Spreading and Sustaining Innovation in Congregational Education:

Accomplishments and Lessons Learned

Report of Findings
January 2014

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Introduction

Beginning in 2009, the Jewish Education Project and the Experiment in Congregational Education (ECE), in connection with the Leadership Institute of HUC and JTS (LI)[1], set out to engage in a five-year strategy to create a positive and measurable difference in the educational experience of children and families in congregational education programs with the support of UJA-Federation of New York. The transformation brought about innovation in a number of elements of the Jewish educational system within congregations—educational models or structures, professional development, lay-professional collaboration, principles of educational design, educational vision and goal setting, and assessment. All of these efforts ultimately sought to promote holistic Jewish education for children and families that focuses on learners' knowledge, belief, values, actions, and sense of belonging, and to foster Jewish learning in which children and families construct meaningful and purposeful lives rooted in Jewish practice and community. This approach came to be known as "whole person learning." The strategy included three different initiatives—LOMED, LOMED Chadash, and Express Innovation—that supported congregations' innovations with materials, professional development, in-person and online gatherings, coaching by consultants, small financial grants, and the establishment of second-tier educational leadership. **After four and a half years, these efforts have transformed the landscape of Jewish education in the New York area. Findings from the study of these efforts have critical implications for the work of Jewish education in New York and beyond.**

Accomplishments

In over four years' time, more than 50 congregations in the greater New York City area have joined the three initiatives; the strategy has produced significant accomplishments, including:

Creating a coalition of congregations devoted to ongoing educational innovation. Fifty congregations in the New York Area share a common language and set of approaches to educational innovation. They both push and support each other to create Jewish education that enables people to lead meaningful, purposeful Jewish lives. Their innovations touch over 3,400 children and 2,200 families.

Catalyzing creation of 17 new types of part-time educational models[2]. New models run the gamut from service learning to family Shabbat celebration to *havurot* meeting in the homes of learners. They alter the time, location, and focus of the learning; they redefine who the students and teachers are. These models offer alternatives to traditional religious school and Hebrew school models. By examining these models, other congregations can adapt their own innovative models more quickly; they do not have to create their own from scratch.

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[1] The partnership of the three organizations, the Experiment in Congregational Education (ECE), the Jewish Education Project, and the Leadership Institute is referred to as the Collaboration to Sustain Innovation (CSI).

[2] An educational model is a structure within which educational experiences take place. A model has an overarching purpose for its participants. To achieve its purpose a model delineates when and where learning takes place, who the learners are, and who guides the learning. Models alone do not produce educational outcomes, but they provide a configuration in which learning happens.

Instilling a practice of regularized, embedded professional learning in congregations. Prior to LOMED, in congregations that had professional development, it usually took the form of single workshops with little opportunity for follow-up or practice. Now congregations conduct regular professional learning focused on creating powerful learning for children and their families.

Establishing second-tier leadership in congregations. Through Professional Learning Teams, Educational Leadership Teams, and Coalition Educators, Coalition congregations have distributed leadership beyond the Director of Education. These structures promote greater depth and breadth of responsibility for education within the congregation and for the flow of innovative educational ideas and practices.

Originating a new approach to whole-learner assessment (Noticing). Before 2009, congregations' goals for learners were either undefined or so numerous that they could not achieve them. They also lacked the tools to see if learners grew over time. Coalition congregations learned to focus on priority goals and to define learner outcomes to support the growth of the whole person. Using new tools and methods, many teachers are now assessing the growth of their learners over time.

Applying 21st Century design principles. Before the Coalition strategy began, teachers planned lessons to maximize a learner's acquisition of knowledge. Now educators are using 21st Century design principles to create learning experiences anchored in caring purposeful relationships; that seek answers to the questions, challenges, and meaning of everyday life; enable individuals to construct their own meaning through inquiry, problem solving, and discovery; and fill learning with content that is rich and accessible.[3]

Developing a process for congregations to fast-track their way to innovation (Express Innovation). When the Coalition began its work, congregations went through an 18-month visioning process before beginning to pilot new educational models. Express Innovation congregations, using an expedited process and adapting models created by LOMED and LOMED Chadash congregations, launched pilot models in four to six months.

Lessons Learned

Through a number of approaches to data collection, research, and evaluation the initiatives have generated significant lessons about educational change in congregations with implications for practice and policy. Staff of the Collaboration to Sustain Innovation (CSI) and outside consultants collected program output data and demographic information in all congregations, conducted surveys on congregational capabilities and a social network analysis, collected feedback at/after events, surveyed parents, observed models in action using a proprietary protocol, and conducted interviews with directors of education and Coalition Educators. Findings from these efforts, taken together, yield the following lessons:

New models are worth building. Coalition research demonstrated that certain models are better suited to particular educational goals and experiences than others. There is a positive relationship between new models and the implementation of 21st Century learning principles. It is possible to achieve substantial educational change through a strategy focused on new models.

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[3] These principles derive from the work of Jonathan Woocher. See, for example,
http://www.bjpa.org/Publications/details.cfm?PublicationID=341

- New models of Jewish education support 21st Century learning better than traditional religious schools, even ones with excellent reputations. Models that feature intergenerational learning, learning in real-time or authentic settings, and that engage the whole family and not just children enable 21st Century learning. Full-time teachers also increase the likelihood of implementing 21st Century learning.

- Congregations of all types are capable of developing or adapting robust models. The robustness of a model did not depend on its movement affiliation, size, or tenure of leadership. In addition, many congregations can operate multiple models simultaneously.

Change is possible and it is happening. When CSI began implementing its strategy in New York, most congregational education took place in schools where learners were groups by age and learning happened in classrooms. Five years later, the landscape of congregational education has changed, including:

- Education now focuses on learning for the "whole of a person"—not just cognitive or skills-oriented, but also focused on her sense of values or beliefs, her engagement in Jewish life and in the world, and her relationships with others and sense of belonging to the congregation, the Jewish people, and the world at large. By 2012-13, 90% of LOMED and LOMED Chadash congregations were implementing this approach. The "whole person learning[4]" educational framework has helped congregational educators think more broadly about the purposes of Jewish education and has reshaped the way they plan educational experiences.

- Professional learning for teachers (which had been absent or took the form of one-shot workshops) became ongoing, peer-led learning focused on creating effective educational experiences. Last year 97% of LOMED and LOMED Chadash congregations conducted professional learning with teachers for an average of over 13 hours per congregation over the course of the year.

- Fourteen (14) congregations have deployed Coalition Educators, second-tier leaders and full-time professionals, who work in several congregations at once, serving as engines of innovation in these congregations and network weavers of new ideas among congregations. Coalition Educators became vehicles for the flow of educational resources into the congregations, as well as sources of teacher education and curriculum development.

Change is a complex, time-intensive and long process. . .and it can be done more quickly. The most robustly developed models are found in congregations that have been engaged in educational change the longest.

- On average, models in LOMED congregations (who have been engaged for four years) are more developed than those in LOMED Chadash congregations (who have been engaged for three years). Congregations that participated in The RE-IMAGINE Project of New York (i.e. were involved in educational change initiatives 3-5 years longer) had stronger models than those that did not participate in RE-IMAGINE. It takes time to create, develop and implement models.

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[4] The whole-person framework aspires to learning that is not only cognitive, but that nurtures the whole person. It also focuses on goals for action/living, values and the building of relationships. It is based on the notion that 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).

- Express Innovation congregations have been able to implement pilots in four to six months and new models within a year or two. Their ability to do so seems to stem from the availability of models they can adapt from other congregations, rather than needing to invent them. They have drawn on examples of those congregations that entered the process of change earlier and who created models from scratch.

- Congregations are able to learn and practice methods of whole person assessment. However, teachers in congregational settings find it challenging to take on assessment of learning, perhaps because of the amount of time it takes, limited expertise, and the difficulty of measuring the types of outcomes to which teachers aspire.

Many levers contribute to the change process. A combination of strategies supported the process of change in New York area congregations.

- In making educational change in congregations, educators employed multiple tools, supports, and interventions including consultants, funding, gatherings, new educational approaches, professional learning for teachers, and engaging teachers, clergy, and lay leaders in new leadership roles. Directors of Education valued their consultants most of all the resources they received. Funding enabled them to seed initiatives that they would likely not have started otherwise.

- It is not clear, however, how the combination worked or whether, if any one of them were left out, the results would have been the same.

Relationships matter! The importance of relationships recurred as a theme across several studies, both as a strategy for change and a goal of change.

- Directors of education valued their relationships with their consultants above all other resources. In the context of trusting relationships, consultants both supported and pushed the directors of education. Educators want support from relationships with colleagues, and existing relationships could be built upon.

- One of the principles of 21st Century learning addresses relationships. Some educators have expressed concern, even fear, that focusing educational experiences on relationships would dilute or supplant rich educational content. Research showed this fear was unfounded; new models were at once rich in relationships and content. Such concerns need not stand in the way of establishing innovative educational models.

- Research conducted in collaboration with the Foundation for Jewish Camp uncovered other insights about relationships—the importance of relationships among parents and children in getting children to Jewish camps. Many families seek to send their children to camps where they know other children, suggesting that congregations may be wise to promote Jewish overnight camp attendance to groups of families. Parents value camp recommendations from friends. Congregations ought to be aware of personal relationships among parents and leverage recommendations among them.

- The Directors of Education have established networks separate from the Coalition, and they prefer to build on and deepen these networks rather than to be placed into relationships with those they don't already know. Educators are interested in working with others who share common concerns and issues, capacities and goals, particularly if they have an existing relationship.

The strategy encountered limits to how much change it could achieve. While data show evidence of significant change, in a few areas change was more modest or less consistently observed, i.e. in enrollment in new models, the use of assessment, and the use of distributed leadership[5] among lay leaders and teachers. These areas of change may need to be approached in different ways or reconsidered as goals. Alternatively, more time may have been needed to achieve the goals or expectations may have been unrealistic.

- In 2011, two years into the work of LOMED, the Collaboration to Sustain Innovation set a goal that congregations enroll more than 50% of families in high-impact models by 2015. To date, there is considerable variation among congregations in their progress toward that goal. Within the Coalition, an increasing number of congregations have made great strides to increase the enrollment in their whole person learning models while others have remained relatively low in their enrollment proportion. More LOMED and Express Innovation congregations appear to be achieving this goal than LOMED Chadash congregations.[6] Despite the fact that just over half of families with children enrolled are enrolled in whole person learning models, nearly half remain in traditional school models.

- Despite the historic lack of assessment in Jewish educational settings, many educators value assessment highly and some teachers are conducting it successfully. For others it has been challenging to establish assessment as a regular practice. Some directors and teachers have pushed back against using it due to the time it takes to carry out, the difficulty of creating and using assessments other than tests, and problems in assessing the types of outcomes teachers hope to achieve.

- Congregations have experienced varying degrees of success in working with Educational Leadership Teams (ELTs). In some the ELT has powerfully engaged lay leaders, clergy, and teachers to think and act on educational visioning, planning and assessment. Some congregations found it difficult to mobilize lay leaders, clergy, and teachers to participate and have not succeeded in maintaining an ongoing ELT.

- Professional Learning Teams add a new dimension to educational practice in some congregations, successfully fostering collaboration and investment among teachers, and modeling new educational approaches to the larger faculty. In some congregations, however, teachers did not want to participate—even if offered a stipend. Challenges included finding time to meet, translating and teaching the LOMED educational approaches to others, and overcoming the resistance of teachers to changing their practices. Staff turnover makes it necessary to bring new PLT members up to speed. In congregations with small staffs, there are few potential candidates to populate a PLT.

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[5] Distributed leadership included collaboration between lay and professional leaders through Educational Leadership Teams (ELTs) and the involvement of teacher leaders through Professional Learning Teams (PLTs).

[6] **LOMED** congregations joined the Coalition at its inception. They created and implemented innovative models of Jewish education guided by lay and professional leadership and supported by consultants. Their work involved professional learning by teachers, the development of outcomes for learners in the areas of knowing, doing, believing/valuing and belonging, assessment of learning, and the use of principles of 21st Century learning. **LOMED Chadash** congregations joined the Coalition a year later; all had directors of education who had participated in the Leadership Institute. **Express Innovation** began their work from a different baseline of organizational readiness. These congregations selected from a menu of model prototypes and adapted them for their settings, rather than creating original models.

Executive Summary

Implications for Policy and Practice

Lessons from the work of the Collaboration to Sustain Innovation yield recommendations for action in the field of Jewish education. One set of recommendations addresses funders and communal leaders and the focuses on concerns and decision-making at the policy level. The other addresses practitioners who seek to foster change, especially in congregations.

Policy: Implications for Funders and Communal Leaders

1. **New models of education make a difference and should be supported.** Alternatives to traditional Hebrew School or Religious School are more effective at incorporating principles of 21st Century learning and should be supported. Models that include intergenerational learning, family engagement, and learning in "real time" are well suited to accomplishing outcomes that include but reach beyond knowledge acquisition.

2. Communities must recognize and can take advantage of differing capacities for change among congregations. The **"products" of "pioneers" with more developed capabilities for change can be disseminated to and adapted** by other congregations.

3. Change is a complex and time-intensive process with many layers, not all of which congregations can address simultaneously. Over time, congregations can work on various facets of their educational systems. Congregations with the most developed new models of education are the ones that have been engaged in the work of educational transformation the longest. **Sustained support, therefore, is critical.** It allows congregations to innovate, implement and develop their approaches to effective education iteratively. While congregations can experiment more quickly with new models, it takes time for them to make innovative approaches a normative part of who they are and what they do.

4. When sparking change, congregations fear failure and are reticent to take risks. **Seed money enables and emboldens them to try new strategies** and to sustain those that work. Grants from organizations like the Jewish Education Project and/or UJA-Federation also bear symbolic significance to congregations and communicate to lay leaders that the work funded by the grants is valued.

5. Congregations rely on and benefit from the **thought leadership** of a central agency to support them in learning about and implementing cutting edge educational concepts and practices.

6. Existing relationships are key when employing a network strategy, and educators are more inclined to cultivate relationships that have developed organically. It is more efficient and effective to **tap into existing networks** than to create new, artificial ones.

7. **Approaches to making change still need experimentation and study.** It appears that change is supported by addressing many parts of the educational system in congregations—new models, professional learning for teachers, distributed leadership, funding, consulting support. We are not certain what amounts and what combinations of resources are most effective. It may be that different congregations need different combinations depending on contextual factors in the congregation and/or community.

8. Recognizing that raising the enrollment of families is challenging and takes time, increased impact may require other opportunities for engagement beyond new models of religious school. These opportunities ought to embody principles of 21st Century education.

Practice: Implications for Congregations

1. Be persistent. Change is difficult and it takes time to change an entire system. Barriers to making full-scale, systemic change can be considerable. Be prepared that it can be challenging to engage lay leaders and parents; to increase enrollment in innovative models; to transform teacher practices (e.g. assessment); and to connect the educational program to the larger congregation. Continue to refine your vision of what is possible, continue to experiment and to learn from your efforts, and be persistent.

2. Embrace second tier leadership as an accelerator to change. Different staffing models engaging Coalition Educators and Educational Learning Teams relieve bottlenecks to innovation, and shared leadership among professionals and lay people can encourage innovation.

3. Congregations need not rely solely on their own imaginations to implement innovative educational models. Congregations can adapt others' models or use them to stimulate ideas.

4. In developing or adapting a model, pay careful attention to near peer relationships; authentic time and family at the center. Research has demonstrated that these structures support 21st Century learning.

Conclusion

In 2014, education in New York congregations looks quite different from how it appeared in 2009. New models of learning for youth and families; a focus on cultivating relationships, values, and ways of living Jewishly in addition to knowledge; shared leadership of educational endeavors; and consistent professional development for teachers mark the contributions of the Collaboration to Sustain Innovation and the dedicated educators, lay leaders, and funders with whom they have worked.

And there is more work to do. More new models have yet to be created. Existing models can be more widely disseminated and adapted. Achieving the vision of fostering Jewish learning in which children and families construct meaningful and purposeful lives rooted in Jewish practice and community will require ongoing efforts in and among congregations and throughout the community. LOMED and Express Innovation have laid a significant foundation on which to build.

Background

The majority of children from the non-Orthodox Jewish community who receive a Jewish education do so in congregational settings. The Jewish Education Project, in partnership with the Experiment in Congregational Education (ECE) and the Leadership Institute of HUC and JTS (LI), set out in 2009 to engage in a five-year strategy to create a positive and measurable difference in the educational experience of these learners. With the support of UJA-Federation of New York, who had already expressed a strong belief in the necessity and the possibility of creating congregational education that matters, the partnership began working with 25 congregations in Westchester, Manhattan and Long Island to change the landscape of congregational Jewish education in greater New York. The work built on a foundation laid over the five years prior to 2009 through The RE-IMAGINE Project of New York, an initiative to re-imagine Jewish education, led by the ECE with the generous support of UJA-Federation.

The partnership's transformation strategy addressed a number of elements of the Jewish educational system within congregations—educational models or structures, professional development, lay-professional collaboration, principles of educational design, educational vision and goal-setting, and assessment of learner outcomes. All of these efforts ultimately sought to promote holistic Jewish education for children and families that focuses on learners' knowledge, belief, values, actions, and sense of belonging, and to foster Jewish learning in which children and families construct meaningful and purposeful lives rooted in Jewish practice and community. This approach came to be known as "whole person learning."

Partners in Leadership: The Collaboration to Sustain Innovation (CSI)

For five years, representatives of the Jewish Education Project, the Experiment in Congregational Education, and the Leadership Institute collaborated on developing and guiding a set of strategies to inspire, guide, support, sustain and spread Jewish educational innovation among congregations. This group was called the Collaboration to Sustain Innovation (CSI) and its focus has been the building of another coalition, the Coalition of Innovating Congregations, through three major initiatives: LOMED, LOMED Chadash, and Express Innovation. The members of CSI are as follows:

The Jewish Education Project

The Jewish Education Project (formerly BJENY-SAJES) connects forward-thinking educators to powerful ideas and resources in order to create new models of how, what, and where people learn. The organization pioneers new approaches in Jewish education and impacts more than 200,000 Jewish children in 800 institutions including Congregational Schools, Day Schools and Yeshivot, Early Childhood Centers and Teen Programs. Together with their partners, they strive to transform Jewish education for today's ever-changing world and help to shape the future of the Jewish people.

The Jewish Education Project has served as the lead partner in implementing the strategies and initiatives. They maintained primary responsibility for building relationships with congregations, for operations, and for staffing.

