

A Confirmation Curriculum for Students of Inmarried and Intermarried Families Using Photography and Journaling to Explore Students' Jewish Identities.

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"Train up a child in the way he should go and when he is old he will not depart from it." Prov. 22:6

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SECTION I - INTRODUCTION

One might pose the question, can the Reform Movement today, which has always been based on autonomy and self-determination, help the next generation to find meaning and identity in their Judaism. Today more than ever before there is a wish to find the sacred at the core of our lives (1). Rabbi Neil Gillman states that “we have long realized, with some significant exceptions, that there has been precious little theology emanating from our classroom and our pulpits” (2). Byron Sherwin, in an article on the anniversary of the birth of Rabbi Abraham Joshua Heschel, quoted Heschel as stating, “We may claim to be successful but in the eyes of Jewish history we may be regarded as a failure” (3). He understands that assimilation is a problem of thought, not only of actions. Are we, as Heschel stated, “unable to appreciate the value of the small fire of our eternal light” (5). “Is it an illusion – is it the voice of Esau and the hands of Jacob. Physically we are Jews, but spiritually, a fearful assimilation is raging” (6).

In the 2002 Jewish Identity Study seventy-three percent of intermarried Jews considered themselves secular. Thirty-eight percent of adults and fifty-three percent of children of these marriages identified themselves as “having no religion” (7). As disturbing as these statistics may be, this is not a new phenomenon. The concern here is one of Jewish continuity. How do we, as clergy and educators, encourage Jewish pride and identity as an integral part of an adolescent’s task of self-discovery? Can we change the trend of assimilation by how we educate our students?

Part of this education process must include addressing spiritual issues. This is especially important for young adults who are attempting to define themselves in the confusing world of transition from childhood to adulthood. How will they define their Judaism – their spiritual selves? With statistics informing us of ever-rising intermarriage rates, we need to understand this phenomenon and how it affects our teenagers.

NOTES TO INTRODUCTION

1. Ellenson, David, “Courage to Create A Judaism of Meaning” in *Sh’ma* November 2007/Kislev 5768/Jewish Family Life Publishing, Newton, MA: pp.1-3.
2. Gillman, Rabbi Neil, *Doing JewishTheology - God, Torah and Israel in Modern Judaism*, Jewish Lights, VT., 2008. pp. 195-196.
3. Sherwin, Byron (Article on the anniversary of the birth of Rabbi Abraham Joshua Heschel) “The Assimilation of Judaism: Heschel and the Catagorical Mistake”. pp. 43-44, 45.
4. Ibid, p. 41.
5. Heschel, Abraham Joshua, *The Holocaust and Modern Judaism* 19, 1999; p. 267.

6. Heschel, Abraham Joshua, *Moral Grandeur and Spiritual Audacity*; Farran, Straus and Giroux, N.Y., 1996; p. 156.
7. *Jewish Identity Study 2002*, N.Y., N.Y., 2002.

SECTION II - DEMOGRAPHIC STUDIES

To assist in the understanding of the extent of interfaith marriage and how it may affect our students we turn to the North American Jewish Data Banks. Part of the Banks mission is “to provide empirical survey data sets about the North American Jewish Community from national and local socio-demographic studies as well as other types of contemporary and historical social science research”(1) .

The Banks studies date from 1995 to 2009. Two tables from the Banks offer an initial look at the extent of the issue. Table 2 (Fig.1) (2) has data listed alphabetically by community for: (a) percentage of intermarriage, (b) percentage of children with intermarried parents who are being raised only Jewish and (c) percentage of children being raised by interfaith parents who are being raised only partially Jewish. Table 2a (Fig. 1a) (3) uses the same data but is organized by percentage of couples that are intermarried. Communities differ widely in statistical data especially comparing children of intermarried couples being raised Jewish and those being raised partially Jewish. The top of Fig. 2a gives examples of the different methods of comparing the data.

While the National Jewish Population Study of 2000-2001 consisted of more than 180,000 households, this thesis will focus on localized studies, as well as those specifically including adolescent surveys. It is hoped that these smaller studies will be more relevant to congregational clergy and educators.

While the 1997 Jewish Population Study of Greater Philadelphia (PA) (4) is not a new study, it is more focused and localized. It looked at seven specific areas: (a) Number of inmarriage and interfaith households, (b) Self definition of respondents, (c) Attitudes toward Jewish beliefs, behaviors and belonging, (d) Ritual observance, (e) Affiliation, (f) Types of Jewish education, and (g) Percentage of children being raised as Jews by type of marriage (5).

In the area of Self definition, thirty-eight percent identified as Conservative, twenty-eight percent as Reform, twelve percent as no denomination, six percent as no religion, five percent as traditional and four percent as Orthodox.

In the area of Beliefs, being Jewish was important to seventy-three percent of respondents but a Jewish spouse was only important for fifty-nine percent. Having Jewish children or grandchildren was important to fifty percent (6).

In the section on Ritual observance seventy-five percent of Jewish respondents stated that attending a Passover Seder and celebrating Chanukah were important. More than fifty percent fasted on

Yom Kippur and had a mezuzah. A minority lit Shabbat candles and twenty percent kept *Kashruth* in their homes. Seventy-nine percent of interfaith households had Christmas trees. Comparison to the same study done in 1984 presented essentially parallel data except that attending a Seder decreased from eighty-nine percent in 1984 to seventy-four percent in 1997, and lighting Shabbat candles in the home decreased from fifty-two percent to twenty percent.

Belonging was dependent upon the county in which the respondents lived. Generally thirty-seven percent belonged to a synagogue but of those living within the city of Philadelphia only twenty-seven percent belonged; in Delaware County thirty-six percent belonged; in Chester County forty-one percent belonged and in Montgomery County fifty percent belonged. Those who had any Jewish organizational affiliation- including JCCs or multiple affiliations, amounted to forty-nine percent. Fifty-one percent had no Jewish affiliations (7).

Interestingly, seventy-one percent of Jewish adults had had some Jewish education and in sixty percent of Jewish households with school-aged children at least one child had some formal Jewish education (8). Perhaps this data can lead us to reach out to families using the parents' educational involvement as a connection to their children's Jewish education. Below we will consider the data of the 2009 study in this area of the country.

The Eight County New York Area Study compared data from pre-1970 through years 1998-2009 data on inmarriage and intermarriage (9). This paper will compare only the pre-1970 and the 1998 to 2009 data. Pre-1970, eighty-seven percent of Jewish respondents lived in inmarriage household but in 1998-2009 only fifty-nine percent did so. In both pre-1970 and 2009 five percent lived in conversionary households. In pre-1970, only eight percent were in intermarried households and in 2009, thirty-six percent were in intermarried households.

There were significant differences in the intermarriage rates among counties. Staten Island and Suffolk Counties had the highest rate at fifty-two percent for Staten Island and sixty-one percent in Suffolk County (10). In 2009, of all recent marriages in Westchester, Manhattan, Queens and Nassau Counties one-third were interfaith marriages. Only Brooklyn remained at fourteen percent (Fig. 2).

Fig.4 –Jewish Connection Variables by Intermarried or Inmarried Households offers an explanation families connections to the Jewish community. Ninety-eight percent of Orthodox households felt part of the Jewish community. Of all other inmarried Jewish households, seventy-one percent felt connected, while only forty-two percent of intermarried households felt connected to the wider Jewish community. Perhaps our task as clergy and educators is to reach out to these intermarried families and help them become more connected to the Jewish community. Helping those in intermarried households feel that being Jewish is part of their identity may assist in bringing these families to participate more in community activities of a Jewish nature. Teaching high school-aged students what it means to be Jewish in a world where they are not in the majority may be a good start.

The data on education of children ages six to seventeen being raised Jewish or being "raised something else" may give us reason to be more inclusive in our education programs (Fig.5) (11). Students of inmarried households, except Orthodox households, who attended a supplementary Jewish

education program accounted for thirty-one percent of those surveyed. In intermarried households twenty-one percent of those surveyed attended. The fact that fifty-six percent of children in intermarried households had no Jewish education gives us reason to reach out to these families and find ways to include them in educational program, whether formal or informal. As many as nineteen percent of children living in intermarried households did not participate in any Jewish education. Making educational program more accessible to these two groups is not an easy task but opening up educational programs to more students who may, or may not, be members of a synagogue could be the answer. Working through high school youth groups and educational programs geared toward this age group could give those without Jewish education a chance to be active members of a learning group. Opening up youth groups to include non-affiliated teenagers may spark an interest in further education. The cost to the synagogue to educate the non-affiliated student will have to be considered. This is especially true in difficult economic times.

The 2009 Jewish Population Study of Greater Philadelphia (JPSGP) was based on 1,217 phone interviews. As no cell phones were dialed this may have underestimated the younger population. Households were considered Jewish if one adult self-identified as Jewish or reported a Jewish adult living in the household. An additional question was added since the 1997 study to distinguish those who considered themselves Jewish in the conventional sense from those who consider themselves "Messianic" whose Jewish identity is rooted in a Christian tradition. Those regarded as Messianic were not included in the 2009 study (12). The JPSGP study's inclusion of this concern prompted this writer to add a question on Messianic Jews to the pre- and post-test the students will be taking. (See Fig. 6.)

The Jewish population increased from 1984 to 1997, reversing a trend suggested by the 1984 JPSGP. A larger percentage of elderly living alone was found when compared to the JPSGP 1997. A greater percentage of respondents have college or advanced degrees (13). The intermarriage rate increased: 1984-twelve percent compared to 1997- twenty-two percent , and 2009- twenty-eight percent. The highest rate was found when the respondent identified with no denomination or "Just Jewish". The lowest rate was for those who identified themselves as Conservative or Orthodox. In intermarried respondents "Being Jewish" was very important ninety-five percent of the time and "somewhat important" eighty-three percent of the time. Those intermarried found being Jewish "very important" eighty-three percent of the time. Intermarried respondents stated that being Jewish was "very important" forty-four percent of the time.

A Jewish education was important to sixty-nine percent of Jewish parents raising their children as Jewish in a Jewish household. Eleven percent of parents raising their children as Jewish and something else" found a Jewish education important. Surprisingly, fourteen percent of parents not raising their children Jewish thought a Jewish education was important. Six percent of parents who had not decided if they wanted their children to be raised Jewish felt that a Jewish education was important (14). It is obvious from these statistics educators and clergy need to help all families understand the importance of a Jewish education and how the families may involve themselves in this education process. Outreach through JCCs and community educational programs that are free or of little cost must be made available to intermarried and interfaith families. As adolescents are very social beings, the educational process may begin with social activities that are of interest to teens.

