



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.

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Revivim, 1999.

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Outcomes of *Revivim* “Design Consultation”

1. To articulate the principles by which a planning team will, from July '99 – Dec. '99 complete the curriculum for the 4 year *Revivim* program, leading to an M.A. in Teaching Bible/Jewish Thought together with the 2 year induction /mentorship post-degree program.
2. To create amongst key faculty responsible for the subject matter domain (Bible and Jewish Thought) an awareness and understanding of the key issues in Teaching and Learning as part of preparing teachers.

Major Questions for *Revivim* “Design Consultation”

1. What does a graduate of *Revivim* need to know and be able to do?
 - One. What are the core competencies and knowledge of a graduate of Bible and Jewish Thought?
 - Two. What are the core competencies and knowledge in education expected from the teacher who will graduate the *Revivim* program?
 - Three. In what sequence should, ideally, the acquisition of subject matter knowledge and the emerging understanding of issues of teaching and learning emerge?
 - Four. What kind of knowledge skills and competence do *Revivim* graduates need in order to integrate content knowledge and pedagogy?
 - Five. What kind of knowledge and how much understanding of technology do *Revivim* graduates need?
2. In what framework and what ways will the translation of subject matter to subject matter for teaching take place?
3. How will the design of the *Revivim* program reflect its educational message?
4. What should be the progression in developing teaching experience and clinical internship from day 1 of year 1, through the end of the induction period (year 6)? What are its purposes?

5. The relative weight of formal –classroom based study to self-reflection and individual study.
6. If the intention is to build a “Community of Learners”, does this require any specific learning styles within the program? How is this intention reflected in the program?
7. Who is the ideal student for the *Revivim* program and what do we expect of the ideal graduate?
8. How should the “non-degree - informal curriculum” of *Revivim* complement the formal degree program?
9. What qualities are required from the clinical faculty (*morei-morim*) and what kind of on-going framework should be built for them?
10. By which criteria will the success of the program be judged?
 - from faculty point of view?
 - from student point of view?
11. What kind of special materials need to be developed in advance of *Revivim*?
(e.g.: cases, videos etc. etc.)

Revivim

Teaching and Learning Consultation

Monday June 21st - Friday June 25th, 1999

Monday, 21 June

11:15	Coffee		Rothberg School for Overseas Students, Cafeteria (second floor)
11:30-12:00	Welcome and Introductions		Rothberg School for Overseas Students, room 301
12:00-13:00	The Context of Revivim: Moderated Discussion, part I	Alan Hoffman, Moderator Participants: Miriam Ben-Peretz Meir Yoffe Yair Zakovitch	Rothberg School for Overseas Students, room 301
13:00-13:30	Lunch		Rothberg School for Overseas Students, Cafeteria (second floor)
13:30- 15:00	The Context of Revivim: Moderated Discussion, part II		Rothberg School for Overseas Students, room 301
15:30-18:00	Teaching and Learning: A Conceptual Framework	Deborah Ball	Rothberg School for Overseas Students room 301

Tuesday, 22 June : Using Mathematics to Demonstrate Selected Principles of Teaching and Learning as a Basis for a Teacher Education Program

9:00-12:30	Session I	Deborah Ball	Rothberg School for Overseas Students, room 301
12:30-13:30	Lunch		Rothberg School for Overseas Students, Cafeteria (second floor)
13:30-15:30	Session II	Deborah Ball	Rothberg School for Overseas Students, room 301
16:00-18:00	Session III (with Menachem Magidor & Hyman Bass)	Deborah Ball	Rothberg School for Overseas Students room 301

Wednesday, 23 June : From Subject Matter to Teaching

10:00-12:00	Text Study		Rothberg School for Overseas Students, room 301
12:00-13:00	Lunch		
13:00-14:30	Reflections on morning teaching and learning		Rothberg School for Overseas Students, room 301
15:00-16:30	Teaching the text to high school students: preparation		Rothberg School for Overseas Students room 301
16:30-18:00	Shmuel Afek teaches a small group of high school students		Rothberg School for Overseas Students room 301
18:00-19:00	Reflection of Shmuel Afek's class		Rothberg School for Overseas Students room 301

Thursday, 24 June

7:00 *Jonny*

8:30-10:00	Towards interviewing students	Rothberg School for Overseas Students room 301
10:00-12:30	Students are interviewed	Rothberg School for Overseas Students room 301
12:30-13:30	Lunch	
13:30-17:30	Outline goals and work for Revivim	Rothberg School for Overseas Students room 301

Friday, 25 June

8:30-12:00	Continuation of Thursday discussion	TBA <i>Rm 501</i>
12:00-12:45 ^{1:00}	Lunch	TBA
12:45-14:00	Conclusion	TBA

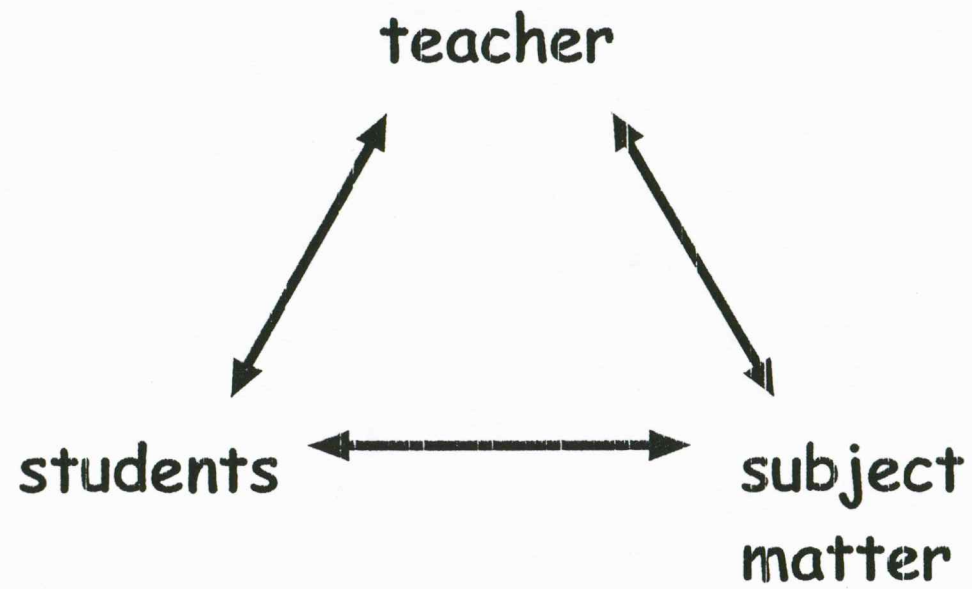
Revivim

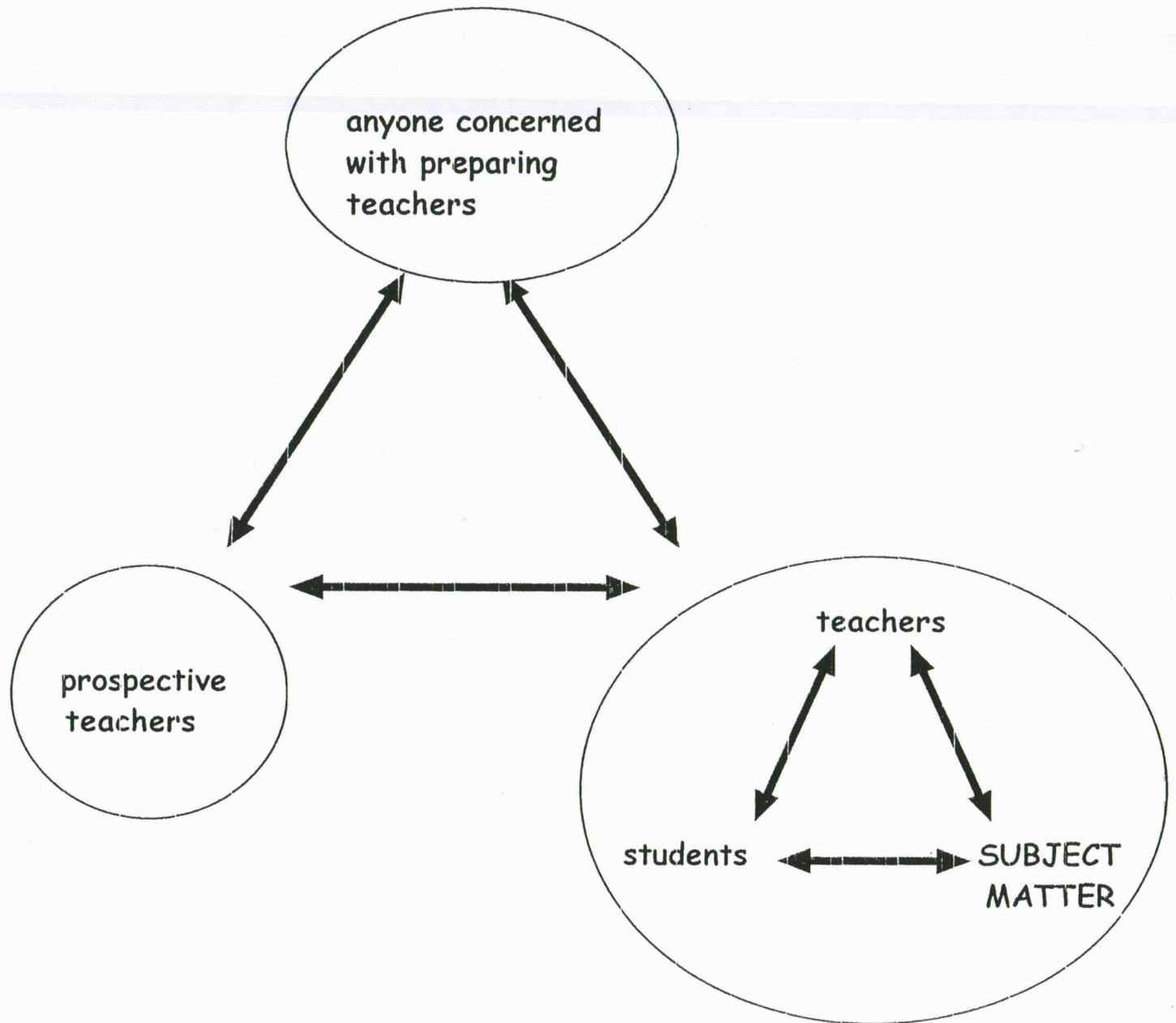
WE WANT TO IMPROVE TEACHING BY RECRUITING BETTER PEOPLE AND BY PREPARING THEM BETTER.

