

# LOMED לומד

HANDBOOK FOR POWERFUL  
LEARNING EXPERIENCES



COALITION OF INNOVATING CONGREGATIONS



The Experiment in  
Congregational Education

Leadership Institute

with support from  
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of New York

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# Introduction

*The world around us is changing at high speed. The economy, technology, the nature of families and children, and learning itself are significantly different than they were just a decade ago. Rapid change presents demands and opportunities for educational leaders seeking to create Jewish learning that is accessible, relevant and meaningful for today's learners.*

*Creating High Impact Jewish Learning,*

*A Benchmarking Report of Innovative Capability in New York Congregations, 2011*

## Welcome to the LOMED Handbook

LOMED, meaning “learn” in Hebrew, is a project for innovative congregations in New York to support them in designing and delivering powerful learning experiences. Creating powerful learning involves careful attention to learner outcomes, a commitment to assessing learner growth, and the crafting of experiences aligned with those outcomes. By establishing outcomes and assessing the extent to which learners reach them, educators sharpen the focus of their work and gather information that can enhance future teaching and learning.

This handbook is designed to support your efforts as members of the Coalition of Innovating Congregations in LOMED. The materials are designed to help educational leaders in congregations (education directors, teacher leaders, lay leaders, and clergy) create powerful Jewish learning that leads to children and families having the ability to construct meaningful and purposeful lives rooted in Jewish practice and community. LOMED for a life well lived.

Creating powerful learning involves careful attention to learner outcomes, a commitment to assessing learner growth, and the crafting of experiences aligned with those outcomes.

## Using the Handbook

The handbook should be used with your congregational consultant and your leadership team(s). For ease of understanding, the book is divided into chapters by topic. Chapters one and two serve as a basic introduction to the big ideas of LOMED. We recommend that all congregational teams begin with the first two chapters. The subsequent materials, however, need not be used in chronological order. Instead, with the guidance of consultants, congregations should move through the materials based on their needs and particular focus. Your consultant will help your team create a timeline for moving forward.

There are two kinds of materials in the handbook. The narrative pages will help you understand the concepts and rationale of each chapter. The handouts are materials that are meant to be removed from the book and copied for your team members. In addition, we encourage you to add notes, text studies, learning plans, or other materials you collect or develop along the way. The materials you create, and will share with other LOMED congregations, are an essential resource to other congregations in the Coalition. Together we are learning the best ways to create powerful learning.

## Introduction to LOMED

In the New York area, more than fifty congregations are members of the Coalition of Innovating Congregations. What sets these congregations apart is their commitment to break boundaries and experiment with new models of Jewish education to provide meaningful and powerful Jewish learning. Congregations in the Coalition understand that powerful learning requires innovation – continuous experiments, assessment, and reflection. In order to make a significant impact on their learners, innovative congregations are providing new **high-impact models** of Jewish learning, using **21st century design principles** and learning that reaches the **whole person**.

## Strengthening Capabilities, Building Capacity

Creating powerful learning that nurtures whole persons in high impact models must be supported by synagogue systems. Healthy congregations work on continuously strengthening six organizational capabilities in order to support the ongoing work of innovation:

- Vision for Education – Commitment to a shared congregational vision of learning and learner outcomes.
- Collaborative Leadership – Collaborative working relations among clergy, lay leadership and the director of education.
- Culture of Experimentation – A culture that supports and guides innovation through ongoing experimentation and continual improvement, involving a three-step educational design and delivery process of access to new ideas, adaptation and assessment.
- Professional Learning & Critical Collegueship – Learning together with colleagues, in and from their practice, that addresses teaching and learning of Jewish content.
- Communication of Success – Sharing success with the larger governance and membership to garner excitement and support.
- Committed Resources – Prioritizing the resources of the congregation (financial, physical and human) to support the work of innovation.

## Priority Goal

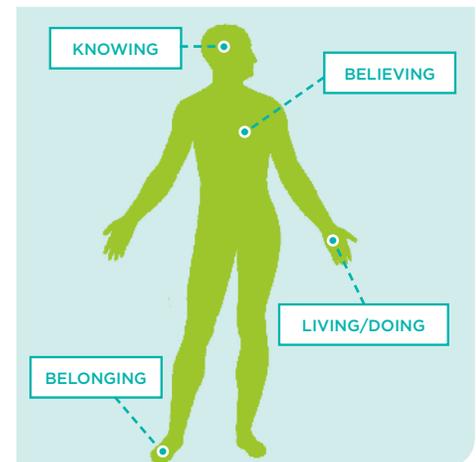
An educational vision is a picture of a desired future. In order to put vision into practice, congregations concretize their visions using goal statements for learners, called priority goals. Priority goals intensify efforts toward a particular component of the congregation’s vision for education and guide decision making and the planning of learning. Congregations that design learning using priority goals are developing a laser-like focus on what’s most important.

The priority aspect of the goal, acknowledges that a congregation can’t do everything. So a priority goal works to determine a primary experience that learners will have over time. The intention of repeated/immersive experiences is to support learners in developing the ability and desire to create their life journeys as teens and adults. A priority goal is intended to enable a learner to say, “Over the years, I’ve continually experienced and reflected on multiple aspects of a focused Jewish life journey. These meaningful experiences have left me with the ability and desire to shape my own journey.”

## Whole-Person Learning

The whole-person framework, adapted from research in university education and day schools, creates learning and assessment about what a learner knows (head), puts into action (hand), believes and values (heart), and where the learner belongs (feet). The whole of a person, not just the head or the heart, needs to be nurtured to enable a Jewish child to grow into an engaged Jewish adult.

Whole-person learning is also referred to as Knowing, Doing, Believing/Valuing, and Belonging (KDBB). Levi (pictured here) helps educators design learning that nurtures the whole person. Congregations find that the whole-person framework stirs innovation by expanding learning beyond the classroom to real life, the family, and the community. Chapter 7 will help you design whole-person learning.



## Twenty-first Century Design Principles

Congregations, as they work to achieve outcomes of nurturing whole persons on lifelong Jewish journeys, realize that the learning experiences must be powerful enough to connect to and stimulate the learner. Powerful learning is designed using four principles, based on “Redesigning Jewish Education for the 21st Century,” by Woocher, Woocher, and Ross (2008).

## 21st Century Design Principles

1. Learning will be anchored in caring purposeful relationships.
2. Learning will seek the answers to the questions, challenges, and meaning of everyday life.
3. Learning will enable individuals to construct their own meaning through inquiry, problem solving, and discovery.
4. Learning will be content rich and accessible.

**Chapter 7** *will help you learn to use design principles to plan learning experiences.*

## Assessment

Mile markers on a journey tell us how far we've gone and what's ahead. Every learner and educator needs to know "Where am I going and how far have I traveled?"

Mile markers on a journey tell us how far we've gone and what's ahead. Every learner and guide/educator needs to know "Where am I going and how far have I traveled?" The small steps along the way, the outcomes for learners, are called noticing targets. Educators use them to guide their planning and to discover the ways in which learners are growing. Learners use them to know where they are going and how they are changing.

By attending in disciplined ways to the products learners create, educators and learners have important documentation of growth over time. They both can use that knowledge to foster ongoing change. Chapter 4 will help you identify noticing targets and use them to plan learning. Chapter 6 will enable you to review learners' work. By seeing how well learners are reaching noticing targets/outcomes, educators can adjust their planning.

## High-Impact Models

The work of congregational education is to be full partners with families and the community to help children be able to and want to be grounded in the riches of Judaism. When congregations employ the whole-person framework, they find that traditional educational models (school) cannot accomplish whole-person learning. A classroom alone cannot impact how a learner chooses to live a life. To accomplish this goal, leading educators are altering the basic architecture of part-time congregational education and creating new learning models that have greater impact on their learners.

## The High Five

1. Enable Experience and Reflection
2. Attend to Each Person
3. Engage the Family
4. Build Relationships and Community
5. Redefine the Role of the Teacher

Based on commentary from Dr. Jeffrey Kress, JTS, Dr. Bethamie Horowitz, NYU, and Dr. David Bryfman, The Jewish Education Project

In addition to The High Five listed above, congregations are developing their own dimensions of high impact models of Jewish learning. By creating high impact models of Jewish learning that challenge the definitions of teachers and learners, the traditional goals of learning, and when, where, and how learning takes place, congregations are nurturing whole persons and whole families. Chapter 3 will explore the implications of various learning models.

## Twenty-First Century Learning

In the 21st century, Jewish learning that makes an impact on children, adults and families must be driven by vision, grounded in priority goals, and embedded in high impact models filled with powerful learning experiences (whole-person learning and design principles). To support 21st century learning, congregational systems must work continuously to strengthen their organizational capabilities, especially collaborative leadership and professional learning. They must also honor the voice of the individual learner while creating a community that lives its values and vision. This handbook will help your congregation on its journey to bring 21st century learning to your learners.

Finally, the authors wish to stress that your congregation is embarking on an evolving process, one that is unprecedented. As with any experimental or innovative process, we have continuously made changes to LOMED since it began in 2009. As a member of the Coalition of Innovating Congregations, your congregation is participating in creating the approach to educational innovation. As we trek together on this journey, we will need to support one another in our efforts. We hope that you will share your experiences, successes, and challenges with us and the entire Coalition so that we can learn from each other. It takes a village to nurture a child. So, too, will it take a Coalition to change the tide of Jewish education.

We are excited to begin this journey with you. *B'ruchim Haba'im!*

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# Priority Goals Turn Vision into Action

*When we say [education] should have purpose, we mean simply this: no matter what the content or activity, the relationship between it and a long-term worthy goal should be logical, built into curriculum and assessment and transparent to students, teachers and community.*

Schooling by Design, Mission, Action and Achievement, Grant Wiggins and Jay McTighe p.13, ASCD, 2007

This chapter describes how to translate your congregation's educational vision into a measurable worthy goal for learners that guides your educational decisions.

## Vision

Your congregation's educational vision statement is a representation of the future you imagine for your learners. Most likely, a team of people from the congregation spent significant time imagining that compelling future state of education. That vision of education is intended to set a direction for leadership so that decisions can be made and priorities set. Essential work of educators is to translate that vision into action. One key way to turn the long term, big ideas that characterize vision into action is by identifying a priority goal.

## Translating Vision to Goal Statements: What is a Priority Goal?

In order for your vision to be put into practice in your congregation, you will need to express your vision in terms of a goal statement, which LOMED refers to as a priority goal. Priority goals intensify efforts toward a particular component of your vision.

A few worthy, reasonable, long-term outcomes for learners — priority goals derived from vision — equip leaders with a “north star” for making decisions. Replacing an unruly list of disparate outcomes, priority goals focus on long-term lived outcomes, such as learners will be on a journey “of helping mend the world” or “applying Torah to daily life.”

“Priority goals are the long term accomplishments that stand beyond subject matter mastery and are transferable to daily life.” (Cyd B. Weissman, Re-Imagined Goals and Bold Plans to Reach Them, p. 1) Wiggins and McTighe describe priority goals as what an educational program “is meant to help the learner achieve over the long haul.” (2007, p. 12)

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### Priority Goals Are Rooted in Your Vision. They Serve to:

- coordinate efforts
- guide decision-making
- provide benchmarks for progress toward a particular destination.  
(Weissman, *Re-Imagined Goals...*, p. 2)

The priority goal becomes an overarching focus for education in your congregation. It helps educators make critical decisions about what and how to teach. Priority goals assure that learners will have a deep real life Jewish experience now that can help them shape their Jewish journey in the future.

### Choosing a Priority Goal

Gather your Leadership Team. Look at your educational vision. What are some of the main themes of your vision? Is there one component that ties together the various ideas of your vision? **Reminder: A priority is about focus not exclusion.** Your vision and priority goals enable you to have a North Star for making decisions.

Imagine a learner at the end of her educational experience with your congregation. If your vision is fulfilled, what will the learner's primary focus have been?

- spiritual growth
- understanding how Jewish texts and teaching influence her everyday life
- relating to the Jewish community, perhaps with an emphasis on either the people of Israel or the land of Israel
- developing a sense that Judaism inspired her values and gave her an obligation to right wrongs in the world around her

Most congregations find that their vision is directly related to one or two of these four focal points.

### Sample Priority Goals

Language that some congregations have used to describe these priorities suggests these priority goals:

- Learners will be on a journey of applying Torah to daily life.
- Learners will be on a spiritual journey rooted in Jewish tradition.
- Learners will be in an ongoing dynamic relationship with Am Yisrael and/or Eretz Yisrael.
- Learners will be on a journey of mending the world guided by a Jewish moral compass.

## Journey Language

The language of these goal statements is significant. The choice of journey language reflects an intentional attempt to recognize the changing nature of the learner's relationship to the goal and to Judaism, depending on his developmental stage and life experiences. Judaism teaches that it is worthy to wrestle with ideas and values as we grow, and educators recognize that learners will continually redefine their relationship to Torah, God, community, and *tikkun olam*. The essence of these statements is the desire to inspire the learner to engage in an ongoing relationship with the idea embodied in the goal. There is no end point to a learner's journey; instead learners need knowledge, beliefs, behaviors, and relationships that will enable them to grow and change in connection to the priority goal and to Judaism throughout their lifetime. The underlying assumption of priority goals is that learners who deeply experience and reflect on a meaningful Jewish journey in their youth will be prepared as adults to construct their own life journeys rooted in Judaism.

## Personalizing Your Priority Goal

Each priority goal has a definition that references the whole person: the head, the heart, the feet, and the hands. (See *Priority Goals: Glossary*, p. 113) Each congregation may choose to create its own, more detailed definition of its goal, which reflects the congregation's individual vision and focus. Some congregations find it helpful to explore their priority goal as if it were a piece of text. Our tradition of Talmud study, in which we probe a specific text, gives us a model for holding conversations that bring forth clarity.

A template based on the format of a page of Talmud is included on page 11. Use this template with your team (clergy, educators and lay leaders) to clarify your congregation's expectations and understanding of the priority goal. You can place your priority goal in the center of the page, and then copy and paste the corresponding LOMED definitions and commentary from the handout **Priority Goals: LOMED Definitions** (see page 10) in the framing boxes. (To access both the Talmud-style template and the handout electronically go to [lomed.wikispaces.com](http://lomed.wikispaces.com) and click the LOMED Handbook tab.) The LOMED definition and commentary, based on language use by other congregations, are meant to be conversation starters. Your own team's definition and commentary will direct educational decisions in the future.

Coalition Congregations seek to create learning that is relevant and meaningful, a source of inspiration, and a context for understanding the world. A priority goal translates vision into action and enables learners to experience the richness and relevance of Jewish life now and in the future.

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## PRIORITY GOALS: LOMED DEFINITIONS

### 1. Learners will be on a journey of applying Torah to daily life.

#### DEFINITION

Learners will develop the knowledge, the sense of belonging, the values/beliefs and skills and habits to make daily decisions guided by Jewish teaching, Torah understood in its broadest sense. These decisions can be interpersonal (i.e., how a person treats a fellow), ethical (i.e., what's the right thing to do in the face of a moral dilemma) and/or ritual in nature.

#### COMMENTARY

Torah, or Jewish tradition, is a rich and deep sourcebook that guides, informs and illuminates, and its wisdom directs the way people understand the world and make decisions. Before acting, learners who achieve this priority goal pause, think of Torah values, laws and ethical teachings, and then decide what to do.

### 2. Learners will be on a spiritual journey rooted in Jewish tradition.

#### DEFINITION

Learners will develop the knowledge, the sense of belonging, the values/beliefs and skills and habits to live in an intentional relationship to the Divine, guided by Jewish tradition.

#### COMMENTARY

Jewish tradition records many paths people have taken in search of connection to God and godliness. Learners who achieve this priority goal articulate their own connections to the Divine and point to the ways these connections impact their daily lives.

### 3. Learners will be in an ongoing dynamic relationship with Am Yisrael and/or Eretz Yisrael.

#### DEFINITION

Learners will develop the knowledge, the sense of belonging, the values/beliefs and skills and habits to demonstrate their relationship to the Jewish people and the land of Israel through time and/or space.

#### COMMENTARY

Am Yisrael constitutes ever broadening circles, beginning with family and moving through synagogue, local Jewish community and the world Jewish community. It comprises the Jewish people today and throughout history. Eretz Yisrael encompasses the land, state and people of Israel, both today and throughout history. Learners who achieve this priority goal articulate their own connections to the People and/or Land of Israel and point out the ways these connections impact their daily lives.

### 4. Learners will be on a journey of mending the world guided by a Jewish moral compass.

#### DEFINITION

Learners will develop the knowledge, the sense of belonging, the values/beliefs and skills and habits to contribute to tikkun olam, repair of the world.

#### COMMENTARY

Jewish tradition serves as a guide to understanding issues of social justice and social action and working on those issues. Learners who achieve this priority goal engage in world repair using the service-learning model: studying Jewish sources, acting and reflecting.

**HANDOUT** Selecting and Defining our Priority Goal for Learners

Congregation: \_\_\_\_\_

As a team of clergy, educators and lay leaders, we come to consensus and have selected one priority goal for our learners for which we will focus our learning design this year.

**LOMED DEFINITION**

**PRIORITY GOAL**

**LOMED COMMENTARY**

Together, we have come to a clear understanding of our priority goal.

**OUR DEFINITION**

**OUR COMMENTARY**



# High Impact Models that Nurture the Whole Person

*If we think of Jewish education happening only in schools, or educational settings for that matter, we are severely limiting ourselves.*

Dr. Jeffrey Kress, *The High Five to Nurture the Whole Person*, a Documentary, 2011.

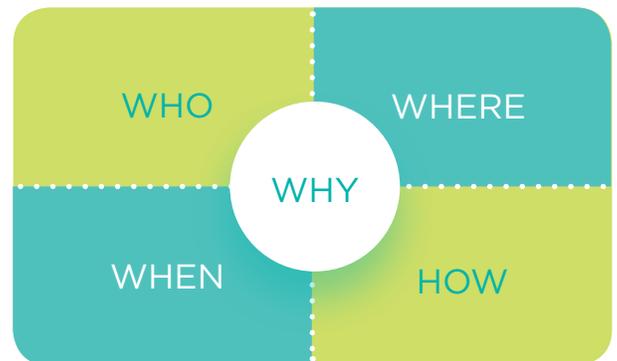
Education that speaks to the whole of a person cannot be fully realized if we limit learning to traditional school settings. It requires new models that go beyond the classroom. High Impact models enable experience and reflection, attend to the individual, engage the family, build relationships and community and redefine the role of the teacher.

This chapter describes a framework by which models of learning can be described by answering the following questions: Who, Where, When, How and Why. Beginning with “why,” each of these elements should be considered when developing models in your congregation. Additionally, this chapter discusses attributes of high impact models called The High Five. The end of the chapter includes eight profiles of models in congregations around the country to illustrate the concepts, the elements and attributes of high impact models.

Education that speaks to the whole of a person cannot be fully realized if we limit learning to traditional school settings.

## Models Framework

Learning models can be described by **who** the learners and teachers are, **where** and **when** learning takes place, **how** the learning happens, and for what purpose, or **why**, the learning takes place (goals). The figure below is a useful framework for thinking about learning models. The “why,” or goals for learners, is central to the learning model. The “who, where, when, and how” all serve to achieve the goals in the central box.



## CLASSROOM-ONLY MODELS

In traditional or classroom-only models, the five elements describe something similar to school. Consider the following description:

<b>WHY</b>	<ul style="list-style-type: none"> <li>• Students will become bar or bat mitzvah by acquiring specific service-leading skills, including (but not limited to) reading Hebrew, leading prayers, chanting from the Torah and Haftarah, and delivering a dvar Torah.</li> <li>• Students will learn basic Judaic knowledge – history, ritual, prayer, music, stories.</li> <li>• Families will celebrate seasonally together, usually Hanukkah, Purim, and one or two other events.</li> </ul>
<b>WHO</b>	<ul style="list-style-type: none"> <li>• Teachers: Part-time educators with varied experience and training.</li> <li>• Learners: Children, ages 4 – 13. Families come to religious school 2-4 times during the year for special holiday events where they participate in song sessions and art projects.</li> </ul>
<b>WHEN</b>	<ul style="list-style-type: none"> <li>• Sunday mornings for all children. One or two evenings per week for children in 3rd through 7th grades.</li> </ul>
<b>WHERE</b>	<ul style="list-style-type: none"> <li>• Learning happens in classrooms in the synagogue. Children sit in chairs behind desks or tables. Sometimes special days take place where children meet in the sanctuary for singing or in the social hall for gatherings.</li> </ul>
<b>HOW</b>	<ul style="list-style-type: none"> <li>• Teachers create lesson plans or use prepared curricula around Jewish topics. Learning focuses on specific bible stories, holidays, values, or history. For older students preparing for b'nai mitzvah additional learning includes reading Hebrew, translating basic prayer formulas, and chanting trope.</li> </ul>

## THE HIGH FIVE TRANSFORMS THE CLASSROOM MODEL

Key researchers in Jewish education and identity formation identify five essential elements that should characterize educational models that can nurture the whole person. (see documentary, *The High Five: Jewish Learning That Nurtures the Whole Person*).

1. Enable Experience and Reflection
2. Attend to Each Person
3. Engage the Family
4. Build Relationships and Community
5. Redefine the Role of the Teacher

Based on commentary from Dr. Jeffrey Kress, JTS, Dr. Bethamie Horowitz, NYU, and Dr. David Bryfman,  
The Jewish Education Project

### 1 Enable Living and Reflection

Learners must experience the vibrancy of Jewish life, make it their own, and reflect on their experiences. Through reflection on the lived experience, learners are able to derive personal meaning and develop deep connections. Models that emphasize the lived experience most often use authentic environments according to the Jewish calendar to structure time. Holidays and Shabbat in the home, the synagogue, and/or with the larger community are common. Social action also acts as a center piece for lived Jewish action. Every learning experience includes an opportunity for careful reflection, enabling individual learners to shape the meaning of their experiences and develop and express their own beliefs, values and relationships.

### 2 Attend to Each Person

Judaism is not one-size-fits-all. Each person connects and values different aspects of Jewish life. Jewish music, for example, may be the gateway for some, while social action is a gateway for others. We must move from a programmatic lens that assumes every person's questions and needs are the same, to attending to each person's questions, needs and evolving Jewish story. Educators design a variety of ways to engage in a particular subject, and then allow students to make choices. Alternatively, educators might first engage learners in a conversation that identifies their individual questions and then build learning accordingly. Often models that emphasize attending to each person provide tracks according to subject, time, or activity.

### 3 Engage the Family

Research attests to the impact the family has on a child's Jewish connections. Therefore, learning experiences that regularly and deeply impact families are essential. Models that regularly engage families take many forms. Some congregations design learning for the entire family, most often making sure that what is learned or experienced moves to home exploration and practice. To do this, congregations create regularized home learning (e.g. family discussion questions, Jewish living experiences of the family's choice, internet-based conversations for families). In recent years, family engagement models have balanced group/communal time together and home-based learning and experience. Family learning requires new approaches that engage several developmental levels at once. Many congregations seek to both educate parents and empower them as their child's Jewish teacher/role model.