Comparing the 2009 and the 1997 surveys shows that approximately the same percentage attended a Seder and lit Chanukah candles and fasted on Yom Kippur. Those keeping *Kashruth* in their homes decreased from thirty-three to fifteen percent. Those lighting Shabbat candles decreased from twenty-seven to eighteen percent (15).

An interesting addition to the 1997 survey was "Looking Back-Childhood/Teen Experiences of Jewish Adults". Seventh-four percent of Jewish adults had some form of Jewish education as children, thirty-nine percent only until the age of thirteen and thirty-four percent after age thirteen. One half went to Hebrew School, nine percent went to Hebrew High School, eight percent went to Hebrew Day School and three percent went to school in Israel. Forty-five percent attended summer camp or overnight camp with Jewish content as child or teenager. Hines, as quoted in the Brandeis Boston Study of 2006, will inform us as to the extent that parents influence their children's choices socially and religiously.

According to Hines' study *The Adolescent Generation* (1997), "increases in the age-based stratification of American society has increased the gap between physical and social maturity and intensified young people's dependence on their peer culture" (16). "The suburban world is one of affluence and relative uniformity which was created by the parents and grandparents of the adolescents. All three generations have experienced a breakdown of communal life in favor of personalism and individualism" (17). Does this not sound like Rabbi Heschel's warning to us when he stated that we are physically Jews but spiritually, a fearsome assimilation is raging. (See note 6 in Introduction)? The close cultural and religious communities of our grandparents and great-grandparents no longer exist in suburbia today other than the Orthodox communities.

The writer expected that parents who exert strong influences on their teenagers would affect adolescent values and aspirations and behavior but school peer groups appear to shape teens' lives more. High school is a *min-culture* with its own values and norms.

The Brandeis Study quotes the study by Backman *et al.* of 1997 that found that fifty-eight percent of school students said that religion was important to them. Seventy-six percent of thirteen to seventeen year olds believed in a personal God. Seventy-four percent prayed at least occasionally (18). Bachman stated that "because family alone cannot be relied upon to transmit Jewish values in an era of dispersion and assimilation, the community can compensate through Jewish school, camps, youth groups, community centers, etc." (19).

In an American Study of Conservative Synagogues and their Members by Kosman and Keyser, quoted in the Brandeis Study, "thirteen to fourteen year olds resembled their parents in religious practice but were less concerned about antisemitism and were more accepting of intermarriage. Through high school ninety percent attended High Holy day services, seventy-five percent belonged to some Jewish organization and fifty-five percent anticipated inmarriage" (20). Kosman and Keyser discussed possible experimental models for Jewish identity building and increasing Jewish socialization. They found that early identity building might significantly increase Jewish identity later in the adolescents' lives.

**FAQ Table 2: Intermarriage Data, U. S. Jewish Communities:
Alphabetical Listing**

Community	Year of Study	% of Currently Married Couples Who Are Intermarried	% of Children with Intermarried Parents Who Are Being Raised Jewish-only	% of Children with Intermarried Parents Who Are Being Raised Partially Jewish
Atlanta	2006	50%	39%	15%
Atlantic County (NJ)	2004	26%	60%	17%
Baltimore	1999	17%	62%	20%
Bergen County (NJ)	2001	17%	59%	8%
Boston	2005	46%	60%	4%
Broward County (FL)	1997	18%	43%	14%
Buffalo	1995	26%	NA	NA
Charlotte	1997	47%	34%	20%
Chicago	2000	30%	38%	NA
Cincinnati	2008	34%	60%	7%
Cleveland	1996	23%	66%	0%
Columbus	2001	45%	40%	NA
Denver/Boulder ⁴	2007	53%	18%	11%
Detroit	2005	16%	31%	7%
Harrisburg	1994	33%	57%	NA
Hartford	2000	23%	59%	15%
Howard County (MD)	1999	45%	48%	31%
Jacksonville	2002	44%	49%	11%
Las Vegas	2005	48%	42%	12%
Lehigh Valley (PA) ⁵	2007	36%	36%	27%
Los Angeles	1997	23%	43%	NA
Martin-St. Lucie (FL)	1999	27%	18%	47%
Miami	2004	16%	42%	22%

FIG. 1

**FAQ Table 2: Intermarriage Data, U. S. Jewish Communities:
Alphabetical Listing**

Community	Year of Study	% of Currently Married Couples Who Are Intermarried	% of Children with Intermarried Parents Who Are Being Raised Jewish-only	% of Children with Intermarried Parents Who Are Being Raised Partially Jewish
Middlesex (NJ)	2008	14%	33%	33%
Milwaukee	1996	28%	36%	NA
Minneapolis	2004	33%	30%	33%
Monmouth County (NJ)	1997	17%	31%	18%
New York	2002	22%	30%	18%
Orlando	1993	32%	39%	NA
Palm Springs (CA)	1998	19%	19%	19%
Philadelphia	2009	28%	29%	30%
Phoenix	2002	40%	26%	18%
Pittsburgh	2002	36%	36%	11%
Portland (ME)	2007	61%	47%	26%
Rhode Island	2002	34%	35%	24%
Richmond	1994	34%	36%	NA
Rochester	1999	30%	32%	20%
San Antonio	2007	37%	39%	25%
San Diego	2003	44%	21%	29%
San Francisco	2004	55%	38%	12%
Sarasota	2001	20%	74%	9%
Seattle	2000	55%	23%	6%
South Palm Beach (FL)	2005	9%	75%	11%
St. Louis	1995	25%	65%	0%
St. Paul	2004	39%	37%	28%
St. Petersburg	1994	29%	29%	NA
Tidewater (VA)	2001	43%	45%	9%

FIG. 1 (CONT.)

**FAQ Table 2: Intermarriage Data, U. S. Jewish Communities:
Alphabetical Listing**

Community	Year of Study	% of Currently Married Couples Who Are Intermarried	% of Children with Intermarried Parents Who Are Being Raised Jewish-only	% of Children with Intermarried Parents Who Are Being Raised Partially Jewish
Tucson	2002	46%	45%	26%
Washington (DC)	2003	41%	45%	14%
West Palm Beach (FL)	2005	16%	34%	31%
Westport (CT)	2000	33%	56%	10%
Wilmington (DE)	1995	33%	36%	NA
York (PA)	1999	46%	43%	10%
NJPS (U.S. National)	2001	48%	33%	

FIG. 1 (CONT.)

**Mandell L. Berman Institute – North American Jewish Data Bank
FAQs on American Jews**

**FAQ Table 2a: Intermarriage Data: U. S. Jewish Communities:
Communities Organized by the Percentage of Couples
Who Are Intermarried**

FAQ Table 2a reorganizes the FAQ Table 2 intermarriage data in decreasing order from the community with the highest "couples" intermarriage rate (Portland: 61%) to the community with the lowest "couples" intermarriage rate (South Palm Beach: 9%). For each community, the percentage of children with intermarried parents who are being raised Jewish-only and the percentage being raised partially Jewish is also included. Please note that data on children in *inmarried* Jewish households with two Jewish parents are not presented here since almost every child in these households is being raised Jewish-only.⁶

In Portland (ME), 61% of married couples were intermarried. Almost half (47%) of all children with intermarried parents were being raised Jewish-only, while another 26% were being raised partially Jewish. The couples intermarriage rate is high, but so also is the percentage of children being raised Jewish.

In San Francisco, a much larger Jewish community with a relatively similar couples intermarriage rate (55%), 38% of the children with intermarried parents were being raised Jewish-only and 12% partially Jewish. In Seattle, 55% of couples were intermarried, but only 23% of children with intermarried parents were being raised Jewish-only and 6% partially Jewish.

**FAQ Table 2a: Intermarriage Data, U. S. Jewish Communities:
Communities Organized by the Percentage of Couples
Who Are Intermarried**

Community	Year of Study	% of Currently Married Couples Who Are Intermarried	% of Children With Intermarried Parents Who Are Being Raised Jewish-only	% of Children With Intermarried Parents Who Are Being Raised Partially Jewish
Portland (ME)	2007	61%	47%	26%
San Francisco	2004	55%	38%	12%
Seattle	2000	55%	23%	6%
Denver/Boulder	2007	53%	18%	11%
Atlanta	2006	50%	39%	15%
Las Vegas	2005	48%	42%	12%
NJPS (U.S. National)	2001	48%	33%	

FIG. 1A

**FAQ Table 2a: Intermarriage Data, U. S. Jewish Communities:
Communities Organized by the Percentage of Couples
Who Are Intermarried**

Community	Year of Study	% of Currently Married Couples Who Are Intermarried	% of Children With Intermarried Parents Who Are Being Raised Jewish-only	% of Children With Intermarried Parents Who Are Being Raised Partially Jewish
Charlotte	1997	47%	34%	20%
Boston	2005	46%	60%	4%
Tucson	2002	46%	45%	26%
York (PA)	1999	46%	43%	10%
Columbus	2001	45%	40%	NA
Howard County (MD)	1999	45%	48%	31%
Jacksonville	2002	44%	49%	11%
San Diego	2003	44%	21%	29%
Tidewater (VA)	2001	43%	45%	9%
Washington (DC)	2003	41%	45%	14%
Phoenix	2002	40%	26%	18%
St. Paul	2004	39%	37%	28%
San Antonio	2007	37%	39%	25%
Lehigh Valley (PA)	2007	36%	36%	27%
Pittsburgh	2002	36%	36%	11%
Cincinnati	2008	34%	60%	7%
Rhode Island	2002	34%	35%	24%
Richmond	1994	34%	36%	NA
Harrisburg	1994	33%	57%	NA
Minneapolis	2004	33%	30%	33%
Westport (CT)	2000	33%	56%	10%
Wilmington (DE)	1995	33%	36%	NA
Orlando	1993	32%	39%	NA
Chicago	2000	30%	38%	NA

FIG. 1A (CONT.)

