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Toward A Systematic Approach to

Training Staff for

**UAHC** Camp-Institutes

Eric Bram

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Thesis submitted in partial fulfillment of the requirements for Ordination

Hebrew Union College - Jewish Institute of Religion 1985

Referee, Associate Professor Samuel K. Joseph

# This thesis is dedicated to Debbie, whom I met getting on the camp bus in 1973; she has shared my dreams.

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### DIGEST

The goal of this thesis is to provide a systematic approach to staff training in the Union of American Hebrew Congregations' nine Camp-Institutes. The need for this approach is demonstrated through the examination of the literature of UAHC Camp-Institute staff training and a wide variety of religious and secular training disciplines. A model staff training program is then suggested which might alleviate the training difficulties which currently prevail in UAHC Camp-Institute staff training programs.

Chapter 1 summarizes the area of residential camping as an educational methodology, as an educational tool for Reform Judaism, and as an educational setting for a goal-referenced instructional model. This model is described, along with examples of how it might be implemented in the design of UAHC Camp-Institute staff training programs.

Chapter 2 discusses the history of Jewish educational camping and of UAHC Camp-Institutes, sketching their development from the 1920's to the present.

Chapter 3 describes the structure of UAHC Camp-Institutes on the national, regional, and local levels, and offers a view of the internal structure of a typical UAHC Camp-Institute.

Chapter 4 examines statements of philosophy and sets of educational goals currently in use in UAHC Camp-Institutes and points out the inherent difficulties in these documents. Chapter 5 describes training in theoretical terms and gives procedural advice for implementing a training program.

Chapter 6 is a document study of UAHC Camp-Institute staff training manuals from the 1984 camp summer season. The study addresses the adequacy of current training practices in UAHC Camp-Institutes, utilizing the Steinmetz DEM (Discrepancy Evaluation Model) program. The conclusions of that study indicate the need for improvements in UAHC Camp-Institute staff training.

Chapter 7 is a discussion of the establishment of an educationally valid training program model for UAHC Camp-Institutes. Six rubrics of training are identified so that educational goals for a UAHC Camp-Institute staff training program might be produced.

Chapter 8 presents educational goals for each of the six staff training rubrics and describes the sources of each.

Chapter 9 defines a staff training program for use in UAHC Camp-Institutes, describing five component models and providing sample materials.

## Acknowledgements

I wish to express my thanks and appreciation to Dr. Samuel Joseph. He has been my teacher and has become my friend. I am grateful to him and many people who have generously shared their time and talents.

UAHC Camp-Institute directors were especially helpful in the preparation of this thesis; Paul Reichenbach, Norman Swerling, Allan Solomon, Gerard Kaye, Louie Dobin, Macy Hart and Arie Gluck. I wish to acknowledge a special note of indebtedness to Rabbi Ronald Klotz for his untiring support over more than twelve years.

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## PART ONE: UAHC CAMPING

## Chapter One:

## Introduction: Camping as an Educational Methodology

Nearly seventy years ago, Charles Eliot, then president of Harvard University said, "The greatest individual contribution which has been made to the education of American youth is the summer camp."<sup>1</sup> His statement is no less true today. In this chapter the educational efficacy of residential summer camping will be taken up, as well as the distinctive features of camping as they are applied in the setting of the Camp-Institutes of the Union of American Hebrew Congregations (UAHC). Finally, this chapter deals with goal-referenced instruction, the educational assumption used in this thesis.

## The Residential Summer Camp

The American Camping Association has identified several areas in which camping contributes to the educational development of the camper: physical health, mental health, spiritual growth, intellectual growth, and social growth.<sup>2</sup> These rubrics certainly apply to any residential camp setting, including UAHC Camp-Institutes, and the educational development seems to follow the description of personhood as presented in the work of Carl Rogers, Abraham Maslow and others. Rogers, in his book *Freedom to Learn for the* 

<sup>&</sup>lt;sup>1</sup>American Camping Association, Camping is Education (Martinsville, IN: American Camping Association, 1960), p. 1.

<sup>2/</sup>bid., pp. 4-23.

'80's, presents a description of the fully functioning person that serves to give

a more theoretically satisfying overview of the ACA "areas" of campers' edu-

cational development.

[The] person who emerges from a theoretically optimal experience of personal growth . . . is then a fully functioning person. He is able to live fully in and with each and all of his feelings and reactions. He is making use of all his organic equipment to sense, as accurately as possible, the existential situation within and without. He is using all of the data his nervous system can thus supply, using it in awareness, but recognizing that his total organism may be, and often is, wiser than his awareness. He is able to permit his total organism to function in all its complexity in selecting, from the multitude of possibilities, that behavior which in this moment of time will be most generally and genuinely satisfying. He is able to trust his organism in this functioning, not because it is infallible, but because he can be fully open to the consequences of each of his actions and correct them if they prove to be less than satisfying.

He is able to experience all of his feelings, and is afraid of none of his feelings; he is his own sifter of evidence, but is open to evidence from all sources; he is completely engaged in the process of being and becoming himself, and thus discovers that he is soundly and realistically social; he lives completely in this moment, but learns that this is the soundest living for all times. He is a fully functioning organism, and because of the awareness of himself which flows freely in and through his experiences, he is a fully functioning person.<sup>3</sup>

In addition to the areas of the person to which residential camping addresses itself, the methodology is logistically superior to other educational settings. One example of this superiority is clearly seen in the area of availability of instructional time.

The Jewish community has at its disposal a setting which provides superior available instruction time - the day school. Based on a seven-hour day, the day school student will spend thirty-five hours per week in that

<sup>&</sup>lt;sup>S</sup>Carl Rogers, Freedom to Learn for the '80's (Columbus: Charles E. Merrill Publishing Company, 1983), p. 290.

environment. The camper in a residential camp setting, however, lives in an environment which can provide about 112 hours of instructional program time in a week, more than three times the amount the day school can provide.

Moreover, during the course of a nine-month school year the student will spend about 1,260 hours in the day school environment, while the camper in a mere eight-week summer season may receive up to 896 hours of educational experience. The superior availability of instructional program time alone may be sufficient to support the claim that residential camping is a superior educational methodology.

Rabbi Herschel Strauss, in his work, "Toward the Development of an Informal Camp program for the Young Adolescent in Understanding American Reform Judaism, Emphasizing Values Clarification," identifies several features unique to the residential camping educational enterprise.<sup>4</sup> The first feature he identifies is the actual environment of the residential camp. "First, there is the group living experience and the formation of the temporary community."<sup>5</sup> On a surface level this aspect of the camping experience might relate back to the American Camping Association's (ACA) social growth area, though it could be argued that mental health and spiritual growth could easily be affected through this environmental feature.

The second feature that Rabbi Strauss points out is that camping provides an arena for new and different programming. "Education is not bound

<sup>&</sup>lt;sup>4</sup>Herschel Ira Strauss, "Toward the Development of an Informal Camp Program for the Young Adolescent in Understanding American Reform Judaism, Emphasizing Values Clarification" (Ordination Thesis, Hebrew Union College-Jewish Institute of Religion, 1975), pp. 19-22.

<sup>5/</sup>bid., p. 19.

by four walls; rather the whole out-of-doors becomes a classroom."<sup>6</sup> Similarly, any aspect of the camp program might be used as a "teachable moment;" any facility might be engaged as teaching space; any person in the environment an instructor.

Residential camping is further distinguished in its ability to provide structured educational themes which perhaps serve as foci for the more formal intellectual growth aspects of the enterprise. Rabbi Strauss tells us that, "Most of the topics in the religious camps are either value laden or factual."<sup>7</sup> Certainly such a statement is true, but the same could be said for any educational endeavor. Perhaps more helpful in this feature of residential camping is that the educational theme serves to focus the many areas of educational possibility. A theme is, in fact, something of a pretext for the pursuit of physical and mental health, as well as spiritual, intellectual, and social growth, which together comprise the actual educational agenda of the residential camp.

All of these features provide sufficient evidence that residential camping can provide enormous benefits as a methodology for the education of the whole person.

## Camping and Reform Jewish Education

Two basic types of Jewish camps exist today: the fresh-air, recreational camp (sponsored by local federation, community center, or private institutions) and the educational camp (sponsored by specific religious movements, such as the Reform movement's UAHC Camp-Institutes, Ramah Camps spon-

<sup>6</sup>/bid., p. 20. <sup>7</sup>/bid., p. 22. sored by the Conservative movement, Zionist camps, etc.). These educational institutions sponsored by national movements are designed to educate in the philosophy and goals of the sponsoring movement. The Union of American Hebrew Congregations (the parent body of the Reform movement) is certainly no exception.

The Reform movement does face special difficulties in this regard. As a proponent of liberal religion which emphasizes freedom of thought, the UAHC has struggled with the standardization of its philosophy and goals for many years. With a great deal of effort, the UAHC finally adopted an approach which, though it has not yet been applied to the camping area of the UAHC's program, points toward a significant improvement in educational camping for Reform Judaism.

In 1975, the UAHC-CCAR Joint Commission on Jewish Education issued a new Goals Statement for Reform Jewish Education. ... This broad overview represented the first total curricular revision since 1927. From the outset, the Commission was determined to create a life-long integrated "roadmap" for Jewish study, an experience embracing pre-school through adult years, formal and informal settings, school, camp, home, Israel, and chavurah."<sup>8</sup>

This new curriculum, though designed to include camp as one of several methodologies for implementation, does not as yet specify *any* curricular material designed for use in UAHC Camp-Institutes. "The curriculum is not being used in the camps," says Rabbi Howard Bogot of the Joint Commission, "... though much of it is adaptable for such use."<sup>9</sup> The only actual mention

<sup>&</sup>lt;sup>8</sup>The Joint Commission on Jewish Education of the Union of American Hebrew Congregations and the Central Conference of American Rabbis, To See the World Through Jewish Eyes: Guidelines for the Pre-School Years (New York: UAHC/CCAR Experimental Edition, 1981), p. 5.

Interview with Rabbi Howard I. Bogot, UAHC, New York City, New York, July 1984.

of the Camp-Institutes, other than the reference cited in the Pre-School document of the curriculum, is a listing of the names and addresses of the nine Camp-Institutes that appears in the Intermediate document.<sup>10</sup> In that context, they appear on the last page with no introductory material whatsoever. The information is treated as a non sequitur. Rabbi Bogot explains that, in reality, the curriculum is designed to be a school-oriented document which might, in the future, be extrapolated for camp use.<sup>11</sup>

Certainly a project of such scope as the Union of American Hebrew Congregations/Central Conference of American Rabbis Joint Curriculum deserves to be fully utilized in all of the settings described in the introductory Pre-School document cited above. Such work is not now in progress.

The Goals Statement for Reform Jewish Education, as developed in 1975, is a fine starting point for understanding how Reform Judaism sets out its philosophy and goals. This Goals Statement will be put to further use when it is compared to the other statements currently in use in UAHC Camp-Institutes, and will be further posited as a valid set of criteria for certain aspects of staff training as well. For now, the introductory and concluding paragraphs of the Goals Statement will provide an orientation to its approach.

These goals provide an ever-present focus for the UAHC/CCAR curricular *Guidelines*: The Commission on Jewish Education, therefore, calls upon every synagogue to provide a program of Jewish education which will enable children, youth and adults to become ...

<sup>&</sup>lt;sup>10</sup>Joint Commission of the UAHC and the CCAR, To See the World Through Jewish Eyes: Guidelines for the Intermediate Years (New York: UAHC/CCAR Experimental Edition, 1983), p. 187. <sup>11</sup>Bogot interview.

Each goal describes the ideal behavior that an adult Reform Jew will achieve throughout a lifetime of Jewish exploration. These goals cannot be completely fulfilled in one year, or even ten years of study. Rather, they are ongoing images for Jews to strive for. The Jewish student will achieve the many aspects of each goal at growing levels of sophistication as he or she matures and develops.<sup>12</sup>

The statements that precede and follow the list of goals are important for understanding the final section of this chapter. The idea of goalreferenced instruction which underlies the Goals Statement is also the educational basis for the staff training program herein described. Before explaining that instructional philosophy, however, it remains to describe current practices in UAHC Camp-Institutes on an educational level.

### Jewish Education in UAHC Camp-Institutes

Rabbi Ronald Klotz, in his work on UAHC Camp-Institute educational programming, identified several areas of educational focus that are stressed in UAHC Camp-Institutes. These areas are Hebrew, the arts, and the thematic Judaic educational program.<sup>13</sup> Clearly, the educational elements mentioned previously in this chapter are also present in UAHC Camp-Institutes.

On a programmatic level, the educational component of UAHC Camp-Institutes is a communal endeavor involving faculty, administration, specialists, counselors and campers. Each day specific time periods are allotted for educational programming. Usually, these formal periods are spent in group instruction in Hebrew, the arts, and Judaica.

<sup>&</sup>lt;sup>12</sup>Joint Commission of the UAHC and the CCAR, To See the World Through Jewish Eyes: Guidelines for the Junior High Years (New York: UAHC/CCAR Experimental Edition, 1984), p. 6.

<sup>&</sup>lt;sup>15</sup>Ronald Klotz, "Toward a Survey of the Union of American Hebrew Congregations' Camp Educational Programs" (Ordination Thesis, Hebrew Union College-Jewish Institute of Religion, 1977), pp. 1-2.

Camp-Institute clearly describes daily activities in detail:14

### Sample Daily Schedule

Every unit has its own daily schedule, but certain things are common to all schedules. The following describes a usual day at Camp:

A) BOKER TOV - Wake up

B) T'FILLOT - Services

This part of the day is important for it can set the mood for the entire day. Try to think of the least painful way to do it, with music, quietly, etc. Slower campers might need to be awakened earlier. It is important not to be slow yourself, for your lead will be followed closely.

(Getting to programs on time is a necessity because our schedules are so tightly programmed.)

