I. Doing Jewish in Jewish Time

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| **What?** | Learning about Judaism by celebrating in Jewish time.  ***Organizing Principle****:* Helping learners find meaning and purpose in Judaism through real-time participation in Jewish living |
| **Why?** | Learners have the opportunity to connect to Judaism by participating in Shabbat, holiday, and/or life cycle observances, supplemented by additional learning experiences. The learning happens within authentic—not simulated—Jewish experiences. |
| **Who?** | Children in grades K-7 and their families |
| **Where?** | Learning will take place wherever Shabbat/holiday/life-cycle events happen. |
| **When?** | This model meets primarily on Shabbat (Shabbat morning, Shabbat afternoon, and/or *Havdalah*), holidays and life-cycle events. Learning will also take place at regularly scheduled days/times to deepen the experience and facilitate community building. |
| **How?**  **Staff?** | In this model, learning experiences could happen in a variety of configurations, which may include one or more of the following:   * One Friday evening or Saturday morning each month celebrating Shabbat as a group of families, a neighborhood or a synagogue community * One Shabbat afternoon or evening celebrating *Havdalah* (ending Shabbat) with a social and learning experience * Create a group social and learning experience around each major holiday * Create a life-cycle group of children and families to support families in times of celebration and sorrow   Educators will facilitate the learning experiences of individuals and families during the real-time events. |

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**I. Doing Jewish in Jewish Time (continued)**

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| **Experiential components** | * To create meaningful connections between Jewish annual and life cycle traditions and their own lives, learners will have the opportunity to learn, practice and explore rituals. To create their own meaningful personal, family and communal traditions. Learners will celebrate Jewish moments as they happen in real time. * Experiences will impact the learner’s head (thinking), heart (feelings), hands (doing), and feet (sense of belonging). |
| **Whole-family learning components** | * The entire family will be engaged in rituals, in learning, and in creating meaningful Jewish moments. * Parallel learning opportunities for adults can be offered. |
| **Technology to extend and expand learning** | * Depending on the congregation, technology might be incorporated into learning experiences during Shabbat/holidays. * Online learning can introduce topics and rituals prior to an experience in order to provide context. * Learners can explore alternative rituals and celebrations to understand the similarities and differences * Learners can use blogs or other on-line forums to reflect on and share their experiences with each other and the congregation * Hebrew can be taught via Skype or online curricular material |
| **Hebrew** | * Decoding and Hebrew language learning can take place in a variety of settings and group sizes through an *Ulpan* (immersive) experience during Shabbat/holidays * *Tefillah* (prayer) learning will be reinforced by regular participation in Shabbat/holiday services and rituals * Hebrew language and reading can be taught in *havurah* groups or as a regularly scheduled tutoring session (in-person, online, or a mixture of both) |
| **Example** | Celebrating Sukkot as a learning community: Through online investigation and group exploration, Jordan, and other sixth graders and their parents, will develop a menu for a sukkot dinner, featuring Israeli-type foods. Before the holiday, they will come together at the synagogue or at someone’s home to prepare the meal. Finally, on the fist night of sukkot all of the families will gather at the synagogue sukkah. As everyone comes in there will be snacks and the fifth grade family will hang the sukkah decorations they made. Then they will join in a short service with some study. The evening will culminate with the shared meal, complete with blessings, rituals and an activity for everyone that looks at the meaning of sukkot in their lives. |
| **On the Ground** | * Gesher, Peninsula Temple Beth El, San Mateo, CA, <http://tinyurl.com/8opn2jx> * Shirat HaYam, Swampscott, MA, Limud Shabbat <http://tinyurl.com/9seg3o7> * Shabbat Shoresh, Reform Temple of Forest Hills, NY <http://tinyurl.com/94avynn> * Dorshei Tzedek, West Newton, MA <http://dorsheitzedek.org/religious-school> |