**FAQ Table 2a: Intermarriage Data, U. S. Jewish Communities:
Communities Organized by the Percentage of Couples
Who Are Intermarried**

Community	Year of Study	% of Currently Married Couples Who Are Intermarried	% of Children With Intermarried Parents Who Are Being Raised Jewish-only	% of Children With Intermarried Parents Who Are Being Raised Partially Jewish
Rochester	1999	30%	32%	20%
St. Petersburg	1994	29%	29%	NA
Milwaukee	1996	28%	36%	NA
Philadelphia	2009	28%	29%	30%
Martin-St. Lucie (FL)	1999	27%	18%	47%
Atlantic County (NJ)	2004	26%	60%	17%
Buffalo	1995	26%	NA	NA
St. Louis	1995	25%	65%	0%
Cleveland	1996	23%	66%	0%
Hartford	2000	23%	59%	15%
Los Angeles	1997	23%	43%	NA
New York	2002	22%	30%	18%
Sarasota	2001	20%	74%	9%
Palm Springs (CA)	1998	19%	19%	19%
Broward County (FL)	1997	18%	43%	14%
Baltimore	1999	17%	62%	20%
Bergen County (NJ)	2001	17%	59%	8%
Monmouth County (NJ)	1997	17%	31%	18%
Detroit	2005	16%	31%	7%
Miami	2004	16%	42%	22%
West Palm Beach (FL)	2005	16%	34%	31%
Middlesex (NJ)	2008	14%	33%	33%
South Palm Beach (FL)	2005	9%	75%	11%

FIG. 1A (CONT.)

Exhibit 6-7

Intermarriage Percentages: Couples, by County of Residence and Time Period in Which Married, Eight-County New York Area, 2002

Percent Couples That Are Intermarried		
Borough/County	All Currently Married Couples	All Couples Married Since 1990 ⁹⁹
Bronx	15%	17%
Brooklyn	12%	14%
Manhattan	31%	35%
Queens	20%	36%
Staten Island	29%	52%
Subtotal New York City	20%	26%
Nassau County	17%	33%
Suffolk County	41%	61%
Westchester County	25%	36%
Subtotal Suburban Counties	25%	42%
Total Eight-County New York Area	22%	27%

FIG. 2

99 In order to have a sufficient number of marriages as the base for the analysis of recent marriage patterns by county of current residence, data from 1990-97 needed to be combined with marriage data since 1998. Intermarriage data since 1990 in the Bronx and Staten Island should be interpreted with caution, since there are fewer than 50 interviews with relatively recently married respondents. On the other hand, there are more than sufficient cases for the city-suburban comparisons to be reliable and instructive.

Exhibit 6-8

Intermarriage Percentages: Couples, by Age of Respondent, Difference by Whether Orthodox Inmarried Respondents Are Included in or Excluded From the Analysis, Eight-County New York Area, 2002

Percent Couples That Are Intermarried		
Age of Respondent	All Currently Married Couples (including Orthodox respondents)	All Currently Married Non-Orthodox Couples
18 – 34	24%	42%
35 – 49	30%	37%
50 – 64	21%	25%
65+	10%	12%

FIG. 3

Exhibit 6-9

**Jewish Connection Variables by Household Intermarried or Inmarried Status and Whether the Inmarried Household Respondent is Orthodox
Eight-County New York Area, 2002**

Jewish Connection	Inmarried Orthodox Jewish Households	All Other Inmarried Households	Intermarried Households
Lights Chanukah Candles ¹⁰¹	98%	88%	65%
Attends Passover Seder	97%	86%	58%
Jewish Respondent Feels Part of a Jewish Community	95%	71%	42%
Jewish Respondent Fasts All Day on Yom Kippur	96%	69%	38%
Being Jewish Is Very Important to Jewish Respondent	96%	69%	37%
Jewish Respondent Has Visited Israel as Child and/or as Adult	81%	51%	30%
Household Attended JCC Activity in Prior Year	41%	41%	27%
Jewish Respondent Feels it Is Very Important to be Part of a Jewish Community	95%	54%	18%
Congregation Member	92%	51%	16%
Lights Shabbat Candles	94%	29%	9%
Household Participates in Jewish Organization Other Than Congregation or JCC	34%	27%	7%
Jewish Respondent Attends Services at Least Monthly	76%	27%	5%
Keeps Kosher Home	95%	21%	5%

FIG. 4

101. For Chanukah candles, Passover seder and Shabbat candles, "always" and "usually" answers have been combined.

Exhibit 6-12

Jewish Education of Children 6 – 17 Being Raised Jewish or Jewish and Something Else, Percentages by Household Status, Eight-County New York Area, 2002

Jewish Education of Jewish Children Ages 6 – 17	Inmarried Orthodox Households	All Other Inmarried Households	All Single- Parent Households	Intermarried Jewish Households
Current Full-time Day School	95%	12%	38%	2%
Previous Day School	3	7	3	8
Current Supplementary Jewish Education	<1%	31	17	21
Past Supplementary Jewish Education	1	31	25	13
No Jewish Education	<1%	19	18	56%
Total Eight-County New York Area	100%	100%	100%	100%

FIG. 5

103 The percentage of children in each type of Jewish education is based on data file percentages, since the extrapolation for incomplete data on Jewish education among non-Orthodox households presented in Exhibit 5-28 and Exhibit 5-29 was not possible for all analyses. However, the incomplete data should not have any impact on the estimate that 56% of Jewish children ages 6 – 17 in intermarried Jewish households are not receiving any Jewish education.

Herring and Leffert's (1997) Minnesota Study spoke of "Coalescence" as the evolving form of Jewish identity (21). They stated that "previous generations struggled to harmonize two different cultures- Jewish and American. Today Americans do not even perceive a boundary between the two. Value systems have merged into one American value of autonomy and individualism having become mingled with Jewish values of community and collective responsibility to produce adolescents...who have strong, personal Jewish feelings but who chose to exercise their faith in their own ways "(22).

One conclusion of the Brandeis Study involved the need to fill in the gap with activities for the purpose of increasing adolescents' spirituality and involvement in community based religious institutions. We need to influence the family environment and consider how other activities supplant or reinforce Jewish involvement (23).

This writer does understand the myriad activities in which today's teenager is involved from sports to college preparation to non-religious social activities. The Jewish community centers and synagogues needed to entice families and their young adults to participate in Jewish activities that meet the social AND spiritual needs of the teenagers. An educational curriculum where students are free to express their emotions and concerns about their Judaism in a less formal setting might encourage further Jewish learning. Increasing, once again, the gap between American and Jewish cultures requires an increased awareness that the separate worlds of our grandparents has a place in today's society.

In conclusion, what may we say has been learned from these studies conducted in several Jewish communities over a thirty-two year period? Inter marriage has increased anywhere from sixteen to four-hundred percent. A Jewish education was important even to families who did not raise their children totally Jewish but they failed to act upon that belief the majority of the time. When Jewish parents looked back at their earlier years, seventy-four percent had had some Jewish education. Even the teens found a Jewish education to be important to them. The problem, to sum up, is not that parents do not understand the need for the Jewish education of their children or for their spiritual connection to Judaism, but that the next generation has chosen to have their own sense of what it means to be a Jew. With their acceptance of interfaith marriage and a decreased rate of home observances, it is more important than ever for clergy and educators to address the Jewish identity of the students, whether the students are from inmarried or interfaith marriage families.

As we next examine the developmental psychological stages of adolescents, perhaps we will find implications for Jewish education leading to a greater sense of Jewish identity for our teenagers.

NOTES TO DEMOGRAPHIC STUDIES

- (1) North American Jewish Data Bank.
- (2) Ibid. Table 2.

- (3) Ibid. Table 2a.
- (4) Jewish Population Study of Greater Philadelphia, Federations. 1997. p. 35.
- (5) Ibid. p. 36.
- (6) Ibid. p. 37.
- (7) Ibid. p. 38.
- (8) Ibid. p. 39.
- (9) American Jewish Identity Study New York City (Compares 1990 to 2001),p. 162.
- (10)Ibid. p.164.
- (11)Ibid. p. 173.
- (12)Jewish Population Study of Greater Philadelphia (PA)(2009). i.
- (13)Ibid. iii.
- (14)Ibid. iv.
- (15)Ibid. v.
- (16)Jewish Adolescent Study – Brandeis Boston Study (2006),p. 5.
- (17)Ibid. p.6.
- (18)Ibid. p. 7.
- (19)Ibid. p.8.
- (20)Ibid. p.10.
- (21)Ibid. p. 13.
- (22)Ibid. p. 13.
- (23)Ibid. p. 14.

SECTION III - GROWTH TASKS OF ADOLESCENTS

Who are today's adolescents? How can neuropsychologists' findings help us understand the teenage mind? Do older theories of developmental stages of Piaget, Erikson, Kohlberg and Fowler still have relevance for educators today? Will Howard Gardner's Theory of Multiple Intelligences assist us as educators of our teenagers?

Dr. Ira Schweitzer speaks of the adolescent mind in, "The Misunderstood Adolescent Mind" (1). He states that neurophysiology demonstrates that the teenager's brain is still in formation and undergoing changes. Ninety percent of the brain's development is completed in early childhood but not until late adolescence or early twenties are the specific more advanced sections of the brain completely developed. Two areas vital in decision making and emotional control are called the corpus callosum and prefrontal cortex. These areas allow us to make good decisions. When we teach teenagers we need to speak of decision making and values. Schweitzer states that "because the prefrontal cortex is still developing there is still room for the values of religion to permeate and become part of conscious behavior....We need to constantly challenge our youth with the values of *mitzvot* and actions but also need to realize there is some experimenting and accidents [occur]" (2). He suggests as educators we should "shift control" and help teenagers to come to their own conclusions rather than give answers. We should acknowledge the impulse and desire to take risks while teaching about consequences before

the situations arise. "Let them think about options, look at different choices, work this part of their developing brain" (3).

IMPLICATIONS OF THIS OVERVIEW OF DR. SCHWEITZER'S WORK FOR THIS THESIS

When we teach teenagers we need to give them choices in their own learning processes. By having group discussions of moral aspects of Judaism and other religions they can continue to activate the areas of their brains that control decision making and value-formation. By teaching the difference between observation of facts and interpretation of those facts the educator can assist in this vital growth process. (See Lesson II.) Through *chevrutah* and class discussions the students can come to their own conclusions. The teacher is the facilitator.

Jean Piaget did not speak of neurophysiology but informed us that all people go through developmental phases in the same sequence which are all learned and/or acquired and build upon previous stages (4). The child who is twelve years of age is generally in a stage he called "Formal Operational." They are able to think abstractly, systematically and hypothetically (5). It is the stage when children come to understand laws, responsibility and justice. They can understand moral judgement (6). Some who are opposed to Piaget's theory state that he does not account for feelings or social environment (7).

IMPLICATIONS OF THIS OVERVIEW OF PIAGET'S WORK FOR THIS THESIS

Teens learn best by constructing their own moral and ethical meanings. Every student needs to internalize values, stories and *mitzvot* of the Jewish people for himself/herself. Recognizing these needs Schweitzer suggested involving students in understanding various points of view or discussing complex ethical issues. Psychodrama, debates and a classroom *beit din* may bring ethical issues to the forefront" (7).

