

Itinerary for Change

Limud: Study and Learning in the Synagogue

Life-long Adult Study in the Synagogue

This curriculum was created by Betsy Dolgin Katz and Jane Shapiro at the Florence Melton Adult Mini-School, Chicago, Illinois, and edited by Rabbi Yoel Kahn, Ph.D., Director of Curriculum, Synagogue 2000.

Editorial and production assistance was provided by: Dan Bellm Lauren Clark, Vicki Kelman, Rabbi Jonathan Slater, and S2K staff: Ellen Franklin, Harriet Lewis, Judy Mann, Rhonda Slater, Dr. Ron Wolfson. Design by Margery Cantor, Oakland, California.

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Leon McKenzie. *Adult Religious Education: The 20th Century Challenge*. Mystic, CT: Twenty-Third Publications, 1975.

Betsy Dolgin Katz, "Each Person Has a Name: Student-Centered Research at the Florence Melton Adult Mini-School," *Jewish Education News*, Volume 22, Number 1 (Winter 2001).

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Isa Aron and Diane Tickton Schuster, "Extending the Chain of Tradition: Reflections on the Goals of Adult Text Study," *Journal of Jewish Education*, 64:1 & 2 (Winter/ Spring 1998). © 1998, Council for Jewish Education.

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Unit One

Introduction to Adult Learning: Theory and Practice

Overview

How do adults learn? They do so by bringing their life experience, their prior schooling and learning, and their long-held ideas and presumptions to any study activity they participate in. For this reason and others, the techniques, materials and curricula that we use with children are not appropriate for adults. The goal of this Unit is to introduce you to key ideas about adult learning theory: what contemporary adult educators have to teach us about how adults learn most effectively and enjoyably.

This Unit begins with excerpts from three authors on key ideas in adult education. If you have not read these texts before the team meeting, you will have an opportunity at the meeting to read one before you are asked to discuss it. The second part of the Unit explores how classical Jewish texts can illuminate issues for contemporary synagogue leaders. Three case studies are presented here, each paired with a classical Jewish text that relates to the case study's theme. At the team meeting, you will have an opportunity to discuss how these historical texts can inform or illuminate our modern questions.

Each team meeting includes a Torah study component. In this Unit, Torah study is integrated into the exercises and is not a stand-alone activity. You may choose to recite the blessing for the study of Torah at the beginning of the team meeting, or before you begin your study of these texts.

GOALS

- Introduce key ideas of adult learning theory.

OBJECTIVES

- Appreciate the field of *andragogy* (the teaching of adults), as contrasted with *pedagogy* (the teaching of children);
- Differentiate between adults' and children's learning styles;
- Study classical Jewish texts and apply them to contemporary situations.

Readings

Patricia Cranton, *Working With Adult Learners*. Toronto: Wall & Emerson, 1992, pp. 13-19.

Betsy Katz, "What We Know About...Adult Education," in *What We Know About Jewish Education*, ed. Stuart Kelman. Los Angeles: Torah Aura, 1992, pp. 97-102.

Malcolm Knowles, "Andragogy: The New Science of Education," in *The Modern Practice Of Adult Education: From Pedagogy To Andragogy*. Chicago: Follett Publishing Co., 1980, pp. 40-42.

Torah Study

Torah study for this unit is integrated into "Applying Jewish Texts to Contemporary Situations," see pages 5-13.

Activities

A CRASH COURSE IN ADULT LEARNING THEORY

TIME

Total, 45 minutes: 15 minutes for reading; 15 minutes for small group discussion; 15 minutes for reporting back and reflection.

MATERIALS

Butcher paper or poster-sized Post-It paper; markers.

IN SMALL GROUPS

Divide the participants into three groups. Each group should be assigned to read a short text on adult learning theory. Appoint a facilitator for each group.

Text 1. Patricia Cranton, *Working With Adult Learners*

Text 2. Betsy Katz, "What We Know About...Adult Education"

Text 3. Malcolm Knowles, "Andragogy: The New Science of Education"

After each group has read the material, the facilitator should ask the group to identify the key ideas of the reading. These should be listed on butcher paper or a poster-sized "Post- It."

DISCUSS

Did this reading challenge any of your assumptions about adult learning or adult education? What resonated with your own experience?

IN A LARGE GROUP

Each small group should report back on the key ideas of their reading and their observations.

As a large group, identify the most important ideas and values derived from these readings. What implications do these readings have for how you think about adult learning in your congregation?

Record key observations or conclusions.

KEY IDEAS ABOUT ADULT LEARNERS

- In adult learning, the emphasis is as much on the process as the content of study.
- Adults move from guided to more self-directed study as they progress.
- Adults' diverse experiences must be incorporated into their learning.
- Adults often become ready to study during transitional life stages.
- Adults prefer to apply their new learning to their lives.
- Adult motivation to study must be considered in any marketing approach.
- The teacher is crucial to the outcome.
- Study and growth bring opportunities for powerful transformation in the lives of adults and their families.

Applying Jewish Texts to Contemporary Situations

CASE STUDIES

Even if they have no special interest in Jewish study, many congregants can become adult learners if they have a chance to use Jewish sources as a guide for responding to ordinary life issues. Three case studies are presented below as examples of this kind of learning, with questions on how an adult might learn from classic texts to think about a particular issue in synagogue life.

In each example, the text that follows the case study is only one of many Jewish sources that could be a useful lens for examining that particular case. These texts are not presented as definitive answers; in fact, they are not intended as “answers” at all. They are openings to the Jewish tradition, demonstrating that the questions Jews wrestle with today are not entirely new, and that the teachings of the tradition can inform our approach to them.

TIME

Up to 60 minutes: 20 minutes for each case study; 5 minutes to read and discuss the situation, 10 minutes to read and discuss the related Jewish text and its relationship to the case; 5 minutes to report back to the larger group.

FORMAT

The three cases below can be studied in *chevruta* or in groups. The team could be divided into smaller groups, each discussing one case; small groups could choose whichever case appeals to them most; the entire team could discuss all three; or any other arrangement could be tried, at the discretion of the facilitator.

For each of the three examples, begin by reading the case study and discussing the situation. Have you, or has someone you know, ever encountered a similar case? What guidance would you give this person? What Jewish values or teachings are relevant to this situation? Then read the accompanying Jewish text, and discuss how it relates to the case study you just read.

CASE 1

Allan Silber is in a quandary. His wife Linda is moving in new directions that confuse him, and he is not sure what will happen to his marriage.

When they first met, Allan found Linda’s intelligence and wit very appealing, and they became engaged even though his prominent family considered her unsuitable. Allan had a fairly extensive background in Jewish education and remained committed to it, but Linda’s Jewish background was more limited.

Now that they are married, Linda has begun to talk frequently about her need to learn more about Judaism, partly inspired by the rabbi at Allan's parents' synagogue. Allan loves being Jewish, but it seems to him that Linda can hardly find enough Jewish books to read, online discussion groups to join, or classes to attend at the nearby synagogue they have joined. She has volunteered for three committees and has started getting up early to attend morning *minyan*. She is out of the house at least four times a week, and much of Saturday as well. Allan's parents think Linda is becoming "way too involved," and they have created some distance between the young couple and the rest of the family.

Most recently, Linda has decided she would like to take a one-year sabbatical from her job to study in Israel, but Allan has just received a well-deserved promotion in his own job that would not permit him to go.

1. Jot down in the margins any comments or ideas you have about Allan and Linda's situation.
2. What makes this a particularly Jewish problem?
3. What Jewish ideas or traditions do you know that might help Allan decide what to do?

TEXT FOR CASE 1: BABYLONIAN TALMUD, NEDARIM 50A

ר' עקיבא איתקדשת ליה ברתייה (דבר) דכלבא שבוע, שמע (בר) כלבא שבוע אדרה הנאה מכל נכסיה, אזלא ואיתנסיבה ליה. בסיתוא הוה גנו בי תיבנא, הוה קא מנקיט ליה תיבנא מן מווייה, אמר לה: אי הוואי לי, רמינא ליך ירושלים דדהבא.

Rabbi Akiba worked as a shepherd for a man named Kalba Savua. When Rachel, Kalba Savua's daughter, saw that there was something extraordinary about Akiba—even though he was very unassuming—she said: "I am willing to be betrothed to you if will attend a house of study." Rabbi Akiba answered, "Yes." So she betrothed herself to him in secret. When Kalba Savua [one of the richest men in Jerusalem] learned what she had done, he drove her out of his house and vowed that she was not to benefit from any of his property. At that she went off and openly married Akiba. When winter came, [they were so poor that] they had to sleep in a straw bin. As Rabbi Akiba picked the straw from her hair he would say, "If I had the means, I would give you a Jerusalem of gold [a golden tiara]."

אזל תרתני סרי שנין קמי דר' אליעזר ור' יהושע. למישלם תרתני סרי שנין קא אתא לביתה, שמע מן אחורי ביתיה דקאמר לה חד רשע לדביתהו: שפיר עביד לך אבוך, חדא, דלא דמי לך! ועוד, [שבקך] ארמלות חיות כולהון שנין! אמרה ליה: אי צאית לדילי, ליהוי תרתני סרי שנין אחרנייתא. אמר: הואיל ויהבת לי רשותא איהדר לאחורי הדר אזל הוה תרתני סרי שני אחרנייתא. אתא בעשרין וארבעה אלפין זוגי תלמידי, נפיק כולי עלמא לאפיה. ואף היא קמת למיפק לאפיה, אמר לה ההוא רשיעא: ואת להיכא? אמרה ליה: יודע צדיק נפש בהמתו. אתת לאיתחזויי ליה, קא מדחן לה רבנן, אמר להון: הניחו לה, שלי ושלכם שלה הוא. שמע (בר) כלבא שבוע, אתא ואיתשיל על נידריה ואשתריי ואשתרי ...