Most people would begin by:

- making a list of the subject matter courses or knowledge that teachers should have
- designing new courses and experiences

But we have a different strategy →





Revivim

WE WANT TO IMPROVE TEACHING BY RECRUITING BETTER PEOPLE AND BY PREPARING THEM BETTER.

So we ask: WHAT DO WE NEED TO KNOW IN ORDER TO IMPROVE THE PREPARATION OF TEACHERS?

1. We have to know about teaching and about what it takes to teach well (i.e., ~~what teachers have to know and be able to do~~) (content of teacher education)
2. We have to know about the people we are trying to prepare to teach (prospective teachers as learners);
3. We have to know more about the people who DO teacher education (the teachers of teachers);
4. We have to know ways to help those people learn those things (curriculum and pedagogy of teacher education).

1. We have to know about teaching and about what it takes to teach → (content of teacher education)

a. What do teachers actually DO in the course of teaching?
(we must make the core tasks and problems of teaching visible)
and analyze these tasks to figure out →

b. What does a teacher have to know of and about the subject matter and its *emotional, political and social contexts* in order to do this work of teaching?

By "know," we include a broad spectrum of things, including to be convinced of, understand, appreciate, have sensitivity to, care about, be aware of with respect to his or her own stance, to know about analytic frameworks used, understand about the relationships to other subject matters, inhabit,
(we must make visible subject matter IN USE)

(how do we share work with another colleague?)

Note: *the ability to*
The ~~challenge~~ of making teaching problems and tasks visible, as well as subject matter in use visible, is important for teachers in their work as well as for teacher educators, i.e., teachers need to know how to do this, not just teacher educators.

How is Subject Matter Knowledge Used Centrally in Teaching - in Doing These Tasks?

- What knowledge is it? (what about the subject matter does a teacher need to know and how does the teacher need to know it - concept of being able to "unpack")
- When and where in teaching is subject matter knowledge needed?
- How is subject matter knowledge used in teaching? What does a teacher have to do with this knowledge?

Interesting analogies between learning/doing teaching and learning/reading text:

image of "mosaic"

1. read closely, every "word"
2. read in context
3. reliance on textual evidence (including other texts)
4. don't assume you know what "words" mean
5. respect for pluralism of interpretation
6. appreciate and allow contradictory messages
7. familiarity with text (connections, names)
8. importance of interactions across time and text
9. appreciate temporal and local origins
10. be careful about simplistic notions of "relevance"
11. don't have to agree with it to learn and teach it
12. value of criticism to understanding
13. relation of individual ideas and interpretations to larger connections and contexts

for homework--

Write:

What is the definition of an even number?

What is the definition of an odd number?

Read:

Murray

McDiarmid, Ball, & Anderson

What was the teacher doing?

(e.g., doing, saying, being like, doing with the students, with the text, with her self)

subject matter knowledge in USE in teaching

WHAT THE TEACHER WAS DOING (and some speculations about why)	HOW DOES THIS DRAW ON SOME ASPECT OF KNOWING SUBJECT MATTER?
offered encouragement to the students by sending glances, getting rapport, showing that what she has asked them to do is possible, by telling them "you can do it"	
showed that the text is a woven fabric, that it is deliberate and constructed by focusing on a key word	
demonstrated a way of reading the text by looking at words, suggesting that doing this will lead you to an interpretation	
shared with students what she considered to be the main message of the text	
used the metaphor of "slogan" - maybe to connect to current realities, maybe to get at main message	
selected and guided toward a particular interpretation (maybe a "guess what the teacher is thinking" strategy)	
gave impression of open invitation to interpretation, but re-steered toward a particular interpretation	
made her presence very central in the way she carried herself physically in the class	
asked the students to read before they make comments	

asked students to look for leading words	
used an interactive strategy to get to her point	
used a deductive strategy to teach a reading skill (identifying key words)	
created a period of silence for them to do their work (how much?)	
gave what she thought was a manageable task and then realized that it was more difficult than she had anticipated and so she had to compensate by refining her plan	
clarified that they knew the basic context	
used the chalkboard to reinforce the method/structure of doing this kind of inquiry (direct instruction in reading this kind of text)	
modeled a way of doing one particular kind of traditional interpretation of Biblical text	
she paid special attention to wrong answers, told them to check special verses, look at the text	
she was trying to get students to think and participate even if they were wrong	
she explained that what they were doing was an introduction	
she gave an example of reading text closely with the careful work on key words	

she conveyed that reading the Bible is work for all of us; it is accessible	
she has picked a particular syntactical structure (literal analysis)	

WHAT DID THE TEACHER <u>NOT</u> DO IN THIS SEGMENT THAT MIGHT HAVE BEEN USEFUL TO DO AT THIS POINT? (and some speculations about why not)	HOW WOULD DOING THIS DRAW ON SOME ASPECT OF KNOWING SUBJECT MATTER?
did not deal with the drama of the text	
she did not take in alternative answers to the question about leading words	
once she got her answer, she did not ask what this actually meant in relation to the text	
she did not use other syntactical structures to read the text	
she did not follow through on the idea of the connections between "slogan" and the current reality of students and the potential to raise this as a dilemma; bridging the experience of the prophet and that of the students	

Hyman Bass

Looking for "mathematically implicated" events in the course of teaching

What was the mathematical lesson about?

even and odd numbers

mathematical claims made to the class, defended and critiqued by and to the other students
definition of odd number as well as of even number

Shea's claim that 6 is both even and odd

mathematical reasoning as requiring mathematical language and base of common knowledge
students learned to do this over the course of several months

the importance of shared meanings for terms

regulating the use of mathematical language (e.g., asking for working definition of even numbers)

three definitions for even numbers in the class:

- an integer is even if can be divided into two equal integer parts ($2 \cdot k$)
- an integer is even if it can be divided into pairs ($k \cdot 2$)
- even numbers alternate among the integers (even, odd, even, odd)

three requirements for definitions:

- context in use of terms (e.g., square)

- precision
- compatibility/equivalence of alternate definitions

Shea's idea about 6

three twos (odd) and two threes (even)

an new idea for which he appropriated a new name ("even and odd")

Lin's expansion of Shea's idea -generalizing to an odd number of groups of two

What things you give names to is an important mathematical idea (compression and naming in order to make use of them easily)

Kids began to explore these numbers (named "Shea numbers") - e.g., they are of period 4; did mathematics with them - adding them and looking for patterns, etc.; like modular arithmetic mod 4

Concept formation - start with an intuitive idea of what you have in mind, and then try to crystallize a formal notion from that intuitive idea, form a definition ("emerging" definition)

What are the implications of this for teaching mathematics at the university level and in teacher education?

Cannot possibly teach everything in a field. Need to make strategic choices from the subject matter that enable students to learn about learning the subject, that allows you to learn modes of inquiry; must assume that learning subject matter will go on across the professional life of the teacher

Teaching cannot be an isolated activity; importance of professional community.

The work of subject matter preparation of teachers is a matter of collaboration between people in the disciplines and people in education. Disciplinary experts cannot do this alone; neither can educators.

1. We have to know about teaching and about what it takes to teach → (content of teacher education)

a. What do teachers actually DO in the course of teaching?
(we must make the core tasks and problems of teaching visible)
and analyze these tasks to figure out→

b. What does a teacher have to know* of and about the subject matter and its emotional, political, and social contexts in order to do this work of teaching?

*By "know," we include a broad spectrum of things, including to be convinced of, understand, appreciate, have sensitivity to, care about, be aware of with respect to his or her own stance, to know about analytic frameworks used, understand about the relationships to other subject matters, inhabit,

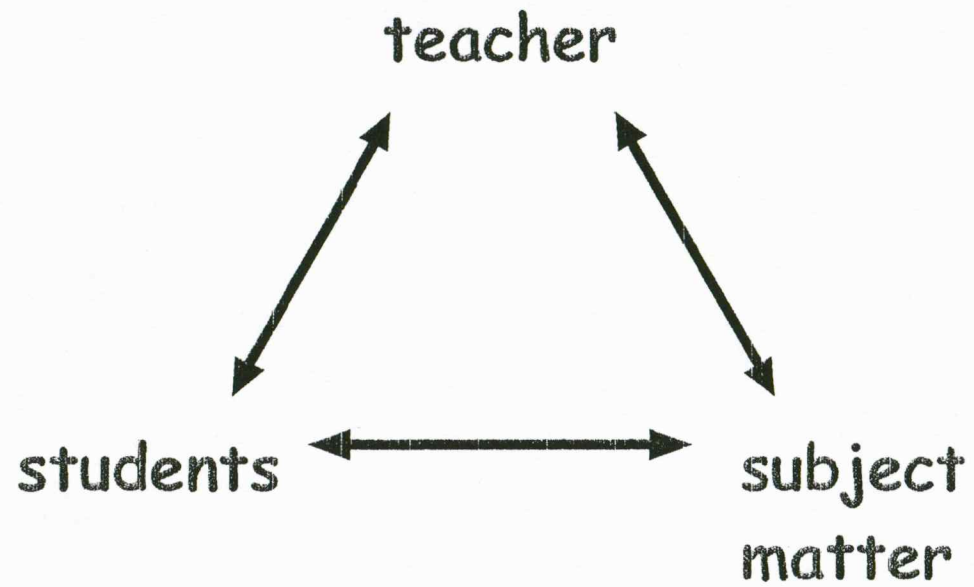
(we must make visible subject matter IN USE)