Background

The Experiment in Congregational Education

The Experiment in Congregational Education (ECE) is an innovative initiative with over 20 years of pioneering experience in synagogue transformation through Jewish learning. The ECE works through regional partnerships and national advocacy, guiding congregations and communities to revitalize themselves by re-imagining Jewish learning, bringing it into every aspect of congregational life.

ECE brought to the work of CSI specialized competencies in consulting, assessment/evaluation, and the design and development of processes and materials for new initiatives. ECE helped to create and launch new components of the strategy.

Leadership Institute

The Leadership Institute, in operation from 2005-2013, was a collaboration of the New York School of Education at Hebrew Union College – Jewish Institute of Religion (HUC-JIR) and the William Davidson Graduate School of Jewish Education at the Jewish Theological Seminary (JTS) funded by UJA-Federation of New York. HUC-JIR and JTS joined together to further the leadership capacity, pedagogic skills and Judaic knowledge of congregational school educators through intensive summer seminars, bi-monthly symposia, mentoring, individual learning plans, congregation-based projects and travel to Israel over a two-year period. The program's three cohorts, which were open to educators from all denominations in the New York, Long Island, Westchester and the greater metropolitan area, included 115 participants.

The staff of the Leadership Institute joined CSI in order to coordinate their work with the work of the Coalition congregations and became an integral part of the team that developed overall strategy and new initiatives.

The Initiatives

To address the challenges congregations face in working on their own to design high quality education experiences that can build strong Jewish identities for their learners, CSI sought to build a robust network across the community to facilitate the spread of ideas, cultivate leadership through collaborative learning, and provide the social support necessary to risk change. The strategy included three different initiatives, and used approaches such as the development of materials, professional development, in-person and online gatherings, coaching by consultants, small financial grants, and the establishment of second-tier educational leadership.

In the initial years of the strategy CSI differentiated its work in relation to three groups of congregations which, in its internal discussions, it referred to as pioneer, vanguard, and emerging majority. "Pioneer" congregations had designed and implemented innovative educational models with demonstrable learner impact. These educational models and related resources could be harvested and disseminated to the other congregations. The second group, "vanguard" congregations, had worked to develop the institutional capabilities necessary to begin delivering and sustaining high quality educational programming that leads to demonstrable learner impact. They were poised to adapt into their programs innovative educational models that had been developed by the pilot congregations and by entrepreneurial and philanthropic initiatives. Some also were ready to develop their own models. The vanguard group was larger, numbering approximately 30 congregations. They are what are often called "early adapters," eager to find and adapt innovations that have been pioneered elsewhere. The third group, the "emerging majority" congregations, demonstrated some of the institutional capabilities necessary to transform their educational offerings

and a willingness to develop the other needed capabilities. In the language of diffusion of innovation, they are those who will wait and see if the efforts of the vanguard are successful before investing the work and taking the risks necessary to join them.

Three initiatives, each tailored to the needs of each grouping of congregations, encouraged and advanced their work in educational innovation across New York. An additional initiative, focused on connections to Jewish overnight camp, applied across these groupings of congregations.

LOMED

LOMED (Learner Outcomes and Measurement for Effective Education Design), was the first initiative launched by the Coalition to Sustain Innovation (CSI) in the Summer of 2009 with the purpose of supporting congregations as they created Jewish education to foster meaningful and purposeful Jewish lives for learners. It engendered a deep rethinking of the structure, orientation and nomenclature of learning in congregational contexts. Beginning with 25 congregations, LOMED participants were diverse in terms of size, denominational identification, and location. LOMED focused congregations on four orienting questions:

- What are our long- and short-term goals for learners?

- How can we build 21st century models of congregational learning that includes the family, the community, and real life experience?

- How can we measure learners' growth over time to inform continued innovation?

- How can we continue to build ongoing teacher education about measurement and powerful learning so congregational learning moves to life?

LOMED required participating congregations to:

- Convene an **Educational Leadership Team** that included a member of the clergy, the Educational Director, a lead teacher and at least one lay leader. The team's role (in conjunction with existing governance groups) was to guide the ongoing work of innovation;

- Create a **Professional Learning Team** of 3-5 people including the Educational Director and several teachers to transform the learning in new educational models so that goals for learners were achieved;

- Participate in **gatherings** with other congregations throughout each year—in person and virtually for the purposes of learning from experts and from peers, and to develop a **network** of innovators across congregations;

- To work with a **consultant**—who also served as overall LOMED advisor, coach, thought partner, and liaison—to plan and deliver professional learning for teachers;

- To launch (and expand) a **model** of Jewish education that diverged from the conventional Hebrew School or Religious School model and enacted the project's design principles;

- To clarify a focused or **priority goal** for education in the new model based on the congregation's educational vision;

Background

- To develop **outcomes** for learners based on **Whole Person Learning** (Knowing, Doing, Believing, Belonging)[7];

- To **assess** the outcomes/growth of learners, allowing educators to sharpen the focus of their work and gather future learning; and

- To **design** educational experiences based on research-based **principles**:

  — Learning is anchored in caring purposeful relationships.

  — Learning seeks the answers to the questions, challenges, and meaning of everyday life.

  — Learning enables individuals to construct their own meaning through inquiry, problem solving, and discovery.

  — Learning is content-rich and accessible.

LOMED Chadash

In the summer of 2010, Lifnei LOMED (later renamed LOMED Chadash) brought into the initiative congregations whose directors of education had completed the Leadership Institute. They needed additional preparation for entry into the innovative processes of LOMED. The goals of Lifnei LOMED were identical of those for LOMED congregations: developing collaborative team decision-making, making decisions aligned with a shared congregational vision for education, articulating goals, and experimenting with new educational models of learning aligned to a goal. The congregational teams were guided in their work by Jewish Education Project consultants, using a process and materials developed by the Experiment in Congregational Education. The process and tools being used in the first year of Lifnei LOMED were later integrated into the curriculum for the next cohort of educators in the Leadership Institute. LOMED Chadash congregations benefited from the work of LOMED congregations; they had existing educational models to examine and to adapt for their congregations.

Express Innovation

Express Innovation launched in summer 2011 with 15 participating congregations. The initiative was designed to give ample support to congregations that were starting from a different baseline level of organizational capacities than LOMED congregations to develop and implement whole person learning models of Jewish learning. LOMED followed a pattern of teams identifying outcomes and visions and then creating educational models aimed at achieving those outcomes. Express Innovation switched the order. As their first foray into teamwork, congregations selected from a menu of model prototypes rather than invent a model, adapted the model, and learned from their experiences to extend their work. Eventually these congregations would move to broader considerations of goals. One factor that made this initiative possible was that other congregations had entered the work of educational innovation earlier; their models and their experiences implementing could serve as examples. Express Innovation congregations established collaborative

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[7] The whole-person framework aspires to learning that is not only cognitive, but that nurtures the whole person by focusing on additional goals for action/living, values and the building of relationships. It is based on the notion that 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).

teams to establish and assess their pilot models, worked with consultants, participated in network gatherings, and used four levers or "boosters" to accomplish their goals:

1. Data (to gauge progress and make the case for innovation)

2. Social connections (to build the relationships that own and engage in innovation)

3. Communication (so the larger community is behind and understands the innovation)

4. Reflection (that leads to smart express next steps)

Camp Connect

Camp Connect began in 2011 as an opportunity for a select group of congregations in the Coalition of Innovating Congregations. The project was a joint effort of The Jewish Education Project, which oversaw the programmatic aspects, and the Foundation for Jewish Camp, which provided funding for congregational grants and thought partnership. With the support of grants, professional development, and consulting the program sought to meet two goals:

1. To create "whole person learning"[8] models of Jewish learning that are linked, inspired by and/or connected to Jewish camp; and

2. To increase the number of children attending Jewish overnight camp, specifically by working with congregations to recruit for, market, and partner with a number of camps beyond their movement camps.

In year 1 (2011-2012), the program included 4 congregations; in year 2 (2012-2013) it included 6 congregations. These congregations implemented educational models that reflect aspects of camp, such as cross-age connection and role modeling (e.g., *Yedidim*, a cross-grade level reading-buddy initiative; use of teen assistants (*madrichim*) across the educational system). Other models exemplified the power of experiential education and informal settings, such as mini-camps hosted during school vacations when children are off from school with parents working.

Along with tracking congregant participant attendance at Jewish overnight camp and participating in annual Jewish Education Project parent camp surveys, synagogues developed and implemented recruitment plans for multiple Jewish overnight camps. This included identifying and working with camps that seemed like good matches for congregants and the congregation, considering ways in which the camps might play a role in the congregation, and devising ways for the congregation to connect with the camp. Congregations worked with key parents to serve as "Camp Ambassadors" both for the camps their children attend and others. Congregations also communicated about the importance of Jewish overnight camp and their work bringing camp into the congregation through flyers, email communication, and talks from the bimah. The congregations implemented programs related to the camps themselves and invited camps to visit, teach, and present. Foundation for Jewish Camp played a role in providing recruitment materials, training, and an online resource for parents to help them find great camps.

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[8] Various terminology—new models, alternative models, whole person learning models—has been used over the last four and a half years to refer to the innovative models developed and/or adapted by congregations in the Coalition of Innovating Congregations. For simplicity's sake we will refer to these models throughout this report as "whole person learning" models.

Background

Evaluating the Work of the Collaboration to Sustain Innovation

In order to learn from its work, to make ongoing strategic adjustments, and to contribute to knowledge in the field of Jewish education, CSI engaged in a multitude of data collection and evaluation initiatives. The chart below summarizes the approaches used to track accomplishments and lessons learned from 2009-2013. This report presents a summary of those accomplishments and those lessons.

Data Collection, Evaluation, Research Initiatives

Year	Data Collection, Evaluation, Research Initiatives
2009-10	Congregational/Consultant surveys Feedback at/after events Congregational Snapshot/Benchmarking Study (institutional capabilities) Social Network Analysis
2010-11	Congregational/Consultant surveys Feedback at/after events Coalition Educator Interviews
2011-12	Tracking Data Feedback at/after events Express Innovation Parent Connectedness Surveys Camp Connect Parent Surveys Phase One: Rosov Consulting on Design Principles/Models Coalition Educator Interviews
2012-13	Tracking Data Express Innovation Parent Connectedness Surveys Camp Connect Parent Surveys Educator Surveys Phase Two: Rosov Consulting on Design Principles/Models Coalition Educator Interviews

Accomplishments

In summer 2009 CSI initiated The Coalition of Innovating Congregations. At its inception, it included 23 congregations participating in LOMED (Learner Outcomes and Measurement for effective Educational Design). In over four years' time, the Coalition has grown to include more than 50 congregations in the greater New York City area participating in four initiatives: LOMED, LOMED Chadash, Express Innovation, and Camp Connect. This section of the report summarizes the accomplishments of the Coalition of Innovating Congregations:

- Initiating the Coalition;

- Supporting the creation of 17 new types of part-time educational models;

- Creating a practice of regularized, embedded professional learning in congregations;

- Establishing second-tier leadership in congregations;

- Developing an approach to whole-learner assessment (known as "Noticing");

- Using and assessing 21st Century design principles; and

- Creating a process for congregations to fast-track their way to innovation (Express Innovation)

Initiated the Coalition of Innovating Congregations

Before 2009, congregations mostly did the work of innovation on their own. Through LOMED (including Camp Connect), LOMED Chadash and Express Innovation, congregations work together to inspire each other, to teach each other, to address challenges together—in short— they both push and support each other in the work of creating Jewish education that enables people to lead meaningful, purposeful Jewish lives.

Prior to the start of LOMED, the regular practice of congregations was to do the work of educational innovation in parallel with other congregations, with only limited interactions between or among them. It was relatively rare for congregations to engage with *one another* for support, guidance, new ideas, or feedback as they did the work of institutional change.

Both LOMED and Express Innovation have emphasized networking among congregations. Through their participation in LOMED and Express Innovation, directors of education and teachers in congregations developed trusting relationships that are the basis for a new kind of collegiality. These relationships grew through shared experiences as educators came together in person for Summer Institutes, Days of Living and Learning, and *Yachdav* (an annual spring gathering of Coalition congregations), and virtually through webinars. They moved toward a sense of shared purpose—to create powerful Jewish learning that leads children and families to construct meaningful and purposeful lives rooted in Jewish practice and community. They learned together about whole person learning, innovative models, and design principles for powerful learning. They studied Jewish texts together and they sang together. By watching each other's videos and hearing their testimonies, they saw what kinds of changes were possible in congregations. Through the use

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of protocols (structured conversations), they talked about their work—their successes and challenges—and shared their insights and ideas about how to move forward.

Through these experiences the Coalition of Innovating Congregations developed into a network of congregations that have been and remain actively involved in innovating in Jewish education. Some congregations continued to be involved in LOMED and Express Innovation, and some stayed engaged in innovating and connected to other congregations without official participation in either of these two initiatives.

One of the driving forces behind the Coalition is the difficulty of innovation. Congregations are committed to changing and growing and becoming more effective, but they have no uniform formulas to guide them through the challenges they face in realizing their commitments. They need each other's wisdom to move forward, and the Coalition has provided a structure and access to a set of relationships for tapping into it.

Congregations are committed to changing and growing and becoming more effective…they need each other's wisdom to move forward.

The Coalition has grown from 25 congregations in the first year of LOMED to over 50 congregations today. Alongside the Coalition, staff of The Jewish Education Project recently started emergent networks among congregations that have the potential to enter the Coalition soon.

17 New Models of Congregational Education

Before LOMED, the predominant model of providing Jewish education was Hebrew School. Since 2009, Coalition congregations have created and adapted 17 different educational models that allow children and families to learn on Shabbat, on the streets of New York City, in soup kitchens, and in their homes.

An education model is a structure within which educational experiences take place. A model has an overarching purpose for its participants. To achieve its purpose a model delineates when and where learning takes place, who the learners are and who guides the learning. In contrast to a program, an educational model operates on a regular and frequent schedule. It introduces a set of roles, rules, regularities and processes that together form a "grammar" of how learning and learners are organized; it can be thought of as the ongoing "outer architecture" of educational experience. Models alone do not produce educational outcomes, but they provide a configuration in which learning happens. Certain models are better suited to particular educational goals and experiences than others.

Since the middle of the 20th Century, most congregations have provided education through a model known as religious school or Hebrew school. The purposes, structures, and procedures of this model borrow from and resemble American public schools, created during the industrial age and designed for acquisition of academic knowledge. LOMED challenged and supported congregations to revisit the goals for their educational endeavors and to move toward education that addresses the whole person, speaks to the existential questions of learners, builds relationships, connects to daily life, and is content-rich. The traditional school model, designed for children learning by age cohort in classrooms with a teacher, is not the most effective way to embed these principles or to achieve Jewish educational goals such as those targeted by LOMED congregations:

■ 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.

Key researchers in Jewish education and identity formation identify qualities of models that develop the whole person: they enable experience and reflection, attend to each person, engage the family, build relationships and community and redefine the role of the teacher. Through their work in LOMED and Express Innovation, congregations created or adapted models that are more conducive to new goals and aspirations for learners, guided by these principles.

The chart below outlines the types of models Coalition Congregations have developed or adopted—sometimes with adaptations—and the number of congregations using each type of model.

MODEL TYPE	No. of Congre-gations	MODEL DESCRIPTION
Shabbat Family Celebration	27	Jewish education focuses on family learning and growing Jewishly through shared study, observance, and celebration in "real Jewish time"—on Shabbat. It involves *experiencing* Shabbat, not simply *learning about* Shabbat. Families come together in some regular rhythm (e.g., weekly or bi-weekly) on Shabbat (Friday and/or Saturday) in homes or in synagogue for learning and celebration. The model includes a combination of adult time, children time, and family time; often a combination of meal, worship, and learning. An emphasis on creating connections within and among participating families (and with the congregation) drives much of the educational design.
		In most cases these experiences are augmented with some other form of learning for children such as regular peer classes, tutoring, or Skype lessons.
Family (non-Shabbat) Learning	15	This model focuses on families learning and growing Jewishly through shared experiences and study. Families come together on a regular basis in homes, synagogue and/or the larger community to learn, worship, and/or share a meal. Sometimes the meetings follow the rhythm of holidays. Sometimes the focus is on a specific learning theme (e.g., Jewish New York) and learning takes place in sites that support the learning (e.g. Ellis Island). An emphasis on creating connections within and among participating families (and with the congregation) drives much of the educational design.
		In most cases these experiences are augmented with some other form of learning for children such as regular peer classes, tutoring, or Skype lessons.
Inter-generational/ Multi-age Learning	4	Jewish education brings together learners across lines of age and stage of development. It might involve children working with adult congregants not related to them, older and younger children, children and teens, or teens and adults. The model provides all learners with the opportunity to build relationships and learn with and from other members of the community with whom they would not typically have contact.

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MODEL TYPE	No. of Congre-gations	MODEL DESCRIPTION
Home-Based Learning	2	Home is seen as a sacred learning place. Individual families are supported to learn in their own homes with materials or staff. Or, families gather in one another's homes for learning supported by materials and/or staff of the congregation. The model can include social activity and meals as well as learning. By meeting in homes, the model shifts some of the responsibility for setting goals and determining content to the learners, and also provides flexibility for scheduling. The home setting provides a natural context for learning about subjects ranging from sibling rivalry to *kashrut*, and encourages the possibility of extending or transferring the learning to day-to-day living.
Jewish Service Learning	7	The model uses the three-part experiential learning approach of preparation/action/reflection. Learners engage with a variety of Jewish texts to deepen their understanding of relevant *mitzvot* and Jewish values. They also regularly participate in hands-on social service in a variety of settings, most often outside of the congregation, to put their learning into action. A key component is reflection on action, allowing learners to make deeper connections between the values they have studied and the action they have performed. Core to this model is the belief that *tikkun olam* (repairing the world) is not a project to be completed but an ongoing responsibility in the life of a Jew. This model can be used with children, teens or families.
Congregation-wide Theme-based Learning	2	Learning is centered on a core curriculum that is pertinent for children and adults throughout the congregation. All congregational learning (e.g., rabbi's sermons, family programs, classroom study, communication with congregation like newsletters) focuses on selected content. Often the curricular focus is one or several Jewish values.
Mentoring Self-Directed Learning	1	The model employs self-paced learning in a *beit midrash* format or open classroom format. Learners gather together in a space, and engage in learning individually, with a partner, or in small groups. The goals and materials may vary from learner to learner. Teachers and/or tutors are available to support the learners in meeting goals.
Retreat-Based Learning	1	This model uses intensive experiences held over an extended period of time (like a full day or weekend), occurring throughout the year, usually off-site. Learning is supported by preparation before and reflection afterwards. Children's retreat-based learning is typically augmented with some other form of learning like regular peer classes, tutoring, or Skype lessons.
Distance Learning & Technology (including Skype Hebrew)	4	In this model, technology is used to support distance learning, enabling learners to have either more control over the content, time and pace of their learning or to eliminate logistical challenges like transportation. This model can employ available online content (e.g., Hebrew learning games, MyJewishLearning) or can facilitate interaction with a tutor or teacher. The approach is usually integrated with regularized peer or family learning.
Choice-Based Learning	2	In this model, congregations establish a broad set of learning requirements and opportunities for fulfilling them. Families, teens, and/or children select the time, the content and/or the approach to learning that interests them in order to meet those requirements. Learners select from a wide array of possibilities from family travel, to visiting museums, to study groups provided by the congregation.