Soon after, she insisted, "Go now and learn Torah in a house of study." He went away and studied for twelve years in the presence of Rabbi Eliezer and Rabbi Joshua.

At the end of twelve years, he arose and returned to his home, bringing with him twelve thousand disciples. Everyone went out to meet him. When his wife heard [of his arrival], she too went out to meet him. Her neighbors said to her: "Borrow some clothes, put them on, and make yourself presentable!" But she replied: "A righteous man will recognize his loyal creature [*sic*]" (Proverbs 12:10). When she came near him, his disciples sought to push her aside. Rabbi Akiba shouted at them, "Let her be—mine and yours are rightly hers."

[... Rabbi Akiba released Kalba Savua of his vow], the father fell upon his face and kissed Rabbi Akiba's feet. Presently, he gave him half of his wealth.

REFLECTION/DISCUSSION

1. How do the three people in this story change over time?

2. What do you like about this story?

3. Is there anything that makes you uncomfortable in this story?

4. How is this classic tale from the Talmud like and unlike the story of Allan and Linda?

5. Have you had transformational experiences through serious Jewish study?

6. How can Allan and Linda discuss the changes in their relationship respectfully?

7. How does your congregation support individual adults as Jewish learners? How do you support people in learning together as part of their committed relationships?

8. How can your adult learning program enhance and nurture the value of *shalom bayit*, the home as a place of peace and integrity?

CASE 2

Nate Eichenstein could not be more frustrated. When he accepted his position as chair of the synagogue's building campaign, he was proud and enthusiastic. His predecessor had been a tremendous friend and mentor who made the job look easy and fun; during her term of office, the entire campaign had jumped to a new level.

But Nate has experienced one setback after another: a change in rabbinic leadership, dips in the economy, new synagogue policies, and a board that has not functioned well. Under his leadership, the campaign has been worse than flat. Nate is full of self-doubt and embarrassment, and he feels ready to resign from the position.

1. Jot down any comments or ideas you have about Nate's situation.
2. If Nate came to you as a friend, how might you counsel him?
3. If you were Nate's mentor, how might you counsel him?
4. What Jewish ideas or experiences might you draw upon in your conversation with Nate?

TEXT FOR CASE 2:

BABYLONIAN TALMUD, MEGILLAH 6B & ROSH HASHANAH 25A-B

ואמר רבי יצחק, אם יאמר לך אדם: יגעתי ולא מצאתי - אל תאמן, לא יגעתי ומצאתי - אל תאמן, יגעתי ומצאתי - תאמן. הני מילי - בדברי תורה. אבל במשא ומתן - סייעתא הוא מן שמיא. ולדברי תורה לא אמרן אלא לחדודי, אבל לאוקמי גירסא - סייעתא מן שמיא היא.

Rabbi Yitzchak taught: "If a person says to you, 'I have worked hard at this problem, but found no solution,' don't believe it! (If a person says): 'I didn't work very hard at it, and I did find a solution,' don't believe it! But if the person says: 'I worked hard and found a solution,' believe it!

[Others explain:] These words refer to matters of study and Torah. In matters of business, help comes from Heaven! And in matters of study and Torah, these comments refer only to skill, but for maintaining the discipline for ongoing study, help comes from Heaven!

וְאֶל־מֹשֶׁה אָמַר עֲלֵה אֵלַי הִנֵּה אֶתָּה וְאַהֲרֹן נָדָב וַאֲבִיהוּא וְשִׁבְעִים
מִזְקְנֵי יִשְׂרָאֵל וְהִשְׁתַּחֲוִיתֶם מֵרֶחֶק:

תנו רבנן: למה לא נתפרשו שמותם של זקנים הללו - שלא יאמר
אדם: פלוני כמשה ואהרן? פלוני כנדב ואביהוא?

ואומר: מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו וְשִׁמּוֹאֵל בְּקִרְאֵי שְׁמוֹ קְרָאִים: שקל
הכתוב שלשה קלי עולם כשלשה חמורי עולם, לומר לך: ירובעל
בדורו - כמשה בדורו, בן בדורו - כאהרן בדורו, יפתח בדורו -
כשמואל בדורו. ללמדך שאפילו קל שבקלן ונתמנה פרנס על הצבור
- הרי הוא כאביר שבאבירים.

Exodus 24:1

[We read in the Torah:] Then the Eternal said to Moses: “Come up to the
Eternal with Aaron, Nadav and Avihu and seventy elders of Israel, and bow
low from afar.”

[Reading this verse,] our rabbis taught: “Why were the names of the eld-
ers not mentioned explicitly? So that people would not say: ‘Is so-and-so
like Moses and Aaron? Is so-and-so like Nadav and Avihu?’”

It is written: “Moses and Aaron are among his priests, Samuel among
those who call on God’s name.” The text equates three of the most impor-
tant individuals of the world. This is to teach that even the least important
person in the world, once appointed a leader of the community, is consid-
ered as among the greatest of the great.

REFLECTION/DISCUSSION

1. What is the message of Rabbi Yitzchak's teaching?
2. What led the anonymous later teachers to modify his teaching?
3. What does "help comes from Heaven" mean?
4. What were Moses' frustrations with his "congregation"?
5. What kinds of learning opportunities would nourish and sustain you as a leader of your community?
6. What do Jewish leaders need to know in order to lead "Jewishly"?

CASE 3

Ruth Drazen has a colossal headache. She agreed to work on finding people in the congregation to volunteer one night a month as part of a Tikkun Olam initiative. The choices include serving a meal at a food pantry, teaching computer skills to people at a homeless shelter, attending events at an Alzheimer's unit, or working on publicity for the Passover *Ma'ot Chittim* food drive. A great solicitor in funding campaigns, Ruth can't understand why she is having such difficulty getting people to commit their time. Many people have said to her, "But I am already giving a lot to *tzedakah*, Ruth. Come on!" Ruth knows there must be a Jewish response that she should be offering, but she can't find the words.

1. Jot down any comments or ideas you have about Ruth's situation.
2. How would you counsel Ruth to proceed?
3. How would you articulate the difference between giving money and volunteerism?

TEXT FOR CASE 3: BABYLONIAN TALMUD, SOTAH 14A

ואמר רבי חמא ברבי חנינא, מאי דכתיב: אַחֲרַי ה' אֱלֹהֵיכֶם תִּלְכוּ? וכי אפשר לו לאדם להלך אחר שכינה? והלא כבר נאמר: כִּי יִהְיֶה אֱלֹהֶיךָ אִשׁ אֹכֶלֶת הוּא! אלא להלך אחר מדותיו של הקב"ה, מה הוא מלביש ערומים, דכתיב: וַיַּעַשׂ ה' אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתִנּוֹת עוֹר וַיִּלְבָּשֵׁם; אף אתה הלבש ערומים; הקב"ה ביקר חולים, דכתיב: וַיֵּרָא אֱלֹהֵי יִדְוֹד בְּאַלְנֵי מַמְרָא, אף אתה בקר חולים; הקב"ה ניחם אבלים, דכתיב: וַיְהִי אַחֲרַי מוֹת אַבְרָהָם וַיְבָרֶךְ אֱלֹהִים אֶת יִצְחָק בְּנוֹ, אף אתה נחם אבלים; הקב"ה קבר מתים, דכתיב: וַיִּקְבֹּר אֹתוֹ בְּגִי, אף אתה קבור מתים!

,

Rabbi Hama the son of Rabbi Hanina said: "What does the verse mean, 'You shall follow after the ETERNAL your God'? Can a person follow after the Divine Presence? Elsewhere in the Torah it says: 'The ETERNAL your God is a consuming fire!' Rather [the first verse means]: follow after the attributes of the Holy One, blessed be."

Deuteronomy 13: 5

Deuteronomy 4: 24

[Some example of God’s attributes follow.]

“The ETERNAL made garments of skin for Adam and his wife and dressed them”—so you should clothe the naked.

Genesis 3:21

The Holy One, blessed be, visited the sick, as it is written: “The ETERNAL appeared to (Abraham) at the Oaks of Mamre”—so you should visit the sick.

Genesis 18: 1

The Holy One, blessed be, comforted the mourners, as it is written: “Then after the death of Abraham, God blessed Isaac his son”—so you should comfort the mourners.

Genesis 25:11

The Holy One, blessed be, buried the dead, as it is written: “[God] buried him (Moses) in the valley”—so you should bury the dead.

Deuteronomy 34:5

REFLECTION/DISCUSSION

1. What is Rabbi Hama’s problem with the Torah’s text?

2. How does he resolve the problem?

3. Does each of the biblical passages cited as examples of God’s attributes correspond to the *mitzvah* it is intended to illustrate?

4. Does this list of *mitzvot* remind you of any other Jewish lists of important *mitzvot*?

5. How might studying this and similar texts be used in your congregation’s social action work?

Unit Two Defining Literacy

Overview

What constitutes “Jewish literacy”? From all that there is to be known about Judaism, Jewish civilization and Jewish practice, what should be the benchmarks of our learning program? This unit will assist your team in thinking about Jewish literacy, and suggests some ways to begin a process of defining it for your congregation.