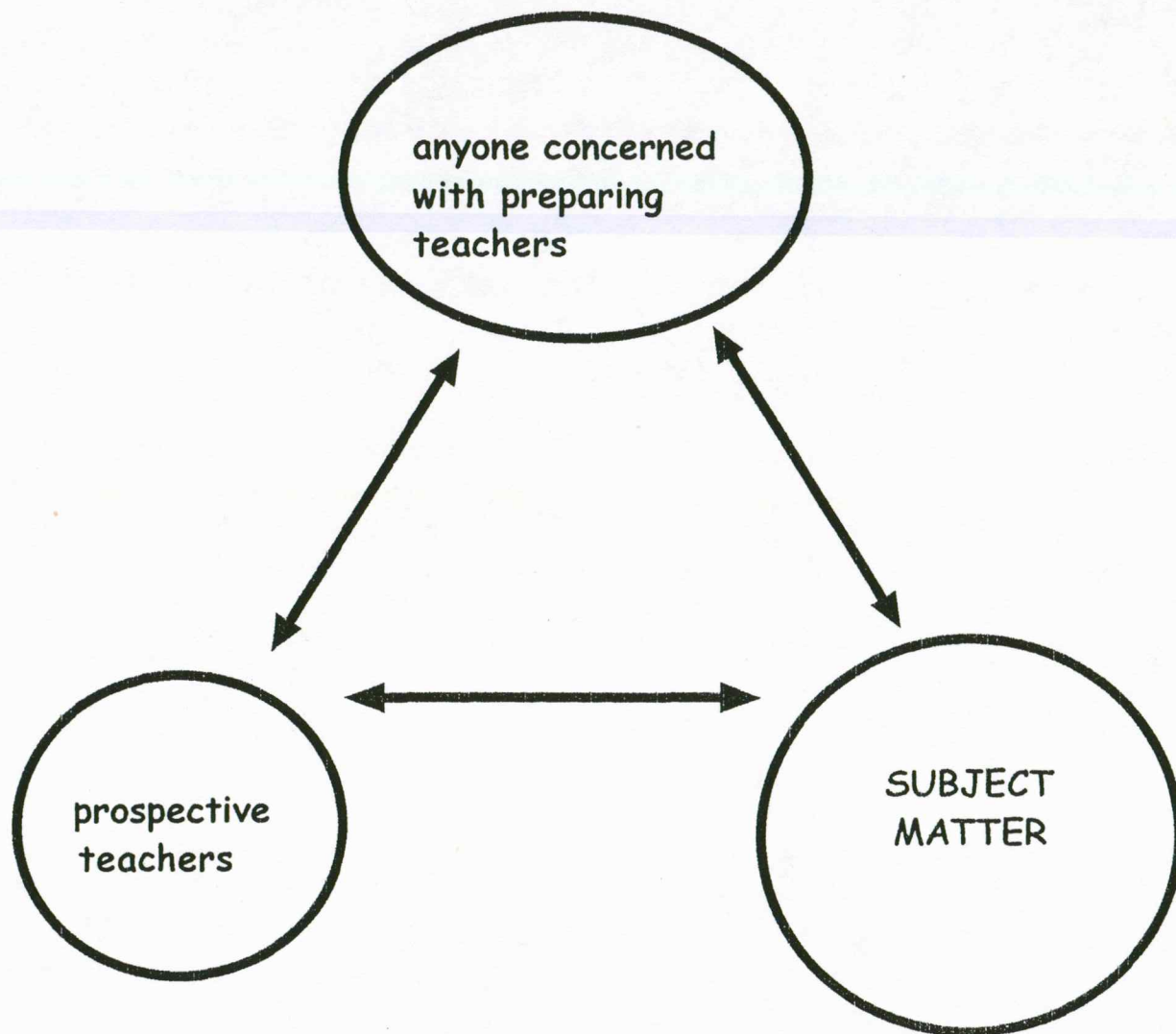
NOTE: The ability to make teaching problems and tasks visible, as well as subject matter in use visible, is important for teachers in their work as well as for teacher educators; i.e., teachers need to know how to do this, not just teacher educators.

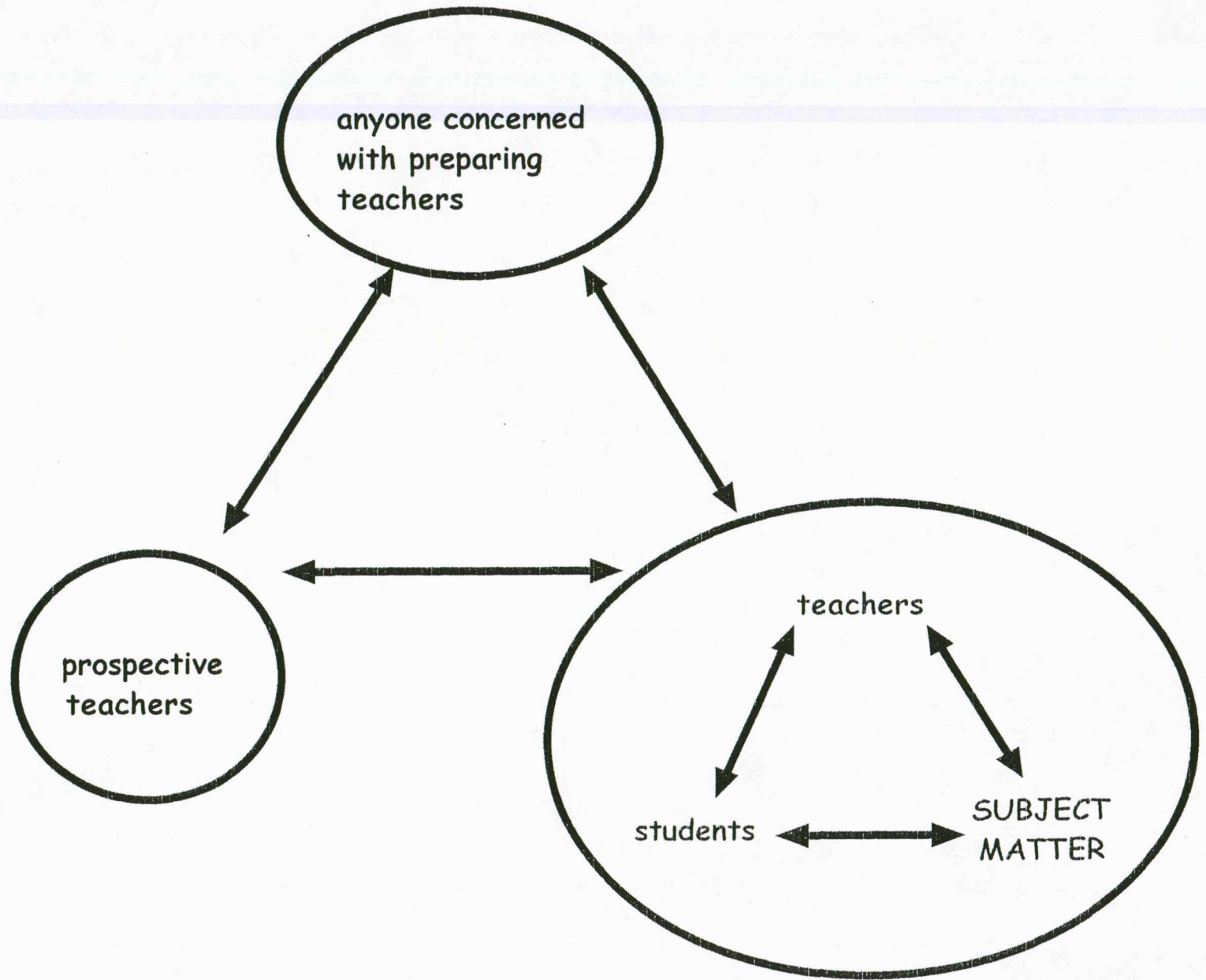
Is everything reflect-able? Maybe there are important things you cannot make visible and that can only be learned by "hanging around" an expert performer, scholar, teacher, etc. What can be "unpacked"? What cannot be? How is this similar or different between disciplinary knowledge and teaching?

How does the person of the teacher and the teacher's way of being and being with the subject matter, emotionally as well as in other ways, influence students' opportunities to learn?

How much of teaching is articulatable?







HOW DOES WHAT THE TEACHER IS DOING SEEM TO DRAW ON SOME ASPECTS OF KNOWING SUBJECT MATTER?

WHAT ELSE DOES THIS REMIND US MIGHT BE COMPONENTS OF KNOWING SUBJECT MATTER IN TEACHING?

importance of being very accurate, e.g., looking at roots of words

scrutiny of text is an inherent feature of Biblical text

every Biblical text has a message

reading closely leads to being able to figure out message

she uses "slogan" as a representation of the idea of "message" which reflects a conception of the kind of discourse in this text

structures à la Bruner allow students to remember and organize knowledge; the content of the slogan is an example of a structure for learning this text

text as distant object, not necessarily contemporary meaning

reflects particular conception of subject matter

(the topic of the lesson was chapter 28; chapter 27 is not required) you cannot understand the message of chapter 28 without reading chapter 27

strategies for studying Biblical text—she knows to look at adjacent chapters to use context

conceptual link between chapter 27 and chapter 28

text is like a mosaic (this metaphor can be used in very different ways - can be like puzzle, or can be like a single final arrangement - different connotations)

there is a fixed, right interpretation of a particular text
learning text may lead to reinterpretation of the text's meanings
styles of text, tools for interpreting text, frames for text
texts can have multiple meanings and they are created by people, including students
political and social contexts of this text (historical line on the board situates this text in the
history of the ancient near east)
study of words, word derivations, sounds, word roots, word plays, word repetitions as important to
learning text
text as dealing with theological issues
theological content of particular texts
what there is to know about a particular text, what purposes there are for learning a text

Provisional List of Core Tasks of Teaching

(not linear)

1. selecting content and purposes
2. designing tasks to fit content and purposes
3. choosing representations for the content
4. managing discussion and classwork (including dealing with unanticipated events)
5. figuring out what students are learning
6. did the lesson work? (what counts as success?)

Interesting analogies between learning/doing mathematics and learning/reading text:

1. read closely, every "word"
2. read in context
3. reliance on textual evidence
4. don't assume you know what "words" mean
5. respect for pluralism of interpretation -- importance of precision and denotative meaning
6. appreciate and allow contradictory messages --reconcile multiplicity (establish correspondences)
7. familiarity with text (connections, names)
8. importance of interactions across time and text
9. appreciate temporal and local origins
10. be careful about simplistic notions of "relevance"
11. don't have to agree with it to learn and teach it
12. value of criticism to understanding
13. relation of individual ideas and interpretations to larger connections and contexts
13. value of abstraction and generalization from particulars

Definitions for even and odd numbers:

ALEX: x is an even number if and only if $x/2$ is an integer. x is an odd number if and only if $x/2$ is not an integer.
X MUST BE AN INTEGER.

An integer is a whole number. ~~, not a real number, is a natural number.~~

ALAN: An even number is a number that when divided by 2 results in a whole number (not a fraction or a decimal).
An odd number is a number than cannot be divided by 2 and still remain a whole number. What is 0? Not sure. If you divide 0 by 2 and you get 0, what does this mean?

LEA: An even number is $2k$ when k is an integer. An odd number is $2k + 1$.
 k could be 0. This implies that 0 is even, but not sure this is right.

HEDVA: An even number is a number that can be divided into two equal whole numbers.
A whole number is not a fraction.

SHMUEL A fraction is a number that cannot be written in any way other than using an "over" sign \rightarrow / or a decimal.
Then what about 4.0?

