *Science, curriculum, and liberal education: Selected essays* (ch. 12). I. Westbury and N.J. Wilkof, eds. Chicago: The University of Chicago Press.

² Hawkins, D. (1967). I, thou, and it. *The informed vision: Essays in learning and human nature* (pp. 48-62). New York: Agathon Press.

- You mentioned that students seem to be actively engaged in the learning, watch for examples of their engagement as we re-view the tape, or
 - What are students saying that you find particularly interesting or different from other classrooms of children this age?
 - You mentioned the variety of activities in which students were engaged, try to follow those as we re-watch the tape, or
 - What kinds of questions does Morah Junger pose and how does she get students involved in thinking about these questions?
- C. Ask teachers to re-watch the tapes with the 'chosen' focus in mind. You can either ask them to do some individual work and then divide into small groups around the same focus or divide immediately into small groups.
- D. Ask teachers to spend some time after they have watched, going through their transcripts and sharing the results of their work, suggesting that they be as descriptive as possible.
- E. Debrief. Ask teachers:
What did you learn from this exercise?
What other issues might you like to explore?
- F. Conclusion. Ask teachers:
If we were to watch the tape another time, what new questions should we investigate?

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STEP IV: SUGGESTIONS FOR FRAMING OPPORTUNITIES FOR THE SECOND VIEWING – WITH A FOCUS ON CONTENT

The next investigation adds a focus on a particular content issue—the development of the concept of kindness to strangers. In their second viewing of the tape, teachers are asked to focus on the biblical account of “Rebekah at the Well” with special attention on kindness to strangers. The questions and suggestions for further exploration of content focus on the particular ideas and activities that Morah Junger develops in her lessons.

In her lesson, Morah Junger focuses on Rebekah’s virtues, especially her kindness. She builds a case that her kindness is an extra-ordinary virtue, because it is extended to strangers. This makes Rebekah’s acts of kindness even more noteworthy. In her lesson, she introduces the biblical injunction in Exodus, where we are enjoined to treat the stranger, the ger, in certain proscribed ways, which can be characterized as kind. In her interview, she compares Rebekah’s kindness to Eliezer with Abraham’s hospitality to the three men at his tent.

Although Morah Junger portrays Eliezer as a stranger, the servant is never named Eliezer in the Torah nor is he ever referred to as a stranger. He is referred to as “the man” or “the servant.” We’re including this information as part of your introduction to this investigation even though it will not be a critical fact until the middle of the investigation.

If step IV begins a new session, you will want to recap the previous learning as you begin this session.

A.

In either case, you might begin by saying something like:

The last time we watched the video, we focused on our general impression (if the last time was step II), or on issues of teaching and learning (if the last time was step III). Today we are going to focus on a particular issue of content—being kind to strangers. It is clear that Morah Junger wants the students in her class to understand that Rebekah was a kind person. According to Morah Junger, one of the features of Rebekah's kindness involves being kind to strangers. As you re-watch the tapes, pay special attention to the idea of kindness to strangers.

- B. As they watch the videos from April 7 and 9, ask teachers to think about how the tasks Morah Junger develops about kindness to strangers help or hinder students' learning of the text.
- C. Divide teachers into small working groups. Using the videos, transcripts, lesson plans, and worksheets, ask teachers to investigate the development of the idea of kindness to strangers in Morah Junger's lessons.

If working with transcripts, teachers might want to underline all instances where the word "stranger" appears. Then, examine what ideas are brought up, by whom and what are the reactions to them.

The purpose of this activity is give teachers an opportunity to closely examine ideas and their development over the course of the two lessons. The purpose is to track the growth of this complicated idea as Morah Junger and her students work on it over time. Although this topic seems so specific, there are multiple ways to interpret what is going on which makes this a fruitful site for an investigation.

- D. After the small group work, bring the entire group together and share responses from each group, encouraging them to share questions as well as comments.

[Possible responses might be:

When the three girls were working on the exercise, I thought that to ask “what time is it” as opposed to “do you have the time” might have been a more appropriate version of the task.

I was wondering how lighting candles, as mentioned in the worksheet, was an example of kindness to strangers.

Why did Morah Junger introduce the verse from Exodus?

Applying kindness to students’ lives feels like a plus, but when extended to strangers, it becomes a problem.]

You might want to summarize this activity by saying:

Some of the concerns expressed in our responses to this investigation have to do with children’s discomfort with the idea of being kind to strangers. It is interesting to note that Eliezer is never referred to as a stranger in the Torah. He is only referred to as the servant or the man.

Let us step back for a moment and examine what might happen to the lesson if we try to explore the concept of kindness without attaching it to kindness to strangers. In order to do that, we will go back to the Torah to investigate how Rebekah’s kindness is expressed.

- E. The Torah does not use the word “kind” to describe Rebekah. We learn of her kindness from her words and actions. Ask teachers to read Genesis 24:11-21, and The Rabbis’

Bible pp. 45-46. What can be learned about Rebekah's kindness when examining the words that she uses, the number, frequency and repetition of verbs used to depict her, and the words other characters use when they talk about her?