#### 4 Build Relationships and Community

Children need to experience the influence of a community that lives and values what is learned. Individual relationships are the backbone of real community. Children who grow in their connections to Jewish life have numerous and strong relationships with peers. They also have Jewish mentors and role models who know them over time in caring and thoughtful relationships. Models that emphasize relationship and community situate learning within a community (e.g. Intergenerational Shabbat community models). They also structure regularized mentoring relationships among children and adults in the community.

#### 5 Redefine the Role of the Teacher

In the past, teachers were expected to be “sages on the stage” who provided facts or camp counselors who structured fun. Twenty-first century learners are seeking figures who are more like guides along a journey. Today’s teachers should act as those guides, engaging children and families along their life journeys. A key role the teacher plays is empowering the learner to be an active agent in those life journeys. Teachers need a wide range of skills to support powerful learning. Their evolving place in Jewish life is best sustained by regular professional learning and collaboration with colleagues.

#### Using the High Five

New models of education are often developed by leadership teams who take the risk to replace the classroom-only model with models that engage families, connect living and learning, attend to the individual, build relationships and community, and redefine the role of teachers. These new models are viewed as vehicles for reaching a congregation’s vision for education that will make a positive measurable difference in the lives of learners. Teachers play a significant role in expanding and intensifying these models. Each of the high five attributes can be turned from an idea to a reality by the bold, creative and thoughtful acts of teachers.

Teachers play the key role, once aware of the potential of The High Five, in communicating to leadership the need to expand and intensify these dimensions.

For example, a teacher may have clear noticing targets for building children’s relationships across generations. If the leadership of the congregation has not yet attended to the fact that their model does not allow for regularized connections across the generations, the teacher is in a unique position to bring it to their attention. A congregation’s vision may state the desire for community, for example, and it is the teacher who can point out the gap between desire and reality. Teachers can expand their own practice by attending to The High Five and can attract leadership’s attention to the need to expand a high impact model.

## YOUR HIGH IMPACT MODEL

With your congregational team(s), fill in the five elements (who, where, when, how, and why) to describe the model you plan to implement this year. Always begin with the “why” first. As you discuss the model, keep in mind The High Five, the attributes that make learning models high impact.

Pages 20 through 40 give profiles of learning models. These examples serve as a tool to help your teams understand learning models, especially high impact models. There are an unlimited number of potential high impact models. What a model looks like in your congregation is up to the imagination of your team.



### When Creating High Impact Models: Key Questions

As your team(s) considers what its learning model will look like, it is important to think through each of the five key questions: who, where, when, how and why. Teams should always begin with why. Consider the following example of a Shabbat Family Learning model.

- **WHY:** The congregation wants to reach out to learners where they are and in real time to help them find meaning and purpose in Shabbat and the learning experiences. The congregation also want learning about Shabbat to be authentic.

The other four elements will need to serve these two goals (real-time authentic experiences).

- **WHO:** Since learning is geared toward families, the learners will be children and adults. Designers should also consider who are the best teachers for families and what other people should be involved, such as retired members, single members wanting to engage with families, or teenagers or local college students who could mentor children.
- **WHERE:** In order to achieve the goals of having authentic Jewish experiences and reclaiming Shabbat, the congregation should consider settings such as the sanctuary, a park, a library, and families' homes.
- **WHEN:** The Shabbat model will take place on Shabbat, but when? Friday night, Saturday morning, Se'udah Shlishit, or Havdalah? Perhaps learning will mostly take place on Shabbat, but also once a month at another time to include other experiences, such as feeding the homeless or videotaping a flash mob at a mall.
- **HOW:** Learning activities need to engage learners' heads, hearts, hands, and feet, helping them to find meaning and purpose in the experience. In the Shabbat Family Learning model, designers will consider when learning should be in large groups and small groups and when families should learn together and when they should learn in separate peer groups. Designers will also think about real-time and authentic experiences, such as Shabbat meals, prayer, and ritual.

High Impact models challenge educators' imaginations. New models invite educators and learners to step out of the traditional comfort zone of Jewish education. This is part of the excitement and challenge of creating relevant and meaningful Jewish learning in the 21st century.

## Implications

No matter the model your congregation implements, the culture and environment will have implications for the delivery and assessment of learning. For example, in the Shabbat Family Learning model at a shomer Shabbat congregation, learning and assessment must be carefully crafted, perhaps in skits, songs, or online formats later in the week since actions such as journaling or recording are prohibited on Shabbat. One congregation saw their new model of family home engagement as an opportunity to turn parents into the “noticers” of student outcomes. Throughout the year, parents learned what to observe about their children’s engagement and how to document it. By the year’s end, all children had an extraordinary record of their year of Jewish learning and living.

## Summary

High impact models look and feel different from classroom-only models. They provide unique answers to the who, where, when, how, and why of Jewish learning. They also incorporate The High Five – real life experiences with reflection, attention to individual learners, family engagement, relationship-building, and redefined teacher roles. The following profiles illustrate high-impact models at work in congregations.

## LEARNING MODELS

The detailed model descriptions on the following pages depict actual examples of each of the categories below. These models represent ongoing, innovative efforts by congregations like yours, around the country, to meet the changing needs of their learners.

### Family Learning Model

In this model, Jewish education focuses on families learning and growing Jewishly through shared experiences and study. The structure may support the family unit by providing childcare, multi-age learning, or regular hands-on activities. Learning may take place in a variety of settings including the synagogue, Tikkun Olam project sites, or one another’s homes. Learning may occur in the context of Shabbat, on a family retreat, or parallel to traditional Sunday school hours. An emphasis on creating connections within and amongst participating families drives much of the educational design. Congregations implementing this model intend to equip families with the tools they need to live rich, meaningful Jewish lives in their own homes and as engaged members of the congregational community.

### Intergenerational Model

In this model, Jewish education brings together members of the congregation across generational lines. The structure supports children and adults who are not necessarily related learning together. Learning typically takes place at the synagogue during traditional religious school hours. This model provides children with the opportunity to create relationships with older adults who can serve as Jewish role models for them. The adults benefit from the opportunity to make new connections within the congregational community once their own children have grown. In some cases, the learning involves adults of different generations so that younger members of the congregation can learn from the Jewish life experiences of older members.

### Camp/Retreat Model

In this model, congregations provide learners with intense, immersive Jewish learning environments. Emphasis is placed on experiential learning that strives to build rich, meaningful community even as it deepens Jewish knowledge and understanding. Learners may come together for a weekend or a week or even two weeks at various points throughout the year. These experiences may be supplemented by monthly family learning or other activities in order to maintain community connections and provide ongoing opportunities for learning. By concentrating learning in a weekend, week or two weeks, this model seeks to replicate the best of a camp setting combined with the rich Judaic resources a congregation can offer its learners.

### Shabbat Centered

In this model, congregations understand Shabbat as a core Jewish living and learning experience. Learners come together within the context of Shabbat to worship, study, and connect to one another. Shabbat centered models may involve the entire family, parents and children in a particular grade, an intergenerational cross-section of the congregation or varying combinations of these three communities. Some models provide separate worship experiences for learners while others invite learners to join in congregation-wide worship. Learners typically share meals together as well as they celebrate Shabbat on Friday evening, Shabbat morning, or Shabbat afternoon.

### Service Learning/Tikkun Olam

In this model, the obligation to engage in tikkun olam, repairing the world, serves as the focal point for learning. The service learning model combines study and action with learners typically engaging with a variety of Jewish texts to deepen understanding of relevant mitzvot and teachings and then putting what they've learned into action in any number of different settings. Some models involve young learners and their parents while others focus on learners entering adolescence in combination with preparation for a bar/bat mitzvah. Core to this model is the belief that *tikkun olam* is not a project to be completed and celebrated but an ongoing responsibility in the life of a Jew.



## B'NEI MITZVAH MAGICAL MYSTERY TOUR TEMPLE BETH ELOHIM, WELLESLEY, MA

### Who Are the Learners? The Teachers?

- Children in the sixth and seventh grades and occasionally their parents
- Music Educator, Family Educator, Special Needs Coordinator
- Judaic Studies teachers
- Facilitators who accompany learners on their Ma'asim Tovim visits, help prepare them for the visits, and help debrief after the visits.
- Hebrew teachers and Hebrew tutors.

### When Does the Model Take Place?

- Ma'asim Tovim (Community service) groups meet 9-12 times, monthly or bi-weekly over the course of the school year.
- Limudei Yahadut (Judaic Studies) and Ivrit (Hebrew) one day a week, either Tuesday night or Wednesday afternoon.
- Shabbaton in the fall each year of the model.

In deciding at which site to do their Ma'asim Tovim and which day to attend mid-week, students and their families can make choices that fit their schedule.

### Where Does the Model Take Place?

- Limudei Yahadut and Ivrit lessons at the synagogue.
- Ma'asim Tovim at varying sites.
- Shabbaton at Eisner Camp.
- Family learning sessions and Purim Carnival presentations also at synagogue.

### How is the Learning Designed?

- Core components include Ma'asim Tovim, Limudei Yahadut, Ivrit, worship and a Shabbaton creating a combination of classroom and experiential learning.
- Amount of experiential vs. formal learning gets bigger as the kids get older.
- In the fall of sixth grade, students and parents participate in “Pay it Forward”, a family learning session during which they learn about the role they have to play in perfecting the world.
- Students choose a Ma'asim Tovim site that they will work at from November of their 6th grade year through the end of their 7th grade year.
- Students cycle through two shabbatonim during BM3T— B'tzelem Elohim and Kehila Kedosha. Both provide opportunities for preliminary learning prior to beginning the work of Ma'asim Tovim.
- Both sixth and seventh graders participate in worship during their mid-week learning.
- Class size is kept low for Hebrew and Limudei Yahadut, 12 or fewer per class.
- Hebrew classes now connected to training for b'nei mitzvah by having Hebrew teacher and Hebrew tutor together in class.

Sixth grade students study the ways in which Judaism and Jewish texts can help them make key decisions in their life. They also study text through a process called “From Moses to Joshua to You”. First they consider a text's simple meaning, next any questions they have about it, then what others have said about it, and finally how it relates to them

personally. By the time they sit with the rabbi to talk about their own parasha, they've mastered the process.

Seventh grade students study the Holocaust and the founding of the State of Israel in the first semester. They begin to work with Havaya teachers in the second semester as they prepare for the transition to the high school program.

When students go to their respective Ma'asim Tovim sites, a facilitator travels with them. Faculty do observations at the sites, and they continue to test out ways to capture student learning from the experience.

### Why is the Learning Designed This Way?

- Wanted to strike “bar mitzvah project” from kids’ and parents’ vocabulary and instead say, “this is your opportunity to participate in tikkun olam and to make it a part of your life”.
- Congregation draws from over 30 cities and towns. This model helps kids come to know one another, including day school kids who are a part of the ongoing Ma’asim Tovim projects.
- To foster a sense of community through the interaction of students, parents, families, clergy, and staff.
- To provide opportunity for serious text study that enables students to create their own connections to the texts with which they engage.

Educator felt strongly that if you really want kids to understand an elevated sense of obligation to do good in the world, you need to empower them to look beyond their immediate family to see what is out there that needs to be repaired.

### Key First Steps Toward Implementation

- When educator arrived, she decided to move away from requiring students to choose 13 mitzvot to complete from a large menu of choices including simple household chores.
- The Education team went on a retreat, off-site, to consider how to redesign the 6/7th grade learning experience.

### Governance Structures Providing Support for BM3T

- BM3T receives support from a large professional team including the youth educator who spends 1/3 of her time coordinating the Ma’asim Tovim sites.
- General governance comes from the Learning Committee that represents various age groups and helps to maintain consistency in terms of policies and lay understanding of the school as a whole.

### Budget/Resources

- Significant resources dedicated for professional development for teachers.
- Significant time committed by professional staff, educators and clergy.

### Integration of Bm3t Families and Larger Congregational Community

- At the end of 5th grade, students participate in a moving-on ceremony that marks the end of their regular religious school experience.
- All 6th and 7th grade students participate in the model, including those in day school settings.
- Students teach the rest of the congregation about their Ma'asim Tovim sites during the congregation-wide Purim carnival.
- Core to the 7th grade year is participating in "A Taste of Havaya" where students can experience what the 8-12 program, Havaya, will be like.

### Impact on Learners, Teachers, Congregation

- Ma'asim Tovim broadened congregation's connection to tikkun olam.
- A group of parents with younger children, inspired by Ma'asim Tovim, created Mishpachah Mitzvah Mission, meeting once a month to do mitzvah work together.
- Engaging kids in experiential approach and classroom learning inspires kids to stay connected.



## BUBBIES AND ZAYDES NORTH SHORE SYNAGOGUE, SYOSSET, NY

### Who Are the Learners? The Teachers?

- Adult congregants in their early 60's – early 80's
- Children in grades K-2

Some of the Bubbies and Zaydes are actually bubbies and zaydes, but the majority do not have grandchildren in the congregation's K-2 religious school program. Some are married couples, both interested in participating but bringing different backgrounds and experiences. It is also worth noting that each class also has a teen assigned to it, but their role is more of teaching assistant.

### When Does the Model Take Place?

- During Sunday morning religious school hours

Currently Bubbies and Zaydes are asked to commit to coming in each week. Due to changes in personal schedules, travel, and health issues, consistent participation can be challenging. In the future, this may shift to once a month or once every six weeks. This will provide teachers with a clearer sense of when they can expect the Bubbies and Zaydes to be present. In addition they may move to assign more than one Bubbie or Zayde to a class so that they can split the weekly commitment.

### Where Does the Model Take Place?

- In classrooms at the synagogue

### How is the Learning Designed?

- One Bubbie or Zayde is assigned to each of the K, 1st and 2nd grade classes
- Bubbies and Zaydes provide additional teaching support, at times leading part of the teaching themselves
- Bubbies and Zaydes also provide an extra pair of loving hands

At this point there is little communication between the Bubbies and Zaydes and the teachers with whom they work beyond their time in the classroom. This may shift in the future to create closer connection between the adult volunteers and the teachers. One possibility is inviting the Bubbies and Zaydes to participate in the introductory day with the teachers. Another is to include Bubbies and Zaydes in family learning days and Friday night gatherings when parents as well as their children are present.

### Why is the Learning Designed This Way?

- To provide Jewish role models for children in addition to their parents
- To create an intergenerational learning environment
- To provide another set of caring hands in the classroom

### Key First Steps Toward Implementation

- Family educator reached out to prospective Bubbies and Zaydes with personal invitations to participate
- Detailed lesson plans prepared to minimize differences in education backgrounds
- Bubbies and Zaydes could choose how much of a commitment they wanted to make depending on their schedule

At first the educator ran into a fair amount of resistance from prospective Bubbies and Zaydes who worried that they didn't know enough about teaching or couldn't commit their time on a consistent basis. Once the educator responded to their concerns, interested congregants not only signed on but also began bringing their friends with them.

### Governance Structures Providing Support For Bubbies And Zaydes

- No formal governance at this time
- Education Advisory Board supports it in general but is not involved in specifics

### Budget/Resources

- No additional financial resources required as all Bubbies and Zaydes participate on a volunteer basis
- Some human resources required to identify prospective Bubbies and Zaydes and to coordinate their schedules

### Integration of Bubbies and Zaydes and Larger Congregational Community

- At this point little intentional integration exists
- Plans exist to include Bubbies and Zaydes in K-2 Family learning as well, expanding their connection beyond the children to their families

### Impact on Learners, Teachers, Congregation

- Bubbies and Zaydes create connections to young members of the congregation
- Children create connections to other Jewish adults

## B'YACHAD TEMPLE ADAT ELOHIM, THOUSAND OAKS, CA

### Who Are the Learners? The Teachers?

- Children in 4th-6th grade and their parents, approx. 40 families.
- Parents teach children and children teach parents.
- Professional teachers facilitate learning.
- Educator teaches and leads learning regularly.
- Rabbi and cantor also available to support learning.

Initially the congregation provided childcare for younger siblings and included older siblings in the learning. However, having younger children present proved challenging for many families even with the childcare option.

### When Does the Model Take Place?

- Twice a month on the first and third weekends plus Hebrew one day a week.
- The first weekend families participate in a Shabbat experience – Friday night or Saturday morning.
- The third weekend families participate in a tikkun olam project.
- Families attend a retreat together in the Fall from Friday evening to Sunday afternoon. In addition, children attend one grade level retreat during the year, also Friday evening to Sunday.
- Families also celebrate holidays together.

### Where Does the Model Take Place?

- Shabbat learning and Hebrew instruction take place at the synagogue.
- Both family and grade level retreats take place at camps in the area.
- Tikkun olam learning and action involve off-site locations that vary according to the project each month.

### How is the Learning Designed?

- Each learning session includes an opportunity for families to connect to one another, to learn together, and to reflect on their learning.
- Text study is a core component.
- The content follows the themes of the traditional religious school program in grades 4-6 – Torah, Middot, Life Cycle – with lessons intended to engage both parents and children.
- Learning is designed to be accessible so that families can begin to imagine doing Jewish rituals and observances on their own as well as at the synagogue.

Core to the learning in B'Yachad is providing opportunities for families to learn together rather than separately as adults and children. Learning modalities vary from month to month but typically involve an experiential component.

### Why is the Learning Designed This Way?

- To create opportunities for families to experience key elements of the congregations' educational vision – Shabbat and Tikkun Olam.
- To inspire families to live an intentional Jewish life and to provide them with the tools to do so.
- To enable families to connect to the congregation in multiple contexts and to identify meaningful ways to become more involved.

In creating the educational vision, it became clear that the friends people made, the activities they did together and the places they went helped ground and preserve their Judaism. B'Yachad incorporates all of these elements by design.

### Key First Steps Toward Implementation

- First Steps committee created a brochure that included a description of the new model and a calendar with all dates for the coming year.
- Holding several Open Forums enabled the educator to talk about what interested families could expect and to answer their questions. In the second year, B'Yachad parents attended and shared their experiences with 3rd grade families considering the model.
- Ongoing communication with the congregation about the model through a variety of media keeps all members informed.
- Hiring an appropriate facilitator for the model in order to maintain existing educational offerings in addition to the new model.

Finding the right person for the job proved both challenging and critical to the success of B'Yachad. Families wanted someone with whom they could identify, someone who was warm and nurturing with the children and open to dialogue with and feedback from parents.

### Governance Structures Providing Support for B'Yachad

- The First Steps Committee worked to implement the model in its first year.
- Once the model was up and running a new group formed to provide feedback meeting four times a year.
- Currently feedback comes directly from families participating in the model.

The educator developed an open channel of communication for parents to provide feedback, insights, and suggestions as the model evolves. Families also complete surveys to capture their experience in data.

### Budget/Resources

- Initial resources included a two-year Legacy Heritage grant as well as money from the Los Angeles Bureau of Education.
- The congregation now funds the B'Yachad Facilitator.
- New teachers hired to help facilitate learning.

The infusion of additional funds in the first two years of B'Yachad meant that everything was possible. That will now begin to shift. However, the Board of Trustees approved a budget that included the Facilitator position.

### Integration of B'Yachad Families and the Larger Congregational Community

- Family programs often coincide with congregational worship so that they community can be together.
- B'Yachad children study Hebrew on Wednesdays so that the 6th graders can learn trope together with their traditional religious school model peers. They also worship together on Wednesdays.
- B'Yachad children participate together with their peers during Shabbat services led by specific grades.
- During holiday celebrations, B'Yachad families study together first and then join the rest of the community for the actual celebration.

The congregation seeks opportunities for B'Yachad children and their families to create connections to the rest of the community, especially the other children. This enables them to transition smoothly to 7th grade learning which does not have a family learning component. It also allows families to feel comfortable joining in congregational life beyond their B'Yachad cohort experiences.

### Impact on Learners, Teachers, Congregation

- B'Yachad families appear much more comfortable in Shabbat services and more knowledgeable about Torah.
- They appear to be taking more ownership around Tikkun Olam opportunities.
- Some former congregants returned in order to participate in a one-mid-week day model even though it means much more family involvement.
- Anecdotal evidence suggests an increase in ritual practice for B'Yachad families.
- For some one day of Hebrew instruction is insufficient while others appear to be thriving in this structure.
- Attending family and grade level retreats motivated some children to explore Jewish summer camp for the first time.



## GESHER: CELEBRATION AND STUDY FOR YOUR FAMILY PENINSULA TEMPLE BETH EL, SAN MATEO, CA

### Who Are the Learners? The Teachers?

- Children in grades K-6 and their families. A self-selecting group.
- Members of clergy work with parents
- Teachers hired who had a combination experience with classroom, informal, and experiential learning.
- Able to hire some teachers with significant Jewish background because of Shabbat vs. mid-week plus Sunday morning commitment.

Initially the congregation hoped to have twenty families participate in Gesher. Fifty-five families participated in the first year, some of them joining the congregation expressly to be a part of this program. Families with children in day school also participated, a first for the congregation. Next year the number is projected to be 60-65 families. The Director of Education for K-6 provided training sessions for those teachers who would be working with entire families together in addition to children.

### When Does the Model Take Place?

- Gesher meets on first Shabbat evening, second Shabbat morning, and third Shabbat afternoon each month.
- Four additional Sunday afternoons each year involving family learning or off-site excursions.
- The program begins with a mini-shabbaton in the fall.
- 4th-6th grade students attend mid-week Hebrew class.

- In the spring, families attend the Family Shabbaton Retreat which is also open to learners in the regular Sunday School program.

Friday night services run from 6:30-7:30 pm. Families attend Shabbat dinner before services at 5:30 pm or following services at 7:30 pm. Shabbat Day Family Study and Worship Experience meets from 9:15 am – noon and from 3:45-6:00 pm in the afternoon on the second and third Saturday's in the month respectively. With a clear calendar in hand well in advance, parents enjoy the flexibility of the schedule and the varying times and days holds kids interest as well. The new approach to scheduling enabled educator to hire teachers with richer Jewish backgrounds who didn't have the time to commit to a twice weekly model.

### Where Does the Model Take Place?

- All Shabbat meetings take place at the synagogue except two times a year when families participate in Shabbat BaBayit, Shabbat dinner in one another's homes.
- Families meet in various synagogue spaces including classrooms and sanctuary.
- Sunday afternoon learning occurs outside of the synagogue.

Moving learning outside of the exclusively classroom setting proved a key component to the alternative program. While initial Sunday afternoon learning took place at the synagogue, next year some will take place off-site in response to parent feedback.

### How is the learning designed?

- A combination of family study, adult and child parallel learning.
- Worship component varies depending on the time of day the class meets, but includes Kabbalat Shabbat, Shabbat morning and Havdalah.
- Learning also involves a combination of formal study and action.
- Content organized thematically so that all age groups are learning about the same theme on age-appropriate levels.
- 5th and 6th grade junior book club launching in the coming year.

During Shabbat Day Family Study and Worship Experiences, families meet in small groups with similar age kids. Families begin together, move into separate groups for parallel study of parashat hashavua – adults with clergy and kids with teachers, and then come back together for sharing or a family activity followed by participation in Shabbat worship. Next year the parallel study will focus on Middot with study of Torah woven in as well.