SHMUEL: questions about negative and positive definitions

$1000 + 300 + 70 + 3 \rightarrow 1373$

$1 \frac{1}{2}$

Third grade math videotape notes
June 22, 1999

WHAT IS THE TEACHER DOING? WHAT TASKS, PROBLEMS DOES THE TEACHER HAVE TO MANAGE?	WHAT OF SUBJECT MATTER KNOWLEDGE PLAYS A ROLE IN THIS WORK?
<p>gave the children the concept, the definition the children build the lesson the teacher is the guide who will give students opportunity to speak, working from what they know guiding students through dialogue trying to understand a student's question trying to respond to what she understands of the student's question listening to students' ideas and making something with those ideas confronting unanticipated questions about the content asking questions, asking other children to respond → but this is very generic; without mathematical knowledge, it is hard to know what the teacher is doing hard to tell because it is so much more student-led? trying to figure out what the student was claiming helping student articulate what he is thinking forced the children to think and speak and to build with mathematics trying to make the pathways to mathematical ideas more visible</p>	<p>some sort of map of the mathematical terrain a map of ways that other people often think about this terrain (pedagogical content knowledge?) how much would a teacher need to know? could a teacher mimic this? mathematics is constructed philosophical concepts of the field what doing mathematics involves how one comes to formulate understanding, the pathway toward a formula (where does knowledge about philosophy of mathematics come from?)</p>

DISCUSSION OF YAIR'S TEACHING OF Zechariah 9: 9-10

and other things prompted by his teaching

June 23, 1999

- Gail: Two examples when Yair put us inside the words of the text, which made it possible to hear the words in a different way—two different ways to hear the text; could go inside yourself the same way on your own ("you were there"); before was a reader, then put yourself inside and became a participant;
- Yair: try to hear it as if for the first time; important for there are surprises in the text; the second time is not the same as the first
- Yair: spent 80 minutes reading two verses - is this a luxury a teacher in high school cannot have? If students would have done homework, and prepared, would have taken four hours. More important to develop the tools with which to read the text. Not sure this is possible with the press of covering the curriculum.
- Alex: importance of knowing the whole? teaching like a finger exercise, had us turning the pages, didn't come with a handout
- Yair: would never do that, would want you to do that, would have had you prepare it
- Elie: gave us no historical context - one way to gain meaning
- Yair: How could I do that? Could only do once we were done.
- Elie: One way to make the meaning.
- Gail: Could ask what you would gain and what would you lose by doing this.
- Elie: Introduced to close and slow reading, words that seemed easy became surprising, by taking us to many places and through comparison. Not sure now whether I should work across text and whether to assume that the author of other texts knew what was in this one? Seemed to convey that this text should be explored closely, not just here, but in other places. What do we need to know about these other texts?
- Yair: Have said many times that this is not a real class, because I don't know you, don't know what I can expect, and you have different backgrounds. In a real class, after a couple of months, I know that. Here I wanted to show you that there is no one specific text in the Bible that is not in conversation with other texts in the Bible. To understand a text, must know these other texts. The teacher needs knowledge and associations. Will never reach the message of a text without investigating all these relationships. This is not just with Biblical text, but all Jewish literature. Want to create a teacher who is a student of Jewish culture. The process starts within the Bible itself.
- Miriam: Putting inside the text also emphasized the oral tradition. We listened more. These texts have to be listened to as well as read.

Yair: Dealt with a very small unit and tried to look at its words and structure. We did a lot of intertextual work to show that no piece of text is created in a cultural vacuum. The prophet has a dialogue with other people and other texts. He agrees with some and not with others. The importance of Hebrew language to be able to hear the "orchestra" of the text.

Avinoam: Why did you respond to David's question (about peace through military power) by saying that this was a high school question and this is why you don't want to teach high school? This was a joke, but is serious.

Avigail: High school students are given classical and modern commentaries as their way of studying Bible. It's a very different method of teaching.

Deborah: This teaching was much more interactive than frontal. Also powerful representation of what Y wants us to learn about studying text. Shmuel was prepared along the lines of what Y was doing.

Yair: Avinoam's question is important and I didn't have the time to take up David's question right now; took the easy way out. Real answer might have to do with distancing oneself from the text. Important to recognize that the Bible is not written for me, but there is a lot to learn nonetheless. We are also not living in an ideal world. Avigail's question is also important. With more hours, I might do something different. I would not read a commentary in class just to read a commentary. When I teach a Biblical text, the text is at the center. The commentators are nothing more than tools in such a class.

AFTER LUNCH:

Shmuel: In what way was the subject matter influenced by the students in the class? I think it was not changed by the students. What he brought to class is what he did. Often one can see how students influence the content during class. In this case, I think it was influenced not at all.

Miriam: It was a perfect case of teaching in the sense that he enacted exactly what he said he believed about the teaching of text. This is rare that a teacher has a set of beliefs that he or she is also able to do. These were also so visible. Others who had never heard his points would also be able to come up with the list of points.

1. read closely, every "word"
2. read in context
3. reliance on textual evidence (including other texts)
4. don't assume you know what "words" mean
5. respect for pluralism of interpretation
6. appreciate and allow contradictory messages
7. familiarity with text (connections, names)
8. importance of interactions across time and text
9. appreciate temporal and local origins
10. be careful about simplistic notions of "relevance"
11. don't have to agree with it to learn and teach it

12. value of criticism to understanding
13. relation of individual ideas and interpretations to larger connections and contexts

Howie: How would Yair define "success" in this kind of teaching? There were also so many covert as well as overt messages in his teaching (e.g., how he kept taking us to different parts of the text). He is so fluent with working across texts. This tells the student that being that fluent is important. It is both covert and explicit. This might distance the teacher from the student, or it may set up an ideal to be like him.

Alex: This was a simulation of a university class. Having taken a lot of classes with him, I could have come up with many of the thirteen principles he laid out. When I study with him, I am studying with someone who is a master of the subject matter, who knows Bible extremely well. We need to come back to Avinoam's question and think about it in relation to Revivim.

Hedva: I got the feeling that Yair had the key, and we were helping him along. He wasn't giving us the ability to discuss it among ourselves. He had the knowledge and was bringing it to us.

Gail: What did he do? He selected the particular verses that we were going to study. Maybe he chose them because that they were a good representation of what he had said two days before. Maybe he knew that he could make visible his approach to the study of text. He set us up by telling us what we would have done for homework to prepare. In the doing of it, by having us flip back and forth, we actually had an experience of what he meant by intertextuality. What does "frontal" mean? What does "interactive" mean? I didn't feel passive. Would like to have more fine-grained ways of thinking about this.

Alan: Three things:

- 1) More thinking about the correspondences than meets the eye. He selected the text yesterday. He seems to have chosen a text that represented the principles of which he spoke on Monday.
- 2) How would my getting to see the discussion of O that occurs before the segment we saw from the math class affect my interpretation of the lesson segment? (importance of context) Similarly, the homework he suggested he would have asked us to do would have affected the entire course of the lesson.
- 3) Re Avinoam's question: Y made a flip remark. The way he responded to A's question was very serious and was respectful of Avinoam's question. He apologized, and said it was a very serious issue.

David: Compare with the teaching of Jeremiah. In each case, both teachers had an agenda with which they came to class. It was not a lesson, it was a show. He knows the content; he knows the Tanakh from one end to the other. The text did not mean anything; it was only an example for the show he was

putting on as a professor of Tanakh. The students also did not mean anything. In the taped class, the students worked, but the teacher was addicted to what she wanted to say. In Y's teaching, the most important thing was Yair, the teacher. We are talking about Revivim students, who are very addicted to their mission. As an example to teach, it was a very bad example.

Avinoam: 1) Yair's class was really good as an example of how teaching can make visible the list he gave us about the learning of text. It was good from an academic point of view, but not from Revivim. Something is missing from his list for the purpose of Revivim. The educational categories should derive from the philosophy with which we understand the subject matter. Yair's lesson would be good for giving the big show. Education philosophy can be a way of thinking about the subject matter, to internalize the subject matter. It can create the dynamic of the discourse in the class with the students about the subject matter. He cannot think about the material in a way that can lead an educational problem. Yair is blind in this point. He has an educational philosophy, but he doesn't think the education points are important enough to include on his list.

2) When we showed the two videos yesterday, the first was the frontal way and the second was the Socratic way. I agree with Deborah that Yair's teaching was much more than frontal. I don't think that it is a good idea to do to try to analyze why he succeeded to do something in the class that was more than frontal. We saw a really good lecture, from someone who really knows how to do it. His approach is part of his character. People would have to learn this by observing and trying to "catch" what he does. We cannot analyze it.

3) I do not think that his answer to me was good. He said twice that this teaching is not like schools. In schools, he said, we can think about tests. But the educational experience we had here, we cannot do in schools.

Elie: I agree with Gail that we should unpack what we mean by "frontal" (and "not frontal") teaching. We can return to "evocative" and "informative" as well. He gave us these texts, which could be seen as evocative, but he said what the connection was.

Thinking about Revivim, what would it look like to have scholars teaching and make themselves the object of inquiry, and also to have the students making comments on the lesson when the scholar is not present?

Alan: What would have to happen in the culture of this institution for this to be a legitimate thing to happen?

Lea: Yair is not a characteristic lecturer. He is unique. Cannot extract anything about normal university teaching. What is the relationship between the personality of the teacher and the experiences of the students? He is charismatic, good with words, dominant. People react with a mixture of

admiration and pleasure. But does this leave enough space for people to form their own critical ideas about the text? His is an influence on how they read.

Jonny: We should talk about the potential of what we saw. We are talking about the limits. When you do a tour de force, it is paralyzing. Do we want to create a sense of adequacy or inadequacy in students? We could have an incredible discussion about choices in the teaching of Bible. e.g., he said that the Bible is filled with the limits of human power. Are we distorting the Bible with this? God can be a negative limit concept for us, since positive images of God are problematic for us. Intertextuality and richness of associations can be the basis for a rich culture. What does it mean to read the Bible as a text of social criticism? He also talks about the richness of Biblical Hebrew. Form is crucial for content. Certain close readings are essential. Instead of talking about all the limits he shows, let's try to get out what he offers us.

Deborah: (I was talking and did not take notes.)

Alex: There is an element of magic in Yair's teaching. But, we were treated to an example of how one does that sort of text study for oneself. I learned how I could take verses 11 and 12 and learn them in a fruitful way using the substantive structure we were shown, to a high level. If we all went and did that tonight, and we did that every night for a semester, we would all really learn to do this for ourselves. At the end of the semester, we could throw Yair out the window. One is being shown how to learn this for oneself in this particular frame of reference. If technology allows any reader to locate other instances of a given word in the Bible, the ordinary student will have an incredible leg up on what Yair does.

