

Session Two Agenda: RE-IMAGINE Professional Learning

Welcome

Connection

Regarding the Beliefs/Assumptions Questionnaire on Professional Learning:

- With whom did you do the exercise?
- What did you learn?
- What did they learn?

Project Evaluation

Meet our evaluation team, Susan Shevitz and Larry Bailis, and learn about how they will work with our project.

Core Discussion One: Developing an IC Map for Teacher Outcomes Based on Student Outcomes

Share process and product of Student IC Maps. What feedback would you like from others on your map? How do we move from the student map to the teacher map in the areas of Knowing, Doing, Believing and Belonging?

Core Discussion Two: The Innovation Cycle (with a short Break and Text Study built in)

What is the process for introducing an innovation in congregational learning? What processes can we have teachers experience in order to engage in these innovations? What roles do experience and reflection play in professional learning for teachers in a congregational setting?

A model lesson involving Experience, Text Study, and Reflection: Bedikat Chametz

Reflection

Today was a professional learning process for you. What was one thing that worked for you in terms of content, process, and/or context?

Next Steps

1. Complete at least two sections of Teacher IC Map
2. Develop a plan for starting to work with teachers (this school year) on understanding the congregation's vision developed through The RE-IMAGINE Project, and the student outcomes that come from the vision.
3. Start to think about: How could you involve some or all teachers in developing the IC map?
4. Think about the internal chametz you want to remove.



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Professional

Innovation Configuration Map: To Live A Vibrant Jewish Life in the Home

Knowing

Students

For students to live a vibrant Jewish life in the home...

Desired Outcome: Students demonstrate knowledge of Jewish objects used in the home, prayers said and rituals performed at home, Jewish holidays and the Jewish calendar.			
1	2	3	4
<ul style="list-style-type: none"> ▪ Identify/name/explain Jewish objects used at home ▪ Name prayers that are said at home ▪ Name the Jewish holidays and dates on the calendar ▪ Identify/name/explain the rituals performed at home 	<ul style="list-style-type: none"> ▪ Identify/name/explain Jewish objects used at home ▪ Name prayers that are said at home ▪ Name the Jewish holidays and dates on the calendar 	<ul style="list-style-type: none"> ▪ Identify/name/explain Jewish objects used at home ▪ Name prayers that are said at home 	<ul style="list-style-type: none"> ▪ Identify/name/explain Jewish objects used at home

Teachers with Students

For students to live a vibrant Jewish life in the home...

Desired Outcome: Teachers develop student knowledge of Jewish objects used in the home, prayers said at home, Jewish holidays and the Jewish calendar.			
1	2	3	4



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Professional

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Doing/Living

Students

For students to live a vibrant Jewish life in the home...

Desired Outcome: Students experience living according to the rhythm of the Jewish calendar, using Jewish objects, reciting prayers, celebrating Jewish holidays, and performing rituals at home.			
1	2	3	4
<ul style="list-style-type: none"> ▪ Use Jewish objects at home ▪ Recite prayers at home ▪ Celebrate the Jewish holidays ▪ Perform Jewish rituals at home 	<ul style="list-style-type: none"> ▪ Use Jewish objects at home ▪ Recite prayers at home ▪ Celebrate the Jewish holidays 	<ul style="list-style-type: none"> ▪ Use Jewish objects at home ▪ Recite prayers at home 	<ul style="list-style-type: none"> ▪ Use Jewish objects at home



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Doing/Living (continued)

Teachers with Students

For students to live a vibrant Jewish life in the home...

Desired Outcome: Teachers build students skills, create experiences of home practice, and provide models and opportunities for personal reflection.			
1	2	3	4
<ul style="list-style-type: none"> ■ Build students' skills to use Jewish objects, recite prayers, celebrate holidays, and perform rituals at home. ■ Structure experiences of home practice with others in authentic Jewish time. ■ Provide opportunities to hear and celebrate stories of home practice of Jewish life from a variety of sources. ■ Structure opportunities for students to reflect on the personal meaning of Jewish living in the home. 	<ul style="list-style-type: none"> ■ Build students' skills to use Jewish objects, recite prayers, celebrate holidays, and perform rituals at home. ■ Structure experiences of home practice with others in authentic Jewish time. ■ Provide opportunities to hear and celebrate stories of home practice of Jewish life from a variety of sources. 	<ul style="list-style-type: none"> ■ Build students' skills to use Jewish objects, recite prayers, celebrate holidays, and perform rituals at home. ■ Structure experiences of home practice with others in authentic Jewish time. 	<ul style="list-style-type: none"> ■ Build students' skills to use Jewish objects, recite prayers, celebrate holidays, and perform rituals at home.