[Responses might include:

In the Torah, in verse 14, we read that Eliezer prays to God to help him find a suitable bride for his master's son. He will know if she's the right person if he asks her to give him something to drink and she not only gives him something but also offers water to his camels.

In verse 17- 20, we read that she hurried to give him water until he was filled, and then she hurried and ran to fill her pitcher and also watered all of his camels until they were filled.]

- F. While we have not included another investigation at this point, we feel that it is critical for teachers to know the following before completing the next task.

The way in which Rebekah greets Eliezer and gives him and his camels water attest to the special nature of Rebekah's kindness. As Morah Junger pointed out in the tape, "she goes an extra mile for a camel." In plain English, Rebekah actually goes above and beyond that which is normally expected.

Usually the Biblical text is very spare in its use of words. By using many verbs and repetitions, all of which indicate speed and eagerness, the Torah is telling us something about the nature of Rebekah, she is indeed a person who acts with kindness.

The Hebrew term that the Rabbis used to refer to such acts of kindness - kindness that goes above and beyond, that is extended to people and to animals, that is done with no thought of reciprocity - is *Hesed*. It is therefore not surprising that in this narrative of "Rebekah at the Well" the word *Hesed* appears four times: *Genesis* 24:12, 14, 27,49 and in the Rabbis' Bible pp. 45,46 and 47. In all instances, exceptional acts of loving kindness are performed and referred to as *Hesed*.

- G. Give teachers an opportunity to scan these verses, pointing out which word is used for hesed if they are using a translation. Ask them what they have noticed.

[Responses will include things such as:

When the servant first offers his prayer, he asks that God deal kindly with Abraham (aseh hesed) by allowing him, the servant, to find a young woman who will act with kindness toward him and his camels.

When the interchange is finished, he thanks God and again mentions God's hesed.]

The verse that Morah Junger quotes from Exodus 23:9 is an example of how we are commanded to treat Gerim (plural form for ger, stranger). This verse admonishes the Israelites to be kind to the ger (stranger), because we were gerim in the land of Egypt. Being kind to a ger is also an act of Hesed because it requires being kind to a person in our society who is vulnerable and can not reciprocate.

To conclude this session:

- H1. You might ask teachers to give an example from their experiences, where someone has acted with hesed.
- H2. Alternatively, or in addition, you might ask teachers to reframe Morah Junger's work sheet, so that the questions she frames for students ask them about acts of kindness that fit the definition of acts of hesed. You might suggest that one way to start would be with Erica's interpretation of the first task: do you have the time? (see lesson from 4/7 clip #4)
- H3. If you have less time you might ask teachers to frame one such task for students (rather than re-do the whole worksheet).

Suggestions for Follow-up Investigation:

1. You may want to investigate the four instances where the word Hased appears in Genesis 24, to see who uses the word, in what context and for what purpose. Such an investigation can help teachers understand that paying close attention to the words of the Torah is a strategy that we use to reveal the meaning.
2. You might ask teachers to explore reasons that Morah Junger may have had for characterizing Rebekah's kindness as kindness to strangers. By looking at the interview (particularly clips three and four) and re-watching or re-reading transcripts from the lesson, they may notice several different reasons. For example, in the lesson itself, it seems as though she is trying to make a case for Rebekah's kindness by characterizing Eliezer as a stranger. By introducing the verse from Exodus and the idea of ger, she is tying students' learning of this text to another Biblical text on the one hand, and to the story of Passover on the other. In the interview, she compares Rebekah's actions to the actions of Abraham who is kind to strangers, thus making a case for a characteristic of biblical role models. Following this investigation would help teachers to study Morah Junger's thinking and planning.
3. Morah Junger introduces her lesson by reading the narrative from Rebekah's perspective. The idea of kindness to strangers grows naturally from such a reading. That is, from Rebekah's perspective Eliezer is someone she does not know, i.e. a stranger. You may want to ask teachers to read the same narrative from Eliezer's perspective. The purpose for such an exercise would be to show that in this reading, Rebekah becomes the unknown entity, the stranger, and Eliezer is Abraham's trusted servant, a recognized person. Following this investigation will help teachers see an aspect of the story that did not feature in Morah Junger's lessons, that is, the centrality of god's role in shaping events in the Torah.

173 M.J.: Right, well that's a really good point Sheryl and we may talk about that a little more but I'm glad you brought that question up. Really good. Okay, what else does it show about Rebekah? She's generous, what else is she? Jeremy?

174 Jeremy: She's nice.

175 M.J.: She's nice, she's--

176 Kelsey: She's really kind.

177 M.J.: She's kind--

178 Melissa: Well can I answer this question?

179 M.J.: yea

180 Melissa: I think that it was kind of right sign because it was seeing if she would do something for a stranger that she didn't know and then like she did it and she didn't even know the person but it was generous because she just gave it to um to-- I forgot her name.

181 M.J.: Rebekah.

182 Melissa: Yea--and she gives, Rebekah gives--

183 M.J.: To a stranger

184 Melissa: yea and she also gave it to the camels.

185 M.J.: Melissa I think that's a great point. It's one thing if I, if I, who you know, we know each other. If I say, "Melissa can I borrow your pencil?", what would you say?