II. Choosing My/Our Jewish Path

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| **What?** | Individualized, flexible learning.  ***Organizing Principle:***People, including children, learn differently. By offering learners individualized and flexible learning opportunities, learners can choose their pathway based on their interests, learning styles, and/or scheduling restrictions. |
| **Why?** | To give learners options for how and when they learn and to build personal connections with Judaism. Jewish learning and living will be broadened beyond the walls of the congregation to include the resources of the Greater Philadelphia region (eg. museums, theatres, concerts, parks, other synagogues). |
| **Who?** | Children in grades K-7 and their families |
| **Where?** | This model can take place in the synagogue, the family home, museums, community centers, theaters, food pantries, art galleries, libraries, parks, gardens, etc. Learners will fully integrate Jewish education into their lives by experiencing the vibrant resources of the Greater Philadelphia Jewish community. |
| **When?** | Participation time will be flexible and will also contain time for *havurah-*group learning experiences.  Pathway experiences may include school vacation intensives, retreat weekends, trips, etc. These experiences provide opportunities for learners to explore various pathways in-depth. |
| **How?**  **Staff?** | The congregation will create a menu of learning experiences from which the learners will choose, in consultation with a *Moreh Derekh* (Guide). Learning may be organized by “paths” that emphasizes certain interests (e.g., Jewish History, Torah, Jews around the World, Israel). Participants will explore a variety of areas over time, some of which may be required for all students. Each learner will create an annual project that represents the Jewish pathways s/he has traveled.  *Moreh Derekh* (Guide) will meet with each child and with families throughout the year to guide them in their learning experiences, reflect on their learning, and work through any challenges.  Groups of learners (*havurot*) will meet on a regular basis to share experiences and to provide opportunities to interact and learn with others. This may sometimes include families as well.  *Jewish Learning Venture can assist congregations in identifying pathway learning opportunities in existing programs around the Greater Philadelphia area.* |

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**II. Choosing My/Our Jewish Path (continued)**

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| **Experiential components** | * Learners experience Judaism in the broader contexts of their family, neighborhood and city. * Learners may learn with people of different ages based on common interests. * Experiences must impact the learner’s head (thinking), heart (feelings), hands (doing), and feet (sense of belonging). |
| **Whole-family learning components** | * The entire family of the K-7 learner(s) can be engaged in multiple parts of the program. A congregation may choose to create “family” as well as “individual” pathways. * A *Moreh Derekh* (Guide) will help learners co-create learning experiences with their families (using online tools to navigate, research and select experiences/events to attend). |
| **Technology to extend and expand learning** | * Learners can create blogs/wikis to share their learning and reflections * In almost any setting, technology can be used to find information, record experiences with words, pictures, audio, video, drawing, and share reflections. |
| **Hebrew** | * Hebrew language and reading can be taught in the *havurah* groups or as a regularly scheduled tutoring session (in-person, online, or a mixture of both) |
| **Example** | This year the Siegel family got a course guide in the mail.  Instead of one class for all fifth graders, Emily and her parents would choose what she, and sometimes they all, would learn!  After reviewing the guide, they made an appointment to meet with her *moreh derekh,* to talk to them about Emily's interests and make choices.  For the first half of the year Emily chooses "Sights and Sounds - Jewish life through pictures" (open for kids in 5-7th grade) It meets at her synagogue on Tuesday afternoons and is going to have some family trips.  She is really excited that the final project will be to put together a photo exhibit and commentary about what Jewish life looks like today.  Emily also chooses a Bible Heroes and Heroines class and the online Skype Hebrew tutorial.  The family is also considering the two-day intensive Shabbat retreat.  Finally, Emily will join all of the learners her age for a twice a month *havurot* meetings with her *moreh derekh* to share what they have learned and take part in some fun, social activities. |
| **On the Ground** | * Mayim, Temple Beth Shalom, Needham, MA [www.tbsmayim.org](http://www.tbsmayim.org) * Masa, Temple Shaarey Tefila, NY <http://tinyurl.com/8p3lk8g> * The Jewish Journey Project, Manhattan, NY <http://jewishjourneyproject.org/> |

III. Jewish Learning Anywhere

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| **What?** | Using technology as a tool to access Jewish learning anywhere and everywhere.  ***Organizing Principle:*** Jewish learning can happen at a time that is convenient for the learner and his/her family, providing deeper commitment and engagement of that family, who no longer feels that they have to ‘squeeze it in’ to the rest of their day or week. |
| **Why?** | Recognizing that learning can happen at our fingertips, and at any time of the day, opens the possibility of thoughtful opportunities for learners to engage Jewishly as they live their lives. |
| **Who?** | Children in grades K-7 and their families |
| **Where?** | Learners will be able to participate in learning experiences online that complement time spent in the congregational community. |
| **When?** | Learners and their families will be able to select times that will best fit their needs to explore and participate online. Online opportunities can be synchronous (at the same time with other participants) or asynchronous (at a later time).  The learners will also meet regularly in a *havurah* groupfor additional learning experiences and social opportunities. |
| **How?**  **Staff?** | Congregations may:   * allow learners to take advantage of already created web-based learning programs * create their own web-based learning programs * design a mix of self-created and already available programs   Each *havurah* group will be facilitated by a *Madrikh* (counselor) who will also track the progress of individual learners in the *havurah.* |

