Alternative Models of Religious School
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Last year the Jewish Federation of Northern New Jersey Jewish Education Services embarked on an assessment to determine the most impactful use of Federation resources for synagogue-based religious schools. Several recommendations came from this assessment; including that JFNNJ serve as the central address for Jewish education, help schools build capacity and change, continue to support collaboration; and provide professional development opportunities for technology.

One of the immediate implementation steps was to create a conference focusing on alternative models of religious school education. This conference, held in November 2013, was attended by rabbis, educators, synagogue leadership, parents, and thought leaders in Jewish education in North America. A hallmark of all programs offered by the Synagogue Leadership Initiative is suburban replicability. This guide, created as a support document for the workshop, only presents models that are successfully deployed in suburban communities within the United States. We admire and appreciate the many programs in cities, but not all are replicable for a suburban setting.

Our program in November was offered as part of our ATID (Addressing Transformative Innovative Design in Jewish Education) initiative, in which six northern New Jersey synagogue-based religious schools are engaged in school improvement, system change or capacity building projects taking place July 2013-June 2014. Through the ATID Initiative, Jewish Federation provides education and facilitation services to these synagogues. One hundred people representing 34 synagogues in the northern New Jersey area attended.

What has happened since has been truly remarkable.

Several of our religious school have started integrating technology into their curriculum and the classrooms (either through a piloted customized tablet program, laptops in the classroom, and teachers integrating the use of technological educational tools.) Additionally, plans are underway for schools to partner on a collaborative online 7th grade class that will be taught by a teacher in Israel.

As a result of the response to our assessment and the ATID Initiative, we anticipate that half a dozen northern New Jersey schools will add a Shabbat school component to their religious schools. All of these will be piloted starting in the Fall of 2014. Two area schools will be integrating experiential learning to their schools. Nearly all participating schools are making family learning and parent involvement a priority in the year to come.

At the Alternatives Models Workshop a worksheet was made available that guided synagogue leaders through a process for determining important characteristics for their religious schools and whether their current model was representative of those characteristics. Those worksheets can be found as Appendix IV and V.

We are happy to share this guide with you, and welcome your thoughts.

You can email us at SynagogueNext@JFNNJ.org or follow our happenings on Facebook/SynagogueLeadershipInitiative or on Twitter using the hashtag #SynagogueNext.

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Major Characteristics of Models

This guide will show you models that can easily be replicated in suburban settings. In religious school education it is difficult to define models, as each synagogue uses models in different ways. Rather it is important to think about the themes found in each model and how those themes are adaptable to your school.

Camp Model-Trimester/Family School
- Community Involvement
- Diverse educational methods
- Engagement in Jewish Learning and Living
- Family Engagement
- Flexible
- Greater Synagogue Involvement
- Immersion
- Judaism in real time
- Parental Involvement and investment
- Student Choice
- Values Based

Family School Model
- Community Involvement
- Diverse educational methods
- Engagement in Jewish Learning and Living
- Family Engagement
- Greater Synagogue Involvement
- Judaism in real time
- Parallel Adult Learning
- Parental Involvement and investment
- Social Action

Shabbat Model
- Community Involvement
- Diverse educational methods
- Engagement in Jewish Learning and Living
- Family Engagement
- Greater Synagogue Involvement
- Judaism in real time
- Parental Involvement and investment
- Project based
- Values Based

Technology Integrated Model
- Diverse educational methods
- Flexible
- Student Choice
- Technology

Home Based Model
- Diverse Educational Methods
- Family Engagement
- Flexible
- Judaism in real time
- Student Choice

Multigenerational Blended Learning
- Community Involvement
- Diverse educational methods
- Engagement in Jewish Learning and Living
- Family Engagement
- Flexible
- Greater Synagogue Involvement
- Judaism in real time
- Parallel Adult Learning
- Parental Involvement and investment
- Social Action
- Student Choice
- Technology

Experiential Learning Model
- Community Involvement
- Diverse educational methods
- Engagement in Jewish Learning and Living
- Flexible
- Judaism in real time
- Social Action
- Student Choice
- Technology
What is a “Camp-Like” Approach? Bringing the Magic from Cabins to Classrooms

GUEST POST BY: Michelle Shapiro Abraham

Twenty years ago, I walked in to my first Religious School teaching job. I had just finished an amazing summer as a camp counselor at URJ Camp Swig and was filled with ideas. On that first day of school I covered the walls with giant posters of text, created a massive pair of sunglasses hanging from the ceiling, handed out black ray-ban knock-offs, and challenged my students to “wear their sunglasses at night” as they went on a scavenger hunt by flashlight to uncover how the Torah could “shine light” on their daily lives.

During that school year I would use every programming technique that I had learned at camp – basketball games with changed rules to explore Jewish leadership styles, group art work to imagine modernized Torah scrolls, and wrap-up discussions around fake camp fires. My students enjoyed themselves and learned, as did I. But in the end, I couldn’t help but feel that I was missing something. Despite integrating the best informal and experiential education models that I knew, in the end it was just religious school. A good year for everyone – but still just a better-than-average isolated year of supplemental education.

In my professional life now as a Jewish Camp Consultant I am often asked how to bring the magic of camp in to schools and synagogues. Indeed, recent articles on ejewishphilanthropy.com, jesna.org, and other blog rolls suggest that this is a “hot topic.” When people ask this question, they often share with me stories much like my own – stories of bringing in the best experiential programming, but still falling short of the life-impacting outcomes that they crave. Despite bringing in the program, the “magic” is missing.

When we began the Foundation for Jewish Camp Specialty Camp Incubator, Adam Weiss (Cohort 1 Project Director) and I talked a lot about the magic of camp. Indeed, we had a unique opportunity to work with camp directors to create new cultures and new camps. To be successful, the Specialty Camps needed to intertwine high level specialty education with Jewish celebration and learning in a seamless synergistic relationship. In order to support them in this task, we needed to break down, articulate and plan what was usually accepted as just the “magic” of the camp experience.

As we worked with the Incubator camps, we realized that there was a continuum of strategies at play. On one end of the continuum was what we came to call “Surface Strategies.” Surface Strategies refer to the planned camp activities that campers and staff organize. Activities that fall on this end of the continuum have overt goals and occur at a scheduled time of the day or week. These activities can be isolated, one-shot programs, or “linked curriculum” with ongoing activities that occur regularly and seek to foster accumulated knowledge or developing skill. When driven by outcomes and meaningful content, Surface Strategies can be powerful tools for building Jewish identity and knowledge. They can and often do utilize the best of experiential education – they are active, learner centered, have opportunities for growth and challenge the campers. These Surface Strategies are relatively easy to integrate in to synagogue settings and are often held up as the model when schools try to be “more like camp.” Indeed, it is this type of programming that I introduced in my first classroom, and that many have referred to in their articles and blogs.