186 Melissa: Yes.

187 M.J.: Yes, okay well maybe what if a stranger came in knocked on the door (knocks on the desk), came in and said, Melissa, or doesn't even know your name and says "can I have that pencil on your desk?" How would you react to that one?

188 Melissa: Sure, if you give it back.

189 M.J.: Okay, sure if you give it back, but there's a difference. It's a difference between someone you know and a stranger. Okay, does it say anything else about Rebekah? Yeah?

190 Ben: Well, I don't have the question, but about the question up there -- (looking at questions on the board)

191 M.J.: Well, you hold off on that

192 Ben: Parents, they still choose today because they don't, sometimes they don't like the woman or the man.

193 M.J.: Okay, I'm glad you bringing that up but we're going to leave that on the board for today and not talk about it. Ah, Hillary.

194 Hillary: They said that she was beautiful.

195 M.J.: Okay, that she was beautiful so we've got beautiful, nice, kind, generous, nice to strangers, anything else we want to add?

Classroom Clip #3

- 232 M.J.: ...find a partner or work in threes, and I want you to work on these different scenarios. Let's do one together. Shhhh. Let's wait until everyone's ready. Corey. There's, there's one, two, three, four, five, six different tasks. You have to look at the task and you have to say how would say how you would react if you were asked to do this task. The second is, how do you think Rebekah would react from what you have read? And if so, find a word or two from the pages that we read that describe Rebekah acting this way. And three, is there a reward that comes from doing this task, and if there is, what is it? Okay, so for example, let's, well you know what I think you guys can handle this. Let's go twos and threes. If you have any questions I'll be walking around just raise your hand. If we can quickly move to the seats that you would like to be at.
- 233 Children : (Breaking up to work in small groups of twos and threes)

Classroom Clip #4

- 234 Julia: A stranger approaches you and asks you if you have the time.
- 235 Erica: No, I wouldn't.

- 236 Julia: I do, I act like -- if somebody goes to me, like "do you have the time? ", I go like - "yeah, it's 5:49".
- 237 Erica: No, he means. . . .
- 238 Erica: A stranger would mean do you have the time to give me something or to do something.
- 239 Julia: Well, do you mean, this time (pointing to her watch)
- 240 Julia: A stranger came up and asked if you have the time, the time
- 241 Erica: Time to do something.
- 242 Julia: Is the time this time or-- (pointing to her watch)
- 243 M.J.: Yes, yes on your watch.
- 244 Kelsey: I would say, " yes."
- 245 Julia: Yea, I always do that to people I go--
- 246 M.J.: Someone says to you do you have the time?
- 247 Julia: I go yea it's like 5:50
- 248 M.J.: Okay now keep going, keep going.
- 249 Julia: Okay, so -- but this is, this is how would you react --
- 249.1 Kelsey: -- to this test.

- 250 Julia: Yes.
- 251 Julia: (reading what she is writing) Yes I would, yes I would give them the time. Okay, now let's do this--
- 252 M.J.: Yeah, I'm just gonna put this-- Yes you can do this first then that. There,(places mic at new table) Just ignore it.
- 253 Richard: Um, okay (reading), How do you think Rebekah would act?
- 254 Richard: Um, I would think like she would say I um, I think she would um, say, would tell the time. I think she would tell the time.
- 255 Jason: Right. She would say I have the time?
- 256 Richard: Yea, and tell them.
- 257 Richard: Right, (writing), she will tell the time. (reading) Find a word or two in the Humash that describes why Rebekah might act this way.



6. GENESIS [24-25]

ABRAHAM SENDS ELIEZER TO ARAM-NAHARAIM

NOW ABRAHAM was old, well-advanced in years; and the Lord had blessed Abraham in all things. And Abraham said to the oldest servant of his house, who had charge over all that he had, "Swear by the Lord, the God of heaven and the God of the

earth, that you will not let my son marry a daughter of the Cananites, among whom I dwell; but you will go to my country and to my kindred, and take a wife for my son Isaac." [1]

And the servant said to him, "Suppose the woman will not be willing to follow me to this land, am I to take your son back to the land from which you came?"

[1] A DAUGHTER OF THE CANAANITES: Abraham commanded Eliezer not to allow Isaac to marry a Canaanite; however, Laban and his family were also idol-worshippers. What advantage was there in a wife from afar, who was also a pagan?

Some Rabbis explained that the Canaanite religion was worse than

וַיִּשְׁבַּח אֶת אֲבֹתָם בְּכֹל.

And Abraham said to him, "Beware that you do not take my son back there! The Lord, the God of heaven, who took me from my father's house and from the land of my birth, and who spoke to me and who swore to me, saying: To your descendants will I give this land; He will send His angel before you, and you shall take a wife for my son from there. And if the woman is not willing to follow you, then you shall be free from this oath to me; but do not take my son back there."