Believing

Students

For students to live a vibrant Jewish life in the home...



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Desired Outcome: Students articulate, discuss, and make decisions about personal home practice based on the relationship of personal beliefs and values to those underlying home-based prayers and rituals.

1	2	3	4
<ul style="list-style-type: none"> ■ Articulate beliefs/values that underlie prayers and rituals observed at home ■ Discusses own beliefs and values in relation to the beliefs/values that underlie prayers and rituals said at home ■ Makes decisions about personal and/or home observance based on emerging Jewishly informed beliefs and values 			



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Believing (continued)

Teachers with Students

For students to live a vibrant Jewish life in the home...

Desired Outcome: Teachers create an appropriate learning environment, identify beliefs and values, and employ developmentally sound strategies for teaching about making meaningful decisions in a Jewish framework.			
1	2	3	4
<ul style="list-style-type: none"> ▪ Create a learning climate that promotes trust, open-inquiry, and self-expression ▪ Identify beliefs and values contained in texts and rituals using personal knowledge and other resources ▪ Create developmentally appropriate learning strategies based on an understanding of the development of “faith” or meaning-making stages through the life-cycle ▪ Develop learning strategies to promote the creation of a Jewish framework for decision-making 	<ul style="list-style-type: none"> ▪ Create a learning climate that promotes trust, open-inquiry, and self-expression ▪ Identify beliefs and values contained in texts and rituals using personal knowledge and other resources ▪ Create developmentally appropriate learning strategies based on an understanding of the development of “faith” or meaning-making stages through the life-cycle 	<ul style="list-style-type: none"> ▪ Create a learning climate that promotes trust, open-inquiry, and self-expression ▪ Identify beliefs and values contained in texts and rituals using personal knowledge and other resources 	<ul style="list-style-type: none"> ▪ Create a learning climate that promotes trust, open-inquiry, and self-expression

Belonging

Students

For students to live a vibrant Jewish life in the home...



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Desired Outcome: Students include family members, invite and welcome community members (friends and acquaintances) to join in home rituals, and actively choose to be part of a community of others who regularly celebrate in the home.

1	2	3	4
<ul style="list-style-type: none"> ■ Include family members in home rituals, prayers, and holiday celebrations ■ Include friends in home rituals, prayers, and holiday celebrations ■ Invite and welcome unfamiliar members of the community to join in home rituals, prayers and holiday celebrations ■ Choose to be part of the community that regularly observes home rituals, prayers and holiday celebrations 	<ul style="list-style-type: none"> ■ Include family members in home rituals, prayers, and holiday celebrations ■ Include friends in home rituals, prayers, and holiday celebrations ■ Invite and welcome unfamiliar members of the community to join in home rituals, prayers and holiday celebrations 	<ul style="list-style-type: none"> ■ Include family members in home rituals, prayers, and holiday celebrations ■ Include friends in home rituals, prayers, and holiday celebrations 	<ul style="list-style-type: none"> ■ Include family members in home rituals, prayers, and holiday celebrations



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Belonging (continued)

Teachers with Students

For students to live a vibrant Jewish life in the home...

Desired Outcome:			
1	2	3	4
■			



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Text Study: Bedikat Chametz

Products containing leavened grain are known as *chametz*. Prior to Pesach, Jews clean extensively and remove *chametz* from their homes. From sources as early as the Talmud, we learn that *chametz* has a spiritual significance as well as a physical one.



After saying the blessing before study, please read this text and discuss the questions below.