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**III. Jewish Learning Anywhere (continued)**

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| **Experiential components** | * Web-based learning experiences * The *havurah* will engage in hands-on projects to deepen learning. * Experiences will impact the learner’s head (thinking), heart (feelings), hands (doing), and feet (sense of belonging). |
| **Whole-family learning components** | * Each web-based module will have (optional) parallel adult learning components and at least one family activity. * Family members can participate together, even if they are not at the same place at the same time (Parents travelling for work, divorced families, Grandparents who live far away…). |
| **Technology to extend and expand learning** | * Learners will participate in web-based activities, including Hebrew learning. * Learners will create blogs, wikis, or use other technological means to share their learning and co-create learning experiences. |
| **Hebrew** | * Hebrew can be taught both during the *havurah* meetings by the *madrikh* and via online tools (i.e. Skype, video-conferencing or Hebrew language tutorials online (such as from the University of Oregon) |
| **Example** | Once a week, a learner spends an hour online following a guided course created by the *madrikh* through an online learning center. The topic is Torah, focusing on the notion of family in *Bereisheet* (Genesis). The learner is introduced to key Hebrew words and themes. The *madrikh* also directs the learner to the website [www.g-dcast.com](http://www.g-dcast.com) to watch a specific video about a *parsha*. There are a number of questions/ideas posted for all the learners to answer/respond about the topic. Once a week, the *madrikh* and the learner have a 20-minute Skype meeting where they focus on Hebrew language and prayers. Every other week, the learner meets at the synagogue with the *havurah* to deepen the work started online. This month they are tasked with creating an online Family Tree complete with interviews, photos and diagrams using Powerpoint/iMovie that they will share in the next *havurah* session. |
| **On the Ground** | * *Learning 2gether (L2G)*, Beth El, Bethesda MD <http://tinyurl.com/9z6sqyt> * Temple Micah, DC, Skype Tutoring <http://tinyurl.com/9vfjpoq> |

IV. Bringing Jewish Camping Home

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| **What?** | The best of Jewish camping, at home.  ***Organizing Principle:*** The immersion and engagement in Jewish learning and living is at the heart of Jewish camping and can brought into a congregational learning experience. |
| **Why?** | Jewish camping has been shown to be an impactful and inspirational influence on the formation of Jewish identity and on the continued connection of individuals to the Jewish community throughout their lives. This model seeks to translate the power of this experience into the rest of the year.  Traditional school approaches will be broadened and deepened by providing experiences that include teamwork and community building and, minimally, one immersive opportunity, which are all central components of the camping experience. |
| **Who?** | Children in grades K-7 and their families. |
| **Where?** | This model primarily takes place in, and around, the synagogue with, minimally, one immersive experience at a camp or retreat setting. |
| **When?** | This model can take place at a time generally allotted to education as well as at times outside of regularly scheduled school hours (Shabbat, weekends, Holidays, school vacation times, etc.). |
| **How?**  **Staff?** | Learners are arranged into bunks led by a *madrikh* (counselor). The bunk spends time with different specialists (art, Torah, Hebrew, Israel, sports…) who engage them in meaningful learning.  Learners will connect to prayer in different ways: as individuals, as a bunk, or as a whole camp, and in different spaces.  At least one Shabbat or Holiday-based over-night retreat,held at a camp or conference site will serve to reinforce the learning and provide opportunities for enhanced social connections, team building and problem solving.  Family programs and trips to Israel are strongly encouraged.  The *madrikh* (counselor) may have a *madrich*-in-training who are teens from the congregation. Congregants may serve as subject-matter specialists. |

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**IV. Bringing Jewish Camping Home (continued)**