Miriam: As a pedagogical principle related to subject matter, one can do a lot with very little in depth.

1. We saw one key here for opening up text. Using Schwab's idea of substantive structures, never present any one substantive structure. In Revivim, it is very important to have different keys, maybe even ones coming from students themselves.

2. "De-skilling": New curriculum materials send a message that what was being done before was bad. Before becoming teachers, what is the right mix between the real expert and the "half-baked" expert? Maybe for the teacher education student it is as important to bring them into contact with non-experts as with experts. There is a message there re skill. What does it do to beginners to have them in contact with experts all the time?

Shmuel: Disagree with Alex re that tools would make you into Yair. And Yair said it was more important to develop tools than to be fluent. But Yair is very fluent. To be a good teacher, one has to be both fluent and to have tools.

"Deconstruction" (or unpacking) seems important here: In Revivim, we can do

something valuable with pedagogical lectures that students will get. Very important to see different kinds of teaching in teacher preparation. I have mixed feelings about Yair's teaching. But being a good teacher means being able to choose an approach to teaching. If we really want to educate good teachers, they need to know different approaches to teaching and how to use them. Important to be able to analyze alternatives. There is something problematic about the kind of discussion we are having. Ethical questions. On one hand, one might be paralyzed by being around a teacher like Yair. On the other hand, after analyzing, a potential to dismiss teaching.

Deborah: (I was talking and did not write.)

Alan: We will need professional language, etc. to develop the middle ground.

I understood Avinoam to be saying that he thought that Yair said that we cannot teach text seriously in high school. One reason might be because coverage is so important. If this is true, then is Revivim doomed to be the stepchild of university-level Bible study? This is very tough question and we need to deal with it as it will haunt this program.

Elie: My question is related to what David asked: What would you do with a high school class where the kids said we are taught that peace comes through military power? and Yair answered that this is why he doesn't teach in high school. Maybe this was not Avinoam's question, but then it is my question.

Alex: David's question was that this text, taught this way, might be a problem for high school students. He said that this was an educational question.

Jonny: Yair thinks that there is no postponement of gratification in high school, and he is not "built" that way. He does care about relevance. He is interested in appropriation after careful distanciation.

Miriam: Nel Noddings spoke of critical thinking. She used four categories:

(a) realism: when people think that principles are reflected in real life

(b) absolutism: you know real life is not that way, but you try to make it that way (a lot of teacher education tries to do this)

(c) multiplistic: anything goes; multiple structures, doesn't matter which one you choose

(d) evaluative: there are different structures and you have to evaluate and compare them carefully

SHMUEL'S TEACHING

June 23, 1999

Obvious that teaching high school is not like teaching university, so of course the lesson has to be different from what Yair did. These are 8 students who are former students of Shmuel's who attend a boarding school, called the Israel Arts and Sciences Academy. Conditions of acceptance are that they are willing to work hard and are high achievers. There is nothing typical about what we will see. Like a laboratory experiment where we can neutralize on many intervening variables such as motivation, matriculation, etc. These kids are interested in Tanakh class, but are not specialists in Bible study. There is no such specialization.

One purpose of the day is to trace the path between university-level study of subject matter and high school teaching of subject matter.

Another purpose is to continue to refine how we look at and talk about teaching.

(What will Deborah see in teaching conducted in Hebrew where she cannot understand lots of what is being said?)

QUESTIONS FOR WATCHING SHMUEL'S TEACHING:

Differences and similarities across the four cases of teaching we will now have

Get better at watching and describing teaching

What keys is Shmuel using?

Afterward, Shmuel might talk with us about how his lesson changed across the day from when he came here, what we did today, and what happens

Experiment with the triangle and the relationships among the corners (teacher, students, content) and how each uses the other

Try to figure out from watching Shmuel what his categories are (analog to Yair's list)

Shmuel's goal was to elicit the students' responses and have them generate the learning process; he wanted them to move the lesson forward

Jonny: appreciated the chart that said "what I understand" and "what I don't understand"; legitimated not understanding; text written long ago; class set out to figure things out; teacher also said he did not know things; scholars also don't know; a joint search; very positive

also asked how you knew what you did understand; asked students to put things together

asked why you didn't understand what you didn't understand

lots of encouragement from the teacher; good for sustaining participation

good use of what students already knew; not only a cognitive measure but also confidence-builder

intertextuality here, too: text compared with Matthew and with Talmud; Yair worked carefully on linguistic intertextuality, but Shmuel worked on conceptual intertextuality (where else does Messiah come up in Jewish literature)

what was the class all about? the growth of the idea of Messiah in Jewish culture using Biblical text; got the message of the biblical text

the end was a gem, magnificent; came out of the kids themselves was what Shmuel wanted to have happen

the kids' message was very different from endpoint of Yair's message

Gail: focus on the issue of how he got the students involved in the conversation and how difficult that was given the set-up

what did he do besides the straight asking of questions

1) when kids responded, he built his next question on their responses

2) he compared answers with one another

3) sometimes someone gave an answer and he used irony to exaggerated the response and turned it back on them and push them a little further

What were strategies for getting them active?

1) used a lot of what they knew

2) the moving from factual recall to a concept that you push for

3) got them to make claims and then pushed their claims based on what they were reading

Hedva: sometimes brought them scholarly knowledge that they did not have did not have a problem saying when he did not know

let the kids lead them to the value issues and making it very possible to express what they thought

Alex: a lot of focus on the words of the text; several times he responded with respect to particular words, asking them to bring proof to what they read the intellectual challenge of the lesson (e.g., the scholars don't know this) →

underlying message that this is a serious intellectual endeavor

at the beginning, wasn't sure whether there was a "guess what's in the teacher's head" approach

re intertextuality: on one more than one occasion, students were flipping through the text and finding intertextual connections

Howie: was constantly comparing with Yair's lesson; highlighted several differences between high school and university teaching:

1) easier to deal with intertextuality that deals with themes or ideas, more specific for high school age learners, also more appropriate for where the kids are

2) analogies and references - in Yair's lesson, he provided them; in Shmuel's class, the kids brought these up and he used them; very powerful tool to be able to bring analogies to the text; really honed in on this skill

Miriam: Shmuel started with putting them right into the text; used terms to which they are accustomed

liked that he put the text in context re time and place

brought up some details briefly; the stuff on the board; a message about the role of context in reading text

fascinating that while Yair focused on the importance of words, Shmuel conveyed that you don't have to understand every word; you can read Biblical text in a more holistic mode; you can read it, you can understand it; tells us that there are different kinds of reading; advantage to this; he made this visible to them

intertextuality was treated in a different way, as others have already said; "fed" some ideas into their minds to use

Yair makes a strong point that the Bible was not written for us; Shmuel's message was the exact opposite

1. Might this be a place to introduce a different interpretation?

2. If you would teach this in your regular sequence of teaching, what would be the next steps of this? Where would this lead you?

Lea: He is highly courageous to make this presentation before so many experts with so little time to prepare himself; difficult piece of Biblical text; was the first time he dealt with this as a teacher

a totally different type of teacher from Yair; Yair was charismatic with strong personality; Shmuel was not at the center; pupils were at the center of the class; he was encouraging and gave them compliments; he read the chapter in an excellent way; never met a high school teacher who read the Bible as well

how he used the chalkboard in three different ways: 1) some explanatory aspects of the chapter were in front of the kids (where, when); 2) wrote their answers, not his ideas; this broadcasts the importance of their ideas; the class is intended for the students, not Shmuel's ideas; broadcast their ideas

the end of the lesson, it was marvelous that one of the kids asked what is the message? Why didn't the teacher give his view, as the students were asking for it?

Elie: will not compare with Yair

at the end of the lesson, there was a shared assumption that "what is the message of the text?" is not the same as "why is this included on purpose in the text?"

when and how much we want to encourage students to bring evidence when they make claims about the text

was wondering what was going on in the students' minds, and also in Shmuel's, when they were reading the New Testament; did he expect them to find that there were two donkeys
did they all read the Tanakh? → interesting moment
when kids ask something and the teacher said he doesn't know, maybe this cuts off the chance to see how you try to figure it out
using the three texts gives the message that these are chronological; developing assumptions about the relations among them

David: 1) the students look nice and also have language of the Tanakh
2) unlike Yair who worked with two p'sukim, you dealt with the whole paragraph and this is how it should be
put them from the beginning in the time capsule; was the way you brought them back at the end the right way to do it?
3) you identified the messiah, this was a jump; is there a middle way?

Alan: many things have already been said, but the fact of translating -- leaving the difficult words untranslated -- was a very interesting approach and it paid off

two moves: 1) when the girl brought him close to *gili bat Zion* he was lucky; did he have a plan if no one brought this up? 2) a girl said something about spirituality and seemed to want to pursue it, but couldn't here, wondered what Shmuel thought

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1. Shmuel will comment tomorrow morning
 2. Everyone will think about what would be fruitful to ask the students to learn more about how they experienced the lesson, what they took from it, etc. → we will work hard on good ways to do this—people should think overnight about WHAT to ask; we will work on HOW to ask

WHAT WE LEARNED FROM INTERVIEWING THE STUDENTS

- Alex (Eliran): He could not have displayed more that he had learned from the shiyur, overnight thinking about the text, etc. He thought the style of teaching enabled him to develop his own thoughts, to learn from other students. He saw a great deal of value in the style of work that Shmuel used.
- Hedva (Noa): She was drawn to the idea of a poor Moshiach on an ass rather than a kingly king to bring peace. More interested in this than in the details of the text.
- Gail (Karin): She defined parallelism as two sections of a verse that mean the same thing. She did not address in what ways they were different from one another. In the new testament, she did not seem to relate that the text might be saying different things. This showed me that we can use a term and assume that everyone means it the way we do, and not find out that someone means it in a different way.
- Alan (Shira): She remembered every single detail of the entire lesson and could completely reconstruct it. She believed that Shmuel's teaching had a point, that he came with a point, made his point, may have made different points along the way depending on whatever comes up.
- Elie (Ziv): She was asking the same question of herself the same question that we asked: What would have happened if Karin had not asked what she did? She understood the "what do you understand?" and "what do you not understand?" as to help us. She understood the act of bringing the new testament as an act of showing how open you are; she took it as an idea that all cultures have similar ideas.
- Lea (Noa): "The lesson was about a prophecy. I don't remember what book it was." "In Bible studies you cannot say what is true and what is false," opposite of mathematics.
- Hedva: Noa thinks that the teacher is an authority in a mathematics class, but not in Bible studies, where the teacher can have an opinion but his is not more than other people's opinions.
- Miriam (Moshe): He did not understand anything and did not remember anything. He did not know about parallelism, etc. What I learned is that what we teach is not what is learned. Like the book, "You Just Don't Understand." If a teacher to makes a point, it's not enough to make a point once. Did not remember the final message, but once Jonny reminded him a little, he produced some very high level explanations. These were not from the lesson, but were very good. The Bible does not have anything to say to him, but he still considers it "ours."
- Alan: He might be having a case of adolescence.