Continued on next page.
However, when we stop at Surface Strategies, we miss the other end of the continuum that camp people know is where the “real magic” lays – Embedded Strategies. Activities on this end of the continuum are not on the daily schedule, but lie below the surface of camp and define the camp environment and experience. When utilized with intentionality, like Surface Strategies, Embedded Strategies are powerful tools for forming identity. Indeed, without them, camp loses its impact. Strategies on this end of the continuum include intentional role modeling, relationship building, rituals, utilizing Jewish teachable moments, aspirational arcs and creating sacred spaces. Making schools more like camp is not just about integrating experiential education techniques (though these are important), it is about wielding the power of Embedded Strategies and taking advantage of every asset camp offers, to create communities where Judaism is a living, vibrant reality.

At intentionally crafted camps, counselors are prepared not to just teach, but to create meaningful relationships with their campers and fellow staff members. They are told the importance of getting to know the kids, and are encouraged to share their love and excitement for Judaism casually throughout the day. Campers are told that camp is a place you make “life-long friends,” and the entire institution supports this goal. Rituals are intentionally crafted to touch souls, and frame days and weeks. The Dining Hall is the Chadar Ochel, and Hebrew becomes the “secret language” of camp. Campers know that when they come back every year they will have more privileges and responsibilities, from later bedtimes to running Maccabiah. Staff tell campers that they are “being a mensch,” and “showing kavod” when they help a friend, and everyone cries while they pack their bags and head home. These Embedded Strategies don’t happen by chance – they are intentionally crafted, outcome focused, and reinforced in staff development and daily decisions.

If we truly hope to learn from camp how to create synagogues and school based education programs that impact lives, than we need to utilize the entire continuum of intentional strategies. We need to go beyond just program, and ask ourselves questions such as:

- Who do we hire to work in our congregations and schools and how do support them in building relationships, being role models, and sharing their own Jewish journeys?
- What rituals do we craft that frame the experience and are impactful, relevant and engaging?
- How do we foster a community that views Jewish learning and celebration as positive, meaningful, and on-going?
- How do we build aspirational arcs where students and adults see the potential for growth with expanding learning opportunities, privileges and responsibilities?
- What unique assets do schools and congregations have and how can we leverage these assets to impact Jewish identity building?

From Family Education tracks to hybrid Daycare/Hebrew Schools, new models of supplemental education are emerging across the Jewish world. Though these new models and approaches are exciting and hold great potential – they are no more or less powerful than trees, lakes and cabins. What creates “summers that last a lifetime” isn’t just the setting or program model. Summers that last a lifetime are intentionally crafted below the surface, cultivating magic, interaction by interaction.

Ray-ban knock-offs, however, are always helpful.

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date: April 15th, 2013
Camp-Like—Trimester/Family model

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GOALS OF THE CONGREGATION-WIDE TRIMESTER MODEL

- To intensify parents’ and children’s engagement in Jewish living and learning on Shabbat and holidays
- To increase the number of religious school families participating in Shabbat and holiday experiences at our congregation
- To give families a shared family-based learning option while maintaining one cohesive congregational community
- To unify curriculum throughout school
- To build community across age-level borders
- To increase educational opportunities for non-religious school parents and empty-nesters to learn and explore the same subject matters as religious school families.

STRUCTURE

Religious School parents can choose between having K-7th grade child(ren) attend on Sunday mornings for the entire year or take one trimester during the year to learn together as a family in the “Family Track” Option. Both programs, regardless of grade, cover the same topic each trimester. On Sunday mornings students explore the topic in grade-based classrooms at one site. Those choosing the family track learn the topic through a variety of multi-generational learning experiences and congregation-based programming held at various other sites.

Our Hebrew School program is on Tuesday afternoons from 4-6pm for all 3rd-6th grade students (those in both Sunday and Family Track). Each trimester theme is explored in both our Sunday morning classes and all Family Track activities with age appropriate activities, curriculum, and programming. The trimester program is a 4-year rotating curriculum. Each year, 3 new subjects are explored.

Year 1 Topics (2010-11)
Genesis
Biblical History
Holiness and Jewish Concepts of God

Years 2 (2011-2012)
Exodus
The Rabbinic Period
Holiness Marking Time (Jewish Life Cycle)

Year 3 (2012-2013)
Leviticus, Numbers, and Deuteronomy
Medieval History
Holiness in Action (Tikkun Olam and Ethics)

Year 4 (2013-2014)
Book of Writings
Modern Judaism
Holiness in Time (Jewish Calendar)

The Family Track is designed to bring children and parents “out of the classroom and into the congregation.” While students enrolled in a Family Track trimester explore the same trimester theme learned by children in the Sunday morning program, the learning is experiential and multi-generational. In addition, parents participate in all Family Track programming with their children, creating a unique and meaningful family experience.

SCHEDULE:

THE SUNDAY MORNING PROGRAM

All Students in grades K-7 are in our Sunday morning religious school for at least one trimester during the year. The Sunday morning program incorporates the trimester schedule and topic, with student learning in grade level classrooms.
Camp Like—Trimester/Family model

continued from previous page

EACH TRIMESTER, CHILDREN ENROLLED IN THE SUNDAY MORNING PROGRAM ATTEND:

8 SUNDAY MORNING CLASSES
SUNDAY MORNINGS 9:30-NOON (STUDENTS ONLY)

• Grade-based classrooms
• Art, music and dance specialists
• Hands-on activities, group work, and “camp-like” programming
• A curriculum focused on “Enduring Understandings” - big ideas about each topic that we want students to walk away with

ONE CONGREGATIONAL EDUCATION DAY
A SUNDAY MORNING FROM 9:30-NOON (WITH PARENTS)

• Congregational Education Days include Congregational Learning Programs, Trip Day, and Mitzvah Day
• Multi-generational Learning experiences

Students enrolled in the Sunday morning program are expected to attend all of the Sunday morning classes in the trimester and the Congregational Education Day. In the case that a student must miss a Sunday morning, a 45 minute family make-up activity will be assigned to assure that the student is prepared for the next class.