MODEL TYPE	No. of Congre-gations	MODEL DESCRIPTION
City as Locus of Learning	2	Children and/or families seek out alternative geographic locations to support the content of learning (e.g., a museum, a mall, a yoga studio) or select goals and content for learning based on rich resources in the surrounding community (e.g., because Ellis Island and the Tenement Museum are nearby, the decision is made to explore issues of immigration and resettlement).
Holiday Celebration/ Observance-Based Learning	5	In this model for families and/or children, the program revolves around the celebration of holidays in the home and congregation. Experiences include learning, worship, and meals. Often includes preparation, communal celebration/observance, and reflection.
Project-Based Learning	2	Learners engage with a real-life need or a problem of the community, identified by the educator, the community, or the learners. Learning is structured so learners understand the need/problem, develop a solution through study, deliberation and consultation, implement it, and reflect on the process. A critical piece of the learning process involves creating and sharing a product with a wider public or audience, generally a solution to the problem explored or the fulfillment of the need addressed.
Camp, Camp-like, Camp-linked or Camp-Inspired	5	This model is executed in one of two ways. In some cases it is held during school vacations and holidays and is led with the active participation of congregational teens as counselors. It includes formal and informal activities for learning. Or, the model uses a camp-like format on a weekly basis and includes experiential activities in camp-like spaces within the congregation. Emphasis is placed on building rich, meaningful community while also deepening Jewish knowledge, understanding, values and skills.
Havurah (small groups)	1	Learners meet in small groups with a facilitator/teacher usually in homes or other settings. Often the agenda for learning is set by the decision and/or interests and questions of the group in consultation with the teacher. Small groups are often linked with some regular Shabbat, holiday or social gathering.
Leadership Development for Teens/Teens as Educators and Mentors	5	Teens are trained to be leaders and role models for educational programs for other learners in their congregations. Teens may lead social activities, worship, experiential learning, formal learning, tutoring, or some combination.
Family Coaching / Concierge	5	This model involves the training of congregants as coaches to work with other families in the congregation. The coaches support learning in those families, based on the interests of the families.

Regularized, Embedded Professional Learning in Congregations

Before 2009, in congregations that had professional development for teachers it usually took the form of one-shot workshops with little opportunity for follow-up or practice. Now, Coalition congregations conduct regular professional learning focused on creating powerful learning for children and families.

From the work of Learning Forward (formerly the National Staff Development Council), the leading national association devoted to professional development in secular education, we know that high quality professional learning for teachers helps them develop their knowledge, skills and values, supports them in addressing the needs of learners more effectively, and improves the likelihood of achieving results. High quality professional learning occurs in learning communities committed to continuous improvement and is job-embedded—it focuses on the actual work teachers do with learners and it takes place on a regular, ongoing basis.

> **LOMED introduced the practice of job-embedded, ongoing professional learning aligned with goals.**

Prior to the launch of LOMED, typical professional learning for congregational teachers, if it occurred at all, took place in one-time workshops on selected topics. While some of these were held in congregations, often teachers traveled to local or regional conferences. The workshops involved an expert sharing knowledge or wisdom, but came without opportunities to apply the learning, to practice the skills taught, to reflect on the use of new skills and approaches, or to work with colleagues to improve.

Building on the experience of the RE-IMAGINE Professional Learning pilot project, LOMED introduced the practice of job-embedded, ongoing professional learning aligned with the goals of the congregation's educational program and planned by the congregation's Professional Learning Team. Congregations participating in LOMED were required to conduct 6-12 hours per year of this kind of professional learning with the goal of building professional learning communities focused on practicing whole person learning and assessment.

LOMED and LOMED Chadash Congregations			
Year:	2010-2011	2011-2012	2012-2013
Number of Congregations:	36	36	31
Congregations that implemented professional learning (%)	35 (97%)	31 (86%)	30 (97%)
Hours of professional learning (per congregation average)	643 (17.9)	560 (15.6)	422 (13.6)
Teachers that participated in professional learning sessions (per congregation average)	525 (14.6)	739 (20.5)	476 (15.4)

Professional Learning for teachers in LOMED congregations focused on a number of areas. Most frequently congregations addressed specific elements of LOMED: vision, designing a model, priority goals, design principles, whole person learning, and noticing/assessment. Others focused on building a collaborative faculty culture, planning collaboratively, and reflecting on practice as critical friends. Some congregations' professional learning concentrated on strategies for building community among learners and assessment of success in that area. In many congregations professional learning addressed both content areas for learners (e.g., Hebrew, prayer, the arts) and strategies for teaching and learning (e.g., classroom management, experiential education, using technology, starting with the learner's questions, differentiation). Finally, some professional learning included the building of teachers' Jewish content knowledge.

Establishment of Second-Tier Leadership Across Networked Congregations

Before the Coalition began its work, the director of education was responsible for all of the congregation's educational innovation—as well as numerous other responsibilities. Now congregations have second tier leadership. Professional Learning Teams (PLTs) lead by example and create professional learning within their congregations. In addition, 14 congregations have worked with Coalition Educators—engines of innovation—who move great ideas from one congregation to another.

And congregations also have Educational Leadership Teams where lay people and professionals collaborate in the work of innovation—visioning, creating models and monitoring their success.

As congregations began their educational innovation through LOMED, observations and interviews with directors of education as well as network mapping revealed that the director is typically responsible for all administrative tasks, teacher education, staff supervision, and curriculum development in the congregation. In addition, their jobs include informal elements like building strong relations with families and supporting the work of the clergy. This often creates a bottleneck, where the pace and degree of change is limited by the amount of time, focus and skills of the director of education. Directors reported that, although they wanted to focus on innovation in their educational models, they simply did not have the time during the year to do so because of all of the demands placed on them. Educators also reported difficulty being creative when working alone. Teachers served as instructors within their own classrooms and rarely served as leaders within the religious school. These patterns provided the impetus to create two forms of second-tier leadership in LOMED congregations: the Professional Learning Team and Coalition Educators.

Professional Learning Teams (PLTs)

Drawing on research from the fields of organizational and educational change, LOMED recognized the importance of distributed leadership and required participating congregations to establish Professional Learning Teams (PLTs). The teams consisted of three to five people, including the director of education, a lead teacher, and two to four teachers committed to innovation. While the role of these teams evolved over time, the teams worked collaboratively to define learner outcomes, to design and facilitate exemplary learning based on design principles and whole person learning, and to design and facilitate professional learning for other teachers in the congregation. PLT members attended Coalition-wide, regional learning sessions and webinars, experimented with new approaches with their own learners, and applied the learning from reflection on their own practice to

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support growth and improvement among other teachers. PLTs have changed the staffing structure for congregational education, making it possible for teachers to develop new skills and commitments, contribute more to their congregations, and spread ideas and effective practices to their colleagues.

The size of Professional Learning Teams in LOMED congregations, on average, increased over a three-year tracking period. Congregations began with PLTs averaging just over four (4) members per team in fall 2010 and had increased to an average team size of seven and a half (7.55) two years later. The average number of meetings stayed about the same. In LOMED Chadash congregations, the average number of PLT members increased somewhat in one year* (3.45 in 2011 to 5.1 in 2012) while the average number of meetings decreased (9.73 to 5.64).

*LOMED Chadash congregations did not form Professional Learning Teams in their first year (2010-2011).

See page 53 in the Lessons Learned section of this report for more information on successes and challenges with PLTs and professional learning for teachers.

Coalition Educators (CEs)[9]

To address the challenges of overload, and to build a more robust staffing configuration to access resources, connect congregations with one another, and to spread their successes, CSI created a new and unique model of second-tier educational leadership for congregational learning—Coalition Educators. Coalition Educators would become a key to spark, spread, and sustain innovation in congregations.

A Coalition Educator (CE) is a shared resource, working for 10 hours a week in each of three different synagogues simultaneously. The Jewish Education Project recruited, trained, supervised, and provided ongoing support for three talented educators. The title Coalition Educators indicates that these educators work for the Coalition of Innovating Congregations, and are movers of innovation throughout the communal network.   By working in more than one congregation, they became a source for increasing communication, coordination, and ultimately collaboration among congregations.

The CE played several roles in each congregation, including thought partner and implementer of the innovative vision developed in partnership with the Education Director and the ELT. She (so far all of the CEs have been women) was a vehicle for the flow of educational resources into the congregations, as well as a source of teacher education and curriculum development within those congregations. The CE spent the balance of her time pursuing professional learning so that she could continue to grow as an educator.[10]

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[9] The Coalition Educator section is based on a report by Dena Klein and Suri Jacknis, drawing on semi-structured interviews with Directors of Education and Coalition Educators conducted by Dena Klein, Suri Jacknis, Shaina Wasserman, and Anna Marx during 2010-11, 2011-12 and 2012-13. The social network analysis was done Estee Solomon Gray, Patty Anklam, and Bill Robinson, based on data from a survey conducted in 2009.

[10] In 2010-11, the first three Coalition Educators served nine congregations. The following year they served in (Over 3 years, 14 congregations have been served by a CE and 5 different educators have served as CEs). In 2013-14 2 Coalition Educators will serve in 4 congregations total.

Accomplishments of the Coalition Educators:

1. **Change from the Center**: CEs spend a great deal of time working with the education directors at their congregations but, because their job description included planning professional learning for the faculty, serving as a faculty resource, and, often, teaching in the whole person learning model, they have also developed strong relationships with teachers and learners in their congregations. Often, CEs meet with and mentor teachers as the teachers work toward a particular goal for their own professional development. When a CE serves as a teacher in a whole person learning model, her learning experiences often serve as laboratory for other teachers, allowing them to witness powerful learning first hand. And CEs enjoy real connections with their learners, which, in many cases, include both children and adults. Their first-hand knowledge of what matters to families enables them to design learning that is relevant and meaningful, and to take into account the needs and desires of those learners when working with the Education Director on the direction of innovation. Their ongoing contact with directors, teachers, and learners enables CEs to effect change from the center.

2. CEs serve to develop teachers' sense that they are important voices in developing whole person learning models. **Mentors**: A key component of the CE program is mentoring. Each CE spends an hour a week with a mentor who **is outside of their congregational system**. Speaking with the mentors gives the CEs an opportunity to reflect on their work, to problem solve, to refine their curriculum, to develop interpersonal and time management skills, to navigate the sometimes conflicting needs of three congregations, and to sharpen the developing vision of innovation in their congregations. CEs report that the time they spend with their mentors is among the most valuable of their commitments.

   > Coalition Educators serve to develop teachers' sense that they are important voices in developing whole person learning models.

3. **CE Professional Learning**: Investing ten hours of professional learning a week means that CEs spend a full quarter of their work time developing skills, building networks with other innovators, and being exposed to new ideas. Their professional growth directly benefits the congregations they serve, allowing them to bring bits and pieces from a *Rosh Hodesh* training or a new idea heard at a Jewish Futures conference to the development of a whole person learning model in their congregations.

4. **2nd Tier Leadership**: Teachers are an essential component in educational innovation; for it to succeed teachers need to see themselves as innovation leaders. CEs serve to develop teachers' sense that they are important voices in developing whole person learning models. CEs also help education directors view their faculty as team members who can assist them in this work. CEs design professional learning for the entire faculty, and also work directly with the Professional Learning Teams (PLTs) to nurture their skills and to create a group of teachers who function as 2nd tier leaders within the congregation. These leaders help keep the cycle of innovation moving forward so that the education director does not stand alone.

5. **Networking**: Because CEs have served nine congregations at a time, ideas from these congregations easily migrate from one to another. A CE might implement a multi-grade learning program in one congregation, and then reframe it for application in another. In addition to sharing ideas among the nine CE congregations, CEs are exposed to new ideas from

the entire coalition and beyond. They often bring their knowledge of the network to a particular congregation.

6. **Shared Resources**: CEs work part-time in three congregations. The sharing of resources has brought many benefits, including a strong network as described above. An important additional factor is the sharing of the financial burden of hiring a highly skilled educator. In addition to the three congregations, The Jewish Education Project is an important partner coordinating hiring, mentorship, and professional learning for the CEs, paying a portion of their salaries and providing fringe benefits. Experience revealed that, in this particular model, three partner congregations were too many and both the CEs and the congregations felt it was difficult to fulfill the high level of commitment to each congregation. Time was one issue. Geography was another. More difficult, however, was navigating the diversity of cultures and expectations of multiple systems. As a result, The Jewish Education Project determined that, moving forward, CEs will work in two congregations. An ongoing challenge for congregations working with Coalition Educators is how to fund the position.

Collaborative Leadership: Educational Leadership Teams (ELTs)

To strengthen the educational system and champion innovation in congregations, LOMED required congregations to establish Educational Leadership Teams (ELTs) consisting of a member of the clergy, the Director of Education, a lay leader, and a lead teacher. Members of these teams have partnered to focus on educational innovation—clarifying educational vision, introducing and expanding new models of Jewish education, learning and making decisions based on experience and data, and setting learning priorities for the congregation. Some congregations came into the coalition with little or no experience with lay involvement in planning for innovation and change. To support their work at "home," and to build networks beyond the individual congregation, ELTs also participated in Coalition-wide gatherings once or twice a year.

LOMED Congregations increased the average number of ELT members over a three-year period. In fall 2010, congregations had an average of just over five (5) members on their ELTs. Two years later, there were nearly eight and a half members (8.45) on average. The average number of ELT meetings also increased slightly in LOMED congregations (5.68 in 2010 to 7.89 in 2012). LOMED Chadash congregations did not show much change in average ELT size, with the same average number of members in 2010 as 2012 and a small dip in 2011. The average number of meetings also stayed about the same, close to an average of seven (7) meetings per congregation.

For further information on congregations' experience with ELTs, see page 52 in the Lessons Learned section of this report.

Noticing: An Approach to Whole-Learner Assessment

Before 2009, congregations often found themselves with undefined goals or with so many goals that it wasn't realistic to achieve them. And they lacked tools to gauge if learners grew over time. Now educators pursue focused priority goals, and define outcomes for learners to support the growth of the whole person—knowing, doing, believing and belonging. They also assess the growth of their learners over time.

Beyond tracking the mastery of Hebrew decoding and recitation of prayers from the liturgy, congregations rarely articulate concrete outcomes for learners or gather evidence of learning.

Wertheimer, in his study of ten supplementary Jewish "schools that work," found that "[e]ven some of the better schools in our study have made only limited progress in thinking through what they hope to accomplish, what their ideal graduate will have mastered and experienced, and how they define their short-term and long-range goals for their students."[11] Without clarity of goals, Wertheimer also noted how difficult it is for congregational schools to assess their progress and that of their students, and bemoaned the absence of such practices in congregations. His observations about the lack of clear goals and assessment accurately characterized Coalition congregations prior to their participation in LOMED.

> **LOMED prepared educators to establish goals for learners and to gauge progress toward those goals.**

LOMED took on the challenge Wertheimer identified and developed a useful and manageable approach where none existed in the field. Through its use of priority goals, whole person learning, and noticing targets, LOMED prepared educators to establish goals for learners and to gauge the extent to which learners have made progress toward those goals.[12]

Working with congregations, LOMED established a long-term goal for congregational education: to support learners in growing to adulthood constructing their own meaningful, purposeful life journeys rooted in Judaism. Congregations began by developing educational visions, and then needed to convert them to a form that could guide concrete decision-making and learning design. To do that they selected one of four priority goals, derived from their educational visions, to give direction to the educational program. The four priority goals are:

- 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.

Educators then asked, "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 shaped the crafting of noticing targets (smaller steps that could be named), served as the framework for developing learning experiences, and provided a structure for gathering data about learning.

Nearly all of the congregations in the Coalition of Innovating Congregations used the four domains of Whole-Person Learning in designing learning. Somewhat fewer of them, however, conducted noticing assessments.

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[11] Jack Wertheimer, *Schools That Work: What We Can Learn From Good Jewish Supplementary Schools,* NY: AVI CHAI Foundation, 2009, p. 7.

[12] The LOMED Handbook, written and produced by the Collaboration to Sustain Innovation, documents the "noticing" approach. A second volume, produced in early 2014, documents further learning gained through experience with the approach. Both are available at http://innovatingcongregations.org/resources/

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LOMED and LOMED Chadash Congregations			
Year:	2010-2011	2011-2012	2012-2013
Number of Reporting Congregations:	22	32	31
Congregations using KDBB in learning design (%)	20 (91%)	30 (94%)	28 (90%)
Number of congregations conducting noticing	19 (86%)	24 (75%)	21 (68%)

Noticing targets allowed for a wide range of responses, reflective of the individual learner's growth and personal alchemy. In this particular context, outcomes were not concrete goals that all learners reached in the same way; rather, noticing targets honored the variety of expression in individuals. The language of "noticing" emerged from the field of spiritual autobiography, which emphasizes that we need to pay attention to different cues in order to most effectively appreciate God's presence in our lives, but the concept of gathering evidence to trace the growth of learners is basic to good educational practice. Similarly, LOMED teachers paid attention to different types of cues from learners to appreciate more effectively their growth in relation to Judaism.

The process of noticing provided structured opportunities for learners to demonstrate growth through responses to prompting questions (prompts) and using a variety of media for expression (tools). These assessments called on learners to document and reflect on their learning. Then, by examining evidence of learners' progress, teachers assessed the progress of their learners and created future learning experiences to support continued growth and movement closer to the selected targets.

Noticing Examples

The description shown on the following page illustrates how one teacher set goals, demonstrated learning by a group of 11 year-olds, analyzed the successes and challenges the learners displayed, and adjusted his plans for future learning based on his analysis.