### Why is the Learning Designed This Way?

- Enables families to connect to one another and the congregation more deeply.
- Worship embedded within larger context of Jewish learning.
- Learning no longer limited by available classroom space, setting.
- Families experiencing Shabbat in real time.
- Multiple learning experiences meet varied needs of learners.

GESHER met the desire of a small but vocal group of parents who were looking for more engagement for themselves, more family connections, and stronger connections to the congregational community. The Education Committee met for two years to research and develop GESHER. Also, a growing student population meant that the congregation would need to move to double sessions of Sunday School in order to find space for all learners. When faced with the choice of replicating the existing model or creating an alternative model, the congregation chose to launch an alternative model.

### Key First Steps Toward Implementation

- Before launching, the Director of Education for K-6 held two community conversations during regular Sunday School for parents to find out about the alternative program.
- Education Committee members attended the community conversations in order to provide the lay and parent perspectives.
- The model was also presented to the Board of Trustees as part of the implementation process.
- A GESHER brochure created and distributed once community became familiar with the program.

The community conversations were a critical first step towards launching the alternative model. They provided an opportunity for an in-person introduction and explanation which could then be followed by a detailed brochure.

### Governance Structures Providing Support for GESHER Program

- Education Committee and Rabbi/Educator initially responsible for creation of program
- Currently Gesher Focus Group, made up of some members of Education Committee and several Gesher parents, meets with the Director of K-6 education to provide feedback and guidance.

The Gesher Focus Group created a survey that went to all GESHER parents. The results of the survey led to the move to Shabbat afternoon meetings each month instead of Sundays and to the adoption of a theme based vs. grade based curriculum for GESHER.

### Budget/Resources

- In first year, congregation received a Legacy Heritage Innovation Grant.
- Without grant will need to charge Gesher Families more than those in regular Sunday School program.
- Childcare for younger siblings provided for a fee.
- Separate GESHER brochure.
- Additional staffing required to implement program.
- Additional cost for meals and materials.

Grant money in the first year enabled the congregation to charge GESHER families the same amount as those participating in the regular Sunday School program. In the coming year, some costs covered by the grant will need to be passed on to the families.

### Integration of Gesher Families and Larger Congregational Community

- Major holiday celebrations congregation-wide.
- All congregational families able to participate in K-6 Family Shabbaton Retreat.
- Children in grades 4-6 still come for mid-week Hebrew.
- Social events offered for specific age groups outside of Gesher.

Initially, third learning of the month scheduled for Sunday afternoons with half an hour overlap between regular Sunday School and Gesher programs. However, families preferred the opportunity to come together on Shabbat. As a result the third learning opportunity each month is scheduled for Shabbat afternoon.

### Impact on Learners, Teachers, Congregation

- GESHER parents increasingly involved in synagogue leadership.
- Adults are rediscovering Judaism as a result of being at synagogue with their families.
- Kids more engaged in their learning.
- Increased attendance at Shabbat worship services.
- Program has created positive buzz in larger community about the congregation.
- Some new families joined the congregation in order to participate in GESHER.



## J-LIFE: TIKKUN OLAM COMMUNITY SYNAGOGUE OF RYE, RYE, NY

### Who are the Learners? The Teachers?

- Second grade families.
- Babysitting provided for younger siblings by teen madrichim.
- Older siblings attend regular Center for Jewish Learning classes.
- Second grade teacher from Center for Jewish Learning helps to facilitate learning.
- Family Educator designs lessons and facilitates.
- Cantor provides musical enrichment.

All families in the Center for Jewish Learning are expected to participate in J-Life sessions which happen across the grades. Typically at least one parent is present at each session. Teachers work with the Family Educator during their orientation at the beginning of the year to review lesson plans. Some require a clear script for their role in a given J-Life session while others are more comfortable adding their own voice. Ongoing professional learning, supports teachers' growth working with parents as well as children. Occasionally outside speakers are invited in to work with families.

### When Does the Model Take Place?

- During Center for Jewish Learning hours on Shabbat morning, 8:45-10:45.
- Four or five sessions during the year.
- Family involvement in tikkun olam projects is at their convenience.

Originally all sessions occurred consecutively in order to build community. However, ongoing assessment of the model led to scheduling 2 sessions in the Fall and 2 in the Spring in addition to the I-2 tikkun olam experiences. Families are also encouraged to participate in the congregation's Gleaning experience – harvesting vegetables at a local farm to be donated to area food pantries.

### Where Does the Model Take Place?

- All J-Life: Tikkun Olam sessions held in the synagogue.
- Various spaces in the synagogue utilized including classrooms and large group spaces.
- Tikkun olam projects take place at various sites in the community.

In the coming year, one session will be off-site at a local nature preserve.

### How is the Learning Designed?

- Community building a key component among and between families and their children.
- Key questions include, “How will this be meaningful for your family?”
- All sessions begin with 15 minutes of schmooze time for parents with coffee and a light snack.
- Primarily informal learning.
- Combination of parallel and shared learning for parents and children.

- Parents asked to do some preparatory reading for each session. Educator sends a follow-up email recapping each session and providing suggestions for further reading or relevant resources.
- Tikkun Olam projects organized by parents with one parent per site coordinating scheduling and supplies as necessary.

Learning organized in one of three ways. In scenario one, parents begin with Family Educator while children in classroom with their teachers followed by a joint activity in large group space. In scenario two, kids and parents begin together for a large group introduction and then divide into groups and rotate through stations facilitated by teachers. In scenario three, kids and parents divided into groups and remain together in one location throughout the morning, all doing the same learning.

### Why is the Learning Designed This Way?

- To give parents an opportunity to learn alongside their children.
- To provide opportunities for children to see their parents as Jewish role models, applying Jewish teaching to their daily lives.
- To build community among families, strengthening connection to each other and to the congregation.

The learning represents elements of the congregational vision developed during participation in The RE-IMAGINE Project. Ongoing assessment of the model provides a key input as to how closely the model remains aligned to the vision.

### Key First Steps Toward Implementation

- During the summer prior to launching the model, a lay implementation committee met regularly initially calling the model “Jewish Learning for Jewish Living”.
- J-Life involved only first and second grades.
- Decided to begin with tikkun olam as content since it represented a gateway that all participants could be comfortable with regardless of their Judaic knowledge base.
- Families received many forms of communication to encourage them to participate, to clarify expectations for parent involvement, and to share the calendar.
- Families completed feedback sheets at the end of each session so to allow the implementation committee to assess successes and emerging challenges.

Communication continues to be a key component of managing the model. Families receive a detailed J-Life brochure including a calendar at the beginning of the year, a letter from the Director of Education and one from the Family Educator, an invitation for parents from their children, as well as several emails to support preparation and follow-up for each session.

### Governance Structures Providing Support for J-Life: Tikkun Olam

- J-Life committee made up of lay people whose children are in grades K-6, a sub-committee of the Center for Jewish Learning committee.
- J-Life committee offers constructive feedback and input for future programming.
- Members take on some hands-on roles as necessary, helps with communication and drafts survey for feedback from parents each year.

The Family Educator meets with the J-Life four to five times a year. A member of the committee reports into the Center for Jewish Learning Committee around successes and challenges. Currently there are no teachers on the committee, but that may change.

### Budget/Resources

- Primary cost is staff – Family Educator and time of Rabbinic Intern.
- Approximately \$200 for materials.
- A J-Life brochure created that describes all J-Life offerings across the grades.

### Integration of J-Life: Tikkun Olam Families and Larger Congregational Community

- All families participate in the model.
- In the Tikkun Olam year, 2nd grade families participate in Mitzvah projects connected to congregation-wide holiday celebration.

Teachers work to integrate J-Life learning into the regular Center for Jewish Learning sessions as well. They now perceive J-Life as an enhancement to their regular teaching rather than as an unrelated add-on. As this understanding deepens, they find more opportunities for integration throughout the year.'

### Impact on Learners, Teachers, Congregation

- J-Life now understood as core element of congregational culture.
- Kids appear more connected to Jewish learning.
- Teachers now see importance of regular communication with parents.
- Impact on parents varies – for some experience transforms their practice, for others it leads to increased involvement in the congregation.
- Most families value opportunity to learn as adults and with their children.



## MASA TEMPLE SHAARAY TEFILA, NEW YORK

### Who Are the Learners? The Teachers?

- Children in grades K-3 and their parents
- MASA coordinator, three additional teachers, one with song-leading experience
- Babysitting provided for younger siblings
- Older siblings can participate but must still attend regular religious school in the appropriate grade

The coordinator brings family education experience to the model. Teachers bring informal education experience, not necessarily classroom experience.

### When Does the Model Take Place?

- Core program meets on Sunday from 3:30-5:30, approximately 2x a month for a total of 18 sessions
- Additional sessions take place on Holidays and Shabbat morning/afternoon
- Hebrew tutoring for third grade is at individual family's convenience mid-week or Sunday mornings

### Where Does the Model Take Place?

- At the synagogue on Sundays, Shabbat and Holidays
- Almost always in larger gathering space instead of classroom
- Hebrew tutoring also at synagogue
- In families' homes for Shabbat dinner once or twice a year

- Some off-site gathering depending the chosen track

Being able to utilize larger spaces in the synagogue provides opportunities for more creativity. Projects can be more sophisticated as well.

### How is The Learning Designed?

- Families choose one of two tracks offered each year that they want to explore
- Each track focuses on a particular theme
- Learning more informal in nature
- Parents learning together with their children
- Parents and children also engage in parallel learning for 45 minutes of the Sunday session.

Learning tracks thus far include Celebrations, Jewish Super Heroes and Heroines, and Shalom in the Home. Topics are rotated from year to year. Next year a Jewish New York track will be one of the two offered. Hebrew tutoring will be offered next year to support children going into the third grade, the year that Hebrew instruction begins in the regular religious school model.

### Why is the Learning Designed This Way?

- MASA grew out of the congregation's process during its participation in The RE-IMAGINE Project.
- Core elements of the congregation's vision for education included connecting Jewish learning to Jewish living, providing opportunity for intergenerational

learning, and providing the opportunity for choice around when learning took place and what the content would be.

The addition of a Hebrew tutoring component at the learner's convenience is another example of providing choice for families within the structure of MASA.

### Key First Steps Toward Implementation

- In year one, only one track offered. In years two and three, two tracks offered.
- A brochure created with a clear calendar and learner outcomes.
- Interested families reached out to friends to join them.

### Governance Structures Providing Support for MASA

- Two governance groups in the first two year.
- MASA Initiative Sub-Team attended to the bigger picture.
- Celebrations Advisory Sub-Team organized and collected feedback from participating parents.

Currently the MASA Initiative Sub-Team serves both of the functions of the original teams.

### Budget/Resources

- A Coordinator hired for MASA.
- Additional teachers required – currently 3.
- Dinners and fees for trips off-site.
- More sophisticated projects for families mean higher costs per lesson.

It is worth noting that the student-teacher ratio in MASA is much lower – I-4 instead of I-16. Also, this year families with children in the 3rd grade will pay a two-day a week religious school fee vs. the one-day a week fee other MASA families will pay.

### Integration of MASA Families and Larger Congregational Community

- MASA families participate in congregation-wide holiday celebrations and events including Mitzvah Day.
- MASA added a grade each year so that families could remain in the model as their children grew.
- Hebrew tutoring for 3rd grade children will happen concurrently with tutoring for 6th and 7th grade.

### Impact on Learners, Teachers, Congregation

- Some families having Shabbat dinner more regularly and making Friday night into a family night.
- Increased connection to the congregation for others.
- Connections between participating families especially strong.
- Adding a grade level each year increases the level of impact across the board.

The nature of impact varies among participating families. Those who chose to participate in the Celebrations track tend to appreciate the social component of MASA. Families in the Jewish Super Heroes and Heroines track tend to appreciate the content component of the model.

## NISAYON TEMPLE JUDEA, TARZANA, CA

### Who Are the Learners? The Teachers?

- Parents and their children, grades K-8
- Camp counselors - students in 11th or 12 grade or in college
- Teachers
- Nisayon Director

Nisayon began with 50 kids across K-6 grade and their parents. In year two they had 114 kids and in year three 203 kids, K-7. In the coming year, the model will include students in the 8th grade as well. Many of the original parents were people who like camps and were connected to others in the synagogue. Counselors provide the element of ruach in the camp. They are the fun, engaging person with whom the kids want to create a connection. The teachers bring formal, credentialed teaching experience in the classroom to Nisayon.

### When Does the Model Take Place?

- Two weeks of camp in the summer, one week of camp in the winter, Monday – Friday from 9:00 am to 4:00 pm
- Shabbat dinner and service one Friday night during the summer camp session according to grade level
- Six family programs on Sunday afternoons throughout the school year
- Two Yom Machane – Day of Camp sessions for kids only, from 1-5pm, one each semester
- One Parents' Night Out & Kid's Night In scheduled for January

- Families can choose between two sessions – Shemesh, at the beginning of the summer, and Yareach, towards the end of the summer – each with a corresponding week of winter camp and family sessions during the year
- Individual or pair Hebrew tutoring takes place weekly for 45 minutes at the families convenience
- Small group Hebrew tutoring takes place week for 90 minutes with several Sunday and mid-week options

Initially Nisayon offered only one session. As numbers increased, intimacy decreased as did space so a second session was offered. The congregation scheduled the summer sessions to avoid interference with regular summer camp dates. Sunday afternoons were chosen for family learning as they posed the least conflict with sports and other activities. Yom Machane- Day of Camp - was offered to address the reality that kids missed being at the synagogue without parents between the summer and winter sessions of camp. Parents' Night Out & Kids' Night In allows parents to spend social time with other Nisayon parents and the clergy without their kids. Next year the congregation plans to add a family retreat at a real camp for a weekend.

### Where Does the Model Take Place?

- Primarily at the synagogue
- Nisayon utilizes all available spaces
- Some sessions early on in home of clergy (Sukkot) or at the beach (Tashlich)
- Hebrew tutoring for grades 4-6 is either at home or at the synagogue

Currently, Temple Judea is in the middle of a major construction project requiring the use of a temporary, but inadequate, space. Two sessions should alleviate space concerns until they can return to the permanent campus.

### How is the Learning Designed?

- Content organized around a particular theme each year, taking core areas of the religious school curriculum camp-wide. Examples include Israel, Torah and Mitzvot. The coming year will be Lifecycle.
- A typical day at camp includes time for learning, tefilah, various activities, lunch, an opening circle and closing community time.
- Family programs begin together followed by adults and kids engaging in parallel learning.
- Adults study with a member of the clergy.
- Kids learn with their teachers and counselors from camp.
- Families then come back together to engage in experiential learning around the theme.
- Next year, participating 8th grade students will be involved in a leadership development program.

The camp experience is modeled on a traditional summer day camp but with a mix of learning related to the year's content theme and activities like music, dance, drama, and krav maga. Community building represents another core element of the experience. Initially, family programs centered around holidays. Now only two family programs each year focus on holidays, and they rotate from year to year. Additional family programs will

be developed thematically away from holidays.

### Why is the Learning Designed This Way?

- Research on camps helped make clear what works in camp:
  - Friendship, a sense of community
  - Intensity of the experience, without external distractions
  - Repetition, doing things every day make them a part of your life
- Core belief that if whole family involved in process of Jewish learning, it will be reflected in home and family life.
- Kids need an opportunity to create their own memories and their own connections to Judaism.
- Adults enjoy learning with other adults and being treated as adults.

When the congregation began the process of determining what new model could work for their population, culture and setting, they asked congregants to describe their most significant Jewish learning experiences. Out of 450 responses, 400 described Jewish summer camp, Israel experiences, and things they did with their family. The congregation already had a teen Israel trip so it focused on the combination of camp and family experiential learning.

### Key First Steps Toward Implementation

- Parent meetings key to marketing for first year
- A core of four or five moms really "sold" the model to their friends
- Created a brochure with clear descriptions of the model and a calendar

The core group of parents wanted to be sure there were enough kids for the model to get off the ground. The educator felt they needed 50 kids in order to make it worth the time and money. The parents made it happen.

### Governance Structures Providing Support for Nisayon

- No formal governance structure.
- Based on feedback from participants, a parent committee formed to give input into changes in the program. Serves advisory vs. governance role.
- Parents' group coordinates welcoming play dates for all new kids entering Nisayon.

Parent feedback continues to guide the evolution of the model. As the numbers grew, parents expressed frustration that intimacy had been lost which led, in part, to the addition of a second session for the model. Parents also began bringing in food to add to the social component of their sessions together with other families. They also pushed for deeper, richer content level in the learning.

### Budget/Resources

- Hired a full-time Nisayon director with some additional non-Nisayon responsibilities
- Recently added a half-time person to provide administrative support
- Hired part-time specialists for art, music, krav maga and others
- A 40 x 20 ft above ground swimming pool

Initially Nisayon cost \$200 less than regular religious school. In year two it cost the same, year three \$200 more and year four will cost \$250 more.

### Integration of Nisayon Families and Larger Congregational Community

- Nisayon kids connect to other kids through youth group and the congregational retreat.
- Some come together around small group Hebrew study.

### Impact on Learners, Teachers, Congregation

- A core group, committed to this model, find multiple ways to be involved in the congregation. They have a deepened Jewish commitment and a deepened connection to clergy.
- Nisayon parents make up a significant number of the current adult b'nei mitvah group.
- Some now sit on committees and on the Board of Trustees.
- Kids, who come from over 100 secular schools, know one another.

The congregation doesn't want Nisayon to become the only model for Jewish education. It firmly believes that one size does not fit all. In fact, it is in the midst of launching a new, family havurah model for families of 1st graders. The educator frequently refers to the meaning of the model's name, Nisayon or experiment. The model continues to evolve in order to meet the changing needs of the congregation.



## SHABBAT 2.0

### REFORM TEMPLE OF FOREST HILLS, FOREST HILLS, NY

#### Who Are the Learners?

##### The teachers?

- An intergenerational cross-section of the congregation
- Empty-nester families, families with young children, families with children in grades I-7
- Rabbis, Rabbinic Educator, Cantor, Educational Leader and one teacher

#### When Does the Model Take Place?

- Two times a month on Shabbat
- Mix of Shabbat dinner, Shabbat morning and Havdalah sessions

#### Where Does the Model Take Place?

- In various synagogue spaces
- At home when learners use the ritual object studied at the prior session
- One off-site session to deliver food and visit recipients

#### How is the Learning Designed?

- Shabbat 2.0 is designed to foster community among participants
- Facilitators provide opportunities for both informal and experiential learning
- Sessions begin with community-building “schmooze” time
- The group is divided to facilitate age appropriate learning initially and then comes back together to share feedback

- Learners without children participating received art projects completed by the children during group learning to add to their Shabbat baskets
- Learning sessions are followed by participation in the congregation’s Shabbat service

Shabbat 2.0 participants received Shabbat baskets during the first session of the model. Learning in subsequent sessions centered around each of the items in the basket. On Shabbat mornings when Shabbat Central met, Shabbat 2.0 participants joined with the rest of the religious school.

#### Why is the Learning Designed This Way?

- To centralize Shabbat, bringing it back into people’s lives, and to reinvigorate Saturday mornings in the synagogue
- To help foster deeper connections for participants into the larger congregational community
- To provide community in good times and in bad
- The model complements another initiative, Shabbat Central, in which the entire religious school comes on Shabbat morning together with their parents.
- Wanted to bridge the gaps between youngest and oldest members of the congregation.

### Key First Steps Toward Implementation

- Identifying people who would be interested in participating in the model
- Conducted a focus group to develop model
- Preparing the Shabbat baskets and the curriculum including what items should be in the basket that participants would then focus on throughout the year

Participants received personal, individual invitations to join the model in order to keep numbers manageable in the pilot year. One outcome of the focus group was conceiving of Shabbat 2.0 as an additional learning opportunity rather than one which would replace the regular religious school experience.

### Governance Structures Providing Support for Shabbat 2.0

- Initial lay oversight included representation from each of the groups in the model – an empty-nester, parents with young children, and the religious school committee chairs.
- All involved in development of model and also provided feedback to facilitator's about the sessions during the year.

### Budget/Resources

- Funding for model came from Legacy Heritage Innovation Project grant money
- Additional costs include Shabbat baskets for each family and one for each grade in religious school, meals, and additional funding for staff

The congregation is looking for ways to sustain the model without the grant money in coming years.

### Integration of Shabbat 2.0 Families and Larger Congregational Community

- Families participated in the four Shabbat Central events during the year.
- Religious school age children continued to attend religious school classes on Sunday.

### Impact on Learners, Teachers, Congregation

- The congregation created a richer intergenerational experience for Shabbat Central.
- Families feel more connected to the congregation and more knowledgeable about Shabbat.
- Participants in Shabbat 2.0 became more involved as leaders in the congregational community
- Increased involvement in congregational activities and programming

# Whole Person Learning and Noticing Targets/Outcomes

*Teaching is a means to an end. Having a clear goal helps us as educators to focus our planning and guide purposeful action toward the intended results.*

Grant Wiggins and Jay McTighe, *Understanding By Design*, ASCD, 1998, p. 13

## Jewish Education Not For an Event, For a Life Well Lived

If the task of Jewish educators were to prepare a student for her bat mitzvah our job would be much simpler. With a checklist of eight prayers, the trope and the correct Torah portion the student and teacher would know exactly the desired outcome. Once completed-- check, -mazel tov.

We don't work in that simplified universe. Nor, would most of us want to. Today, the long term goal of congregational education is for learners to grow into adulthood constructing their own meaningful, purposeful life journeys rooted in Judaism.

These life journeys are known as priority goals. Your congregation has selected one or two priority goals as a focus. Priority goals come directly from the congregation's educational vision. They direct the countless decisions an educator needs to make by providing long term and short term goals for your learners. Educators ask: "If learners are to live this journey, what do they need to know (K), do (D), believe (B), and feel a sense of belonging (B) to now?" This essential question shapes the learning experiences we design. In every unit of learning (comprising 3-10 experiences) we respond to this question by identifying noticing targets.

This chapter provides a framework for creating education for the life journey by speaking to the head (knowledge), heart (beliefs), hand (lived action/doing) and feet (sense of belonging), known as whole person learning. It also illustrates how educators are guided by a priority goal(s) as they identify measurable outcomes with noticing targets for each unit they teach.

### NOTICING TARGETS

We begin with the end in mind, a life journey, and then create smaller life steps that we can name and measure.

## Whole Person Learning

### WHOLE PERSON LEARNING

Steven M. Cohen points out that “sociologists of religious identity speak of the three B’s: Belief, Behavior, and Belonging” (Cohen, 2008). Knowledge surely serves as an indispensable basis for the three B’s.

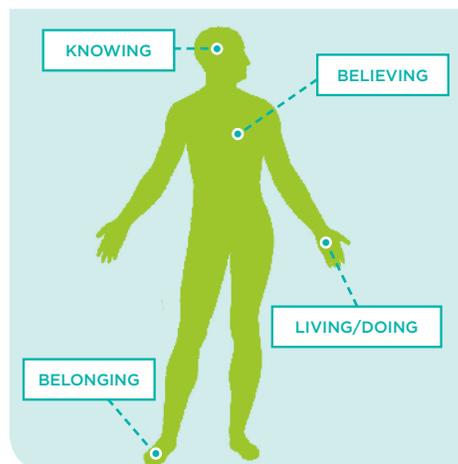
Supporting the life journeys named in priority goals is a formidable task. Knowledge acquisition or good feelings are not enough. Rather, it is essential that educators nurture and notice the whole person.