THE FAMILY TRACK PROGRAM
EACH TRIMESTER, FAMILIES (PARENTS AND CHILDREN) ENROLLED IN THE FAMILY TRACK PROGRAM WILL ATTEND:

ONE CONGREGATIONAL EDUCATION DAY
SUNDAY MORNING 9:30-NOON

• Congregational Education Days include Congregational Learning Programs, Trip Day, and Mitzvah Day
• Multi-generational learning experiences.

THREE HAVDALAH PROGRAMS
4-7PM ON SATURDAY AFTERNOONS

• “Parallel learning” time with parents studying with our rabbi or other Jewish professionals and children learning separately in age-based classrooms.
• Potluck dinner and social time

• One hour “family education” activity
• Singing and Havdalah (a brief ceremony that ends Shabbat)

THREE SHABBAT/HOLIDAY WORSHIP SERVICES

• Though we are encouraging families to come to our 6pm Friday service, you are welcome to attend any service to fulfill this requirement

THREE HOURS OF “AT-HOME” ACTIVITIES

• Families choose activities from our list such as Shabbat Dinners with friends and family, watching Jewish themed movies, reading books together, or doing a community service project.
• Support materials will be provided for all activities

When choosing a trimester to participate in the Family Track, families should choose a trimester that they are available to attend all of the Havdalah programs (Saturday evenings), the one Congregational Learning Program (Sunday morning), and have time to attend services and complete the at-home activities.

RATIONALE FOR MODEL

Over the last two years the Temple Sholom Board of Education has been exploring different models for family learning and bringing children out of the classroom and into the congregation. The Family Track was designed to fulfill these goals and to create a supportive, fun, and meaningful way for parents and children to explore Jewish life together. It integrates multi-generational learning, community worship and celebration, and time together with family and friends. A Family Track trimester is designed to give your family positive Jewish memories, a supportive community for learning together, and a flexible, family-friendly schedule. Families will not only have the ability to take part in the Family Track with current friends, but also a chance to make new ones.

If the Family Track is such a great opportunity, why can we only choose two trimesters a year?

The Board of Education recognized that while the Family Track is a very exciting addition to our congregation, there are friendships and unique learning opportunities for our children that occur in the Sunday morning program. By launching the trimester system and giving families the option of participating in up to two Family Track Trimesters during the year, we hope to “get the best of both worlds.”
FAMILY SCHOOL MODEL

Beth Haverim Shir Shalom
Mahwah, New Jersey
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schoolatbethhav@optonline.net
Elyssa Mosbacher, Family School Coordinator
(201) 337-4803

MISSION
The BHSS Family School program is based on the idea that parents are their children’s first and best teachers. We aim to help families build and deepen their Jewish identities together, by introducing them to a wide range of Jewish topics, using a variety of teaching methods. We also hope to give parents confidence in their own Jewish knowledge, so they can carry the teaching far outside the walls of the synagogue.

Engraved in our mission statement is our congregational aim for lifelong learning: we are “...dedicated to the never-ending process of Jewish learning.” As a jewel in the crown of our educational programming, the Family School stands as a testament to what we believe in. From our original fifteen families of chalutzim, pioneers, the Family School now engages over forty families each week in this unique program where every participant benefits. Each one is a student, and each one is a teacher. When these families leave our building, they have had richer, deeper conversations about what their Judaism means to them. And these conversations continue – into the rest of Sunday, into the rest of the week, and into the rest of their lives. We encourage every family to participate in Family School, even for just one year during their child’s religious education; it speaks to the moral imperative that we all have to be responsible to maintain the chain of our people.

Our Family School program began in the fall of 2004 with 15 families of 3rd and 4th grade students. Now in our tenth year, we average 45-50 families per year, with students in 3rd-6th grades.

STRUCTURE
Our Family School program is an alternative to the traditional religious school, which we also offer. Family School is open to families with students in grades 3-6, and meets from 9-11:45am on Sundays. [Traditional school 3rd graders attend on Monday afternoons; 4th and 5th graders attend on Tuesday afternoons; and traditional 6th graders attend on Sunday mornings.]

SCHEDULE:
9-10am Hebrew: 3rd-5th grade students are divided by level, which is also mostly by grade (all our beginners start in our 3rd grade/beginner class). Parents and children learn together, and parents participate equally with their children. For our 6th graders, they are mixed in with traditional school 6th graders for Hebrew. This allows us to do several things: we can offer more levels of Hebrew instruction, and it gives all the sixth graders a chance to get to know each other as they enter the process of preparing to become b’nai mitzvah. During this time slot, we offer a special class for parents of 6th graders (taught in alternating weeks by the rabbi, our educator, and two guest teachers), covering Torah study, the bar/bat mitzvah process, and a variety of other topics.

10-10:15am Bagels: The opportunity to get to know other families in the congregation is a very important part of the Family School program. The children enjoy social time with Jewish friends, and the parents have a chance to meet other active Jewish families. We have watched families make strong connections over their weekly bagels, and it is definitely a highlight of the morning!

10:15-10:45am T’filah: Each Sunday, the rabbi and the cantor lead Family School participants in a short worship experience. It ranges from a straight weekday service, to meditation, to a service focusing on a particular prayer,
a nature walk, to a discussion about something happening in the community or in the world. This helps our families learn and practice the prayers they are studying in Hebrew class, and also become familiar with the rhythm of our services in general. It is also a special extra time with the rabbi and cantor, which our families very much enjoy.

10:45-11:45 Judaics: The 3rd and 4th graders join together for Judaics, as do the 5th and 6th graders. This puts 2 teachers in each class, allowing us a greater range of lesson options (the class can work all together, or as families, or as children and parents separately, or as two teams, etc.). This also allows more families to get to know each other.

Teachers are encouraged to use many different teaching modalities, including art, drama, technology, writing, reading, movement, and anything else they can think of! We have a two-year rotating curriculum for each Judaics class: 3/4 studies Bible stories one year, then G’milut Chasidim, Israel and Shabbat the next. 5/6 studies Lifecycle and Mitzvot one year, and God, Prophets and Writings the next. This parallels the curriculum in our traditional school, so that all the students will have studied the same topics by the time they reach 7th grade.

Five or six times a year, we also provide separate, adult-level learning on a variety of topics for the parents during Judaics, taught by guest teachers. We also have all-Family School holiday celebrations when appropriate during the year.

Sample Judaics Lessons/Topics:
3/4 Judaics learned the story of Noah, and learned about rainbows and the covenant they symbolize. They learned the blessing for seeing a rainbow. Then they went outside and, using cell phones and tablets, photographed natural elements and wrote blessings inspired by their photographs. They emailed their photographs to the teacher, who created posters with the pictures and their blessings.