Example One: 6th Grade Learners, Large Upper West Side (Manhattan) Congregation[1]

The lesson: The "NEWSROOM" – to help students consider the origins and practice of Jewish birth rituals (*brit milah, simchat bat, pidyon haben*).

Domain	Knowing	Believing/Valuing
Noticing Target	Explains the origins and practice of Jewish birth and covenant rituals	Expresses personal and external definitions of Judaism and describes rituals in those terms.
Noticing Prompt	Write a newspaper article that incorporates your knowledge of Jewish birth rituals.	What makes our rituals Jewish?
Noticing Tools	Newspaper article	Pieces of article, collage, end-of-unit assessment

Learners were assessed with a rubric I created for this assignment. I strove to be as specific as possible with the rubric (which the students had as they worked) to ensure that studenst would be clear on the expectations and on the level of detail I expected from their resultant knowledge. An important piece was the "Believing/Valuing" target, which I had worked into the newspaper assignment as an early piece of a year-long examination of what "being Jewish" is.

Students enthusiastically took to the challenge, using the classroom texts and their phones and computers (for those that had laptops with them) to research their assigned ritual. I had created a fictional family (the Cohens), the birth of whose twins (Josh and Rachel) was to be the subject of our newspaper's special edition.

As I looked over the completed pieces, I learned several things about how my learners took in the information, and about what they got and what they didn't. In particular, the data relating to the Believing/Valuing target was informative. It became clear that students lacked a clear understanding of what sorts of things might be considered "Jewish," and thus had no way to evaluate in what ways a particular ritual might be "Jewish." As a result, I designed a mini-unit that examined many different answers to the question "What is Judaism?" (and the implied sub-question, "what makes something Jewish?") in an effort to give students the intellectual and affective tools they needed to adequately address the Prompt and to meet the Believing/Valuing target.

A second example comes from a *Havurah*/home-based model with fifth grade learners at a Reform congregation in Westchester County.[13]

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[13] Thanks to Hilary Schumer for this example from her work as a Coalition Educator.

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Example Two: *Havurah*/home-based model with fifth grade learners at a Reform congregation in Westchester County.

This *mifgash*[1] explored the theme of *Shmirat HaGuf* (taking care of our bodies) through the lens of "What Can I Do?" The learners had the opportunity to visualize the sugar content of many different kinds of soda and sports drinks by measuring out the white sugar equivalent into clear glasses. Afterwards a guest nutritionist provided some healthier choices and guided the group in a discussion of how each of them could make healthy choices about their eating and drinking habits at school and at home.

The group then explored several texts on *Shmirat HaGuf* in *hevruta* pairs and used them as a framework for debriefing their experiences during the Sugar Measuring activity. They discussed how making healthy choices about how we eat, sleep, and behave can help us fulfill that mitzvah. Each pair also considered this value in the larger context for the "What Can I Do?" unit, namely that the concept of *Tikkun Olam* enables us to be partners with God in repairing the world.

Continuing the conversation that, even in the 5th grade, it is possible to feel empowered to take responsibility for making good choices about our lives, each child wrote one way they want to try to live out the idea of "*Shmirat HaGuf*" in their lives. They wrote their commitment on a label to be placed on a binder/bulletin board, etc. and agreed to practice these healthy habits for the next week. (Some examples include going to bed at an earlier hour, exercising before watching television, reading more, and eating healthier snacks). The opening ritual for the following week's *mifgash* asked them to share their experiences of intentionally practicing this Jewish value everyday.

Domain	Knowing: What are the knowledge and skills that learners will gain in this unit?	Doing: What are the real life Jewish experiences (broadly defined) that learners will be able to participate in after this unit?	Believing/Valuing: What will learners value after this unit?	Belonging: To what/to whom will learners feel a sense of belonging after this unit? How will this unit build relationships among learners?
Noticing Target	Explains the concept of *Shmirat HaGuf*	Considers the value of *Shmirat HaGuf* in his/her daily life	Expresses his/her opinions about how taking care of our bodies is a way of partnering with God to repair the world	Shares experience of his/her *Shmirat HaGuf* pledge the following week
Noticing Prompt	What did you notice during the sugar measuring activity that relates to these texts?	What are choices you can make everyday, even as a 5th grader, that help you take care of your body?	Does *Shmirat HaGuf* help us be partners with God in repairing the world? How can we be partners with God in taking care of ourselves?	Remind us about your *Shmirat HaGuf* commitment. What was it like to do this every day for a week?
Noticing Tools	Debrief from Sugar Measuring activity and Text Study in *hevruta*	Labels	Debrief from Sugar Measuring activity and Text Study in *hevruta*	Opening Ritual: Snack and Chat Reflection from the Previous Week

To recap, the process used in LOMED congregations involves several steps:

1. Choosing a priority goal;

2. Selecting targets aligned with the priority goal in the domains of knowing, doing, believing and belonging;

3. Creating learning experiences aligned with the targets, intended to support learners in hitting the targets;

4. Using assessment tools to determine the extent to which learners have hit the targets, largely through documenting and reflecting on learning;

5. Examining the evidence learners produce to see how close they have come to the targets; and

6. Using the evidence to plan future learning experiences that help learners come even closer to the targets.

Assessing Powerful Learning–What do Design Principles Look Like in Action?

Before the Coalition began its work, educational experiences focused primarily on a learner's acquisition of knowledge. Now educators design experiences based on 21ˢᵗ Century educational principles so children and families experience learning that is also relational, personal, meaningful and content-rich.

What kinds of learning experiences in congregations lead children and families to construct meaningful and purposeful lives rooted in Jewish practice and community? Based on recent writing by experts about Jewish and general education, four principles undergird the powerful learning experiences that lead toward this broad goal.[14]

These principles, also considered principles of 21ˢᵗ Century learning, are:

■ Learning is anchored in caring purposeful relationships.

■ Learning seeks the answers to the questions, challenges, and meaning of everyday life.

■ Learning enables individuals to construct their own meaning through inquiry, problem solving, and discovery.

■ Learning is content-rich and accessible.

These principles are broad, and educators need help to think clearly about how they become manifest in educational experiences. To support educators in identifying and assessing powerful learning the Collaboration to Sustain Innovation (CSI) entered into a partnership with Rosov Consulting to develop an observation tool. By using the tool or protocol to observe learning experiences in congregations, the trained observer can spot and label examples of each principle, and can to determine the extent to which learning embodies the four principles. As educators learn to design educational experiences based on the design principles, the tool can serve as a checklist of sorts to guide their work. By analyzing data gathered through observing educational experiences,

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[14] Jonathan S. Woocher, Meredith Ross, Renee Rubin. *Design Principles for 21ˢᵗ Century Education*. Lippman Kanfer Institute Working Paper, Redesigning Jewish Education for the 21ˢᵗ Century. http://www.bjpa.org/Publications/details.cfm?PublicationID=341

Accomplishments

educators can target areas for growth and improvement in the planning and implementation of educational experiences for learners.

Prior to developing the tool, the staff of Rosov Consulting engaged in research about powerful learning/21st Century learning to validate the four principles. The research included a broad review of relevant literature and interviews with experts. The first phase of tool development was conducted during the spring of 2012. Staff members from Rosov Consulting conducted fieldwork with seven (7) congregations in New York that included observations and interviews. After crafting an initial draft of the tool, they sought feedback from educators, congregational consultants and CSI members. After several rounds of feedback, a team from Rosov Consulting and The Jewish Education Project developed and tested a prototype of the tool in two congregations. Finally, the tool was transformed to an electronic platform and used in twelve congregations to assess powerful learning.

Plans to create training materials for the effective use of the protocol at the congregational level are underway.

Express Innovation: The Express Lane to Innovation

When the Coalition began, congregations went through an 18-month process to begin to pilot new models. Express Innovation congregations launched pilot models in 4-6 months.

Originally planned for eight to ten congregations, Express Innovation launched in summer 2011 with 15 participating congregations; 14 congregations completed two years in the initiative and 13 continued on to a third year. As described in the Background section of this report, the initiative was designed to give ample support to congregations that were starting from a different baseline level of organizational capacities than LOMED congregations to develop and implement whole person learning models of Jewish learning. LOMED followed a process of teams identifying outcomes and visions and then creating educational models aimed at achieving those outcomes. Express Innovation switched the order. As their first foray into teamwork, congregations would select from a menu of model prototypes rather than invent a model, adopt or adapt it, see results more quickly, learn from their experiences to extend their work, and then move to broader considerations of vision. One factor that made this initiative possible was that other congregations had entered the work of educational innovation earlier; their model designs and their experiences implementing new models could serve as examples.

> **By the end of the first year, 14 congregations had implemented a pilot three to five times. By the second year, they had expanded and/or adapted their models.**

Interest in this initiative was much greater than expected, bringing additional congregations into the Coalition and working on developing innovative educational models. Using a process and materials developed by the Experiment in Congregational Education and The Jewish Education Project, by the end of the first year, 14 congregations had implemented a pilot three to five times and collected data from families twice during the year to make data-driven decisions to refine and boost innovation. By the second year of the initiative, 14 congregations expanded and/or adapted their models in terms of the amount of engagement and the number of participants (see table on next page). They continued to collect data to inform their decision-making and planning.

	No. of congregations	No. of participating families	% families involved in models
Year 1	14	341	34%
Year 2	14	432	42%
Types of models used	Family Shabbat, Family non-Shabbat, Service Learning, Intergenerational, Jewish Service Learning, Congregation-wide Theme-based Learning, Distance Learning/Technology, Holiday Celebration/Observance-Based Learning		

Lessons Learned

In the third, fourth, and fifth years of the work of the Coalition of Innovating Congregations, the Collaboration to Sustain Innovation (CSI) conducted a number of evaluation studies. Some involved analyzing existing data and others required the collection of new data. These studies combined the resources of staff members of the Collaboration with those of outside evaluation consultants. Data were gathered from surveys, interviews, observations, and congregational demographics. The following section of this report describes each of the studies, captures the findings of each of them, and concludes with a set of lessons gleaned from the collection as a whole.

The studies included are:

■ Relationships Between New Models And Principles of 21st Century Learning

■ Enacting Whole Person Learning Models

■ Enrollment In Whole Person Learning Models

■ Impacts Of The Initiatives' Resources And Strategies

■ Camp Connect

Relationship Between New Models and Principles of 21st Century Learning

When educational approaches are carefully grounded in clear and well-conceived educational models, they can result in different, alternative, ways of doing things...alternative models are correlated with higher levels of implementation of the design principles. It is possible to achieve substantial educational change through a path focused on new models. It is possible to attend to relationships without sacrificing educational content. Models that feature intergenerational learning, learning in real-time or authentic settings, and that engage the whole family and not just children enable 21st Century learning. Full-time teachers also increase the likelihood of implementing 21st Century learning.

In order to learn about the relationship between whole person learning models and educational quality, as operationally defined by the enactment of 21st century design principles, the Coalition to Sustain Innovation (CSI) engaged Rosov Consulting to conduct a study. The following Executive Summary is taken from their final report on Phase II of the study and concludes that "the four design principles of 21st century whole person learning are being more fully implemented within alternative models for congregation-based Jewish education than in traditional models for congregation-based Jewish education."

Executive Summary Of Report From Rosov Consulting

This paper reports on findings from Phase II of the research on The Jewish Education Project/ECE Leadership team's LOMED initiative in congregational schools.

The Jewish Education Project, the Experiment in Congregational Education, and the Leadership Institute of JTS and HUC-JIR have been working with over 50 congregations in the New York

metropolitan area – which make up the Coalition of Innovating Congregations. LOMED (Learner Outcomes and Measurement for Effective Education Design), a project of this collaborative effort, fosters a deep rethinking of the structure, orientation and nomenclature of learning in congregational contexts. Participating congregation are encouraged to employ models of *whole person learning* that are grounded in design principles of 21st Century Jewish education: 1) learning will be anchored in caring purposeful relationships; 2) learning will seek to answer the questions, challenges, and meaning of everyday life; 3) learning will enable individuals to construct their own meaning through inquiry, problem solving, and discovery; and 4) learning will be content-rich and accessible.

In a previous phase of work, a team from Rosov Consulting studied a sample of LOMED congregations with the aim of gaining insight into their programs. The three main objectives at that time included understanding how design principles were being implemented, analyzing opportunities and constraints of implementation, and developing a protocol for assessing the quality of educational experiences operationalized through these design principles.

This second phase of the study answers two broad questions:

1. To what degree are the four design principles of 21st Century whole person learning being implemented within alternative models for congregation-based Jewish education, as compared with traditional models of Jewish education? Specifically, how extensively have these four design principles been implemented in learning activities that have been supported by LOMED resources?

2. What has enabled the implementation of the principles of 21st Century whole person learning, and what has limited the implementation of the principles?

In this phase of the study, a total of 79 observations were conducted of both LOMED and non-LOMED activities. Protocols and observational reports were completed for each visit. Protocols rated the implementation of the four design principals on a scale of 1-4. Observational reports provided accounts of the content of the observation. The data were then analyzed both quantitatively and qualitatively.

This report focuses on the major findings in comparing the implementation of the four design principles. As well, there is a discussion of the different factors that influence the extent of implementation.

> **Alternative models are correlated with higher levels of implementation of the design principles.**

Findings

Design Principle Implementation

The data collected from the protocols assessed the degree to which each design principle (DP) was implemented. The results were then analyzed by comparing DP implementation across different educational contexts and in relation to different variables.

a. Comparing activities in different settings

The research team compared LOMED funded activities, with both Non-LOMED funded activities in congregations that receive LOMED funding, and Non-LOMED congregations. We found that LOMED funded learning activities in LOMED congregations consistently implemented the design principles more fully than did either of the other two groups. Among the other two groups, on

average, all four design principles were implemented more fully in activities within Non-LOMED congregations than in the non- LOMED funded learning activities in LOMED congregations.

b.   Comparing denominations

Comparing the implementation of the design principles across Conservative and Reform congregations, we found that, on average, DP1 (developing caring relationships) and DP4 (rich content) were more highly implemented in Conservative congregations. DP2 (seeking answers to the questions of everyday life) and DP3 (the construction of meaning) were more fully implemented in Reform congregations. It seems that the educational models in these Conservative congregations have been influenced by synagogue cultures that place emphasis on the development of Jewish skills. By contrast, the models in Reform congregations seem to have been influenced by cultures that emphasize meaning-making and the search for relevance.

c.   Comparing different educational practices (models)

Throughout our observation of learning activities in LOMED congregations, the research team noted the prevalence of three types of educational practices within the alternative models that congregations employ, and that were strongly related to the implementation of the design principles:

   (i)   Real-time learning: This type of practice takes place in real-time rather than in an artificially designated setting. This includes, for example, having an opportunity to make sense of *shacharit* as part of a Shabbat morning service rather than in a class conducted on a weekday afternoon, or learning about *tikkun olam* by volunteering in a soup kitchen.

   (ii) Family activities: This type of practice conceives of the family as the learner rather than conceiving of the child in isolation as the educational client. Sometimes this practice is expressed in joint family learning and sometimes in parallel programs.

   (iii) Near peer activities: This type of practice is grounded in relational elements that connect young people of different ages, and that expose younger children to near peer role models. This practice is frequently manifested in older students acting as teachers or guides for younger students.

Consistently, all four design principles were more fully implemented in the activities that involved one of these three types of practices than they were in activities that didn't.

d.   Comparing Full-Time with Part-Time Facilitators

Activities involving full time facilitators consistently implemented the design principles more fully when compared to those activities presented by part time facilitators. This pattern confirms what was suggested to our team by program administrators: that the employment of full-time learning facilitators increases the likelihood of implementing the design principles probably because such educators are better informed about   and more experienced in the practices of whole person learning.

A Framework for Understanding Effective Change

We identified three forces that enable or impede the implementation of the principles of whole person learning. These forces operate at three different orders of scale and with different degrees of flexibility.

Lessons Learned

a. **Contextual factors**: These forces cannot be changed without a complete overhaul of the congregational culture. Contextual factors include denomination, location, etc.

b. **Intensifiers**. Less fixed than the contextual factors, there are other broad forces that shape the implementation of the design principles. We call these forces intensifiers because they have potential to inform the implementation of the design principles across the congregation, through, for example, full-time educational directors, full time facilitators, or extensive professional development.

c. **Educational models**: As described above, the design principles are fully aligned with the assumptions of these educational practices. Other models where the same practices likely operate in similar ways create a fertile environment in which the design principles can more readily be implemented.

> Our data suggest that use of appropriate educational models exerts greater influence on the implementation of the design principles than any other tier of forces.

Our data suggest that use of appropriate educational models exerts greater influence on the implementation of the design principles than any other tier of forces. The differences the research team found between activities that employ these alternative models and those that did not were greater than in any other set of comparisons that the research team conducted. This suggests – although this is a conclusion that needs further testing – that the most readily altered forces – the models and practices that educators choose to employ - may also have the greatest influence on the implementation of the design principles.

Implications

In considering how to extend implementation of the design principles to a greater number of educational models and activities in the congregations, our data indicate that when educational approaches are carefully grounded in clear and well-conceived educational models they can result in different, alternative, ways of doing things. This is likely why alternative models are correlated with higher levels of implementation of the design principles. The findings suggest that in contrast to approaches that focus on professional development for teachers or on transforming the entire congregation, it is possible to achieve substantial educational change through a middle path focused on new models.

One promising means for supporting the process of educational change, and for scaling up the kinds of educational practices that LOMED seeks to nurture, is provided by the very protocol developed as part of this study for the purposes of evaluation. Because the protocol offers such a precise detailing of the components of good practice, it can be more than a tool for evaluation; it can also be a tool for teaching and design. When, for example, Education Directors work with learning facilitators to develop their practice, they can use the protocol to structure the content of their conversations and to stimulate the self-examination of educational practice.

Conclusion

Our 79 observations found that the four design principles of 21st Century whole person learning are being implemented to widely varying degrees in the 12 congregations we observed, ranging from limited to high levels of implementation. Furthermore, the implementation of different design principles is fully possible alongside one another. Our observations point to a definitive conclusion: **the four design principles of 21st century whole person learning are being more fully**

implemented within alternative models for congregation-based Jewish education than in traditional models for congregation-based Jewish education. Despite sampling constraints, consistent patterns of differences were seen between alternative and traditional models of Jewish education.

Congregations' Abilities To Enact Whole Person Learning Models

When examining how well-established new models are in congregations, a few factors emerged with relationship to more developed or established models: participation in Leadership Institute and/or The RE-IMAGINE Project, length of time working on educational innovation, and current Coalition initiatives – LOMED and LOMED Chadash. No relationships were observed between the models' development and congregational size, Movement, tenure of leadership, or operation of multiple models, indicating that congregations are not inhibited by Movement, size, tenure of their leadership, or operating multiple models when establishing a model in their systems.