The Torah study text for this unit begins with a selection from *Pirkei Avot*. This passage demonstrates Judaism’s historic concern for adult learning, and reflects the sophisticated notion that adult learning develops over the course of a lifetime. We might come to view adult learning as parallel in some ways to synagogue membership: a relationship and engagement that extends over a long period of time, rather than a series of episodic or unconnected encounters.

The second activity in this unit asks the members of your team to match your adult learning and Jewish literacy goals with the broader goals and mission of your congregation. What educational goals are necessary in order to realize the vision your congregation has for itself and its members?

The final activity allows you to compare the literacy goals your team creates to two formal lists that set out to define adult Jewish literacy.

GOALS

- Initiate dialogue about what constitutes adult Jewish literacy;
- Reflect on personal and congregational goals for Jewish literacy.

OBJECTIVES

- Identify criteria for defining adult Jewish literacy;
- Distinguish between classic texts, Jewish skills and life experience as the primary lenses for organizing a literacy curriculum;
- Recognize that there is no single definition of Jewish literacy;
- Link the definition of Jewish literacy in a community to the wider goals of the community;
- Review extant models of what constitutes Jewish literacy.

Torah Study

PIRKEI AVOT 5:21

[יהודה בן תימא] הֵיזָה אוֹמֵר,
 בֶּן חֲמִשׁ שָׁנִים לְמִקְרָא, בֶּן עֶשֶׂר לְמִשְׁנָה,
 בֶּן שְׁלֹשׁ עֶשְׂרֵה לְמִצְוֹת, בֶּן חֲמִשׁ עֶשְׂרֵה לְתַלְמוּד,
 בֶּן שְׁמוֹנֶה עֶשְׂרֵה לְחֶפֶז, בֶּן עֶשְׂרִים לְרֵדוּף,
 בֶּן שְׁלֹשִׁים לְכַח, בֶּן אַרְבָּעִים לְבִינָה,
 בֶּן חֲמִשִּׁים לְעֶצְזָה, בֶּן שִׁשִּׁים לְזִקְנָה,
 בֶּן שִׁבְעִים לְשִׁיבָה, בֶּן שְׁמוֹנִים לְגְבוּרָה, בֶּן תִּשְׁעִים לְשׁוֹחַ,
 בֶּן מֵאָה כְּאֵלוֹ מֵת וְעֵבֶר וּבָטַל מִן הָעוֹלָם:

Rabbi Judah ben Tema used to say:

At age five [one is ready] for the study of Scripture.

At ten for the study of the Mishnah.

At thirteen for the fulfillment of the Mitzvot.

At fifteen for the study of Talmud.

At eighteen for marriage.

At twenty for seeking a livelihood.

At thirty for entering into one's full strength.

At forty for understanding.

At fifty for counsel.

At sixty one attains old age.

At seventy grey hair.

At eighty the gift of mightiness.

At ninety one bends with the weight of years.

At one hundred as if one were already dead and passed from the world.

REFLECTION/DISCUSSION

1. Rabbi Judah ben Tema seems to be mapping out a chronology of a Jewish life. What broad stages does the human lifecycle have in this list? Are these stages comparable to those commonly used in contemporary culture?

2. How does learning evolve over one's lifetime, according to Rabbi Judah?

3. What is included in Rabbi Judah's lifelong curriculum?

4. Which curriculum areas are important for us as adult learners, but are not included in this passage?

5. How are learning from texts and learning from life experience balanced in this list?

6. What are the appropriate lifecycle stages for Jewish learning in your community today?

This question requires additional time:

7. For each lifecycle stage identified in Question 6, what are the skills and knowledge a person needs in order to advance to the next?

Franz Rosenzweig, “A New Learning” (1920)

As you no doubt observed, Rabbi Judah ben Tema’s curriculum consists entirely of “the Great Books.” Rabbi Judah’s teaching about the centrality of the classic religious texts itself became a “classic text,” reinforcing its own message. In Unit Two of the first part of this curriculum, you looked at German-Jewish philosopher Franz Rosenzweig’s eloquent challenge to the primacy of the text.

Seeking to revive enthusiasm for Jewish learning among a rapidly assimilating and alienated Jewish population soon after World War I, Rosenzweig emphasized that the balance between “life and book” had to be adjusted:

A new “learning” is about to be born – rather, it has been born.

It is a learning in reverse order. A learning that no longer starts from the Torah and leads into life, but the other way round: from life, from a world that knows nothing of the Law, or pretends to know nothing, back into Torah. That is the sign of the time.

Excerpted from the draft of his address at the opening of the Freies Judisches Lehrhaus, Frankfurt. Translated in Nahum Glatzer, *Franz Rosenzweig: His Life and Thought*. Schocken Books: New York, 1971, pp. 231-4.

REFLECTION/DISCUSSION

1. What does Rosenzweig mean by “Torah”? How do you understand “Torah”?

2. How should the historical invisibility of Jewish women and the omission of their voices from the canon be addressed in our discussion of central Jewish texts?

3. Should Jewish literacy planning start with “the classics,” as Rabbi Judah ben Tema teaches, or with life experience, as advocated by Rosenzweig? How does each one lead to the other?

FRANZ ROSENZWEIG, “A NEW LEARNING”

A new “learning” is about to be born – rather, it has been born.

It is a learning in reverse order. A learning that no longer starts from the Torah and leads into life, but the other way round: from life, from a world that knows nothing of the Law, or pretends to know nothing, back into Torah. That is the sign of the time.

It is the sign of the time because it is the mark of the men of the time. There is no one today who is not alienated, or who does not contain within himself some small fraction of alienation. All of us to whom Judaism, to whom being a Jew, has again become the pivot of our lives—and I know that in saying this here I am not speaking for myself alone—we all know that in being Jews we must not give up anything, not renounce anything, but lead everything back to Judaism. From the periphery back to the center; from the outside in.

This is a new sort of learning. A learning for which—in these days—he is the most apt who brings with him the maximum of what is alien. That is to say, not the man specializing in Jewish matters; or, if he happens to be such a specialist, he will succeed, not in the capacity of a specialist, but only as one who, too, is alienated, as one who is groping his way home.

It is not a matter of pointing out relations between what is Jewish and what is non-Jewish. There has been enough of that. It is not a matter of apologetics, but rather of finding the way back into the heart of our life. And of being confident that this heart is a Jewish heart. For we are Jews.

It sounds very simple. . . . Whoever gathers—and all of us are “gatherers”—must seize upon that which is to be gathered wherever he finds it. And more than this: he must seize upon himself as well, wherever he may find himself. Were we to do otherwise, we should continue in the errors of a century and perpetuate the failing of that century: the most we could do would be to adorn life with a few “pearls of thought” from the Talmud or some other source, and—for the rest—leave it just as un-Jewish as we found it. But no: we take life as we find it. Our own life and the life of our students; and gradually (or at times suddenly) we carry this life from the periphery where we found it to the center. And we ourselves are carried only by a faith that certainly cannot be proved, the faith that this center can be nothing but a Jewish center.

Activities

LITERACY AND MISSION

What do congregants need to study or know in order to fulfill the goals of your congregation?

PROCESS

Use:

- a) your congregation's mission statement;
- b) a draft mission statement, if you created one in Part I, Unit 3;
- c) one of the sample mission statements found in Part I, Unit 4, pp 75-82;
- d) one of the two examples below.
 1. Select one or more of the mission statements. For each statement, ask: What would a congregant or synagogue professional need to study, learn and know in order to implement this mission?
 2. Create a list of literacy goals in support of this statement. What are the different kinds of knowledge or skill that you have listed? How would you prioritize the list?
 3. Finally, examine the call by Ivan Marcus for the creation of a "shared cultural literacy."

TIME

60 minutes.

SAMPLE MISSION STATEMENT 1

Beth Am, a congregation affiliated with the Conservative movement, strives to be a vital presence in the spiritual, social and educational lives of our members, who provide the energy, talent and resources that insure the vibrancy of our community.

The values that inspire us:

Torah: Dedication to our Tradition: learning and living the *mitzvot* (commandments) and educating ourselves and our children to be active participants in Jewish life.

Avodah: Service to God: providing our Congregants opportunities to lead, participate in, and develop meaningful traditional and contemporary spiritual experiences reflecting the calendar and lifecycle events.

Gemilut Hasadim: Acts of righteousness: dedicating ourselves to the highest standards of ethical behavior within our community and seeking to be active participants in Tikkun Olam, repairing the world, through our concern for others in our community and throughout the world.

SAMPLE MISSION STATEMENT 2

The purpose of Congregation Beth Shalom is to promote the enduring and fundamental principles of Judaism and to ensure the continuity of the Jewish people; to enable its adherents to develop a relationship to God through communal worship, study and assembly; and to apply the principles of Reform Judaism to the society in which we live.

IVAN MARCUS, "THE NEED FOR JEWISH CULTURAL LITERACY"

Judaism is not simply a private matter, a faith; nor is it only a set of theological propositions about God and the moral life. Rather, Judaism includes a collective experience from ancient days to the present, and it is transmitted by means of symbols: words, texts, deeds, knowledge.

For Jews to be able to communicate with one another, despite their differences, they need a common vocabulary. A dictionary consisting of brief definitions of a few thousand items that are taken from Jewish texts, remembered collective experiences, phrases and idioms that have stood the test of time would make possible Jewish cultural literacy—what a reasonable person might conclude every Jew in the world should know.

Ivan Marcus, The Need for Jewish Cultural Literacy, *Masoret: The Magazine of the Jewish Theological Seminary of America* 1:1 (Fall 1991), p. 13.