And the servant swore to Abraham to do this thing. So the servant took ten of his master's camels and set out, bearing with him many of his master's valuables. And he went to Aram-naharaim, to the city of Nahor.

It was evening, the time that women come out to draw water, when he made the camels kneel outside the city by the well. And he said, "O Lord, the God

of my master Abraham, give me success today and show kindness to my master Abraham. Here I stand by the well, and the daughters of the men of the city come out to draw water. Let the maiden to whom I say: Please, lower your pitcher for me to drink, answer: Drink, and I will give your camels drink also; let her be the one whom Thou hast appointed for Thy servant Isaac; and by this I shall know that Thou hast shown kindness to my master."

ELIEZER MEETS REBEKAH

BEFORE HE HAD finished speaking, Rebekah came out with her pitcher upon her shoulder. [2] She was the daughter of Bethuel, the grandson of Nahor, Abraham's brother. And the girl was very beautiful; and she went down to the

the Haranite religion, because it included child sacrifice and other abominations.

Others believed that Abraham feared that a Canaanite girl, living near her friends and family, would hold on to pagan customs. A Haranite, however, finding Canaanite ways foreign, would not be lured by them nor lead Isaac astray.

- ☞ [2] REBEKAH: Rebekah was born at the very moment that Sarah died. She grew to be a beautiful girl who found favor in everyone's eyes. Although her father was rich and gave her maids and servants, she helped in the home, even when very young. She went to the well

הוא ישלח מלאכו לפניך ולקחת אשה לבני משם.

spring and filled her pitcher. As she came up, the servant ran to meet her and said, "Please let me drink a little water from your pitcher."

And she said, "Drink, sir," and she quickly lowered the pitcher and let him drink. When he had drunk his fill she said, "I will draw for your camels also."

She hurriedly emptied her pitcher into the trough, and ran to the well to draw more water and drew for all his camels. And the man gazed steadily at her, and wondered in silence whether the Lord had made his journey successful or not.

When the camels had finished drinking, the man took a gold ring and two heavy golden bracelets, and he said, "Whose daughter are you, please tell me. Is there room in your father's house for us to lodge?"

And she said to him, "I am the daughter of Bethuel, the grandson of Nahor." And she added, "We have straw and fodder enough, and room to lodge in." [3]

And the man bowed his head, and kneeled before the Lord. And he said, "Blessed be the Lord, the God of my master Abraham, who has not for-

saken His kindness and truth to my master; the Lord has led me to the house of my master's brethren."

And the girl ran, and told her mother's household all that had happened.

REBEKAH LEAVES HER HOME

REBEKAH HAD a brother named Laban. When he saw the ring and the bracelets, and when he heard Rebekah's words, he went out to the man at the well.

And Laban said, "Come in, blessed of the Lord. Why do you stand outside when I have cleared the house and made room for the camels?"

Eliezer came into the house, and the camels were unharnessed and given straw and fodder, and water was brought to wash his feet and the feet of the men with him. Then food was set before him; but he said, "I will not eat until I have made known my errand."

And Laban said, "Speak on."

And the man said, "I am the servant

for water, in place of the servants, in order to meet the villagers and to see if any needed help.

Although Rebekah went out of her way to help the poor, there was little of kindness or charity among the other Haranites, her own family included. Therefore, when Eliezer told her how kind Isaac and her father were, she was pleased.

בְּרִיךְ יְיָ אֱלֹהֵי אֲדֹנָי אַבְרָהָם, אֲשֶׁר לֹא עָזַב חֶסְדּוֹ וְאַמְתּוֹ מֵעַם אֲדֹנָי.

of Abraham. The Lord has blessed my master greatly, and he has become very rich. He has given him flocks and herds, silver and gold, menservants and maid-servants, camels and donkeys. And Sarah, my master's wife, bore a son to my master when she was old; and he is leaving him everything he has. And my master made me swear, saying: You shall not take a wife for my son of the daughters of the Canaanites, in whose land I dwell. But you shall go to my father's home, and take a wife for my master: Perhaps the woman will not follow me! And he said to me: The Lord, in whose path I walk, will send His angel with you to prosper your way; and you shall take a wife for my son of my kindred,

and of my father's house. And now, if you will deal kindly and honorably with my master, tell me, and if not, tell me; that I may turn one way or another."

Then Laban and Bethuel answered, "This is the Lord's doing; we dare not say anything. Here is Rebekah. Take her and go, and let her become the wife of your master's son, as the Lord has spoken.

When Abraham's servant heard their words, he bowed down to the earth before the Lord. Then he bought out jewels of silver, and jewels of gold, and clothing, and gave them to Rebekah. He also gave precious gifts to her brother and to her mother.

Then he and the men with him ate

🕊 [3] THE GRACIOUS REBEKAH: At the well Eliezer saw a comely maiden approaching with a jug on her shoulder. She stopped beside a crying child, whose foot had been cut on a sharp stone. She washed the wound and bound it with her kerchief. "Do not worry," she comforted him. "It soon will heal."

A half-blind woman had come to the well to draw water. Rebekah helped her carry the full pitcher to her home. When she returned, Eliezer asked, "Will you give me a little water?"