To translate our belief that Jewish education must engage the whole person, we apply a framework used in universities and day schools and adapted for congregational education known as Whole Person Learning. Steven M. Cohen points out that “sociologists of religious identity speak of the three B’s: Belief, Behavior, and Belonging” (Cohen, 2008). Knowledge surely serves as an indispensable basis for the three B’s.

Whole Person Learning attends to the four target areas of knowledge, doing, belief/values and belonging. It assumes that if learners are to make deep and long lasting connections all four target areas must be addressed. Whole Person Learning also honors the personal alchemy of each individual. Some individuals, for example, connect mostly through action/doing, while others connect through knowledge or relationships. Certainly, some educators design and assess whole person learning intuitively. Even so, it is essential to keep Whole Person Learning at the forefront of planning to assure a more regularized intentional practice.

## The Four Targets Areas: KDBB

Levi, below, as we affectionately refer to him, helps us think about target areas for learning in **Knowing**, **Doing**, **Believing/Valuing**, and **Belonging**.



WHOLE PERSON LEARNING KDBB		
<b>KNOWLEDGE</b> Names the essential knowledge and skills that learners will acquire in a unit of learning so they can participate in a real life Jewish experience or practice.	<b>K</b>	<b>EDUCATORS ASK</b> What are the knowledge and skills needed to participate in a real life Jewish experience or practice?
<b>DOING</b> Names the authentic Jewish life experience or practice.	<b>D</b>	<b>EDUCATORS ASK</b> What are the real life Jewish experiences that learners will actively participate in and shape?
<b>BELIEF/VALUES</b> Names the core belief and/or values that students will be able to explore and articulate according to their own perspectives and understandings.	<b>B</b>	<b>EDUCATORS ASK</b> How will learners use their knowledge and reflect on their experience to articulate emerging beliefs and values?
<b>BELONG</b> Names the opportunities for caring, purposeful connections to others, to God, and to <i>Am Yisrael</i> .	<b>B</b>	<b>EDUCATORS ASK</b> How will learners build long lasting and caring relationships throughout the community/with God?

### KDBB Guides the Actions of Educators

KDBB enables teachers, in conversation with one another, to name targets for learning experiences that speak to the whole of the learner. It also helps teachers make critical decisions about what kind of learning experiences will reach those outcomes. And lastly, it enables teachers to collect data on how well their learners are growing toward those outcomes/noticing targets. With data, teachers can know how to adjust learning to best meet the stated outcomes. With data, students can mark and celebrate their own growth. Collecting data is discussed in Chapter 5.

**KDBB ENABLES EDUCATORS TO:****1. NAME SUCCESS IN THE WHOLE OF A PERSON**

Educators name outcomes/noticing targets for units of learning **by asking and identifying:**

- What are observable indicators of progress/success?
- What are the indicators of success in knowing, doing, belonging, and believing?

**2. DIRECT AND DESIGN LEARNING EXPERIENCES FOR THE WHOLE OF A PERSON**

Educators make decisions about what kind of experiences should happen

**by asking and identifying:**

- What kind of experiences throughout a unit of learning will help the whole learner grow toward these outcomes?
- What are the best experiences to enable the whole of learner to progress?

**3. COLLECT DATA ON THE GROWTH OF THE WHOLE OF LEARNER**

Educators measure growth in learners over time **by asking and identifying:**

- What questions will prompt learners to express how they have grown?
- What tools are best suited to collect change over time in learners?
- How does the data about learners impact the design of learning and assessment?
- How can learners see their growth over time?

## **Noticing Targets: KDBB IN ACTION**

Noticing targets are smaller, observable, and measurable steps that can be reached by learners at the end of a unit. Within the context of a specific curricular area, you select or create noticing targets from the four targets of whole person learning. These noticing targets become the basis for planning experiences for your learners.

### **Noticing Targets May Seem Very Much Like Learner Outcomes. There Are Two Differences.**

1. Learner outcomes often include a focus only on what the learner will know or do. Noticing targets encompass outcomes in the knowing and doing targets, but also include outcomes in believing/valuing, and belonging (essentials in Jewish life).

Noticing targets allow the educator to attend to both the individual components of the learning, and the whole of the learner as the learning relates to real Jewish living. An educator also works to help learners integrate these outcomes so that doing allows the learner to engage in the knowing, which allows the learner to move to believing/valuing and belonging.

2. Noticing targets allow for a wide range of responses, reflective of the individual learner's growth and personal alchemy. In this particular context, outcomes are not concrete goals that all learners reach in the same way; rather, noticing targets honor the variety of expression in individuals. Noticing Targets make room for the voice and passions of the learner. The language of noticing targets emerges from the field of spiritual development, which emphasizes that we need to pay attention to different cues in order to most effectively appreciate God's

Most of the time we don't notice the spiritual. God is like the air we breathe. We merely assume God, just as we assume air. .. We learn to notice God's presence throughout our lives...we are unaware or barely aware of God's presence, so we must learn to notice...

Spiritual Autobiography,  
by Richard Peace,  
Nav Press, 1998

presence in our lives. Similarly, we need to pay attention to different types of cues from our learners to more effectively appreciate their growth in relation to Judaism.

### Team Exercise: How Do You Choose Noticing Targets?



To get started with choosing specific noticing targets, it is helpful to engage in this exercise with colleagues from your Professional Learning Team and/or Educational Leadership Team.

1. Imagine a learner who is working toward your congregation's priority goal.
2. At the completion of his formal educational experience in the congregation, what would this learner know, do, believe/value, and sense in relation to belonging?
3. Describe the learner in your own words in each of the four domains. These general statements are the first step in choosing noticing targets as they help educators envision specific ways that the priority goal affects learning.
4. Look at the noticing target chart for your priority goal on pages 48-51. Discuss how this suggested list relates to the learner you just described. Highlight targets that reflect the ideas you generated. Create a list of ideas not covered by the targets on the chart.

Next, consider an example of how one educator chose targets aligned to his priority goal.

<b>UNIT TOPIC</b>	Pesach and Hunger
<b>GRADE</b>	5
<b>PRIORITY GOAL</b>	Mending the world guided by a Jewish moral compass

When the educator attempts to help his students arrive at the priority goal, all noticing targets point to connections between Passover and the Jewish obligation to heal the world. The educator (sometimes in partnership with the learner) needs to select or create one noticing target for each of the four domains of knowing, doing, believing, and belonging. He can choose targets from the attached lists (see pages 48-51) or write his own based on the context of the learning, his understanding of his students, his own strengths as an educator and his progress toward the priority goal so far.

Here are the noticing targets he chose:

NOTICING TARGETS	
<b>KNOW</b>	Defines vocabulary of Jewish values ( <i>ha lachma anya, ma'achil re'evim</i> )
<b>DO</b>	Acts out the value of <i>ma'achil re'evim</i> in the local community
<b>BELIEVE/VALUE</b>	Expresses a sense of responsibility to help others (without adequate food)
<b>BELONG</b>	Develops a relationship with other community members through <i>tikkun olam</i> work

In order to select your own targets for your unit, follow the instructions below. Your goal should be to select (or create) four targets, one from the domain of knowing, one from doing, one from believing, and one from belonging. Select four targets that are related to one another; there should be coherence among them.

Here are two approaches for how to begin:

- I. Ask questions to guide your thinking:
  - a. What are your strengths as a teacher and which targets are best suited to those strengths?
  - b. What is your congregation's vision and which targets are most closely aligned with it?
  - c. Who are your learners and which targets seem most appropriate for them?
  - d. Which targets are best suited to the nature and content of the approach you will be using?
  - e. How do the targets in the different learning domains relate to one another?
  
2. Work Intuitively: Based on years of experience working with learners, some teachers will have an intuitive sense about which targets make sense for the learners. Use that professional judgment to make the decisions. Then answer the questions listed above to assess if the targets you have chosen align with your responses. Use this assessment to refine the targets you ultimately select.

## Resources

At the end of this chapter you'll find sample noticing targets connected to the four key priority goals described in this handbook. These samples and your partners (educators and learners) will be invaluable resources as you name your targets.

## Learners Setting Their Own Noticing Targets

All learners can be part of the process of setting noticing targets for a unit. As the educator, you may be setting the broad outcome that supports the priority goal. For example, the doing target above is stated by the educator as: “Acts out the value of *ma’achil re’evim* in the local community.” The target reflects the careful consideration of the educator. In addition, the educator should have a conversation with the learners asking: “How do you want to express and explore this target?” “What’s your passion and what do you want to experience?”

Enabling a learner to identifying personal life outcomes is essential to supporting life journeys rooted in Judaism. This kind of conversation with learners is especially important when identifying noticing targets with teens and adults. We strongly recommend that you work with your learners to create the noticing targets. There is great potential for learner ownership in this conversation.

## Summary

This chapter illustrates how educators translate life goals valued by the congregation (priority goals) into short term outcomes for a unit of study. These short term outcomes for a unit of study are framed as whole person outcomes and known as noticing targets.

Now that you have chosen your noticing targets, you are ready to consider assessment, which is presented in Chapter 5.



APPLYING TORAH TO DAILY LIFE			
	Elementary	Middle School/Teen	Adult/Family
<b>KNOWING</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Identifies values used by biblical characters</li> <li><input type="checkbox"/> Defines vocabulary of Jewish values connected to daily activity</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Recognizes dilemmas faced by biblical characters in daily life</li> <li><input type="checkbox"/> Defines steps for Jewish decision-making</li> <li><input type="checkbox"/> Analyzes Jewish texts for meaning</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Analyzes the motivations of characters in biblical stories, Jewish texts</li> <li><input type="checkbox"/> Defines steps for Jewish decision making in accordance with their movement, congregational community and/or family</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> </ul>
<b>DOING</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Uses vocabulary of Jewish values in referring to own acts/acts of others</li> <li><input type="checkbox"/> Stops and thinks about mitzvot/middot before acting</li> <li><input type="checkbox"/> Identifies examples of Jewish values/mitzvot/middot in stories s/he hears or reads</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Acknowledges challenges that require decision-making in own life</li> <li><input type="checkbox"/> Articulates Jewish values used in making a decision</li> <li><input type="checkbox"/> Applies steps for Jewish decision-making</li> <li><input type="checkbox"/> Asks questions about Jewish ways of acting</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Discusses and applies Jewish values/mitzvot/middot in personal or family situations</li> <li><input type="checkbox"/> Considers Jewish values before making decisions</li> <li><input type="checkbox"/> Draws connections between Jewish texts and personal experiences</li> <li><input type="checkbox"/> Chooses to spend time learning Jewish texts</li> <li><input type="checkbox"/> Identifies and discusses Jewish values in books read together</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> </ul>
<b>BELIEVING</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Expresses feelings about making a decision based on <i>mitzvot</i> or <i>middot</i></li> <li><input type="checkbox"/> Shows respect/love for the Torah</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Expresses feelings about treating others based on <i>mitzvot</i> or <i>middot</i></li> <li><input type="checkbox"/> Describes personal dilemmas similar to those in the Bible and Jewish history</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Discusses feelings about treating others based on mitzvot or middot</li> <li><input type="checkbox"/> Explains the challenges and satisfaction of making decisions based on mitzvot/middot</li> <li><input type="checkbox"/> Develops a Jewish framework for analyzing and making decisions</li> <li><input type="checkbox"/> Shares stories about personal experiences with difficult decisions</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>
<b>BELONGING</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Shares stories about personal experiences with difficult decisions</li> <li><input type="checkbox"/> Acts with sensitivity toward others in peer group</li> <li><input type="checkbox"/> Engages in a relationship with a caring teen or adult to explore issues of Jewish decision-making</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Shares stories about personal experiences with difficult decisions</li> <li><input type="checkbox"/> Acts with sensitivity toward others in peer group according to <i>mitzvot/middot</i></li> <li><input type="checkbox"/> Tells stories of others in the congregation who apply Torah to daily life</li> <li><input type="checkbox"/> Engages in a relationship with a caring adult to explore issues of Jewish decision-making</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Makes plans for Jewish learning with others from the congregation</li> <li><input type="checkbox"/> Exchanges personal stories of Jewish decision making with family and/or other community members</li> <li><input type="checkbox"/> Engages in a relationship with a caring teen or adult to explore issues of Jewish decision-making</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>

SPIRITUAL JOURNEY			
	Elementary	Middle School/Teen	Adult/Family
<b>KNOWING</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Uses vocabulary of Jewish prayer and mitzvot</li> <li><input type="checkbox"/> Recognizes God's involvement in the stories of the Jewish people</li> <li><input type="checkbox"/> Knows that people communicate with God</li> <li><input type="checkbox"/> Explains metaphors for God</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Describes different characteristics of God and roles God plays in the world</li> <li><input type="checkbox"/> Explains foundational concepts such as brit, b'tzelem Elohim, partnership in <i>tikkun olam</i> and other mitzvot linking Jews with God</li> <li><input type="checkbox"/> Analyzes Jewish texts about God</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Explains concept of <i>kedushah</i></li> <li><input type="checkbox"/> Uses vocabulary of Jewish prayer, rituals, and <i>mitzvot</i></li> <li><input type="checkbox"/> Has skills to lead prayers, rituals</li> <li><input type="checkbox"/> Analyzes biblical stories about the relationships between the characters and God</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> </ul>
<b>DOING</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Expresses self in prayer outside of fixed times for prayer</li> <li><input type="checkbox"/> Participates in prayer, rituals</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Uses own words of prayer in times of need and joy</li> <li><input type="checkbox"/> Engages in Jewish prayers and rituals at home</li> <li><input type="checkbox"/> Participates in 25-hour Shabbat experience</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Composes personal/family prayers in time of need and joy at home</li> <li><input type="checkbox"/> Recites Jewish prayers at home</li> <li><input type="checkbox"/> Conducts Jewish rituals at home</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> </ul>
<b>BELIEVING</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Asks questions about God</li> <li><input type="checkbox"/> Asks for help from God in a difficult situation and turns to God in joy</li> <li><input type="checkbox"/> Demonstrates understanding that people have different ideas about God</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Articulates feelings and ideas about God</li> <li><input type="checkbox"/> Expresses gratitude using brachot</li> <li><input type="checkbox"/> Explains a metaphor(s) for God that is personally meaningful</li> <li><input type="checkbox"/> Articulates responses to participating in 25 hour Shabbat experience</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Compares own ideas to community's ideas about prayer and/or God</li> <li><input type="checkbox"/> Describes times when s/he felt close to God</li> <li><input type="checkbox"/> Explains the value of Shabbat for self/family</li> <li><input type="checkbox"/> Develops a framework for analyzing and making decisions about prayer/Jewish practice</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> </ul>
<b>BELONGING</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Participates in communal prayer, ritual and song</li> <li><input type="checkbox"/> Joins group easily</li> <li><input type="checkbox"/> Demonstrates curiosity about Jewish prayer</li> <li><input type="checkbox"/> Engages in a relationship with a caring teen or adult to explore issues of prayer, theology, Jewish practice</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Explains to others a prayer or ritual that is personally meaningful</li> <li><input type="checkbox"/> Participates in communal prayer or ritual</li> <li><input type="checkbox"/> Takes leadership role in communal prayer or ritual</li> <li><input type="checkbox"/> Engages in a relationship with a caring teen or adult to explore issues of prayer, theology, Jewish practice</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Takes leadership role in communal prayer or ritual</li> <li><input type="checkbox"/> Develops relationships with other families through prayer or ritual</li> <li><input type="checkbox"/> Engages in a relationship with a caring adult to explore issues of prayer, theology, Jewish practice</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>

AM YISRAEL AND ERETZ YISRAEL			
	Elementary	Middle School/Teen	Adult/Family
<b>KNOWING</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Identifies characters and places from the Jewish “story” starting with the Tanakh</li> <li><input type="checkbox"/> Retells events from the Jewish story</li> <li><input type="checkbox"/> Explains that Israel has been a special place for Jewish people since the time of the Bible</li> <li><input type="checkbox"/> Connects the Jewish holidays with the Land of Israel</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Retells stories of Jewish heroes who exemplify Jewish values</li> <li><input type="checkbox"/> Uses vocabulary of Jewish communal values</li> <li><input type="checkbox"/> Demonstrates knowledge of key places in Israel and the reasons for their significance to the Jewish people</li> <li><input type="checkbox"/> Explains different understandings of the concept of “chosen people”</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Uses vocabulary of values related to peoplehood</li> <li><input type="checkbox"/> Analyzes issues facing the Jewish community locally and globally</li> <li><input type="checkbox"/> Explains the place of Israel in the history and life of the Jewish people</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>
<b>DOING</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Talks about Jewish characters and places from the Jewish story in 1st person (e.g., my ancestors, our people)</li> <li><input type="checkbox"/> Tells stories about own family’s Jewish life and/or background</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Applies Jewish communal values to a personal decision</li> <li><input type="checkbox"/> Identifies own behavior with Jewish heroes</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Engages in action in response to an issue facing the Jewish community</li> <li><input type="checkbox"/> Participates in Jewish or Israeli cultural life: books, movies, plays, music concerts</li> <li><input type="checkbox"/> Tells family’s Jewish story</li> <li><input type="checkbox"/> Explores other Jewish communities in US/Israel/around the world</li> <li><input type="checkbox"/> _____</li> <li>_____</li> </ul>
<b>BELIEVING</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Explains family’s connection to the Jewish characters, places and/or story</li> <li><input type="checkbox"/> Identifies people in the synagogue who demonstrate that they care about the learner</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Explains personal connections to the Jewish people and/or the Land of Israel</li> <li><input type="checkbox"/> Defends a personal decision using Jewish communal values</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Explains personal/family connections to Jewish history, Israel or the world Jewish community</li> <li><input type="checkbox"/> Articulates reasons for acting on issues based on Jewish communal values</li> <li><input type="checkbox"/> Develops a framework for analyzing and making decisions about the Jewish community/Israel</li> <li><input type="checkbox"/> _____</li> <li>_____</li> </ul>
<b>BELONGING</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Participates in Jewish communal celebrations</li> <li><input type="checkbox"/> Develops friendships with peers in the congregation</li> <li><input type="checkbox"/> Engages in a relationship with a caring teen or adult to explore issues of Israel/Jewish peoplehood</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Participates in Jewish communal celebrations and/or events</li> <li><input type="checkbox"/> Takes leadership roles in Jewish communal celebrations</li> <li><input type="checkbox"/> Develops relationships in the congregation, outside own age group</li> <li><input type="checkbox"/> Engages in a relationship with a caring teen or adult to explore issues of Israel/Jewish peoplehood</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Participates in Jewish communal celebrations</li> <li><input type="checkbox"/> Takes leadership roles in Jewish communal celebrations</li> <li><input type="checkbox"/> Invites other members of the congregation to their home for Jewish study and/or celebration</li> <li><input type="checkbox"/> Mentors other individuals or families</li> <li><input type="checkbox"/> Engages in a relationship with a caring adult to explore issues of Israel/Jewish peoplehood</li> <li><input type="checkbox"/> Creates a family history connected to the Jewish people</li> <li><input type="checkbox"/> _____</li> <li>_____</li> </ul>

MORAL COMPASS			
	Elementary	Middle School/Teen	Adult/Family
<b>KNOWING</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Recognizes vocabulary of Jewish values</li> <li><input type="checkbox"/> Names problems/challenges that need "fixing"</li> <li><input type="checkbox"/> Names Jewish "heroes" of <i>tikkun olam</i></li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Defines vocabulary of Jewish values</li> <li><input type="checkbox"/> Identifies opportunities for <i>tikkun olam</i></li> <li><input type="checkbox"/> Identifies own personal qualities that can contribute to <i>tikkun olam</i></li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Analyzes Jewish sources (biblical, rabbinic) connected to social justice</li> <li><input type="checkbox"/> Analyzes a problem using Jewish value terms</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>
<b>DOING</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Participates in work of <i>tikkun olam</i></li> <li><input type="checkbox"/> Tells story about helping others</li> <li><input type="checkbox"/> Asks what needs to be done (in class, at a program, at home, around synagogue)</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Participates in work of <i>tikkun olam</i></li> <li><input type="checkbox"/> Asks questions about agency, site or problem to understand an issue or challenge more deeply</li> <li><input type="checkbox"/> Volunteers to help/work with others</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Participates in work on <i>tikkun olam</i></li> <li><input type="checkbox"/> Seeks out information about a problem or issue</li> <li><input type="checkbox"/> Organizes others in doing work of <i>tikkun olam</i></li> <li><input type="checkbox"/> Identifies values that form a personal framework for analyzing current American political issues</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>
<b>BELIEVING</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Expresses a desire to help others</li> <li><input type="checkbox"/> Describes value of <i>tikkun olam</i> work</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Expresses a sense of responsibility to help others</li> <li><input type="checkbox"/> Explains action, involvement based on Jewish value</li> <li><input type="checkbox"/> Shows willingness to revise own opinions, perspectives</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Expresses rationale for holding particular Jewish values</li> <li><input type="checkbox"/> Explains action, involvement based on Jewish value</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>
<b>BELONGING</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Names the groups/organizations s/he is working with</li> <li><input type="checkbox"/> Engages in a relationship with a caring teen or adult to explore issues of social justice</li> <li><input type="checkbox"/> Identifies people with whom s/he is doing <i>tikkun olam</i></li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Develops relationship with peers through involvement in <i>tikkun olam</i></li> <li><input type="checkbox"/> Engages in a relationship with a caring teen or adult to explore issues of social justice</li> <li><input type="checkbox"/> Develops relationship with other community members through <i>tikkun olam</i> work</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Demonstrates curiosity about Jewish sources on contemporary issues</li> <li><input type="checkbox"/> Develops relationship with others through <i>tikkun olam</i></li> <li><input type="checkbox"/> Engages in a relationship with a caring adult to explore issues of social justice</li> <li><input type="checkbox"/> Explains involvement of Jewish groups with an issue of social justice</li> <li><input type="checkbox"/> _____</li> <li>_____</li> <li>_____</li> <li>_____</li> </ul>



# Noticing/Assessment for Whole Person Learning

*The story of your life is a network of intersecting stories—the story of your family; of your community and schools; of your friends and acquaintances—and how all this, along with your own internal story, have made you who you are...pilgrimage is no panacea; we do stupid things along the way ...This too is part of our stories.*

*Spiritual Autobiography, Discovering and Sharing Your Spiritual Story, Richard Peace, Nav Press, 1998*

## How Can Growth Be Documented Over Time?

Now that you have chosen your noticing targets/outcomes for the whole of the learner, you need to see how well the learners are reaching the targets. This chapter will guide you to develop a system for measuring learner's progress toward noticing targets. You will learn how to:

1. Choose a noticing tool (A noticing tool is an instrument or activity that teachers use to measure learners' progress toward the noticing target. Some educators prefer to use the term assessment tool.)
2. Create noticing prompts to make your noticing tool come alive (Noticing prompts are questions, sentence starters, or instructions created by educators so that learners can express their growth and learning over time. Each noticing target should have its own prompt.)