Erik Erikson, on the other hand, studied biology and social science. He has written, "there is an interdependence of body, psychology and culture in fostering development" (9). He disagrees with Piaget stating that not all phases of development were automatic but each phase did focus on main developmental tasks or challenges. In the teenager, there is a struggle with self-definition during this shift from childhood to adulthood. "The teen has the responsibility of understanding who one is and what one wants to do with one's life. Identity is in the forefront. It is how one defines oneself with respect to others. There is a balance of sharing selfsameness and sharing some essential character with others" (10).

Erikson's theory fits well with a quest for Jewish identity. Questions concerning who is considered a Jew, how different Jews practice their Judaism, how Jews differ from Christians are considered in this curriculum. In addition, sharing views about roles, purpose and meaning of life with

other Jews and thinking about oneself as a Jew is important in teenage years as well as the formation of Jewish identity throughout life.

IMPLICATIONS OF THIS OVERVIEW OF ERIKSON'S WORK FOR THIS THESIS

Considering the social environment, whether Jewish schools, synagogues or youth groups can be important as a context for this stage of a student's development. As N.S. Moskowitz has declared, "Creating a learning environment with symbols, rituals, stories, tasks and values of a religious community, as well as the family environment, can help support individual growth" (11).

Lawrence Kohlberg's theory of Moral Reasoning states, "Moral development is a cognitively driven activity. All humans, including children, are philosophers capable of determining what is moral" (12). He states that moral reasoning needs to be connected to action. There is a need to connect thoughts with feelings. Every moral dilemma has emotional, social, practical and economic aspects. Kohlberg states that we need to weigh society's needs against our own needs. He calls adolescence the Conventional Stage. "It is a stage of mutual interpersonal expectations, relationships and conformity. A thirteen year old acts in response to expectations of and loyalties to others – peers, family, friends, teenage groups" (13). They are capable of seeing the world through others' eyes. Priority is given to shared feelings, agreements and expectations over individual needs.

IMPLICATIONS OF THIS OVERVIEW OF KOHLBERG'S WORK FOR THIS THESIS

We need to form a just community within the school. Classroom rules of being inclusive and allowing all to express their views without interruption or criticism teach fairness in the classroom. "Kohlberg's theory is useful in a Jewish context where ethical behavior, following *mitzvot* and believing in God cannot be separated from the lives of individuals" (14). Using hypothetical moral questions drawn from text study or real-life situations occurring in students' schools or communities can bring ethical issues up for discussion. We must let the students set limits on their classroom discussions to allow all to share feelings in a safe environment. This can foster the understanding of a just community.

James Fowler's Faith Development Theory is a theory of human development and what it means to be a human being, to make meaning of our lives, and to act upon this meaning. "Faith formation occurs in relationship to others. They share centers of value. This faith changes over time" (15). Educators have an important role to play in the maturing faith. Fowler states there are six stages of faith. They are not abstract – each has particular ideas, beliefs, practices, symbols, rituals and customs." Age twelve is Stage Three the Synthetic Conventional Faith: (a) Teens become aware of how others perceive them. (b) They form their own identity based on roles and relationships. (c) They seek and value approval. (d) They seek and grow in a personal relationship to God. (e) They describe God primarily in interpersonal terms" (16).

IMPLICATIONS OF THIS OVERVIEW OF FOWLER'S WORK FOR THIS THESIS

Moskowitz informs us of the implications of Fowler's theory. She states that the role of education is not to move a person from one stage to another but to fill out each stage. She gives the example, "If a person is locked in an earlier introduction to Jewish symbols and rituals the person is likely to feel a void in his/her upbringing. It is important to address each person's needs at every stage to bring out the richness of our heritage" (17).

When working with teens they must be made to understand that it is useful to ask questions about God. Jewish tradition encourages questioning and struggling with God. The use of texts might be helpful here. It is important to teens to see themselves as their peers see them but at the same time they want to develop their own unique identity. In Fowler's view, "The stories and texts of our people can serve as guides in how we relate to one another, values we find important and the meaning and purpose we identify for ourselves" (18).

Working in peer groups – *Chavruah* groups or full classes allow teens to interact with others and to bounce ideas off peers, assisting them in developing their own unique Jewish identities.

How does the educator take these insights into human growth and development and make them relevant to the classroom? All of the authors agree that:

1. There are stages of development and changes can be observed over time
2. Teens define themselves in relationship to others, seeking and valuing the approval of others
3. All see development as learning what it means to be human
4. Morality is a result of cognitive processes
5. Adolescence is a time of self-identification

Piaget found that teens were capable of thinking hypothetically. Kohlberg agreed that they were capable of putting themselves in the shoes of others. If the formation of morality is a learned process, the educator can bring discussions of moral issues to the classroom. Two questions on the pre- and post-tests that will be given to the students deal with ethical/moral issues. They are meant to encourage class discussion as the tests are reviewed together within *chevrutah* or with full class in Lesson 1.

The adolescent task of forming a self-identity is an on-going process. Fowlers stated that much of teenage self-identity is gained through relationships with others. There is a tension between conforming to the expectations of others— whether they are parental or peer expectations —and forming the teen's own identity. Forming a relationship with God is part of that self-identification process. This curriculum offers the opportunity to observe how others, Jews and non-Jews, relate to God. Understanding how Jews live, worship and behave in relationship to God and Torah in America can assist the student in his/her quest for a Jewish identity. Self-identified concerns or questions can be

expressed in journal entries or in class discussions. These concerns may even come to light through each student's interpretation of stock photographs or their own photographs.

After considering how Jews in America live and worship and think about their Judaism and how educators might use development theories to assist in the classroom it might be helpful to consider Dr. Howard Gardner's Theory of Multiple Intelligences. His theory resulted from his studying intelligence in a systematic and scientific manner from the perspective of the fields of psychology, biology, neurology, sociology, anthropology, the arts and the humanities. Gardner studied intelligence from these many points of view and found seven specific criteria: "(a) Logical-mathematical Intelligence-using patterns, logical thinking and deductive reasoning, (b) Linguistic Intelligence- mastering the spoken and written language to express oneself or remember things, (c) Spatial Intelligence - recognizing and manipulating patterns using open or confined spaces such as used by sculptors, architects, (d) Musical Intelligence – composing musical tones, rhythms, patterns and using them to solve problems, (e) Bodily-Kinesthetic Intelligence – using whole body or body parts in motion, (f) Interpersonal Intelligence – recognizing intentions, feelings and motivations of others, working well with others, and (g) Intrapersonal Intelligence – having the ability to understand oneself and use that information to regulate one's life" (19).

IMPLICATIONS OF THIS OVERVIEW OF GARDNER'S WORK FOR THIS THESIS

In a classroom educators can use each teen's specific intelligences to learn more about Judaism and help the student grow in his/her Jewish identity. Teachers might accomplish these goals by offering choices for different learning styles. For students with stronger logical intelligence we might consider observing patterns in different Jewish practices such as how each Movement of Judaism regards *Kashrut* and why. Using strong linguistic intelligence we can encourage conversations in *Chevrutah*, through students' journals and essays. Students with strong spatial intelligence would find the use of visual arts – drawing, painting or photography helpful. Students will be informed that their journals may include their art work if they so choose. For students with strong musical intelligence discussing different reactions and emotions they might attach to the differences in liturgy is suggested. Strong kinesthetic intelligence in students can be brought out by the use of dance and movement activities as well as observing body language of others in the in photographs.

Every student has several of these intelligence criteria and the educator can best serve each student and the class by incorporating some of Gardner's criteria in each session. On a practical level, the teacher cannot meet every student's learning needs all of the time but the teacher can offer choices to the students and focus on one or two specific learning styles each session.

Bethamie Horowitz informs us that there is a new vocabulary needed for understanding Jewish identity. "A person can be Jewish by birth or background but unless it is part of one's psychological

identity, a person's Jewish background need not be a factor in determining a person's fate" (20). Earlier generations were very different from today's. They found their Judaism meaningful and central to their lives but when they came to America they rejected much of their Judaism to be an "American". Horowitz states, "Today, this [current] generation does not actually reject their Judaism but they are not motivated to act Jewishly" (21). We need to look not only at outward behaviors but consider what is their sense of Jewish identity. Many population studies considered mostly external factors in determining connections to Judaism. It is an intention of this thesis to define in multiple ways how students feel about their Jewishness.

Charles Kadushin *et al.* studied what it means to be a Jewish adolescent in America today. The study looked at "high school as a mini community with its own norms, sub-cultures, status, and hierarchies" (22). It also considered parental influences. It is hard to "make it" being Jewish in a pluralistic culture whether it is in school or in the community. "The problem is how adolescents see themselves as both teenagers and Jews" (23). I believe that as clergy and educators it is our daunting task to help our teenagers develop a sense of their Jewish identity that will serve them well throughout their lives despite pluralistic cultures in which we all exist.

NOTES TO GROWTH TASKS OF ADOLESCENTS

1. Schweitzer, Ira H., Ed.D., "The Misunderstood Adolescent Mind" in *Torah in the Center: Adolescence*, URJ, Department of Lifelong Learning, Vol. 8 Spring 2005/Aviv 5767, p.5.
2. Ibid.
3. Ibid.
4. Moskowitz, Nachama Skolnik, *The Ultimate Jewish Teacher's Handbook*, A.R.E. Publishing, Inc. Denver, CO, 2003, p. 88.
5. Ibid. p. 82.
6. Ibid. p. 90.
7. Ibid. p. 90.
8. Op. cit., Schweitzer, p. 5.
9. Op. cit., Moskowitz, p. 91.
10. Ibid. p. 91.
11. Ibid. p. 93-94.
12. Ibid. p. 95.
13. Ibid. p. 15.
14. Ibid. p. 96.
15. Ibid. p. 98.
16. Ibid. p. 98.
17. Ibid. p. 101.
18. Ibid. p. 104.
19. Gilman, Lynn, *Theory of Multiple Intelligences* at <http://www.indiana.edu/intell/mitheory.shtml>, Fall 2001. p. 4.

20. Horowitz, Bethamie, "Connections and Journeys – A New Vocabulary for Understanding American Jewish Identity" in Moskowitz, Nachama Skolnik, *The Ultimate Jewish Teacher's Handbook*, A.R.E. Publishers, Inc. Denver, CO, 2003. P-. 75.
21. Ibid. p. 21.
22. Kadushin, Charles, Shaujl Kelner, Leonard Saxe with Archie Brodsky, Amy Adamczyk and Rebecca Stern, *Being Jewish in America and Trying to Make It*, Brandeis University Center for Modern Jewish Studies, Waltham, MASS; 12/2000. p.7.
23. Ibid. p.11.