"Drink, sir," she said, lowering her pitcher. Then she drew water for his camels. The other girls mocked her because she served a stranger, but she ignored their jeers.

Eliezer felt this was a suitable wife for Isaac, for she was kind as well as beautiful, "Whose daughter are you?" he inquired. When she told him, Eliezer blessed God who had not forsaken Abraham.

הָיָה רֵבֶקָה לְפָנָיו קַח וְלָהּ, וַתְּהִי אִשָּׁה לְבֶן-אֲדֹנָיו.

and drank and stayed the night. When they arose in the morning, he said, "Send me away to my master."

But Rebekah's brother and mother said, "Let the maiden stay with us a few days, at least ten; after that she shall go."

But he said, "Do not delay me, since God has prospered my way. Let me go that I may return to my master."

And they said, "We will call the maiden, and ask her wishes." [4] And they called Rebekah and said to her, "Will you go with this man?"

And she said, "I will go."

So they sent Rebekah off with her nurse, and Abraham's servant and his men. And they blessed Rebekah, saying to her, "May you become the mother of thousands of ten thousands, and may

your descendants possess the gates of their enemies."

And the servants took Rebekah and her maids, and went his way.

REBEKAH BECOMES THE WIFE OF ISAAC

ONE EVENING, Isaac went out to meditate in the field; and he lifted up his eyes, and there he saw camels coming.

And Rebekah looked up, and when she saw Isaac she dismounted from the camel. And she said to the servant, "Who is this man walking in the field toward us?"

And the servant answered, "It is my master." So she took her veil, and covered herself.

🕍 [4] WE WILL CALL THE MAIDEN AND ASK HER WISHES: This line indicates, say our Rabbis, that a woman cannot be given in marriage by her father or older brother against her wishes. She must be asked and give her assent.

🕍 [5] ISAAC WAS COMFORTED: Isaac had loved his mother dearly, our Sages said, for she had been a worthy and gracious woman, good to the poor, her door even open to the needy. She baked fresh loaves for the Sabbath, kindled the Sabbath lights, and kept the festivals. When she died, there was sorrow among all the people.

Rebekah took Sarah's place. Once more the poor were welcomed; the lights twinkled in blessing every Sabbath and holiday; and joy returned to the home of Abraham and Isaac. So Isaac was comforted for his mother.

אַחֻתָּנִי, אֵת הַיְי לְאַלְפֵי רֶבֶבָה, וַיִּרְשׁ וְרַעַף אֵת שַׁעַר שׁוּנְאָיו.

Then the servant told Isaac all the things that he had done. And Isaac brought Rebekah to his mother's tent, and took her as his wife; and he loved her. Thus Isaac was comforted for his mother [5].

And after the death of Abraham, God blessed his son Isaac.

THE DEATH OF ABRAHAM

AND ABRAHAM lived a hundred and seventy-five years, and he died at a ripe old age. And his sons, Isaac and Ishmael, buried him in the Cave of Machpelah, in the field of Ephron, the field which Abraham had purchased from the children of Heth. There Abraham was buried with his wife Sarah.

וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיְבָרֶךְ אֱלֹהִים אֶת יִצְחָק בְּנוֹ.

April 7
Gimmel IB
Morah Junger

Opening Rituals:

- Tsedakah
- Flyers
- Hatikvah
- Announcements (Project Yeladim, video, prizes on Wed., etc.)
- NO HOMEWORK for Wednesday ☺, will check charts on Wednesday
- Collect video consent forms

Materials needed:

- New homework chart (for Wednesday)
- Print texts; enlarged for board
- Haggadot for class
- Copies of Model Seder checklists
- “Artifacts”
- Copies of Kindness Chart
- Copies of questions (use paper cutter)
- Markers for pitcher poster
- Posterboard for pitcher exercise

Lesson:

Script Writing Practice:

Students will be given a “dictation quiz” where they are asked to listen to the word I say and write it in cursive, some words I will spell, some I will let the students do phonetically (Maryland, class, etc.). On the board will be 10 “print” Hebrew texts [enlarged]—when a student feels comfortable s/he can come up to the board and write it in cursive. Will check together with the class.

Pesach Practice:

- Haggadot to be distributed to the class.
- Copies of the checklist to be distributed to the class.

As a class, we will review the rituals involved with the seder (using the attached checklist). Introduce by asking the class the difference/similarities between the Shabbat seder and the Pesach seder.

Initially, we will work together to review. Then, we will split into groups of two and practice until confident. Upon completion, the group will re-convene and decide if it deserves a check yet or if it still needs work.

Humash (video): PLEASE NOTE:

- This portion of the lesson will take place in Morah Gray’s class.
- Students will be in u-shaped seating arrangement.
- Humashim should be distributed before leaving the classroom.

OBJECTIVES:

Students will identify different objects in the context of the humash.

Students will review the study of Rebekah and Eliezer at the well.

Students will relate Rebekah's acts of kindness to their own acts of kindness.

Students will discuss the behaviors one has towards strangers during Rebekah's time and today.