Morning and Evening Usually individual cabins or tents are responsible for T'fillot in the evening, and the faculty handle morning T'fillot. The T'fillot at Camp are based on the Gates of Prayer and supplemented with creative readings.

C) ARUCHAT BOKER - Breakfast

Meals are served family style either in the Dining Hall or served in the eating areas of the tent units. Singing follows every meal. This is an important time for it can build

<sup>14</sup>UAHC Olin-Sang-Ruby Camp-Institute. Staff Manual (Oconomowoe, WI: UAHC Olin-Sang-Ruby Camp-Institute, 1984), pp. 14-15.

"ruach" (spirit) for the unit as well as teach Hebrew and Judaica in an enjoyable fashion.

- D) NIKAYON Clean up of cabins or tents and program areas.
- E) IVRIT Hebrew classes
- F) CHUGIM Interest Groups
- G) SWIMMING/SPORTS
- H) ARUCHAT TZAHORAYIM -Lunch and singing
- I) MINUCHAH Rest Hour
- J) LIMUDIM Study Sessions

Each unit has a set quiet time for rest, letter writing and reading.

Limudim period usually consists of a combination of presentation followed by Sichah (discussion).

- K) CHAVARUT Cabin Time or Free Time
- L) ARUCHAT EREV-Dinner and singing

M) TOCHNIT EREV - Evening Program

This is the time for social programs and also allows for activities centered around outdoor games. These are usually planned by staff and campers together.

N) SNACK

O) KIBUI OROT - Lights Out

Lights out is a time for telling stories, talking about the day, singing,

having special guests or activities. It is important to be sensitive (campers sometimes get homesick at night) and spend some individual time with the campers.

Typically, learning experiences occur in groups of eight to twelve, though smaller and larger groups are apparent. Beyond the formally allotted periods, informal learning takes place in a wide variety of settings; through the use of Hebrew names for facilities, objects, activities; through informal conversations with counselors during the day and at bed time; in short, through any teachable moment of the day.

The Hebrew language is taught in specific periods during the day, but other opportunities abound for its study. Daily worship experiences provide excellent reinforcement of Hebrew, as do whole camp divisions devoted to Hebrew-speaking.<sup>15</sup> The arts are taught during *chug* (interest group) periods. Some examples of *chugim* would be arts and crafts, folk singing, Israeli dance, newspaper, orchestra, radio, computers, and others. Judaica is formally taught during a specified period, though as with the other educational areas, there is no limit to the variety of settings in which Judaica is transmitted. The actual educational process used is *shiur* and *sicha*. The *shiur* (lesson) is based on an educational theme ideally planned by the faculty and administration well in advance of the actual summer season. Counselors and faculty plan the actual daily presentations of the thematic material, which is usually

<sup>18</sup> The Chalatzim program for high school students at Olin-Sang-Ruby Union Institute is a fine example

followed by the sicha (discussion) led by counselors and faculty members. The educational units are usually culminated by some large-scale activity at the end of the session. Some examples of Judaic programs are suggested by Rabbi Klotz:

> The Lower East Side The American Jewish Experience The History of Israel Through Archeology Tour of Jerusalem Establishing the State of Israel It's a Small Jewish World Jewish Resistance Tabernacle - Temple - Synagogue Great Jewish Debates The Book of Genesis and the Family Jewish Heroes and Heroines<sup>16</sup>

Along with the educational components designed for the campers, UAHC Camp-Institutes also provide another extensive component geared toward the staff - the staff training program. As with the other elements of the overall program, staff training takes place in a wide variety of both formal and informal settings. The subsequent chapters of this thesis examine this educational component of UAHC Camp-Institutes and, in addition, offer suggestions for improvement through the suggestion of an overall model for training. This model, like the UAHC/CCAR Goals Statement referred to earlier, is goalreferenced and, as such, a description and explanation of goal-referenced instruction will be provided.

Goal-Referenced Instruction

of this type of program. <sup>16</sup>Klots, p. iv. "... [T]he most important advantage of [goal-referenced instruction] is that it forces the teacher to think about the right question: 'What do I want my learners to become?'<sup>\*17</sup> This question provides that systematic approach to the process of education in UAHC Camp-Institutes, as this is the stance adopted in the UAHC/CCAR Goals Statement. This is the question which, as stated in the *Guidelines*, synagogues should be asking about their congregants. This is also the question which should be asked by UAHC Camp-Institute directors, faculty members, trainers, specialists, and counseling staff. Anyone responsible for designing educational programming will benefit from the goal-referenced approach to instruction.

The educational model which carries this label is composed of four specific operations:

Specification of Objectives, Pre-assessment, Instruction, and Evaluation.<sup>18</sup>

This section concerns itself with each of these four operations, offering a description of each and some additional commentary.

# Specification of Objectives

To specify behavioral objectives for instruction means to state in unambiguous terms how the learner is supposed to behave at the conclusion of

<sup>17</sup>W. James Popham and Eva L. Baker, Systematic Instruction (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1970), p. 11.

<sup>&</sup>lt;sup>18</sup>/bid., p. 13. This thesis will concentrate primarily on the specification of objectives because as standardized as the UAHC/CCAR curriculum is, there must be room for the individual differences between each of the nine Camp-Institutes. Different directors and educators will interpret the goals of Reform Jewish education differently.

instruction.<sup>10</sup> In residential educational camping, the specification of behavioral instructional objectives is the responsibility of the sponsoring movement through the camp director. The director is ultimately responsible for the interpretation of the philosophy of the sponsoring movement and to approve or disapprove the actual instructional plans of faculty members, programmers, trainers, specialists, and counselors.

### Pre-assessment

This second operation of goal-referenced instruction calls for the identification of the learner's entry behavior. In UAHC Camp-Institutes, this is routinely done for the leveling of Hebrew language instruction, and certainly the same idea could be adopted for other areas of educational instruction if behavioral objectives were first to be identified. The idea is to determine ". . . whether the student already has in his repertoire the kind of behavior the [director] wishes to promote."<sup>20</sup> Once known, the instruction can be individualized for each learner and objectives and instruction modified, if necessary.

### Instruction

This operation involves the design of an instructional sequence which will facilitate the accomplishment of pre-set behavioral objectives. There are two suboperations involved in this piece of the model: "(1) to analyze the tasks the learner must master and (2) provide instructional situations that

19 Ibid., p. 14. 20/bid., p. 14. should accomplish the learning of those tasks."<sup>21</sup> The first suboperation is usually accomplished by those in charge of educational design, such as the faculty, director, educator, or trainer. Often the second suboperation is left to the counselor to perform, with or without assistance.

## Evaluation

The final step in the sequence is to "... evaluate the degree to which the learners have achieved the instructional goals."<sup>22</sup> This is usually performed by means of tests, but in this model, the success or failure of instruction is not based on test performance by the learner. Letter grades give way to feedback into the system of instruction. If behavioral objectives have been met through the designing of appropriate instructional situations, then the evaluation must be positive. The pressure is taken off the shoulders of the student and placed squarely on the shoulders of the educator and his or her success in instructional analysis and design.

The four operations involved in goal-referenced instruction can be diagrammed:<sup>23</sup>

<sup>21</sup> Ibid., pp. 15-16. <sup>22</sup> Ibid., p. 16. <sup>23</sup> Ibid., p. 17.

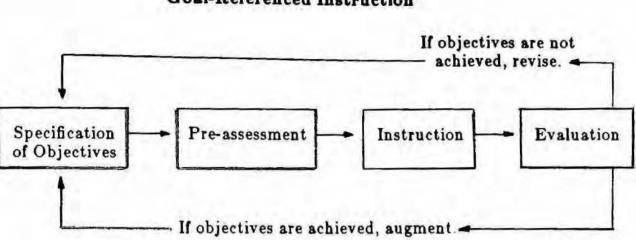


Figure 1. Goal-Referenced Instruction

This section serves as an overarching guideline for understanding both the current status of the educational component of UAHC Camp-Institutes as well as for the design of educational components for future use. UAHC Camp-Institute staff training is just such an educational component which could benefit from the adoption of goal-referenced instruction.

#### Chapter 2:

# A Brief History of Jewish Educational Camping

Immigrants, newly urbanized and choked into cramped living space, yearned for open land. They longed to be free of the stink of tightly packed Lower East Side tenements. Out of this turn-of-the-century need was born the fresh air camp. Poor immigrant children were taken out to the country, away from the suffocating atmosphere of the city. The Jewish community felt a similar need and, as with many Jewish communal self-help movements surrounding the influx of millions of new Jewish residents, the camping movement was born.

Judah Pilch presents a historical sketch of one aspect of Jewish camping:

Jewish educational camping began in 1919 with the founding by the Central Jewish Institute of New York of C.J.I. (later Ceiwin) Camps. . . . The success of Cejwin inspired other educational camping enterprises, such as Camp Modin in Maine (1922), and Camp Achvah (1926). In 1922 Yiddish schools established the first of their camps. Bureaus of Jewish Education in Chicago, Cincinnati, and Cleveland, and Philip W. Lown, through the Maine Jewish Council, also founded Jewish educational camps. The Hebrew-speaking camping movement began with the founding of Camp Massad in 1941. A significant stimulus was given when the major Jewish religious denominations founded educational summer camps. In 1947, the first of the Ramah camps was established. The Reform movement founded eleven camps under national and local direction. Camp Morasha of Yeshiva University (1964), and such national Orthodox organizations as Agudath Israel Young Israel were represented in Jewish educational addition, local Jewish community centers, camping. In Y.M.H.A.'s, and Zionist youth organizations operate camps. In 1969, Jewish educational camps enrolled 12,000 campers in plants whose capital value is estimated at \$24,000,000. Their annual budgets may be estimated at \$7,000,000.1

Encyclopedia Judaica, 1972 ed., s.v. "Education," by Judah Pilch.

Pilch's brief description of the sequence of events surrounding the rise of camping only scratches the surface in an effort to relate the origins and reasons for the development of Jewish camping in the United States. His citation of the Cejwin Camps as the motivating force behind Jewish educational camping is an oversimplification of how the various movements came to adopt the camping methodology for educational purposes.<sup>2</sup> Further, combining community center, Y.M.H.A., and federation camps with the other camping movements does not bring out the fact that the bulk of these camps' programs are not designed to be formally educational in a Jewish sense. Many of these camps are strictly recreational programs.<sup>3</sup> Schoolman defined three basic approaches to the Jewish camping enterprise: (1) the fresh air camp; (2) the organizational camp that has no basic educational underpinnings; and (3) the organizational camp which "is directly and purposefully motivated by Jewish educational objectives.<sup>-4</sup>

Pilch's contention regarding educational camping in the American Jewish context is clearly an oversimplification when tied exclusively to the "success" of Cejwin Camps. A fine example of the historical development of an organization's educational camping movement is seen in the founding of the Union of American Hebrew Congregations' Camp-Institutes.

<sup>&</sup>lt;sup>2</sup>Albert P. Schoolman, "The Jewish Educational Summer Camp: A Survey of its Development and Implications," Jewish Education 17 (June 1946):6-15.

<sup>3/</sup>bid., p. 8.

<sup>4</sup> Ibid.

# A Historical Sketch of UAHC Camp-Institutes<sup>5</sup>

A history of Union of American Hebrew Congregation Camp-Institutes has yet to be written. In fact, there is a great lack of historical material for the researcher. In preparation of this section, questions concerning the history of UAHC Camp-Institutes were asked of the founders.<sup>6</sup> While the majority of those to whom requests were fielded chose not to respond, the results yielded some fascinating information. The overall findings are somewhat sparser than desired.<sup>7</sup>

Unlike Judah Pilch, the history of UAHC Camp-Institutes does not seem to stem from the "inspired success" of the Cejwin Camps. Rabbi Allan Smith, Director of the UAHC Department of Camp and Youth Programming, when asked how the Camp-Institutes came into existence, responded:

The youth experience of a group of rabbis in Chicago was the main impetus. These men grew up in German youth movements which were very effective. That combined with the general summer leisure time activities of American Jews and the growth of American camping, is what [brought the Camp-Institutes into being].<sup>8</sup>

One of those German-born Chicago rabbis was Rabbi Herman E. Schaalman, the founder of the first UAHC Camp-Institute, now Olin-Sang-Ruby Union Institute in Oconomowoc, Wisconsin. Then simply called Union Insti-

<sup>&</sup>lt;sup>5</sup>It is interesting that the UAHC has never charged a writer to chronicle the development of the Camp-Institutes. For 35 years the UAHC has been engaged in this successful program, yet no formal materials are available at this writing. Perhaps a thesis on this topic may some day be written.

<sup>&</sup>lt;sup>6</sup>Questions were submitted to Rabbi Herman E. Schaalman, Rabbi Samuel Cook, Rabbi Ernst M. Lorge, Rabbi Wolli Kaelter, Rabbi Leonard A. Schoolman, and Rabbi Allan L. Smith.

<sup>&</sup>lt;sup>7</sup>Special thanks to Rabbi Allan L. Smith and especially to Rabbi Herman E. Schaalman who gave a special gift through his most detailed answers to the author's questions.