5/6 Judaics learns about Jewish weddings. In advance, they will watch a Jewish wedding ceremony online, and then over the course of three weeks, they will learn about elements of a Jewish wedding, create a chuppah, ketubah and other ritual elements, and attend the wedding (renewal of vows) of parents in the class.
SHABBAT SCHOOL MODEL

continued from previous page

- Basic blessings
- School-home connections, taking Shabbat home
- Introductory lessons from the Torah including Creation, Noah’s Ark, and Joseph

2nd and 3rd Grade: Bet/Gimmel Students
- Reading Hebrew
- Hebrew language and t’fillot
- Torah study, B’reshit and Sh’mot
- Exploration of Living Judaism, what it means to celebrate Judaism in the modern world
- Jewish values (middot) and what makes us proud to be Jewish
- Sanctuary exploration, feeling comfortable around the synagogue
- Participation in Shabbat Kiddush and concluding prayers in the sanctuary
- After the meal on Tuesday, both younger classes come together to hear a story, act out a story, sing songs, etc.

5th, 6th, and 7th Grades: Hey/Vav/Zayin Class
- Hebrew reading, synagogue skills, and Shabbat and holidays continues
- Studying for Bar/Bat Mitzvah: Torah trope, Haftorah trope, Torah service
- How to use the siddur, chumash and tanakh
- Additional work on Holidays and their history and importance, as well as the importance of Shabbat
- Modern Hebrew vocabulary
- Israel: history, culture, in modern day
- Mitzvah projects, tikkun olam
- On Tuesday, after eating the students have time with the Rabbi. They choose a topic/project, of the children’s choice, to work on. This year they are writing a book, “Unknown Heroes in Jewish History.”

RATIONALE FOR MODEL
The reasoning was twofold. First, the Rabbi believed it would increase it would increase the amount of young families coming to Synagogue on Shabbat, which would be beneficial for us on a spiritual and community level. Now in its second year this has proven to be true. Logistically, we recognized that with both parents working and children in school 5 days a week, it was difficult for families to come to the Synagogue both weekend days. We would much rather have them on Saturday than on Sunday. By changing Hebrew School to Saturday, we have them in the building on Shabbat. Secondly, in a historic way, we wanted to reclaim Shabbat as our day of learning. The original model of Sunday School was based on the Christian model of Sunday School. It was set up so that we would be like our Christian neighbors. We wanted to reclaim Shabbat as our day of learning.

POSITIVE CHANGES WE HAVE SEEN
- We have seen a large increase in the number of young families who join us, for at least the concluding prayers and Kiddush luncheon, on Shabbat.
- The children joining us at the end of the service, up on the bimah, bring great joy and bridge a gap with our older congregants that hadn’t been bridged before.
- Children get hands-on, real experience in prayer, right from the classroom into the service.
- Teachers are “forced” to be more creative in their Saturday planning, which has led to some exciting new practice in our classrooms.
- We have extended the time of each class to include a meal which the whole school eats together. The students love coming together over food!
Technology Integrated Classroom

Barnert Temple
Franklin Lakes, New Jersey
Contact: Sara Losch, Director of Lifelong Learning, welvkds@barnetttemple.org

MISSION
Barnert Temple’s Jewish Schooling is a laboratory for learning how to live Jewishly. Our K-12 experience:
- relies on partnership with individuals, families, professional educators, and clergy;
- roots us in the wisdom of our heritage;
- prepares us to meet the challenges of our lives and our world.

And God said to Abram, “Lech L’cha. Go forth.” - Genesis 12:1

Following a two year process which involved a self study of all of our educational principles and goals, we will be unveiling our new pilot for Family Education in 2014. The new design will include technology and choice. The new design will be accessible and with high level content.

STRUCTURE
I created an online class for a pilot group of 6th graders who were not attending classes on Sundays. We discovered that they were not against attending, but their priorities took them elsewhere and the family wanted our guidance in how to deliver the Jewish education they were missing.

We called the class “Kita HEY” and it was a totally “asynchronous” online class that students could access at their own time. Lessons were posted every week and were based on what their peers were learning in my Sunday class. Each lesson allowed for engagement between students and reflection.

From conversations with new sixth grade parents, I created a hybrid of Kita Hey. I send out monthly online lessons (using Wikispaces) and every student who missed class that month is asked to participate in the online learning. Last year we began using Mitkadem Online Hebrew program for 4th-6th grade Hebrew learning with great success. My staff is learning to use new tools for online delivery of lessons and every grade is using some form of home-based assignments or sharing.

SCHEDULE:
Our schedule remained the same:
- Students in grades K-2 attend Sundays
- Students in grades 3-6 attend Sunday plus either Tuesday or Wednesday for Hebrew (Mitkadem)
- 7th-10th graders attend Tuesday evenings
- Post Confirmation attend one Monday per month.

WHAT MADE YOU SWITCH?
The realization that we had to meet these families where they could be successful. Having taken the Jerusalem EdTech Solutions class, I was ready to introduce an online teaching tool, and using it in a pilot made the most sense.
OTHER MODELS
Multigenerational Blended Learning

Temple Micah
Washington, DC
(201) 342-9175

STRUCTURE
Machon Micah (The Micah Institute) at Temple Micah offers a comprehensive and innovative approach to teaching Jewish learning. Machon Micah places Jewish learning in the center of our community through Jewish celebrations and daily experiences.

Machon Micah follows a Jewish holiday and Shabbat model that enhances educational and religious experiences for members of all ages in Jewish time. Students across the generations are creating their Jewish identities by participating in community based Jewish life and celebration, and not just school lessons.

This transformational approach departs from more common religious school and adult education models that segregate learners by space, age, and time, where lessons often seemed divorced from the holidays, practices, values and experiences of Jewish life. In contrast, Machon Micah teaches through:
- Congregation-wide Shabbat and holiday gatherings
- Scheduled classroom and adult learning time, and for young congregants, Skype tutoring
- An arts learning program.

It is a multidimensional institute that gives all members of our congregation the opportunity to experience the Jewish holiday cycle while increasing their knowledge of Judaism and strengthening our community. Machon Micah events offer both age-appropriate and multigenerational learning opportunities. Classroom time ensures that the younger members of our congregation are able to build a solid base of knowledge that will continue to benefit life-long learning.

Adults are also encouraged to participate in learning opportunities available while the children and teens are in class. Skype tutoring in Hebrew (for 3rd, 4th and 5th graders) at home creates an opportunity for individual instruction that can be tailored to each student’s learning style. The arts learning component is a part of the all community events as well as a weekly event for 5th, 6th and 7th graders to engage and explore a chosen Jewish theme or topic through different artistic media.

