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Early Childhood Jewish Education Consultation Group meeting
(Cleveland, Ohio), 1989.

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JAN 24 1990

January 19, 1990

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

Dear Mark:

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

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

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

Sincerely,



Ron Reynolds

CC: Eliot Spack

REPORT
OF
EARLY CHILDHOOD JEWISH EDUCATION CONSULTATION GROUP
TO
THE COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA

FACILITATOR: Marvell Ginsburg

COMMITTEE: Linda Cohen
Janet Harris

GOOD/EFFECTIVE EARLY CHILDHOOD
JEWISH EDUCATION

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

This results from a high quality program.

A good nursery school:

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

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

FACTORS OBVIATING GOOD/EFFECTIVE PROGRAMMING, PRACTICE
AND PERSONNEL

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

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

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

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

ENHANCING JEWISH LIFE AND EDUCATION

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

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

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

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

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American Jewish Committee's 1987 Statement on Family Policy

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

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

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

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Effective early childhood programs become a source of synagogue membership.

CONSULTATION SERVICES:

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

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

TEACHER TRAINING:

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

Boston Hebrew College - 2 year cycle

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

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

PROFESSIONAL ORGANIZATIONS:

National Jewish Early Childhood Network

CAJE - Early Childhood Network

Association of Jewish Center Professionals - ECE component

National Association of Jewish Early Childhood Specialists:

BJE/JWB Department Directors

Local J.E.C. teachers associations

Local Nursery Directors Councils

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WHO SPONSORS PROGRAMS?

Synagogues
J.C.C.
CHABAD
Family Day Care

Associated Talmud Torahs
Day Schools
Private entrepreneurs
Chicago BJE lab school

TYPES OF PROGRAMS

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

PARENT EDUCATION

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

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BLOCKING FACTORS

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

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

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Facilitating Factors

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

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

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

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

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

ENHANCEMENT

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

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1. Smaller Communities*

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

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

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

2. Larger Communities

In addition to suggestions for smaller communities:

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

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

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3. Continental Planners

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

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

Our group wishes to emphasize:

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

PART I



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

Introduction

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

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

Rationale

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

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

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

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

Position Statement

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

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



Vivienne della Grotta

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

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

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

Definition of developmental appropriateness

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

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

Teachers can use child development knowledge to identify the range of appropriate behaviors, activities, and materials for a specific age group. This knowledge

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

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

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

Guidelines for Developmentally Appropriate Practice

I. Curriculum

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

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

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

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

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

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

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

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

SESSION I

A. Portrait of good/effective education in supplementary schools

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

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

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

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

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

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

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

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

SESSION II

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

Most important effects

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

Other effects

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

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

SESSION III

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

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

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

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

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

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

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

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

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

Session IV

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

What are the blocking factors?

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

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

WHAT ARE ENABLING FACTORS

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

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



Dear Seymour,

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

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

SESSION V

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

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

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

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

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

BRAINSTORMED LIST OF NEEDS OF SMALLER COMMUNITIES

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

Needs

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

*need for colleagues

Ways of meeting needs

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

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

Needs

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

Ways of meeting needs

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

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

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

Needs

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

Ways of meeting needs

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

Program

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

ADDITIONAL NEEDS IN LARGER COMMUNITIES

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

Needs

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

ones; because of the desirability of larger communities in the eyes of the professional --i.e., large communities will have day schools, etc.)

- *need to build institutional loyalty (greater ability to move institutions in larger communities)
- *need to educate teachers toward philosophy of school they're teaching in
- *need to create structures for training institutions and schools to cooperate for mutual benefit
- *need for affiliated personnel (congregational members, enculturation of Israelis)
- *need for cooperation of school, Bureaus, training institutions
- *need for community planning and interdependence
- *need for colleagues

Ways of meeting these expanded needs

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

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

Needs

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

ways to address needs

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

CONTINENTAL PLANNERS

In area of Personnel

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

FAMILY EDUCATION

COMPILED BY HARLENE WINNICK APPELMAN, JO KAY, RON WOLFSON

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

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

GOOD AND EFFECTIVE FAMILY EDUCATION

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

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

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

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

DIFFERENTIATION BETWEEN EFFECTIVE AND INEFFECTIVE PRACTICE PERSONNEL AND PROGRAM

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TYPES OF PROGRAMS AND STRUCTURES