REFLECTION/DISCUSSION

1. For Marcus, literacy is as much about communication and shared experience as individual knowledge. Is this like or unlike how we understand literacy in a secular context?
2. Is this idea reflected in the mission statement you studied?
3. Brainstorm a list of categories to include in a vocabulary of Jewish life for your congregation. The list might include: Dates, people, Great Books, key words, synagogue skills, home observance skills, ideas, art, values, etc.

LISTS OF JEWISH LITERACY COMPETENCY

Over the years, many different lists have been created to define what a Jew should know. Maimonides' *Mishneh Torah* was perhaps the first such effort. Included below are two examples of contemporary lists: the table of contents from Joseph Telushkin's 1991 volume, *Jewish Literacy*, and a list created by the Jewish Education Development Project of the Union of American Hebrew Congregation Great Lakes Region Adult Education Committee.

REFLECTION/DISCUSSION

1. How is each list organized?

2. What do the two lists have in common, and how are they different?

3. What items or categories that were raised in your discussions so far are absent from one or both lists?

4. Looking at all the topics identified over the course of this unit, which three, five or ten topics would you rank as the most important?

JOHN DEWEY ON COMMUNITY

John Dewey observed the linkage among the words “community,” “communication” and common.” Persons live in community by virtue of the fact that they share things in common, and they share things in common because of communication. The definition proposes that adults participate with one another to better community life precisely so that individuals may continue to grow and develop. The development of individual competencies is a means to the end of achieving a richer community life; the development of a richer community life is a means to the end of facilitating further individual growth. The relationship is reciprocal.

Leon McKenzie. *Adult Religious Education: The 20th Century Challenge*. Mystic, CT: Twenty-Third Publications, 1975, p. 13. Used by permission.

Unit Three

What Motivates Adult Learners?

Overview

In order to shape a successful adult education program, it is important to consider what motivates adult learners, and what encourages or blocks their participation in learning opportunities. This Unit explores these questions about adult learners in general, and also examines what might be unique to Jewish learning.

In Part I of this curriculum, the team conducted an “environmental scan” of learning opportunities in the synagogue. The results of the scan should be available to the team during this session. It may be valuable to schedule a review of the scan to remind yourselves of what you learned and/or to familiarize new team members with its contents.

Modeling the style of adult learning advocated in this curriculum, this Unit begins by focusing on your own experiences. Your responses to the question of what has motivated you to participate in Jewish learning will be the basis of the session’s discussion. This personal reflection will be followed by a look at motivational theory, providing the framework for a discussion of motivations and obstacles to adult learning.

GOALS

- Explore how motivation impacts adult learning;
- Consider what kinds of obstacles impede adult learning.

OBJECTIVES

- Explore factors that motivate adults in voluntary learning situations;
- Examine obstacles that prevent adults from participation in adult learning;
- Identify subgroups in the synagogue, and their interests and needs.

Background reading

Betsy Dolgin Katz, “Each Person Has a Name: Student-Centered Research at the Florence Melton Adult Mini-School,” *Jewish Education News*, Volume 22, Number 1, Winter 2001.

Isa Aron and Diane Tickton Schuster, “Making Text Study Comfortable and Enjoyable,” from “Extending the Chain of Tradition: Reflections on the Goals of Adult Text Study,” *Journal of Jewish Education*, 64:1 & 2 (Winter/Spring 1998), pp. 42-48.

Torah Study

BABYLONIAN TALMUD, SHABBAT 31A

מעשה בנכרי אחד שבא לפני שמאי, אמר לו: כמה תורות יש לכם? אמר לו: שתים, תורה שבכתב ותורה שבעל פה. אמר לו: שבכתב - אני מאמינך, ושבעל פה - איני מאמינך. גיירני על מנת שתלמדני תורה שבכתב. גער בו והוציאו בניזיפה. בא לפני הלל - גייריה, יומא קמא אמר ליה: א"ב ג"ד, למחר אפיק ליה. אמר ליה: והא אתמול לא אמרת לי הכי? אמר לו: לאו עלי דידי קא סמכת? דעל פה נמי סמוך עלי?

שוב מעשה בנכרי אחד שבא לפני שמאי, אמר לו: גיירני על מנת שתלמדני כל התורה כולה כשאני עומד על רגל אחת. דחפו באמת הבנין שבידו. בא לפני הלל, גייריה. אמר לו: דעלך סני לחברך לא תעביד - זו היא כל התורה כולה, ואידך - פירושה הוא, זיל גמור. שוב מעשה בנכרי אחד שהיה עובר אחורי בית המדרש, ושמע קול סופר שהיה אומר (שמות כח) ואלה הבגדים אשר יעשו חשן ואפוד. אמר: הללו למי? אמרו לו: לכהן גדול, אמר אותו נכרי בעצמו, אלך ואתגייר, בשביל ששימוני כהן גדול. בא לפני שמאי, אמר ליה: גיירני על מנת שתשימוני כהן גדול. דחפו באמת הבנין שבידו. בא לפני הלל - גייריה. אמר לו: כלום מעמידין מלך אלא מי שידע טכסיסי מלכות? לך למוד טכסיסי מלכות. הלך וקרא... בא לפני הלל, אמר לו: ענוותן הלל, ינחו לך ברכות על ראשך שהקרבתני תחת כנפי השכינה. לימים נזדווגו שלשתן למקום אחד, אמרו: קפדנותו של שמאי בקשה לטורדנו מן העולם, ענוותנותו של הלל קרבנו תחת כנפי השכינה.

A gentile came before Shammai and asked him, “How many *Torot* (plural of *Torah*) do you have?” “Two,” he replied, “The written Torah and the oral Torah.” Said the heathen, “I believe you with regard to the written one, but I do not believe you concerning the oral one. I want you to make me a proselyte on condition that you teach me the written Torah.” Shammai rebuked him and threw him out in a rage. He came before Hillel who accepted him as a convert. On the first day [of studying, Hillel] taught him: *Alef, bet, gimel, dalet*. The next day, [Hillel] reversed the order [in which he taught them]. “But yesterday you did not teach them to me this way!” the student objected. [Hillel replied:] “Must you then not rely upon me? Rely upon me with respect to the Oral Torah too.”

Another gentile came before Shammai. He said to him, “Make me a proselyte on the condition that you teach me the entire Torah while I am standing on one foot.” [Shammai] drove him away with the builder’s measuring stick which was in his hand. He came before Hillel, who converted him. Hillel said to him, “That which is hateful to you do not do unto your neighbor. This is the entire Torah; the rest is commentary! Now go learn it. . . .”

On another occasion, a gentile was walking behind a school-house and heard the voice of the teacher saying, “And these are the garments which they shall make [for the High Priest].” Said the gentile to himself, “I will go and become a proselyte in order that they should make me a High Priest.” So he went before Shammai and said to him, “Make me a proselyte on condition that I may be appointed a High Priest.” Shammai drove him away with the measuring stick which was in his hand.

Exodus 28 :4

He came before Hillel, who converted him. Hillel said to him, “Is a king ever appointed who does not know the strategies of kingship? Go now and study the strategies of kingship (in your case, the priesthood).” He went and studied [. . .and learned, in the course of his studies, that anyone not born into a priestly family—even a king—is ineligible to become a High Priest...]

He came before Hillel and said to him: “O gentle Hillel, may blessings rest upon your head for bringing me under the wings of the divine presence.”

After some time, the three of them met in one place. They said, “The impatience of Shammai sought to drive us from the world; the gentleness of Hillel brought us under the wings of the divine presence.”

REFLECTION/DISCUSSION

1. What motivates each of these potential students? What are the obstacles to learning for each?
2. Imagine you are Shammai. How would you explain your response to each of these individuals?
3. Imagine you are Hillel. How would you explain your response to each of these individuals?
4. Toward which of these students do you feel most sympathetic? Most hostile?
5. What different types of contemporary learners could these three students of Torah represent?

Activities

OUR MOTIVATIONS

What motivates us to learn as adults? This reading and exercise proposes a framework for looking at adult motivation.

MATERIALS

3 x 5 Post-Its

3 poster boards with a heading on each:

ACTIVITY ORIENTED

LEARNING ORIENTED

SOCIAL ORIENTED

Flip chart or chalkboard

TIME

Total time:

45 minutes. Part 1, 30 minutes; Part 2 (small groups), 15 minutes.

PROCESS

Part One

1. Ask each team member to think of a recent synagogue-related adult learning experience. This can be understood in the broadest sense: a formal class, a lecture, an individual experience, a tutorial, a long-term or short-term commitment.
2. Writing one factor per Post-It note, each team member should list the reason or reasons that motivated him or her to participate in this learning activity.
3. The facilitator can briefly survey the team members' answers, in order to establish the variety of responses.
4. Team members should read the short article by Betsy Dolgin Katz, "Each Person Has a Name." The facilitator may review the three main categories of adult motivation for learning that Katz describes.
5. Ask team members to place the notes about their motivations on one of the three poster boards, according to the category to which it belongs.

Part Two

1. Divide the team into three groups.
2. Each group should:
 - Read and summarize the information on the notes.
 - Brainstorm and add any additional related motivational factors.
 - Prepare a brief summary for the whole group.
3. Each team should report back to the whole group.

ADULT LEARNERS: WHO IS BEING SERVED NOW

The following activity may replicate activities already completed in Unit Two of the curriculum. If an extensive evaluation of congregational learning opportunities has already taken place, the facilitator or leadership team may choose to summarize prior discussions and conclusions, modify this activity, and/or skip to the next activities.