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www.childdevelopment.info.com/erikson - Stages of social-Emotional Development in Children and Teenagers.

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[www.http://usm.maine.edu/atkinson/adolescence.htm](http://usm.maine.edu/atkinson/adolescence.htm): Atkinson, Robert, *Adolescence*, Un. of S. Maine "Adolescent in a Psycho-Social-Biological Stage of Development Between Childhood and Adulthood".

SECTION IV - GOALS OF THIS CURRICULUM

1. Each student will be able to define, at this point in the student's life, his/her Jewish identity.
2. Each student will be able to distinguish among the basic concepts and core values of the major Movements of Judaism by analyzing and presenting information gathered from the Internet.
3. Each student will be able to distinguish between core concepts of Judaism and Christianity by analyzing and presenting information gathered on the Internet and from core doctrines discussed in class.
4. Each student will be given the opportunity to share the student's concepts of Judaism in written and oral presentations.
5. Each student will be able to communicate, through photography and journaling, the student's concepts of Judaism.
6. Each student will be able to clearly express his/her opinions and ideas in a group format while respecting the opinions of others.
7. Each student will be able to present a clear statement of their Jewish identity in light of the student's year of learning.

SECTION V -INTERVENTION*

1. Every student will be required to attend classes and class trips to religious houses of worship.
2. During the first class session each student will complete a pre-test to determine the student's basic knowledge of some core beliefs of Judaism and Christianity.
3. During the first class session the student will write a short essay entitled, "What is means to be a Jew" or "What Judaism Means to Me". This intervention is based upon Fowler's theory of development. See note (17) and note (18). It is also based upon Gardner's theory of Multiple Intelligences Linguistic Intelligence. See note (19).
4. During the first class students will be given a disposable camera or instructed to use their cell phones. Students will be given a lesson on photojournalism. (1) (2) (3). Students will be instructed to take photographs on the same topic(s) as their essay for the next class session. This intervention is based upon Gardner's Spatial Intelligence. See note (19).
5. Students will be instructed during the first class session to make entries in their personal journals at least once after each class session and class trip. They may make entries accompanied by art work if they wish to do so. This intervention is based upon Fowler's theory. See note (17) and (18). It is also based upon Garner's Linguistic and Spatial Intelligences. See note (19).
6. Photographs and journal entries (if the student wishes to share the entries) will be shared each class in *Chavrutah* or with the entire class. Piaget's Formal Operational stage of development informed this intervention. See note (10).
7. For each class session every student will present her/his Internet research on a particular Movement of Judaism or Christianity.
8. The class will attend a service at the house of worship that was studied during the previous class. Where possible, the clergy from that house of worship will be available to answer students' questions. Charles Kadushin's work informed the choice of this intervention. See note (22).
9. During the class session following the class trip students will share their journal entries and thoughts.
10. 10. During three other times during the year's study students will be required to take photographs on the same topic as their essays. Students will describe what meaning the photographs have for them.
11. During the year's penultimate class session students will again be given disposable camera or instructed to take photographs with their cell phones on the topic, "What Judaism Means to Me" or "What is Means to Be a Jew". During this session students will prepare and practice their "sermonettes" based on one prayer from the Reform *Siddur*, *Mishkan T'Filah*. The content of the "sermonette" will be based on the students' learning over the course of the school year.
12. During the last class session the students will take a post- test and complete another short essay entitled, "What is Means to Be a Jew" or "What Judaism Means to Me". They will share their journal entries and photographs with the class.

*All notes to which reference is made in this section are found in the section on Growth Tasks of Adolescents.

NOTES TO INTERVENTIONS

- (1) Rotovision, "Composition" in *Photojournalism –Developing Style in Creative Journalism*, Watson-Guptell Publishing, N.Y., N.Y., 2001. pp. 13-26.
- (2) Ibid. pp. 49-65.
- (3) Ibid. pp.68-88.

ADDITIONAL REFERENCE MATERIAL

Sinai, Rabbi Lior J., Exec. Dir. and Jarnor, Karen *et al.*, Educational Directors, *The Jewish Lens Curriculum*, the Jewish Lens, 10/2009, N.Y., N.Y.

SECTION VI - CULMINATING EVENTS

1. Student will interview a parent or grandparent with respect to expectations and comments on the Confirmation curriculum using technology that the student find appropriate. The purpose of this activity is to gain information to make this program more relevant to the student's family.
2. Student will complete evaluation form (1). The information gained from this form will assist in making the program more relevant to the student.
3. Class will prepare to conduct Shavuot Morning Service from *Mishkan T'filah*, including interpreting one prayer (2). This activity gives the student an opportunity to express his/herself in light of the year's learning about Judaism and the student's Jewish identity.
4. During Shavuot service student will present a short "sermonette" entitled, "What I Learned About Judaism and My Jewish Identity".
5. Students' parent will be encouraged to participate in the Shavuot service as appropriate.
6. With students' permission essays, interpretive prayers, "sermonettes" and photographs will be displayed for the congregation. They may be published in the temple newsletter or on its website.
7. Teachers will complete an evaluation form after the culminating events. It gives them the opportunity to provide their professional opinions of the program so that changes may be made which are relevant to the learning community in which they work.

8. Teachers will compare the pre-and post-tests to determine degree student learning with regard to Judaism and comparison to other religions.
9. Teachers will compare each student's essays to determine how well each student internalized the curriculum.(Fig. 17.)
10. In the presence of their families and the congregation, Certificates of Confirmation and a copy of *Exploring Reform Judaism*, by Eugene Borowitz and Naomi Patz, will be presented to each student that completed the curriculum.

NOTES TO CULMINATING EVENTS

- (1) Sinai, Rabbi Lior L., Exec Dir., Jarnor, Karen *et al.* Educational Directors, *The Jewish Lens Curriculum*, The Jewish Lens, 10/2009, N.Y., N.Y. pp. 7 and 91.
- (2) *Mishkan Tefillah*, Frishman, Elyse D., ed., CCAR Press, N.Y., N.Y. 2007/5767. pp.384-410, 468-474, 478-492, 586-587.

SECTION VII -LESSON PLANS

LESSON I: ORIENTATION

MATERIALS:

Pre-test - Fig. 6.

Timeline of Judaism – Fig. 7.

Photographs from *Through a Jewish Lens* – Figs. 8-10.

Permission forms for subject of your photographs – Fig. 11.

Class will discuss the concept of Confirmation (1) (2) (3) and the plans for Confirmation at the congregation's Shavuot Morning Service.

Ground rules for the class will be presented including attendance and respect for others. Students will be expected to attend all sessions, including visits to houses of worship. The importance of the respect for the opinions of others will be discussed.

Class procedures will be presented.

Each student will be expected to prepare research on the topic to be discussed in class with copies for the class and the teacher or email the information to the class and teacher.

After each class or more often if the student wishes, the student will write an entry in his/her journal which may be reactive to the class, to research presented or to class trip but should include explanations of photographs taken if that is the week's assignment. The student may add his/her own art work to the journal entries. This journal must be brought to class each session and may be shared with other students in small groups (*chevrutah*) or the entire class. Issues of privacy and sharing personal information will be discussed in class.

After the subject is discussed in class, the next session will consist of a visit to a house of worship. After the service students may ask questions of the clergy if clergy is available.

A pre-test - Fig. 12. -will be given the first session of the class to determine student's basic knowledge of Judaism and some Christian concepts. Students will not identify themselves on the test but an identifying number will be placed on the test. The test will be discussed in class.

In the first class session, students will write a short essay entitled, "What is Means to be Jewish" and/or, "What Judaism Means to Me". Students will not identify themselves on the essay but an identifying number will be placed on the essay. Students may read their essay to the class or to their *chevrutah* group. The aim of the essay is to ascertain the students' Jewish identity in order to assist in its growth during the curriculum.

The Timeline of Judaism (4) (Fig. 7.) will be presented and discussed during the first class session in order to obtain the level of the students' basic knowledge of Jewish history. This information will assist the teacher in developing specific areas of the curriculum.

An overview of the subject of photojournalism will be taught. Basic information on composition (5), the photo essay (6) and portraiture (7) will be presented to the students. The concept of how to look at a photograph will be discussed in terms of fact (*peshat*) and interpretation (*drash*). In *Chevrutah*, the students will analyze photographic examples from *The Jewish Lens* (8) (Fig. 8-10). Disposable cameras will be distributed to the students or they will be instructed to use other technology to take photographs on the same subject as the written essay. For the second session the students will bring or email their photographs to the class and the teacher. The students will be reminded to obtain the permission of the subject(s) of their photographs. (Fig. 11.)

ASSIGNMENT:

Take photographs on the same subject as the essay. Bring to next class or email photograph to the class and teacher.

Begin first journal entry which may include reflections on the previous class but must include an explanation of each photograph taken by the student. The explanation may include *peshat or drash* on the subject matter. Bring to class.

Spend some time on the Internet researching Reform Judaism. How is it different from other forms of Judaism? Be sure to find information on the "Pittsburg Platforms" of 1885 and 1999. Bring to class or email the information to the class and the teacher.

NOTES TO LESSON I

- (1) Katz, Lisa, about.com/Judaism, What's Judaism/Confirmation Ceremony, pp. 1-2.
- (2) Temple Beth Ami, Rockville, MD, "Confirmation". pp. 1-4.
- (3) Goodner, Rabbi Robert, "Confirmation, A Modern Addition to Shavuot" in www.myjewishlearning.com/confirmation. p.1.
- (4) "Timeline of Judaism" in www.religioustacts.com/judaism/timeline.
- (5) Rotovision, "Composition" in *Photojournalism –Developing Style in Creative Journalism*, Watson-Guptel, N.Y., 2001. p.12-26.
- (6) Ibid. pp.49-65.
- (7) Ibid. pp. 66-89.
- (8) www.jewishlens.org. – curriculum photographs
- (9) Williams, Heather C., *Drawing as a Sacred Activity*, New World Library, Novato, CA 2002. pp. 1-15.

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<http://www.thecreativeentrepreneur.biz/designs/aurora>.

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Friedman, John, *Taking Great Photographs – How to Get the Best Picture Every Time with Any Camera*; Southwater, London, England, 2000.

Ganin, Barbara and Susan Fox, *Visual Journaling – Going Deeper than the Words*, Quest Books, Wheaton, IL. 1999.