ה',הצ'ן .אנ"י (,)רגצ'ן ה'בצ'תJ oאJFJ ה',לצ'ת ה'א'vO'ט u ה'vO'י'ת v
 Wh®b'p'k'ן ilm"r ה'v±h
 /r"t"v iln vg\$J'r"v kF ,t rgc\$T if±u 'hCk'ן g©r"v rm"ח ,t rgck vF±zt iF
 hi,UJ\$ר'א'ןU

Adonai, our God and God of our ancestors, just as I have removed all chametz from my home and from my ownership, so may I evict the evil inclination from my heart, and may You dislodge all evil from the earth.

Rabbinical Assembly Haggadah, 1982

1. In addition to removing physical chametz, what else does the meditation ask to be removed?
2. How does the meditation broaden the understanding of *chametz*?

The source of this understanding of *chametz* comes from a Talmudic passage. Rashi commented that “yeast in the dough” is something that keeps people from doing God’s will. Look at Rashi’s comment and answer the questions that follow.

שאר שבעיסה - יצר הרע שבלבנו.

The yeast in the dough, that is to say the evil inclination (*yetzer ha'ra*).

Rashi's Comment on Brachot 17a

3. How is the yetzer hara like yeast? What properties do they share?

Haviva Ner-David builds on the comparison between *chametz* and the *yetzer hara* in an essay from *The Women's Passover Companion*. The following is a selection from that essay.

So there I was, doing a thorough spring-cleaning before Pesach, much as my mother had done before me. And much to my surprise, I did not find it as burdensome as I had imagined it would be. In fact, I found it quite spiritually powerful—even transforming. As I sorted, wiped, and scoured, I felt a spiritual cleansing taking place within me. Although I was engaged in an activity I had seen as an expression of women's servitude, I felt myself being psychologically and spiritually freed, much like the Jewish slaves were after they left Egypt. . .

. . . I turned to the *Zohar*, a mystical commentary on the Bible that is the central text of Kabbalah. There I found much material to validate what I had experienced. In its commentary on *parashat Tizaveh*, the *Zohar* associates *chametz* with the *yetzer harah*, the evil inclination and *avodah zarah*, idol worship: "And such is the evil inclination like yeast in dough, because it enters into the insides of a person, slowly, slowly, and then it multiplies and grows more and more until all of the body becomes enmeshed in it. And that is idol worship, which is likened to the evil inclination." As we ride our homes of *chametz* we are ridding ourselves of the evil inclination, of all the drives that we are preventing us from being who we strive to be. . .

4. What elements of Ner-David's comparison between *chametz* and *yetzer hara* are similar to the ones you mentioned earlier? What would you add?

5. On Rosh Hashana we do a spiritual accounting (*cheshbon hanefesh*), and we symbolically "caste out" our misdeeds at *tashlich* with pieces of bread. The search for and removal of *chametz* at Pesach also provides an opportunity to find and remove our internal *chametz*. Can you think of one "piece of internal *chametz*" you might like to get rid of this year? (Share this only if you feel comfortable.)

Read the text below to learn how Ner-David creates another layer to the Pesach ritual to help her clean out internal *chametz*.

On that note, I would like to share a personal custom of a ritual that I perform each year before Pesach. As I clean I compile a list of all my own personal spiritual and psychological *chametz*—the things that keep me enslaved to my evil inclination, the foibles that I hold on to that keep me from total, unencumbered, unfettered faith in the Almighty, the things that prevent me from being what I would

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like to or could be. Then, when I burn the *chametz* on the eve of Pesach, I toss that list into the fire and watch it burn.

Haviva Ner-David
“Thoughts on Cleaning for Pesach”
The Women’s Passover Companion
Anisfeld, Mohr, Spector, eds.
Jewish Lights, 2003

6. How does Haviva Ner-David adapt the traditional ritual of removing *chametz* to incorporate the more internal and personal understanding of *chametz*? In what ways might you find this an interesting addition to the ritual designed to help each of us rid internal chametz?

7. One addition that some Jews make to the traditional steps of bedikat hametz is to follow the meditation in the haggadah with a personal meditation. What words did you read, speak or hear during this text study that you would want to include in a personal meditation to support you in the ridding of internal chametz?



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A Pesach Poem

Spring Cleaning Ritual on the Eve of the Full Moon Nisan

Removing the Hametz
In the month of nisan
With the death of winter
And the coming of spring
Our ancient mothers
Cleaned out their houses.