Deborah (Shira): She remembered the substance of the lesson. Shira did not talk about "how" we learn text. She talked about importance of teacher and substance. Said nothing that would lead me to believe that she has paying attention to "how" to learn text. Shmuel encourages them to think about "the point."

Likes that Shmuel allows and encourages criticism. Doesn't like studying with current teacher cause he's not as "interesting, doesn't know as much."

Shmuel: Important to note that despite what Moshe said, he did come two times to this seminar. Even what he said may have come to as a result of the shiyur.

Miriam: Yes, he may have learned about how he learns. He notices a lot about the teaching, too.

Alan (Shira): She listens to other students and considers what they said, doesn't necessarily agree. This is a way that she refined her understanding of the text.

Gail (Karin): She talked about what she learned in class different from what she can learn alone. She told her mother how much she learned from just two p'sukim.

Shmuel: What the kids were saying here was that they have different ways of connecting to the Tanakh, and what we heard from Moshe and Noa was that they have not found ways to connect to the text (e.g., literary, historical, etc.). A teacher needs multiple points of entry to offer kids.

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WHAT DID SHMUEL'S STUDENTS EXPERIENCE, HEAR, INTERPRET, LEARN OF SHMUEL'S LESSON?

What we are trying to find out is how people experience teaching. Many people assume that it is simple to figure out what kids are experiencing or learning and we are very interested in what you were thinking, what you made of what was going on in that lesson.

things we would like to know→

1. ** get some synoptic version of what was the lesson about
2. did they enjoy it, what did they enjoy: what were the (three) parts of the lesson and did they enjoy each of those
3. **was there a new idea, did something surprise them
4. **what the Messiah is and what sense did they make of that part of the discussion
5. did anything in this text or lesson remind them of something else in Tanakh
6. **what are they learning from this sort of lesson, what do they think they are doing when they work this way - is this about lessons from the Bible, ways to read, important Jewish ideas. . .
7. do they experience that Shmuel is using their ideas?
8. what they are doing during class - what do they do with other kids' comments
9. how do they experience what Shmuel is doing (e.g., his "ironic" re-casting of their comments back to them) - do they experience it as student-led or student-centered?
- 10.Example: when Shmuel gave out the text from Matthew, what were the kids thinking? What did it mean that something from the gospel was in their class and in their life?
11. what would they would have liked this lesson to focus on more? is there a question they would like to pursue further?
- 12.what was meant by the idea that this was a "left-wing" chapter?
- 13.how did they deal with the question of what they understood or did not understand
14. I'd like to look back on a verse that you worked on yesterday. (show them the second half of verse 9 from "hinei malkech")
 - (a) What do you think this verse is about?
 - (b) Can we focus on a more specific part of this? Why do you think the author put together an image of a king and a poor man on a donkey?
 - (c) Take a look at these words (ani ve'rochever al hamor ve'al . . .). Can you explain them to me? How do you understand them?
 - (d) Shmuel gave you a second text from Matthew. How does that second text understand these words?
 - (e) Why do you think he gave you this second text?

15. I noticed that you were all taking turns talking. How did you decide when you would speak and why?

NOTES ON STUDENT COMMENTS IN WHOLE GROUP

D: We want to ask you about studying Tanakh. How do you think about it?

Karin: I've learned Tanakh since 2nd grade. we read chapter after chapter. there's a war. There's Israel.....

We need to go beyond what it says. I don't need a teacher to teach me that. I need a teacher to help me understand what's beyond the story and what other texts say (not how a single commentator understands it)

Ziv: I agree with Karin. It has great potential for people who are not religious. My connection to religion is not that close. If it's being connected to social issues, connected to our reality and our lives

if it connects to my life today, then it matters more to me.

Moshe: question too general

Alan: a lot of us have the impression that Tanakh is one of the least liked subjects. is that correct? Why?

Moshe: I think it's correct. It's irrelevant to our lives. We don't feel connected to this. We don't know if this happened. I'd be more connected if these were things that really happened in our lives, like holocaust. We don't know if these things happened at all.

Shira: we could then ask: why read books at all. I think it has a lot of messages to give us. We can learn a lot without thinking "I'm Orthodox, I believe in it." It has lots to offer from literary point of view (very rich). It has a lot of things (like chauvinism or banning of homosexuality) that I don't agree with.

Eliran: Although I agree, I think it has a lot to offer. We are Jewish. This is our history. We need to understand what unites us as Jews. why is this a book that is holy to us? I liked a lot when we added from New Testament because that helped us understand what others understand outside of us (could have added from koran as well)

Noa: our history is based on it. It's not necessarily to be understand it like a scientific book

Moshe: We have learned how to analyze a text (not just learned history of Israel). If I wanted to learn to analyze a text I would not have to learn Tanakh - something not necessarily relevant.

Karin: I think it's important to study it over the course of many years.

I don't read just to understand if it happened or not. but to understand what people understood or felt was important

Eliran:

I don't feel a connection to the books but to the people who composed the books.

Shira: I don't believe that Tanakh in and of itself connects us over time and space. I also don't think that it is only about studying literature. It's some kind of synthesis of connecting us to Masoret.

Eliran: If you want to understand our history and why Zionists wanted to come here, one needs to understand this book.

Alan: Do we need Tanakh in order to understand our history. We believe that Tanakh is a treasure
If students in Israel don't "meet" Tanakh as "gripping" intellectual activity that can matter to them, then we are meeting the needs of teachers and students in this country.

Noa: the problem of the identification of Tanakh with "haredi" population and much of the anger with those issues is "taken out" on study of Tanakh

Ziv: This does help me understand another way of thinking , a philosophy of life and thinking, not necessarily my way , but the beliefs of other people that I want to understand. so it's important. It widens my ability to understand and broadens my horizons.

SHMUEL'S REFLECTIONS ON HIS TEACHING

June 24, 1999

Many people think that university level teaching is the top and that high school teaching is less rigorous and intellectual. I don't agree. Top students can be encountered in high school; they don't end up in departments of Bible at the university.

Differences between university and high school might be:
paradigmatic, conceptual, or qualitative

Hope that Revivim would prepare people who want to teach high school and who don't see this as a jumping off point to something more valuable.

Should think about the difference between discussion of teaching when the performer-teacher is present and when not, and consider when we would want to use which. What does each offer?

Differences between my style and Yair's: Certainly some of it is personality, but we want to go beyond this.

The discussions of teaching and learning have become far more sophisticated, related to what has been going on here.

Responses to others' questions:

I think of what I was doing as "open-ended" teaching. Of course, I have my boundaries. Gail asked, what would happen if Kareen had not brought up the p'sukim she had, then what? There are a number of different possibilities. The decision of what to do is a decision at the time and has to do with that way of teaching. Elie: Can you say more about this?

If I was able to keep working with these students, I would like to take the discussion of the messiah further. Why I left the Bible to visit other texts: I see it is important to see what happens to what is in the Bible as it is taken and transformed in other texts. The Bible is important as the basis for our culture.

This kind of teaching is designed to empower the students to move the lesson forward, to learn actively. Lee Shulman said once: Teaching is listening. (Miriam: Did Lee Shulman say this?) Have to be confident enough to deal with what comes up.

I got the idea here of asking the students what do you understand and what you don't understand. I am not sure where exactly, but this is something I got the idea for here.

The tension between proximity and distance: Yair said yesterday that the Bible is a distant text. I believe that at the high school level you cannot leave the Bible as something distant because no one will want to deal with it.

There is an interesting article (by Uriel Simon) in which the author talks about reasons for the problematic status of the Bible in Israeli culture. It will only take its rightful place when it is seen as fundamental to Israeli culture.

Deborah mentioned yesterday about teachers using pupils and pupils using teachers. Would like to use my *shiyur* to investigate this later.

Miriam: Students do not use teachers in school; they should but they do not.

CYCLE FROM LEARNING TO TEACHING TO LEARNING
June 24, 1999

Provisional List of Core Tasks of Teaching

1. selecting content and purposes
2. designing tasks to fit content and purposes
3. choosing representations for the content
4. managing discussion and classwork (including dealing with unanticipated events)
5. figuring out what students are learning
6. did the lesson work? (what counts as success?)

Alex: the process from study of the subject matter to the teaching of it to the learning of it, etc. - this is more confusing now

Shmuel: Many things influence a teacher's view of how he or she represents content to students.

Alex: What Shmuel did is so different from what Yair did. How can we organize so that teachers can do what Shmuel did and not what Yair did?

Miriam: The process from studying subject matter to teaching and learning it is sometimes a black box. We are trying to shine a light into that process. Another source of light is teacher's experience. We focused on subject matter knowledge in a complex way, but we somehow left that today.

Elie: The metaphor of "chain" from university teaching and learning to teaching and learning kids, and the metaphor of the black box → the process of creating the program may also be a process of investigating this; we should be careful with the metaphor of the chain as linear, or unidirectional;

Gail: We never analyzed Yair's teaching along the framework of the core tasks of teaching. We learned subject matter knowledge and about teaching and about learning from both Yair and Shmuel. But we haven't tried to talk about this.

We use certain words as though we all mean the same thing. Maybe we should become more precise about what we mean - e.g., "open-ended" - there is a need to analyze all these examples, not just have these experiences. We're also using some terms as though they were good or bad (e.g., "frontal" is bad, "open-ended" is good). Need to get past this.

When I look at the core tasks of teaching, I think these are some of the insides of the black box. We need to get inside

these. We can learn some of the work by getting explicitly inside these.

Miriam: For example, when I look at

3. choosing representations for the content

this phrase is very unclear. Why? Because rethinking what Yair did yesterday, nothing seemed to be a representation.

Gail: I thought there were a lot of representations.

Miriam and Gail: This disagreement highlights the need to unpack everything on the list of the core tasks of teaching.

Gail: Both Yair and Shmuel chose to represent the subject matter in certain ways. Maybe that is not how others are representing the subject matter.