TIME

30 minutes.

PROCESS

1. Make two lists of adult education opportunities that have been available in your congregation in the last three years. On one list, put down the name of the class or other learning opportunity. On the second list, put down which subgroup of congregational members was targeted or would be especially attracted to this offering.
2. Brainstorm any other subgroups that team members can identify within the congregation.
3. Examining these two lists, ask:
 - Which subgroups of the congregation are being served?
 - Knowing what we do about the interests and concerns of these subgroups, are they being served in the best way possible?
 - Which subgroups are not being directly served except by general programming?
 - Which of these subgroups should be specifically targeted?

OBSTACLES TO PARTICIPATION

Research in adult learning has identified four primary categories of barriers or obstacles for adult learners:

- Situational: e.g., time, cost, accessibility, lack of child care
- Institutional: e.g., members only, prerequisites, eligibility requirements
- Dispositional (psychosocial): e.g., beliefs, values, attitudes, perceptions
- Informational: e.g., lack of information on learning opportunities

See: Sharan B Merriam & Rosemary S. Caffarella, *Learning in Adulthood*. New York: John Wiley & Sons, Inc, 1999, pp. 86-90.

TIME

30 minutes.

PROCESS

Ask team members to interview one another in pairs, and then for each pair to join with another to create a small group of four. The small group should reflect on and discuss the following questions:

1. Which aspects of the above barriers have affected your own participation in adult learning?
2. Which do you think are most significant in your congregation?
3. Consider this case study:

Congregation *Rodfei Chokhmah* will be offering a weekly Thursday evening text study class in English, using Hebrew and English texts on *parshat hashavuah* (the weekly Torah portion). The cost is \$100 per semester. The teacher is not yet known.

Which of the barriers to participation listed above might be present here?

4. Recall the article, "Making Text Study Comfortable and Enjoyable," by Isa Aron and Diane Schuster.
 - How do the issues raised in this article relate to the above categories?
 - What possible misconceptions about text study do they identify?
 - What are the misgivings about Jewish learning for the adult learners portrayed in this article?
 - How do the authors suggest that these potential barriers can be overcome?
 - What is the role of the teacher? Of the group?
 - This article refers to the study of classical Jewish texts. What other kinds of Jewish "texts" may present such barriers?

TARGET GROUPS

A systematic approach to adult learning requires that planners think in terms of specific needs of specific groups of people. The following are some examples of what marketing experts would call “target groups,” around whose needs educational experiences can be planned. The characteristics of these groups will influence not only the educational content of classes, but also time and location, social settings, publicity strategies, teacher selection and models of teaching.

There will always be programs designed for the entire adult congregation, but specialized programs can and should be planned to meet special interests and needs. Some groups will be attracted to long-term, systematic study; others will want one-time or short-term experiences. Some will choose to study with their families; others with a small group of friends, or alone. Some prefer lectures, others a bet midrash (group study), and still others, online learning using the Internet.

The following list is not intended to be exhaustive, but offers examples of the broad variety of subgroups that can be found within a congregation. How does this list compare to the subgroups identified in your earlier scan of the congregation?

AGE OR STAGE OF LIFE

- Parents of preschool children
- Parents of religious school children
- Parents of high school students
- Empty-nesters
- Young singles
- College-age members
- Older singles
- Seniors
- Young couples, engaged or newlywed
- Expectant parents

LEARNING LEVEL

Entry-level, beginning Jewish learners
Post bar-bat mitzvah dropouts
Post-conversion course learners
Hebrew, Aramaic or Yiddish-speaking students
Advanced text students
Post-college Judaic Studies learners

ORGANIZATION-RELATED ROLE

New members
Board members
Past leaders
Education staff, teachers
Committee members—ritual, membership, building, education, finance
Minyan
Choir members
Men's Club
Sisterhood
Youth group members

SPECIAL INTERESTS

Parents
Women's issues
Men's issues
Jews by choice
Gay and lesbian members
College-bound members
Recent immigrants
Interfaith couples
Chronically ill members
Homebound members
Professionals: doctors, lawyers, businesspeople, scientists
Artists, dancers, writers, photographers, singers

Unit Four

The Synagogue as a House of Study: Where Can Learning Take Place?

Overview

Just as the sacred can potentially be found anywhere, learning can also take place anywhere. Any space that becomes a learning space thereby becomes a sacred space. In this Unit, team members will consider the variety of places where learning takes place, and reflect on how learning might infuse more of daily synagogue life. While much of the conversation will look at “what is,” these exercises are also an opportunity to think creatively and openly about “what could be.”

GOALS

- Explore learning sites in the synagogue

OBJECTIVES

- Identify learning sites in the synagogue;
- Name characteristics of learning sites;
- Create criteria for shaping sacred learning space;
- Expand the range of potential learning sites.

Torah study

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: וְאַהֲבַת אֵת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי
מְצַוֶּךָ הַיּוֹם עַל-לִבְבְּךָ: וְשִׁנְנָתָם לְבָנֶיךָ וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמָה: וְקָשַׁרְתָם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטֹטְפֹת
בֵּין עֵינֶיךָ: וְכָתַבְתָם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Listen Israel, the ETERNAL our God, the Eternal is One.

You shall love the ETERNAL your God with all your heart, with all your soul and with all your might. And these words which I command you this day shall be upon your heart. Teach them diligently to your children and speak of them when you walk by the way, when you lie down, and when you get up. Bind them for a sign on your hand and a symbol between your eyes. Inscribe them on the doorposts of your house and upon your gates. . . .

Deuteronomy 6:4-9

REFLECTION/DISCUSSION

1. In this familiar passage, Moses is trying to impress upon the people how to express love for God. What is involved in “loving God” according to the opening of this passage?
2. How do you understand “all your heart, all your soul and all your might”?
3. What is the next action that Moses calls for?
4. How is the transmission of “these words” achieved? Moses depicts an environment where Torah can be taught, modeled and experienced at all times. How do the structure and images of the text support this idea?
5. This text is always placed inside a *mezuzah*. Can you use this text as a guide to envisioning how the physical environment of the synagogue can nurture learning?

Activities

LEARNING SPACES

SUPPLIES

Blackboard or butcher paper, markers.

TIME

Total: 30-60 minutes; 15-20 minutes for preparation, 15-40 minutes for field trip.

AS A LARGE GROUP

Think of a moment when you were acutely aware that you were learning something new and significant. Freeze the moment in your memory, recalling where you were and any other details about the space. Was it in a classroom? If so, what were the chairs like? What were the surroundings like? What else was in the room? Or were you outdoors, at the gym, at home, in someone else's home, traveling away from home? What made you aware that you were learning? Was it a comment from a fellow participant? A teacher? Something from within that suddenly became clear and connected for you? Was the place noisy or quiet? Were music, art, movement or food involved?

Invite group members to describe the *physical environment* of these memories. As they describe different locations and circumstances, what categories emerge that might be useful in planning occasions for adult learning?

CRITERIA FOR EVALUATION OF PRIOR LEARNING SPACES

After participants have posted their responses, consider these questions:

1. Were specific ages of learning connected to a location?
2. Which learning experiences occurred when the person was away from his or her normal routine?
3. Which occurred because they were part of a routine, but not during the work week?
4. Which were solitary? Were these different than group learning experiences?
5. Which involved family and friends?
6. Which were isolated episodes outside of a class or series?
7. What are the criteria for effective learning spaces that you have identified?

TAKE A TOUR

Take a field trip through your synagogue facility. Keeping in mind the criteria you identified above, evaluate the effectiveness of the various venues customarily used in the synagogue. What would be required to make each of them optimal learning environments for adult learners? Consult the list below as you move around the synagogue building.

The House of Learning should be beautiful and pleasing in structure. This increases the desire for learning and strengthens the memory, because the viewing of pleasing forms and beautiful reliefs and drawings rejoices the heart and strengthens the mind.

—*Profiat Duran (died c. 1414), Spain*

LEARNING SPACE AS SACRED SPACE

Keeping in mind the criteria you identified above and the various obstacles to adult learning you considered in Unit Three, consider the following opportunities for congregational learning. How can the locations where they take place be transformed in order to be recognized and experienced as sacred learning environments? Which changes would be temporary (including any necessary “props”), and which would be permanent?

- Formal classrooms or discussion groups. What types of books would be in the room for adults to use? What types of seating would be best?
- Retreats or *kallot*.
- Peer-led study groups. If this takes place in homes, are there props that would set the stage?
- Chavurot.
- Learning *Minyanim* (pl. *minyan*). Is it necessary to change the worship space so that people feel more comfortable and able to learn more about worship?
- Book discussion groups. What is the state of the synagogue library?
- Movie discussion groups.
- Holiday preparation through study.
- Holiday celebration with time for study.
- Chevruta study with a partner. Does this take place in a congregational *Bet Midrash* with a teacher to guide and support it, or in members' homes?
- Guided individual study.
- Internet and distance learning.
- Choir/music with study.
- Creative writing.
- Cooking and study (in the synagogue kitchen or in homes).
- Teaching from the *bimah*.
- Mentoring for synagogue skills.
- *Divrei Torah* at board and committee gatherings.

Unit Five

How Adults Learn Best: Learning From Our Learning

Overview

A sixth-grade language arts teacher once held a contest to see who could do the best job of communicating to her what a lollipop is like. Her enthusiastic students went to work writing essays, poems and recipes, drawing pictures and making sculptures. These were wonderful creations, but the winning student was the boy who walked up to her, unwrapped a lollipop, and placed it in her mouth.