PRE-TEST AND POST-TEST FOR CONFIRMATION CLASS

DIRECTIONS – PLEASE CIRCLE (1) FOR AGREE OR (2) FOR DISAGREE FOR EACH QUESTION. DO NOT PUT YOUR NAME ON THE PAPER.

1. Only Orthodox Jews are “Torah Jews”. (1) (2)
2. Jews believe in the messiah. (1) (2)
3. All Jews believe that God dictated all of the Torah to Moses at Sinai. (1) (2)
4. Some people can be Jewish and believe Jesus Christ is the messiah. (1) (2)
5. “Mitzvah” only means a “good deed”. (1) (2)
6. All Jews believe we are the “Chosen People”. (1) (2)
7. The TANAKH is the five Books of Moses. (1) (2)
8. There is only one way to understand the Torah and if you do not agree are not really Jewish. (1) (2)
9. Reform Jews do not keep Kashrut or go to the Mikveh. (1) (2)
10. It is okay for Conservative Jews to drive wherever they want on Shabbat. (1) (2)
11. In Reform Judaism we do not bother to study Rabbinic texts such as the Talmud. (1) (2)
12. If someone has either a father or mother who is Jewish, they are automatically Jewish. (1) (2)
13. If you cheated on a test in school, it is really okay because everyone does it and you did it only one time. (1) (2)
14. What happens in Israel is not really that important to American Jews. (1) (2)
15. Making Aliyah (emigrating to Israel) is only important to religious Jews. (1) (2)
16. In an Orthodox Synagogue, women cannot be called to the Torah for an aliyah because they might be “ritually unclean”. (1) (2)

17. If someone who has earned his money illegally wishes to make a big donation to the temple, it is alright to accept his money for a good cause. (1) (2)
18. Three great connections for Jews to God – Creation, Redemption from Egypt and Standing at Sinai. (1) (2)
19. Hebrew is important to all Jews because it is the language of our Torah and Jews everywhere. (1) (2)
True/False
20. The State of Israel was declared right after World War Two ended in 1945 to give displaced Jews a place to go. (1) (2)

PLEASE SPEND 20 MINUTES WRITING AN ESSAY ON THIS PAPER ON THE TOPIC: WHAT IS JUDAISM? WHAT DOES IT MEAN TO ME TO BE JEWISH?

TIMELINE OF JUDAISM

c. 2000-1500 BCE	Abraham and the Patriarchs
c. 1500-2000 BCE	Egypt, the Exodus and wandering in the desert
1200-1050 BCE	Occupation of Canaan, the Promised Land
1050-920 BCE	United Kingdom under Saul, David and Solomon, capital in Jerusalem
920-597 BCE	Divided Kingdom of Israel (north) and Judah (south)
722 BCE	Assyrian Conquers Israel
701 BCE	Egypt conquers Judah
612 BCE	Nineveh destroyed by Babylonians and Medes
605 BCE	Babylon conquers Egypt, now rules Judah
568-538 BCE	Babylonian Exile
586 BCE	Destruction of the First Temple
550 BCE	Second Isaiah composed
c. 520 BCE	Haggai and Zechariah prophecy
516 BCE	Second Temple built
5 th C. BCE	Oldest known example of a ketubah
3 rd C. BCE	Rise of Sadducees; Septuagint formed

FIG. 7

2 nd C. BCE	Idea of resurrection of the dead gains popularity in Jewish circles
c. 20 BCE	Philo Judaeus born
Compilation of the TaNaCH	
c. 50 CE	Philo dies
70 CE	Destruction of the Second Temple by Romans on the 9 th of Av
c. 90-150	Canonization of the Hebrew Bible essentially complete
135	Bar Kokhba Rebellion defeated at Betar by Romans on 9 th of Av
c. 135	Roman governors ban circumcision
164	Hasmonean revolt against the Romans
c. 200	Compilation of the Mishnah by Judah HaNasi
337	Proselytizing for Judaism is punished by death in Roman Empire
358	Rabbi Hillel II introduces permanent fixed ritual calendar
c. 425	Compilation of Jerusalem Talmud
500-600	Compilation of Babylonian Talmud
700-1100	Karaite sect rejects Rabbinic Judaism
933	Saadia Gaon writes the Book of Beliefs and Opinions
1040-1105	Rashi (Rabbi Solomon ben Isaac)
1096	First Crusade prompts anti-Jewish violence in France and Germany
1135-1204	Maimonides (Rambam)
1165	Maimonides publishes Mishneh Torah

1180	Maimonides become court physician to Saladin
1190	Jews in York massacred on 9 th of Av
c. 1250	Compilation of the Zohar
c. 1290	De Leon writes Sefer Ha-Zohar
c. 1400	First known occurrences of bar mitzvah ceremony
1475	First book printed in Hebrew (Rash's commentary)
1492	Jews expelled from Spain
1497	Jews expelled from Portugal
1632	Spinoza born in Amsterdam
1700s	Founding of Hasidism
1800s	Founding of Orthodox, Reform and Conservative Movements
1906	Emanuel Levinas born in Lithuania
1907	Abraham Joshua Heschel born in Lithuania
1908	Jews granted full legal equality in Ottoman Empire
1910	Jews granted full legal equality in Spain
1913	Considering conversion, Levinas attends Yom Kippur Services and resolves to remain a Jew
1917	Jews granted full legal equality after Bolshevik victory
1920	Rosenzweig begin life-long friendship with Marti Buber in Frankfurt
1921	Rosenzweig's Star of Redemption published

1922	Judith Kaplan, Mordechai Kaplan's daughter (Founder of the Society for the Advancement of Judaism) is first to participate in Bat Mitzvah Ceremony
1923	Martin Buber's Star of Redemption is published
1929	Franz Rosenzweig dies of ALS
1933	Adolf Hitler names Reichschancellor
1937	Martin Buber appoints Abraham Joshua Heschel head of Lehrhaus in Frankfurt and emigrates to Palestine
1937	Columbus Platform
1938	Holocaust begins; Heschel is deported to Poland by Nazis
1939	Heschel leaves for New York. Levinas, officer in the French army, is captured by the Germans
1942	Deportations from Warsaw to death camp at Treblinka begins on the 9 th of AV
1945	Heschel joins faculty at JTS
1948	State of Israel established
1950	Israeli Parliament passes the Law of Return
1965	Martin Buber dies
1967	Jerusalem reunited by Israeli victory in Six-Day War
1972	First woman rabbi ordained by Reform Movement
1972	Abraham Joshua Heschel dies
1972	Beit Chayim Chadashim, first gay/lesbian synagogue founded in Los Angeles
1974	First woman rabbi ordained in Reconstructionist Movement

1980 founded	World Congress of Gay and Lesbian Jewish Organizations
1984	First woman ordained by Conservative Movement
1993	Death of Joseph Soloveitchik
1996	Death of Emmanuel Levinas
2003	Union of American Hebrew Congregations changes its name to Union for Reform Judaism



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FIG. 8



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FIG.10

<http://www.jewishlens.org/index.php?page=curriculum-photos>

SUBJECT RELEASE FORM

If subject is 18 years old or older:

I grant the photographer identified below permission to exhibit or publish the photograph(s) he/she took of me today in the temple newsletter or display at the temple. I release the photographer, his/her school/teacher and temple from all claims and liability relating to the photograph(s).

_____ **Subject's Signature** _____ **Date**

_____ **Subject's Name**

_____ **Photographer's Name**

If the subject is under 18 years old:

I grant the photographer permission below to exhibit or publish the photograph he/she has taken of my child today in the temple newsletter or display at the temple. I release the photographer, his/her school/teacher and temple from all claims and liability relating to the photograph(s).

_____ **Signature of Parent/Guardian** _____ **Date**

_____ **Name of Parent/Guardian**

_____ **Subject's Name**

_____ **Photographer's Name**

Waxman, Rabbi Mordecai, *Thinking As A Jew*, Great Neck, N.Y. 2008.

Weinberg, Robert, Ph.D., "The Art and Discipline of Experiments That Matter" in *Synergy* Spring 2008/Nisan 5767. pp. 1, 4-5.

LESSON II – REFORM JUDAISM

MATERIALS:

Photographs

Journals

Research on Reform Judaism

Mishkan T'filah Siddur

Permission forms (Fig. 12.)

Class will discuss essays and journal entries first in *chevrutah* groups then with entire class. Students will reflect upon the photographs they have taken with special attention to good photojournalism skills. Students will be able to distinguish between *peshat* and *drash* in describing photographs.

Students will present information gathered on Reform Judaism. Additional material will be provided by teacher (1) (2) (3). Students will discuss the progression of Judaism in the United States (Fig. 13.). They will compare the Pittsburgh Platforms of 1885 and 1999. Common misconceptions about Reform Judaism will be discussed.

The Shabbat Morning Service from *Mishkan T'filah* will be reviewed.

Class will discuss plans for class trip to a Reform temple and permission slips will be given.

NOTES TO LESSON II

(1) "Religion, Many Interpretations – Modern Judaic Movements", in *Bar/Bat Mitzvah Guide 2008*, pp. 14, 16.

(2) Excerpts from, Borowitz, Eugene and Naomi Patz, *Explaining Reform Judaism*, Behrman House, Inc. Publishing, 1985.

PERMISSION FORM

I _____ give my son/daughter permission to participate in a trip
to _____, date _____ time _____.

I will hold neither the teacher nor the congregation responsible for any accident or injury sustained by
my child.

Signature _____

Cell Phone _____

Emergency Phone _____

Home Phone _____

TIMELINE FOR REFORM JUDAISM IN THE UNITED STATES

1824 Charleston, South Carolina, Isaac Harby heads a group of nearly fifty Jews in petitioning for significant changes in Shabbat service at Congregation Beth Elohim. Requests included that Hebrew prayers in the service be said in both Hebrew and English, that new prayers honoring modern American life be added, that a weekly English-language sermon be added to Scriptures and discussion of their application to everyday life follow. This request also included that the service be shortened.

1842 Baltimore, MD's Har Sinai Congregation initiates Reform services

1845 New York City's Temple Emanuel establishes first Reform congregation

1846 Rabbi Isaac Mayer Wise immigrates to the U.S. from Bohemia (Czech Republic)

1857 Rabbi wise publishes *Minhag America*, the first siddur specifically written for Americans

1873 Rabbi wise establishes Union of American Hebrew Congregations

1875 Rabbi Wise founds Hebrew Union College in Cincinnati, OH

1885 Group of Reform rabbis adopts the Pittsburgh Platform

1889 Rabbi Wise established the Central Conference of American Rabbis (CCAR)

1922 The Jewish Institute of Religion in New York founded by Reform rabbi, Rabbi Stephen S. Wise

1926 Reform Jews in America and Europe convene Reform's first conference on Judaism and form World Union for Progressive Judaism

1937 The Guiding Principles of Reform Judaism, known as the Columbus Platform, is adopted by the CCAR

1950 Jewish Institute of Religion merges with Hebrew Union College

1954 third branch of Jewish Institute of Religion opens in Los Angeles, CA and fourth in Jerusalem, Israel.