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| **Experiential components** | * Learners experience Judaism through carefully planned, informal activities and projects. * Problem-based projects involve social and cooperative learning strategies. * Retreats provide time for immersive, experiential learning. * Experiences will impact the learner’s head (thinking), heart (feelings), hands (doing), and feet (sense of belonging). |
| **Whole-family learning components** | * Periodic family camp days should be scheduled. * A family-camp/retreat opportunities can create opportunities for family connection and adult learning. |
| **Technology to extend and expand learning** | * In almost any setting, technology can be used to find information, record experiences with words, pictures, audio, video, drawing, share reflections, and communicate with other campers, and the congregation as a whole. |
| **Hebrew** | * Hebrew can be used conversationally throughout the camp day. * Hebrew speaking and reading can be taught as part of the camp day or through individual or group tutoring (in person or via Skype). |
| **Example** | A camper in Bunk *Dagim* (Fish) begins his day with all of the bunks together for a short *tefillah*, prayer, experience and a lively song session (*shira*) in the *beyt am* (social hall). The theme today is “Food from Israel”, part of a series on Israeli culture.) The camper heads to *Havaya* (experience) and is part of a small group who takes a popular song and rewrites the words with key words learned in the last session. Cooking is next! Bunk *Dagim* learned how to make an Israeli egg recipe (*shakshuka*). It was delicious and she loved it! Next Bunk *Dagim* went to *Omanut* (Art) where they looked at pictures of Israeli foods and then sculpted them out of clay. Each camper made one and his bunkmates had to guess what it was. Finally, Bunk *Dagim* returned to meet the other bunks in the *beyt am* for a closing circle where each bunk shared the song they wrote during *Havaya*. |
| **On the Ground** | University Synagogue, Irvine, CA <http://tinyurl.com/8zedvwh>  *Mercaz Limmud*, Rodeph Shalom, Philadelphia, PA, <http://tinyurl.com/8n3xmn6> |

V. Living Jewish Values

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| **What?** | Using Jewish values to guide every day experiences.  ***Organizing Principle:*** By linking Jewish values to learners’ everyday lives, individuals find Judaism to be more meaningful and relevant. |
| **Why?** | The congregation wants to enable participants to experience Judaism through the lens of Jewish values. This will facilitate learners’ making connections between what is being taught and things they encounter in their lives all the time, thereby allowing them to see that Jewish learning is not “just” for the time they’re doing “Jewish” things. |
| **Who?** | Children in grades K-7 and their families. |
| **Where?** | The program can be based in the synagogue or in family homes. Hands-on experiences related to the Jewish values being explored will take place in venues in the community such as the Jewish Relief Agency, nursing homes, animal shelters, etc.  These hands-on experiences will be enhanced by regularly scheduled group meetings that reinforce meaning-centered learning around Jewish content (e.g., text study, *tefillah (prayer)*, Jewish history) and will allow the participants to reflect upon their experiences and interpret them through their Jewish values. |
| **When?** | Regular group meetings will occur to support the learning through a full array of content areas, concentrating on Jewish values. The timing of values-based experiences will be determined by the requirements of the partnering agency or the needs of the individuals/groups involved. |
| **How?**  **Staff?** | Learners can be arranged in a number of ways: in geographic clusters, by age or by value interest. Learners meet weekly to discuss content, holiday-related and/or text based examples of the specific value, Hebrew words that are associated with that value, etc. A second day of learning weekly would be focused on Hebrew learning. Approximately once a month, learners (and their families) will participate in a hands-on experience related to the value.  The *Halutz* (Pioneer) will frame the content and conversations and arrange for the hands-on experiences that accompany each of the values. |

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**V. Living Jewish Values (continued)**

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| **Experiential components** | * Researching values which can be addressed (e.g., interviewing homeless). * Participating in hands-on experiences of the values explored. * Experiences will impact the learner’s head (thinking), heart (feelings), hands (doing), and feet (sense of belonging). |
| **Whole-family learning components** | * Entire families can be engaged in the hands-on experiences. |
| **Technology to extend and expand learning** | * Learners can co-create learning experiences with their *Hatutz*, researching and selecting organizations that live the values they are studying. * Learners can create an electronic portfolio that will document the event and help them reflect on the issue, the activity they undertook, and the meaning it can have it their everyday lives. * In almost any setting, technology can be used to find information, record experiences with words, pictures, audio, video, drawing, and share reflections. |
| **Hebrew** | * Hebrew speaking and reading can be taught as part a group session or through individual or small-group tutoring (in person or via Skype). |
| **Example** | A group of learners will identify a Jewish value that is of interest to them, such as *bikur cholim*, visiting the sick. They will research the topic online, or in the library and, with the aid of a *halutz* study the text of Abraham and the angels at his tent, post-surgery. Learners may then learn Hebrew words associated with *bikur cholim* (Hospital, doctor, medicine, nurse…). A speaker from Caring Clowns will visit the class to talk about how to visit a sick person in a hospital, and to teach learners about how to be a ‘caring clown’. The next session is then a visit to Children’s Hospital where learners (and their families) visit sick children. Following that visit, learners complete a segment of a “Living by Jewish Values” electronic portfolio that will document the event and help them reflect on their experience and how it gives meaning to their everyday lives. |
| **On the Ground** | * Reconstructionist Synagogue of the North Shore, NY [*http://*rsns.org](http://rsns.org) * Jewish Teen Collaborative <http://tinyurl.com/9oqku35> |