Noticing/Assessment is an important component of creating powerful learning. It enables the educator and the learner to mark progress and to identify areas for future growth. By reviewing learners' work, educators can then make adjustments to their future planning. Learning from assessment is discussed in detail in Chapter 6.

## Choosing a Noticing/Assessment Tool

How do educators know if learners are reaching the noticing targets? How do learners know if they are growing toward worthy goals? The best way is to use a tool that captures learners' growth over time. Below you will find a list of noticing tools that are well suited for whole person learning. These tools include:

- Written work: journal (family or individual), newspaper article, essay, a commercial, TV script, responses from youngest learners recorded by educator or parent
- Artistic responses: photography, scrapbook, collage poster, skit, song (educator can record presentations given during class), drawing and other art forms
- Multimedia presentation: PowerPoint, video, blog
- Games

## Possible Tools



You will find these kinds of noticing tools helpful because they have the potential to capture the full range of learner outcomes. A journal, for example, can capture a learner's knowledge, action/doing, expressed values/beliefs, and growing relationships/belonging. A blog, or a multi-media presentation can capture a wider range of outcomes than just a check list or a fill in the blank assessment.

## How Many Tools Should One Use for a Unit?

Educators often find it easier to select one noticing tool (e.g. a journal) to collect growth and change in the four domains. On the other hand, many educators find one tool far too limiting. They prefer to select a few noticing tools and then allow learners to select the one based on a best fit with an individual's learning style. For example, one learner might be able to document growth best through writing in a journal, while another learner might be more adept at expressing growth through the visual arts. It is helpful to offer the learner a choice of tools.

Learners can use the tool either during the learning activity in the synagogue or at home. Tools can be multi-generational, engaging both parents and children, thereby extending the learning into the home and opening a conversation between parent and child. We recognize that in many new models of Jewish education both adults and children are viewed as learners, and therefore tools should be flexible enough to accommodate a wide variety of abilities and maturity. When creating intergenerational learning, it may be appropriate to offer adult learners and younger learners different tools.

## Some Things to Consider When Selecting Your Noticing Tool

- When possible go for simplicity by using one noticing tool that captures KDBB for a unit of learning
- Be mindful when possible of different learning styles
- Consider having learners select their own noticing tool
- Depending on the age of the learner, consider a noticing tool that can include parents
- With multi-generational learning, consider different noticing tools for children and adults
- In a Shabbat setting (if no writing is permitted) consider a noticing tool that can be done at home or other settings

### THE BENEFITS

#### Noticing Tools

- Provide an opportunity for students to reflect on their experience and learning, to “make meaning”
- Document learning
- Provide information to the learner and educator about learning
- Provide assistance to the educator in future planning
- Communicate with parents about child's growth

Noticing tools come alive when educators select prompts that stir the thinking of the learners around identified noticing targets/outcomes.

## Create Noticing Prompts to Make Your Noticing Tool Come Alive

After selecting a noticing tool you are ready to create **prompts**.

Prompts are key questions, or idea starters, that evoke responses from the learners specifically around the **noticing targets**. In this way, tools (like a journal or blog) and prompts work together to document a learner's growth over time.

Each noticing target should have its own prompt. (Note that if you develop a prompt that elicits responses from the learner related to more than one domain that can be helpful, too).

Let's return to the example we used in Chapter 4. In the believing domain, the educator chooses the noticing target of, "expresses a sense of responsibility to help others (without adequate food)." The educator and learner want to know if the learners internalized the value of *ma'achil re'evim*. To determine this, the educator needs to collect some information from the learners to gauge how well they have internalized this value. Therefore, the educator chooses the prompt, "What did it feel like to do the mitzvah of *ma'achil re'evim*? What responsibility do we have as Jews to feed the hungry? Why?" This prompt allows the learner to reflect on her own experience, connect it to knowledge-based learning, and demonstrate if the value has been internalized. The responses reflect learner progress toward the noticing target, and thereby documents experience with and measures progress toward the priority goal.

## How Often Should Tool(S) and Prompts Be Used?

There are two excellent reasons for using the tool and prompts in the beginning of a unit. Firstly, when used at the beginning of a unit, the educator and the learners can see clearly what learners already know, do, believe/value and and feel a sense of belonging to. This way the learner can see their own beginning point and educators can use this information to inform next sessions. Secondly, the tool(s) and prompt provide a clear benchmark for growth. When used again, either throughout the unit or at the end of the unit, the educator and the learner can clearly see change and growth/or need for growth.

Every educator will decide how often within the course of a unit to use the tools and prompts. The number of times may vary, but one would expect to use it no less than two times during a unit. This way educators and learners see a starting point and a trajectory for growth.

## Portfolios

To document and measure growth toward a priority goal, some congregations keep key work of learners over many years. By keeping a treasury or a portfolio of learners' work, significant growth and change toward the priority goal can be documented

NOTICING TARGETS	
KNOW	Defines vocabulary of Jewish values ( <i>ha lachma anya, ma'achil re'evim</i> )
	Prompt: What do <i>ha lachma anya</i> and <i>ma'achil re'evim</i> mean? How do the volunteers at X Food Shelf carry out the mitzvah of <i>ma'achil re'evim</i> ?
DO	Acts out the value of <i>ma'achil re'evim</i> in the local community
	Prompt: Create a skit that describes your experience going to the food shelf with your team
BELIEVE VALUE	Expresses a sense of responsibility to help others (without adequate food)
	Prompt: What did it feel like to do the mitzvah of <i>ma'achil re'evim</i> ? What responsibility do we have as Jews to feed the hungry? Why?
BELONG	Develops relationship with other community members through <i>tikkun olam</i> work
	Prompt: Describe what it was like to go with other members of your temple/class/family to perform the mitzvah of <i>ma'achil re'evim</i> .
NOTICING TOOL	Student-created brochure with responses to prompts that includes words and photos. In addition to serving as an assessment tool, the brochure can be used by the learners at the seders they attend to teach about issues of hunger to other seder participants

Here is an example of how another educator created prompts for her noticing targets:

NOTICING TARGETS	
KNOW	Identifies values used by biblical characters
	Prompt: Tell the story of Abraham and Sarah and the strangers. Be sure to explain how Abraham and Sarah did <i>hachnasat orchim</i> .
DO	Uses vocabulary of Jewish values in referring to acts of others
	Prompt: Tell the story about a time you welcomed guests, making sure to use the words <i>hachnasat orchim</i> .
BELIEVE VALUE	Expresses feelings about treating others based on <i>mitzvot</i> or <i>middot</i>
	Prompt: Bring in a picture of a time when you and your family did <i>hachnasat orchim</i> . Tell a story about the picture and what it felt like when you did <i>hachnasat orchim</i> .
BELONG	Identifies self as part of the Jewish people beginning with Abraham and Sarah.
	Prompt: Draw a picture of your family that includes Abraham and Sarah. Imagine Abraham and Sarah are talking to you about <i>hachnasat orchim</i> . What are they reminding your family to do?
NOTICING TOOL	Storytelling

Writing prompts requires practice. Our experience tells us that open-ended questions are most successful. For example, you might ask the following open-ended question around Shabbat: “Describe in detail a Shabbat ritual you did with your family. When telling the story make sure to use four Hebrew terms.” You should avoid questions that have a single or factual answer such as “Did you observe a Shabbat ritual?” or “Which Shabbat ritual did you observe?” Much like any component of teaching, educators envision a situation and plan accordingly. Application in the learning environment may cause an educator to revise or reconsider the prompts she chose. Writing prompts is easier when done in collaboration with another colleague. We encourage you to share this work within the teaching staff.

## Summary

Many families mark their doorpost to show how a child has grown taller over time. Parents and children delight in watching that growth. Noticing tools and prompts are very similar because they mark growth over time. They demonstrate clearly how a learner is growing as a whole person. Seeing such change is helpful for children and families alike. Documentation of growth affirms the value of the learning experience. Seeing how well learners are reaching the targets also guides educators in future planning.

There are many steps in creating learning that makes a positive measurable difference in learners' lives. The first step (chapter 4) is to know where you are going (noticing targets).

The second step is to know how to capture that growth (noticing tools and prompts).

In the coming chapter, you'll move to the next step: Learning from information gathered about learners' growth measured using noticing tools and prompts.

Following are two examples of units, one for each of the priority goals. Each example identifies: the priority goal; the developmental level of the learners; a noticing target (NT) and a prompt for Knowing, Doing, Believing, and Belonging; and two tools.

### Example 1

**Priority Goal:** Learners will be on a journey of mending the world guided by a Jewish moral compass. **Developmental Level:** 3rd-5th Grade

<b>KNOWING</b>	<b>NT: Identifies opportunities for <i>tikkun olam</i></b> What are some opportunities in our community for doing <i>tikkun olam</i>
<b>DOING</b>	<b>NT: Participates in <i>tikkun olam</i></b> Describe a time you participated in <i>tikkun olam</i> this year.
<b>BELIEVING</b>	<b>NT: Expresses a sense of responsibility to help others</b> If someone said, "it's not important to do <i>tikkun olam</i> ," what would you say?
<b>BELONGING</b>	<b>NT: Develops relationships with peers through involvement in <i>tikkun olam</i></b> Tell about a new person you met or a friendship you made doing <i>tikkun olam</i> this year.

**Example 2**

**Priority Goal:** Learners will be on a spiritual journey rooted in Jewish tradition.  
**Developmental Level:** 6th-8th Grade

<b>KNOWING</b>	<p><b>NT: Has skills to lead prayers, rituals</b>  Names the skills (words, melodies, movement, or understanding) that you have gained over the last (period of time) with prayer/ritual?</p>
<b>DOING</b>	<p><b>NT: Lead Jewish Prayers and rituals at home</b>  Tell about a time you led a prayer or ritual at home</p>
<b>BELIEVING</b>	<p><b>NT: Articulates own feelings, ideas about prayer and/or God</b>  Why (or why not) pray?</p>
<b>BELONGING</b>	<p><b>NT: Takes Leadership role in communal prayer or ritual</b>  Describe the sense of connection (or not) to God, other people, etc. when you led part of a service</p>

# Learning from Noticing/Assessment

*Such is the way of a tzaddik, says the Berditchever, someone who is continuously aware of her deficiencies yet trusts that God will help her attain a higher level in the future. Indeed, if the Name of your God is “I am not yet who I am not yet,” then you too get to keep learning and striving and growing.*

*My own beloved teacher Arnold Jacob Wolf, whose memory is a blessing, used to mischeivously complain that his problem was not that God was silent. “My problem,” he would insist, “is that God won’t shut up. Now what do you want? Leave me alone. I did that mitzvah last week. What do you mean, you want it again and better?”*

Lawrence Kuhsner, “Who Am I to Go to Pharaoh?,”

*Jewish Mysticism and the Spiritual Life*, Edited L. Fine, E. Fishbane and O. Rose, p. 43,

This chapter helps educators review information they have collected from learners. An analysis of learners’ products provides clarity on how well children and/or families are reaching the noticing targets. Educators often have a “sense” of how well a group is learning. Personal observations are important, but not sufficient to guide educational plans or to enable learners to see their own growth over time.

Documentation works to confirm or challenge teacher observations. Documentation also enables an educator to use what is learned to inform plans for future experiences. Vivid evidence of growth over time enables learners to mark their progress and set new goals. The questions and handouts provided in this chapter enable teachers and learners to see growth more clearly and use that information to effectively guide Jewish learning for a life well lived.

## Analyzing Learner Products: Educators Ask Three Critical Questions

To learn from noticing /assessment educators ask three critical questions:

1. How do you know if your learners are growing and reaching identified targets?
2. What can you learn from the patterns of how individuals and/or groups are reaching the targets?
3. What can you learn from their journeys that will inform your teaching?
  - How can you help learners get closer to the destination?
  - What changes might you need to make in what you do?

### CRITICAL QUESTION ONE

How do you know if your learners are growing and reaching identified noticing targets?

It is not uncommon to hear an educator say “I just know how the learners are doing.” Gut response are important, but not sufficient. Review of learners’ products enables educators to confirm or challenge personal observation.

### Close/Middle/Far

A framework that reflects growth in a life journey that is helpful to educators (and learners) is: close, middle, far. When analyzing the learners’ work, educators find it helpful to categorize the learner’s work as “**close**,” “**middle**,” or “**far**” from the noticing target.

Use the definitions below to guide your analysis:

- Close indicates the learner demonstrates strong evidence or hitting or coming quite close to the noticing target.
- Middle indicates the learner partially demonstrates evidence of hitting the target and is making progress toward the noticing target.
- Far indicates the learner demonstrates little or no evidence in reaching the noticing target

### How Does an Educator Know What is Close, Middle, or Far?

Make sure you are clear about the outcomes you and/or the learner have established. Review your priority goal and the noticing targets in all the learning domains—Knowing, Doing, Believing and Belonging.

Educators are not using noticing targets to see if a learner is right or wrong. Noticing targets are not about passing or failing. Rather, this kind of assessment is about seeing more clearly the entirety of the learner’s experience.

Educators often work in hevruta when reviewing learners' work. It is helpful when team members answer the following questions together.

- What kind of evidence indicates that a learner “got it?” (close)
- What kind of evidence indicates that the learner is growing, but has a way to go? (middle)
- What kind of evidence indicates the learner is not growing in each of the domains? (far)

By identifying the kind of evidence that indicates close, middle or far, you set guidelines for assessing the learners' growth in each of the domains. Use these guidelines to complete a chart, like the one below, to document the growth of your learners.

### Close, Middle, Far Chart

Keeping Track of Learner Growth					
LEARNER	KNOWING	DOING	BELIEVING	BELONGING	COMMENTS
SEAN	Close	Middle	Close	Close	I have time scheduled with Sean to talk about additional ways he can express doing.
SARAH	Close	Close	Middle	Close	Struggling to articulate her beliefs
DAVID	Close	Middle	Far	Middle	Has not expressed a connection or understanding of belief. I'll talk to him directly, possibly the prompt did not speak to him.
LISA	Middle	Far	Far	Middle	Shown improvement in belonging. I've seen little evidence of her taking action, so it is not surprising that she is not expressing belief. I will follow up with her and try to figure out the barriers. Also more than one student struggling with expressing/exploring beliefs. I'll focus more on that next session.

By carefully examining the products learners create, you can:

- Understand their progress
- Use that knowledge to support their ongoing growth
- Help learners see how they've grown
- Assist them in setting new goals for themselves.

### CRITICAL QUESTION TWO

What can an educator learn from the patterns of how individuals and/or groups are reaching the targets?

After examining individual learners work and completing a chart to document the learners' growth, look at patterns in the group as a whole. When looking at the assessments, ask yourself questions like, "Did the learners all excel in the domain of belonging but struggle in the domain of knowing?" or "Did one learner do particularly well and another miss the mark?" The handout "Tracking Learners' Journeys" on page 67 will help you track individual and group progress. Keep in mind that some learners will hit the targets on the first try, but not every learner will do so. Likewise, some learners will hit the target in one learning domain but not in others.

As discussed in chapter 3, whole person learning recognizes the uniqueness of each learner. Reflecting on patterns will help you know your learner in new and important ways, such as where a learner connects, what excites her/him the most, in what ways s/he wants to grow.

### CRITICAL QUESTION THREE

What can you learn from their journey that will inform your teaching?

Once you have analyzed the work of individual learners, it is critical to reflect on the group of learners as a whole. The process of gathering and analyzing information about learners also supports you in learning about and improving aspects of your own teaching. As you reflect, look for patterns, consider the effectiveness of your noticing tool, and think about the connection between the learning experience and the learning demonstrated in the tool. The "TIDE" handout on page 69 will help you reflect on what you did that contributed to learning, consider ways to strengthen the experiences you shape for learners, and recognize and address the needs of individual learners.

### Cycle Back to Planning

Once you have responded to the three critical questions, go back to planning the learning. Insights that you get from the TIDE handout should be part of your consideration as you begin to plan your next powerful learning. Notice that the learning plan includes reflection and insights about learners. Each time you plan powerful learning, you should include your insights about your learners and what would make the learning a more powerful experience that will bring learners closer to the targets.

## Intergenerational Learning and Assessment

High impact models often engage families in the learning process. Assessment for learners at different developmental stages, especially children and adults, will be different than it would be with one age range. In some cases, a shared noticing tool may be used by the whole family, while in other cases adults and children may use different tools. Informative tracking reflects who your learners are and the learning targets. Remember to consider age range and family unit when designing noticing targets, noticing tools and close/middle/far rubrics.

### Share What You Discover

Be sure to communicate with:

- **Learners:** Help learners reflect on their own growth and set goals for themselves.
- **Parents:** Your learning from assessment/noticing allows for substantive communication with parents and facilitates their involvement in setting goals for or with their children, or for their family unit.
- **Colleagues:** Get input, feedback, and support in thinking about and planning future learning experiences and working with learners who need enrichment or extra support. Help your colleagues know what to anticipate in learners they will teach in the future.
- **Education Director:** Knowing what is working will allow her/him to advocate for continued professional learning and innovation. Information about learners will help professionals and the lay leaders know that what you're doing matters.

Once you reflect on and learn about the progress your learners have made, there are a number of people who should share in these discoveries.

## Summary

Although educators often have a gut analysis about how learners are moving toward targets, they can be more deeply informed about learner growth by analyzing learners' products. Using a close, middle, far framework, educators can measure how well children and/or families are reaching the noticing targets. Documentation works to confirm or challenge teacher observations. The questions and handouts provided in this chapter enable teachers to see their learners' growth more clearly and use that information to effectively design whole person learning.

## Tracking Learners' Journeys

Complete the chart on page 67 to track your learners' journeys. It is recommended that you do this work in hevruta – with a fellow teacher.

**Context**

Return to your goals and targets before tracking learners' journeys.

PRIORITY GOAL		
NOTICING TARGETS		
KNOW		
	Prompt:	
DO		
	Prompt:	
BELIEVE/ VALUE:		
	Prompt:	
BELONG		
	Prompt:	



### Watch The T.I.D.E. Come In . . .

Consider each of the following TIDE elements. Jot down notes in the right-hand column.

<p><b>TOOL</b></p> <ul style="list-style-type: none"> <li>• Did learners seem to understand the prompts?</li> <li>• Did the tool help learners generate thoughtful, well-developed responses?</li> <li>• How could the tool be improved to generate better responses from learners?</li> </ul>	
<p><b>INDIVIDUALS</b></p> <ul style="list-style-type: none"> <li>• What could you do to help learners who struggled in one or more areas or learners like them?</li> <li>• Were there learners who gave especially strong responses? What might you need to do to enhance the learning of those learners or learners like them?</li> </ul>	
<p><b>DOMAINS</b></p> <ul style="list-style-type: none"> <li>• In which domains were your learners closest to the target?</li> <li>• In which domains were your learners farthest from the target?</li> <li>• What might explain these results?</li> </ul>	
<p><b>EXPERIENCES</b></p> <ul style="list-style-type: none"> <li>• Which experiences helped learners get close to the targets?</li> <li>• Which experiences could you provide to help learners get closer to the targets?</li> </ul>	

### Cycle Back

Once you have completed the TIDE handout, cycle back to planning learning. Use the powerful learning plan in the next chapter to help you.

# Designing Powerful Learning

*The new environment in which Jewish education operates in the 21st century demands a new set of design principles for Jewish education itself.*

"Design Principles for the 21st Century," Lippman Kanfer Institute,  
*Redesigning Jewish Education for the 21st Century*

In earlier chapters we discussed the foundation for designing powerful learning:

1. Focusing on a priority goal expressed in the congregation's vision
2. Articulating outcomes/noticing targets that take into account the whole of the learner
3. Preparing an assessment/noticing tool that helps educator and learner recognize progress toward the outcomes/noticing targets

Now, we consider how all these steps prepare us to create powerful learning experiences. In this chapter we will plan learning that:

1. Incorporates 21st century design principles
2. Considers the influence of context and content
3. Is aligned to the noticing targets and priority goal

## 21st Century Design Principles

As an educator, you attempt to create learning that engages the whole person as she travels on her Jewish journey. However, it can be challenging to identify the approach that best helps your learners develop an understanding of the range of meaning that Judaism can offer. Learning activities send strong messages about Jewish values and reflect the type and quality of Jewish living learners enjoy. Four specific design principles can help you create powerful learning.

These design principles reflect the essence of Jewish living: a rich communal life; engaging exploration that is both personal and deeply rooted in our everyday experiences; and a constant connection to Torah, in its broadest sense. The design principles represent essential guides for educators who wish to nurture the knowing, doing, believing and belonging of learners.

## FOUR DESIGN PRINCIPLES

### 1 Learning will be anchored in caring purposeful relationships.

“To fulfill the purposes of Jewish education it is vital that we fashion learning experiences that draw on and nurture the yearning for connectedness” (Design Principles for the 21st century). Educators will learn and practice ways of creating learning that deepens relationships among learners and with educators.

### 2 Learning will seek the answers to the questions, challenges, and meaning of everyday life.

“Just as Franz Rosenzweig once argued that Jewish learning should begin from life and lead to Torah – not from Torah to life, we recognize that today’s learners need guides to help them uncover the answers to their everyday experiences” (Design Principles for the 21st Century). Educators will think through the core questions and challenges that the learners face and then deliver powerful learning that helps learners seek the answers.

### 3 Learning will enable individuals to construct their own meaning through inquiry, problem solving, and discovery.

“The involvement of learners in shaping their educational experiences will produce more authentic, powerful learning” (Design Principles for the 21st Century). This design principle will help educators focus on placing the learner in the driver seat during educational experiences. At the core of this principle is the idea that learners can construct their own meanings, as opposed to an instructor telling them the meaning.

### 4 Learning will be content rich and accessible.

Educators will seek new ways to shape learning that is rich in Jewish content so that learners fully grasp its meaning and relevance.

All four design principles are needed to achieve powerful learning experiences. In “Design Principles for the 21st Century,” Woocher, Woocher and Ross emphasize:

These design principles for 21st century education are by no means new, but they are radical. Only a Jewish education that empowers learners as active agents shaping their own educational journeys, that fosters relationships and connections in a world at once fragmented and homogenized, and that addresses the full scope of our lives will be effective in engaging a generation of students — children and adults — who are both demanding and searching. Such an education will be able to absorb technology without being distorted by it, accommodate choice without abandoning its integrity, and offer multiple options for diverse learners without collapsing into anarchy. **This is the kind of education we will need in order to thrive in the 21st century (emphasis added).**

“Young people who thrive have encountered deep connection. They feel they belong—that people know them.”

The Soul of Education,  
Rachel Kessler

In order to make Jewish literacy vital for today’s learners, we must provide them with experiences rich in Jewish content, presented in inviting and engaging ways.

## Design Principles Informing Your Planning

These design principles are comprehensive and it may seem difficult to incorporate all of them at once. A few useful exercises will help make each design principle more accessible.