1976 CCAR adopts Reform Judaism: A Centenary Perspective

1983 CCAR officially proclaims that Jewish identity can be passed through either parent as long as the child is brought up with Jewish identity.

(3) *Jewish progress: Reform Judaism in the 20th Century, and Reform Judaism in the United States – Timeline.* pp. 1-2. www.uri.org.

ADDITIONAL REFERENCES TO LESSON II

Fishman, Elyse, *Mishkan T'Filah* , CCAR Press, N.Y., N.Y. 2007/5767.

Greenwald, Kay, "Beyond Liturgy – What Creates Effective Worship" in *Sh'ma* November 2007/Kislev 5768. p. 22.

LESSON III – Class Trip to Reform temple for Shabbat Morning Service

Attend service. Meet with clergy afterward, if available, for question and answer session.

ASSIGNMENT:

Journal entries with questions/comments

Research – What is Conservative Judaism? How is it different from Reform Judaism? What is the Committee on Jewish Law and what is its function?

LESSON IV – Conservative Judaism

MATERIALS:

Journals

Siddur Sim Shalom

Class will review entries in their journals in *chevrutah* then share with the class. Class reactions and questions with regard to the visit to another Reform temple will be entertained.

Students will present their research on Conservative Judaism. Teacher will introduce subject of Conservative Judaism. (1) (2). Class discussion with regard to research and presentations will be take place.

Students will review Shabbat Morning service from *Sim Shalom*(3).

Class will discuss plans for attending Shabbat Morning service at a Conservative Synagogue and permissions slips will be given out.

NOTES TO LESSON IV

- (1) Wolpe, Rabbi David, "What is Conservative Judaism" in *The Jewish Week*, 12/16/05.
- (2) Excerpts from Dorff, Rabbi Elliot, *Conservative Judaism: Our Ancestors to Our Descendants*, United Synagogue of Conservative Judaism, National Youth Commission, N.Y., N.Y. 2 nd ed., 1998.
- (3) Harlow, Rabbi Jules, ed., *Siddur Sim Shalom*, the Rabbinical Assembly, The United Synagogue of America, N.Y, N.Y., 1985.

LESSON V – Trip to Conservative Synagogue –Shabbat Morning Service

Students will meet with clergy, as available, for question and answer session.

Journal entries with questions and reflections.

Students will research, What is Reconstructionist Judaism.? How is it different from Reform and Conservative Judaism? What is the Reconstructionist Movement's statement about "Chosen People"?

Students will take photographs on the same topics as first class assignment – "What is Means to be Jewish" or "What Judaism Means to Me". Students will bring photographs to the next class or email them to the class and the teacher.

LESSON VI - Reconstructionist Judaism

MATERIALS:

Student research of Reconstructionist Movement

Student journal entries

Photographs by students

Reconstructionist Siddur – *Kol Haneshamah, Shabbat, Vehagim*

Students will review journal entries with *Chevrotah* groups and class.

Students will discuss their second set of photographs.

Class will discuss research on the Reconstructionist Movement. What are some of the differences from Reform and Conservative Judaism? Class will read the Blessings Before and After the Reading of the Torah from the Reconstructionist *Siddur*. The class will be asked to explain the difference in this blessing from Reform and Conservative *Siddurim* and why it is so.

Teacher will give further information on Reconstructionist Judaism(1) (2) (3) (4).

Class will review the Shabbat Morning Service in *Kol Haneshamah, Shabbat Vehagim*.

NOTES TO LESSON VI

- (1) Excerpts from, *Jewish Ritual*, Reconstructionist Press, N.Y., N.Y., 1962.
- (2) Rabinowitz, Stanley, *A Friday Night Adult Education Series*, Recon. 102, Based on *Judaism as a Civilization* by Mordechai Kaplan and *Creative Judaism*, by Ira Eisenstein.
- (3) Albert, Rebecca and Jacob Staub, *Exploring Judaism: A Reconstructionist Approach*, Reconstructionist Press, Wyncote, PA, 1988. pp. 4-14, 18, 29, 31-33, 40, 57.
- (4) *Kol Haneshamah, Shabbat Vehagim*, 3rd ed., Reconstructionist Press, Elkins Park, PA, 2002, pp. 530, 532-537, 542-545, 626-629.

ADDITIONAL REFERENCES FOR LESSON VI

A Guide to Jewish Ritual, Reconstructionist Press, N.Y., N.Y. 1962.

Steinberg, Milton, *To Be or Now to Be a Jew*, Monograph, The Reconstructionist Press, N.Y., N.Y., 1947.

"Who is a Reconstructionist Jew?" <http://www.jewishvirtuallibrary.org/Judaism/reconstruction/html>

LESSON VII – Trip to Reconstructionist Synagogue – Shabbat Morning Service

Students will meet with clergy, if available, for question and answer session.

ASSIGNMENT:

Journal entries with questions and reactions to synagogue visit.

Did you notice any differences in Reconstructionist service compared to Reform and Conservative services?

Research Modern Orthodoxy. What is its history? What is Chasidism? What is the Lubavitch movement?

LESSON VIII – Modern Orthodoxy

MATERIALS:

Journals

Rabbinical Council of America edition of Art Scroll *Siddur*

A Life Apart DVD

Students will review journal entries in *Chevrutah* or with class. Discussion of differences among Reform, Conservative and Reconstructionist services.

Student presentation of their research on Modern Orthodoxy and more traditional Orthodox movements. Discuss how Orthodoxy is different from Reform, Conservative and Reconstructionist movements with respect to Shabbat, Jewish Law (*Halakhah*), the role of women (1) (2) (3).

View DVD *A Life Apart*. Comments, reflections, concerns, etc.?(3).

Review Shabbat Morning Service in Art Scroll *Siddur*.

Class will discuss plans for attending Shabbat Morning Services at a Modern Orthodox shul and permission forms will be given out.

NOTES TO LESSON VIII

- (1) "An Orthodox ascendancy?" in *The Jewish Week*, March 27, 2009; p.22.
- (2) *Judaism 101 –Halachkah: Jewish Law*, Modern_Orthodox_Judaism
- (3) Daum, Menachem, and Orin Rudavsky, producers and directors, *A Life Apart* (DVD), N.Y., N.Y., 1997.

ADDITIONAL REFERENCE

Zlotowitz, Rabbi Meir, co-ed., *Rabbinical Council of America Edition of the Art Scroll Siddur*, Mesorah Publications, Ltd., Brooklyn, N.Y., July 1990.

LESSON IX – Trip to Orthodox shul

Meet with clergy, if available, after service for question and answer session.

ASSIGNMENT:

Journal entries

Review questions – reactions to the four Jewish houses of worship class has visited.

Research: What is Catholicism? What are its core beliefs? How are they different from Judaism?

Take photographs to bring to class or email to class and teacher on same topic: "What it Means to be Jewish" or "What Judaism Means to Me."

LESSON X – Catholicism

MATERIALS:

Journals

Photographs

Student research on Catholicism

Excerpts from pamphlets supplied by the Catholic Church.

Students will present their research on Catholicism. The teacher will lead a discussion on respect and boundaries. Teacher will read excerpts from the pamphlets supplied by the Catholic Church (1) (2). Students and teacher will review the history of the Catholic Church with regard to Judaism.

Students will discuss basic beliefs (3) including the role of the Pope and who he represents. Students will also discuss questions for modern Catholics. They will discuss how Catholicism, in particular, and Christianity, in general, differs from Judaism. What are the students' experiences with Christianity?

Class will review a Catholic Mass Missal (4). Class will discuss if there are any similarities to Jewish Services.

Class will plan for the trip to a Catholic Church. Appropriate behavior for Jews in a church will be discussed. Permission forms will be supplied.

NOTES TO LESSON X

(1) Scriptographic Booklet, *About Christianity*, Channings L. Bete Co., Inc., Greenfield, MASS; pp.1-3.

- (2) Scriptographic Booklet, *About Being Catholic*, Channings L.Bete Co., Inc., Greenfield, MASS; pp. 13-15.
- (3) Molly, Rev. Joseph I., CSP, *Catholicism for Inquirers 4th ed*”, Paulist Press, N.Y., N.Y. 1977.
- (4) *Companion Missal 2010*, United States Catholic Conference, 1996.

LESSON XI – Trip to Catholic Church Sunday Mass

Students will meet with clergy, if available, for questions and answer session after the Mass.

ASSIGNMENT:

Students will continue journal entries.

Students will research Protestantism. How does it differ from Catholicism? What are their core beliefs? Describe several Protestant Churches and their different histories and beliefs – for example – Pentocostal, Lutheran, Quaker, and Episcopal (not a Protestant Church).

LESSON XII - Protestantism

MATERIALS:

Journals

Student research

“Beyond Liturgy” article (1)

Students will review their journals entries – questions, reflections, in *chevrutah* groups and with the class.

Students will present research on some Protestant Churches and Episcopal Church histories. Class will discuss how they differ from Catholicism and how their core beliefs differ from Judaism’s core beliefs.

Student will review the Sunday Service of the Church they are to visit.

Class will plan for their trip to the church. Respect and proper attire will be discussed. Proper behavior of Jews attending a church will be reviewed. Permission forms will be distributed.

NOTE TO LESSON XII

- (1) Grunwald, Kay, "Beyond Liturgy: What Creates Effective Worship" in *Sh'ma*. November 2007/Kislev 5768; p. 22.

ADDITIONAL REFERENCE

The Book of Common Prayer, The Church Hymnal Corp. and The Seabury Press. Jan. 1977.

St. Mary's Church, Order of Prayer pamphlet, The Twenty-Second Sunday After Pentecost, Oct. 24, 2010; Amityville, N.Y.

LESSON XIII – Trip to Church – Sunday Mass

Students will meet with clergy, after Mass, if available, for question and answer session.

ASSIGNMENT:

Journal entries. What does being Jewish mean to me?

Students will write a clear interpretation of one prayer from *Mishkan T'filah Siddur*, Shavuot Morning Service.

Students will again take photographs on the same topic as previously. Bring photographs to class or email them to the class and the teacher.