Sometimes, the best way to learn about something is to experience it directly. This Unit asks you to experience and then to evaluate your own learning. We have designed a Day of Learning, *Yom Limud*, during which team members will participate in four different styles of Jewish learning experiences, and then evaluate them as a way of determining how adults learn best.

GOALS

- Experience a variety of learning settings and styles

OBJECTIVES

- Recognize the many different forms that adult learning can take;
- Identify your own preferred learning styles and settings;
- Distinguish among different teaching roles;
- Select activities and styles that are most appropriate for your congregation.

TO THE FACILITATOR

We know that organizing and planning a *Yom Limud* for your team (and for guests, if you desire) was not originally included as part of your job! You may want to enlist the help of a professional from the synagogue staff, or ask other team members to help in coordinating this program. By setting aside a day for learning, team members will experiment with various styles of learning, and will be able to evaluate how effective and replicable they are within your congregation. We have aimed to provide the resources you will need to make your work as easy as possible. We have also selected a theme for the day that we think will be informative and fun, but as long as you follow the basic pattern and provide a wide variety of experiences, you may choose any subject matter you like. If you are approaching a holiday, you may choose to make that your integrating theme.

Be sure not to skip the evaluation session, since that process, and the evaluation form itself, will be a forum for learning, too. The last event of the day will be a team meeting to process their experience and to make some general observations and recommendations for future planning.

PREPARATION

The following arrangements should be made prior to the *Yom Limud*:

1. Determine the schedule and topics to be taught. (A model schedule is included here.)
2. Find teachers for sessions that require them.
3. Make sure that team members have this day on their schedule.
4. Determine whether this program will be an internal exercise for the team alone, or will be open to others in the congregation.
3. Assign rooms for meeting, eating lunch, and learning.
4. Gather all materials and equipment. A list based on the suggested model is provided.
5. Prepare a printed schedule for the day with times, subjects, teachers and locations.
6. Prepare evaluation forms. (A model evaluation form is also included.)
7. At the team meeting prior to the *Yom Limud*, explain what will occur, distribute the schedule, and work with team members to see that all sessions will be attended by at least one team member.
8. Duplicate all materials to be distributed at the opening session.

THE GOALS OF THE YOM LIMUD (“GO FISH!”) ARE:

1. To experience a variety of models of adult Jewish learning.
2. To establish criteria for “best learning.”
3. To evaluate one’s own learning experiences as a way of determining how adults learn best.
4. To learn about fish in Jewish life, and how even a small part of our tradition can have larger implications.

Yom Limud: A Day of Study—“Go Fish!”

YOM LIMUD SCHEDULE

9:00-9:15 Coffee and informal check-in

9:15-9:30 Orientation

1. Goals and responsibilities for the day
2. Review the schedule, asking people to try to distribute themselves among all the groups and to give themselves a variety of experiences. Everyone should try to select at least one session that is not the type of learning experience they would ordinarily be attracted to. (Team members may have been pre-assigned to sessions.)
3. Discuss the use of the evaluation forms.
4. Introduction to the theme: It is surprising how Jewish the subject of fish can be—and how much there is to learn about this topic.

9:35-10:45 Session One (choose one)

BET MIDRASH

Study selection from Jonah in *chevruta*

INTERNET RESEARCH

Laws of *kashrut* related to fish; Information on snorkeling in Eilat; How to make gravlax.

TORAH TROPE CLASS

Learn to chant Leviticus 11:9-12.

11:00-12:15 Session Two (choose one)

FILM & DISCUSSION

Gefilte Fish

COOKING CLASS & DISCUSSION

Baking *mandelbrot*

LECTURE

Jewish National Fund (JNF): Ecology, politics and water in Israel.

12:15-1 Lunch

- Be sure to include gefilte fish, herring or the like, and eat the *mandelbrot* for dessert.
- Include a few minutes of teaching about *motzi* and *birkat hamazon*.
- Teach the *zemira* (Sabbath song) about the Shabbat fish.

1:00-2:00 Session Three (choose one)

TALMUD LESSON

About the Leviathan, Babylonian Talmud, *Baba Bathra* 74b-75a.

SHORT STORY DISCUSSION

“A Meal for the Poor,” by Mordechai Spector. (Discussion modeled on “Great Books” format.)

HEBREW READING CLASS

Basic decoding skills of the blessing on fish

2:15-3:30 Evaluation And Debriefing

Materials and Readings

Schedule (included, page 43)

Evaluation forms (included, page 45)

Computer with Internet connection

VCR and TV

Ingredients for *mandelbrot*

Text of Jonah (High Holiday prayer books? Bibles?)

Introduction and study questions about Jonah (included, page 105)

Gefilte Fish film (contact your local S2K Coordinator to borrow a copy or purchase from www.jewishvideo.com; ISBN 1-56082-034-9)

Discussion guide for film (included, page 115)

Mandelbrot recipe

Instructional materials for teaching Torah trope

Jewish National Fund (JNF) materials on ecology, water and politics

Zemira text: “*L’hitaneg B’tanugim*”

Words, transliteration, translation and music: *Harvard Hillel Sabbath Songbook*. Boston: David R. Godine, 1972, pp. 53-57.

Words and translation: *B’Kol Echad* (USY Songbook)

Talmud text on Leviathan:

Babylonian Talmud, Tractate *Baba Bathra*, 74b (end) – 75a

English translations:

1. *Soncino Talmud, Baba Bathra*, pp. 298-301.
2. *Schottenstein Edition of the Talmud – Bava Basra*, vol. 2.
New York: Artscroll Mesorah. ISBN: 0-89906-739-5

“A Meal for the Poor,” by Mordechai Spector (included, with study questions, page 109)

Blessings for various kinds of food (included, page 117)

Story translated by Milton Hindus, from *A Treasury of Yiddish Stories*, Irving Howe and Eliezer Greenberg, eds. ©1953, 1954 and 1989 by Viking Penguin, renewed 1981 and 1982 by Irvine Howe and Eva Greenberg. Used by permission of Viking Penguin, a division of Penguin Putnam, Inc.

On The Doorposts Of Your House, Chaim Stern, ed. New York: Central Conference of American Rabbis, 1994, pp. 7-8. Used by permission.

Learning Assessment Form

How I Learn Best

SESSION NUMBER _____

TITLE _____

Circle the number that best reflects your answer.

	Lowest				Highest	
I enjoyed the experience.	1	2	3	4	5	NA
I learned something new.	1	2	3	4	5	NA
I learned a study skill.	1	2	3	4	5	NA
I learned another Jewish skill.	1	2	3	4	5	NA
I benefited from my interaction with the teacher.	1	2	3	4	5	NA
I benefited from interaction with other students.	1	2	3	4	5	NA
This session changed my attitude toward something Jewish.	1	2	3	4	5	NA
This model can and should be replicated in our synagogue.	1	2	3	4	5	NA

COMMENTS

Debriefing and Evaluation Session

GOALS

- Increase awareness of the difference between education as entertainment and education as a serious pursuit of knowledge.
- Distinguish differences between learning facts (literacy), learning a skill (competency), and applying knowledge to one's life (relevance).
- Experience and evaluate different forms of learning.

DISCUSSION OF THE DAY'S EXPERIENCE

1. What general observations or comments do you have about the day?
2. How would you compare your experiences over the course of the day in terms of personal challenges?
3. What is the difference between education as entertainment and education with the goal of serious learning? What are the advantages and disadvantages of both forms of learning?
4. What models of learning did you experience? How do these different models compare in terms of achievable goals, the role of the teacher, the role of the other students, and replicability?
5. Are there some types of knowledge, skills or learning that cannot be taught? How can you categorize the learning that took place? How do these categories relate to literacy, competency and relevance?
6. What conclusions can you make about how adults learn best, and what should be considered in planning for adult learning?
7. What were the most important insights you gained today?
8. What topics or concerns need to be pursued further in the planning process, of which you were not previously aware?

CLOSING SONG OR RITUAL

Conclude with appreciations to everyone who made the day possible, and a closing song or ritual. All or part of the Rabbis' Kaddish may be recited as the conclusion of a period of study together.

Unit Six

Best Practices In Adult Jewish Learning

Overview

At this meeting, the team will explore some of the models of learning that are available to congregations and communities. Congregations need not adopt these particular programs, but there is much to be learned by examining them as successful models of adult Jewish learning. In addition, the Unit examines two congregations in North America that have gained recognition for their adult education programming. These congregations exemplify “best practices” in congregations.

The number of nationally disseminated adult learning opportunities grows longer every day. Five of these national models, designed to be used in local congregations or communities, are introduced in detail. Additional information about the national programs are available at their various websites.

NOTE TO THE FACILITATOR

In advance of the meeting, you may ask members of the team to investigate selected national models and congregations that exemplify best practices in adult learning and to prepare a report for the group.

The end part of the meeting should be devoted to action planning for next steps. The facilitator should prepare a summary of the sessions to date and a listing of issues which were identified by the team over the course of its work as needing future follow up.

GOALS

- Explore nationally-distributed models of adult learning programs;
- Consider next steps for your team’s work.

OBJECTIVES

- Learn about and evaluate nationally-distributed models of adult learning programs;
- Identify and apply criteria for evaluating adult learning programs;
- Distinguish between literacy, competency and relevancy as goals;
- List next steps for the continuation of the team’s work.