LARGE SCALE COMMUNITY PROGRAMS

Ongoing projects: Jewish reading programs, community education programs

One time celebrations : Israeli Independence Day, Holocaust Memorial

CONGREGATION EDUCATION

Parallel classes for parents and students with similar curricula

Joint classes for parents and students

Celebrations

Workshops

Seders

LIFE CYCLE CLASSES

Premarital

Jewish La Maze

Pre B'nai Mitzvah classes for parents and kids

Death and Dying

FAMILY CAMPS/ FAMILY WEEKENDS/FAMILY TRIPS TO ISRAEL

Intensive, informal family education experiences

PARENTS ONLY

Art of Jewish Living

Holiday Workshop Series

Melton Adult Mini School

HOME LEARNING

Parent Newsletter

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

OUTREACH

Programs for the unaffiliated

Parenting Centers

Family Resource Centers and Materials

Mentoring, Family to Family

Acculturation Programs

Chavuroth

TRAINING

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

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

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

FAMILY EDUCATION: A TYPOLOGY

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

JEWISH FAMILY LIFE ED. HOME ON-GOING PROGRAMS

Life cycle classes	seders	ongoing programs
challenges of daily living	homestudy guides/kits	multi-session programs
	mentoring	one time programs
	chavurah	extended time
	family to family	programs
	school/home visits	
	magazines and publications	

BLOCKING AND FACILITATING FACTORS IN FAMILY EDUCATION

BLOCKING FACTORS

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

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

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

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

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

FACILITATING FACTORS

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

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

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

ENHANCING JEWISH FAMILY EDUCATION

TOWARD GENERAL ENHANCEMENT

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

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

TRAINING AND RECRUITMENT

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

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

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

CURRICULUM DEVELOPMENT

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

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

INVENTORY AND RESEARCH

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

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

MEDIA

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

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

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

FAMILY VACATION AND LEARNING EXPERIENCES

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

MODEL COMMUNITY APPROACHES TO ENHANCING THE FIELD

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

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

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

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

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

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

RESOURCE LISTS, GUIDES
COMPANION MATERIALS

RESOURCE LISTS, GUIDES
COMPANION MATERIALS

FAMILY KALEIDO-
SCOPE

INSTITUTIONAL SUPPORT

JEWISH COMMUNITY CENTER
JEWISH FAMILY SERVICE

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

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

NETWORKING

ASSOCIATION OF FAMILY EDUCATORS

CAJE NETWORK FOR
FAMILY ED.
WHIZIN INSTITUTE
FOR THE FAMILY

AMERICAN JEWISH
ARCHIVES

ATTENTION!

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

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

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

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

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

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

REPORT
CAJE CONSULTATION
ON
ADULT EDUCATION

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

INTRODUCTION

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

I.

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

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

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

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

1. Personnel

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

2. Programming

takes place in settings that are

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

3. Practice

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

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

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

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

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

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

III.

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

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

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

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

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

(Insert Chart)

Notes

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

IV.

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

1. What are the blocking factors?

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

2. What are the facilitating factors?

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

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

B. How might we proceed toward enhancement?

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

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

V. Programmatic Recommendations

A. An Agenda for Continental Planners

1. Promote Model Communities

a. Overall goals

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

b. Necessary components for Model Adult Education program

The model Adult Education program should emphasize:

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

2. Create a Major Research and ^{Development Center} Coordination Center

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

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

B. An Agenda for Local Adult Education Centers

1. Goals

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

2. Differentiating between large and small communities.

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

IV. What does our group wish to emphasize most?

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

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

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

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

DESCRIPTION:

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

Stage 1: Goal Setting/Ideas/Consultation

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

Stage 2: Creative/Production

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

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

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

Stage 4a: Marketing

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

Stage 5a: Distribution Networks

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

Stage 6a: Home Market

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

Stage 4b: Large Community vs. Small community (MEDIA IN JEWISH SETTINGS)

Due to the different resources available in the large vs. small community, the distribution and implementation strategies, while coordinated, need to be different.