We have found a balance that works well for our community—having an all-community holiday or Shabbat gathering with learning experiences once a month, plus “regular” Machon Sundays with adult learning, weekly Skype tutoring, and midweek arts based learning, constitute a visionary institute that embeds Jewish learning in experience and community.

Hebrew is arguably one of the most important cultural elements binding our people. At Temple Micah, each 3rd-6th grade student (plus any adults who are interested) studies Hebrew with a one on one tutor on a weekly basis, via Skype (webcam).

Individual instruction allows us to teach Hebrew reading skills in a much more effective way than in a group setting. Most importantly, we are able to tailor Hebrew instruction to the individual needs of each student. Those who master Hebrew quickly can move at a faster pace and not get bored in class. Those who need extra help can get it without feeling frustrated or embarrassed in class. Taking mechanical Hebrew reading classes out of our program time also makes better use of the limited time we have to build community, explore important issues of identity and tradition, texts, history, and values.
OTHER MODELS
Multigenerational Blended Learning
continued from previous page

SCHEDULE:
On Sunday mornings, students attend grade-level classes while adults (not just their parents) participate in lectures and seminars. Then there’s music, food and activities that involve the entire community.

At midweek school, students don’t study Hebrew but instead use their Hebrew (and music, art and drama) to learn about worship and participate in services. They learn Hebrew much more efficiently in one-on-one tutoring sessions at home over Skype software.

Our fifth, sixth and seventh graders meet on Tuesdays from 4:30-6:30. During this time, we explore the meaning of prayers through the arts. The students are encouraged to experiment with different media and do intensive study of a particular theme. For example, all students might be assigned a particular prayer to study but they then choose the medium through which they might engage with it – whether that be music, dance, or drawing.

There is a mixing of grades and so the students are able to make connections beyond their age groups. This special component of Machon Micah aims to connect preteens to Jewish culture, experience and knowledge while building community and their lifelong investment in Judaism.

FINDINGS
The concurrent adult learning opportunities reinforce the community component of Machon Micah. Parents are encouraged not to drop their students off but to join them in enhancing their own knowledge of Jewish life, traditions, and culture. Adult members without children also participate and the synagogue is vibrant with a full cross-section of the community engaging in learning.

Home Based Model

Valley Outreach Synagogue
Chatsworth, CA
(818) 882-4 VOS (882-4867)
Contact: Carla Adivi, Education Director

J.E.W.E.L.S. (Jewish Education: Wisdom, Ethics, Hebrew Literacy & Service) is the umbrella for all innovative Jewish Education Programs of Valley Outreach Synagogue for kindergarten students through adults, designed to inspire a love and appreciation of Judaism while gradually preparing school aged students for their Bar/Bat Mitzvah service.

JEMS is the only home-based program of its kind, each JEM (Jewish Education Module) is comprised of students grouped according to both ability and grade at a host family site. During half of each weekly two hour session, students connect with their Jewish heritage through games, stimulating discussion, song, dramatic role play, guest speakers and specialist instructors.

During the year there are many community events, field trips and other experimental activities.

Additionally, students learn how to read, write and speak Hebrew at their level, eventually mastering the prayers that they will deliver during their Bar/Bat Mitzvah service. There is a requirement to call into Hebrew hotline 5 days a week.

Program Highlights
Small group Hebrew and Judaic education
Experiential learning
Experienced, innovative and caring teachers
Bar/Bat-Mitzvah preparation
Mitzvah Program
Community Service Projects
JEWELS-VOS Shabbat Services
Monthly opportunities for parent and family involvement
Tiered levels:
  Kindergarten – 1st grade: 1 hour per week
  Grades 2-3: 1.5 hours per week
  Grades 4-7: 2 hour a week
MISSION
At the heart of our program is community. We are striving to create and nurture “HaKehilah” (the community), in every arena of temple life, and that is certainly true for our children and their families. The other “H” molecule in the logo is “HaLimud” (the learning), which will strengthen with this innovative new Jewish learning program. What connects these two core values is “Omek” (depth). We envision a K-5 learning community where depth of relationships and depth of learning are intentionally fostered and visible everywhere.

STRUCTURE:
Each child in Mayim is part of a mixed-age chavurah of children. The chavurah meets for 2 hours and 15 minutes on weekday afternoons or Sundays to engage in thematic project-based learning, community building activities, and t’fillah (prayer). Each chavurah consists of approximately 25 children from two grades and is led by three Jewish Learning Guides, assisted by teen madrichim. The first half hour of time together is spent in Mifgash - small group meeting time with 7-10 children and their Jewish Learning Guide.

Chavurot (plural of chavurah) are composed of children from mixed-grades as follows:
- Kindergarten and 1st graders together (except for the Friday K program),
- 2nd and 3rd graders together, and
- 4th and 5th graders together

Jewish Connection Experiences are monthly Jewish experiences that are integral parts of the children’s learning. They are opportunities for the children (and sometimes their families) to have authentic Jewish experiences together with our community. The Jewish Connection Experiences in any given age group include celebrations of Shabbat and holidays, opportunities to do community service work outside of TBS, or field trips relevant to their learning projects.

Each chavurah is divided into three mifgash groups of 7-10 children and one Jewish Learning Guide (JLG), who spend the first half hour of their weekly time together. Mifgashim provide a way for children to get to know a small group of peers and to feel a sense of belonging within the larger chavurah. Each child has the potential to share an especially close connection with the JLG who is leading his or her mifgash group, as this person monitors each student’s needs and progress, communicates with families regularly, and establishes relationships with parents in order to best understand the “whole child.”

Mifgash time is modeled on the typical “morning meeting” from school (in age appropriate ways), and may include:
- “Checking in” with one another and setting the tone for learning together
- Review of the Jewish calendar with attention called to holidays and upcoming events
- Recognition of birthdays and other important life events
- Regular routines that use Hebrew language to establish patterns of activity and allow the children to hear and speak Hebrew
- Learning and singing songs
- Reviewing the Hebrew alphabet and learning key words
OTHER MODELS
Experiential

continued from previous page

- Playing games
- Sharing Torah stories
- Reading and listening to simple books in Hebrew or English

SCHEDULE:
Students in grades 4-5 participate in 45 minutes per week of Hebrew learning outside of the chavurah sessions. There is a range of scheduling possibilities for these learning groups, either as an extension onto chavurah time or on a different day of the week. Groups are determined first by the day of the week that parents choose for the small group learning time, and then by the proficiency of the students. We do our best to arrange groups at similar levels. By working with such a small group of children, the teachers are able to tailor the sessions to multiple levels and give each student individual attention.