Shmuel: This was an experience that I just had—teaching something I don't know well. First, I have to study the text myself. But to go back to a Lee Shulman idea, even that primary process is different for a teacher from that for a teacher. There is a process here that is dialectical. Thinking like a teacher, you are picking up the content in ways that allow you to use it as a teacher.

Miriam: Why do you assume that Yair doesn't have pedagogical content knowledge?

Shmuel: I am not talking about that.

Alex: This is worth really unpacking. This is at the heart of Revivim - how what the scholar learns is different from the teacher learns.

Shmuel: Can we use the distinction between pure and applied here? Maybe a person who is a teacher has this so ingrained does this anyway. Maybe I am making a distinction that cannot be made.

Lea: Maybe when a scholar learns, he is teaching him (her)self.

Gail: Young people whom I was talking with were saying that the job of the university professor is to create knowledge.

Miriam: I am not sure that people have these separate boxes in their heads. Maybe it is more helpful to ask what questions one asks oneself depending on how one is going to use it. This is not a helpful direction to take for teacher education. We didn't distinguish this week between questions that are more sociological or psychological. We cannot use this helpfully.

(at this point, we looked back at the core tasks of teaching, and at the central tasks we set for ourselves for this week)

Alan: The connection between Yair's list on the first day and his lesson on the Wednesday links how he thinks about the subject matter with how he teaches it.

Shmuel: If it is imperative for the students to articulate for themselves their own subject matter knowledge in order to be able to use it flexibly to teach.

Alan: The moves that teachers make are informed by assumptions they make about the subject matter.

Miriam: Yair's framework comes not from a response to the question of how to teach but from what it means to know.

Shmuel: Teachers absorb many things. Do we have to think about ways to help people absorb these things, making them more deliberate?

We should work on one of the tasks of teaching (Miriam suggests working on "choosing representations" and move it to another level of specificity, including what it is like to do this, and what it takes

1. **Subject matter knowledge:** What kinds of subject matter knowledge does a teacher have to have in order to teach?

e.g., flexible in response to things that come up

Do we mean subject matter knowledge only in the specific subject, or might we expand to other related fields (e.g., philosophy)?

Does this have implications for what goes on during Revivim, as well as for the entry requirements for entry into Revivim?

2. **Other background/experience:** Do we want to say that certain kinds of life experience are crucial to the people who would be in Revivim? (This is related to subject matter knowledge because it interacts with what they know and are like as people.)

3. **Articulateness/reflection:** Three key issues (derived from the recurrent words) in the notes:

visible

articulate or articulate-able

encouraging reflectivity

How will we design ways for Revivim students to develop these sorts of dispositions and skills?

4. **Learning teaching:** To what extent is teaching something that can be articulated, analyzed, and learned?

5. **Models of teaching:** The program is going to exist within Hebrew University, as a joint program of the Institute of Jewish Studies, the Melton Center for Jewish Education, and the School of Education, where there are already traditions of teaching (e.g., Germanic-style lectures). But we hope that Revivim students will be trained to lead discussion-style teaching. How will this be modeled

for them if the traditions are different? If they don't have such models within the core subject matters, what tools will they need to translate what they know into teaching in those ways? (it might be harder to change the existing faculty here than it would be to develop ways to help bridge these differences in students' opportunities to learn)

5. Development of faculty awareness: The subject matter teachers at the University will need to understand the Revivim process even if they themselves don't change. What will Revivim have to do to help university faculty come to see this? It is close to a conversion process - no small thing.

6. Connections between university teaching and high school teaching: In Revivim, what sorts of differences or connections

might be appropriate between reading the text as a scholar and working on the text as a teacher? One example: As a scholar, primary goal is to get the "right" or best interpretation according to current scientific standards, attending to qualities of the text (history of Biblical interpretation, philology, etc.) As a teacher, primary goal is engendering a scholarly dialogue between students and the text. Teacher will view the subject matter considerations through a prioritizing process which is more like a prism, incorporating a range of considerations. This example corresponds quite closely to the current academic culture in Israel. Revivim is going to have to deal with this.

Teachers are not merely translators of someone else's university scholarship or substantive structures. We have tended to think that good teachers will know all different approaches to a discipline. But

now it seems that it is more an art, perhaps not reflective or conscious, of representing content to students. High school teaching is a field of its own, not only dependent on the discipline. Teachers' personalities, confidence, etc. all interact with the representation of the discipline in schools.

The tendency toward subject-object in science, and toward dialogic in teaching. Distanciation and appropriation.

These are going to be big questions for Revivim, both because we need to think about what we think the relations ought to be between disciplinary scholarship and teaching at the high school level, and what they are, currently.

Friday morning discussion of development issues
 June 25, 1999

1. What are the big issue domains for Revivim?
2. How would these be dealt with in the design of Revivim?
3. What kinds of teams would be needed to work on each of the major issue domains?

Shmuel	Jonny	Avinoam
David	Deborah	Elie
Miriam	Hedva	Alan
Gail	Alex	Howie
	Lea	

Miriam's group:

Issues for design	Things we didn't really talk about but which should be on our list
1. making teaching and subject matter in teaching visible through analyzing lessons: How is subject matter knowledge used in teaching? What kinds of subject matter knowledge do teachers need to know to do this? 2. making learning visible through interviewing students and our discussion of our own learning 3. developing analytical tools for doing #1 and #2 (e.g., substantive and syntactical structures; describing	1. developing curriculum - if teachers are stuck with the curriculum that exists, then how will we get improved teaching? 2. Are we talking only about Bible and Jewish thought? Or something broader? Jewish culture and civilization

teaching and learning; not just having the analytic language, but also being able to use those tools to do the work); learning to think and do is critical; worry about analytical tools becoming recipes

4. the role of subject matter experts (not just around the subject matter coursework) in pedagogical issues (e.g., creating instructional representations)
5. The six core tasks of teaching should be a cluster in the design of Revivim: be careful - every TE program works on "planning"—we need to work out carefully what we mean by these (our work on representation was a good example) (there could be a course on representation taught by subject matter experts and people in education, and perhaps students)
6. How to develop multiple frameworks

Alan's list

Issues	Tangents
<ol style="list-style-type: none">1. How to introduce the analysis of teaching, both for students and for the faculty2. How to help Revivim students develop their own "conceptual frameworks" about the subject matter (is this appropriate? what do we mean by this?)3. How to explicate alternative conceptual frameworks for Bible and Jewish thought, and where and how will this be taught4. Making teaching problems and tasks visible5. Developing a vocabulary and language for sophisticated discussion of teaching6. Differentiation and specificity of the six core tasks of teaching7. The notion of "unpacking" subject matter knowledge as something needed in teaching8. Developing skills for close reading of teaching	<p>Can Revivim really do what it wants to do without some serious attention to the subject matter as it is taught in the university, or can the subject matter stand on its own as it is currently taught?</p> <p>If we want our students to become effective teachers of Jewish thought in Israeli schools, we would have to change much of the subject matter instruction in the university. They would need to know what other students know, but also tools to be able to understand the subject matter through educational questions. Teachers can only build subject matter expertise by way of his educational expertise. (Avinoam's story of his experience trying to teach Maimonides to high school students, and seeing that there might be crucial questions about which text, and how to engage them in it, that went beyond simply doing with those students what he had done in the university.) Team teaching might be a particularly useful way to go about this. The graduates of Revivim will not be less expert than those who are regular graduates of the department - they will actually have more sophistication.</p> <p>How is Revivim going to work with disciplinary faculty, and</p>

	<p>does the program have to, and if it is important, how can it be done, and if it cannot be, what else can be done to bring subject matter and teaching and learning?</p>
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Moshe Greenberg argues for other access disciplines that teachers of Bible need to know.

Figuring out what students know or what they are thinking requires uses of subject matter knowledge that are very difficult. This is an area that will be critical for Revivim, and also a fruitful site for interdisciplinary work.

What sorts of materials will it take to create the opportunities for this sort of work between disciplinary scholars and educators? (e.g., primary records of teaching, learning, etc.)

At what point in their careers can scholars in different fields afford to engage seriously in the sort of interdisciplinary work on teaching and learning, and what sorts of incentives and supports might it take at different points, and for different people?

One problem is that disciplinary scholars have sometimes taught high school and already think they are experts.

Jonny's group

1. Subject matter knowledge: What kinds of subject matter knowledge does a teacher have to have in order to teach?

e.g., flexible in response to things that come up

Do we mean subject matter knowledge only in the specific subject, or might we expand to other related fields (e.g., philosophy)?

Does this have implications for what goes on during Revivim, as well as for the entry requirements for entry into Revivim?

2. Other background/experience: Do we want to say that certain kinds of life experience are crucial to the people who would be in Revivim? (This is related to subject matter knowledge because it interacts with what they know and are like as people.)
3. Articulatness/reflection: Three key issues (derived from the recurrent words) in the notes:
 - visible
 - articulate or articulate-able
 - encouraging reflectivityHow will we design ways for Revivim students to develop these sorts of dispositions and skills?
4. Learning teaching: To what extent is teaching something that can be articulated, analyzed, and learned?
5. Models of teaching: The program is going to exist within Hebrew University, as a joint program of the Institute of Jewish Studies, the Melton Center for Jewish Education, and the School of Education, where there are already traditions of teaching (e.g., Germanic-style lectures). But we hope that Revivim students will be trained to lead discussion-style teaching. How will this be modeled for them if the traditions are different? If they don't have such models within the core subject matters, what tools will they need to translate what they know into teaching in those ways? (it might be harder to change the existing faculty here than it would be to develop ways to help bridge these differences in students' opportunities to learn)
5. Development of faculty awareness: The subject matter teachers at the University will need to understand the Revivim process even if they themselves don't change. What will Revivim have to do to help university faculty come to see this? It is close to a conversion process - no small thing.
6. Connections between university teaching and high school teaching: In Revivim, what sorts of differences or connections might be appropriate between reading the text as a scholar and working on the text as a teacher? One example: As a scholar, primary goal is to get the "right" or best interpretation according to current scientific standards, attending to

qualities of the text (history of Biblical interpretation, philology, etc.) As a teacher, primary goal is engendering a scholarly dialogue between students and the text. Teacher will view the subject matter considerations through a prioritizing process which is more like a prism, incorporating a range of considerations. This example corresponds quite closely to the current academic culture in Israel. Revivim is going to have to deal with this.

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Revivim graduates will have to be able to respond flexibly and well to the question, "Why study Bible?" The teachers themselves would have to be able to answer this question for themselves as well as be able to answer it for kids.