Rabbi Allan L. Smith, personal letter, October 5, 1984.

tute, the camp's founding is best summed up in Rabbi Schaalman's own words:

During my rabbinic life in Cedar Rapids [Iowa], the Jewish Chautauqua Society once asked me to go to a Methodist summer camp program for one week as rabbi. I was so impressed with the enormous impact which that kind of activity made on the hundreds of youngsters and the involvement of their pastors with them, that I determined that such an experience needed to be created also for Jewish young people. It was not until I came to Chicago in 1949 that I was able to put my plans into action and persuade some of the leadership of the Chicago Federation of the Union, including local sisterhoods and brotherhoods, to approve of and support the project of a religious camp in the Reform tradition.<sup>9</sup>

With the support of lay and rabbinic leaders, the first UAHC Camp-Institute

was formed. The program was very similar to current program practices in

today's UAHC Camp-Institutes:

The main purpose . . . was overridingly clear and effective, that despite the need for revisions and improvements, the basic ideas and methods we used proved to be successful even by today's standards. In other words, the informal educational setting, the exposure of young people to rabbis, the search for proper texts and ideas around which to structure fascinating study, the experimental nature of our worship which used both the Union Prayerbook as well as other sources and creative elements, the structuring of a day that had all the elements of the outdoors, of the recreational, the educational and the religious, the singing of Hebrew songs, the reciting of prayers before and after the meal, the experience of Shabbat; all of these and many others are still the basic pattern of camping to this day.<sup>10</sup>

This pattern was designed to be utilized with children, youth and adults.

The combination of the programmatic elements of outdoor education with Reform religious education, however, should be credited to Rabbi Samuel Cook, who served as National Director of the National Federation of

<sup>&</sup>lt;sup>9</sup>Rabbi Herman E. Schaalman, personal letter, July 26, 1984. 10/bid.

Temple Youth (NFTY). NFTY utilized this methodology in its leadership training program. "There were Labor Day conclaves for leadership groups of NFTY, some of which were held in the Chicago area."<sup>11</sup>

The success of the Oconomowoc experiment, which formally began in 1951, generated interest in establishing other Camp-Institutes in other regions of the country.

Once Oconomowoc was founded and the impact of its work became known, there were many other regions of our movement which became interested in the same kind of experience and experiment. Particularly, Rabbi Wolli Kaelter who had been on our faculty the first year and who had moved to California, became very active in interesting the regional people out there in establishing a camp. The Swig Camp is the direct outgrowth of that link. Thereafter, other regions became interested in patterning themselves largely on Oconomowoc but with regional and individual diversities, established their own facilities.<sup>12</sup>

The Oconomowoc program, which generated the programs of the eight other Camp-Institutes, is still in use today. In addition, there have been significant developments over the last thirty years of the Camp-Institute's history.

Rabbi Smith describes these developments:

From the '60's to the present the main effort in Union camping has been to balance educational programming with recreational programming. Our camps have moved from senior camping (high school age) to junior programming, primarily junior [high school age] and younger. In these efforts we have been successful primarily in establishing a minimum standard for all our camps in both programming and staffing. The bringing together of the nine separate camps has been long and arduous, but that has been our greatest achievement.<sup>13</sup>

11/bid. 12/bid. 13Smith. Starting in the 1940's and continuing to the present, the UAHC has benefited from the superior educational methodology provided by its residential Camp-Institutes. In the next chapter, a description of the current structure of the UAHC's camping component will be provided.

### Chapter 3:

## The Structure of UAHC Camp-Institutes

Though there are several camps sponsored by Reform Jewish congregations, this thesis is concerned with those which are considered Camp-Institutes, nine camps which fall under the auspices of the Union of American Hebrew Congregations.<sup>1</sup> From west to east, the nine Camp-Institutes are:

Swig Camp-Institute in Saratoga, California Greene Family Camp-Institute in Bruceville, Texas Jacobs Camp-Institute in Utica, Mississippi Olin-Sang-Ruby Union Camp-Institute in Oconomowoc, Wisconsin Goldman Union Camp-Institute in Zionsville, Indiana Coleman Camp-Institute in Cleveland, Georgia Harlam Camp-Institute in Kunkletown, Pennsylvania

Kutz Camp-Institute in Warwick, New York

Eisner Camp-Institute in Great Barrington, Massachusetts<sup>2</sup>

During the course of a summer season (which lasts from the beginning of June through the end of August), nearly 6200 young people attend UAHC Camp-Institutes.<sup>3</sup> In this chapter, a description of the structure of the Camp-Institutes will be provided on several levels - national, regional and local.

The Course party of the

<sup>&</sup>lt;sup>1</sup>There are five UAHC member congregation-associated camps: the Charles Pearlson Camp in Prescott, Arizona; the Maurice B. Shwayder Camp in Idaho Springs, Colorado; Camp Hess Kramer and the Gindling Hilltop Camp in Malibu, California; and Camp Teko in Long Lake, Minnesota.

<sup>2</sup>UAHC. Directory of Member Congregations (New York: UAHC, 1984), center supplement.

Rabbi Allan Smith, personal letter, October 5, 1984.

# The National Structure of UAHC Camp-Institutes

The Reform Jewish movement in North America is organized into three major institutions. The first is the Union of American Hebrew Congregations, which serves as an umbrella for 768 Reform congregations. The UAHC provides a wide range of programs and services for its member congregations, from educational programs to administrative resources.

The second major institution of North American Reform Judaism is the Hebrew Union College-Jewish Institute of Religion, which maintains four campuses internationally in Cincinnati, New York, Los Angeles, and Jerusalem. The major function of HUC-JIR is to train professionals for work in the Reform Jewish community, such as rabbis, educators, communal service workers, cantors, and synagogue administrators.

The third major institution of Reform Judaism in North America is the Central Conference of American Rabbis (the CCAR). In a broad sense, the CCAR serves as an instrument for leadership and legislation which works in concert with the lay leadership of the movement through the UAHC. Together, the UAHC, the CCAR and HUC-JIR provide programs, resources, and guidance for North American Reform Judaism.

Each of these three Reform institutions influences the workings of UAHC Camp-Institutes. HUC-JIR provides many of the Camp-Institutes' top level staff including Camp-Institute directors, program and training directors, unit heads, and specialists. The CCAR provides faculty for the Camp-Institutes, as well as rabbinic input into the planning and execution of Camp-Institute programming on all levels. In the national organizational sphere, however, the UAHC is most directly involved with the day-to-day functioning of the Camp-Institutes.

The ultimate responsibility for UAHC Camp-Institutes falls upon the Director of the Department of Youth Activities. In addition to the Director, the UAHC sponsors a committee of lay persons to oversee Camp-Institutes, and appoints a chairman and vice-chairman for that committee.<sup>4</sup> Among the responsibilities of the Director of Youth Activities and the Committee on Camp-Institutes is to hire the Camp-Institute directors and to legislate policy for the Camp-Institutes. The UAHC sees itself as primarily responsible for all nine of the Camp-Institutes, though regional and local differences are also taken into consideration.<sup>5</sup> "Complete programmatic control ultimately resides in the Union. However, each camp must reflect the regional needs and the regional constituency. Hence, it's very much like a state rights system."<sup>6</sup> The UAHC does hold the property deeds to the Camp-Institutes, and clears budgets through the Committee on Camp-Institutes, though on a programmatic level the UAHC is only tenuously connected to each of the individual Camp-Institutes,7

<sup>&</sup>lt;sup>4</sup>The UAHC would do well to avoid the sexism of such titles and re-designate such positions as "chairpersons."

This notion of the Camp-Institutes' individual differences is important and will be taken up further when training goals are discussed.

Rabbi Allan Smith, personal letter, October 5, 1984.

<sup>7</sup>See Rabbi Bogot's statements in Chapter 1.

# The Regional Structure of UAHC Camp-Institutes

The UAHC is linked by a network of seventeen regional councils in the United States and Canada. Each council has a Regional Director and committees of lay persons which administer both national and regional programming. As with the UAHC on a national level, there are regional directors of youth activities, and Camp-Institute directors fit in to this scheme closely.

The Regional Directors, Camp-Institute Directors, local boards of overseers (both lay and rabbinic), as well as the individual congregations work together to utilize each of the Camp-Institutes to the fullest. One of the most important functions of the regional level of the UAHC Camp-Institute camping network is in the provision of resources and personnel for each of the nine Camp-Institutes and to see that each of the Camp-Institutes is not only in compliance with regional and national standards, but also to provide for the physical and programmatic growth of the Camp-Institutes.

It should be made clear at this point that the Camp-Institutes are not merely summer season facilities. Regional councils and local groups utilize the Camp-Institutes for a wide range of programming throughout the year for a wide variety of groups of all ages, from temple youth group retreats to UAHC regional executive board workshops. The summer season is the primary programmatic function of the Camp-Institutes, though certainly not its sole role.

# The Local Structure of UAHC Camp-Institutes<sup>8</sup>

UAHC Camp-Institutes function through the concerted efforts of many people. For the purposes of clarity, the staff is divided into several levels which are here presented in descending order of responsibility. It should be clear that national and regional responsibilities remain constant for each of the nine Camp-Institutes and that the structure described here is that which is in place during the summer season.

## a. Administrative Staff

The primary responsibility for all aspects of the Camp-Institute rests on the director. Hiring, finance, program, physical plant, and liaison with regional and national levels are the major aspects of the director's work. Assistant directors oversee office, kitchen, and maintenance areas, while program directors oversee the educational and recreational aspects of the Camp-Institute. The faculty of rabbis and educators is charged with curricular design. Unit heads serve as program directors for each of the different age divisions of campers. Each unit has its own educational faculty, and specialists instruct campers in all of the divisions in their various specialty areas.

### b. Unit and Support Staff

Within each age division, counselors supervise cabin units of eight to twenty campers and provide a wide variety of educational and guidance services to campers, as well as supervisory health and safety functions. In addition, counselors-in-training assist the counselors in aspects of the program.

The following description represents a composite picture of an idealized Camp-Institute organizational structure. Individual differences among the nine Camp-Institutes abound.

The support staff consists of the office, kitchen and maintenance staff, as well as child care workers for the children too young to participate in the campers' activities. Work/study campers have a special place in the support staff system. They provide service in office, kitchen, and/or maintenance areas as preparation for future staff positions. One aspect of the support staff structure is the health staff comprised of doctors, nurses, and aides. The health staff operates outside the usual organizational structure as the health and safety of the Camp-Institute are clearly crucial to the overall success of the enterprise.

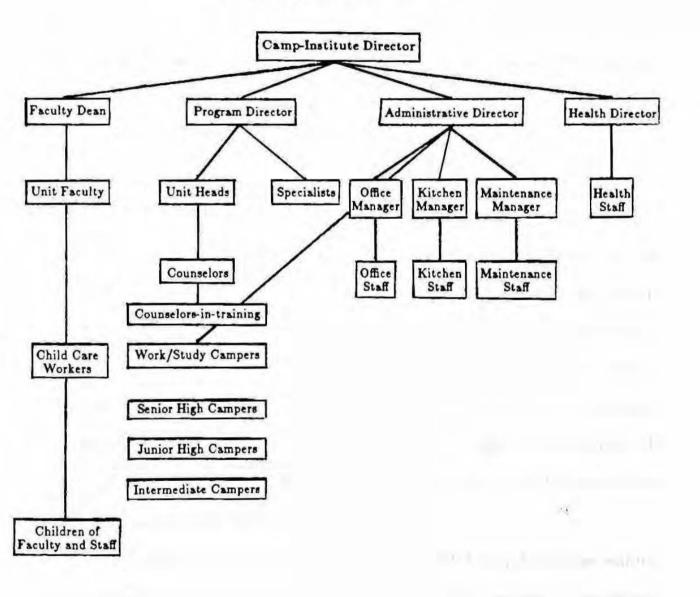
One recommendation to be made in an effort to improve the overall programming might be the addition of an administrative staff member hired solely as a training director. Usually the job of trainer is left to one of the various administrative staff, either the director, the program director, or one of the faculty. Often the counselors-in-training are the charge of a unit head and the responsibility of the counselors and unit heads. With a far-reaching systematic training program, the wide range of training components might benefit from such a designation.

### c. Campers

The campers in UAHC Camp-Institutes fall into three basic age divisions: Intermediate (grades 4, 5, and 6; ages 9-11); Junior high (grades 7 and 8; ages 12-13); and Senior High (grades 9, 10, and 11; ages 14-16). The work/study program is designated for twelfth-graders and is considered to be an in-between program in terms of the camper-staff transition. A graphic representation of the structure of UAHC Camp-Institutes follows:

### FIG. 2.

The Structure of UAHC Camp-Institutes



#### Chapter 4:

### The Philosophy and Educational Goals of UAHC Camp-Institutes

The underlying philosophy of the early UAHC camping movement was expressed in the slogan, "We work and play, we study and pray."<sup>1</sup> This statement, in reality a statement of goals, did not, however, express the philosophical underpinnings of UAHC Camp-Institutes. Rabbi Schaalman states:

Our overall idea was to stimulate and enthuse young people about their Judaism as an educative, emotional and above all religious experience that [the Camp-Institutes] would become foci of the revival of an interest in Jewish study and commitment in their own congregations.<sup>2</sup>

Rabbi Allan Smith, the current Director of the UAHC Department of Youth Activities, states this same idea somewhat differently. "The key effect which makes the camps so important is the pressure brought to bear to give the kids [who attend UAHC Camp-Institutes] a successful informal educational experience in their own congregations."<sup>3</sup> The major similarity between the two statements might be seen in the desire to improve the quality of congregational educational programming and life through the use of a residential camping methodology.

In this chapter, the training literature of UAHC Camp-Institutes will be surveyed with an eye toward understanding how well the stated philosophical underpinnings of the enterprise are expressed.

<sup>&</sup>lt;sup>1</sup>Rabbi Herman E. Schaalman, personal letter, July 26, 1984. <sup>2</sup>/bid.

Rabbi Allan Smith, personal letter, October 5, 1984.

Three documents serve as sources for identifying the philosophy and educational goals for UAHC Camp-Institutes. Each of these pieces is published in several staff training manuals currently in use in UAHC Camp-Institutes and they are presented in their pristine forms (almost in rough draft form) in the UAHC's national staff training manual.<sup>4</sup> The documents are (in the order they appear):

A. "Objectives of UAHC Camps"5

B. "Statement of Principles Guiding UAHC Camps"<sup>6</sup>

C. "Working List of Jewish Values"7

Each document is herein reproduced, followed by examinations of their strengths and weaknesses.