Knowing that a 45-minute learning session might result in additional transportation or childcare conflicts for some families, we provide a supervised lounge space (Moadon) for homework and quiet activities on Wednesday and Thursday afternoons from 2:45-5:45, for children whose small-group Hebrew learning is scheduled on these days.

Weekday Time Breakdown
2:45-3:30 pm  Flexible Drop Off Time (flexible drop off, low-key activities, space to do homework, and snack available – supervised by a Jewish Learning Guide or one of our educators)
3:30-4:00 pm  Mifgash – Small Group Gatherings (7-10 children with one Jewish Learning Guide – these children are all from the same chavurah)
4:00-5:15 pm  Project Based Learning (flexible groups within chavurah depending on project
5:20-5:45 pm  Music/T’fillah (prayer) (parents invited to join children)

We recognize that scheduling is challenging for families and that our children’s public and private schools end at different times of the day. In response to this, we offer “flexible drop-off time” for children who are with us for weekday chavurah (or for those 4th and 5th graders who have small-group Hebrew learning on weekday afternoons). The official start of our Mayim program is 3:30 pm on Mondays, Wednesdays, and Thursdays, but parents may drop their children off as early as 2:45 pm for this supervised flex time. During flex time the children will connect with the Jewish Learning Guides in a relaxed atmosphere where they can do homework, eat a snack, play games, and engage in other relaxing “decompressing” activities. Our Vision for Excellence in Learning at TBS states clearly that we value the learning inherent in social interactions, and we see this time as an excellent opportunity for building relationships and community. There is no need to sign up for this portion of our day – just drop off! You can take advantage of this time every week, or only from time to time, depending on your family’s needs.
What Religious School Can Learn from 6 Points Sports Academy and Jewish Summer Camps

In this blog I want to highlight 5 elements of the URJ 6 Points Academy Jewish Sports Summer Camp that can be isolated to be used in the Religious School setting. These elements will take a lot of time, thought and energy to implement but can have a lasting impact on the Religious School children, families, faculty and synagogue community.

1. Multi-Point Exposure to Judaism

2. Excite the learner with activities that are already of interest to them.

3. Integrate Jewish learning and “touch points” throughout the lives of the families.

4. Hire or find volunteers who are role models for the students and families and train them.

5. Create a goal system towards which students and families can strive.

1. Multi-Point Exposure

At the URJ Six Points Sports Academy, Judaism is touched upon throughout the day. In the morning before breakfast campers chant a boker tov (good morning) chant during the calisthenics before breakfast. There is talk of integrating a “Modeh Ani” stretch into the routine as well. Before the meal the Motzi is said and after the meal, Birkat HaMazon is sung. During the meal, music is played, this is usually “counselors choice” and often includes Israeli rock and Matisyahu, in addition to Top 40 secular songs. Before the campers head back to their bunks for Nikayon (clean up), a 10 minute set induction is given. This is a brief introduction using a video to teach the Jewish value of the day. Before 9 a.m., there are at least 6 points of exposure to Judaism and we could even call it seven, because the food they eat at the camp is kosher.

Throughout the day, the “value of the day” is reinforced by the sports coaches. Three times a week there is a Jewish song session, the bunk counselors are Jewish athletes, and the evening program is called a Laila Tov program in which the counselors help the campers evaluate the integration of the value of the day.

How does this translate to Religious School?

Six Points works its way through Bloom’s taxonomy starting with Knowledge and working their way through Synthesis and Evaluation. Imagine a Religious School day that from the very beginning when a child gets out of the car, the education begins, from the signs posted greeting the children to the music being played as they set foot on the grounds. Imagine everything about the day being part of one lesson plan from the food given at snack to the games played at recess. How might you integrate:

- the email sent home on Friday night for the families to discuss during their meal?
HELPFUL ARTICLES

- a suggested DVD to watch as a family on Saturday night before they come into class?
- the songs taught at music by the song-leader?
- the email sent home to parents at the end of the day?
- a recipe sent home to parents to make for dinner that night?

How many points of contact can you create during your Religious School time slot and beyond?

2. Excite the learner with activities that are already of interest to them

During my visit, I noticed far less complaining by campers at Six Points than other URJ Camps with whom I have engaged. There is not less whining, because we are talking about Jewish kids (sarcasm with a dash of truth). I think there is less complaining because they know what they are getting. They have chosen a sports camp and they will be playing sports 85% of their time at the camp. They will not get stuck with their 3rd choice elective, be forced to play tzofim games or be made to go to art. Sports is their passion and that’s what they will have the opportunity to participate in.

How does this translate to Religious School?

What do your children and families like to do? What are their hobbies? What are their extracurricular activities? Do you know? If not, do a survey monkey today! Some of the students at my Religious School are really into multiplayer role playing games, some are into Legos, some are into sports, some are in drama . . . so why not take what they already love and incorporate the Judaism into it. Subtly, not like a sledge hammer. What about Jewish improv classes? How about building Jerusalem with Legos? How about a values based multi-player role playing game – perfect for a retreat!

3. Integrate Jewish learning and “touch points” throughout the lives of the families

This point may be similar to point one, but I think the idea of integration needs to be emphasized. This is where I differ from other educators as to how experiential learning is defined. Experiential learning is NOT having an active lesson. Active lessons are using drama, skits, running around, movement, stations, role playing – While these may be fun and engaging lessons, this is NOT experiential learning. Experiential learning is learning through experiencing. No lesson held on Sunday morning can be an experiential lesson on Shabbat no matter how creative it is. Experiential Shabbat lessons can only be held on Shabbat. Experiential lessons on how to play kickball cannot be held in a classroom, they can only be held on a kickball field. Experiential lessons on values can only be taught when an experience which incorporates those values takes place.

Six Points has a values curriculum and the values are chosen because they “come up” while playing sports. While the campers are experiencing their sports, they also have the opportunity to view, experience, and observe the implementation (or lack of) of those values – in action! The coaches take the time throughout the day to highlight the incorporation of those values by the players.
How does this translate to Religious School?

What happens at your Religious School naturally? What are the natural moments? Bagels in the morning? Snack Shack in the afternoons? Recess? Homework room before school begins? I would start looking for those opportunities to teach. Maybe have the motzi laminated out by the bagels. Maybe highlight a value before recess? Maybe have a value of the month?