Torah Study

LEVITICUS 1 & 2

MISHNAH MENACHOT 13:11

TALMUD MENACHOT 110A, TALMUD BERAKHOT 17A

INTRODUCTION

The theme of Tractate *Berakhot* in the Talmud is prayer. In addition to its instructions for the statutory prayers, the Talmud also records a variety of private prayers, each attributed to a different rabbi. The rabbis encouraged individuals to always conclude the Amidah with their own personal prayers and these texts are several examples. Our study passage is located at the end of this section of the Talmud but it is not a personal prayer of an individual rabbi.

This selection is not so much a meditation or prayer as it is a motto or proverb. It is attributed to “the Rabbis of Yavneh.” After the destruction of Jerusalem in the year 70 C.E., Rabban Yohanan ben Zakkai established his academy in Yavneh. The rabbis of Yavneh established the foundations of rabbinic Judaism; their decisions have shaped Jewish practice ever since. For the Rabbis of Yavneh, the study of Torah was paramount—such that Yohanan ben Zakkai traded the safety of the yeshiva and its leadership for the preservation of Jerusalem. Nevertheless, in this passage the Rabbis offer us an expansive, inclusive view of what it means to serve God.

FINDING MEANING IN THE SACRIFICES

Many modern Jews are deeply challenged to find spiritual meaning in the Torah’s detailed descriptions of the sacrifices. The Rabbis, convinced that every word and verse of Torah was of sacred importance, read the biblical very carefully, in an effort to discern what it had to teach. While they usually were quick to notice any differences between two apparently similar passages, when they read the first chapter of Leviticus, they noticed the same language repeated several times.

The opening chapter of Leviticus describes the procedures for bringing a voluntary offering. Whether the person brings a very costly offering, such as a bull or a much more modest offering of grain, the Torah characterizes it using the same terms. The Rabbis learn from this the value that each person’s sincere offering, regardless of size or cost, is of equal worth. The Mishnah passage quotes verses from Leviticus, chapters 1 and 2. The Mishnah’s intent is more explicit in the Talmud’s restatement. The closing line of these two paragraphs is used again to conclude the teaching of the Rabbis from Yavneh.

MISHNAH, TRACTATE MENACHOT 13:11

וַיֹּאמֶר בְּעוֹלַת הַבְּהֵמָה אִשָּׁה רֵיחַ נִיחוּחַ,
 וּבְעוֹלַת הָעוֹף אִשָּׁה רֵיחַ נִיחוּחַ,
 וּבִמְנַחָה אִשָּׁה רֵיחַ נִיחוּחַ,
 לְלֶמֶד, שֶׁאֶחָד הַמְּרַבֵּה וְאֶחָד הַמִּמְעִיט,
 וּבִלְבָד שֵׁיכוֹן אָדָם אֶת דַּעְתּוֹ לַשָּׁמַיִם:

It is said of the burnt-offerings of cattle, “an offering made by fire of a sweet savour;” and of the burnt-offerings of birds, “an offering made by fire of a sweet savour;” and of the meal-offering, “an offering made by fire of a sweet savour:” to teach you that it is the same whether a person offers much or little, so long as she directs her heart to heaven.

Leviticus 1:9, 17; 2:3

BABYLONIAN TALMUD, MENACHOT 110A

אָמַר רַבִּי שִׁמְעוֹן בֶּן עֲזַאי
 בּוֹא וּרְאֵה מָה כְּתִיב בְּפָרָשַׁת קָרְבָּנוֹת
 שְׁלֹא נֵאמַר בָּהֶן לֹא אֵל וְלֹא אֱלֹהִים אֶלָּא ה'
 שְׁלֹא לִיתֵן פְּתִיחוֹן פֶּה לְבַעַל דִּין לְחֻלּוֹק
 וַיֹּאמֶר בְּשׁוֹר הַגָּס אִשָּׁה רֵיחַ נִיחוּחַ
 וּבְעוֹף הַדִּק אִשָּׁה רֵיחַ נִיחוּחַ
 וּבִמְנַחָה אִשָּׁה רֵיחַ נִיחוּחַ
 לְיֹמֵר לָךְ אֶחָד הַמְּרַבֵּה וְאֶחָד הַמִּמְעִיט
 וּבִלְבָד שֵׁיכוֹן אֶת לְבוֹ לַשָּׁמַיִם.

It was taught: Rabbi Shimon ben Azzai said: Come and see what is written in the chapter of the sacrifices...It is said of a large ox, “An offering made by fire of a sweet savour”; of a small bird, “An offering made by fire of a sweet savour;” and of a meal-offering, “An offering made by fire of a sweet savour.” This is to teach you that it is the same whether a person does [i.e. brings] more or does less, so long as she directs her heart to heaven.

BABYLONIA TALMUD, BERAKHOT 17A

מְרַגְלָא בְּפוּמֵיהוּ דְּרַבִּי בְּנֵי דְיָבְנָה: אֲנִי בְּרִיָּה וְחֵבְרִי
 אֲנִי מְלַאכְתִּי בְּעִיר וְהוּא מְלַאכְתּוֹ בְּשָׂדֵה,
 אֲנִי מְשָׁפִים לְמַלְאכְתִּי וְהוּא מְשָׁפִים לְמַלְאכְתּוֹ,
 כְּשֵׁם שֶׁהוּא אֵינוֹ מְתַגְדֵּר בְּמַלְאכְתִּי
 כִּדְ אֲנִי אֵינוֹ מְתַגְדֵּר בְּמַלְאכְתּוֹ,
 וְשָׂמָא תְּאֵמַר: אֲנִי מְרַבָּה וְהוּא מְמַעִיט,
 שְׁנִינוּ; אֶחָד הַמְרַבָּה וְאֶחָד הַמְּמַעִיט
 וּבִלְבָד שְׂיִכּוּין לְבוֹ לַשָּׁמַיִם.

The rabbis of Yavneh were wont to say: I am a [God's] creature, and my fellow is a [God's] creature. As for me, my work is in the city, and his work is in the field. I rise early to do my work, and she rises early to do her work. Just as I do not restrict him in his endeavors, so he does not set boundaries for me in mine. Perhaps you suppose that I do more and she does less, we have [been] taught: "It is the same whether one does more or does less; it matters not, so long as she directs her heart to heaven."

Were wont. . . : Literally, "a pearl in the mouth of Rabbis at Yavneh."

REFLECTION/DISCUSSION

1. What is the difference between the offering of an ox, a bird and grain in the Torah? What might one think when seeing one person bringing an ox and another a handful of grain? What does this mishnah and its interpretation tell us?
2. How do the rabbis of Yavneh apply the mishnah? Are the two situations comparable?
3. What do you think “city” and “field” signified for the Rabbis?
4. What is the significance of not stepping over boundaries (“restricting one another”) in doing one’s work?
5. In your congregation, who “works in the city” and who “works in the field”?
6. Examine your list. Are there gender differences? Are there age differences? Are there differences between what is paid work and what is unpaid? What are the implications for the relationships among people in the congregation according to this list?
7. The implication of the concluding phrase—“Perhaps you suppose that I do more and she does less”—is that everything being done, whether in the city/yeshiva or in the fields/secular world, is ultimately the study of Torah. How is dutiful work, done “for the sake of heaven,” the same as the study of Torah? How is it like and unlike other central observances of Judaism?

Activities

NATIONAL MODELS AND THEIR APPLICABILITY TO OUR CONGREGATION

IN ADVANCE OF THE MEETING

Team members, as individuals or small groups, should be asked to research and evaluate the various national models listed below. Guidelines for evaluating curricula and the suitability of programs for a congregation are listed below. The synagogue staff may be asked to assist in gathering written materials, printing out website pages, or the like to assist in this work.

TIME

Allow 45 minutes for reports; 15 minutes for general discussion.

REPORTING AT THE MEETING

Invite the team members to give five minute reports on the various programs that they evaluated. Each program and its key components and values might be listed on butcher paper or a board. In addition to the formal characteristics, team members should also report on the “touch and feel” of the programs they looked at; does it sound exciting? Would they want to enroll in this program? Would it work in this congregation?

REFLECTION/DISCUSSION

Following the reports about the individual programs, open up the conversation to a more general discussion.

1. Are there common elements amongst the different programs?
2. Which is most important for adult learning in your congregation: competency, literacy, relevancy?
3. How do these different programs address these different learning needs?
4. Is there a strong preference amongst team members for any one of these individual programs?

NEXT STEPS

What are the next steps for your work to continue? Here are some of the questions that you may want to address; focus on those which are most important for your team to address at this time.

WHO WILL CONTINUE THE PLANNING?

This group? An expanded group? A primarily new group with one or two representatives of this team? Consider the information you shared on target groups in the congregations. Should representatives of target groups that you want to attract be part of the continuing planning? What is the role of the congregational professionals in the process?

LIMITATION AND DEFINITION OF TIME

Determine how much time and energy will be required in the continuing process. Weekly or bi-weekly meetings rather than monthly meetings spread over a longer period of time will capitalize on high interest and energy. Setting a time limit creates a goal that will keep the process moving and create a task-driven, business-like atmosphere.

AVAILABLE HUMAN, PHYSICAL AND FINANCIAL RESOURCES

There is nothing more frustrating in a planning process than completing a task and discovering that the staff, space or money is not available to implement it. What are the limits of existing budgets and personnel? Can they be increased? Are there limiting policies such as programming only for members, not bringing in outside resources or initiating only Jewish study as opposed to fulfilling general educational or personal needs? Is the congregation open to collaboration with neighboring institutions?