"Objectives of UAHC Camps"

- (1) To provide campers and staff with rewarding, challenging and pleasant experiences in a religious environment, and to aid in the development of knowledgeable, believing and practicing Reform Jews.
- (2) To provide opportunities to study Torah at graded levels of understanding and appreciation.
- (3) To develop through the natural setting of a UAHC camp an awareness of the presence of God in all life.
- (4) To develop an appreciation and an understanding of the sacred relationships between man and God, and between man and man.
- (5) To develop an understanding that life is filled with purpose and is good beyond its materialistic manifestations.

\*/bid., p. 7.

\*/bid., p. 8.

<sup>&</sup>lt;sup>4</sup>Leonard A. Schoolman (ed.), UAHC, Camp Counselor and Staff Orientation Manual, (New York: UAHC, 1970).

- (6) To provide youth and adults with opportunities to experience the fullness of Jewish life through prayer and other meaningful religious experiences.
- (7) To provide youth and adults with intensive training for roles of lay and professional leadership within the Reform Jewish community specifically, as well as the Jewish community at large.
- (8) To translate religious concepts into real experiences, developing or modifying personal character and group behavior in consonance with the ideals of Judaism.
- (9) To provide a creative setting for Jewish learning and living, through integrated religious camp programming, at each UAHC Camp.
- (10) To implement the awareness of K'lal Yisrael in general and of the State of Israel in particular, and to offer campers the opportunity of finding their own creative and active roles in this process.

The inclusion of "Objectives of UAHC Camps" in an overwhelming majority of UAHC Camp-Institute staff training manuals supports the contention that the document is designed to provide new and returning staff with a "bottom line" statement which describes the enterprise of UAHC Camp-Institutes. In fact, the statement is flawed, inaccurate, and inadequate, though in its form and in some of its language the document seems educationally sound and even quite progressive.

In Chapter 1, goal-referenced instruction is described. In the first operation in this educational model, specification of behavioral objectives, the question to be asked is, "What do I want the learner to become at the end of instruction?" The "Objectives of UAHC Camps" seems to ask just that. Each of these so-called objectives is in behavioral terms. "To provide . . .," "[to] develop . . . ," "[to] implement . . . ," and "[to] translate . . ." are couches upon which specific learner behavior might rest. The flaw is that none of these objectives is measurable.

Additionally, there are no definitions provided for the concepts in the document. ". . . [The] ideals of Judaism" mentioned in "Objective" 8, for example, is wildly unclear. How would an educator plan instruction toward such an end? Another example might be seen in "Objective" 6. Not only how does one provide "meaningful religious experiences," but what are the criteria for choosing these experiences? The vagueness of these objectives is a serious impediment to allowing for their being utilized in any meaningful way.

The "Objectives of UAHC Camps" also contains sexist language. "Objective" 4 is an example of the type of embarassing usage that must be stricken from UAHC Camp-Institute materials.

These serious deficiencies notwithstanding, there are two noteworthy positive elements which deserve praise. The first stems from the overall form of the document. The goal-referenced format is certainly the most educationally valid way of providing the new or returning staff member with a clear and usable statement of the underlying philosophy which she or he is being asked to promulgate.

The second element of the document which deserves compliment is "Objective" 7. This serves as perhaps the only hint of the "overall idea" suggested earlier by Rabbi Schaalman. Here, the notion of "leadership" might be seen as an expression of that revived commitment to Jewish life among future lay and professional members of North American Jewish society.

Though the "Objectives of UAHC Camps" is the most widely circulated document approximating a statement of philosophy, another cornerstone has also been published called "Statement of Principles Guiding UAHC Camps."

Excerpts follow.

Excerpts from "Statement of Principles Guiding UAHC Camps"

I [UAHC] summer camps present challenging experiences in Jewish religious living. The UAHC looks upon its camps as extensions in a country setting of the Jewish home, the Congregation's religious school, and as a most significant area in its program of experimental education.

II UAHC Camps are, in essence, model Jewish communities, with a set of values determined by the UAHC and implemented by the camp personnel engaged to administer programming.

III It is essential that counselors understand the problems of young children and that they be sufficiently mature to guide the impressionable youngsters through their stay at camp.

IV As model Jewish communities, UAHC Camps should be training centers for leaders in Reform Judaism. Union camps are special camps for intensive Jewish religious and educational influence. The UAHC looks to its camps to provide inspiration and influences for congregational youth and adults: to imbue young boys and girls with a desire to continue their formal Jewish education through the high school years; to motivate some teen-agers to pursue eventual careers in Jewish life in the rabbinate, Jewish education, the cantorate and youth work; to provide special training opportunities for youth beyond the age of sixteen through such programs as counselors-in-training, campwaiters, and pioneer camp (work study programs); and to serve as training centers for congregational leaders.

V Union camp programming should be based on the three great pillars of Jewish life: 1) Torah (Jewish learning), 2) Avodah (service - both religious service and physical work), 3) Gemilut Chasidim (which, in this context, should be interpreted as social action in the broadest sense).

VI The UAHC does not wish to duplicate the curriculum of the religious school within the camp setting. It does, however, seek to provide enrichment of those areas of study, learning and outdoor recreation which are congenial to the camp atmosphere, and which may be fully integrated within the program day. The UAHC expects its camps to provide adequate time for study of *Torah* and the Hebrew language, serving the several age groups in camp on varying levels of proficiency. The camp should also provide study circles for counselors and counselors-in-training, insuring "*Torah* for all" within the camp community. . . . The UAHC looks upon the total religious educational program at camp as unified and integrated, and closely associated with all camp activity projects that are part of the program day. The Union regards its camps as *Torah* and training centers for every age group of the congregation.

This document seems to make explicit many of the underlying assumptions of "Objectives of UAHC Camps," though there is a note of desperation in this document. The statement seems as though it were written as something of a warning to institutions very unlike the original Oconomowoc-based Camp-Institute program. The emphasis on "special" and "intensive Jewish religious and educational influence" in IV points to the notion that some of the Camp-Institutes may have expressed some reluctance regarding the educational nature of the camping enterprise. This may also be seen in a statement made by Rabbi Smith. When asked how he would characterize the effectiveness of UAHC camping, he states, "In these efforts we have been successful primarily in establishing a minimum standard for all of our camps in both programming and staffing. The bringing together of the nine separate camps has been long and arduous, but that has been our greatest achievement."8 Though this "bringing together" is not overtly described, one might easily assume that this refers to the adoption of those "minimum standards" in the area of programming and staffing. One might also interpret these "minimum standards" to refer to educational matters. All of this points to the idea that as an educational enterprise, UAHC Camp-Institutes have faced difficulties in achieving uniformity.

Rabbi Allan Smith, personal letter, October 5, 1984.

This reluctance or difficulty is further seen in the conflicting statements regarding the relationship between the Camp-Institute educational program and the congregational religious school. While in I the Camp-Institute is an "extension . . . of the religious school," the UAHC also "does not wish to duplicate the curriculum of the religious school within the camp setting" (VI). The conflict here is further compounded when the UAHC/CCAR Joint Curriculum is added into the equation. According to the new curriculum, the setting issue is clearly defined as including Camp-Institutes. Perhaps the conflict could be eased were the document to be modified in such a way as to stress the intensification of educational program availability in the Camp-Institute setting, rather than to deny that the curriculum is absolutely equivalent in the UAHC/CCAR curricular revision now in effect.

These underlying conflicts and difficulties are further compounded when the aphorism about the basis of camp programming is considered. This "statement" certainly does not include the "play" aspect of the original philosophical notions, as expressed by Rabbi Schaalman. The statement in V concerning *Torah*, *Avodah* and *Gemilut Chasidim* might certainly legitimize the Jewish textual basis for Camp-Institute program activity, but in the context of philosophy and educational goals, such a "scholarly" tool is ill-advised.<sup>9</sup> In addition, the comment about counselors in III does very little to describe the fullness of the counseling task. Merely understanding children and maturely guiding them is insufficient.<sup>10</sup> The multiplicity of skills and role expectations

Rabbi Harold Schulweis says, "Quotational Judaism falls on deaf ears."

<sup>&</sup>lt;sup>10</sup>Not included in the excerpts is the material on minimum standards for counselors and other staff. These will be taken up in later sections.

of the counselor should be stated in a job description, not in a statement of principles.

The references to training that appear in the document are perhaps the best examples of clear, straightforward and concise philosophical statements made in "Statement of Principles Guiding UAHC Camps." Like those notions expressed by the pioneers of UAHC Camp-Institutes, the "Statement" rightly points out that "[the] Union regards its camps as *Torah* and training centers for every age group of the congregation." This strength, though, is not enough to allow the recommendation that the "Statement of Principles Guiding UAHC Camps" continue as a published philosophical document for use in staff training.

There is a connection between the "Statement of Principles Guiding UAHC Camps" and the "Working List of Jewish Values." In the former document, UAHC Camp-Institutes are described as model Jewish communities with "a set of values determined by the UAHC and implemented by the camp personnel engaged to administer programming."

### "Working List of Jewish Values"

This list has been prepared to assist teachers in Religious Schools to direct their attention to the transmittal of values rather than facts alone. Of course, values cannot be taught without hooks to hang them on. These hooks are experiences within the camp setting as well as the lessons and the books. Thus, this evolving list of values, in which ordering and numbering have no significance, can help the counselor to emphasize those aspects of Judaism which children can internalize.

- (1) Scholar and saint as the ideal Jewish character type.
- (2) Compassion toward all living things, as expression of our love of God.

- (3) Sense of identification with all Jews, of heritage, rootedness, history, generation-binding ties.
- (4) Pleasure and enjoyment in Jewish living
- (5) Mitzvot both obligations and opportunities; the "reward-in-itself."
- (6) God not a wonder-working magician, but man's partner, helper, teacher, guide.
- (7) Passionate zeal for study by all: reverent concentration on a few basic documents (Scripture), study as an essential form of prayer and service to God, vital importance of learning and knowledge.
- (8) Jewish practices in home and synagogue as expressions of Jewish values.
- (9) Hebrew language as expression of Jewish values.
- (10) Covenant commitment of an entire people and their descendants forever to Jewish values.
- (11) Messianic ideals: world peace, brotherhood, freedom.
- (12) Justice the chief goal of human existence, the chief criterion for human, national, communal, or personal salvation.
- (13) Worship and ceremonial not "communion" (sharing with God) but self-discovery, self-judgement, selfpurposing, self-development.
- (14) Optimism in the face of the world's evil.
- (15) Importance of the group, the Jewish people, as source and target of individual effort.
- (16) Importance of the individual as well: his divine potential and divine obligation to achieve the very highest kind of human personality; his responsibility to himself.
- (17) The supreme value of life itself, above all other values, except according to Jewish tradition - the still higher requirement of refusing to commit murder, adultery, or idolatry.
- (18) Sense of Jewish uniqueness, distinctiveness, difference, purpose and destiny.
- (19) Spiritual survival even more important than physical survival.
- (20) Family, school, synagogue, and community as vital agents for transmitting Jewish values from generation to generation.

- (21) Good citizenship plus strong and public Jewish life.
- (22) Obligation to support the State of Israel both as physical refuge and as cultural-spiritual center of Jewish living.
- (23) Jewish homeland as conditional, not guaranteed, but organically related to Jewish values from generation to generation.
- (24) Rational, inquiring attitude toward life's problems, even to challenging God Himself.
- (25) Resistance to intermarriage and assimilation.
- (26) Resistance, physical and spiritual, to persecution.
- (27) Torah as continuing discovery (revelation) of God's guidance, demands, punishments, rewards.
- (28) Organic development in Jewish living achieved by continuing interaction of tradition, reinterpretation, and reform in response to both external pressures and inner growth in understanding.
- (29) Basic harmony between reason and faith, science and religion, Judaism and the best in modern culture.
- (30) Ethics and morality as outcomes of religious search and religious faith.
- (31) Acceptance of difference and disagreement among Jews as part of a "family feeling" that also includes love, responsibility, pride, shame.

This "Working List of Jewish Values" was not written specifically for camps, but rather was developed for the UAHC Department of Education by Abraham Segal. Obviously, this list of "values" is admirable in its attempt to spell out all of the multivalent aspects of the ideal Reform Jew. Unfortunately, though, the list is of little value educationally. As with the "Objectives of UAHC Camps," the goal-referenced form is improperly utilized, definitions are left to the imagination, and the language is sexist.

There is a further problem which plagues this attempt to set forth a statement of values of UAHC Camp-Institutes. Values cannot merely be del-

ineated and accepted through providing the "camp personnel engaged to administer programming" with a list with which to "work." "Value learning," says Hall, "cannot take place as an idea, but as a living relationship."<sup>11</sup> No list can serve as an educational device for transmitting the values desired by the UAHC; rather, such transmission can only come as those "camp personnel" themselves take on such values and transmit them to campers. This sort of adoption cannot come from merely reading a list of thirty-one rough draft statements.

In goal-referenced instruction, the first operation of the model requires that behavioral objectives be specified. These objectives may be culled from a wide variety of sources, but the most consistent source is from a statement of philosophy and educational goals. In this regard, the UAHC, as seen from the three documents most widely circulated among the Camp-Institutes - "Objectives of UAHC Camps," "Statement of Principles Guiding UAHC Camps," and "Working List of Jewish Values" - has not succeeded in producing such a statement of philosophy and/or educational goals.

<sup>&</sup>lt;sup>11</sup>Brian P. Hall, Value Clarification as Learning Process: A Sourcebook of Learning Theory (New York: Paulist Press, 1973), p. 166.

# PART TWO: STAFF TRAINING IN UAHC CAMP-INSTITUTES

### Chapter 5:

# Understanding Training

Training is an educational process whose purpose is to aid learners become persons who have mastered specific skills and adopted specific attitudes. In this chapter basic principles of training will be discussed and applications for staff training programs for UAHC Camp-Institutes will be suggested.