Introduction

As referenced in the Background section above, an education model is a structure within which educational experiences take place. A model has an overarching purpose for its participants. To achieve its purpose a model delineates when and where learning takes place, who the learners are, and who guides the learning. In contrast to a program, an educational model operates on a regular, ongoing, and frequent schedule. It introduces a set of roles, rules, regularities and processes that together form a "grammar" of how learning and learners are organized; it can be thought of as the ongoing "outer architecture" of educational experience. Models alone do not produce educational outcomes, but they provide a configuration in which learning happens. Certain models are better suited to particular educational goals and experiences than others.

Since the middle of the 20th Century, most congregations have provided education through a model known as religious school or Hebrew school. The purposes, structures, and procedures of this model borrow from and resemble American public schools, created during the industrial age and designed for acquisition of academic knowledge. LOMED challenged and supported congregations to revisit the goals for their educational endeavors and to move toward education that addresses the whole person, speaks to the existential questions of learners, builds relationships, connects to daily life, and is content-rich. The traditional school model, designed for children learning by age cohort in classrooms with a teacher, is not the most effective way to embed these principles nor to achieve Jewish educational goals such as those targeted by LOMED congregations:

- 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.

Key researchers in Jewish education and identity formation identify qualities of models that develop the whole person; they enable experience and reflection, attend to each person, engage the family, build relationships and community and redefine the role of the teacher. Through their work in LOMED and Express Innovation, congregations created or adapted models that are more conducive to new goals and aspirations for learners, guided by these principles.

Congregations establish, implement, and develop new educational models at varying rates. CSI[15] wanted to understand more the patterns, pace, and extent of model development. To do so, they created a rubric that spelled out the components of a model and developed a scale for assessing the degree of development (from emerging to established) for each component. The rubric also made it possible to create a composite score for a model.

The process for building the rubric involved both inductive and deductive thought processes. The team developing the rubric looked at robust models, both traditional and innovative, and identified common elements. In addition, they looked at literature on the "grammar of schooling" from both general and religious education. To check for face validity they asked practitioners to examine the components and to provide feedback.

This report summarizes the results of the investigation into understanding the stage of model development in each of the LOMED and LOMED Chadash congregations. Along with gathering information about congregations, this investigation was a pilot in using the rubric.

Using the LOMED grant applications for 2012-2013 as a source of information about congregations in the Coalition and their educational innovations, two readers assigned scores for each of the following components on the scale of Emerging (1) to Well Developed (5) for the following components:

- **Purpose:** There is an overarching goal (or goals) for the educational experience over time, capturing the aspirations for participants—children, adults and families.

- **Structure:** There are established arrangements for when learning takes place, where learning takes place, who the learners are, who plans the learning, and who guides the learning.

- **Procedures:** There are established processes for conducting all aspects of the educational enterprise.

- **Language:** There is a vocabulary to name and describe all aspects of the educational enterprise. These are used in formal and informal communication, with agreed upon definitions by participants in the system.

- **Alignment:** The "how" of education supports the "why" of education. Procedures, structures, and activities are designed intentionally to lead to the goals and are conducive to the accomplishment of the goals.

- **Integration:** The elements of the educational enterprise are connected to one another, and to other aspects of congregational life. Education is not an isolated function in the congregation. There is consistency across the goals and principles of all educational offerings—within and across age cohorts.

- **Normative:** Rather than being seen as an alternative, a supplement, an experiment, or as "lesser," it is the only educational choice or one choice among several considered by the congregation to be of equal value and importance.

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[15] The Collaboration to Sustain Innovation (CSI) led the work of LOMED, LOMED Chadash, and Express Innovation. It consisted of representatives of three organizations: The Jewish Education Project, the Experiment in Congregational Education (ECE), and the Leadership Institute.

- **Regularized:** Its activities happen on a pre-arranged schedule, and take place repeatedly over the course of a year, (with a frequency of at least once per month).

The (non-weighted) scores were summed across elements for a total score out of a possible 40 points. In order to better understand the total scores, the following categories were created to describe stages of development:

- **Emerging** (11-19 points)

- **Developing** (20-27 points)

- **Fairly Developed** (28-35 points)

- **Established** (36-40 points)

The development stage categories were selected based on the total score that would represent an equal score in each component of 2 (16 points), 3 (24 points), 4 (32 points), and 5 (40 points). The ranges represent a distribution around that score.

It is important to note that this study was conducted to understand how emergent or developed the Coalition models are and what factors, if any, seem to have a relationship with the stage of the models' development. Factors are demographic (e.g. congregational size and movement) and programmatic (e.g. initiative and the number of models in operation). It is *not* intended to evaluate the quality of any of the models. A "high" score indicates that the model is more developed as a model (rather than a program), not that it is "better." Similarly, a "low" score indicates that the model is still in an emerging state, not that it is "bad."

About the Coalition Congregations in the Study

Leadership Tenure

On average, Directors of Education have been in place for 7.35 years (7.70 years in LOMED and 6.64 in LOMED Chadash). On average, the senior rabbis have been in place for 10.83 years (11.76 years in LOMED, 8.67 years in LOMED Chadash).

RE-IMAGINE Project and Leadership Institute Participation

Of the 32 congregations participating in LOMED and Chadash in 2012-13, 12 congregations (32%) participated in both The RE-IMAGINE Project (RE-IMAGINE) and the Leadership Institute. An additional 14 congregations (38%) participated in Leadership Institute only, and 6 additional congregations (16%) participated in RE-IMAGINE only.

Number of Models

Two-thirds of LOMED (13) and one-third of LOMED Chadash (5) congregations are currently operating more than one model. About one-third of LOMED (7) and LOMED Chadash (3) congregations have one or more non-classroom models that have been eliminated (are no longer in use).[16]

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[16] Operating within a culture of experimentation, congregations try out new models, see how they work, learn from them, and decide to continue them, adjust them, or to move in new directions. The replacement of models in such a system is part of a spiraling series of innovations. A congregation might eliminate a model, for example, because they discover that another model is more effective in meeting its goals or because the needs of their learners change.

Percentage Of Congregations With Number Of Models		
	LOMED	**LOMED Chadash**
Only one model	6 (29%)	5 (45%)
More than one model currently	13 (62%)	3 (27%)
One or more models no longer in use	8 (33%)	3 (27%)

Findings

The following sections describe the findings from the Model Development Study, including general results (most and least developed components and the overall development scores), and the factors that were examined for a relationship with the development scores.

Components and Scores

Most and Least Developed Components

In both LOMED and LOMED Chadash congregations, the most developed components were Structure, Purpose, and Regularized. The least developed components were Language, Integration, Normative, and Alignment.

The study team wondered if certain elements of a model took more time to develop than others. Did it take longer to establish a special vocabulary for the model? Did it take longer to establish the model as normative in the congregation?

In order to explore these questions, they looked to see if there were relationships between average scores on each element and the number of years the congregation was in the initiative[17]. Using SPSS, they conducted an independent samples t-test and compared the average scores of LOMED (N=21) and LOMED Chadash (N=11) congregations on each element, as well as the average total scores.

The analysis showed a statistically significant difference between LOMED and LOMED Chadash congregations on scores for structure (p=.013), procedures (p=.008), language (p=.005), alignment (p=004), integration (p=.006), being normative (p=.026), and in the total score (p=.001). There was NOT a statistically significant difference between the LOMED and LOMED Chadash congregations on scores for purpose (p=.107) or the model's being regularized (p=.115).

These tests suggest that congregations began to work on the model's purpose and regularity from the beginning as they established the model. This may be because these components were emphasized in the network-wide learning for congregations and in the work of the consultants with the congregations. It may also be that the less developed elements take more time and effort to implement, or congregations may have started later to work on the other elements.

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[17] Congregations were in the initiative for either four years (LOMED congregations) or three years (LOMED Chadash congregations).

Overall Scores

Forty percent of congregations (13) received an Emerging score, an additional third (10) received a Developing score, and nine (9) congregations – all LOMED – received Fairly Developed or Established scores.

Number of Congregations in Each Stage Category		
	LOMED	LOMED Chadash
Emerging (12-19 points)	6	7
Developing (20-27 points)	6	4
Fairly Developed (28-35 points)	7	0
Established (36-40 points)	2	0
Total	21	11

Factors

In looking at a number of demographic and programmatic factors in comparison with congregations' scores, three areas emerged as having some relationship with the score:

- Current Initiative: whether a congregation was currently part of LOMED or LOMED Chadash,

- Additional Initiatives: whether a congregation participated in Leadership Institute or RE-IMAGINE, and

- Time: How long a congregation had been engaged in this series of change initiatives.

Current Intervention (LOMED and LOMED Chadash)

Scores for LOMED congregations were well distributed across stages of model development: 6 were Emerging, 6 were Developing, 7 were Fairly Developed, and 2 were Established. In contrast, all LOMED Chadash congregations scored in either the Emerging (7) or Developing (4) stages.
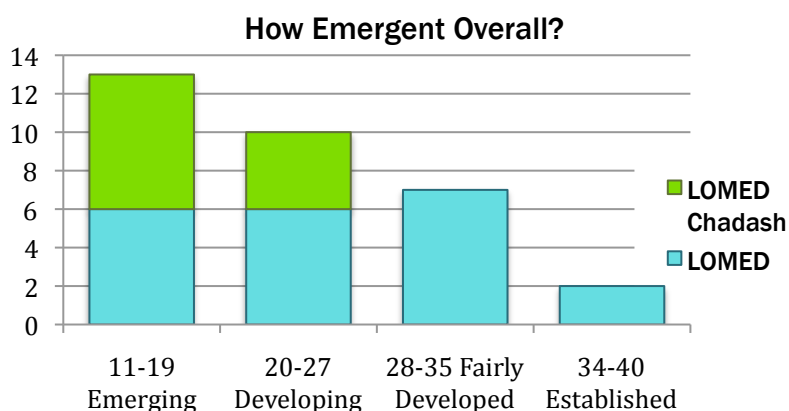
LOMED congregations' models, on average, are more developed than those of LOMED Chadash congregations. LOMED congregations also received a broader range of scores than LOMED Chadash congregations.

LOMED vs. LOMED Chadash Total Scores		
	Average Score (out of 40)	Range of Scores
LOMED	24.00	12-40 (28 point range)
LOMED Chadash	17.64	11-22 (11 point range)

The next analysis examined average scores across LOMED and LOMED Chadash congregations for each of the components. In addition to the total scores, LOMED congregations, on average, scored higher than LOMED Chadash congregations by about 0.7 points on each component, except in Language, in which the LOMED average was 1.2 points higher than that of LOMED Chadash.

Average Component Scores by Initiative		
	LOMED	LOMED Chadash
Purpose	3.57	2.82
Structure	3.67	2.91
Procedures	3.00	2.36
Language	2.52	1.18
Alignment	2.76	1.91
Integration	2.57	1.91
Normative	2.71	2.00
Regularized	3.24	2.55
Total Score	24.00	17.64

LOMED congregations also are more likely to have more than one model currently in use (62%) than LOMED Chadash congregations (27%).

Additional Initiatives (Leadership Institute and The RE-IMAGINE Project)

Congregations that participated in Leadership Institute (LI) and/or RE-IMAGINE received higher scores than congregations that did not participate in LI or RE-IMAGINE. Additionally, LI congregations received a higher score (on average) than the general group; RE-IMAGINE congregations received a higher score than Leadership Institute, and congregations that participated in both interventions received the highest (most developed) scores[18].

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[18] No statistical tests were applied to determine meaningful differences between the average scores.

Average Scores 21.87 average score for all congregations		
	Participated in…	Did not participate in…
Leadership Institute	22.46	19.00
RE-IMAGINE Project	25.13	18.88
Both/Neither (LI and RI)	26.50	18.33

Length of Time

The length of time congregations have been engaged in the above-mentioned change initiatives is closely connected to the interventions they have participated in. LOMED congregations have been in the process longer than LOMED Chadash. RE-IMAGINE congregations have been in the process longer than those that began with LOMED or LOMED Chadash. Although we do not know if time, independent of involvement with initiatives, is a factor, it does appear to be related to how developed congregations' models are.

When examining congregations by their model development stages (Emerging, Developing, Fairly Developed, and Established), a pattern emerged. When moving along the developing scale, congregations in each stage category have been involved in change processes an average of approximately one additional year.

Length of Time in Change Processes	
	Average number of years in change processes
Emerging	4.54 years
Developing	5.70 years
Fairly Developed	6.86 years
Established	8.00 years

Factors *not* Related to Model Development

When beginning the project to examine the development of congregational models, CSI wanted to test a number of assumptions about the factors that contribute to a congregation's ability to fully establish a model. Many of these assumptions showed no pattern in relationship to congregations' scores. This indicates that movement, size, tenure of their leadership, or operating multiple models do not inhibit congregations when establishing a new model in their systems.

Movement

There was no pattern in score categories based on movement – Conservative, Reform, and Reconstructionist. Therefore, congregations' movements were not determined to be a factor in their development scores.

Lessons Learned

Size

A wide range of scores in each congregational size category (Small, Medium, Large, and Extra Large), suggested that the stage of a model's development is not correlated with the size of the congregation.

Tenure of Leadership

The study examined the length of time the current Director of Education and Senior Rabbi have been working in the congregation in relationship to the model scores. Additionally, it looked at the number of directors of education and the number senior rabbis that have been in the congregation in the past 10 years. No pattern emerged in any of these tenure variables in relationship to the model scores.

Multiple Models

Although congregations submitted grant applications for only one model, the study team also gathered data about the number of models each congregation were currently using. The number of models currently in use was not related to model scores. Similarly, congregations that have eliminated one or more models from use showed no difference in scores from those that have not eliminated models.

Enrollment in "Whole Person Learning" Models

As the Collaboration to Sustain Innovation (CSI) set an explicit goal that its congregations enroll more than 50% of families in high-impact models, a large variation of enrollment rates emerged within the Coalition. As of fall 2013, the overall Coalition average reached 53% and more Coalition congregations had achieved this goal than ever before.

When LOMED launched in 2009, it sought to continue some of the goals that began with The RE-IMAGINE Project, including increasing the number of "whole person learning" models of congregational education and increasing the number of children and families enrolled in those models in order to make these models more normative and reach a "tipping point." The Collaboration to Sustain Innovation (CSI) made these goals more explicit to congregations in 2011 when they called for new grant applications for the 2011-2012 program year. The grant applications asked congregations to demonstrate, among other things, their intentions to increase enrollment in whole person learning models to more than 50% of families over a three-year time period and provide evidence that their budgets would redirect funds from traditional models to whole person learning models.

Each year, congregations were asked to provide "tracking data" (output data). The requested tracking data included the number of children and families enrolled in whole person learning models and in overall education programs for children, families, adults, and teachers. These data made it possible to calculate the percentages of children and families that were enrolled in whole person learning models. The analysis in this section looks at the enrollment of families as units, rather than of individual children. However, "family" is not an indication that the entire family participated in the model; some models include parents and siblings while others do not. Rather, families with more than one child enrolled in such models were counted only once; as such it might be considered a conservative estimate of enrollment.

It is important to note that the enrollment data are far from perfect. Some congregations may have interpreted "enrollment" and "model" differently and therefore reported their numbers differently. For example, we know that, in at least one congregation, the educator believed only new models "counted" for enrollment purposes and did not report the number of children and families enrolled in the whole person learning model that had been in operation for a number of years. Most congregations[19] participated in the tracking data collections, but some congregations – up to six in prior collection periods and 12 in the most recent collection – did not participate. Although the data are imperfect, the analysis nonetheless reveals important patterns and trends from 2010-2013 in the penetration of whole person learning models.

Patterns of Enrollment in Whole Person Learning Models

When looking at enrollment averages across the Coalition of Innovating Congregations, 53% of families in Coalition congregations were enrolled in whole person learning models in 2013-2014. This is an increase of 25 percentage points over two years.[20] It is important to note that between fall of 2010 and fall of 2013, a net gain of 14 congregations joined the Coalition, although only the 23 LOMED congregations were asked to report tracking data in 2010 (excluding the 13 LOMED Chadash congregations). Express Innovation currently has the highest overall enrollment of families (60%) in whole person learning models, followed by LOMED (55%) and then LOMED Chadash (42%). Despite the fact that just over half of families with children enrolled are enrolled in whole person learning models, marking the achievement of an important goal set by CSI, nearly half of enrolled families remain in traditional school models. It is impossible to know at this time whether the current enrollment levels have reached a new plateau or if they will continue to grow.

> **Across the Coalition, 53% of families were enrolled in whole person learning models in 2013-2014; an increase of 25 percentage points over two years.**

In addition, in the 2013-14 program year, 10 congregations joined a new category, referred to as "Coalition Only." These congregations were considered part of the Coalition, were invited to Coalition gatherings and events, but did not receive grants or one-on-one consulting support. Two of these congregations did participate in peer consulting groups and three of the 10 joined the coalition for this first time this year in the Coalition Only category. The other seven had previously been part of one of the other initiatives.

> **Despite the fact that just over half of families with children enrolled are enrolled in whole person learning models, marking the achievement of an important goal, nearly half of enrolled families remain in traditional school models.**

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[19] Response rates for the years tracking data were collected: 22 of 23 congregations responded in 2010-2011 (13 LOMED Chadash did not participate in tracking data collection in the first year); 42 of 48 in 2011-2012; 43 of 46 in 2012-2013; and 36 of 48 in 2013-2014.

[20] It is unknown what change in enrollment occurred from the inception of the Coalition because data were collected on enrollment for the first time in December 2010.

Overall Enrollment Rates in Whole Person Learning Models

|	2010-2011	2011-2012	2012-2013	2013-2014
All Coalition	26%	35%	35%	53%
LOMED	29%	34%	33%	55%
LOMED Chadash	22%	36%	38%	42%
Express Innovation	n/a	34%	42%	60%
Coalition Only	n/a	n/a	n/a	52%

The overall enrollment percentages tell only part of the story. Within the Coalition, some congregations have made great strides to increase the enrollment in their whole person learning models, while others have remained relatively low in their enrollment proportion. In spring 2013, overall enrollment numbers had reached a plateau; Coalition congregations—as a group—had made only modest increases in the proportion of families enrolled in whole person models. However, fall 2013 enrollment data show that 20 congregations – more than ever before – enrolled a majority of their families (more than 50%) in whole person learning models. Six of these congregations enrolled 100% of their families in whole person learning models. Additionally, only one congregation reported a decreased proportion of whole person learning enrollment in 2013, compared with nine congregations in 2012.