	Bible	Jewish thought	Jewish culture and civilization	General culture	Other studies	
I						Foundations
II						Teaching and learning
III						Practicum
IV						

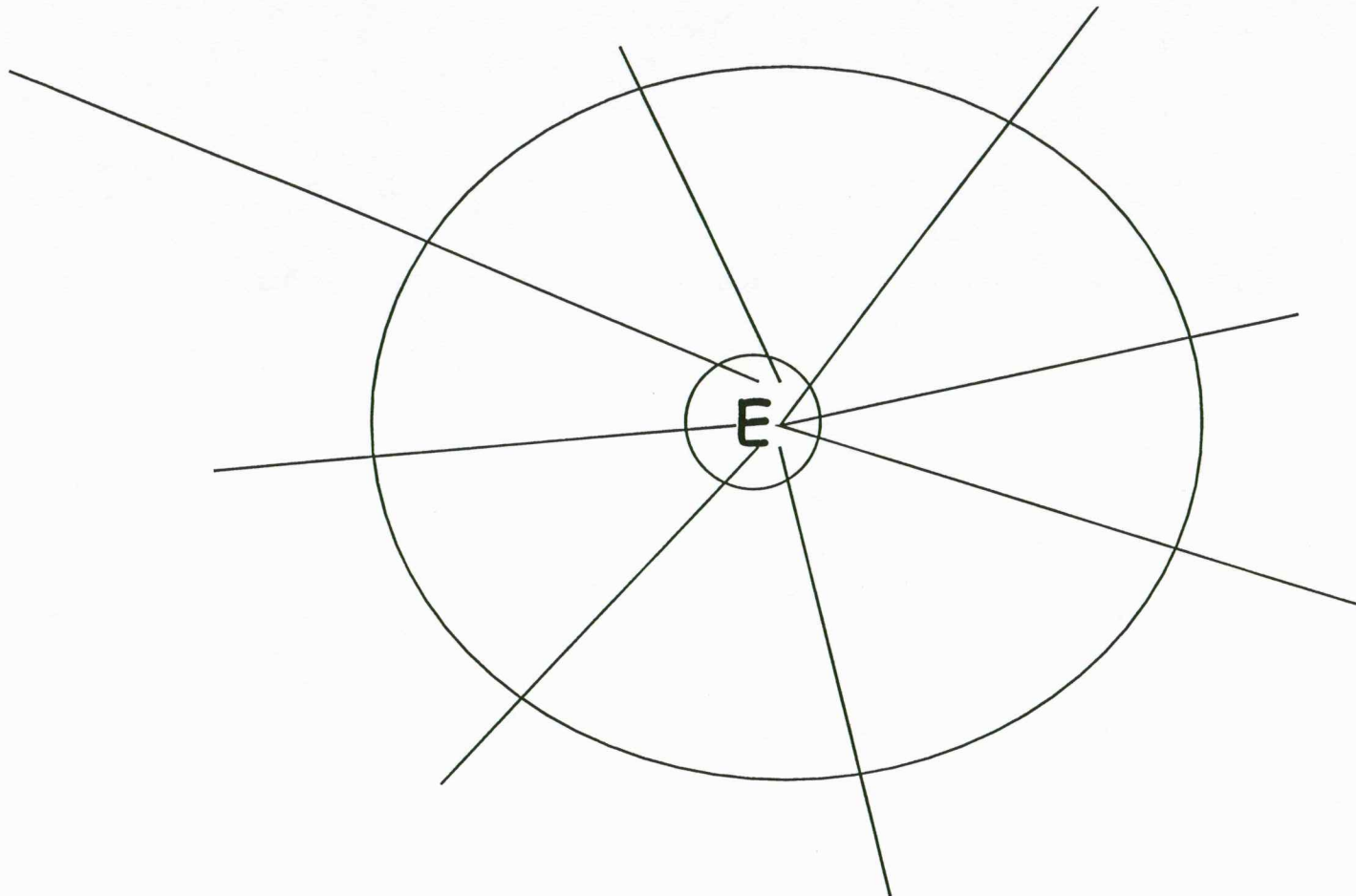
By September 1, 2000, we have to have a program.

In order to do this, we need a general sense by _____ of what this entire design is going to look like.

The scheme must:

- (a) honor what is necessary for the Hebrew University setting;
- (b) take account of requirements of the Ministry of Education;
- (c) reflect that this is a professional preparation program.

We may need a frame that works for Hebrew University and also reflects core issues in the development of professional practice/practitioners.



Avinoam's alternative diagram for the structure of the program design, with education at the center and going through other areas of academic study

What would we do in the first three weeks of Revivim to induct them into these ideas and ways of working and thinking?

What would they be doing and what would it look like?

And what would we have to do to be ready?

Issues of practice: what does "grounding in practice" mean? Risk of over-intellectualizing practice, and converting practical work to academic analysis.

Issues of change and practice → "Grounded in practice" does not mean merely reproducing/reifying current practice, just as "rooted in the disciplines" does not mean reifying current practice there, either.

Ideas for the first three weeks:

examining school as an institution, see kids in other classes, see other teachers, visit several types of schools in Israel, think in a more complicated way

make a thematic approach to beginnings of the school year, beginning of the program, beginning of the Jewish year, maybe other Jewish beginnings

make a beginning that is not about Bible at all

this task is about translating our experiences from this week into some starting points for the Revivim students

planning educational experiences

engage actively

learn to see

learn to listen

focus on one child in a lesson

show a film of a classroom in action, once without sound

focus only on sound (e.g., listen to videotape)

introduce to some academic writing - choose something complex so that it is intellectually engaging and stimulating

should share their insights, and raise their questions

one strand of Revivim is about making teaching tasks and problems visible, developing language, etc.

texts can be viewed from multiple perspectives—same text viewed from different points of view by different kinds of people

Beginnings of study in a community should→

- communicate and provide experiences with what work in this field is going to entail
- form intellectual community
- learn what the students already know, can do, bring, assume

could build experiences that pull different individual strands of practice into focus (Howie's story of hockey game)

in the first three weeks must give the students the feeling that the project on which they are embarking is vast, complex, interesting - e.g., reading and interpreting text can be valuable for many purposes

To what extent is this week we have just been through like or not like what the first experiences in Revivim would be like, given that the learners are very different from this group?

Some General Thoughts on Designing the Field Component of a Teacher Education Program

S. Feiman-Nemser (6/99)

In designing the field component of a teacher education program, there are two major tasks: (1) deciding what kinds of field-based learning opportunities are needed; and (2) developing appropriate contexts where such learning opportunities are possible.

The first task must be coordinated with overall program design since it depends on answers to these basic questions: What kind of teaching is the program trying to promote? What does this teaching entail in the way of knowledge, skills and dispositions? How are these things learned? What role can experience-based learning play? How should those learning opportunities be structured, sequenced and guided? It is difficult to plan a field component without first getting clear about the kind of teaching the program wants to foster and the sort of teacher the program aims to prepare.

The second task raises additional issues about the students who will enter the program and the schools where they will do their practice work. If the program aims to promote a kind of teaching which students may not have experienced in their own education or which may not be readily observable in schools, then the program has an additional job—working with the field to create settings where students can learn to teach alongside teachers who are studying and improving their practice. This means doing teacher development as an integral part of teacher preparation.

Conventional teacher education programs generally offer courses in subject matter, educational foundations and methods, deferring practical experience (e.g. student teaching) until the end. This structure rests on a questionable view of learning to teach as a process in which teachers acquire general or theoretical knowledge at the university which they then apply in practice (e.g. knowledge goes in at the university and comes out in the field). It misrepresents the way teachers use knowledge in teaching and ignores the fact that teachers also generate knowledge in practice.

Teachers draw on many different kinds of knowledge in making decisions and taking action—knowledge of students, subject matter, teaching, learning. Because teachers teach particular subjects to particular students in particular contexts, they cannot rely solely on general knowledge. They must also develop contextualized knowledge to guide their work. Teaching is intellectual as well as practical work and prospective teachers need to learn to think like teachers as well as to know and act like teachers. Teacher educators must provide learning opportunities that represent and teach both the discovery and the uses of knowledge in teaching.

Field-based learning opportunities serve different purposes. They can--

1. motivate learning by creating needs to know
2. make theoretical knowledge "real and vital" (as Dewey put it in his 1904 essay on the relation of theory and practice in education)
3. help prospective teachers develop their practice
4. orient prospective teachers to learn in and from their teaching

As the first purpose suggests, field experiences can help prospective teachers discover and appreciate what they need to learn more about. Well structured encounters with students and teaching can demonstrate the complexities and uncertainties of teaching and the need to know about curriculum, pedagogy, subject matter, students' cultural background.

The second purpose points to the value of situating theoretical knowledge in the contexts and content of practice. In learning knowledge for practice, it helps if prospective teachers have opportunities to see the uses of this knowledge in practice. Of course, this does not necessarily require first-hand experience. Classroom videotapes and case studies can also be used to illustrate theoretical constructs and provide opportunities for students to test the validity and efficacy of theoretical knowledge.

The third and fourth purposes apply to learning the practice of teaching in the context of teaching. Future teachers need opportunities to learn to teach in the company of thoughtful mentors who can unpack their practice

through demonstration and explanation and provide on-site support and guidance. They must also develop the dispositions and skills to learn from experience. Being part of a community of practice where teachers create shared standards and work together on questions and problems that arise in the course of their teaching is a powerful form of professional socialization.

Theories of learning and cognition from cognitive science suggest the potency of "cognitive apprenticeships" as a means of learning complex forms of reasoning, understanding and practice. An effective apprenticeship can induct prospective teachers into the intellectual and practical work of teaching. Learning in the social context of practice allows the apprentice teacher to move gradually from observation to limited participation to full responsibility with serious modeling, support and guidance.

Clearly the promise of teaching apprenticeships depends on the quality of the teaching and mentoring, and the professional culture of the school. How will the program recruit thoughtful mentors and provide incentives for them to take on new roles as school-based teacher educators? Will the program work with individual mentors or establish ongoing relationships with a set of cooperating schools where groups of teachers participate with clinical faculty in field-based teacher education?

Recent proposals for reform in teacher education call for the creation of school/university partnerships around the complementary agendas of school renewal, teacher education and joint research on teaching and learning. At the heart of these proposals is the professional development school, an ordinary public school where classroom teachers take on new roles as researchers and mentors.

It is highly desirable if some of the people responsible for providing field-based learning opportunities can participate in program design. Besides allowing their experiences and insights to shape the emerging program, participating in the deliberations is itself a form of professional development.