### A Definition of Training

"Training refers to the efforts made to facilitate the process we call learning and which result in on-the-job behavior required of a member of an organization."<sup>1</sup> This definition applies to many settings in both the public and private sectors. Whatever the setting, training is designed to instruct the trainee in those behaviors and attitudes which correspond to the philosophy and educational goals of the training institution. There is a clear link between this definition of training and the description of goal-referenced instruction presented in Chapter 1. Both definitions describe the modification of behavior according to measurable objectives that are designed to reflect the philosophy and educational goals of the institution sponsoring the training/instruction. Therefore, training is not an end in itself, but rather a

<sup>&</sup>lt;sup>1</sup>William McGhee and Paul W. Thayer, Training in Business and Industry (New York: John Wiley and

process which serves as a means to an end. "[Training] exists only to help achieve organizational goals and objectives."<sup>2</sup> Such an understanding of training helps the camp staff trainer immeasurably. First, a training program can be designed according to educationally sound principles, such as those presented in the goal-referenced instructional model, which provide that specification of the philosophy of the sponsoring institution (the Union of American Hebrew Congregations), allow the production of educational goals (or in the case of training, a list of competencies which staff members master), design an instructional environment and set of learning activities, and provide an evaluation component for the total program and each of its component parts.

A systematic approach to training staff might be derived from examining a number of training settings. Training occurs in industry, as just mentioned, though many other areas of human endeavor also utilize some training format, e.g., education, mental health, athletics, business and others. Each setting, though, can be said to utilize the same basic instructional premises described above, though in differing degrees. Some settings provide training only to new employee/workers, while others might provide a comprehensive year-long program which spans the employee/worker's career. The model program described in Chapter 9 provides for training opportunities throughout the Camp-Institute staff member's career on a year-round basis.

Sons, Inc., 1961), p. 2. <sup>2</sup>/bid., p. 24.

## The Problem of Individualization

The special training needs of a specific instructional setting, such as a UAHC Camp-Institute, must be taken into account when designing a training program. Three procedures are used in evaluating individual organizational training needs:<sup>3</sup>

- 1. Organization analysis;
- 2. Operations analysis; and
- 3. Staff analysis.4

Clearly, each Camp-Institute differs in each of these needs areas, and so requires individualization in the design of any models and resources for a specific UAHC Camp-Institute.

### Organization Analysis

This procedure calls for determining the training needs of the Camp-Institute organizational structure.<sup>5</sup> This is accomplished first by determining the Camp-Institute's organizational philosophy and educational goals which staff members are expected to master through training. Chapter 7 attempts to identify both of these training elements because, as we have shown, previous attempts to state the philosophy and educational goals of UAHC Camp-Institutes have been unsuccessful. Once the Camp-Institute's philosophy and educational goals for training are established, a training program which accurately reflects the Camp-Institute's training needs can be developed.

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<sup>4</sup>McGhee and Thayer call this procedure "MAN analysis." <sup>6</sup>McGhee and Thayer, pp. 25-26. There are three major purposes for organization analysis: 1) to insure that the Camp-Institute's human resources (staff) are adequate for present and future operation of the enterprise; 2) to insure that the most effective performance possible takes place in all functional areas of the Camp-Institute; and 3) to insure that the climate of the Camp-Institute is such that staff members can perform their assignments in an efficient manner.

The process of organizational analysis once philosophy and educational objectives are developed, consists of three sub-analyses:

A. analysis of human resources;

B. analysis of efficiency indices; and

C. analysis of organizational climate through direct and indirect indices.

The results of each of these sub-analyses are compared to the Camp-Institute's educational goals, a comparison which shows the way to the next procedure, operations analysis. Once an individualized program of staff training is implemented, these procedures (organization and operations analyses) may be carried out simultaneously. Each of these sub-analyses can be carried out by the Camp-Institute director or staff trainer, though the UAHC should consider the possibility of hiring a professional trainer to consult with the Camp-Institute directors and trainers and to perform each of these subanalyses for each of the nine Camp-Institutes.

In the first sub-analysis of an organizational analysis, the human resources of the Camp-Institute are assessed. A human resources inventory constitutes an effective tool for this sub-analysis. The data collected from such an inventory is then assembled into a status chart or a narrative report which can determine some of the needs of an organizational analysis.

The second sub-analysis in an organizational analysis is of efficiency or effectiveness of staff performance. This procedure requires that the Camp-Institute's overall goals be established as a standardized set of guidelines against which current training priorities and staff performance can be tested. In addition, other efficiency indices might be examined relating to the reduction of labor costs through improved, more systematic staff training.

The sub-analysis of the Camp-Institute's organizational climate is largely concerned with the attitudinal aspects of the staff members' training, and can be measured both directly (through staff members' self-reports) and indirectly (through observation by trainer and/or other supervisors. The data which are to be collected for this sub-analysis are:

1. frequency and level of staff/administration conflict;

2. number of staff resignations;

3. amount of staff absenteeism;

4. staff suggestions;

5. ratings of staff efficiency; and

6. number of accidents and short-term illnesses.<sup>6</sup>

Once these four sub-analyses of the Camp-Institute organization have been completed by the director or the trainer, the next individualization procedure for designing a systematic training program can take place, operations analysis.

\*/bid., p. 49.

### **Operations** Analysis

This procedure, though similar to the sub-analysis of staff efficiency referred to above, is concerned with the problem "of what should training exist?"<sup>7</sup> Operations analysis is "the orderly and systematic collection of data about an existing or potential task or cluster of tasks usually called a 'job.'"<sup>8</sup>

The data to be collected in this analysis are of four kinds:

1. standards of performance for the task or job;

- 2. the identification of the tasks which make up the job;
- 3. the requirements for determining successful completion of each task; and
- 4. the skills, knowledge, and attitudes which are basic to

the performance of each task in the required manner.

In other words,

[o]perations analysis is the procedure for determining (1) what tasks constitute a job, (2) how these tasks are to be performed, and (3) what behavior is required of a staff member in order to perform the tasks as specified. It is the blueprint for organizing and conducting training for a specific job.<sup>9</sup>

There are four techniques used in operations analysis:

1. review of literature concerning the job;

2. performing the job;

3. observing the job; and

4. asking questions about the job.10

7 Ibid., p. 61.

8/bid., p. 63.

º/bid., p. 86.

Unfortunately, there has been little work done in establishing reliable instruments for measuring the effectiveness of operational analyses. This problem, while present for the first and last techniques listed above, is easily overcome in this study as it relates to the second and third techniques. This author has performed UAHC Camp-Institute staff "jobs" and clearly, observational formats are available which reduce the chances of bias in the analysis. The review of literature concerning UAHC Camp-Institute staff positions reveals the existence of job descriptions in several staff training manuals. For the purposes of this study, direct observation and question-asking were not possible.

### Staff Analysis

The final step in determining training needs . . . is directed toward finding out (1) whether the individual [staff member] requires training and (2) what training s/he requires. . . . [It is] concerned, first, with determining how well a specific [staff member] is carrying out the tasks which constitute his/her job. Second, it is concerned with determining what skills must be developed, what knowledge acquired, what attitutdes engendered if s/he is to improve his/her job performance.<sup>11</sup>

There are three methods of staff analysis: objective records of job performance; devised situational measures; and observational measures. Each serves as a diagnostic tool for the trainer.

Objective records of job performance might include such indices as absenteeism, disciplinary actions, accident frequency and severity, number of seasons returning, level of Jewish involvement outside the Camp-Institute, and others.

<sup>10</sup>*Ibid.*, p. 70. <sup>11</sup>*Ibid.*, p. 88. Devised situational measures would consist of instruments such as achievement tests, evaluation forms, and others.

Clearly the best method for staff analysis in UAHC Camp-Institutes is through the use of observational measures. There are many methods available, but no one method can provide all of the information needed to make a helpful analysis. Two specific methods, though, seem preferable - check lists and diaries. If operational analysis has been thorough, a check list of job tasks (competencies) is easily produced. Direct observation of the staff member allows the trainer or supervisor to identify whether or not the staff member exhibits the specific behavior required in that staff member's job description. This observational measure is in itself incomplete though, and should be supplemented with the staff member's keeping an ongoing diary. This method allows the staff member to record the details of significant job experiences, along with her/his thoughts and feelings about each entry. This method serves to bring the staff member into the observation process and allows for increased ownership of and involvement in the observational measure and its implications for future training.

# Applying the Procedures for Individualizing Staff Training

The three procedures for individualizing staff training - organization analysis, operations, analysis, and staff analysis - cannot be completed in the context of this project. Each UAHC Camp-Institute has its own set of staff members, each with their own needs for training. Specifically, each of these procedures must be performed by the Camp-Institute director or trainer and should be updated each season. On the other hand, certain aspects of these procedures can be generalized here for use in UAHC Camp-Institutes.

Organization Analysis in UAHC Camp-Institutes

A. Analysis of human resources:

Human Resources Inventory for UAHC Camp-Institutes

- Number of employees in each organizational level (i.e., administrative, faculty, counseling staff, support)
- (2) Number of employees needed in each organizational level
- (3) Demographic needs for employees in each organizational level (i.e., education requirements for certain positions, sex of employees engaged for counselor positions, etc.)
- (4) Level of skill required by job description for each staff member
- (5) Level of knowledge required by job description for each staff member
- (6) Attitude of each employee toward the job and the Camp-Institute
- (7) Level of job performance (quality and quantity) of each staff member
- (8) Level of skills and knowledge of each staff member for other Camp-Institute staff positions
- (9) Source for potential replacement of staff member position
- (10) Training time required for returning staff members
- (11) Training time required for novice staff members
- (12) Rate of absenteeism

(13) Turnover/non-return of staff member

(14) Job description for each position<sup>12</sup>

B. Analysis of efficiency indices:

Chapters 4 and 7 serve as suggested sets of goals.

Operations Analysis in UAHC Camp-Institutes

Review of literature concerning the job:

See sample job description for UAHC Camp-Institute counselor in Chapter 8.

### Staff Analysis in UAHC Camp-Institutes

The other analyses involved in these training procedures cannot, in the author's opinion, be generalized for the nine UAHC Camp-Institute training programs.

### Chapter 6

# Training in UAHC Camp-Institutes: An Example Component

In order to understand the current status of staff training in UAHC Camp-Institutes, training manuals were solicited from each of the Camp-Institutes. In this section, the document study serves as an example of the training components in use as one indicator of the effectiveness of current practices. These documents were chosen as examples because of the relatively prohibitive costs of on-site evaluative visits to each of the Camp-Institutes. Such a comprehensive program of evaluation would be useful, though such a program was beyond the scope of this project.

The staff training manuals do provide useful information, as well as certain advantages as far as this study is concerned. The written word stands as physical evidence of educational priorities in UAHC Camp-Institutes, which can then be quantified and evaluated. The overall conclusion of the document study must be stated at the outset: staff training in UAHC Camp-Institutes is generally a hit-or-miss proposition that is without consistent educational bases.

# UAHC Camp Staff Training Manual Document Study

### Purpose of this Study

The purpose of this study is to evaluate staff training manuals currently in use in UAHC Camp-Institutes and to demonstrate the need for more thorough approaches in preparing future staff training manuals in UAHC Camp-Institutes. The central question to be addressed in this document study is, "How complete are UAHC Camp-Institute staff training manuals, both individually and as a group?" By complete I mean the extent to which the manuals compare to a standardized list of content elements.

### The Document Sample

For the purposes of this study, training manuals were obtained from UAHC Camp-Institutes through written requests and telephone solicitations. The return on these requests was nearly complete. Of the nine UAHC Camp-Institutes, seven staff training manuals were obtained,<sup>1</sup> in addition to the UAHC's national manual.<sup>2</sup> It should be noted that one Camp-Institute was not included in that it does not utilize a training manual as such.<sup>3</sup> The sample of eight staff training documents in this study provides a wide enough base on which to establish a foundation for understanding the current state of UAHC Camp-Institutes vis'a-vis'its pre-camp training manuals, as well as finding areas in which those materials might be improved.

### The Evaluation Model:

In preparing this study, care was taken in choosing an evaluation model which would generate the most usable information when applied to the needs of the study's central question. After examining several available alternatives, it was decided to use Andres Steinmetz's Discrepancy Evaluation Model (DEM).<sup>4</sup> The DEM model "... represents an assembly of ideas and procedures

<sup>1</sup>See p.55, this section.

<sup>&</sup>lt;sup>2</sup>Leonard A. Schoolman, editor. "Camp Counselor and Staff Orientation Manual." New York: UAHC Department of Camp and Youth Education, 1970.

SUAHC Goldman Camp Institute.

<sup>&</sup>quot;Andres Steinmets, "The Discrepancy Evaluation Model." In: Evaluation Models, edited by Madaus, Scriven, Stufflebaum. Boston: Kluwer-Nijhoff Publishing, 1983.

arising out of attempts to respond constructively to [the] expectations [surrounding] the difficult task of evaluating education programs."5

Simply stated, this model provides that an object (in this study, a written body of staff training programs in manual form) is compared to a standard (S), a description of the characteristics the object should contain. This comparison is undertaken by finding out what characteristics the actual object contains. This step in the process (P) is performance measuring. The result of comparing P measurements with S characteristics yields a quantifiable discrepancy (D score). The DEM is ". . . a matter of making judgements about the worth or adequacy of an object based upon D information between S and P."6

This model provides that the S not be determined by the evaluator, but rather by the entity responsible for the program itself, and in this study, S was established with this idea in mind. The standard against which training manuals can be compared (by taking P measurements) was developed in a thesis by Amy Dover Neistein.<sup>7</sup> She identified close to thirty training manual content elements that followed from her own document study of training manuals used by Jewish resident camps in California.<sup>8</sup>

Neistein's work in this area yields useful standards, but upon receipt of UAHC Camp-Institute staff training manuals, it was clear that the list developed by Neistein was not comprehensive enough for the purposes of this

<sup>5/</sup>bid., p. 80.