NATIONALLY DISTRIBUTED MODELS OF ADULT JEWISH LEARNING FOR MEMBERS OF CONGREGATIONS

FLORENCE MELTON ADULT MINI-SCHOOL

An integrated series of four courses taught over two years, this is a multi-denominational school that provides participants with a foundation in text-based Jewish knowledge. Over 15,000 people have enrolled in the Mini-School since it opened in 1986. Created at the Hebrew University, Jerusalem, it has been adapted for teachers, leaders and parents. It is located in many synagogues that are part of a consortia or that offer learning opportunities to non-members.

Florence Melton Adult Mini-School, 601 Skokie Blvd. Suite 2A, Northbrook, IL 60062; (847) 714-9843; www.fmams.org.il

JEWISH THEOLOGICAL SEMINARY OF AMERICA—PEREK YOMI

Based on the desire of individuals to develop greater familiarity with basic Jewish texts, *Perek Yomi* is now entering its second year. Over 8,500 Jews are taking part in regular Bible study consisting of individual work and periodic classes.

Information is on their website www.perekyomi.org

AGUDATH ISRAEL OF AMERICA - DAF YOMI

Talmud study has been the backbone of Jewish learning for centuries. This program supports congregations in offering their members the opportunity to study a page of Talmud each day. Having recently concluded a tenth 7½ year cycle, this program, originally begun in Poland, still builds on the needs and concerns of thousands of Jews around the world.

Agudath Israel, 84 Williams Street, NY 10038; (212) 797-9000.

MEAH

Sponsored by the Department on Continuing Education of Hebrew College in Boston, *Meah* offers one hundred hours of learning over two years that provides synagogue members with a foundation in Jewish learning. It is taught by academics who use primary and secondary Jewish texts as the basis of studying God, Torah, Israel, ethics and ritual.

Hebrew College, 43 Hawes Street, Brookline, MA 02164 (617) 278-4939.

NATIONAL JEWISH OUTREACH PROGRAM

NJOP provides programs in the basics of Judaism, Hebrew and Shabbat through Crash Courses in Reading Hebrew, Turn Friday Night Into Shabbat, Shabbat Across America, and the Beginners Service that teaches basics of synagogue prayer.

NJOP, 989 6th Avenue, 10th floor, New York, NY 10018; 1-800-HEBRE(W); info@njop.org; www.njop.org.

SIGNIFICANT JEWISH BOOKS

Guidelines and instructions for organizing a book group that focuses on four major Jewish books each year. Lay leaders lead discussions based on written guidelines. This project and *Go and Study*, below, are sponsored by the Union of American Hebrew Congregations.

GO AND STUDY

These are a series of text study materials created to be used as guides for pre-meeting learning.

UAHC Department of Adult Growth, 633 Third Avenue, New York 10017-6778. (212) 650-4000; ajgrowth@uahc.org; www.uahc.org.

IS THIS ONE RIGHT FOR US?**HOW TO EVALUATE AN ADULT EDUCATION PROGRAM PACKAGE**

One outcome of an adult education task force might be to recommend an already existing adult learning program. Several of these presently exist. The Florence Melton Adult Mini-School and *Meah* are the best known examples at the present time. How does one determine whether or not a particular model is appropriate for the setting? Below is an extensive series of questions that can be used to evaluate a program. Identify which questions are most important for you at this time;

This section is based on Miriam Ben-Peretz, *The Teacher-Curriculum Encounter*. Albany: State University of New York Press, 1990, pp. 45-119.

PROCESS OF IMPLEMENTATION

1. Is there a systematic process for implementing the program?
2. Has the program worked in a wide variety of communities?
3. Are there clear roles and responsibilities in regard to the initiation and the continuation of the program?
4. Is there a budget for the program? Are the costs of the program realistic?
5. Is there support for administrators and teachers that insure a successful school?
6. Is there quality control?

SUBJECT MATTER

1. Was the program created by a reliable institution?
2. What are the main ideas that the curriculum is trying to teach?
3. What lenses shape the curriculum?
4. What is the basis for the organization and sequence of the content?
5. What modes of inquiry are presented or implied in the materials?
6. Has the program been improved, updated in response to a formal process of evaluation?
7. Are there supplementary resources available?
8. Are there ancillary educational experiences that accompany the core program?
9. Does the subject matter meet the goals of the institution and/or the subgroups of that institution?

LEARNER/LEARNING

1. What image of learning is implied by the materials? (Possibilities: entertainment, passive learning or active inquiry, acquisition of particular information, skills, relevancy, learning skills.)
2. For whom is the material intended? Does the material fulfill the needs of your anticipated learners? Are there pre-requisites?
3. To what motivational needs of learners do the materials appear to respond? (Possibilities: Social, intellectual, behavioral, learning for its own sake).
4. Is there opportunity for individualization?
5. Can materials be adapted to various populations?
6. Does the program have a goal in terms of its impact on students?
7. Are there rewards or incentives built into the program?

MILIEU

1. Does the program reflect an ideological or denominational stance?
2. What is the fit between the materials and the family background of the students and the local community?
3. Is there a broad goal for the impact of the program on the community?
4. Can the materials be adapted to fit your community?
5. Has the program worked in a wide variety of communities?

TEACHERS/TEACHING

1. What is the role of the teachers in relationship to the materials?
2. What assumptions are made about teachers' knowledge and attitudes toward the subject matter?
3. Do the materials support specific teaching strategies? Are alternatives offered?
4. Are there any assumptions made about the relationship between the teachers and the students?
5. Is there on-going professional development for all those involved in the program?
6. What kind of teachers are required to implement the program?

BEST PRACTICES IN CONGREGATIONS

Two congregations recognized for their outstanding programs in adult education, one Conservative and one Reform are Congregation Beth Am, Los Altos Hills, California and Chizuk Amuno Congregation, Baltimore, Maryland. What characterizes the planning, organization and offerings of each congregation? Do they have characteristics in common? You may also consider the programs and classes offered by each congregation in light of the questions listed above for evaluating “off the shelf” curricula. What do you learn from these models that should inform the planning for adult learning in your congregation?

- Congregation Beth Am, Los Altos Hills, California
http://www.betham.org/adult_ed/index.html
- Chizuk Amuno Congregation, Baltimore, Maryland
<http://www.chizukamuno.org/>

LITERACY, COMPETENCY, RELEVANCY

When evaluating a class, curriculum or program, ask: What is the primary goal? The goal of the organizers will inform the materials and how they are presented. If the learners’ who sign up have a different set of expectations, they will probably be disappointed despite the best teaching and materials: “This is just not what I was after. . .” While of course not mutually exclusive, Jewish learning curricula fall into these broad categories:

Literacy: Emphasis on knowledge and the ways to attain it.

Examples: Conversion courses, Torah or Talmud text study, specialized literacy for doctors, business people, teachers, women, book groups, structure and content of the prayer book, survey of basic Jewish knowledge.

Competency: Knowledge directed toward doing, Jewish practice, Jewish activities.

Examples: How-to’s for parents, Hebrew language, holiday workshops, learning minyan, tutoring for reading Torah, Haftorah or *megillot*, workshop on giving a *dvar Torah*.

Relevancy: Learning accompanied by discussion on how this information fits into one’s life or taking life experience and learning about it.

Examples: Exploration of spirituality, study for people with chronic illness, Jewish parenting, the meaning of prayer.

Background Readings and Resources

Unit One

Introduction to Adult Learning: Theory and Practice

Patricia Cranton, *Working With Adult Learners*. Toronto: Wall & Emerson, 1992, pp. 13-19.

Betsy Katz, "What We Know About...Adult Education," in *What We Know About Jewish Education*, ed. Stuart Kelman. Los Angeles: Torah Aura, 1992, pp. 97-102.

Malcolm Knowles, "Andragogy: The New Science of Education," in *The Modern Practice Of Adult Education: From Pedagogy To Andragogy*. Chicago: Follett Publishing Co., 1980, pp. 40-42.

Unit Two

Defining Literacy

"Table of Contents" from Joseph Telushkin, *Jewish Literacy*. New York: William Morrow, 1991.

"Jewish Educational Development: Curriculum," created for the Jewish Education Development Project, Union of American Hebrew Congregation Great Lakes Region, Adult Education Committee, 1999; Betsy Dolgin Katz, Project Director.

Unit Three

What Motivates Adult Learners?

Betsy Dolgin Katz, "Each Person Has a Name: Student-Centered Research at the Florence Melton Adult Mini-School," *Jewish Education News*, Volume 22, Number 1, Winter 2001.

Isa Aron and Diane Tickton Schuster, "Making Text Study Comfortable and Enjoyable," from "Extending the Chain of Tradition: Reflections on the Goals of Adult Text Study," *Journal of Jewish Education*, 64:1 & 2 (Winter/Spring 1998), pp. 42-48.

Unit Five

How Adults Learn Best: Learning From Our Learning

Introduction to the Book of Jonah and study questions. Introduction by Rabbi Robert Layman and questions by Dr. Morton Siegel. Created for the *Perek Yomi* program of the United Synagogue of Conservative Judaism.

“A Meal for the Poor,” by Mordechai Spector and discussion questions. Story translated by Milton Hindus, from *A Treasury of Yiddish Stories*, Irving Howe and Eliezer Greenberg, eds. New York: Viking Penguin, 1953.

Gefilte Fish: a film directed by Karen Silverstein: Facilitators Guide.

Blessings for various kinds of food from *On The Doorposts Of Your House*, Chaim Stern, ed. New York: Central Conference of American Rabbis, 1994, pp. 7-8.