1. Invite educators to consider a particular design principle and brainstorm all the learning activities they can think of that engage learners according to that principle.
2. Ask a few educators (or all educators) to bring in a lesson plan. Ask other educators to identify all the ways in which their colleagues applied the design principles in the given lesson.
3. Prepare a learning experience for educators that exemplifies use of the design principles. At the conclusion of the lesson, invite educators to reflect on the experience and identify all the ways they engaged in the design principles and how the design principles affected the learning experience.
4. Invite an outside expert to train educators in the use of one or several of the design principles. LOMED has engaged the services of several Educational Resource Providers (ERPs), who are particularly adept at creating powerful learning that engages the whole person and applies the design principles. The ERPs model powerful design in their area of expertise, but the approach they use can be adapted for any curricular topic. Work with your consultant to identify the ERP that is right for your congregation. If you do invite an outside expert, make sure this is not a stand-alone session on this important topic. Follow up with additional meetings that consider how educators are altering their lessons.

Let's consider an example of the ways design principles influence learning. If your congregation has the priority goal of mending the world, and you plan a unit related to Sukkot, you might offer one lesson that explores what the learners view as fragile in their own lives (seeking answers to the questions, challenges, and meaning of everyday life), another that involves gathering in each other's homes (caring, purposeful relationships), and a third that allows learners to construct their own understanding of the relationship between Sukkot and tikkun olam (individuals construct their own meaning). Throughout all of these lessons, you provide content that grounds the learning in Jewish tradition, offering texts and stories that trigger questions about fragility and hospitality (learning is content rich and accessible). This series of lessons engages with all the design principles and creates a range of experiences that educators strive to offer their learners.

“The learning sciences have convincingly demonstrated that when children actively participate in constructing their own knowledge, they gain a deeper understanding, more generalizable knowledge, and greater motivation.”

The Cambridge Handbook of Learning Sciences,  
R. Keith Sawyer

## Uncovering the Questions of Learners

Learners must be co-creators of their learning. To be co-creators their questions about the subject, and stemming from real life experiences, must guide learning. Ultimate success rests on the learner’s ability to personalize, to connect to the material in meaningful ways.

One helpful approach to putting the learner in the driver seat on a meaning making trip is to use the model of inquiry, reflection, and meaning-making. This three-step process enables rich learning and personalization that characterizes a life journey.

1. **Inquiry**, gives voice to learners’ questions.  
(For suggestions on identifying learner questions, see page 74.)
2. **Reflection**, allows learners to consider the variety of opinions on their question.
3. **Meaning-making** occurs when the learner identifies an answer that speaks to him, or allows a particular opinion to inform his actions, or decides to try a particular idea.

See page 79 for the worksheet that guided educators in inquiry, reflection, and meaning-making.

## Context and Content

Consider the graphic on page 80, which illustrates the various factors that influence a learning experience. Educators take into account their previously stated outcomes/noticing targets, the content area to be covered, the context of the learning experience, the particular makeup of this group of learners, and design principles, in order to determine the learning activities for a given lesson. We now consider the influence of context and content.

As an educator, you know that factors like time of day, location, and the mix of particular learners influence your plans. High Impact Models of Jewish education create additional issues in this vein. For example, if you teach in a Shabbat model in a congregation where writing is prohibited, you will offer activities that engage your learner with the spoken word, or find other creative means for individual reflection, perhaps involving stickers, word cards, drama, or movement.

In many new models, learning occurs outside of a traditional classroom setting. If you find yourself in a living room instead of a classroom, what adjustments do you make? Messy art projects or activities that typically involve writing at a desk need to be adapted to the setting. You might choose to make use of the television as a learning tool or focus more on dialogue, so suited to the living room.

Multi-generational learning challenges you to discover activities that engage a variety of ages and developmental levels. You could offer books as conversation starters; they are often understood on several development levels simultaneously. Text is a rich tool for multi-generational learning for the same reason.

Some new models redefine the role of the teacher as well, calling upon teens, parents, or adult congregants to act as an educator. Your powerful design plan should consider the capabilities of the person acting as teacher as well as the message that is sent when a non-traditional teacher fills that role. For example, empowering parents to act as teachers in a family learning setting shows both parent and child that they can explore Judaism at home without the help of an expert educator. The context is an essential component of designing powerful learning.

Similarly, content drives design. Nearly all topics in Jewish Education can be addressed with a degree of playfulness; a conversation about belief in God might start with a run through an open field. But there are times when we wish to create a more serious tone. If your topic is why bad things happen to good people, your learning activities might be more somber. When considering content, we do not only take into account the mood, but also our goal of bringing our learners to Jewish living. When designing powerful learning, we ask: Which learning activities best model what it means to live this concept?

### Alignment with Noticing Targets and Priority Goal

By now you might be wondering how your priority goal and noticing targets fit into design. When considering design principles, content, and context, you will begin to consider a variety of learning activities that speak to the particular circumstances of your lesson. In addition, you should ask yourself: Will these activities bring the learner closer to the noticing targets? Do they support the whole of the learner on his movement toward the priority goal? And ultimately, do they sustain the learner on his Jewish journey?

Powerful design incorporates a wide variety of factors. To assist you in planning learning, use the Powerful Learning Plan on page 78, which prompts you to remember all these different factors in one organizer. As you fill in the sheet each time you plan, consider what you have learned about your students from past assessment/noticing. How does this knowledge influence your planning? At the completion of each lesson or unit, it can be helpful to use the reflection box to immediately take note of any observations you may have made during the lesson. Look back at past reflections as you plan a new unit.

“Learning principles are needed because far too much of conventional teaching and learning does not yield the accomplishments we seek, and too many of the most common approaches to teaching cannot yield understanding and the desired habits of mind. In other words, precisely because “coverage” and “cute but aimless activities” are so common, we need to make a formal and deliberate attempt to overcome them by principles that remind us of our true obligation...regardless of our good intentions and years of experience.”

Schooling By Design, G. Wiggins, and J. McTighe

## What does it take to design learning that puts the questions of our learners before the answers?

### First, Uncover their Questions

Uncovering the questions of your learners can take many different forms. Below is a list of approaches you could try with your learners.

- **Change the setting.** Go somewhere you don't typically meet with your learners. It could be as simple as moving from the classroom to the sanctuary or some outdoor space near the synagogue. Consider a field trip to the other locations in which they live their lives (e.g. school, soccer field, grandparents' homes, friends' homes, doctor's offices, grocery stores, movie theaters, airports, subway stations, parks).
- **Ask them directly.** What questions do you have about . . .? Remember how it feels to have another person truly value the question you hold.
- **Do a Visualization.** If you can't go somewhere else, have them visualize a different location. Walk them through it step by step. Ask questions that heighten their awareness of what they might see, hear, feel, smell, and taste.
- **Role Play.** Ask your learners to step into a situation in the form of a role play. Stop the role play at certain points and have them write down a question or insight they are having at that moment.
- **Map It Out.** Have learners map out a certain part of their day or their lives. It could be a brief stretch of time – map out what happens from the moment you enter the lunch room in school until lunch is over - or a longer stretch of time – map out your favorite day of the week. Ask learners to capture the questions they have as they move from place to place on their map.
- **Photo Journal.** Have learners use digital or Polaroid or disposable cameras to capture an experience they are having. Ask them to write down a question that the photograph represents to them.
- **Interview.** Create a set of questions that learners could use to interview one another around a given topic or theme. During the interview, have learners pay attention to the questions that the experience of being the interviewer is raising for them.

## Create an Environment That Supports Inquiry, Reflection and Meaning-Making

### INQUIRY

#### Exploring Many Ideas

Consider what inputs learners need to gather to support a rich process of INQUIRY, so that learners can begin to develop answers to the questions you've helped them uncover. Remember that you'll need to allow time and space for learners to gather input from both Jewish and secular sources. Different age groups and different topics might warrant different types of resources. Below please find a list of possible resources.

- Primary Jewish sources – Torah, Mishnah, Midrash
- Modern Jewish Sources – Literature, Music, Poetry, Non-Fiction
- Historical Documents
- Song Lyrics – Jewish or secular
- T'filot – Traditional and Alternative
- Photographs, Painting, Sculpture, Film
- Cartoons
- G-dcast.com
- MyJewishLearning.com
- Newspapers
- Magazines
- YouTube videos
- What else?

Learners also need to gather input from the people in their world.

- Family, friends, teachers, clergy, older adults in the congregation or in their lives, younger members of the congregation or in their lives
- Who else might they want to hear from?

### REFLECTION

#### On the one hand, On the other hand

With the inputs gathered you can move from INQUIRY to REFLECTION. Learners need to PUZZLE IT OUT. Remember that this can take different forms for different ages and for different students. Here are a few options to consider:

- **Write it out** – a journal entry, a letter, an article for the bulletin
- **Talk it out** – with a peer, a parent, a teacher
- **Act it out** – create a skit, do a role play
- **Art it out** – a cartoon, a painting, a collage, a paper midrash
- **What else?**

## MEANING MAKING

### A Two Part Process

#### Part I: And the answer is.....

At some point learners will need to identify a working answer to their question. What is an answer they can live with today, this week, this year? How will they represent their answers? How can you, as the teacher, communicate acceptance of their answers?

#### Part II: And so what...

Learners need to draw a line from the question to the answer to their daily lives. They need to identify how the answer they have developed will impact how they live in the world each day.

Keep in mind that many of the approaches to uncovering learners' questions can be used when the time comes for learners to test out the answers to their questions.

### Summary

This process completes the cycle of design that began when your congregation chose its priority goal(s). Your congregation stated its focus or lens for learning. You chose noticing targets that narrowed the broad scope of the priority goal into specific, accessible smaller nuggets that allow your learner to engage in a Jewish action, that is grounded in knowledge, that causes her to consider her own values, and that connects her with others on a similar journey. You chose an assessment tool, and designed learning that incorporates context, content, and observations about your learners. Powerful learning is the culmination of the process, but it is also the beginning of a next step that leads the learner toward a meaningful Jewish life.



## LOMED for the 21st Century: Powerful Learning Plan

### Learning That Teaches Your Noticing Targets

Use the snowflake graphic, on page 90, to consider how all these factors influence your lessons.

<b>PRIORITY GOAL</b>	
<b>CONTENT AREA</b> (Big Idea to be explored)	
<b>DESIGN PRINCIPLE(S)</b>	
<b>CONTEXT</b> (time, place, who are the learners and teachers)	
<b>INSIGHTS ABOUT YOUR LEARNERS</b> (including observation from prior noticing)	

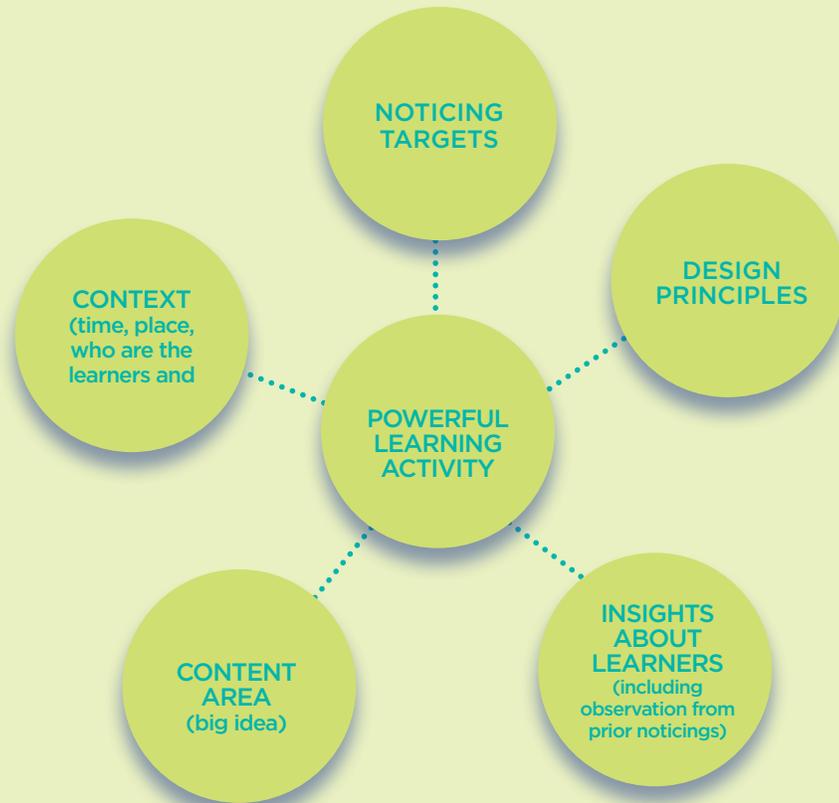
NOTICING TARGETS	
KNOW	
	Prompt:
DO	
	Prompt:
BELIEVE/ VALUE	
	Prompt:
BELONG	
	Prompt:
NOTICING TOOL	

**LEARNING EXPERIENCE**

**REFLECTION AND LIVED NEXT STEPS**

**THE SNOWFLAKE OF DESIGN**

A Delicate Balance Makes Powerful Learning



# Professional Learning for Educators Seeking to Nurture the Whole Person

*Professional learning that increases educator effectiveness and results for all students occurs within learning communities committed to continuous improvement, collective responsibility, and goal alignment.*

Learning Forward, 2011, <http://www.learningforward.org/standards/learningcommunities/index.cfm>

The LOMED handbook offers frameworks to help educators create and assess whole person learning. However, no one should believe that a book alone will be enough for a teacher to practice the art of whole person learning.

Educators must have regularized time to learn, to experiment and to reflect. They are, after all, innovating, not replicating. The Coalition of Innovating Congregations has put a hammer to the model of professional learning that is episodic and ancillary to goals for learners. These innovators have found the time, set the tone, and the focus for ongoing professional learning for their educators.

This chapter supports the Professional Learning Teams (PLT) in designing learning for additional educators in their congregations. The clear goal is to build a professional learning community focused on practicing and inventing meaningful whole person learning and assessment. By doing so, the congregation will create a learning environment for teachers and for children and families for the 21st century.

This chapter discusses:

1. The Professional Learning Team
2. The Goals of Professional Learning
3. Teacher Leadership
4. The Resources and Structure for Professional Learning

## 1 The Professional Learning Team

Professional Learning Teams (PLT), most often consisting of the Director of Education and two to three lead teachers, is charged with the important work of spearheading ongoing professional learning. First, the PLT experiments with whole person learning and assessment in their own practice as educators. They are the first group in the congregation to test out new methods. As catalysts for change they are the first to take the risk, learn from experiments, reflect on what works and what misses. Then members of the PLT use their experiments to inform how to teach additional staff these practices.

Most often the PLT works in the High Impact Models of Education. High Impact Models present new challenges for designing educational experiences.

To support this bold work, the PLT learns and plans together. They also participate in Regional Living and Learning sessions throughout the year. In this way, they can share and learn from the successes and challenges of other leaders, other PLTs.

Yes, the PLT is made up of risk takers. They are also leaders working with their LOMED consultant to create ongoing professional learning for additional staff in the congregation. Most often, the PLT plans and creates professional learning with the same framework they have developed for working with children and families. They think clearly about goals, design and assessment.

Each PLT decides which additional educators in the congregation are most open to this new kind of work. Some congregations believe their entire staff, regardless of what model they are working in, should use whole person learning as their guide. Other congregations select a sub-group of educators (e.g. only educators who work in the High Impact Model) to be engaged in ongoing learning.

The PLT grapples with questions like:

- How do you create meaningful learning on Shabbat when writing or drawing is not permitted?
- How do you engage children, teens and adults in the same space?
- What's the best way to integrate home learning and class learning?

There are no clear cut sure fire answers to the questions raised by High Impact Models. That is why it is essential that the PLT learn from one another and from other PLT's. The PLT are truly pioneers establishing a new norm in a congregation. That norm states: "We are all learners. We expect that the Jewish education of yesterday looks different than today. Together we are inventing meaningful learning."

## 2 The Goals of Professional Learning

The Professional Learning Team has to ask: “What will we take as evidence that the ongoing Professional Learning has made a positive difference for our teachers and ultimately for our children and families?”

In each congregation, the PLT will have a different answer to this question. The first step for the PLT is to determine which group of educators should be engaged in the ongoing learning (e.g. all educators, educators in the High Impact Model)

Once determined, the PLT is in conversation with that group of educators to determine to what extent the educators are able to create whole person learning, and use and analyze noticing targets. All educators, in the PLT and the larger group, need to feel they are taking an active role in their learning.

The first indicator of success may be just that educators are learning to listen to each other. When questions flow and educators share their challenges, not only their success, then the group is ready to go more deeply.

To help define success for ongoing professional learning, the PLT tries out some of the following phrases to see which ones best match up with the needs and readiness of the teaching staff.

We will be successful when teachers (samples):

- \_\_\_ Know one another’s role and contributions to the educational program
- \_\_\_ Contribute to creating a safe space for sharing questions and learning
- \_\_\_ Articulate a shared understanding of the educational vision, priority goals and values
- \_\_\_ Tell stories of how the priority goal influenced a learning experience
- \_\_\_ Are able to select noticing targets for a unit of learning
- \_\_\_ Describe how a noticing tool was used in a unit
- \_\_\_ Co-plan lessons using design principles and/or assessment tools and learner outcomes
- \_\_\_ Share what was learned from reviewing data collected in a noticing tool
- \_\_\_ Describe the impact whole person learning is having on children and families

The PLT plays a key role in creating an atmosphere of trust and support among the educators.

Once the PLT identifies their large goal for professional learning for the year, based on conversations with faculty, they might want to do an exercise with the faculty to name noticing targets. Together the faculty and the PLT can identify noticing targets for professional learning in the areas of KDBB. Identifying defined goals for the year's professional learning will make the design of learning and assessment much easier for the PLT.

Together educators set noticing targets for the year's professional learning. They ask:

- What knowledge do we as educators need?
- What doing (teaching practice) will we be engaged in?
- What beliefs/values will we explore?
- What relationships will we work to develop?

### 3 Teacher Leadership

Clearly the PLT takes a leadership role in the congregation. It is additionally important for the PLT to help every teacher be a leader.

Most likely, you have attended professional learning experiences facilitated by experts in a particular field of education. While this type of learning is helpful, it cannot be the only component of a comprehensive program. Consistent professional learning relies on the resources that already exist within every educator you are working with. Teachers who have a particular skill set can present a session for their colleagues. Teachers who have strengths in one area might be matched with others with a different set of strengths for peer mentoring. Co-planning, co-observation, and co-evaluation are useful tools as well. Materials for peer-mentoring, co-observation, and co-evaluation are included on page 88. All these components combine to create a cycle of professional learning that is regularized and based on existing resources. Additionally, teachers will view their colleagues as collaborative partners.

Protocols are one way to structure learning that assures an educator is able to explore and express leadership. They structure a conversation around a component of the educator's work, encourage reflection, and facilitate feedback from other colleagues. Protocols build trust among the faculty by ensuring that each person has a clearly defined, leadership role. Protocols assist educators in examining every component of their work: from lesson plans to student work. They are commonly used in secular education and existing protocols can be adapted easily for your purposes. See *The Power of Protocols*, McDonald, Mohr, Dichter, and McDonald (Teachers College Press); *Protocols for Professional Learning*, Brown Easton, (ASCD); or [nsrfharmony.org](http://nsrfharmony.org).

Co-teaching, another excellent way for educators to explore and express their leadership, is ongoing in a number of congregations in the Coalition. Congregations trained teachers in powerful design and matched them by grade level to work together in planning lessons. Educators met with their grade-level partners at their convenience. This collaboration led to greater clarity in noticing targets, stronger observations based on student work, and ultimately, better support for learner growth.

#### 4 The Resources and Structure of a Professional Learning

##### Resources

You know that professional learning intended to change teacher practice requires a significant time commitment. Most often innovating congregations find ways to compensate educators for time spent in professional learning. An expectation for regular learning is set in the educator contracts. It is important to find ways to honor people's time. Many congregations provide stipends for time devoted to professional learning.

Some congregations also make time for professional learning during their regularly scheduled program, with teams meeting as frequently as once a week. One congregation, for example, had parents teach during the regular hours while teachers met in another space to learn together.

##### Structure the Learning Experience for Educators

As stated, one of the key roles of the PLT is to lead learning for additional staff members. This is a new role for many educators. As their leadership and teaching skills develop, they will be better able to facilitate learning for the faculty.

We suggest that you use a meeting structure that engages all participants. The agenda that follows (based on the Experiment in Congregational Educations' meeting template), or an adaptation of it, invites participation from all in attendance.

One congregation chose to use protocols at its monthly faculty meeting. Educators reflected on their own lessons and learned from student work with the assistance of a protocol. Teachers relied on the observations of their colleagues to improve their own practice, and thereby strengthen the learning experience.

One-shots may be interesting, but they don't change educational practice. Time to learn together and to observe one another's practice should occur regularly and be scheduled for the entire year.

### **I. Goals**

Open the meeting by stating your goals. This ensures that the conversation stays on target and that all participants are clear about the expectations of the meeting. Additionally, this models the type of backward design that we use for constructing powerful learning: start from your goals, and then build a lesson accordingly.

### **II. Connection**

The Leadership Team chooses a question to which each meeting participant responds. The question can introduce the theme of the meeting or relate to some shared or accessible experience. The question should not require expertise to respond. During connection time, each participant answers the question and others listen attentively. This is not the time for dialogue, but rather for modeling respectful listening and indicating that each person's voice has value in the meeting.

### **III. Core Discussion**

The core discussion is directly connected to the goals you stated at the beginning of the meeting.

### **IV. Core Discussion**

This is a second learning activity or discussion that relates to your goals for the meeting.

### **V. Text Study**

The text study is an opportunity to extend the learning related to the goals of the meeting. It allows participants to consider the issue at hand from another perspective.

### **VI. Reflection**

As with the connection, the entire group responds to a reflection question. The question should allow participants to consider their learning and how they will apply it to their work.

## VII. Next Steps

The meeting should conclude with a plan for future engagement on this issue or other issues that emerged through the discussion. Next steps, always includes real life application.

This meeting structure models goal directed learning that allows for reflection and real life application (all core components of whole person learning). By now, this should sound very familiar. The very cycle that the PLT learns to apply to their teaching with children and families—of goal setting and designing learning that speaks to the whole person—applies to the design of professional learning. It might be helpful to examine this meeting agenda as a model for learning.

## Summary

This chapter describes the important roles of the PLT as they are the first to try new methods and then design professional learning for additional educators in their community. The PLT works with the additional staff to determine the goals of professional learning for the year. By empowering all educators to be leaders, the change that is needed becomes possible. Lastly, this chapter provides ways to think about how to provide the resources and structure that can sustain ongoing meaningful professional learning.

Regularly scheduled professional learning is essential for educators who are striving to support their teachers in creating and assessing whole person learning. This type of professional learning offers teachers the opportunity to grow in ways that are important to them and contribute to effective learning for today's children and families. Educators work in Jewish education because of some deep connection to the tradition. Educators want to be successful. They want to say, "I have made a measurable difference in my learners' lives." We know whole person learning is not an easy thing to accomplish. Powerful Learning asks more of educators than interesting activities. It is an art that requires refinement and reflection that takes time and the support of colleagues.