REVIEW:

- At the front of the room there will be a number of items that relate to the stories from the Humash that we have been reading. Students will be asked to assume that several "biblical archeologists" have visited the school recently. They have come because during a dig, these archeologists have discovered several unknown objects. It has been confirmed that these objects are from the era when Abraham and Sarah lived in Canaan. The archeologists are having difficulty, though, deciding when these objects may have been used. They have come to you for your expertise in Humash to help unravel this mystery. They are looking for the answer to three questions:
 1. Which biblical character might have used it?
 2. When would it have been used? Find a quote in your humash that refers to this instance.
 3. Could anyone else have used this same item at another time?

- The objects include:
 1. A cooking item or utensil
 2. Salt
 3. 400 shekels of silver
 4. a knife
 5. a pitcher

READING (pages 44-46, Abraham sends Eliezer to Aram-Naharaim, Eliezer meets Rebekah)

PRE-READING EXERCISE

Before reading begins, students will choose a card with a question on.

- How would you describe Rebekah?
- Why is Abraham concerned about finding Isaac a wife?
- What role does God play in this story?
- Why does Abraham not want Isaac to marry from among the Canaanite people?
- Do you think Eliezer judged Rebekah using the right sign (water)?
- Can you think of any other behaviors that would show Rebekah to be a good wife for Isaac?

READING

We will read the story with questions asked periodically.

POST-READING EXERCISES:

After the questions have been discussed, the students will be asked to do two exercises:

EXERCISE 1 (UNDERSTANDING):

Students will be split up into 2s or 3s. Using the attached sheet, they are to evaluate several task scenarios to determine how they would react, how Rebekah would react, and what the reward might be from these actions. The students will re-group and discuss their responses.

TASK

How do you show kindness?

How would you react if asked to this task? How do you think Rebekah would react? Find a word or two in the Humash, that describes why Rebekah might act this way. (pp. 44-49) Is there a reward for doing this task? If so, what is it?

- A stranger approaches you and asks if you have the time.
- A friend asks you if she or he can stay for dinner.
- Lighting candles on Shabbat.
- A teacher asks you to erase the blackboard.
- Giving food to the hungry.
- Visiting a relative in the hospital.

EXERCISE 2 (UNDERSTANDING):

- Students will be asked to find the line(s) in the humash that talk about Rebekah's pitcher. Read aloud.
- Rebekah fills her pitcher with water" to show how giving a person she is, now I want you to think about what you would fill or put inside a pitcher to show your kindness or graciousness.
- Game-"Rebekah filled her pitcher with water to show how kind and giving she is, and I am filling my pitcher with (ideas: the books on education that I have studied, so that I can give to my students, my time that I spend with my grandmother, etc.) Each has to remember the one before it.
- Answers will be recorded at the front of the room in a big "pitcher."

COMMENTS:

The students were very well behaved and participated nicely during the videotaping. Some seemed to look directly at the camera and seemed very aware of the camera (Jason and Hillary). Corey and Josh were laughing towards the end – a little pre-occupied. Didn't get to do everything (pitcher exercises, etc.) but I think the students seem familiar with the story and the fact that Rebekah is a generous, giving, nice, beautiful person, etc.

Classroom Clip #1

- 63 M.J.: Okay, before we begin reading I want you guys just to think about these questions not necessarily to answer them. But just to think about them and then we'll see what changes as we go along, if your mind changes. First question. Do you think of yourself as a kind person? Just answer these to yourself. Two, do you mind when someone asks a favor of you ? Okay. Three, do you often help strangers? And four, does it make you feel better to help someone else? Okay, just raise your hand for this one. How many of you said yes, that you think of yourself as a kind person? Okay, well let's see. Um, before we begin I'm going to give you guys each a question. Okay, and we're...
- 64 Erica: Will we each get a different one?
- 65 M.J.: Well, there's about four, no five different questions so some people get different ones. This is the question that I want you to focus on as we read from the Humash.

Classroom Clip #2

- 159 M.J.: (Do you think) the servant Eliezar judged Rebekah using the right sign? That he judged Rebekah to be a good wife by the fact that she offered him water. What do you think that showed about Rebekah? That she was able to offer
- 160 Ben: Do we have to have that question to answer?
- 161 M.J.: Um, yeah let's see who, those people who have that question, what do you think? Drew?
- 162 Drew: Um, I think it showed Eliezar that um, she, that Rebekah had generosity.
- 163 M.J.: Good, that she's generous. What else? That's an excellent word to describe her. Um, Sheryl?
- 164 Sheryl: I don't an...but I have a question to put up there.
- 165 M.J.: Okay, what's your question?
- 166 Sheryl: My question is, "why back then did the parents choose who you marry?"
- 167 M.J.: Great question, why did the parents choose who you marry?
- 168 Ben: Can we go up and just write'em without raising our hand?
- 169 M.J.: um, maybe towards the end Okay?
- 170 Sheryl: And I also saw a movie
- 171 M.J.: Ah, ha
- 172 Sheryl : ...I think it was Fiddler on the Roof...how to choose.. it was matchmaker...