> **In fall 2013, 20 congregations – more than ever before – enrolled a majority of their families in whole person learning models. Six congregations enrolled 100% of their families.**

It is important to note that as of the time of this report, 12 congregations had not yet reported their enrolment data for fall 2013[21]. Therefore, it is possible that more congregations have enrolled more than 50% of their families or that additional congregations have seen enrollment in such models decline.

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[21] Of the 12 congregations with missing data in fall 2013, two were new to the Coalition in fall 2013 and seven provided enrollment data for fall 2012. In fall 2012, four of these congregations enrolled fewer than 30% of families in whole person learning models; one congregation enrolled 30%; and two enrolled more than 50% (85% and 100% enrollments).

Coalition % Family Enrollment
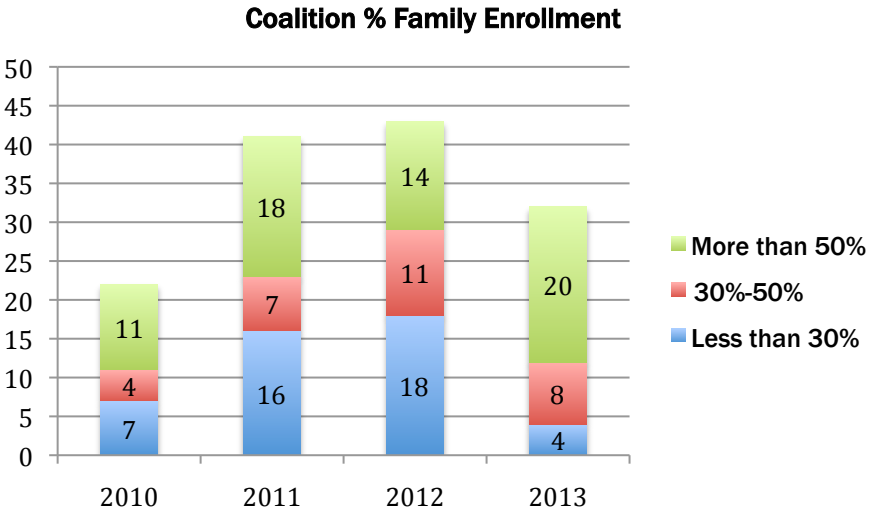
On a Coalition-wide basis at the congregational level, 2013 shows both the highest number and highest proportion (albeit with a smaller number of congregations reporting) of congregations surpassing the 50% mark in whole person learning model enrollment with 20 congregations, half of which were LOMED congregations.

In order to examine trends within relatively consistent initiative groups, those congregations in the Coalition Only group that had been part of one of the three initiatives in prior years were included in the charts below with that initiative. Prior to 2013, Express Innovation congregations had made the greatest strides in increasing enrollment and LOMED Chadash congregations also demonstrated an increasing trajectory toward 50% or greater enrollment. LOMED Congregations, on the other hand, showed the least consistency with increasing enrollment figures. In 2013, however, the data show a notable increase in LOMED congregations reaching that goal.

LOMED Chadash % Family Enrollment

Express Innovation % Family Enrollment

**LOMED
% Family Enrollment**
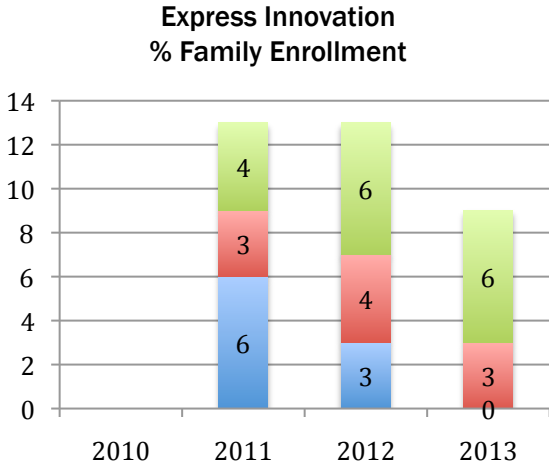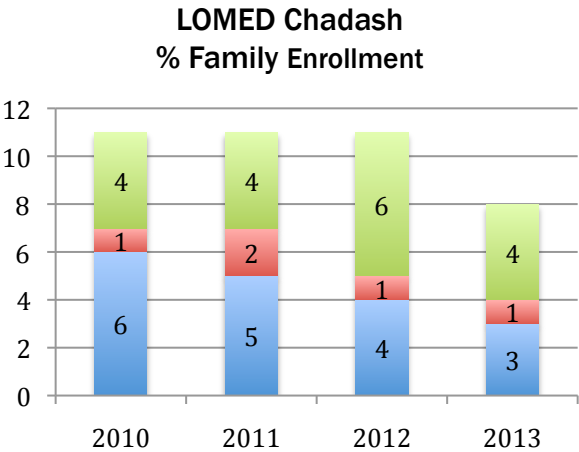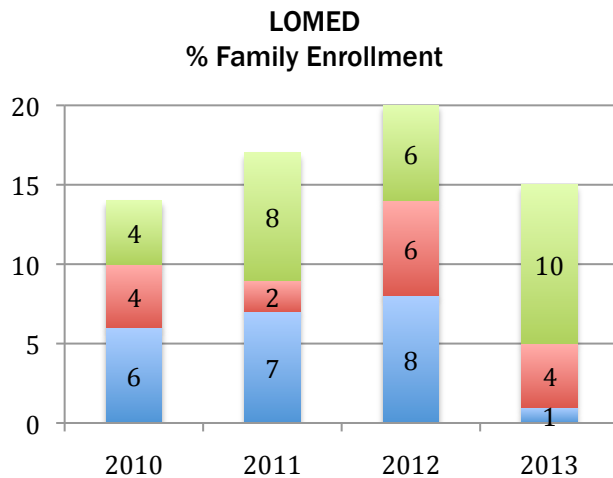
Understanding the Enrollment Figures

The enrollment data themselves do not provide an explanation for why enrollment percentages increased or decreased in some congregations and stayed the same in others. Nor do the data indicate a clear strategy as to how to increase enrollment. Possible explanations are listed below as well as questions that warrant further exploration.

Congregational Size

In fall of both 2011 and 2012, Express Innovation congregations appeared to be making greater strides in reaching more than 50% enrollment in whole person learning models than did either LOMED or LOMED Chadash congregations. Analyses made at the time speculated that this might be due to the fact that Express Innovation is made up mostly of smaller congregations, while LOMED includes the largest congregations in the Coalition. In fact, of the six congregations reaching 100% enrollment of families in whole person learning models in 2013, four are small congregations. Of the 20 congregations enrolling over 50% of families, half are small congregations and only four are large congregations.

> **Of the 20 congregations enrolling over 50% of families in whole person learning models in 2013, half are small congregations and only four are large congregations.**

Arguably it is easier, perhaps even necessary, for smaller educational programs to experiment with a greater proportion of their families. In a smaller congregation, resources make it very difficult to operate multiple models, which may mean that these congregations must "bet the farm" and risk moving their entire population to a new model. Larger congregations, however, may have more available resources to offer multiple models. Additionally, larger congregations may attract more diverse groups of families, some that are more interested in "alternative" models of education and some that value traditional models of education, encouraging the congregation to offer multiple options with choice.

In fall 2013, LOMED and LOMED Chadash congregations appeared to be "catching up" with or surpassing Express Innovation's enrollment percentages. Further investigation may be warranted to learn what more about the relationship between congregational size and increasing enrollment in whole person learning models.

Clarity of Goals

The leadership of Express Innovation, the newest cohort of Coalition congregations, made its enrollment goals more explicit from the inception of the project and offered prototypes of models for participating congregations to adapt. LOMED—an experiment in and of itself—was a more organic process that made its enrollment goals more explicit over time. It is possible that Express Innovation congregations made earlier strides in enrolling more than half of their families in whole person learning models because they understood and bought into this goal from the start.

Differences in Parent Perceptions of Risk

LOMED congregations include the "pioneers" of educational innovation – those congregations on the forefront of experimentation and development. Many of these congregations developed their own models. These models were experimental and their outcomes were untested. As a result, families may have perceived the models as risky and may have been more hesitant to enroll. On the other hand, Express Innovation congregations adapted their models from other congregations, making them less "experimental" in nature. Therefore, parents may have more easily accepted the Express Innovation models. As whole person learning models operated for a longer period of time in LOMED congregations, these models may have become more normative, thereby reducing the perceived risk of enrollment, consistent with an uptick in enrollment in 2013. More investigation may be warranted to understand the role of model tenure in enrollment.

Economic Factors

Congregations operate in a rapidly changing environment. In the years for which we have enrollment data (2010-2013), the economic climate changed dramatically. The financial crisis of 2008, the migration of Jewish families, and the change in overall affiliation culture, led some congregations to experience decreased memberships and educational enrollment. As the economy stabilized in 2013, overall educational enrollment also stabilized in congregations. In 2012, 12 congregations reported decreases in overall enrollment and only one congregation experienced an increase. Quite differently, in 2013, just three congregations experienced overall decrease in enrollment and ten congregations experienced an overall increase in enrollment.

> **Of congregations that experienced a decrease in overall enrollment, most experienced an increase in the percentage of families enrolled in whole person learning models.**

Of congregations that experienced a decrease in overall enrollment, most experienced an increase in the percentage of families enrolled in whole person learning models. Among congregations that maintained their overall enrollment, most congregations increased or maintained their percentages of families in whole person learning models. Although the reasons for enrollment decrease are not known, the proportional increase in enrollment in whole person learning models is encouraging—of those remaining (e.g. perhaps due to either declining membership or smaller entering cohorts) whole person learning models seem to be preferred.

Changes in Total and Whole Person Learning Model Enrollment: 2012

Total Enrollment in all Programs	Percentage of WPL Model Enrollment			TOTAL
	Increased	Maintained	Decreased	
Increased	1	4	1	**6**
Maintained	7	10	6	**23**
Decreased	9	1	2	**12**
TOTAL	**17**	**15**	**9**	**41**

Changes in Total and Whole Person Learning Model Enrollment: 2013

Total Enrollment in all Programs	Percentage of WPL Model Enrollment			TOTAL
	Increased	Maintained	Decreased	
Increased	8	1	1	**10**
Maintained	9	11	0	**20**
Decreased	3	0	0	**3**
TOTAL	**20**	**12**	**1**	**33**

Questions for Further Exploration

When examining the enrollment data, staff members of The Jewish Education Project and the Experiment in Congregational Education identified the following questions that warrant further exploration:

- To what extent does the type of model offered affect enrollment in whole person learning models? Are certain types of models (e.g., family Shabbat, service learning, *havurah*) more appealing to parents than others? Do "riskier" models make it more difficult to enroll large proportions of families?

- In some congregations, enrollment in the whole person learning model is required for some or all learners (e.g., all 4th grade families participate in the model). In other congregations, the models are optional alternatives or additions to traditional Hebrew school. What is the relationship between enrollment in whole person learning models and whether the model is required?

- Many parents consider "school" to be the trusted, legitimate model for any kind of education and they have come to expect the same for their children's religious education. To what extent and in what ways can a congregation influence enrollment in whole person learning models when parents expect a more traditional model of education?

- How does congregational size affect the rate at which enrollment increases in whole person learning models? In other words, is it more likely for a smaller congregation to "bet the farm" early on while larger congregations might need to build critical mass more slowly?

Impact of the Initiatives' Resources and Strategies in Congregations

In LOMED and LOMED Chadash, educators used multiple approaches to making change in their congregations. Directors of Education valued their consultants most of all the resources they received. Funding enabled them to seed initiatives that they would likely not have started otherwise. Gatherings were helpful in some ways, but could have been more effective. LOMED/Chadash did not create new networks, but could build on existing networks more fruitfully. The educational framework of whole person learning has helped congregations think more broadly about the purposes of Jewish education and has shaped their planning of educational experiences. Doing assessment of learning remains a challenge.

Background

In order to understand the impacts of the initiative's resources and strategies on the work done in congregations over the course of the last four years, ECE's evaluation and assessment specialist, Cindy Reich, conducted 11 individual semi-structured phone interviews with directors of education representing congregations of different sizes, denominations, locations, and programs (LOMED vs. LOMED Chadash). The educators included a mix of men and women. The questions focused on the benefits the congregations perceived from the resources and strategies, as well as the challenges they found in using them.

Summary of Lessons Learned from Interviews

A number of lessons emerged from the interviews with congregational directors of education. In making educational change in congregations, educators used multiple approaches. CSI provided consultants, funding, gatherings, and asked congregations to employ new educational approaches, professional learning for teachers, and to involve teachers and lay leaders in new leadership roles.

From the interviews it was not possible to interpret how, exactly, the combination of strategies and resources worked, or whether, if any one of them were left out, the results would have been the same. The interviews did reveal a lot, though, about the various resources that CSI provided and the approaches they asked congregations to use:

- Directors of Education valued their **consultants** the most of all the resources provided. Consultants functioned as thought partners, provided expertise and perspective, and served as "nudges" to make sure the work was on track and done at a high level.

- Directors of Education reported that the **funding** they received covered start-up costs; many of their initiatives would not have been seeded without this money. The money allowed them to take risks the congregations would not otherwise have supported. Broadly speaking, congregations have been able to sustain the cost of the initiatives once they were established. Education directors also reported that receiving outside funding for their innovative work carried symbolic importance to the leadership and decision-makers in their congregations.

- Gatherings got mixed reviews. The scheduling of the gatherings was typically not convenient for lay leaders, and gatherings did not allow enough time or the appropriate structures for building networks.

- The Directors of Education do have networks, and it may make sense to build on and deepen these existing networks. They expressed interest in working with others who share common concerns and issues. They are hungry to talk to others with common capacities and goals.

Lessons Learned

- The framework of whole person learning or KDBB (Knowing/Doing/Believing/Belonging) has helped congregations move beyond thinking about the acquisition of knowledge as the sole purpose of Jewish education, and has enabled them to think about purposes more concretely. Teachers have found the framework helpful for thinking about what they are doing, why they are doing it, and for guiding their planning of educational experiences. It has led them to be more intentional and more consistent. In addition, it has been a helpful tool in communicating with parents and lay leaders. The educational approaches of LOMED also increased the amount of experiential education in congregations.

- It is challenging to do assessment of learning in congregational settings. This may be because of the amount of time it takes, limited expertise, and the challenge of measuring the type of outcomes teachers aspire to.

Detailed Findings: Resources and Strategies

Resources

Work with consultants. The educators are currently working with eight different consultants, and several of the educators worked with other consultants over the duration of the initiative. **The consultants are considered the most valuable resource provided to the congregations.** Consultants both supported and pushed the directors of education in their work. They served as **beloved "nudges,"** helping educators stay focused on this part of their work, holding them accountable for their responsibilities as project participants, and assisting them in meeting their obligations. As **intermediaries or liaisons** to the staff of the Jewish Education Project and ECE, consultants helped to translate the language, concepts, and requirements of LOMED to congregations and also helped congregations to see their own work in the larger perspective of the Coalition. Another role consultants played was **"expert guide."** They provided ideas for models and programs and for their implementation. They worked with directors of education to plan Educational Leadership Team (ELT) and Professional Learning Team (PLT) meetings and, in some cases, led parts of those meetings. They reminded the educators and others in the congregations about vision and the higher purpose of innovation. They helped move things forward at pivotal moments, and sometimes pushed people beyond their comfort zones.

> **Of all the resources provided, directors of education valued their consultants the most.**

As **thought partners** with the directors of education, consultants helped directors to develop goals, flesh out plans for models and programs, and challenged them through questioning. Another consultant role was **coach.** In their coaching role, consultants challenged directors of education to try new things, helped them get unstuck, asked questions so they could figure things out themselves, guided them in reflecting on progress, and pointed out problems and challenges. Directors of education appreciated the **support** of their consultants who served as confidants and sounding boards from outside the congregational system. They acknowledged for the directors the difficulty of doing the work of change. They also were able to tailor LOMED requirements to the specific needs of the congregation. Finally, consultants provided **perspective**. Their perspective grew out of a familiarity with the culture and politics of the congregation, its history, its goals and realities. Sometimes the consultant, who served congregations over the course of several years and personnel changes, provided institutional memory. The consultants' perspective on the congregation helped individual congregations understand their work in the context of the larger community, enabled

them to see their work as part of the congregation's development, and helped educators learn about their own strengths.

Education directors also experienced challenges in working with consultants. Because consultants worked with several congregations, **scheduling** time with them was a challenge, though consultants made it work. There were cases in which congregations worked with consultants who were not a good **fit**, and in those cases they changed consultants. In these cases, or when a consultant left the project, educators found it challenging to **start over** with a new consultant. Another difficulty was the amount of **documentation** congregations were required to do with their consultants. Some people, teachers in particular, were not experienced in working with consultants and it felt intimidating at first for them to learn to do so. Consultants served as liaisons between the Jewish Education Project and the congregation. If there were differences of perspective between them, some but not all consultants were adept at **mediating**.

Funding. The directors of education identified a number of benefits of the funding they received through their participation in LOMED. The money allowed them to **start programs** they might not otherwise have gotten support for if they had been dependent on congregational resources.

> **Education directors report that outside funding shows their congregations' leaders and decision-makers the symbolic importance of their innovation work.**

Congregational leaders bought-in to the programs more quickly because, with LOMED funding, programs required fewer of the congregation's scarce resources. In working with congregational leadership, the funding held **symbolic importance**; by helping leadership see that an outside source valued the work of their education program it **validated** the work. Receiving funding had a cache that congregations used as a **marketing** tool. In many cases the models and programs launched with these funds became a regular part of the congregation's budget, as congregations saw the success that the outside funding enabled. Congregations used the funding to **raise the quality of their programs**, to **increase the participation level** of families, and to support teachers' participation in **professional learning**.

While directors of education all appreciated the funding they received, they pointed out some challenges of the funding process. Applying for a grant required a lot of paperwork, especially relative to the amount of money received. Many considered the **required paperwork and reporting** burdensome. Some educators perceived a lack of clarity about what was expected in order to qualify for different funding levels—the **criteria** were not clear. Congregations were sometimes in a situation where they had to start a program or model before they knew if they would receive funding or how much funding; the **timeline** could have been more convenient for them. Some perceived taking on a grant as risky because of the **need to sustain** financial support after the grant ended, something they were not confident they could do.