## A GUIDE TO PEER MENTORING

**Compiled by Shana Zionts, Coalition Educator  
The Jewish Education Project**

This guide was created for use in a congregation that is emphasizing peer mentoring as a means of strengthening collegial support within the faculty. Several parts of it, including the materials on co-observation and the co-evaluation protocol, might be useful even in congregations that do not employ peer mentoring. Feel free to adapt to your congregation's needs.

### The Steps of Peer Mentoring

#### **Step One: Pre-Meeting**

Mentor and mentee meet to plan/review the lesson plan.

#### **Step Two: Observation A**

Mentor spends a set amount of time observing mentee's lesson.

#### **Step Three: Post-Meeting**

Mentor and mentee meet to evaluate and reflect on the lesson.

#### **Bonus Step: Observation B**

Mentee observes another teacher's powerful lesson.

## Step One: Pre-Meeting

### **Mentor and mentee meet to plan/review the lesson plan.**

The goal of the pre-meeting is for the mentor and the mentee to plan and/or review the mentee's lesson plan so that it is representative of powerful learning. The mentee should leave this meeting feeling prepared to teach the lesson, and the mentor should leave this meeting feeling prepared to observe the lesson.

The mentee should come to this meeting with a prepared, complete lesson plan. If possible, the mentee should email a copy of the lesson plan to you, the mentor, in advance of this meeting. This lesson plan should include noticing targets (outcomes written for each of the four domains), and should be written according to the CJL's template for lesson planning (attached to this guide).

The pre-meeting should take no more than an hour.

During this meeting, your role as the mentor is to facilitate a discussion about alignment between noticing targets and learning activities. It's important that the mentee understands the language of whole person learning and noticing targets in general terms before delving into their application in her lesson plan.

It is important that the mentor provides ideas and feedback sensitively. It is also important that you leave room for the mentee's own creativity when she gives ideas, so that the mentee walks away from this meeting feeling comfortable with teaching the lesson. For the peer mentoring process to be successful, the mentee must feel ownership of the lesson plan. You, the mentor should ensure that you are checking for understanding – ensuring that the mentee sees the connection between the noticing targets and the learning activities – throughout the pre-meeting.

Keep in mind that in addition to whole person learning alignment, your role as a peer mentor includes promoting and encouraging the use of engaging learning methods.

### A Checklist for Alignment...

- Knowing noticing target(s) is/are clearly articulated
- Doing noticing target(s) is/are clearly articulated
- Believing noticing target(s) is/are clearly articulated
- Belonging noticing target(s) is/are clearly articulated
- Learning activities align with knowing noticing target(s)
- Learning activities align with doing noticing target(s)
- Learning activities align with believing noticing target(s)
- Learning activities align with belonging noticing target(s)
- Noticing targets and learning activities align with the priority goal
- Learning activities utilize engaging techniques

You should end the pre-meeting with your mentee by discussing what you'll be focusing on during the observation. You may choose to focus on alignment between all four of the domains with the priority goal, but you may also want to focus on only one or two domains, depending on your mentee's area(s) of strength. Try to challenge your mentee to choose to focus on a domain (or domains) that has been difficult for her in the past.

Take a few minutes at the end of the pre-meeting to determine when you will observe the lesson take place. It is also helpful to set a date for your post-meeting. The post-meeting should not take more than an hour.

## Step Two: Observation A

### Mentor spends a set amount of time observing mentee's lesson.

The goal of the observation is for the mentor to observe the mentee teach the lesson that they have prepared collaboratively. The mentee should leave the observation feeling supported and encouraged by the mentor, and the mentor should leave the observation feeling that she has gathered enough evidence to provide constructive feedback to the mentee in the post-meeting.

If more edits have been made to the lesson plan before the date of the observation, the mentee should send an updated copy to the mentor. The mentor should come to the observation having read through the lesson plan in its final state.

Everyone has a different way of taking notes while observing. One option is coming prepared with a piece of paper with 2 columns; one for the observations themselves and one for questions and commentary (see attached template).

Your table may look like this:

OBSERVATIONS	COMMENTARY/QUESTIONS
Desks in rows, T's desk in the corner	T spent minimal time sitting in desk, moved around among Ss often
S asks about Noah story from last class, T: "Let's review from last time before we move on."	T uses S's question as a cue to make connections from one class to the next

During the observation itself, you should only write in the left column (observations). This column should contain only factual information – T (teacher) said X, Ss (students) did X activity, etc. It's tempting to write in your commentary and questions as the class goes along, however things move quickly, and it's a better use of your observation time to simply focus on noting your straightforward observations. It's good to have your area(s) of focus (which you determined during your pre-meeting) in mind throughout your observation, but it's best to take copious notes during the observation so that you'll have a record of everything. This will be helpful when you fill in the right column (questions and commentary).

Some teachers may find it less stressful to have a peer observe them as opposed to their supervisor, but keep in mind that being observed can be stressful, especially for veteran teachers. For that reason, when your set observation time is over, take a few minutes to provide your mentee with a few positive words. If the end of the observation doesn't coincide with the end of the class itself, leaving a note is fine.

You should dedicate the 15 minutes immediately following the observation to fill in the right column (commentary/questions). Note that it is not necessary to have commentary or questions for each of your observations; now is the time to narrow in on your focus. After filling in your questions and commentary, take some time to summarize your thoughts, using the prompts found in the observation template.

### Step Three: Post-Meeting

#### **Mentor and mentee meet to evaluate and reflect on the lesson.**

The goal for the post-meeting is for the mentor and the mentee to reflect on the lesson using a protocol. The mentee should leave this meeting feeling prepared to continue the work of integrating LOMED practices into her teaching. The mentor should leave this meeting feeling prepared to continue supporting her mentee in this process. If possible, the post-meeting should take place within one week after the observation.

The mentor should come to this meeting prepared to provide constructive feedback according to a protocol. The mentee should come to this meeting prepared to reflect on her teaching.

#### **Peer Mentoring Evaluation Protocol**

- I. Mentee presents the lesson plan as review. Mentee highlights those aspects of the lesson that were successful, and those that presented challenges. (7 minutes)
- II. Mentor shares warm and cool feedback from her observation. (10 minutes)
- III. Mentee and mentor pick together one area of challenge to discuss more in-depth. Mentor then leads a brainstorming session around this area. Mentor and mentee both provide ideas. (15 minutes)
- IV. Mentee provides a summary of the brainstorming, including a concrete plan for integrating feedback into future lessons. (7 minutes)

During this protocol, your role as mentor is to focus on one specific topic, most likely alignment between one (or more) of the domains with the priority goal. You are not expected (and it isn't necessarily your place) to comment on aspects such as classroom management, unless it is in some way related to your area of focus. Similarly, as the mentor you should direct your mentee to focus on the pre-selected specific topic throughout the protocol, as she may be tempted to stray off topic.

Many people assume that the only helpful feedback is that which (constructively) addresses the challenges of the lesson (cool feedback). In fact, especially in a peer mentoring situation, providing positive (warm) feedback is crucial. Warm feedback helps to ensure a positive relationship between the mentor and the mentee, and it creates an environment in which cooler feedback is more readily accepted.

Don't forget to end your feedback with a highlight!

WHEN GIVING WARM FEEDBACK	WHEN GIVING COOL FEEDBACK
"It was great that your learners reached the 'X' noticing target" isn't as helpful as "When your learners participated in X learning activity, you set them up to reach the 'X' noticing target."	"It would have been better if X" is not as helpful as "What might it have looked like if you had tried X?" or "What would be the value in trying it X way next time?"

Always keep in mind the concept of "succeeding out" – highlighting successes – which reminds us that only by identifying successes will we be able to recreate them.

### Bonus Step: Observation B

#### Mentee observes another teacher's powerful lesson

Time permitting, each mentee will have the opportunity to observe another teacher's powerful lesson. This is an opportunity for each teacher to step outside of their own teaching and their own curriculum, to explore how powerful learning is happening in other ways. Teachers should walk away from this observation having been exposed to new options for learning activities that align with noticing targets and ideas for engaging learning. The mentee will not necessarily observe her mentor, although that is an option.



### Warm Feedback

Learning activities were clearly aligned with the priority goals when...

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Students were engaged in the learning when...

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### Cool Feedback

Learning activities were not as clearly aligned with the priority goals when...

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Students were not as engaged in the learning when...

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### Teacher Self-Evaluation Form

Name of mentee: \_\_\_\_\_

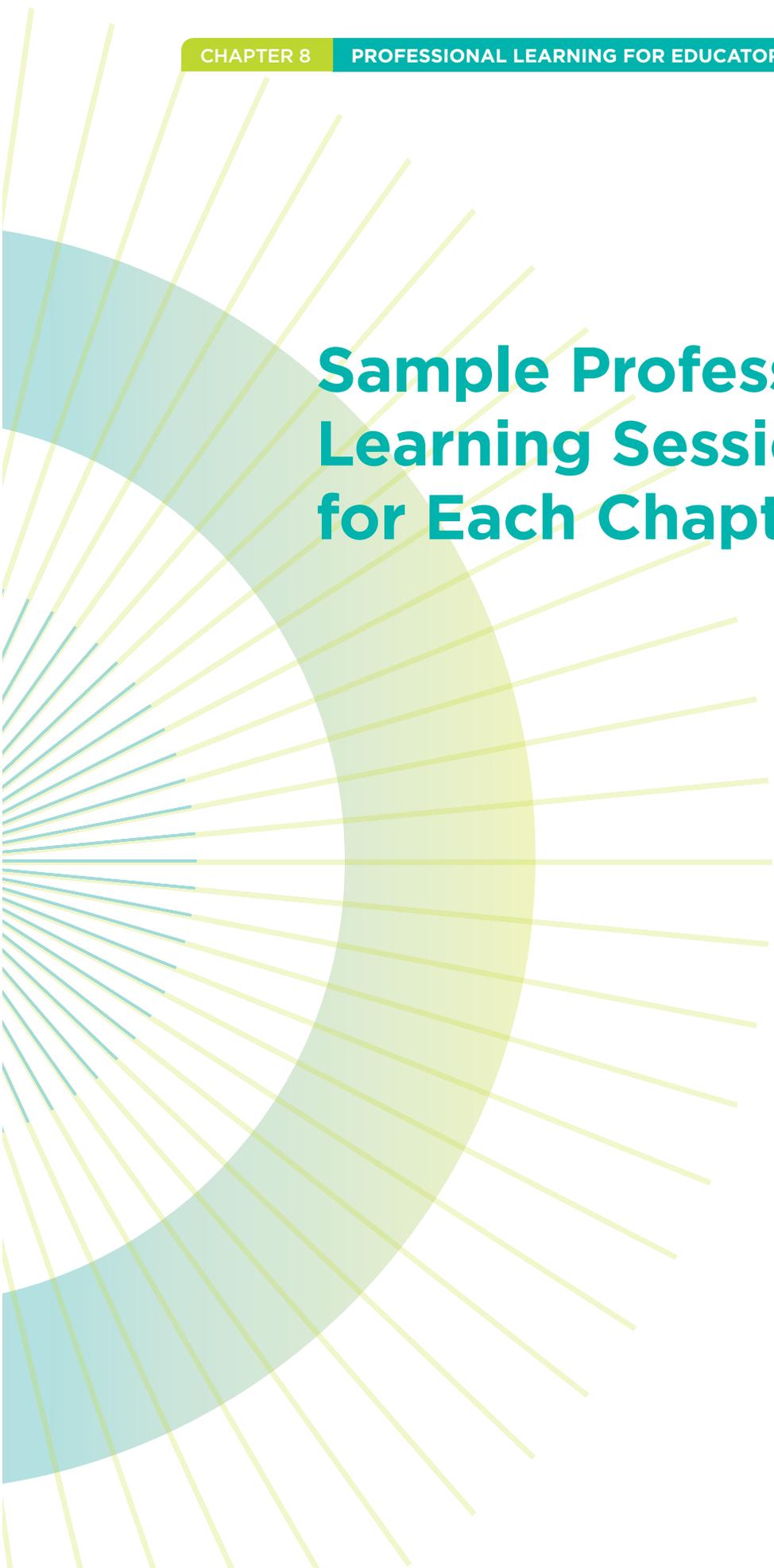
Name of mentor: \_\_\_\_\_

Date of Pre-Meeting: \_\_\_\_\_

Date of Post-Meeting: \_\_\_\_\_

BEFORE (PRE-MEETING)			
Know what the priority goal is.	Yes	Not sure/sometimes	No
Keep the priority goal in mind when I write powerful learning plans.	Yes	Not sure/sometimes	No
Understand what “knowing” means in the context of noticing targets.	Yes	Not sure/sometimes	No
Understand what “doing/living” means in the context of noticing targets.	Yes	Not sure/sometimes	No
Understand what “believing/valuing” means in the context of noticing targets.	Yes	Not sure/sometimes	No
Understand what “belonging” means in the context of noticing targets.	Yes	Not sure/sometimes	No
Write noticing targets as a part of my powerful learning plans.	Yes	Not sure/sometimes	No
Plan learning activities that are aligned with noticing targets.	Yes	Not sure/sometimes	No
Know of techniques that engage learners.	Yes	Not sure/sometimes	No
Utilize techniques that engage learners.	Yes	Not sure/sometimes	No

AFTER (POST-MEETING)			
Know what the priority goal is.	Yes	Not sure/sometimes	No
Keep the priority goal in mind when I write powerful learning plans.	Yes	Not sure/sometimes	No
Understand what “knowing” means in the context of noticing targets.	Yes	Not sure/sometimes	No
Understand what “doing/living” means in the context of noticing targets.	Yes	Not sure/sometimes	No
Understand what “believing/valuing” means in the context of noticing targets.	Yes	Not sure/sometimes	No
Understand what “belonging” means in the context of noticing targets.	Yes	Not sure/sometimes	No
Write noticing targets as a part of my powerful learning plans.	Yes	Not sure/sometimes	No
Plan learning activities that are aligned with noticing targets.	Yes	Not sure/sometimes	No
Know of techniques that engage learners.	Yes	Not sure/sometimes	No
Utilize techniques that engage learners.	Yes	Not sure/sometimes	No



# Sample Professional Learning Sessions for Each Chapter



## CHAPTER 1: PROFESSIONAL LEARNING

### Introduction - Congregational & Classroom Visions for Education

#### Goals

- To review/become familiar with the congregation's vision statement
- To ask educators to write their own vision for classroom education which aligns with the congregation's vision statement
- To begin to consider education with an end goal in mind

#### Connection

- Share a time when you set and achieved a personal goal for yourself. What were the steps you took to help you reach that goal?

#### Core Discussion I/Text Study

Unfortunately, discussions of the role of vision in education are confused by vague and sometimes competing interpretations of what “vision” refers to. In the literature on Jewish education this problem has been remedied by a number of attempts to specify the meaning of the concept of vision and its relevance to educational deliberation, practice and evaluation. In this discussion, “vision” will be understood in two senses. First, an existential vision refers to the conception of the kind of person and community that are to be cultivated through the education process. An educating institution's existential vision answers the question: What outcomes would we count as success? What kind of person and community are we hoping to foster through the educational process? Second, an institution's educational vision includes not just the existential vision at its core but also those ideas that jointly define its approach to the effort to actualize this vision under real-world conditions. These will include, but not be limited to, ideas about human nature, motivation, learning and development, as well as ideas about the cultural background and communal context out of which learners and teachers come. (Daniel Pekarsky, “Vision Guided Jewish Education.” What We Know Now about Jewish Education, 2008)

- As a team study your congregation's vision/mission statement. What kind of person and community is your congregation trying to foster?

#### Core Discussion II/Text Study

לקראת שבת לנו ונלכה כי היא מקור הברכה מראש מקדם נסוכה סוף מעשה במחשבה תחלה

To greet Shabbat, come let us go, for it is a source of blessing. From the beginning from antiquity she was honored. Last in deed but first in thought.

(Lekha Dodi, Kabbalat Shabbat Liturgy)

Lekha Dodi was composed in the early 16th century by Rabbi Shlomo Ha-Levi Alkabetz. It is recited as part of the Kabbalat Shabbat service on Friday night. In it, Shabbat is described as Israel's bride, which was created at the end of the week, but envisioned before the rest of the works of creation.

- Take a few minutes to write your own vision for educational success in
- What would success look like for you and your learners at the end of this year?
- How does having the end in mind help begin the process of planning the year ahead?

### Reflection/Next Steps

- How can you continue to use the congregation's vision in creating education experiences?



## CHAPTER 2: PROFESSIONAL LEARNING Priority Goals Turn Vision Into Action

### Goals

- To understand the connection between the congregation's vision and its priority goal
- To articulate a priority goal that helps implement the congregation's educational vision
- To begin designing congregational learning materials using the priority goal

### Connection

- How has achieving a past goal contributed to your formulation of a new goal/new goals?
- What finite long-term goals do you have (e.g. running a marathon) and what indefinite long-term goals do you have (e.g. remaining healthy and active)?

### Core Discussion/Text Study I

To design with a purpose in mind means to intend to achieve a clear and explicit goal, to be committed to achieving specific effects in learners. Schooling at its best reflects a purposeful arrangement of parts and details, organized with deliberate intention, for achieving the kinds of learning we seek.

(Wiggins & McTighe, *Schooling by Design: Mission, Action and Achievement*, p. 9)

- Using your congregation's vision statement as a guide, describe a successful learner in your community.
- Over the long-term, what would this individual be like and be able to do well?

A priority goal is the educational aim that is drawn from the congregation's vision. From the many goals stated by congregations here are some priorities that are most often identified:

- Learners will be on a journey of applying Torah to daily life.
- Learners will be on a spiritual journey rooted in Jewish tradition.
- Learners will be in an ongoing dynamic relationship with Am Yisrael and/or Eretz Yisrael.
- Learners will be on a journey of mending the world guided by a Jewish moral compass.

### Core Discussion/Text Study II

אמון- אומן. התורה אומרת אני הייתי כלי אומנתו של הקב"ה, בנוהג שבעולם מלך בשר ודם בונה פלטין ואינו בונה אותה מדעת עצמו אלא מדעת אומן, והאומן אינו בונה אותה מדעתו אלא דיפטראות ופינקסות יש לו לידע היאך הוא עושה חדרים ופושפים, כך היה הקב"ה מבית בתורה ובורא העולם, והתורה א' בראשית ברא אלהים ואין ראשית אלא תורה היך מה דאת אמר י"י קנני ראשית דרכו וגו' (משלי ח כב

Amon is a workman (uman). The Torah declares: "I was the working tool of the Holy One, blessed be God." In human practice, when a mortal king builds a palace, he builds it not with his own skill but with the skill of an architect. The architect moreover does not build it out of his head, but employs plans and diagrams to know how to arrange the chambers and the wicket doors. Thus God consulted the Torah and created the world, while the Torah declares, "In the Beginning (be-reshit) God created" (Gen I:I), "Beginning" (reshit) referring to the Torah, as in the verse, "God made me as the beginning (reshit) of God's way". (Prov. 8:22) (Genesis Rabbah I:I)

- How can your team continue to consult your vision (your Torah) to further refine and understand your priority goal (the plans that will guide the learning you create)?

### Reflection/Next Steps

- With your priority goal in mind, where do you imagine creating learning in your community?



## CHAPTER 3: PROFESSIONAL LEARNING

### High Impact Models that Nurture the Whole Person

#### Goals

- To consider the resources currently available to the congregation
- To begin to imagine a high impact model derived from the congregation's vision and priority goal that takes into account the High Five

#### Connection

- Describe a time you participated in a non-traditional learning experience. Where were you? What were you doing? What did you learn? Why do you think you remember it?

#### Core Discussion/Text Study I

Creating new models of learning asks congregational teams to consider who the learners and teachers are, where and when learning takes place, how learning happens and finally why, or for what purpose, learning is happening.

1. Include resources in the larger community (e.g. camps, museums, online resources etc.). Write them on a board or sheet for all to see. These may include but are not limited to, your building, books, clergy, parent volunteers, etc. Be as expansive as possible.

2. Divide your team into smaller groups and ask each group to begin thinking of a new model of education that takes away one of these resources. What type of educational model would you design as a team without your building? Without any texts? Ask the small groups to consider who the learners/teachers would be, when/where would learning take place, and what the content would be without a particular resource at their disposal. Remember, high impact models embody the five following attributes, the High Five. Try to design your model to include them.

1. Enable living and reflection
2. Attend to each person
3. Engage the family
4. Build relationships and community
5. Redefine the role of the teacher

3) Invite each smaller team to share their creative responses with the rest of the group. What new models emerged from this exercise?

### Core Discussion/Text Study II

בן בג בג אומר, הפוך בה והפך בה, והגי בה דכולא בה, ובה תחזי, סיב ובלי בה; ומינה לא תזוז, שאין לך מידה טובה יותר ממנה

Ben Bag-Bag used to say of the Torah: Turn it and turn it again, for everything is in it. Pore over it, and wax gray and old over it. Stir not from it for you can have no better rule than it. (Pirke Avot 5:22)

- Torah study is a lifelong endeavor. Each time we read Torah we turn it and turn it again looking for new meaning and understanding. How can you “turn” your current resources and model? What different understandings do you have now of the resources available to you?

### Reflection/Next Steps

- Look again at each of the models imagined by your team. Which of these might be more fully developed or adapted for your congregation?
- Who else needs to be part of this conversation to initiate change in your congregation?



## CHAPTER 4: PROFESSIONAL LEARNING

### Whole Person Learning & Outcomes/Noticing Targets (a)

#### Goals

- To think about powerful learning experiences while keeping the congregation’s vision and priority goal in mind
- To begin to use the framework of whole person learning (KDBB) in lesson planning and unit design
- To select/design learner outcomes and noticing targets that are aligned with the congregation’s priority goal

#### Connection

Describe a time when you participated in a powerful learning experience. What made it so memorable? What was the content? What did you do? Who was with you? What do you cherish about that experience?

### Core Discussion I/Text Study

Supporting life journeys is no small task for a part-time model of Jewish learning. All educators want to avoid just covering material or just offering interesting experiences. Educators want to create learning that makes a positive measurable difference in the lives of learners. Therefore, leading educators use the whole person

learning framework. This framework nurtures the head (Knowledge acquisition), the hand (Doing/action), the heart (Beliefs and values), and the feet (Belonging, i.e. engage where and with whom we stand).

Whole person learning assures learners experience and educators measure Jewish experience (D), with others (B) enabled by rich content (K) and resulting in meaning (B). It also respects personal alchemy. Each person has their own unpredictable chemistry of making meaning. More knowledge matters for one learner while relationships matter more to another. Whole person learning allows for the unquantifiable serendipitous connections necessary for an individual's unique journey.

Based on research in day schools, colleges and businesses, the whole person learning framework has been adapted for congregational education. Steven M. Cohen points out that “sociologists of religious identity speak of the three B’s: Belief, Behavior, and Belonging” (Cohen, 2008). Knowledge surely is integral to bringing the three B’s to life.

### Whole Person Learning KDBB

#### Knowledge - K

Names the essential knowledge and skills that learners will acquire in a unit of learning so they can participate in a real life Jewish experience or practice.

Educators ask: What are the knowledge and skills needed to participate in a real life Jewish experience or practice?

#### Doing- D

Names the authentic Jewish life experience or practice.