How would you describe Rebekah?

Why is Abraham concerned about finding Isaac a wife?

What role does God play in this story?

Why does Abraham not want Isaac to marry from among the Canaanite people?

Do you think the servant Eliezer judged Rebekah using the right sign (water)?

Can you think of any other behaviors that would show Rebekah to be a good wife for Isaac?

How do you show kindness?

TASK	How would you react if asked to do this task?	How do you think Rebekah would react? Find a word or two in the <i>Humash</i> , that describes why Rebekah might act this way. (pp. 44 - 49)	Is there a reward for doing this task? If so- what is it?
<i>A stranger approaches you and asks if you have the time.</i>			
<i>A friend asks you if she or he can stay for dinner.</i>			
<i>Lighting candles on Shabbat.</i>			
<i>A teacher asks you to erase the blackboard.</i>			
<i>Giving food to the hungry.</i>			
<i>Visiting a relative in the hospital.</i>			

Adam

Erica

Kelsey

Jeremy

Richard

Julia

Andrew

Morah Junger's Gimmel Class

Monday, April 7th

Teacher's Desk

Student Desk

Student Desk

Becky

Jamie

Drew

Corey

Melissa

Jason

Sheryl

Josh

Kara

Hillary

Ben

Brandon

Camera

Morah Junger's Gimmel Class



ADAM



ERICA



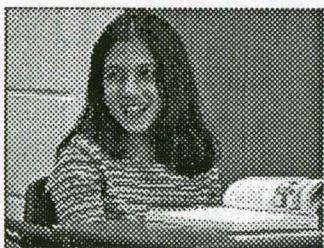
KELSEY



JEREMY



RICHARD



JULIA



MELISSA



COREY



DREW



ANDREW



JAMIE



BECKY



JASON



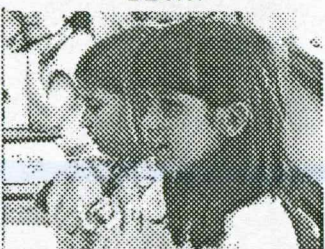
SHERYL



JOSH



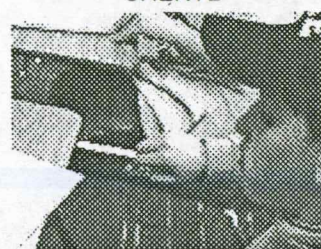
KARA



HILLARY



BEN



BRANDON



MORAH JUNGER

Professors Group Program

① Indicators Project Papers
w/ Adam + Ellen

↳ Identity as Text (Steb)

Sam Wineberg - teenage identity

Nissan → Prof identity

INUTE Marcum?

Hewie Deitcher?

② Tchg people a complicated
practice — Transfer

Possible for June
Refs

JCCA Project ?

Mandel Foundation

The Professors Group

The Need

The Mandel Foundation's Professors Group is an attempt to directly address one aspect of the shortage of "senior personnel" in Jewish education. It is long been noted that there is a severe lack of academic expertise in Jewish education. In all of North America there are only around 30 professors of Jewish education, many of whom have significant administrative responsibilities with demands on their time that take them away from teaching and doing research. (At JTS, for example, of the eight faculty members in the field of Jewish education, one is the dean of the JTS Education School, one is chair of the department with significant responsibilities for recruitment and administrative supervision of students, one directs the Melton Research Center, and one is the National Ramah director!) Jewish education desperately needs expertise, evaluation and research. It is obvious that 30 education professors can only do a small portion of that work. The Mandel Foundation Professors Group therefore can be viewed as a pilot project in preparing a certain type of badly needed senior leadership for Jewish education. We have already seen how useful their contribution can be in projects such as TEI, our Harvard Leadership seminars, and our research and evaluation enterprises.

The Goals

The goals of the Professors Group are: 1) to increase the pool of talented individuals capable of teaching and doing research in the area of Jewish education; 2) to initiate such individuals into the Mandel Foundation's work and utilize their services in our various projects; 3) to help prepare such individuals for other aspects of work in Jewish education which may be separate from the Mandel Foundation's own projects; 4) to provide the necessary background in Judaism and the nature of contemporary Jewish education and the present-day Jewish community to enable these individuals to contribute their expertise in the most effective and significant fashion possible.

The Foundation has tried to effectuate these goals by recruiting professors to our

work, developing seminars for the professors around the topics suggested above, and working with the professors as they continue their connection to the Mandel Foundation.

The Members of the Group

There are many Jews—some with strong Jewish backgrounds; some with little knowledge of Judaism but with a desire to be of service to the Jewish people—who are professors of education at some of the nation's most prestigious universities. Many of these professors have worked in research areas (such as teacher education and program evaluation) that could be very helpful to our work in Jewish education. Through its early consultants such as Adam Gamoran, Dan Pekarsky and Ellen Goldring, CIJE recognized the potential of such individuals to help Jewish education in significant ways. Out of this recognition the Mandel Foundation Professors Group was born.

The members of the group and their affiliations are listed on the next page.