Gatherings. Many of the benefits of gatherings on which the directors of education commented were related to **connecting** to others. The gatherings presented an opportunity to see colleagues and reconnect with people they had not seen in a while. They heard about things going on in other congregations and were exposed to other movements. Encounters with people at these gatherings led to some unanticipated outcomes—finding out about a meaningful resource in an informal conversation, finding a group of people interested in exploring the use of educational technology and organizing a conference with them. In terms of **content**, some of the speakers were considered engaging and their presentations useful; Ron Wolfson's session was meaningful. Educators

appreciated the way gatherings **modeled educational approaches**. Of particular value was being **grouped with others** in congregations who had similar interests, challenges or models, and having the opportunity to choose what learning to do at the gathering. For some congregations preparing **products** for sharing at the year-end gatherings served other purposes such as PR with families and informing the board.

Preparing products for those gatherings had a down-side, as well. Some found the work required to produce a video as burdensome. The directors mentioned other challenges of the gatherings, as well. Some had to do with **administrative** issues—information sometimes came late (e.g., requirements to prepare something in advance) and seemed to reflect a lack of organization (e.g., people already registered got requests to register). Some of the issues were **programmatic**. There was not adequate time to talk with people in depth; forging deep bonds with colleagues requires more time and facilitation than the gatherings allowed. In the groupings, people sometimes found themselves with others who were not the "right fit," for them, preventing valuable kinds of sharing. Some perceived that programs did not address the varied needs and interests of participants—lay and professional, teachers and directors, and congregations more and less advanced in their innovation work. The lack of continuity from one gathering to another presented another challenge. One suggestion was to engage more congregational people in the planning. Many congregations found it difficult to get **lay people** to participate for varying reasons—the timing and location, the quality of the program, the perceived lack of content appropriate for lay people.

Network. LOMED enabled people to **sustain or reinforce** existing networks. In many cases relationships with people in other congregations were not created or facilitated by LOMED. Rather, the Leadership Institute was the source of many of the connections among educators, as were the groups of educators that meet on Long Island and in Westchester. LOMED is **one source among many** for networking by educators, and many of the **networks overlap**. LOMED did help people to learn about "who's out there and who's doing what," and some educators reached out to the LOMED network. **Coalition Educators** served as connectors of people and transmitters of ideas in the LOMED network. Among the **products** of networking through LOMED were a group of educators, all congregations working with the same consultant, that meets regularly; a conference that grew out of contacts made at a LOMED event; and a pair of congregations planning programming and professional learning together.

> **Education directors are hungry to talk to others who share common capacities and goals.**

The directors of education noted that more could be done (by themselves, at gatherings, through facilitated phone conversations) to leverage the networks. Some say they could use their networks more than they do.

Strategies

Educational Leadership Teams (ELTs). Congregations met with varying degrees of success in working with ELTs. For some, the ELT has played a significant role in engaging lay leaders to think and act on **educational visioning, planning, and assessment** in the congregation. Through the work of ELTs these congregations established shared visions and shared responsibility for them. The ELT offered a forum to **reflect** on and make changes in the work being done on education in the congregation. In some cases the ELT interrupted existing committee structures and eventually was merged into those structures (e.g. Religious School Committee)

Some congregations never succeeded in maintaining an ongoing ELT. They found it difficult to **mobilize lay leaders and teachers** to participate. Some lay leaders and clergy were put off by the amount of **"process"** at ELT meetings. Some congregations that had successful ELTs found it challenging to work with them at the beginning—their purpose was not clear, the processes were unfamiliar or uncomfortable for some people, and scheduling was a challenge. Those that did not succeed with ELTs encountered similar challenges.

Professional Learning Teams (PLTs)/Professional Learning. Professional Learning Teams and professional learning added a new dimension to educational practice in congregations. The teams served as **faculty think tanks** and fostered **collaboration** among teachers. Teachers who participated in PLTs increased their sense of **confidence, investment and empowerment**. The establishment of the teams made possible **new roles** for teachers, as well as **additional income**. PLTs **distributed leadership** beyond the director of education. In some cases teachers served as **mentors** to other teachers. The focus of PLTs differed among congregations, especially in relationship to congregations' new models. In some, PLTs focused on their **new models**, and participating teachers planned experiences for the model. In others, the PLT served as a forum for reflecting on and improving new models. In still other congregations the PLTs tested out and concretized the **education approaches** introduced by LOMED and taught them to other teachers, either teachers in the new models only or to all teachers both those who taught in **traditional models and in new models**. For many congregations this type of professional learning for teachers was new; in some cases doing professional learning at all was a new experience.

Not all congregations followed the same structures for PLTs. One congregation adopted an approach to professional learning in which teachers took responsibility for deciding on areas of interest and working in self-directed groups using materials provided by the director of education. Other congregations found working with PLTs and doing professional learning difficult. In some places teachers **did not want to participate**—even if offered a stipend. It was challenging to find **time** to meet, to **translate** and teach the LOMED educational approaches to others, and to overcome the **resistance** of teachers to changing their practices. Staff **turnover** made it necessary to get new PLT members up to speed. In congregations with small staffs, there were **few potential candidates** to populate a PLT.

Educational Approaches. Of all the educational approaches LOMED introduced to congregations, the most resonant and compelling was the framework of **whole person learning** or **KDBB** (Knowing/Doing/Believing/Belonging). This framework has helped congregations move beyond thinking about the acquisition of knowledge as the sole purpose of Jewish education, and has enabled them to think about purposes more concretely. Teachers have found the framework helpful for thinking about what they are doing, why they are doing it, and for guiding their planning of educational experiences. It has led them to be more intentional and more consistent. In addition, it has been a helpful tool in communicating with parents and lay leaders. In light of the lack of assessment in Jewish educational settings, many valued **noticing/assessment**. Educators reported that the educational approaches helped them and their teachers to see the need to align goals, activities/experiences, and assessment in their settings.

> **Teachers found the Knowing/Doing /Believing/Belonging framework helped them think about what they are doing, why they are doing it, and guided their planning of educational experiences.**

Lessons Learned

Priority goals helped congregations sharpen their focus. The educational approaches of LOMED also increased the amount of **experiential education** in congregations.

Both educators and teachers found many of the concepts behind these approaches challenging. Even among the congregations that embraced the concepts, educators used more traditional educational terminology to refer to them (e.g., goals or outcomes instead of noticing targets). In fact, the **lingo or jargon** of LOMED was a source of frustration, and even derision. Educators and teachers with formal educational training, found the need for different terminology confusing. For untrained teachers the concepts were hard to grasp and the language felt cumbersome. Some educators and teachers found it **difficult to teach** these concepts to others and to help them implement them. One of the challenges derived from the amount of material that was introduced simultaneously. In the beginning, in particular, educators perceived a lack of clarity about the material being taught to participating directors of education and teachers. Both at the beginning and throughout the initiative, **concrete examples** might have helped them grasp the concepts and implement them more readily. People found the **practice of assessment** particularly arduous, and some directors and teachers pushed back against using it. In particular directors of education mentioned the amount of time required for creative assessments, the difficulty teachers had thinking about assessments other than tests, and buying into the possibility of assessing impacts that extend beyond the time and place of the current congregational learning experience.

Suggestions for the Future

All of the educators shared how much they appreciated being part of LOMED and expressed their hopes for continued support of their work in the future. Many offered ideas and suggestions for moving the work forward. Several of the directors of education expressed an interest in or even a need to address transformative change in the whole synagogue, not just its educational program. They want to learn more about and from other congregations. Among the suggestions they made were developing smaller groups of congregations into networks; facilitation by The Jewish Education Project to help cross-fertilize ideas among congregations experimenting on the basis of shared principles; and visiting other congregations to experience directly what they are doing. In addition, they want to strengthen their capacity in the areas of marketing and evaluation, perhaps drawing on the wisdom of consultants with different areas of expertise. Acknowledging the ongoing challenge of developing backing for innovative work in congregations, congregations could benefit from assistance in working with their boards. In terms of process, one suggested a more active partnership between the Jewish Education Project/ECE and the congregations in shaping the agenda. Finally, one educator suggested bringing the work of LOMED to the attention of the field nationally, and creating connections with other communities.

> **Education directors suggest The Jewish Education Project could facilitate cross-fertilization of ideas among congregations and visits to other congregations.**

Camp Connect

Most families in Camp Connect congregations send their children to overnight camp, although fewer than a quarter send them to Jewish overnight camp. Survey data reveal areas in which congregations may have influence over the decisions that families make in regard to overnight camp, especially in children's and parents' relationships, the perception of Jewish overnight camp, and actively engaging with parents in their research about overnight camps.

Camp Connect began in 2011 as a grant opportunity for a select group of congregations in the Coalition of Innovating Congregations. The project was a joint effort of The Jewish Education Project, which oversaw the programmatic aspects, and the Foundation for Jewish Camp (FJC), which provided funding for congregations and thought partnership. The program sought to meet two goals:

1. Significantly increase the number of children in Camp Connect congregations who go to Jewish overnight camp.

2. Create a model of yearlong Jewish living/learning that integrates and connects to summer camp with emphasis on experiential learning that results in measurable whole person learner outcomes.

This section reports on two surveys that supported the congregations and the supporting agencies in learning about the first goal.

In Year One (2011-2012), the program included 4 congregations:

- Temple Beth Sholom of Roslyn Heights (Conservative)
- Temple Shaaray Tefila of New York (Reform)
- Temple Sinai of Roslyn Heights (Reform)
- Westchester Reform Temple (Reform)

In Year Two (2012-2013) it included 6 congregations:

- Temple Beth Sholom of Roslyn Heights (Conservative)
- Temple Shaaray Tefila of New York (Reform)
- Temple Sinai of Roslyn Heights (Reform)
- Temple Israel of New Rochelle (Reform)
- Community Synagogue of Rye (Reform)
- The Village Temple (Conservative)

The Jewish Education Project administered a survey for all parents in the Camp Connect congregations with children between Kindergarten and 12th grades to learn about where they sent their children to camp and how that decision was made. The surveys were distributed in January-February 2012 and 2013. In Year One, 582 parents responded to the survey (a 37% response rate). In Year Two, 355 parents responded to the survey (an estimated 25% response rate, but it is unknown how many people received the second survey because some congregations distributed the

surveys on their own). After the analysis in Year One, many new questions about families' decisions emerged. In order to respond to these questions, the survey in Year Two asked mostly different questions from Year One. In Year One, the survey focused on learning about motivations of parents who sent their children to Jewish overnight camp. In Year Two, the survey looked at the motivations of all parents who sent children to overnight camp. Both surveys aimed to help the sponsoring agencies and participating congregations better understand how to increase "heads in beds."

Heads in Beds

In both surveys, more than three-quarters of respondents sent children between 3rd and 4th grades to overnight camp. Children in 2nd grade and lower were excluded from the "heads in beds" count. Among all children in the surveys, a relatively small number (14-23%) attended Jewish overnight camps (defined as camps with a Jewish mission).

	Go to Overnight Camp	Jewish Camp	Non-Sectarian Camp
Year One	79%	14%	65%
Year Two*	80%	23%	45%

In Year Two, 42 respondents did not indicate the camp their children attended. Therefore, the percentages in both Jewish and Non-Sectarian camps could be higher by as much as 10 percentage points.

Year Two also had a lower response rate and therefore the data on overall camp attendance may be skewed.

In both years, the survey data indicate that children begin enrolling in overnight camps in 3rd through 5th grades. By the 6th grade nearly all children in the survey samples had attended an overnight camp.

Gray Camp: A Middle Ground in Camp Choice

In the first survey, open-ended responses revealed that parents perceived Jewish benefits from some camps that did not fit the FJC definition of "Jewish camp." Benefits included being in an environment of nearly all Jewish children, eating kosher food, and having some Shabbat experience. Therefore, in the second year of the survey, respondents were broken into three groups:

- Jewish camp families – families that sent children to FJC-defined Jewish camps

- Non-sectarian camp families – families that sent children to non-sectarian camps

- Gray camp families – families that sent children to camps that were not defined as Jewish but had Jewish aspects such as kosher food, Shabbat experiences, and/or majority Jewish children

Although nearly twice as many families reported sending children to non-sectarian camps as Jewish camps in Year Two, nearly half of those families were sending children to so-called "gray" camps.

Camp Attendance by Type of Camp, 2013
(402 respondents)

- Jewish Camp
- Gray Camp
- Non-sectarian Camp
- Unknown Overnight Camp
- No Overnight Camp
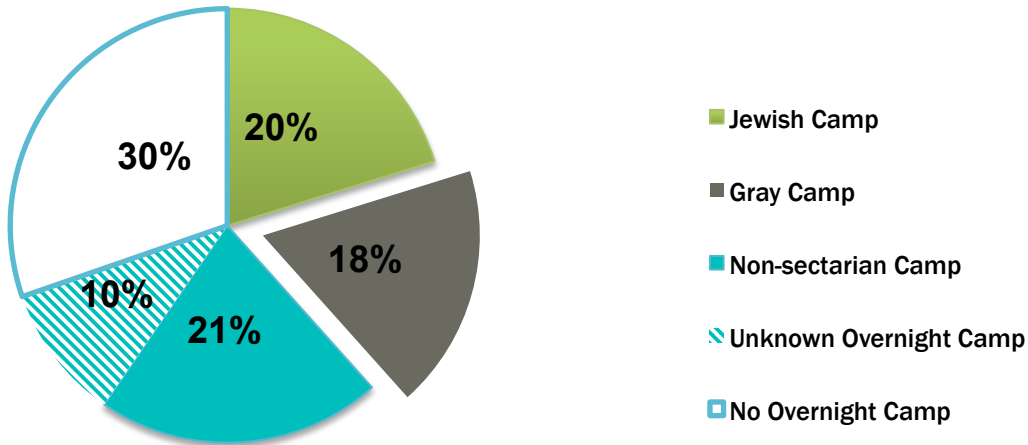
What Influences Parents' Decisions To Send Children To Jewish Camp (Or Any Camp)?

In 2012, Jewish camp families reported that they were more interested in the general Jewish "feel" of a camp than in its affiliation – such as URJ or Ramah – or other Jewish aspects. Parents also reported that familiarity – meaning knowing other children at the camp – was more important in choosing a camp than recommendations they received from friends or professionals.

Importance of Jewish Aspects, 2012

Importance of Recommendations, 2012
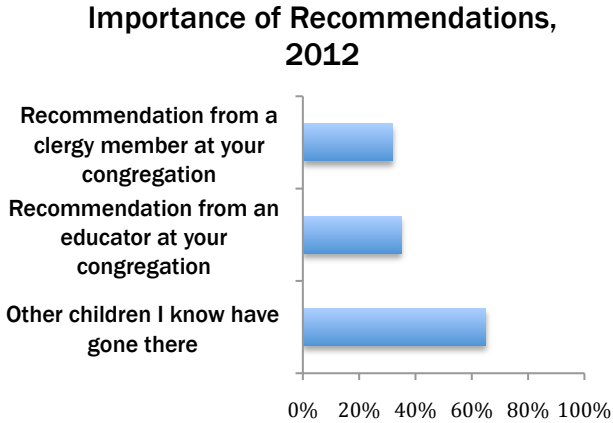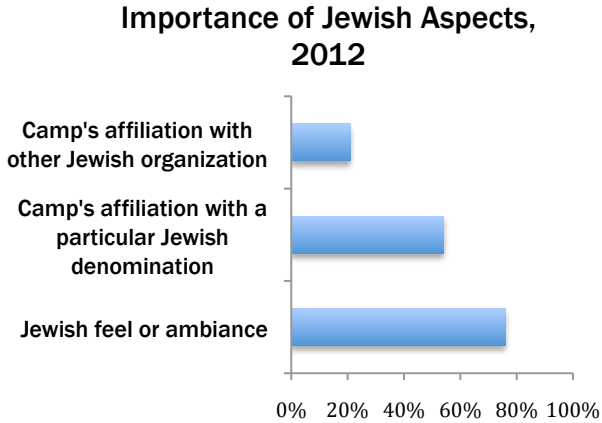
Survey results in 2013 showed that parents sending children to the three types of camps (Jewish, Non-Sectarian, and Gray) applied distinct decision-making processes. Jewish camp families did less research about camp than other families and ascribed less importance to recommendations than did the other groups. In general, Jewish camp families appeared to take fewer actions in making their decisions about camp, perhaps indicating that their minds were made up about camp early on. Non-sectarian camp families did more research and ascribed more importance to friends and camp consultants, indicating that they were doing more "shopping around." Unsurprisingly, non-sectarian
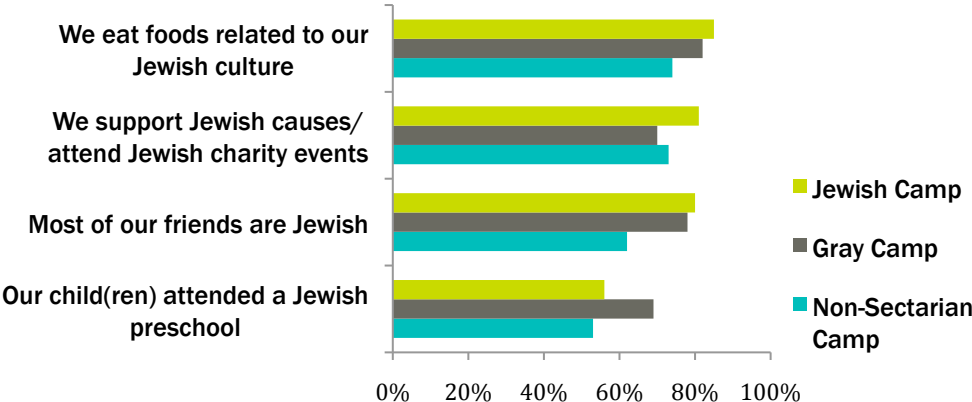
camp families were least interested in Jewish aspects of camp. Gray camp families shopped around like their non-sectarian camp counterparts. However, the gray camp families indicated more interest in some Jewish aspects of camp, especially the social aspects ("Allows our child to be in an environment with other kids like him/her").