Educators ask: What are the real life Jewish experiences that learners will actively participate in and shape?

#### Belief/values - B

Names the core belief and/or values that students will be able to explore, and articulate their own perspectives and understandings.

Educators ask: How will learners use their knowledge and reflect on their experience to articulate emerging beliefs and values?

#### Belong - B

Names the opportunities for caring, purposeful connections to others, to God, and to Am Yisrael.

Educators ask: How will learners build long lasting and caring relationships throughout the community/with God?

(Cyd Weissman, cydtakeslommedchallenge.blogspot.com, What is Whole Person Learning?)

- Is there an area of Whole-Person Learning that speaks to you as an educator? As a student?
- In what ways have you incorporated Whole-Person Learning into your lesson plans/curricula in the past?

### Core Discussion II/Text Study

רבי מני פתח כל עצמותי תאמרנה ה' מי כמוך לא נאמר פסוק זה אלא בשביל לולב, השדרה של לולב דומה לשדרה של אדם וההדס דומה לעין וערבה דומה לפה והאתרוג דומה ללב

Commenting on a verse from Psalms which says “All my bones shall say ‘Adonai, who is like you?’” Rabbi Mani taught that the lulav and etrog resemble different parts of the body. The lulav (palm branch) is like the spine, the hadas (myrtle) corresponds to the eyes, the aravah (willow) is like the mouth, and the etrog (citron) is like the heart. Just as the four species must come together to fulfill the command, so too must the different parts of the self come together to live a Jewish life.

(VaYikra Rabbah 30:14, Midrash Tanchuma, Emor 19)

- What else in Jewish life represents or asks us to use our whole-person? How does that change the experience?

### Reflection/Next Steps

- Whole-Person learning asks us to create powerful experiences that speak to a learner’s entire being, including their minds, their sense of purpose, sense of community and their values. Having discussed your own personal learning experiences, spend some time thinking through your next lesson using through the lens of whole person learning. What do you want your students to Know, Do, Believe/Value, and have a sense of Belonging to?



## CHAPTER 4: PROFESSIONAL LEARNING

### Whole Person Learning & Outcomes/Noticing Targets (b)

#### Goals

- To design powerful learning experiences that address the four domains of Knowing, Doing, Believing/Valuing and Belonging
- To become familiar with and begin to use LOMED learner noticing targets that are derived from the congregation’s priority goal in creating powerful learning experiences

#### Connection

Before you begin this session, invite each member of the team to take a five minute walk around the area in which you are meeting. The point of this walk is to pay attention to your surroundings and document your findings. Be creative in your

documentation – think about using your cell phone camera, taking notes with pen and paper, or drawing your experience – these tools will come into play again when your team thinks about noticing tools.

- What did you see on your walk?
- Whom did you meet?
- Where did you go?
- Did you notice something you've never seen before?

Come back and share your noticing walk with the rest of the team.

### Core Discussion/Text Study I

Your congregation has selected (or written) one or two priority goals, derived from your congregation's vision, that are designed to help you focus your educational efforts. While the priority goal helps you imagine and focus on the long-term journey for your learners, noticing targets derived from the priority goal help educators identify short-term outcomes in each of the domains of whole person learning (KDBB).

In the LOMED Handbook, find the noticing target chart (on page 46) for your congregation's priority goal. In small groups, review the noticing targets for the different age levels.

- How are the targets similar and different across domains (KDBB) and ages?
- Are there any targets you can add to those already listed?

### Core Discussion/Text Study II

וּמִשָּׁה, הָיָה רֹעֵה אֶת-צֹאן יִתְרוֹ חֹתֶנּוֹ--כִּי הָיוּ מִדְיָן; וַיִּנְהַג אֶת-הַצֹּאן אַחֲרַי הַמִּדְבָּר, וַיָּבֹא אֶל-הַר הָאֵל־הַיָּם  
 חֹרֵב. וַיֵּרָא מִלְאָךְ ה' אֵלָיו, בְּלִבַּת-אֵשׁ--מִתּוֹךְ הַסִּנֵּה; וַיֵּרָא, וְהִנֵּה הַסִּנֵּה בַּעַר בָּאֵשׁ, וְהַסִּנֵּה, אֵינֶנּוּ אֶכְלָל. וַיֹּאמֶר  
 מִשָּׁה--אֲסֹרֶה-נָּא וְאֶרְאֶה, אֶת-הַמַּרְאֶה הַגָּדוֹל הַזֶּה: מַדּוּעַ, לֹא-יִבְעַר הַסִּנֵּה. וַיֵּרָא ה', כִּי סָר לְרֵאוֹתַי; וַיִּקְרָא אֵלָיו  
 אֶל-הַיָּם מִתּוֹךְ הַסִּנֵּה, וַיֹּאמֶר מִשָּׁה מִשָּׁה--וַיֹּאמֶר הַנְּיִ

Now Moses, tending the flock of his father-in-law Jethro, the priest of Midian, drove the flock into the wilderness, and came to Horeb, the mountain of God. An angel of the Lord appeared to him in a blazing fire out of a bush. He gazed, and there was a bush all aflame, yet the bush was not consumed. Moses said, "I must turn aside to look at this marvelous sight; why doesn't the bush burn up?" When the Lord saw that he had turned aside to look, God called to him out of the bush: "Moses! Moses!" He answered, "Here I am." (Exodus 3:1-3)

- What are the acts of noticing that take place in these few sentences?  
How does the noticing happen? What are the results of the noticing?
- How can noticing help educators design learning that serves the priority goal?
- In what other ways can noticing targets be used to guide congregational education?

### Reflection/Next Steps

Education Directors and educators can begin to plan powerful learning experiences, or review existing curricula and lesson plans, using the frameworks of whole person learning and noticing targets.



## CHAPTER 5: PROFESSIONAL LEARNING Noticing/Assessment for Whole Person Learning

### Goals

- To think about/practice using different noticing tools that can be used for assessment
- To practice writing prompts that can be used in conjunction with noticing tools

### Connection

- Invite members of the team to bring an item or describe an activity or experience that demonstrates change over time. Examples include a journal, a photo album, a group of friends that meet on a regular basis. Have each member of the group present their item, activity or experience. How do these items both capture a moment and show change over time?

### Core Discussion/Text Study I

After selecting a priority goal and choosing noticing targets for specific lesson plans or curricular units, teams are ready to choose noticing tools and begin writing prompts that will help elicit learners' responses. Consider some of the items and activities your team shared that captured change over time and imagine how those tools would translate into an educational setting.

- How can educators use a journal, photos, interviews, or other noticing tools in educational settings? What are other examples of noticing tools that can be used?
- Noticing tools are used together with prompts, key questions, or idea starters that evoke responses from learners specifically around the noticing targets. In this way, noticing tools (like a journal or blog) and prompts work together to document a learner's growth over time.
- Ask team members to work with a partner and practice writing prompts that will be used in conjunction with a chosen noticing tool.
- Invite the entire team to share their noticing targets for whole person learning (KDBB), noticing tools and prompts with the other members of the team.

### Core Discussion/Text Study II

מה נשתנה, הלילה הזה מכל הלילות  
 שבכל הלילות אנו אוכלין חמץ ומצה הלילה הזה, כלו מצה  
 שבכל הלילות אנו אוכלין שאר ירקות הלילה הזה, מרור  
 שבכל הלילות אין אנו מטבילין אפילו פעם אחת הלילה הזה, שתי פעמים  
 שבכל הלילות אנו אוכלין בין יושבין ובין מסובין הלילה הזה, כולנו מסובין

What makes this night different from all other nights?

On all other nights we eat chametz or matzah, and on this night only matzah.

On all other nights we eat any kind of vegetables, and on this night maror.

On all other nights we need not dip even once, on this night we do so twice!

On all other nights we eat sitting upright or reclining, and on this night we all recline.

- Ma Nishtanah may be one of Judaism's most famous prompts.  
How does it help evoke responses at the Seder? What role do those responses play in the Seder?
- Prompts are used with noticing targets in each of the four domains.  
In which domain(s) of Knowing, Doing, Believing/Valuing, Belonging, can Ma Nishtanah serve as a prompt? Are there other prompts in other domains that can help evoke responses about the Passover Seder?

### Reflection/Next Steps

Identify a noticing tool you will use with an upcoming lesson plan and write one or two prompts for use with that tool.

## CHAPTER 6: PROFESSIONAL LEARNING Learning from Noticing/Assessment

### Goals

- To analyze data gathered using noticing targets, tools, and prompts
- To understand where learners are succeeding in meeting noticing targets and where change needs to happen using the framework of close/middle/far

### Connection

- Invite team members to share a time when they aimed for a goal and successfully reached it, and when they aimed for a goal and did not reach it. What did you learn from both experiences?

### Core Discussion/Text Study I

Working in small groups or hevruta with another teacher, review the noticing targets, noticing tools and prompts that were chosen for an individual unit or group of units. Keeping the noticing targets in mind, begin to review learners' work using the framework close/middle/far. Remember when assessing that

- Close indicates the learner demonstrates strong evidence of hitting or coming quite close to the noticing target
- Middle indicates the learner partially demonstrates evidence of hitting the target and is making progress toward the noticing target
- Far indicates the learner demonstrates little or no evidence in reaching the noticing target

As you analyze the work, what can you learn about each learner's individual journey? What can you learn about your own work as a teacher?

### Core Discussion/Text Study II

Long ago there was a prince who became a master archer. He was so skilled, he believed he was the finest archer in the world. Once, while on a journey, the prince stopped in a small town to get something to drink. In the town, he saw a barn with painted targets along the entire side. And, right in the center of every target, there was an arrow. The prince wondered "Who is the master archer who is living in this small town?" Finally, he saw a young boy and asked him. "It was me," said the boy. "Prove it," the prince demanded. They stood away from the barn. The boy took aim and shot the arrow hitting the side of the barn far away from any of the targets. Then the boy ran into the barn, only to emerge with a brush and a can of paint. He painted a circle around the arrow and turned to face the prince. "That's how I do it," he said. "First I shoot the arrow, and then I paint the target."

Why is it essential, when we create learning experiences, to "paint the target" before we "shoot the arrow"? What happens when we don't paint the target?

### Reflection/Next Steps

Rather than painting the target after we shoot the arrow, choosing noticing targets, tools and prompts helps educators direct their efforts to fashion learning that is in line with the congregation's priority goal and vision for education. How has designing lesson plans using these frameworks changed your approach to education?

## CHAPTER 7: PROFESSIONAL LEARNING

### Designing Powerful Learning

#### Goals

- To explore creating powerful learning beginning with learners' questions and experiences

#### Connection

Take a few minutes to map out a part of your day or even your favorite day of the week. This can be done by jotting down notes, writing a paragraph or drawing a picture. As you think about your day, write down any questions you have as you move from moment to moment or event to event. These can be questions about relationships, something you had to learn or teach, or questions related to the place in which you live. Share the map of your day and your questions with your colleagues. Are any of your questions similar to those of your colleagues? Why might that be? What accounts for differences in your questions?

#### Core Discussion/Text Study I

One way to begin to design powerful learning experiences for your learners is to begin with their questions. By beginning with your learners' questions about their own experiences in the world, you can begin to help them formulate meaningful answers using a variety of sources.

- Refer to the questions you just generated, and brainstorm sources that might provide you with some answers. These can be from Jewish and secular sources, text-based sources or people in your world. Why are these good places to begin looking for answers?

Answers to questions from different sources may be or seem to be contradictory. When this happens, both for your own questions and for those of your learner, it is useful to contextualize the answers as 'On the One Hand' and 'On the Other Hand'.

- As you begin to search for answers to your own questions, you will begin to discover that different sources provide different perspectives. What meaningful working answer can you come to for one of your questions? How do you imagine this answer will change depending on time and situation?

### Core Discussion/Text Study II

To the Editor:

Isidor I. Rabi, the Nobel laureate in physics was once asked, “Why did you become a scientist, rather than a doctor or lawyer or businessman, like the other immigrant kids in your neighborhood?”

“My mother made me a scientist without ever intending it. Every other Jewish mother in Brooklyn would ask her child after school: ‘Nu? Did you learn anything today?’ But not my mother. She always asked me a different question. ‘Izzy,’ she would say, ‘Did you ask a good question today?’ That difference – asking good questions – made me become a scientist.”

(Donald Sheff, New York Times, January 19, 1988)

- How is beginning with learners’ questions different than other ways of designing lesson plans and curricula? What does it help educators achieve?

### Reflection/Next Steps

Over the course of the next few weeks, pay attention to different questions you have at different times. Is there a theme beneath your questions? Try keeping track of your learners’ questions over the next few weeks as well. How can their questions inform or change your teaching?

## GLOSSARY

**Capabilities:** Organizational capabilities that congregations need in order to achieve educational innovation and transformation. Innovative congregations continuously work to strengthen and renew these six capabilities:

**Vision for Education:** Commitment to a shared congregational vision of learning and learner outcomes.

**Collaborative Leadership:** Collaborative working relations among clergy, lay leadership, teacher leaders, and educational director.

**Culture of Experimentation:** A culture that supports and guides innovation through ongoing experimentation and continual improvement, involving a three-step educational design and delivery process of access to new ideas, adaptation and assessment.

**Professional Development & Critical Collegueship:** Learning together with colleagues, in and from their practice, that addresses teaching and learning to nurture the life journey of learners.

**Communication of Success:** Sharing success with the larger governance and membership to garner excitement and support.

**Committed Resources:** Prioritizing the resources of the congregation and the larger community (financial, physical and human) to support the work of innovation.

**Close-Middle-Far:** A system of categorizing learners' products in order to assess their progress toward the noticing targets. (See Noticing.)

**(LOMED) Design Principle:** A strategy for creating powerful learning experiences that reach your desired results. The four LOMED Design Principles are based on the Lippman Kanfer Institute's "Redesigning Jewish Education for the 21st Century." Explanations of these principles are found in Chapter 4. The four LOMED Design Principles are:

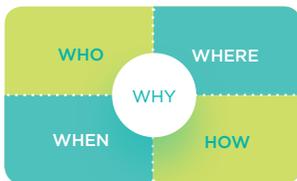
1. Learning will be anchored in caring purposeful relationships.
2. Learning will seek the answers to the questions, challenges, and meaning of everyday life.
3. Learning will enable individuals to construct their own meaning through inquiry, problem solving, and discovery.
4. Learning will be content rich and accessible.

**The High Five:** Five attributes of high impact models. Explanations of The High Five are found in Chapter 3. (See High Impact Model.) The High Five attributes:

1. Enable Experience and Reflection
2. Attend to Each Person
3. Engage the Family
4. Build Relationships and Community
5. Redefine the Role of the Teacher

**High Impact Model:** Models of learning that increase the impact on learners (compared to classroom-only models) by altering some or all of the five elements of a model: who the learners and teachers are, where and when learning takes place, how the learning happens, and the learning goals. (See Model.)

**(Learning) Model:** The framework for learning that includes the following five elements:



- Who the learners and teachers are
  - Where learning takes place
  - When learning takes place
  - How the learning happens
  - Why, or for what purpose, the learning takes place (i.e., the learning goals)
- (See also High Impact Model.)

**Noticing:** Used interchangeably with “assessment,” noticing is the process educators use to identify whether the learners achieved the identified outcomes. (See Noticing Target.) The language of noticing, unlike traditional assessment, is meant to invoke imagery of an educator and a learner witnessing growth, as opposed to testing students for particular knowledge.

**Noticing Prompts:** Questions, sentence starters, or instructions created by educators so that learners can express their growth and learning over time. Noticing prompts are used with assessment tools. Each noticing target should have its own prompt. (See Noticing Target and Noticing Tool.)



**Noticing Target:** An outcome stated in terms of whole-person learning domains (knowing, doing, believing/valuing, or belonging). Noticing targets keep learning focused on, and leading in the direction of, the priority goal. (See Priority Goal and Whole Person Learning.)

**Noticing Tool:** An instrument or activity that teachers and learners use to measure learners’ progress toward the noticing target. The noticing tool provides an opportunity for both learners and teachers to reflect on the experience and learner insight/growth. It should help learners make meaning and help teachers assess their learners’ progress. Some educators prefer to use the term assessment tool.

**Powerful Learning:** Learning designed on the basis of whole-person learning domains, noticing targets, and LOMED design principles, and assessed using noticing tools. (See Whole- Person Learning, Design Principles and Noticing.)

**Priority Goal:** The educational aim that is found in the congregation's vision for education. Most often, these goals are framed in terms of life journeys where the learner both experiences deeply a way of Jewish life and is an active participant in creating that journey. It coordinates educational efforts, guides decision-making, and provides benchmarks for progress for the entire educational program. Learning is designed and noticing targets are selected in alignment with the priority goal. (See Vision and Noticing.)

**T.I.D.E.:** An acronym that stands for “Tool, Individuals, Domains, and Experiences.” The TIDE document is designed to guide teachers’ reflection on their learners’ progress, and support their design of more powerful learning for their learners. (See Noticing Targets.)

**Whole-Person Learning (KDBB):** A framework for designing learning that seeks to nurture whole persons. Using the metaphor of a human body, whole-person learning is made up of four learning domains:

**Knowledge K**

Names the essential knowledge and skills that learners will acquire in a unit of learning so they can participate in a deep Jewish journey experience (the priority goal).

**Doing D**

Names the authentic Jewish journey experience(s) that learners will actively participate in and shape throughout the unit of learning connected to the priority goal.

**Belief/values B**

Names the core belief and/or values that students will be able to explore and articulate as their own perspectives and understandings in service of the priority goal.

**Belong B**

Names the opportunities for caring, purposeful connections to others, to God, and to Am Yisrael in pursuit of the priority goal.

**Vision:** A compelling statement that represents the future your congregation imagines for its learners in order to guide educational decisions. Educators use the priorities established in a vision to make key decisions about the how and what of education.



## AFTERWORD

*“Each tribe was unwilling to be the first to enter the sea.  
Then sprang forward Nahshon the son of Amminadab and  
descended first into the sea.”*

*Babylonian Talmud: Tractate Sotah 37a*

As a member of the Coalition of Innovating Congregations, your congregation has already recognized that the 21st century world is one of continuous change and that Jewish learning must change, as well, to meet the needs of today’s learners. Providing 21st century learning – learning that is accessible, relevant and meaningful for today’s learners – requires experimentation, innovation, assessment, and reflection.

This work is transformative for all involved in it – the learners, the families, the teachers, and the leadership teams. As we expressed in the introduction, this work is an evolving process, one in which we are navigating and creating together. Please know that you are not alone in this work. There is a Coalition of more than 50 congregations in New York, all seeking to provide innovative models and powerful learning opportunities in congregational settings. We encourage you to find support from other members of your team(s), your LOMED consultant, and other members of the Coalition. The voice and story of your colleagues is always being shared at <http://innovatingcongregations.org>.

We invite you to use the tools in this handbook, as well as the myriad resources available to your congregation – consultants, Educational Resource Providers, Yachdav and Living and Learning Experiences, and more – to experiment with designing, delivering, and assessing 21st century learning. Share your challenges and successes with us and your colleagues so that we can learn from each other. Together, we will be like Nahshon, testing the waters first, leading toward the Promised Land.

### Acknowledgments

The Jewish Education Project (formerly BJENY-SAJES), the Experiment in Congregational Education, and the Leadership Institute of Hebrew Union College & The Jewish Theological Seminary (The Collaboration to Sustain Innovation) gratefully acknowledge a grant from UJA-Federation of New York that made LOMED and this handbook possible. Members of the Collaboration to Sustain Innovation also extend thanks to the many contributors to this handbook: Jeni Friedman, Dena Klein, Anna Marx, Ellen Rank, Cindy Reich, Tamara Gropper, Evie Rotstein, and Cyd Weissman.

### A Note From Dr. Jonathan S. Woocher

Successful twenty-first century Jewish education, as embodied in the conceptual framework and practical recommendations outlined in this LOMED Handbook, is the product of a powerful creative tension.

As never before – and as emphasized throughout this publication – learners must be empowered to be full partners in their own learning journeys. Each learner and family must cultivate their own relationship to God, Torah, and Israel; we, as educators, can only be guides, resources, and midwives for their journeys and must learn to make space for their explorations and their decisions. But, journeys are not pursued randomly, and individuals now as much as ever seek purpose and relationships to make their journeys meaningful and deeply satisfying. Providing this sense of purpose and direction through a compelling Jewish vision and nurturing the relationships that are the hallmark of a genuine community are thus equally part of the task for any Jewish learning framework, and especially the synagogue, today.

Empowerment vs. vision; individual choice vs. community. The tensions are real, and they challenge congregations to live in what Martin Buber called “holy insecurity.”

What makes the LOMED pathway outlined in this Handbook so vital in the Jewish world today is precisely that it does not seek to resolve this tension by favoring one pole or the other – for to do so would be to destroy the possibility for the powerful learning it seeks to help congregations develop. Rather, it embraces both sides of the tension and charts a course that can help congregations thrive educationally in our “eilu v’eilu” world. It is not an easy path to traverse, but the results of walking this “narrow ridge” (to quote Buber again) are already being seen in the exciting Jewish learning taking place in the congregations that are part of the LOMED community.

Dr. Jonathan S. Woocher, Chief Ideas Officer  
 Director, Lippman Kanfer Institute  
 JESNA

# Reviews of the **LOMED** Handbook לומד

“Well, I’ve just finished reviewing the incredible guide for LOMED congregations! It is sensational! I’ve never really seen anything quite like it. I would call it a “thick curriculum” - working on several layers to empower the educators and lay leaders to do the really cutting-edge work in rethinking their approach to Jewish education. **It is so well-written, so clear, and so robust** with excellent examples/illustrations/models of what you envision.”

—**Dr. Ron Wolfson**

Author and Professor, American Jewish University

“With the LOMED Handbook, the Jewish Education Project has taken the next step in empowering Jewish Educators and their institutions to not only dream dreams, but to make those dreams into reality. **This book makes the journey towards relevant and powerful Jewish learning possible** by providing inspiration, numerous model paradigms, and hands on tools to navigate the way. This book will have a permanent place on my desk.”

—**Lynn Lancaster**

Director of Education, Forest Hills Jewish Center

“The LOMED Handbook is a masterful guidebook for navigating the changing world of American Jewish education in the 21st Century. In an accessible and inviting style, it provides both the conceptual framework and the tools for educational leaders in congregations to use in planning for and creating powerful Jewish learning experiences that attend to the needs of the whole person. Using key design principles that build organizational capacity across the system, it focuses on moving from vision to practice through the development of high impact models for learning that go well beyond the classroom. **This book is a “must read” for any Jewish professional and lay leader** who is imagining a thriving Jewish future and is looking for both the inspiration and guidance as to how to get there.”

—**Dr. Lisa Grant**

Associate Professor of Jewish Education  
Hebrew Union College-Jewish Institute of Religion

“The LOMED Handbook is a thorough guide for innovation. **Educational teams will be able to follow concrete steps as they work to make bold changes** that lead to meaningful Jewish learning experiences. For congregations who have traveled the LOMED journey, this guide provides an important tool that can be used for reflection and continued innovation.”

—**Mara Braunfeld**

Director of Education, Shaaray Tefila of Northern Westchester