LESSON XIV – Summary Session

MATERIALS:

Journals

Photographs

Mishkan T'filah

Students will review any entries in their journals written since the beginning of the year's study.

Students will share all photographs with the class and relate their concepts of *peshat* or *drash* to the photographs of the entire class.

Students will discuss the different Movements of Judaism and the Christian Churches.

Students will be instructed on how to prepare their “sermonettes”. Students may choose one or all topics from among: “What I learned about Judaism this year”, “What being Jewish makes me feel” “How is Judaism different from Christianity”, or students may choose their own topic which reflects their learning or feelings about this Confirmation class’s work. The “sermonettes” may be up to two minutes in length. Students are encouraged to use entries from their journals to assist them in preparing their “sermonettes”.

Preparation for Shavuot Service – readings assigned to students and their parents, as appropriate (1) (2).

NOTES TO LESSON XIV

(1) Klein, Isaac, *A Guide to Jewish Religious Practice*, Jewish Theological Seminary of America, N.Y., N.Y. 1992, “Shavuot” – pp. 95-102, 141-153.

(2) Washofsky, Mark, *Jewish Living: A Guide to Contemporary Reform Practice*, UAHC Press, N.Y., N.Y., 2000. “Shavuot”, pp. 111-112.

LESSON XV – Final Class

MATERIALS:

Book of Ruth

Sermonettes reviewed

Post-test

Permission forms for display and/or publishing essays, photographs, “sermonettes”

Mishkan T’filah

Display boards and craft supplies

PERMISSION TO USE STUDENT'S WORK FORM

I _____ give Temple _____ permission to display my work from the Confirmation Class or to publish it in the temple's newsletter and/or on the temple's website.

Sign _____

Parent/Guardian _____

Date _____

STUDENT EVALUATION

Please think about all the aspects of this Confirmation Class. Please consider what you learned about the differences within Judaism and differences between Christianity and Judaism, expressing yourself in writing, class discussions, photography, prayer and your Jewish identity

then answer these questions:

1. What did you like about this class?

2. What did you like least about this class?

3. What was the most important thing you learned about yourself in this class? What was the most important thing you learned about Judaism in this class?

4. Is there anything you would like to change about this class?

5. Do you think other students would like to have a chance to participate in a class like this?

Please DO NOT sign this evaluation form.

Fig. 15.

TEACHER EVALUATION FORM

Please answer the following question. Please use reverse side for further comments.

1. Did your students reflect their learning in their journals with respect to differentiating Jewish Movements and their core beliefs? How so?

2. Did your students reflect their learning in their journals with respect to differentiating Jewish and Christian core beliefs? How so?

3. Did the students' general knowledge of Judaism improve using their pre- and post-test scores and essays as criteria? Could you detect any changes in the students' level of Jewish identity? How so?

4. Were there changes over time in the subject matter and interpretations of the students' photographs?

5. Did the students gain skills in creative thinking and group dynamics? How so?

6. Could you detect pride in their work or in their Judaism? How so?
7. Would you recommend continuing this curriculum?
8. What worked best in your classroom and what changes might you make in the curriculum?

FIG. 16.

PARENT EVALUATION FORM

1. What did you particularly like about this Confirmation program?
2. What would you change/add if you could?
3. Did your teenager share his/her opinion of the program with you? Can you be specific?
4. Would you like this program to continue?

FIG. 17

COMPARISON OF ESSAYS PRE-CURRICULUM AND POST-CURRICULUM

The teachers may be able to learn how well the students internalized the curriculum by comparing the pre- and post-essays each student will write.

Does the student include the following:

1. Judaism is a monotheistic religion.
2. Differing viewpoints on *Haklakhah* across the Jewish movements
3. Jewish belief in the coming of the messiah
4. Who is considered a Jew
5. Differing beliefs from Christianity
6. Importance of Torah
7. Moral commitment
8. *Tikkun Olam*

The curriculum can be adapted to each class by analyzing what the students of each class have learned. For example, if this year's class did not make reference to the importance of Torah, the educator may want to add further class discussions on Torah at the center of Judaism in the next year's curriculum. In this manner, the curriculum is adaptable and current for each class.

SECTION IX -EVALUATIONS

STUDENT EVALUATIONS: Students will complete Student Evaluation Form (FIG. 15) and return it to the temple in a timely manner.

COMPARISON OF ESSAYS AND TESTS PRE-CURRICULUM AND POST-CURRICULUM: The teacher may be able to learn how well the students internalized the curriculum by comparing the pre- and post-essays each student will have written (Fig. 18.). The teacher will be able to compare score on the pre- and post-tests in the same manner (Fig.6.). The curriculum can be adapted to the following year's class by analyzing what each class has learned.

TEACHER EVALUATIONS OF CURRICULUM: Teacher will complete Teacher Evaluation Form (FIG. 16) and return it to the temple in a timely manner. The principal, clergy and teachers will schedule an evaluation session before the new school year begins, making any changes in the curriculum as needed.

PARENT EVALUATIONS: Parent or grandparents will complete the Parent Evaluation Form (FIG. 17) and returned to the temple in a timely manner.

SECTION X - CONCLUSIONS

Can we change Heschel's dire statement that we are only Jews physically to being more spiritual Jews? Must assimilation, as Herschel said, "continue to rage"?

This curriculum is an attempt to stem the tide of assimilation and intermarriage by educating our teens to search inside of themselves to identify their evolving spiritual identities – in particular, their evolving Jewish identities.

In today's pluralistic secular culture, when many teens may be the only Jewish student in a public school classroom, the task of developing a sense of Jewish identity is very difficult.

Although Rabbi Larry Kushner was speaking specifically of prayer, we can extrapolate to all spiritual activities. Rabbi Kushner says, "prayer is like doing the Hokey-Pokey, and what it's all about is putting our whole selves in' (1). While some speak of our adolescents' lack of spiritual development, have attempted offer several paths to their development through this curriculum.

By providing the opportunity for adolescents to explore their connections to Judaism in relation to other's beliefs we can instill a greater appreciation for their Jewish identity. If their family has been affiliated with Jewish organizations in the community or a temple they most likely have learned the basics, the *peshat*, of Judaism. They may have learned some Jewish history, some Hebrew prayers,

some liturgy, some Jewish behaviors. If their families have little connection to the Jewish community they may not have even learned these basics. It is this writer's contention, through this curriculum, to help both of these sets of students find the *drash* of their Judaism. This *drash* is the spiritual aspect of their lives. How can educators and clergy assist the teen in developing a more mature Jewish self? They can do so by encouraging continued exploration of Jewish history and belief systems. Through multiple pathways the educators can further the students' search for the spiritual self.

Ann and Barry Ulanov suggest, prayer [read here –Jewish identity] is not something we do; it is a part of who we are – at some deeper level, we are all engaged in inner conversation, not just words but images, feelings and values" (2).

"Putting the whole self in" through more mature explorations of prayer, Jewish history, multiple Jewish beliefs and behaviors, may engage our adolescents in deeper inner conversations and result in greater Jewish identity. Finding ways through, as Gardner has taught us, the multiple intelligences that each student possesses, may open paths to those spiritual conversations.

It is hoped that this curriculum can be integrated into an education program to do just that – encourage more inner conversations in our young adults and thereby, find pride in their Judaism. Girding them with a greater spiritual Jewish identity can be, perhaps, put one more finger in the dike to hold back the rushing waters of increased intermarriage and assimilation.

NOTES TO CONCLUSIONS

- (1) Mosbacher, Joel, "Searching for God in the 7th Grade" in Machzor: Challenge and change: Resource Pack for Individuals and Group Study, Person, Hara E., and Sara Newman, eds.,m CCAR Press, N.Y., 2010/5769. p.97.
- (2) Ibid. p. 103.

APPENDIX

1. Introductory Letter to Students and Parents – Dear Future Confirmands and Parents
2. Confirmation Class Interest and Information Form
3. Emergency Contact Form

Dear Future Confirmands and Parents:

It has been a Reform tradition since the early 19th Century to have a Confirmation ceremony for post-b'nai mitzvah students who have continued their Judaic studies. Its purpose is to "confirm" the young adult in his/her acceptance of the major doctrines of the Jewish faith. Confirmation stresses a general knowledge of Judaism which is as necessary as the Hebrew and liturgical skills learned for bar/bat mitzvah. Because it will take place when the student is older, Confirmation allows the student to gain a more mature understanding and acceptance of her/his responsibilities as a Jew.

The ceremony, usually held on Shavuot, shows a commitment to study beyond bar/bat mitzvah. It is held on Shavuot, the Festival of the Giving of the Torah at Sinai, because it allows the student to say, "Yes", to the Torah and Reform Judaism.

It is hoped that this next stage of study will encourage life-long study of Judaism.

Program Specifics:

Our classes will be held twice a month from September to May for two-hour sessions on Sundays from 9 -11AM. The class will be open to 10th graders as this is the traditional age in Reform Judaism for Confirmation. The format of the class is a seminar. We will be learning from and teaching each other. Please complete the attached form and return it to temple by July 15th at the latest.

In the Fall and Winter our curriculum will include studies of Reform Jewish practices and will focus also on the differences among Conservative, Reconstruction and Orthodox practices and beliefs. The plan is to learn about one movement of Judaism at a time. The students will be expected to do internet research and present what they have learned to the class. The following session will entail a visit to a temple or synagogue of that movement.

In the Spring we will be studying and visiting two Christian houses of worship after learning of their practices and doctrines. In our class discussions and on class trips it is assumed that students will be respectful of the choices others have made in their practices as Jews or Christians.

In addition to the students' research and class presentations, each student will be given a camera or may use their own technology to take photographs on a specific topic and to keep a journal. These will be shared with their classmates with the permission of the student.

The cost of the program is payable at registration on

If you have any questions, please contact the teacher or the Rabbi.

Phone: Email:

I look forward to studying with you,

B'Shalom,

CONFIRMATION CLASS INTEREST AND REGISTRATION FORM

I am interested in joining the confirmation class of 20--/57--. I will be in _____ grade in September. I understand that I will be responsible to register by _____ in order to be part of the class. Upon registration I agree to attend -/- class session and be an active and committed member of the group.

_____ student

_____ parent

_____ date

EMERGENCY FORM

CHILD'S NAME _____

HOME PHONE _____

CELL PHONE _____

MEDICAL CONCERNS _____

MAY CHILD BE RELEASED TO ANYONE OTHER THAN A PARENT, IF SO, TO
WHOM? _____

PARENT'S SIGNATURE _____