<sup>7</sup>Amy Dover Neistein. "Planning Staff Training Programs in Jewish Resident Camping: Questions to Ask." Master of Arts Thesis. Los Angeles: Hebrew Union College-Jewish Institute of Religion, 1983.

<sup>8/</sup>bid., pp. 98-99.

study. Many more content elements were identified through informal examination of the documents, and as the Camp-Institutes are themselves responsible for their own training programs, the inclusion of a content element in a UAHC Camp-Institute staff training manual itself constitutes a characteristic of S. Just as the acceptance of Neistein's thesis by an official arm of the Reform movement, the Hebrew Union College-Jewish Institute of Religion, qualifies it as a client-generated S, so, too, does the addition of some fifteen other content elements gleaned from the Camp-Institute programs themselves.

The next step in the process, after establishing an S (consisting of 45 training manual content elements), is to define P measurement criteria. In this study, operational definitions were established for each of the content elements. These definitions serve to show how each content element was determined as existent or non-existent in any or all of the staff training manuals examined. Clusters of content items were then identified in order to look at functional strengths and weaknesses presented by the manuals.

Statistical tallies of D scores act as D measures in this study. The actual number and percentage of content elements existent in a manual were generated. From this statistic, D scores were produced by subtracting the percentage from 100. Results and conclusions were then extrapolated.

### Gathering of Data:

In this study, Camp-Institute staff training manuals were obtained through written communication with Camp-Institute Directors during the summer of 1984.<sup>9</sup> Follow-up letters were sent in September, 1984 to those Directors who did not respond to the initial request, and repeated telephone requests were made in October to those Directors who chose not to participate.<sup>10</sup>

The determination of whether or not a specific manual actually showed any given content element based upon the operational definitions provided was based upon close observation of the manual and not upon material sent by the Camp-Institute Director as supplemental to the manual itself.

#### Analysis of Data

Manuals were listed on a chart which cross-referenced with the 45 content elements. If a manual evidenced a content element, based upon the operational definitions of that element, that fact was noted on the chart. The sum of these notations (X's) yielded a raw score, which was then translated into a percentage of total component elements (45 elements) and interpreted as D scores. In addition, the content elements were divided into three clusters that show general functions of the staff training manual. These three functions (Aesthetic/Formal, Team Building and Program Orientation) were tallied in the same way as the overall tally of 45 content elements, and brought to light more detailed pictures of each of the Camp-Institute training manuals. Further, it can be shown the extent to which each of the 45 content elements is evidenced across all of the manuals.

<sup>&</sup>lt;sup>9</sup>Requests included self-addressed envelopes and funds (\$3.00) for return postage.

<sup>&</sup>lt;sup>10</sup>See sample letter at the end of this chapter.

# Masking Camp-Institute Names

For the purpose of this study, manuals were assigned random letter titles (i.e., "Manual A," "Manual H," etc.) in order to preserve the anonymity of manuals' authors.

Alphabetical Listing of Eight UAHC Camp-Institute Staff Training Manuals

- "Camp Counselor and Staff Orientation Manual," edited by Rabbi Leonard A. Schoolman. New York: Union of American Hebrew Congregations Department of Camp and Youth Education, 1970.
- (2) "Guide to Surviving, Living, Thriving as a Resident Advisor at Kutz Camp Summer '84" (with supplement). Warwick, New York: UAHC Kutz Camp Institute, 1984.
- (3) "Staff Manual, Olin-Sang-Ruby Union Institute UAHC." Oconomowoc, WI: OSRUI, 1984.
- (4) "Staff Manual UAHC Greene Family Camp." Bruceville, TX: UAHC Greene Family Camp-Institute, 1984.
- (5) "Staff Manual UAHC Harlam Camp-Institute for Living Judaism." Kunkletown, PA: UAHC Harlam Camp-Institute, 1984.
- (6) "UAHC Camp Coleman Staff Handbook." Cleveland, GA: UAHC Coleman Camp-Institute, 1984.
- (7) "UAHC Camp Swig 1984 Staff Manual." Saratoga, CA: UAHC Swig Camp-Institute, 1984.

(8) "UAHC Eisner Camp Staff Handbook, 1984." Great Barrington, MA: UAHC Eisner Camp-Institute, 1984.

## Alphabetical Listing of Training Manual Content Elements

The following list represents elements that camp staff training manuals might include. This list serves as a standard (S) by which UAHC Camp-Institute manuals will be evaluated both individually and as a group, using the P measurement procedure already described.

- 1. Acknowledgement of contributors
- 2. Administrative procedures
- 3. Age characteristics
- 4. Attractiveness
- 5. Bibliography
- 6. Camp publications
- 7. Chain of command
- 8. Code of conduct
- 9. CIT program description
- 10. Counseling techniques
- 11. Curriculum
- 12. Daily, Shabbat and summer schedules
- 13. Emergency procedures
- 14. Evaluation form(s)
- 15. Format
- 16. Forms (sample)
- 17. Goals of camp

- 18. Hebrew vocabulary list
- 19. History of camp
- 20. Humor and cartoons, use of
- 21. Jewish theme program and general program description
- 22. Job descriptions
- 23. Leadership training materials
- 24. Length
- 25. Liturgy at camp
- 26. Map
- 27. Notes, space for
- 28. Outdoor education
- 29. Paper stock
- 30. Philosophy of camp
- 31. Philosophy of sponsoring movement
- 32. Policies of camp
- 33. Program ideas
- 34. Program techniques
- 35. Readability
- 36. Sexuality and camp
- 37. Shabbat description
- 38. Staff mental health materials
- 39. Staff programs for rest and recreation
- 40. Staff roster
- 41. Table of contents

42. Telephone numbers

43. Training, explanation

44. Welcome letter

45. What to bring

### **Operational Definitions**

One criticism of the Dover Neistein study is that operational definitions were not provided for the suggested content elements.<sup>11</sup> In making P measurements of UAHC Camp-Institute staff training manuals, precise operational definitions were essential.

The definitions for each of 45 training manual content elements follow. Together they constitute that objective S against which the manuals were P measured in order to determine D scores.

- Acknowledgement of contributors: any statement or attribution of authorship of any or all materials used in the manual.
- (2) Administrative procedures: instructions for staff on methods for maintenance of personal and/or programmatic needs (i.e., mailbox locations, safekeeping, laundry, time off, salary, vehicle rules, use of requisitions, etc.) of staff and campers.
- (3) Age characteristics. description and/or charts whose goal is the staff's understanding of the various developmental needs of different aged children including physical, emotional, social, educational, sexual, moral and/or other characteristics.

<sup>&</sup>lt;sup>11</sup>Dover Neistein, pp. 71-73.

- (4) Attractiveness: the use of graphics, original artwork, clip art, presstype, typesetting, layout, etc.
- (5) Bibliography: a list of books, articles, or other materials relating to either Jewish theme, general counseling, or camping concerns.
- (6) Camp publications: any inclusion and/or description of publications, serials, or other materials produced by camp, including recordings, games, t-shirts, toys, etc.
- (7) Chain of command: a clear description of the hierarchy of responsibility in the Camp-Institute staff, either in chart or narrative form.
- (8) Code of conduct: an original or standardized statement of behavioral standards of the camp, with or without a compliance instrument.
- (9) CIT program description: an explanation of the role played by counselors-in-training and how that role fits in with the rest of the camp program.
- (10) Counseling techniques: any materials which might be helpful for counselors' reference or training purposes, including set pieces or original work that stresses interactions with campers.
- (11) Curriculum: a detailed statement of the philosophy, goals and/or objectives of the camp's educational component.
- (12) Daily, Shabbat and summer schedules: a listing, with or without detailed annotation, of all regularly scheduled programs that occur at the Camp-Institute.

- (13) Emergency procedures: a reference tool for use at the time of emergency or during training including information on any or all of the following: weather, medical, criminal, or programmatic emergencies.
- (14) Evaluation form(s): materials relating to the camp's method of staff, camper, and/or program evaluation.
- (15) Format: the way the training manual is physically constructed (i.e., center or side stapled; one, two, or three staples; one- or two-sided printing; ditto, mimeograph, photocopy or offset reproduction).
- (16) Forms: any regularly used form (i.e., requisitions, medical, library, HUG selection, Hebrew test, etc.).
- (17) Goals of camp: an original or standard piece on the educational goals, values, behavioral objectives, and/or life role competencies toward which the camp strives.
- (18) Hebrew vocabulary list: a Hebrew/English/transliteration list of words and phrases commonly used in the camp setting.
- (19) History of the camp: a summary of local and/or national development of the Camp-Institute and/or UAHC camping generally.
- (20) Humor and cartoons, use of: any lighthearted materials used in making the manual more appealing.
- (21) Jewish theme program and general program descriptions: any description of the camp's educational program, range of activities, and/or program divisions or thematic specializations (i.e., all Hebrew speaking, arts, kibbutz, etc.).

- (22) Job descriptions: any description of the responsibilities of various staff positions at the Camp-Institute.
- (23) Leadership training materials: any materials which describe the Camp-Institute's leadership training component and/or those materials which function as aids for actual training of staff for future roles of responsibility in the Jewish community.
- (24) Length: average length is 48 pages; longest and shortest of sample were dropped.
- (25) Liturgy at camp: any description of the worship/ritual/observance policies or customs of the Camp-Institute.
- (26) Map: including buildings, facilities, and/or surrounding areas.
- (27) Notes, space for: any area of the manual designated for note-taking before, during and/or after training.
- (28) Outdoor education: any description of the function, benefit, consequence of the "camping" aspect of the Camp-Institute's program (i.e., campcraft, ecology, hiking, etc.).
- (29) Paper stock: the use of #60 bond or card stock for covers and/or the use of colored stock.
- (30) Philosophy of camp: a statement of the reasons the Camp-Institute exists.
- (31) Philosophy of sponsoring movement: an overview of the relationship of the Camp-Institute with the Union of American Hebrew Congregations, with or without a listing or description of the UAHC's departments.

- (32) Policies of camp: any statement of the Camp-Institute's rules and/or regulations.
- (33) Program ideas: any materials which serve as reference for a staff member's planning of programs (i.e., lights out, cabin time, rainy day, educational, etc.).
- (34) Program techniques: any materials which serve as reference for a staff member's carrying out of programs (i.e., discussion, role play, four corners, sociodrama, etc.).
- (35) Readability: legibility of text.
- (36) Sexuality and camp: any statement or materials which detail sexual issues as they relate to the Camp-Institute.
- (37) Shabbat description: a statement of customs and observances, along with schedule and/or list of objectives of the Shabbat component of the Camp-Institute.
- (38) Staff mental health materials: any materials which describe the Camp-Institute's approach to staff mental health and/or aids for training in mental health.
- (39) Staff programs for rest and recreation: a description of the goals and/or objectives of the Camp-Institute's facilities, time off, exercise, etc.
- (40) Staff roster: any list, with or without addresses and/or telephone numbers, of all staff members (alphabetically by unit or collectively).
- (41) Table of contents: a listing of the contents of the training manual.

- (42) Telephone numbers: a listing of telephone numbers which the staff might need (i.e., intercom station numbers, police, fire department, hospital, etc.).
- (43) Training, explanation: a description of the objectives, schedule, methodology, for any or all aspects of staff training, including CIT program, orientation week, staff programs, and/or manual.
- (44) Welcome letter: an introductory message from the Camp-Institute director and/or program director
- (45) What to bring: a list of commonly needed items for the staff members' convenience in planning, shopping, and/or packing for the summer.

### Content Element Function Clusters

Once operational definitions were established S function clusters of these content elements required examination. The question was, "Why should any particular content element by included in a staff training manual?" Several kinds of answers emerged, and together provided for a broader understanding of the pre-camp training process as a whole.

Aesthetic/Formal Function Cluster\* (1, 4, 5, 15, 24, 29, 35, 41)

Team Building Function Cluster (2, 6, 7, 8, 13, 14, 16, 17, 19, 20, 22, 26, 27, 30, 31, 32, 36, 38, 40, 42, 44, 45)

Program Orientation Function Cluster (3, 9, 10, 11, 12, 18, 21, 23, 25, 28, 33, 34, 37, 43)

<sup>\*</sup>Numbers in parentheses refer to content element operational definitions.

The decision to categorize content elements into clusters was made by the author with the understanding that content elements can fall into several clusters and that the clusters are not, in themselves, discrete categories. Rather, they seem to overlap one another.

# Operational Definitions for Content Element Function Clusters

I. The Aesthetic/Formal Function Cluster (18% of the 45 elements). Every piece of printed material has structural components designed to make the work attractive, durable over time, convenient to use and low in cost to produce. These concerns are expressed in the content elements identified with this function cluster of a UAHC Camp-Institute staff training manual. A high D score in this function means that the manual under study could improve by raising its production values. A low D score in this function means that the manual under study exhibits adequate production values.

Those content elements included in the Aesthetic/Formal Function are:

Acknowledgement of contributors (convenience)

Attractiveness

Bibliography (convenience)

Format (convenience, durability, attractiveness)

Length (attractiveness, convenience, cost)

Paper stock (attractiveness)

Readability (attractiveness, convenience)

Table of contents (convenience)

II. The Team Building Function Cluster (51% of 45 elements). A document that is sent to staff members before the summer season begins has a

distinct function as a tool for team building, a concept borrowed from staff training models used in industry.<sup>12</sup> Team building is that aspect of staff orientation designed to allow the sharing of mutual expectations between an employer and an employee. In this case, it is the sharing of expectations between the administrative staff (the director or program director) and the rest of the staff. This sharing of expectations allows a staff member to begin to feel connected to the Camp-Institute even before that staff member sets foot in camp. This also reduces anxiety, as far as the director can anticipate the anxiety-producing elements of the camp experience for the new or returning staff member. Team building brings the staff member into an as yet nonexistent whole, based upon the experiences of previous seasons at the Camp-Institute. Similarly, the manual serves as a transitional object, which in itself helps to create that whole once the staff has actually arrived at camp. The staff member brings the manual itself to camp after having read it; it becomes an experience already shared - a piece of history built upon that shared, yet individual, experience. The team building function of the staff training manual exists both in these content elements, and in the way the manual is used as a pre-season socializing, group-building agent for new and returning staff.