Deborah Loewenberg Ball

Professor of Education
University of Michigan

Daniel Chazan

Associate Professor of Teacher Education
University of Michigan

Richard Cohen

Headstart Program Administrator
Community Housing Services

Sharon Feiman-Nemser

Professor of Education
Michigan State University

Walter Feinberg

Professor, Philosophy of Education
University of Illinois

Bill Firestone

Center For Educational Policy Analysis in
New Jersey

Adam Gamoran

Professor
University of Wisconsin
Department of Sociology

Ellen Goldring

Professor of Educational Leadership
Vanderbilt University

Pamela Grossman

Associate Professor of Education
University of Washington

Marvin Hoffman

Senior Research Associate
University of Chicago

Barry W. Holtz

Associate Professor of Jewish Education
Jewish Theological Seminary of America

Francine Jacobs

Professor of Early Childhood Education
Tufts University

David Kaplan

Professor of Education
School of Education

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Education Matters, Inc.

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Professor, Educational Leadership and
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University of North Carolina

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Mills College

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Department of Education

Sam Wineburg

Associate Professor, Educational
Psychology and Adjunct Professor, History
University of Washington

Ken Zeichner

Professor, Curriculum and Instruction
University of Wisconsin

CIJE PROFESSORS OF EDUCATION GROUP

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Dear CIJE Professors Group

It's been a long time! I hope you are well and that the new academic and Jewish year is moving along well. I've been reacclimating to life in New York, back teaching at the Seminary and consulting at CIJE. It's been a busy time but you have not been forgotten! We would like to set up a time for the Group to meet again and that is the main purpose of this message. But before I turn to these scheduling matters, I wanted to let you know about important developments going on here at CIJE.

As you may recall, CIJE was established mainly through the efforts of a leading Jewish philanthropist (from Cleveland), Mort Mandel and his family.

Over time Mort and his brothers have devoted a great deal of thinking about how they can best ensure the long-term impact of their philanthropic commitments and build them into a lasting institution. How would be possible for the Mandel Foundation to evolve from a family foundation into a lasting institution. As Mort put it to the staff, "we want to do what the Ford foundation did when it moved from being the Ford family's own foundation into an enduring institution."

Therefore all the philanthropic activities that the Mandel family was involved with will now be organized into one major foundation (which will be called the Mandel Foundation). The many different programs that have been undertaken in the past by various Mandel family philanthropic enterprises will now become institutionalized in a lasting organization for the future. The Foundation will have three main "sectors"—one devoted to Jewish education and continuity, one devoted to urban neighborhood development, and one for leadership in not-for-profit organizations. Over the next few months CIJE (along with the Mandel Institute in Israel and other Mandel-supported enterprises) will be folded into the Mandel Foundation. Indeed the name CIJE will, sometime in the next number of months, be "retired" and our activities will become "Mandel Foundation" activities. Seymour Fox, whom many of you know, has been named as head of the sector.

The Foundation will be one of the largest Jewish foundations in North America in terms of its endowment and thus there should be a great deal of support and stability for the projects it undertakes. We expect that these new developments will enable us to expand our work. Some of this growth will involve adding dimensions to our leadership training programs; deepening our initiatives in research and development; and increasing our capacity for consultations with major institutions and communities in North America.

All this is very heady stuff and bodes well for the future. As you can imagine, it also has created a lot of its own short-term dilemmas both trivial and profound—What's our name? What's the structure of operations? Who is responsible for what? etc. Over the next number of months these matters will be ironed out, but in the meanwhile we are trying to figure out how it all fits together.

One important ongoing element of our work will be the Professors Group. We have felt for a long time that the Group provides us with an enormous amount of insight and

expertise in a wide range of our enterprises. Some of you are involved in specific CIJE projects in a regular way; others may want to become involved in projects that will be developed in the future.

Given the current schedule and activities of CIJE, and given all the reorganization going on with the “sector,” we felt it was best to hold only one gathering of the Group during this academic year. Our preference is to hold the meeting in the late spring or early summer. **BUT WE NEED YOUR SUGGESTIONS** concerning timing and place.

I’d appreciate it if you could respond to the following:

1) I would prefer the Professors Group to meet (you rank order these from “most” to “least”):

- a) In early May
- b) in the middle of May
- c) in late May
- d) in early June
- e) in mid June
- f) in late June
- g) in early July
- h) at some other time—please make a suggestion!

2) Are there times that it would impossible for you to make a meeting?
Please let us know:

3) I would like to meet

- a) during the middle of the week
- b) during a Shabbat/weekend

4) We are thinking of holding the next meeting on the West Coast to make it more possible for some of our members to attend. Would a meeting on the West Coast

- a) make it more likely for you to attend?
 - b) make it less likely for you to attend?
 - c) make it impossible for you to attend?
- 5) Other suggestions about time, place, agenda?

PLEASE GET BACK TO ME ABOUT THIS—EITHER DIRECTLY OR VIA SARAH—BEFORE THE THANKSGIVING BREAK (Let's say by Nov. 23rd).

Thanks. I look forward to hearing from you.

Barry