As soon as your students go into their classrooms it gets dangerous because teachers fall back into their roles of frontal teaching and questions and answers. How can you encourage your faculty to have experiences rather than lessons? FIND OUT WHAT THE STUDENTS ARE ALREADY DOING? Which of the kids do dance, drama, gymnastics, art, boy scouts. . . work from where they are instead of what you think what they’ll be into. Have a dance or drama expert consult or come in to teach and work with them to create the “lesson.” Find out what your families do for fun. Do they go bowling, play board games, go swimming, cook? Create activities in which they are already engaged.

4. Hire or find volunteers who are role models for the students and families and train them

The director of Six Points has a challenge. Does he hire Jewish counselors who are great athletes and good counselors or does he hire Jewish counselors who are great counselors and decent athletes? He has gone back and forth on this and has come down on the side of Jewish counselors who are great athletes and good counselors. He does a week of intense training before the campers come and does several social activities for them throughout the summer to bring them up to speed. The kids automatically respect their counselors for their sports knowledge and look up to them as role models.

How does this translate to Religious School?

Hire role models for your students and families. Try to remember back to your third grade class. Your strongest memory of it is probably your teacher. Did you like them, were they funny or strict? Teachers in religious school must be strong role models for your students. This doesn’t mean they have to be “cool,” but it does mean they have to be passionate, sincere and aware that every action is being noticed. They are role models of adult Jews and that will have a greater impact throughout the year than any lesson plan, no matter how creative.

You must also implement consistent training throughout the year. The training must remind your teachers of their importance to the fabric of your institution. Your teachers are your most valuable asset and you must treat them that way.

5. Create a goal system towards which students and families can strive

At the Six Points Academy there are at least two very clear goals at the camp. One goal is to improve upon your sport and the second goal is to demonstrate and incorporate the values you are taught in your lifestyle. The motto is “Training Young Athletes For Life.”
A value is taught every morning and in the afternoon/evening “value bracelets” are awarded to different campers who demonstrate these values. The counselors are on the lookout for campers who exemplify the value of the day. Campers are excited and honored to receive the bracelets.

**How does this translate to Religious School?**

What are you trying to get your students to accomplish?
- Learning the entire Hebrew Alphabet?
- Be a mensch?
- Be prepared for Bar Mitzvah?
- Incorporate mitzvot into their lives?
- Come to Shabbat services?
- Celebrate Shabbat at home?

I’m sure your list is more detailed and longer than this. My question to you is are these goals made clear? Are they posted somewhere? Are the students acknowledged or rewarded for accomplishing these goals in ways that are meaningful to them (e.g. not a paper certificate that they lose on the car ride home)? Have you asked your students what kind of acknowledgement would be meaningful to them?

What about having a reward system like going to dinner and a movie with their favorite teacher if they go to 5 services?

What about a bracelet or dog tag acknowledging their learning the entire alphabet? (This was my students’ idea, and the desire for the dog tags is intense!)

What about earning “points or tickets” for doing mitzvot, good towards a ice cream party? Are you clear about your goals with your students and families? Many synagogues have a “task list” for Bar Mitzvah but kids need to be acknowledged! This could be as simple as a poster board with kids names on it. It’s important to remember that acknowledgement and praise don’t have to cost money. Obviously, religious schools have their limitations. At sleep away camps we can immerse children in a culture and create cultural norms. I’m not saying make religious schools like summer camp, because unless you educate the entire family and create constant points of contact and community it’s tough to do. I am suggesting that we can take elements from summer camp experiences and incorporate them into our programs. These elements are more fundamental then adding a color war/maccabiah or a drama program.

1. Multi-Point Exposure to Judaism
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5. Create a goal system towards which students and families can strive.

Keep the ideas flowing, make your goals clear, identify touch points, hire role models, excite the learner and look for opportunities for Judaism to be integrated everywhere.

Blog post found [http://mandelljeweducator.wordpress.com/2012/07/05/what-religious-school-can-learn-from-6-points-sports-](http://mandelljeweducator.wordpress.com/2012/07/05/what-religious-school-can-learn-from-6-points-sports-).
Being “Just Like Camp” is Not Enough: Renewing Jewish Learning Afterschool
By Rena Dorph, Ph.D.
Co-Founder: Edah (Berkeley, California) & Nitzan Network (North America)
Director: The Research Group, University of California, Berkeley’s Lawrence Hall of Science

Parent’s e-mail message: “This is all surprisingly more emotional for all of us than I could have imagined. For myself and each other parent that I’ve talked to, the topic of Jewish education really tugs at our heart strings and it’s hard to feel like we can do right by our kids and our pocket books and our commitments to school and other activities. ooph. I haven’t heard about any families where the kids are driving the want to be at something Jewish after-school. The kids seem to want to veg out at home or with their friends or be at a specific sport practice; and the parents are working so hard to set up a good Jewish learning and community experience; but it’s all so much effort in terms of encouraging kids and schlepping and paying for it that it exhausts us parents.”

Rena’s response: “Interestingly, it is exactly the trend that you are reflecting on that we set out to change. The kids in our program are often asking for more Edah. They are having a very positive experience that they connect with their Jewish selves. We are trying to turn the tide so that kids will drive the want…we’re looking for the sweet spot of will and skill. It may be only because of the types of Jewish learning experiences they had that the children you are referencing currently don’t have the will.”

--excerpt from an email exchange

Research regarding the impact of Jewish education contextualizes this parent’s experience. Cohen (2006) notes that (1) some dosages of supplementary school (in particular the once-a-week format) may actually have a negative impact; and (2) participation in 3 informal educational experiences (including camp, youth group, and Israel) during one’s teen years actually surpasses the impact of day school.

Data like Cohen’s and others suggest that camp makes a difference for children’s short and long-term Jewish identity and commitment. Persistent discontent with the experience and outcomes offered by Jewish supplementary education has led to a barrage of educators calling for the “make religious/Hebrew school like camp” solution. “Hey, if we make supplementary Jewish education like camp then they’ll like that too, right?” When educators suggest this solution it is with the hope that we can make the afterschool setting as powerful as the best outcomes we’ve seen from Jewish camps. Yes, I’m sure you’ve heard the same compelling stories I have: the child who comes home from camp and tells her parents she’s keeping kosher; the young adult that marries within the faith because of a relationship that began at camp; or the camper who decides to become a Jewish leader because of an incredible counselor, teacher, role model she met at camp. Don’t we want that from our supplementary school education?