Those content elements included in the Team Building Function are:

Administrative procedures (procedural socialization)

Camp publications (historic socialization)

Chain of command (procedural socialization)

<sup>&</sup>lt;sup>12</sup>Developed from an interview with Donna Ginn, Management Systems Division, Procter & Gamble Company, Cincinnati, Ohio, July 1, 1984.

Code of conduct (administrative expectation sharing) Emergency procedures (procedural socialization) Evaluation form(s) (mutual expectation sharing) Forms (sample) (procedural socialization) Goals of camp (movemental socialization) History of camp (movemental and/or specific historic socialization) Humor and cartoons, use of (anxiety reduction) Job descriptions (administrative expectation sharing) Map (physical socialization, anxiety reduction) Notes, space for (staff expectation sharing) Philosophy of camp (administrative socialization) Philosophy of sponsoring movement (administrative socialization) Policies of camp (administrative expectation sharing) Sexuality and camp (anxiety reduction, administrative expectation sharing) Staff mental health materials (staff expectation sharing, anxiety reduction) Staff programs for rest and recreation (anxiety reduction, group socialization Staff roster (group socialization) Telephone numbers (administration socialization) Welcome letter (anxiety reduction, administrative socialization) What to bring (anxiety reduction)

66

A high D score in this function means that the manual under study could improve by including more Team Building Function content elements. A low D score means that the manual under study has adequate Team Building content elements. III. The Program Orientation Function Cluster (31% of 45 elements). Assuming that the staff training manual has fulfilled its function as a team building tool, its other main function is as a resource for training a staff member in the purely programmatic expectations he/she will encounter in the summer session. The main reason for playing out this function in the manual is to reduce the staff members' anxiety about their programmatic role of service provider. This is no substitute for actual on-site training with close supervision and arenas for skill development, but rather serves as an introductory or refresher resource for the new or returning staff member.

Those content elements included in the Program Orientation Function are:

> Age characteristics (introduction to counseling) CIT program description (staff/program interaction) Counseling techniques (introduction to counseling) Curriculum (introduction to teaching) Daily, Shabbat and summer schedules (staff/program interaction) Hebrew vocabulary list (introduction to teaching) Jewish theme . . . (introduction to teaching, staff/program interaction) Leadership training materials (introduction to Jewish professions) Liturgy at camp (introduction to teaching) Outdoor education (introduction to teaching) Program ideas (introduction to teaching) Program techniques (introduction to teaching) Shabbat description (introduction to teaching)

## Training, explanation (staff/program interaction)

A high D score in this function means that the manual under study could improve by including more Program Orientation Function content elements. A low D score means that the manual under study has adequate Program Orientation content elements.

#### Discussion

## Review/Analysis of UAHC Camp-Institute Training Manuals:

As noted earlier, a D (discrepancy) score provides a quantifiable measure of how the object's actual characteristics might be judged in the light of the S (standard), through the P (performance) measurement instrument. In this study, UAHC Camp-Institute staff training manuals (the objects) were compared to a list of content elements (S) by means of operational definitions for the 45 elements. In addition, a further P measurement was taken in identifying clusters of content elements (functions) as they appear in the manuals.

#### FIG. 3.

UARC Camp-Institute Staff	Training Manual David
Statistical Tallian	Training Manual Document Study (D Scores on 8 Manuals)
e tatistical 1 allies	(D Scores on 8 Manuals)

TAUCH

	Manual								
	A	В	с	D	E	F	G	H	Average
Aesthetic/Formal Function Cluster	57	71	57	29	29	71	57	14	44
Team Building Function Cluster	74	74	61	65	52	52	70	87	67
Program Orientation Function Cluster	93	57	50	57	50	50	64	50	59
Combined Total (Over 45 Content Elements)	75	67	56	58	47	58	64	50	59

A high D score represents the relative absence of a cluster of content elements (functions or combined total).

A low D score represents the relative presence of a cluster of content elements (functions or combined total).

The results of this evaluation affect a wide range of conclusions about the field of UAHC Camp-Institute pre-season staff training. Before looking at this field as a whole, it is important to look at each of the eight manuals examined in the study. Their D scores, both in function clusters and in combined total, give useful information.

#### Manual A

This manual yielded the highest overall D score of the lot. It showed particular weakness in the Program Orientation Function as well as in its Team Building Function. The Aesthetic/Formal Function fared best in this document, though it is by no means perfect (compared to Manual H's Aesthetic/Formal score of 14!).

#### Manual B

This manual's best feature was its Program Orientation Function, though it was by no means the best of the lot in this regard. The Team Building Function was equally as bad as Manual A's, and was even worse in its Aesthetic/Formal Function.

#### Manual C

This manual's Program Orientation Function was one of the best examples of the sample in mid-range combined D scores. This document evidenced the second best combined D score.

#### Manual D

This manual was aesthetically pleasing, but its D scores on the other function clusters were both below average.

#### Manual E

This manual was well below average in all its cluster D scores, and was especially well done in the Aesthetic/Formal Function.

#### Manual F

This manual had the best Team Building Function D score as well as one of the best Program Orientation Function scores. The Aesthetic/Formal Function was one of the worst of the sample, though, making its overall quality suffer greatly.

#### Manual G

The best aspect of this manual was its Aesthetic/Formal Function, though not impressive when compared to Manual H. Though Team Building showed the most discrepancy function in this document, its Program Orientation D score was also high.

#### Manual H

The Aesthetic/Formal Function expressed in this manual put it in a class by itself, though its Team Building Function was the worst of the sample. The Program Orientation Function was among the best in the field.

The following table lists the discrepancy scores of each of the 45 content elements across the sample of 8 UAHC Camp-Institute staff training manuals.

FIG. 4. D Scores of 45 Staff Training Manual Content Elements (in alphabetical order)

(in alphabetical order)	
Acknowledgement of contributors	62
Administrative procedures	25
Age characteristics	62
Attractiveness	37
Bibliography	87
Camp publications	100
Chain of command	62
Code of conduct	50
CIT program description	75
Counseling techniques	50
Curriculum	62
Daily, Shabbat, summer schedules	12
Emergency procedures	25
Evaluation form(s)	100
Forms (sample)	75
Goals of camp	37
Hebrew vocabulary list	75
History of camp	87
Humor and cartoons, use of	62
Jewish theme program	37
Job descriptions	37
Leadership training materials	75
Length	37
Liturgy at camp	50
Map	75
Notes, space for	87
Outdoor education	100
Paper stock	25
Philosophy of camp	33
Philosophy of sponsoring movement	87
Policies of camp	37
Program ideas	87
Program techniques	62
Readability	25
Sexuality and camp	87
Shabbat description	25
Ct. I	62
Staff programs for rest and recreation	100
Staff roster	87
Table of contents	12
Telephone numbers	75
Training, explanation	50
Welcome letter	50
What to bring	75

A high D score signifies the relative absence of a content element across all 8 manuals. A low D score signifies the relative presence of a content element across all 8 manuals. This view of the D scores yields interesting information as well.

#### Conclusions

There are several interesting results of this study on many different levels. First, on a strictly statistical level, the UAHC Camp-Institute staff training manual document study shows that the average Camp-Institute staff training manual averages an average D score of 59. This score is too high in the author's opinion. The study also shows that over all the manuals the highest average D score was associated with the Team Building Function Cluster, and the lowest average D score was associated with the Aesthetic/Formal Function Cluster.

The study also shows that 12 elements (27% of the total 45 content elements in the study) are represented in no or 1 manual.

Cor	tent elements included in 0 manuals:
Car	np publications
Eva	luation form(s)
For	ms (sample)
Out	door education
Sta	ff programs for rest and recreation
Cor	tent elements included in 1 manual:
Bib	liography
	tory of camp
Not	es, space for
Phi	losophy of sponsoring movement
Pro	gram ideas
Sex	uality and camp
	f roster

FIG. 5.

Nineteen elements show discrepancy scores of 71 or higher (42% of the total 45 content elements). Thirty-one content elements rated had D scores over 50 (69% of the 45 total content elements).

The conclusions of the document study clearly indicate the deficiencies in this component of UAHC Camp-Institute staff training. If this conclusion holds true for the other components of training currently in use (though this author has no evidence that such is the case), then it is clear that a more comprehensive and educationally valid methodology could help alleviate such a sorry situation. In the next section, such a methodology is suggested in the form of philosophy and goals for UAHC Camp-Institute staff training. Finally, models for actual training components are offered based on the philosophy and goals.

8.1

## Sample Letter to Camp-Institute Directors

July 1, 1984

Mr. \_\_\_\_\_ UAHC Camp \_\_\_\_\_

Dear Mr. \_\_\_\_\_,

I am a fifth year rabbinic student at HUC-JIR Cincinnati presently working on my ordination thesis with Dr. Samuel Joseph on the topic, "Toward a Systematic Approach to Training Staff for Union Camp-Institutes." As part of my research, I would very much appreciate any help you could provide me by sharing your thoughts and assembling any materials currently in use at \_\_\_\_\_\_\_\_relating to the following areas: staff orientation, counselor training, and ongoing staff training. I would also be grateful for your sharing your general approach to staff hiring and development.

With the summer in full swing, I realize that your time is precious, and that spending it on a non-essential item such as this may be somewhat problematic. For your convenience, I am enclosing a self-addressed envelope and a donation to cover the cost of postage. I hope you will find a few moments to help me with my work, and in return, I will be happy to share the results of my research with you. I would also be happy to answer any questions you might have regarding this thesis.

Very best wishes,

Eric Bram 8 E. Lakeview Dr. #19 Cincinnati, OH 45237 (513) 821-2278

### Chapter 7:

# Philosophy and Educational Goals for UAHC Camp-Institute Staff Training

In Part One of this thesis, UAHC Camp-Institutes were examined with an eye toward understanding the educational, historical, structural and philosophical elements of the enterprise.

## A Problem in Reform Jewish Philosophy

The most recent statement of Reform Jewish philosophy was issued by the Central Conference of American Rabbis in 1975. Entitled "Reform Judaism: A Centenary Perspective," this document reflects the most up-to-date guide to Reform Jewish philosophy.<sup>1</sup> Rabbi Eugene B. Borowitz points out that there are two basic positions within modern Reform thought: the position for personal freedom and the position for *Halachah* (adherence to binding Jewish law).<sup>2</sup> This diversity is directly referred to in the "Centenary Perspective."

#### Diversity Within Unity, the Hallmark of Reform

Reform Jews respond to change in various ways according to the Reform principle of the autonomy of the individual. However, Reform Judaism does more than tolerate diversity; it engenders it. In our uncertain historical situation we must expect to have far greater diversity than previous generations knew. How we shall live with diversity without stifling dissent and without paralyzing our ability to take positive action will test our character and our principles. We stand open to any position thoughtfully and conscientiously advocated in the spirit of Reform Jewish belief. While we may differ in our interpretation and application of the ideas enunciated here, we accept such differences as precious and see in them Judaism's best hope for confronting whatever the future holds for us. Yet in all our

<sup>&</sup>lt;sup>1</sup>Eugene B. Borowitz, Reform Judsiem Today (New York: Behrman House, 1983), pp. xix-xxv. <sup>2</sup>/bid., Book One, Part 3, Chapter 11, pp. 106-110.

diversity we perceive a certain unity and we shall not allow our differences in some particulars to obscure what binds us together.<sup>3</sup>

This statement is perhaps the clearest example of the structural problem inherent in positing any philosophical statement of Reform Judaism. The diversity in Reform precludes any such unified statement.

This presents a difficult problem for any program that is based upon goal-referenced instruction. The specification of behavioral objectives depends on clear enunciation of educational goals. Such goals can only be systematically presented through a philosophical stance, usually communicated in a charter, constitution, or in the case of Reform Judaism, a statement of philosophy set forth by the CCAR, North American Reform Judaism's ranking rabbinical body. In beginning their most recent philosophical statement, the CCAR effectively precludes the development of a binding philosophical stance which would resolve such diversity.

This may explain the difficulties encountered by the Camp-Institutes in their attempts to articulate educationally helpful "philosophical" statements such as the three documents examined in Chapter 4. The Camp-Institutes, as specifically Reform Jewish educational agencies, need such statements.

#### A Solution

Though one of the two positions in the divergent composition of Reform Jewish thought seems to be on the rise (i.e., the position for *Halachah*), the other position is still quite strong. One way to solve this problem in developing a Reform Jewish philosophical statement for instructional purposes is to

3/bid., p. xxi.

adopt a phenomenological approach.<sup>4</sup> In philosophy, phenomenology refers to the acceptance as real that which is perceived by the senses. Gaining knowledge or understanding of the nature or essence of that which is perceived is not possible in this system. If the divergence within Reform Jewish philosophy is unresolvable, a state of affairs presented plainly in the "Centenary Perspective," then educators must seek to define an instructional "universe" based on something other than a philosophical statement. The UAHC/CCAR Goals Statement for Reform Jewish Education is an excellent phenomenological statement of philosophy. As stated in Chapter 1, the Goals Statement was designed to be interpreted according to the needs of all Reform Jewish educational settings including Camp-Institutes.