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

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

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

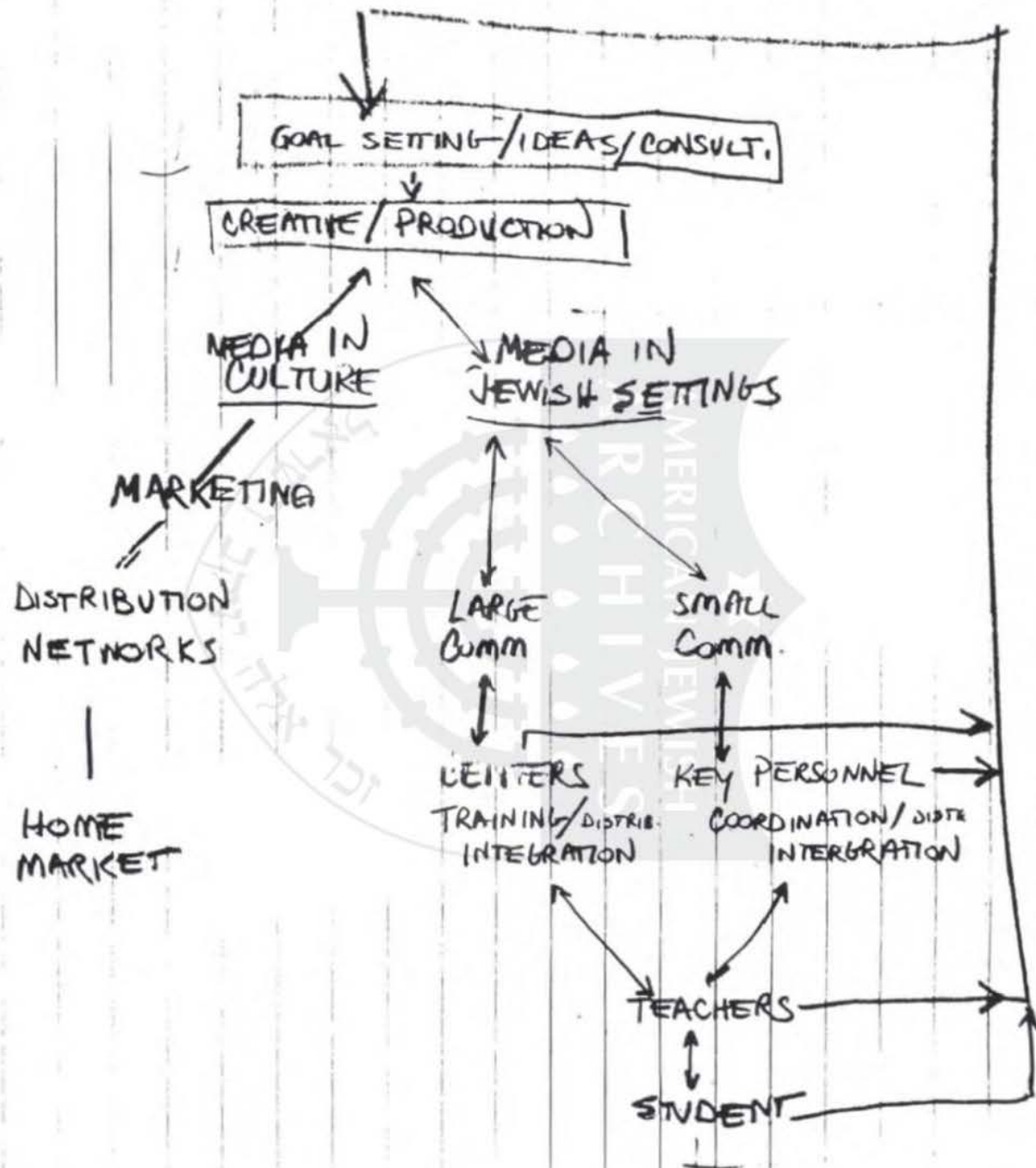
Stage 5b: Teachers

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

Stage 6b: Students

These are the ultimate consumers

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



MEDIA AND TECHNOLOGY: TYPOLOGY

We divided media into two basic classifications:

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

I. Media in Jewish Setting:

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

II. Media in Culture:

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

Projected Benefits: (SESSION #2)

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

2) Professional quality media will appeal and therefore attract greater numbers of sensitive and intelligent individuals currently alienated from Jewish life.

Professional quality media

3) Promote new avenues for identification with Jewish culture.

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

P.Q.M.

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

consciousness efficiently over a wide audience.

P.Q.M.

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

P.Q.M.

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

P.Q.M.

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

9) Quality media can project educational values and cultural frameworks to learn and experience Jewish observance in a non-threatening and comfortable environment

Small Groups - Session #3

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

^{Resources}
I. Medium Jewish Settings

A. Electronic - Video (VHS)

Life cycle
Holidays
Israel
Holocaust - plethora
Newism
T'Filah
Ibban Long

moderate quantity
poverty

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

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

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

D. Computer Software

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

History, Israel, Prayer, Talmud 16%
2. 80% are drill & practice

* total is 100%
to be satisfied

Quality of software not good
not moving to good

E. Broad Distribution - Information Networks

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

(over)

II MEDIA ^{MASS} CULTURE

(2)

A FEATURE FILMS - Preponderance of Holocaust, - Israel-Arab ~~conflict~~
TELEVISION ~~orientations~~ or Jewish-Christian conflict orientations

B. BOOKS, MAGAZINES, NEWSPAPERS - "
 ~~Muse~~ either Jew as victim or Jew as kingpin, mastermind, orientations

C. Dominance of former ~~rather~~ nurtures 'survival' and 'burden of history' as primary modes of contemporary Jewish identity rather than internally generated, joyful and ~~positive~~ ^{affirmative} perspectives, that accent tzelem elokim and titkun olam.

D. Many professional productions which explore Jewish themes function in a random context of support, ~~as easily consumed as entertainment~~

Small Groups - Session #4

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

1. What are the blocking factors?

- 1) Question of Time - Fundamental problems in Media Production - National vs Regional/Local - International
- 2) Lack of funding and resources - History of failures
- 3) Lack of infrastructure

2. What are the facilitating factors?

- 1) Investment of resources and personnel
- 2) Increase in media time

Key Considerations:

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

Media

§1.

Questions & Issues

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