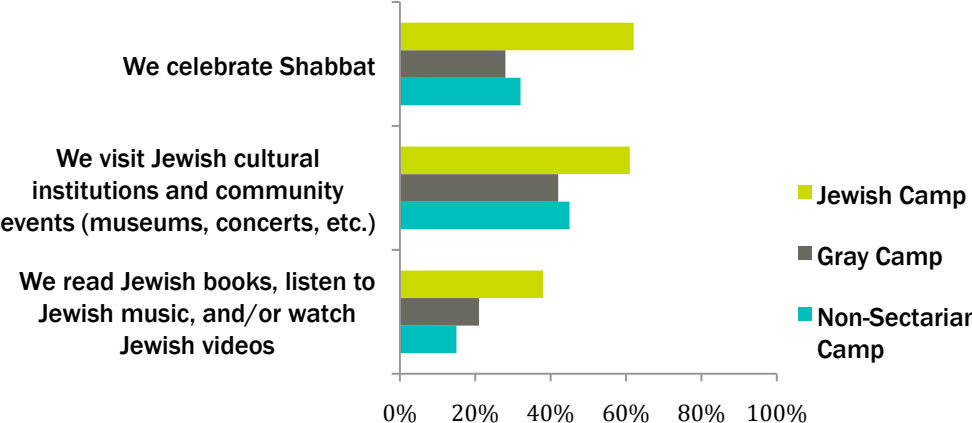### Actions Taken to Learn about Camp, 2013
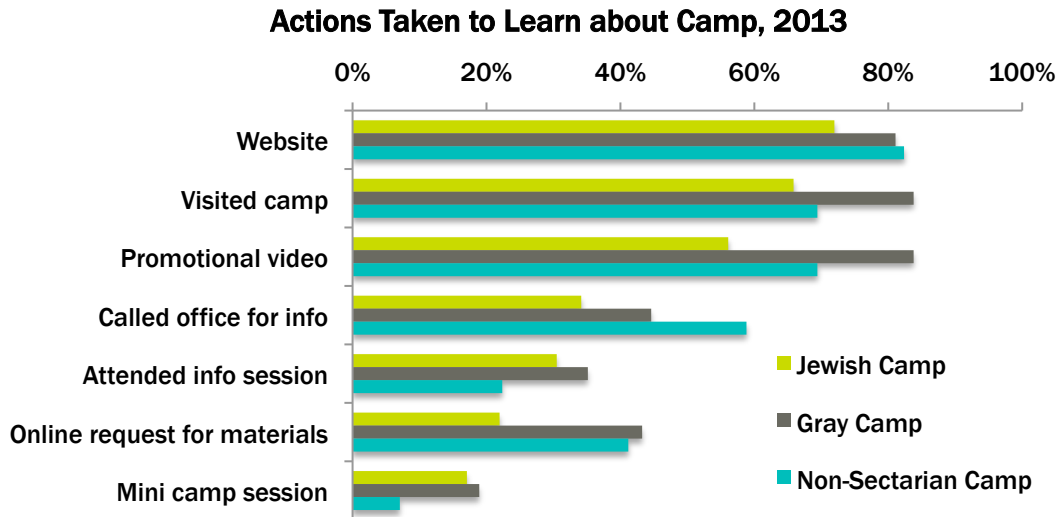
When looking at qualities of camps, each of the three groups had their own interests as well. In addition to caring more about Jewish aspects of camp than the other two groups, the Jewish camp families were more interested in affordability and financial incentives. The gray and non-sectarian camp families, on the other hand, were more interested in high quality and camp reputation. It is possible that these families perceive Jewish camps to have lesser quality because they are promoted as affordable with many financial incentives. Both gray and non-sectarian camp families also perceived Jewish camps to be "too Jewish" and lacking in diversity among campers. However, gray camp families were more likely than the non-sectarian camp families to say that their children would want to go to a Jewish camp.

In addition to interests in camps, the 2013 survey asked parents about their Jewish behaviors. Jewish camp families perceived themselves to integrate Judaism into more aspects their lives. They were also more likely than the other two groups to indicate that they celebrate Shabbat, visit Jewish cultural institutions, and read Jewish books, listen to Jewish music, or watch Jewish films. Non-sectarian camp families reported fewer Jewish behaviors. Their most common Jewish behaviors were eating Jewish foods and supporting Jewish causes and they less commonly reported having mostly Jewish friends and sending their children to Jewish preschool. Non-sectarian camp families reported their least likely behaviors to be celebrating Shabbat and reading Jewish books, listening to Jewish music, or watching Jewish films. Gray camp families reported fewer Jewish behaviors than Jewish camp families but more than non-sectarian camp families. They especially stood out in sending children to Jewish preschool, to which they were more likely than both other groups to send their children.

Jewish Behaviors, 2013

We eat foods related to our Jewish culture

We support Jewish causes/ attend Jewish charity events

Most of our friends are Jewish

Our child(ren) attended a Jewish preschool

- Jewish Camp
- Gray Camp
- Non-Sectarian Camp

0%   20%   40%   60%   80%   100%

Jewish Behaviors, 2013

We celebrate Shabbat

We visit Jewish cultural institutions and community events (museums, concerts, etc.)

We read Jewish books, listen to Jewish music, and/or watch Jewish videos

- Jewish Camp
- Gray Camp
- Non-Sectarian Camp

0%   20%   40%   60%   80%   100%

Finally, the 2013 survey indicated that about half of families that send their children to non-sectarian or gray camps had looked into a Jewish camp. This indicates that congregations may be able to influence more families to enroll their children in Jewish camp if they carefully market the camps to parents based on their values and interests for their children.

Congregations Can Have Influence

Results from Years One and Two of the Camp Connect Parent Survey confirmed that many factors contribute to families' decisions about overnight camp. Although there are some factors over which congregations can have no influence (e.g., a parent's history with overnight camp), there are areas in which congregations can position themselves to have influence in the decision-making process:

- *Children's Relationships:* For many families, it is important to send their children to camps where they know other children. By creating cohorts of families early on, congregations may be able to encourage Jewish overnight camp attendance to groups of families.

- *Parents' Relationships:* Parents in all three camp groups (Jewish, Gray, and Non-Sectarian), value recommendations from friends. This is especially true among Gray and Non-Sectarian camp

families. In addition to creating cohorts of families, congregations should take note of personal relationships among parents and leverage recommendations among them.

■ *Perception of Jewish Overnight Camp:* The messages congregations deliver about Jewish overnight camp are very important in parents' decisions. Non-sectarian and gray camp families reported that Jewish camps were more affordable and were "too Jewish." Congregations should consider promoting the cultural and peoplehood aspects of Jewish camp. They should also consider toning down the promotion of scholarships and affordability.

■ *Research About Camp:* Non-sectarian and gray camp families reported conducting more research about the camps they sent their children to than did the Jewish camp families. Congregations have the opportunity to be a part of this research process; by learning where families are getting their information and what information they seek, congregations can market Jewish overnight camps more effectively.

Lessons Learned: Summary of Findings

What lessons can be drawn from the work of the Coalition of Innovating Congregations in its first five years? The Collaboration to Sustain Innovation (CSI) has identified six fundamental lessons that can be drawn from its evaluations with implications for planning the next phases of work with congregations in the New York area.

New models are worth building. Coalition research demonstrated that certain models are better suited to particular educational goals and experiences than others. There is a positive relationship between whole person learning models and the implementation of 21st Century learning principles. It is possible to achieve substantial educational change through a strategy focused on new models.

■ New models of Jewish education support 21st Century learning better than traditional religious schools, even ones with excellent reputations. Models that feature intergenerational learning, learning in real-time or authentic settings, and that engage the whole family and not just children enable 21st Century learning. Full-time teachers also increase the likelihood of implementing 21st Century learning.

■ Congregations of all types are capable of developing or adapting robust models. The robustness of a model did not depend on its movement affiliation, size, or tenure of leadership. In addition, many congregations can operate multiple models simultaneously.

Change is possible and it is happening. When CSI began implementing its strategy in New York, most congregational education took place in schools where learners were groups by age and learning happened in classrooms. Five years later, the landscape of congregational education has changed, including:

■ Education now focuses on learning for the "whole of a person"—not just cognitive or skills-oriented, but also focused on her sense of values or beliefs, her engagement in Jewish life and in the world, and her relationships with others and sense of belonging to the congregation, the Jewish people, and the world at large. By 2012-13, 90% of LOMED and LOMED Chadash congregations were implementing this approach. The "whole person learning[22]" educational

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[22] The whole-person framework aspires to learning that is not only cognitive, but that nurtures the whole person. It also focuses on goals for action/living, values and the building of relationships. It is based on the notion that the whole of a

framework has helped congregational educators think more broadly about the purposes of Jewish education and has reshaped the way they plan educational experiences.

■ Professional learning for teachers (which had been absent or took the form of one-shot workshops) became ongoing, peer-led learning focused on creating effective educational experiences. Last year 97% of LOMED and LOMED Chadash congregations conducted professional learning with teachers for an average of over 13 hours per congregation over the course of the year.

■ Fourteen (14) congregations have deployed Coalition Educators, second-tier leaders and full-time professionals, who work in several congregations at once, serving as engines of innovation in these congregations and network weavers of new ideas among congregations. Coalition Educators became vehicles for the flow of educational resources into the congregations, as well as sources of teacher education and curriculum development.

Change is a complex, time-intensive and long process. . .and it can be done more quickly. The most robustly developed models are found in congregations that have been engaged in educational change the longest.

■ On average, models in LOMED congregations (who have been engaged for four years) are more developed than those in LOMED Chadash congregations (who have been engaged for three years). Congregations that participated in The RE-IMAGINE Project of New York (i.e. were involved in educational change initiatives 3-5 years longer) had stronger models than those that did not participate in RE-IMAGINE. It takes time to create, develop and implement models.

■ Express Innovation congregations have been able to implement pilots in four to six months and new models within a year or two. Their ability to do so seems to stem from the availability of models they can adapt from other congregations, rather than needing to invent them. They have drawn on examples of those congregations that entered the process of change earlier and who created models from scratch.

■ Congregations are able to learn and practice methods of whole person assessment. However, teachers in congregational settings find it challenging to take on assessment of learning, perhaps because of the amount of time it takes, limited expertise, and the difficulty of measuring the types of outcomes to which teachers aspire.

Many levers contribute to the change process. A combination of strategies supported the process of change in New York area congregations.

■ In making educational change in congregations, educators employed multiple tools, supports, and interventions including consultants, funding, gatherings, new educational approaches, professional learning for teachers, and engaging teachers, clergy, and lay leaders in new leadership roles. Directors of Education valued their consultants most of all the resources they received. Funding enabled them to seed initiatives that they would likely not have started otherwise.

■ It is not clear, however, how the combination worked or whether, if any one of them were left out, the results would have been the same.

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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).

Relationships matter! The importance of relationships recurred as a theme across several studies, both as a strategy for change and a goal of change.

■ Directors of education valued their relationships with their consultants above all other resources. In the context of trusting relationships, consultants both supported and pushed the directors of education. Educators want support from relationships with colleagues, and existing relationships could be built upon.

■ One of the principles of 21st Century learning addresses relationships. Some educators have expressed concern, even fear, that focusing educational experiences on relationships would dilute or supplant rich educational content. Research showed this fear was unfounded; new models were at once rich in relationships and content. Such concerns need not stand in the way of establishing innovative educational models.

■ Research conducted in collaboration with the Foundation for Jewish Camp uncovered other insights about relationships—the importance of relationships among parents and children in getting children to Jewish camps. Many families seek to send their children to camps where they know other children, suggesting that congregations may be wise to promote Jewish overnight camp attendance to groups of families. Parents value camp recommendations from friends. Congregations ought to be aware of personal relationships among parents and leverage recommendations among them.

■ The Directors of Education have established networks separate from the Coalition, and they prefer to build on and deepen these networks rather than to be placed into relationships with those they don't already know. Educators are interested in working with others who share common concerns and issues, capacities and goals, particularly if they have an existing relationship.

The strategy encountered limits to how much change it could achieve. While data show evidence of significant change, in a few areas change was more modest or less consistently observed, i.e. in enrollment in new models, the use of assessment, and the use of distributed leadership[23] among lay leaders and teachers. These areas of change may need to be approached in different ways or reconsidered as goals. Alternatively, more time may have been needed to achieve the goals or expectations may have been unrealistic.

■ In 2011, two years into the work of LOMED, the Collaboration to Sustain Innovation set a goal that congregations enroll more than 50% of families in whole person learning models by 2015. To date, there is considerable variation among congregations in their progress toward that goal. Within the Coalition, an increasing number of congregations have made great strides to increase the enrollment in their whole person learning models while others have remained relatively low in their enrollment proportion. More LOMED and Express Innovation congregations appear to be achieving this goal than LOMED Chadash congregations.[24] Despite the fact that just over half of

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[23] Distributed leadership included collaboration between lay and professional leaders through Educational Leadership Teams (ELTs) and the involvement of teacher leaders through Professional Learning Teams (PLTs).

[24] **LOMED** congregations joined the Coalition at its inception. They created and implemented innovative models of Jewish education guided by lay and professional leadership and supported by consultants. Their work involved professional learning by teachers, the development of outcomes for learners in the areas of knowing, doing, believing/valuing and belonging, assessment of learning, and the use of principles of 21st Century learning. **LOMED Chadash** congregations joined the Coalition a year later; all had directors of education who had participated in the Leadership Institute. **Express Innovation** began their work from a different baseline of

families with children enrolled are enrolled in whole person learning models, nearly half remain in traditional school models.

- Despite the historic lack of assessment in Jewish educational settings, many educators value assessment highly and some teachers are conducting it successfully. For others it has been challenging to establish assessment as a regular practice. Some directors and teachers have pushed back against using it due to the time it takes to carry out, the difficulty of creating and using assessments other than tests, and problems in assessing the types of outcomes teachers hope to achieve.

- Congregations have experienced varying degrees of success in working with Educational Leadership Teams (ELTs). In some the ELT has powerfully engaged lay leaders, clergy, and teachers to think and act on educational visioning, planning and assessment. Some congregations found it difficult to mobilize lay leaders, clergy, and teachers to participate and have not succeeded in maintaining an ongoing ELT.

- Professional Learning Teams add a new dimension to educational practice in some congregations, successfully fostering collaboration and investment among teachers, and modeling new educational approaches to the larger faculty. In some congregations, however, teachers did not want to participate—even if offered a stipend. Challenges included finding time to meet, translating and teaching the LOMED educational approaches to others, and overcoming the resistance of teachers to changing their practices. Staff turnover makes it necessary to bring new PLT members up to speed. In congregations with small staffs, there are few potential candidates to populate a PLT.

Implications for Policy and Practice

Lessons from the work of the Collaboration to Sustain Innovation yield recommendations for action in the field of Jewish education. One set of recommendations addresses funders and communal leaders and the focuses on concerns and decision-making at the policy level. The other addresses practitioners who seek to foster change, especially in congregations.

Policy: Implications for Funders and Communal Leaders

1. **New models of education make a difference and should be supported.** Alternatives to traditional Hebrew School or Religious School are more effective at incorporating principles of 21st Century learning and should be supported. Models that include intergenerational learning, family engagement, and learning in "real time" are well suited to accomplishing outcomes that include but reach beyond knowledge acquisition.

2. Communities must recognize and can take advantage of differing capacities for change among congregations. The **"products" of "pioneers" with more developed capabilities for change can be disseminated to and adapted** by other congregations.

3. Change is a complex and time-intensive process with many layers, not all of which congregations can address simultaneously. Over time, congregations can work on various facets of their educational systems. Congregations with the most developed new models of education are the ones that have been engaged in the work of educational transformation the longest. **Sustained**

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organizational readiness. These congregations selected from a menu of model prototypes and adapted them for their settings, rather than creating original models.

support, therefore, is critical. It allows congregations to innovate, implement and develop their approaches to effective education iteratively. While congregations can experiment more quickly with new models, it takes time for them to make innovative approaches a normative part of who they are and what they do.

4. When sparking change, congregations fear failure and are reticent to take risks. **Seed money enables and emboldens them to try new strategies** and to sustain those that work. Grants from organizations like the Jewish Education Project and/or UJA-Federation also bear symbolic significance to congregations and communicate to lay leaders that the work funded by the grants is valued.

5. Congregations rely on and benefit from the **thought leadership** of a central agency to support them in learning about and implementing cutting edge educational concepts and practices.

6. Existing relationships are key when employing a network strategy, and educators are more inclined to cultivate relationships that have developed organically. It is more efficient and effective to **tap into existing networks** than to create new, artificial ones.

7. **Approaches to making change still need experimentation and study.** It appears that change is supported by addressing many parts of the educational system in congregations—new models, professional learning for teachers, distributed leadership, funding, consulting support. We are not certain what amounts and what combinations of resources are most effective. It may be that different congregations need different combinations depending on contextual factors in the congregation and/or community.

8. Recognizing that raising the enrollment of families is challenging and takes time, increased impact may require other opportunities for engagement beyond new models of religious school. These opportunities ought to embody principles of 21st Century education.

Practice: Implications for Congregations

1. Be persistent. Change is difficult and it takes time to change an entire system. Barriers to making full-scale, systemic change can be considerable. Be prepared that it can be challenging to engage lay leaders and parents; to increase enrollment in innovative models; to transform teacher practices (e.g. assessment); and to connect the educational program to the larger congregation. Continue to refine your vision of what is possible, continue to experiment and to learn from your efforts, and be persistent.

2. Embrace second tier leadership as an accelerator to change. Different staffing models engaging Coalition Educators and Educational Learning Teams relieve bottlenecks to innovation, and shared leadership among professionals and lay people can encourage innovation.

3. Congregations need not rely solely on their own imaginations to implement innovative educational models. Congregations can adapt others' models or use them to stimulate ideas.

4. In developing or adapting a model, pay careful attention to near peer relationships; authentic time and family at the center. Research has demonstrated that these structures support 21st Century learning.

Conclusion

In 2014, education in New York congregations looks quite different from how it appeared in 2009. New models of learning for youth and families; a focus on cultivating relationships, values, and ways of living Jewishly in addition to knowledge; shared leadership of educational endeavors; and consistent professional development for teachers mark the contributions of the Collaboration to Sustain Innovation and the dedicated educators, lay leaders, and funders with whom they have worked.

And there is more work to do. More new models have yet to be created. Existing models can be more widely disseminated and adapted. Achieving the vision of fostering Jewish learning in which children and families construct meaningful and purposeful lives rooted in Jewish practice and community will require ongoing efforts in and among congregations and throughout the community. LOMED and Express Innovation have laid a significant foundation on which to build.

Appendices/Links

Listed items are available online; please contact The Jewish Education Project for links.

- LOMED Handbook
- Camp Connect survey instruments
- Model Development rubric
- Snapshot tool and report
- Tracking Tools: 5 Survey Monkey surveys, LOMED spreadsheet, EI spreadsheet
- Express Innovation connectedness surveys
- Coalition Educator questionnaires
- Rosov Consulting Powerful Learning Observation Protocol
- Rosov Consulting final report
- Interview protocol for education directors