Sounds great! Yes? But, alas, it is too good to be true.
It’s time to change this conversation.
We must recognize the complexity of developing high quality afterschool learning experiences. Camp has a very different set of affordances than afterschool spaces. And, one of the most important of these features is that camps can be totally immersive experiences for extended periods of time (days, weeks, months). In fact, it is noticeable that this feature is also present in each of the types of experiences that Cohen et. al. (2006) mention (Israel trip, camp, youth group).

Afterschool experiences face several particular challenges. First and foremost, they are after school. Think about it from the child’s perspective. I’m 6, 8, 10 years old. I’ve sat (yes, mostly sat) quietly (yes, mostly quietly) in school for 5, 6+ hours already today. I’ve read, behaved, written, behaved, computed, behaved, discussed, behaved, self-regulated, behaved, focused, behaved already today for 5, 6+ hours. And did I mention that I’m not even allowed to lie down or touch anyone else during rug time at school. And I hardly get any recess and when I do I spend half the time trying to figure out who to play with today or waiting in line to play wall ball. Now its 2:30 or 3:30, bell rings, schools over. I’m HUNGRY. No, not hungry—I’m STARVING! It’s been at least 3 hours since I’ve eaten lunch—that cold floppy cheese sandwich someone packed me that I didn’t really like (gosh I’d trade my favorite toy if I was allowed to have peanut butter at school). And, I can’t believe there were carrots and apple slices in my lunch box, uh-gain! Even though I’ve made it very clear to my parents that I DON’T WANT ANYMORE CARROTS IN MY LUNCH! What do they think I am, a rabbit?

Does this sound like the frame of mind of a camper?

It is for this reason that many afterschool programs don’t even try to attempt any “serious” or “academic” learning. Supervised play, fun activities, homework help, clubs, enrichment, and sports are the usual suspects in afterschool offerings that are popular choices for parents. Further, I’ve seen several religious/Hebrew schools follow this path using the idea of “camp” or “experiential” learning to provide cover for substituting substantive Jewish learning experiences with decontextualized activities like gaga, planting a garden, and Shabbat-o-Grams.

So, how can we renew Jewish learning after school...yes, in particular, during the hours that happen after school? What role can the lessons learned from camp education as well as education in other contexts play in supporting this renewal? What can we learn from other afterschool programs that successfully meet “serious” learning goals (e.g. science, mathematics, arts, etc.)?

At Edah (www.edahcommunity.org) in Berkeley, California we are tackling this complex challenge head on with the generous support and wisdom of the Covenant Foundation, UpStart Bay Area, and both local and national advisors and donors. Edah’s mission is to inspire and engage children and their families through experiential, Hebrew-infused learning in order to nourish collective commitment to Jewish life and learning. We are guided by a central principle: authentic, immersive experiences provide powerful learning opportunities through which people create meaning, develop Jewish identity, build strong relationships, and nurture community. We marry features of camp that are known to be effective with powerful elements of other relevant learning spaces. It is in the intersection of these multiple spaces that we designed Edah.

The Edah model builds upon the best of several existing program structures as depicted to the right. Drawing on elements of several existing educational and enrichment structures, Edah is designed as a community of Jewish doing and learning. Edah builds on the existing structures and youth development goals of afterschool programs, the experiential, immersive, free-choice learning environments fostered at high quality Jewish summer camps,
Edah meets daily, offering participants the option of as many contact hours for Jewish learning as available in day schools. Edah also meets for full days or weeks when school is out AND we also has an annual retreat—yes, a little bit of that camp magic!

Working within this framework, we developed Edah as a program for children in Kindergarten through 5th grade that would both offer amazing Jewish learning for children and their families AND provide a national model for extensive and intensive Jewish education. The following diagram summarizes the theory of action that underlies this program:

The program is designed to include Jewish learning experiences that are: experiential, Hebrew-infused, immersive, learner-centered, and project based. These experiences will operationalize the concept of na’aseh v’nishma—we will do and we will understand—by providing participants and their families with opportunities for doing Jewish practice, learning Jewish content and values, and being Jewish. These opportunities support participants to become curious about, interested in, motivated towards, engaged in, and skillful in Jewish learning and practice. As a result, these participants develop both the will and skill to engage in Jewish living and learning and realize our program’s learner outcomes in age appropriate ways. These outcomes include: (1) positive Jewish identity; (2) knowledge of Hebrew, Jewish tradition, and values; and (3) capable of engaging in Jewish ritual and communal life.

We at Edah are not alone in the effort to reinvent Jewish learning experiences for children after school. The Edah pilot was conceived of and developed by a group of parent volunteers (of which I am one) who were seeking to create a new model of at-school Jewish learning experiences. From its inception, the creators of Edah received requests to share their insights with other communities in North America. As a result, the leadership of Edah catalyzed and lead the Nitzan Network with the generous support of the Covenant Foundation. The purpose of the Nitzan Network (www.nitzan.org) is to support the renewal of Jewish learning after school.

Through this budding network, Edah leaders and Nitzan affiliates are actively engaging in changing the conversation about what it takes to renew Jewish learning after school.

Being like Camp is not enough.
### MAJOR CHARACTERISTICS OF MODELS OF SYNAGOGUE-BASED RELIGIOUS SCHOOL

<table>
<thead>
<tr>
<th>Model</th>
<th>Community Involvement</th>
<th>Diverse Educational Methods</th>
<th>Engagement in Jewish Learning and Living</th>
<th>Family Engagement</th>
<th>Flexible</th>
<th>Greater Synagogue Involvement</th>
<th>Immersion</th>
<th>Judaism in Real Time</th>
<th>Parallel Adult Learning</th>
<th>Parental Involvement and Investment</th>
<th>Project Based</th>
<th>Social Action</th>
<th>Student Choice</th>
<th>Technology</th>
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## Alternate Models Worksheet
(Use this template to analyze the models)

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<th>How might the below models meet your religious school needs in the areas to the right?</th>
<th>Family Engagement</th>
<th>Flexibility</th>
<th>Technology</th>
<th>Hebrew Program</th>
<th>Social Action</th>
<th>Greater Synagogue Involvement by religious school families</th>
<th>Greater synagogue involvement with religious school</th>
<th>Attendance</th>
<th>Classroom Management</th>
<th>Other</th>
<th>Other</th>
<th>Pros</th>
<th>Cons</th>
<th>What we still need to know</th>
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<td>Camp Like Trimester/Family School</td>
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## My Religious School Must:

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<th>What we Know</th>
<th>What we still need to know</th>
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Acknowledgments

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