They gathered brooms, mops, brushes,
rags, stone, and lime
they washed down walls
swept floors
beat rugs
scoured pots
changed over all the dishes in the house.

They opened windows to the sun
hung linens for the airing out of blankets and covers using fire
air
and water
in the cleaning.

In the month of nisan
before the parting seas
called them out of the old life
our ancient mothers
went down to the river
to prepare their garments for the spring.

Hands pounded rock
voices drummed out song
there is new life inside us
Shekhinah
prepares for Her birth.

(continued)

So we labor all women
cleaning and washing
now with our brothers
now with our sons
cleaning the inner house

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through the moon of nisan.

On the eve of the full moon
we search our houses
by the light of a candle
for the last trace of winter
for the last crumbs grown stale inside us
for the last darkness still in our hearts.

Washing our hands
we say a blessing
Over water. . .
We light a candle
and search in the listening silence
search the high places
inside you
search the attic and the basement
the crevices and crannies
the corners of unused rooms.

Look in your pockets
and the pockets of those around you
for traces of Mitzrayim.

Some use a feather
some use a knife
to enter the hard places.

Some destroy Hametz with fire
others throw it to the wind
others toss it to the sea.

Look deep for the Hametz
which still gives you pleasure
and cast it to the burning.

When the looking is done
we say:
(continued)
All that rises up bitter
All that rises up prideful
All that rises up in old ways no longer fruitful
All Hametz still in my possession
but unknown to me
which I have not seen
nor disposed of
may it find common grave
with the dust of the earth
amen amen
selah. . .

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--LYNN GOTTLIEB

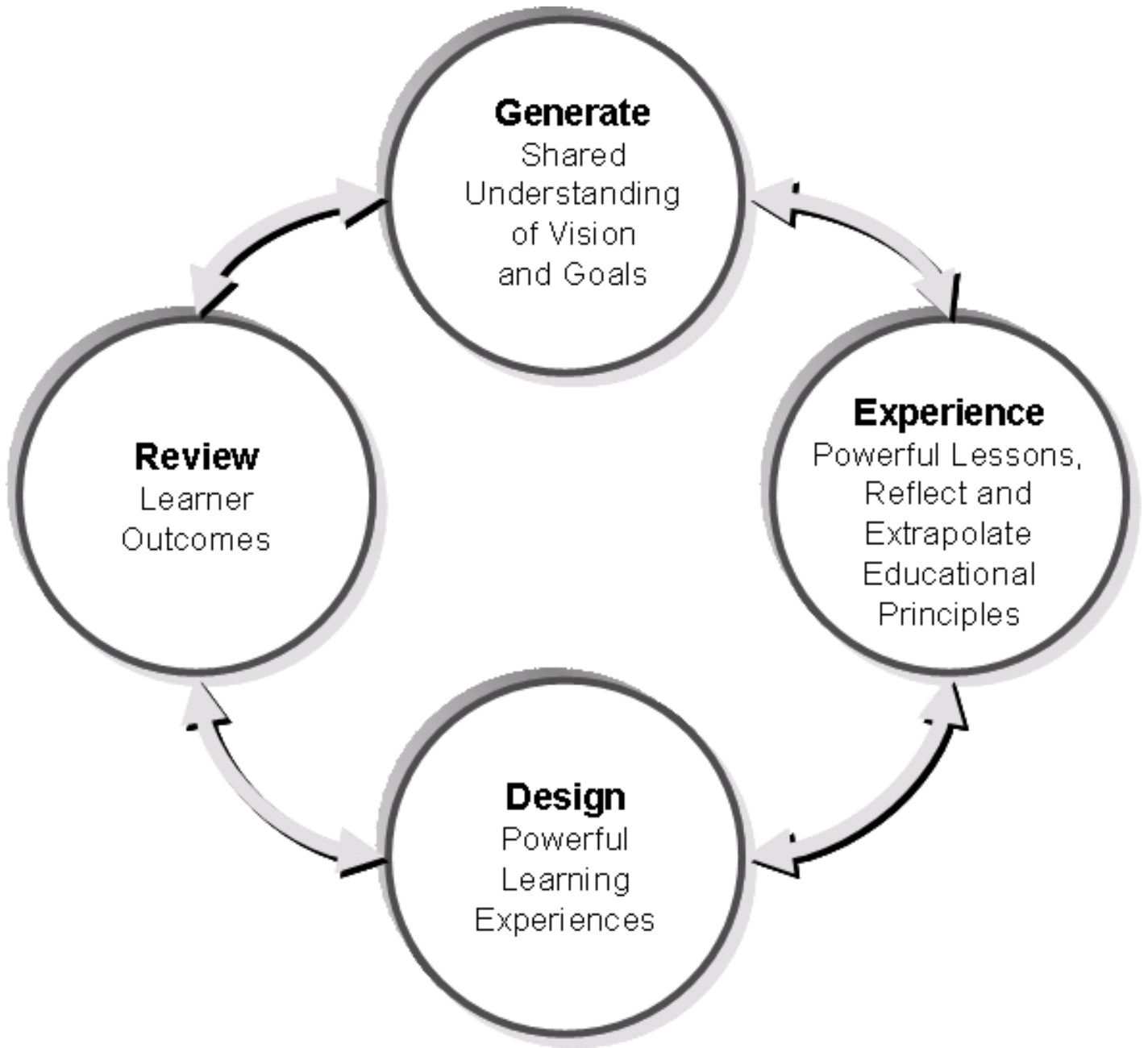


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Innovation Cycle



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A Framework for Meaning Making Learning: Reaching Deeper and Broader

Jewish education, to influence learners positively to become actively identified Jews, needs to work within a meaning making framework. Such a framework focuses educational goals beyond learning material and extends to developing not only a learner's knowing, but also his/her believing, belonging and living. To achieve this deeper set of goals educators must influence a broadened sphere beyond the student/learner to include parents and community and to provide relevant experiences.

What is Meaning-Making?

Meaning can be understood as a set of beliefs, attitudes, and commitments that act as a guiding source to bring about life satisfaction. Meaning acts as both an organizational construct by enabling an individual to make sense out of the world and one's experience, to assist in decision making, and to facilitate personal growth as well as serve a motivational function, giving inspiration and hope in life and providing impetus and incentive for action. Religion serves as a source of meaning through providing a sense of spirituality, experiences of transcendence, a belief system, and the social context of a faith community. Faith communities provide especially unique sources of meaning through the explicit teaching of beliefs, the modeling of values and beliefs, and providing opportunities to build interpersonal relationships in which young people can explore issues of meaning and experiences from which young people can assimilate meaning. ("Faith Communities as a Resource for Meaning," Pamela Ebstyn King, Stanford University, 2002)

How is Meaning Made?

"Meaning Making" is not just a process that goes on in one's head. As Brian Street reminds us, learners should not be 'treated as though they are autonomous, as though they can be separated from society that's given meaning to their uses of literacy.' Thus students' co-construction of meaning implies that their search for meaning is strongly influenced by social and cultural factors. Students, of course, bring to learning their genetic capabilities "wired" into their brains at birth. But they also bring their perceptions and interpretations of what Paulo Friere called 'the world and the word,' i.e., their social histories, their experiences and knowledge, and their belief systems. Michael Crichton calls this social context the 'invisible rule of the past.' What this means is that students are significantly influenced by their interactions with their families, community, teachers, peers and the authors of the texts they hear, see, read and otherwise experience." (The Plainer Truths by Dr. Morton Botel, University of Pennsylvania p. 5, 2003)

How Do We Design Learning for Meaning?

Jewish education that seeks to reach more than the mind of the learner has, at its core, the desire to influence the heart, the soul and an individual's very sense of being. Visions and goals of congregations who have re-imagined education often include phrases like: "a love of Israel,"



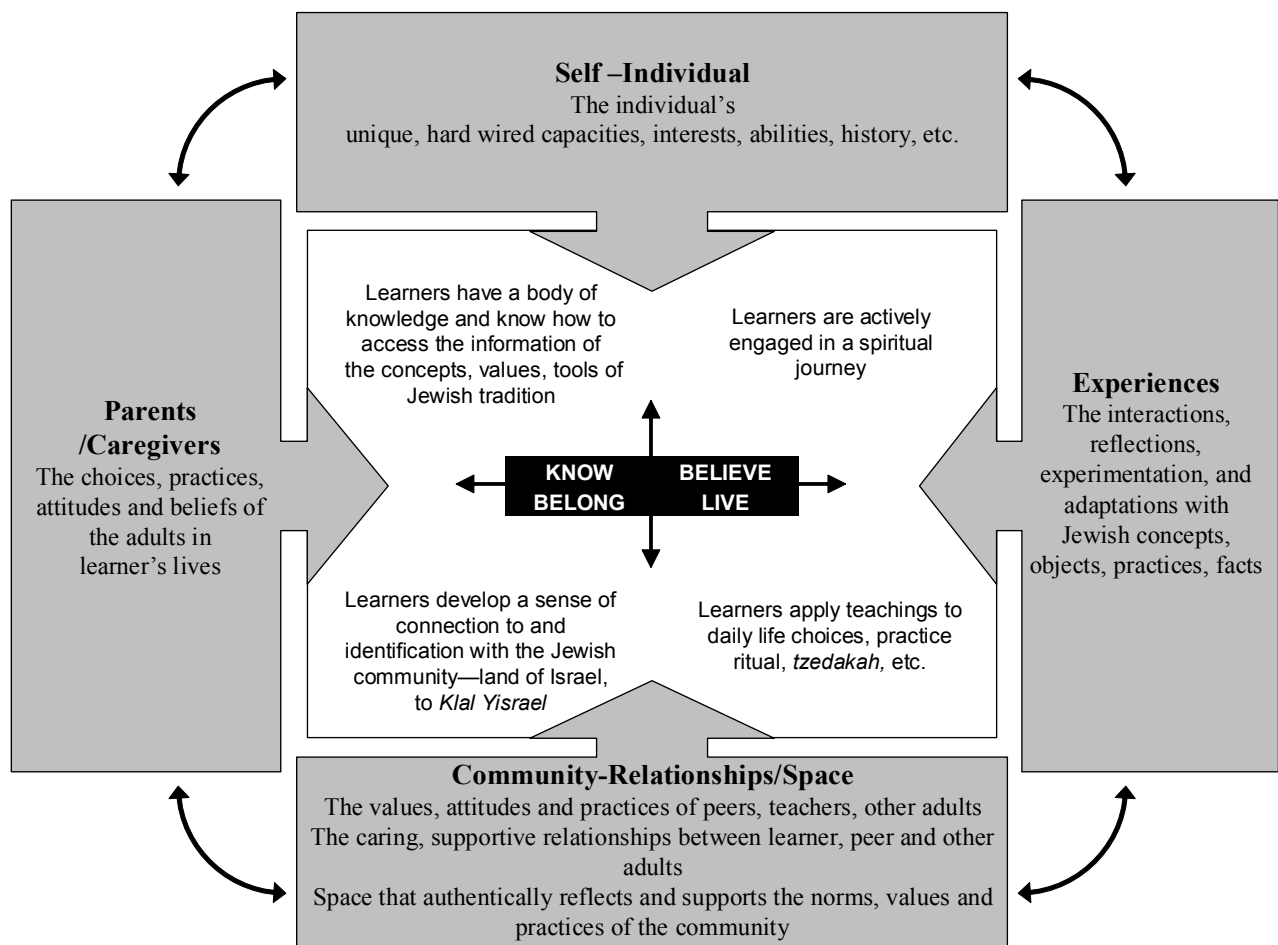
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“to strengthen Jewish identity,” “to create life long relationship with God,” and “to live active Jewish lives.” These goals are not just long-term, hopeful or vague aspirations. Educators can support a community in designing learning that meets these goals by starting with a framework for meaning making.

The following is a framework that educators can use to identify the areas that need to be attended to in the design of meaning-making learning. The map represents a system of factors that influence a learner’s knowing, believing, belonging, and living—each influencing the others in a non-linear way. Education for meaning making needs to address each of the shaded areas as they are primary sources for influencing the internal boxes.

Keeping this framework in mind, what questions can we pose and what strategies can we employ to make sure learning makes meaning?



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