Certainly, the UAHC/CCAR Joint Commission had the same philosophical approach in mind when naming their curriculum "To See the World Through Jewish Eyes." Phenomenological philosophy seems to turn the standard educational equation around; begin with what perception and intuition naturally provide and find meaning in the experience. The perceptions and intuition of the Joint Commission on Jewish Education of the UAHC and CCAR coincide with the structural necessities of UAHC Camp-Institutes. Their Goals Statement, therefore, serves as a cornerstone for the staff training program suggested in Chapter 9.

This proposed staff training program uses the Goals Statement of the Joint Commission as its centerpiece, but the statement only goes so far in delineating such an idiosyncratic set of instructional needs as required for

<sup>&</sup>lt;sup>4</sup>Phenomenology is a modern school of philosophy founded by German philosopher Edmund Husserl (1859-1938). See Ideas for a Pure Phenomenology (1907).

UAHC Camp-Institutes. To augment these educational goals, six areas were determined to characterize the many roles of the UAHC Camp-Institute staff member. For each of the areas goals were developed from the models described more fully in Chapter 8. The six areas for determining educational goals for a UAHC Camp-Institute staff are:

- A. Judaic Training
- B. Employee Training
- C. Camp-Institute Specialty Area Training
- D. Teacher Training
- E. Leadership Training
- F. Child Guidance Training

The identification of these six training areas serves as a phenomenological statement of philosophy for UAHC Camp-Institute Staff Training, as well as a set of rubrics for the educational goals of an instructional program in training.

#### Chapter 8:

## Thirty-Six Educational Goals for UAHC Camp-Institute Counselor Training

This chapter describes educational goals for counselor training in UAHC Camp-Institutes. These goals were derived from many different sources, but they fall into six specific training rubrics that define the job parameters of the UAHC Camp-Institute counselor:

A. Judaic Training;

B. Employee Training;

C. Camp-Institute Specialty Area Training;

D. Teacher Training;

E. Leadership Training; and

F. Child Guidance Training.

Each training rubric will be described, as it constitutes a major source for counselor training goals. The chapter concludes with a goals listing which also serves as a job description and as the basis for an observational check list for staff analysis in UAHC Camp-Institutes.

These rubrics were identified through an informal operations analysis, accomplished using the method called "performing the job," as well as the "review of literature concerning the job."<sup>1</sup>

"Performing the Job" Operations Analysis

These goals are based upon the author's experiences as a UAHC Camp-Institute counselor at Olin-Sang-Ruby Union Institute in Oconomowoc,

<sup>1</sup>See Chapter 5.

Wisconsin during the summer seasons of 1977 and 1978, along with experiences as a counselor-in-training during the summer of 1976, and as a unit head in 1981.

## "Review of Literature Concerning the Job" Operations Analysis

Several job descriptions have been published for the UAHC Camp-Institute counselor. The Union of American Hebrew Congregations states:

#### Criteria for Counselors

It is essential that counselors understand the problems of young children and that they be sufficiently mature to guide these impressionable youngsters through their stay at camp. The UAHC has therefore established the following minimum requirements: camp directors will employ as senior counselors Jewish men and women who have completed at least one year of college. Counselors shall have a sound religious education, as well as one or more of the following: previous camp training, including experience as counselors or counselors-in-training in a recognized Jewish camp; group work or teaching experience within the general Jewish community. It is also essential that counselors possess a wholesome and positive attitude toward Judaism in particular. Counselors are expected to accept and commit themselves to the objectives of UAHC Camps.<sup>2</sup>

The UAHC Greene Family Camp-Institute published a job description

for a counselor that is somewhat more precise than the national statement:

Senior Counselor

Qualifications:

Age - 19 or entering college sophomore. This age requirement will be waived for graduates of the Avodah program.

Experience - At least one summer working in a summer camp environment. Youth group and regional leadership preferred. Participation in GFC Kibbutz and Avodah is an advantage.

General Comments - Must get along well with and like to be with children of the age they will be working with. Must be role models of responsible, mature, and Jewishly involved

<sup>2</sup>Schoolman, p. 8.

young adults. Must have a well-developed sense of responsibility, with good judgement and much common sense. COUNSELORS ARE THE PEOPLE THAT WILL HAVE THE MOST IMPACT ON THE CAMPERS' SUMMER EXPERIENCE.

Responsibilities:

Directly responsible for all campers living in the bunk. This means day-by-day involvement with the camper as an individual.

Impact to campers the policies, rules, and traditions of the camp.

Directly responsible for the building in which the bunk resides; its cleanliness and good repair.

Seeing that every individual camper makes friends, becomes acclimated to life at camp, grows toward his or her potential, and becomes a part of the total camp community.

Acts as the "early-warning-system" for campers with problems that might have to be referred to other staff. Will be called upon to discuss campers with parents.

Helps campers keep track of their belongings.

Ensure that campers exercise good hygiene and health practices. Notify nurse of any suspected health problems.

Responsible for the programming of bunk activities, organization of evening programs, and possible responsibility for a major, all-camp event.

Teach or assist in teaching of electives and specialties.

Attend all in-service training sessions and staff meetings as required.

Be totally familiar with all emergency procedures and first aid.

Responsible to Unit Head.<sup>3</sup>

Both of these job descriptions identify, albeit inadequately, some aspects

of the counselor's job, though these documents are clearly insufficient.

Neither statement provides a complete enough list of tasks unique to the

UAHC Camp-Institute counselor job. These tasks, stated as educational

goals, indicate some behavioral answer to the question, "What do I want

the person hired as counselor to become?" These two documents serve as starting points for answers to this question.

#### The Judaic Training Rubric

As stated in Chapter 1, the UAHC/CCAR Joint Commission on Jewish Education's Goals Statement for Reform Jewish Education is a complete set of educational goals for all Reform educational settings. These goals stand in the context of counselor training as well. At this writing, guidelines specific to the college-age Reform Jew are unavailable. It is strongly suggested that these guidelines be implemented in UAHC Camp-Institutes as an integral part of a counselor training program.

#### The Employee Training Rubric

Training in business and industry has provided much valuable information for this entire study. Employee training is certainly no exception. Management experts at Procter & Gamble were more than generous in sharing their expertise for this project and especially for determining educational goals for employee training as it relates to the Camp-Institute counselor.

### The Camp-Institute Specialty Area Training Rubric

These educational goals for training were developed by the author after examination of the UAHC Camp-Institute staff training manuals.

### The Teacher Training Rubric

Teaching in secular education provided these goals for the counselor's teaching role. This aspect of the job translates into many activities in the counselor's day, from teaching Hebrew classes, to *Torah* study, to discussion

groups, evening programs, cabin activities, and many more.

#### The Leadership Training Rubric

There seems to be something of a thin line dividing this rubric from the teaching and counseling areas. Certainly, all tasks that require the counselor to work with a group are influenced by the counselor's leadership talents and skills. These goals were developed from the "Situational Leadership" materials from the Center for Leadership Studies in San Diego.

#### The Child Guidance Training Rubric

An interesting note is that the entire job described by the word "counselor" does in fact pervade all of the various other roles that that person plays during the summer. The materials for these goals were derived from the American Camping Association, the umbrella organization for residential camps in the United States.

The following rubrics contain educational goals which might also serve as a description of the job of counselor in UAHC Camp-Institutes. These goals most certainly apply to other staff positions as well, though each job as has its unique training needs.

### Educational Goals for Judaic Training<sup>4</sup>

- Jews who affirm their Jewish identity and bind themselves inseparably to their people by word and deed.
- (2) Jews who bear witness to the brit (the covenant between God and the Jewish People) through the practice of mitzvot (commandments) as studied in Torah and the classic Jewish literature it has generated, and interpreted in the light of historic development and contemporary liberal thought.

UAHC/CCAR, Guidelines for the Junior High Years, p. 8.

- (3) Jews who affirm their historic bond to Eretz Yisrael, the Land of Israel.
- (4) Jews who cherish and study Hebrew, the language of the Jewish People.
- (5) Jews who value and practice tefilah (prayer).
- (6) Jews who further the causes of justice, freedom and peace by pursuing *tsedek* (righteousness), *mishpat* (justice), and *chesed* (loving deeds).
- (7) Jews who celebrate Shabbat and the festivals and observe the Jewish ceremonies marking the significant occasions in their lives.
- (8) Jews who esteem their own person and the person of others; their own family and the family of others; their own community and the community of others.
- (9) Jews who express kinship with K'lal Yisrael by actively seeking the welfare of Jews throughout the world.
- (10) Jews who support and participate in the life of the synagogue.

#### Educational Goals for Employee Training<sup>5</sup>

- (1) Employees who practice these basic work habits:
  - A. Timeliness;
  - B. Attendance;
  - C. Completion of work projects;
  - D. Recognition of work and leisure schedules; and
  - E. Communication with supervisors, peers and supervisees.
- (2) Employees who are familiar with these primary aspects of the work environment:

Ms. Donna Ginn interview.

A. Physical plant;

B. Organizational structure; and

C. Work assignment.

(3) Employees who assent to organizational norms and values, including:

A. Rules;

B. Procedures;

C. Educational goals; and

D. Camp-Institute traditions and practices.

Educational Goals for Camp-Institute Specialty Area Training<sup>6</sup>

(1) Specialists in one or more of the following specialty areas:

A. Judaica/Hebraica/liturgy;

B. Educational programming;

C. Medicine/child care;

D. Music - songleading/voice/instrumental;

E. Dance - Israeli/modern;

F. Drama;

<sup>&</sup>lt;sup>6</sup>The list of specialty areas was developed from information culled from the UAHC Camp-Institute staff training manual document study.

- G. Computers;
- H. Electronic media radio, TV, film, video;
- I. Athletics team sports/fitness/riding/gymnastics;
- J. Plastic arts;
- K. Campcrafts/nature/ecology; and
- L. Swimming/boating.
- (2) Staff members who assist campers in their participation in the above specialty areas.
- (3) Staff members who base career decisions on proficiency in one or more of the above specialty areas.

Educational Goals for Teacher Training<sup>7</sup>

- Teachers who foster their own personal growth through intellectual activity.
- (2) Teachers who assent to the philosophy and educational goals of UAHC Camp-Institutes.
- (3) Teachers who are conscientious and proficient in planning and preparing for teaching encounters.
- (4) Teachers who show artistry in managing and performing instructional functions effectively.

<sup>&</sup>lt;sup>7</sup>Developed from Teacher Education Conference Board, "Position Paper: The Effective Teacher" (New York: Teacher Education Conference Board, 1981), p. 6.

(5) Teachers who demonstrate dependability in participating in faculty planning and decision-making.

#### Educational Goals for Leadership Training<sup>8</sup>

- (1) Leaders who can identify group tasks/goals.
- (2) Leaders who identify and understand their leadership style.
- (3) Leaders who can adapt their leadership style to the needs of the group.
- (4) Leaders who practice effective communication skills.
- (5) Leaders who understand basic principles of group dynamics.
- (6) Leaders who exhibit empathy, respect and genuineness.

Educational Goals for Child Guidance Training<sup>®</sup>

- (1) Counselors who understand the developmental stages of children and families.
- (2) Counselors who utilize clear, direct communication.
- (3) Counselors who empathize with campers and others.
- (4) Counselors who keep a counseling log and regularly consult with supervisor(s).
- (5) Counselors who seek self-knowledge/insight, self-improvement.
- (6) Counselors who know their helping limits.
- (7) Counselors who demonstrate genuine positive regard toward all campers at all times.

Developed from Paul Hersey and Kenneth H. Blanchard, "Situational Leadership" (San Diego, CA: Center for Leadership Studies, 1977).

Developed from Joel Bloom and A. Cooper Ballentine, 'Camper Guidance: A Basic Handbook for Counselors" (Martinsville, IN: American Camping Association, 1961).

- (8) Counselors who maintain confidentiality.
- (9) Counselors who encourage campers' socialization, set behavioral limits, encourage camper growth, and prepare camper for termination.

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#### Chapter 9:

## Components for a Model UAHC Camp-Institute Staff Training Program

This chapter contains five components which together suggest a wideranging, year-round comprehensive staff training program for UAHC Camp-Institutes. The five components, in the order they appear, are:

- A. A Yearly Planning Model;
- B. A Training Manual Model;
- C. An Orientation Week Model;
- D. A Counselor-in-Training Program Model; and
- E. An Ongoing Staff Development Program Model.

For each component a description of teaching strategies, sample materials and resources, and other illustrative materials will be provided. Staff trainers are invited to add their own ideas to those herein presented.

#### A. A Yearly Planning Model<sup>1</sup>

The goal-referenced instruction model suggests that evaluation, the fourth operation of the model (see Chapter 1), is crucial. In evaluation, instruction is judged and changed according to learner needs. This first component of staff training, the yearly planning model, features exactly this operation. It is evaluation that allows for the yearly cyclical nature of the component. Training becomes a natural, organic progression which need not be affected by changes in personnel.

Donna Ginn interview.

This component of the staff training program will be presented in chronological order and summarized in graphic form.

#### January

We begin this description in the "off-season," though in terms of this training program there is no such differentiation between summer and the rest of the year. January is the time to develop materials for the next summer's training. These materials consist of the training manual (see component B), orientation materials (see component C), counselor-in-training materials (see component D), and evaluation materials (see component E). These materials may be updated versions of previously produced materials, completely redesigned materials, or both. The key to producing training materials in this yearly planning cycle is to utilize the evaluation information provided through the evaluation process.

The development of materials early in the training cycle (a full six months prior to the opening of the summer session) allows for the least amount of strain on secretarial personnel, as well as the tendency for better quality production. As pointed out in the document study, this aesthetic element should not be overlooked for ample time to prepare materials.

#### March

This month should include a training session for unit heads and other top level administrative staff. In such a session (perhaps over a weekend), priorities are developed and responsibilities divided among staff for training during orientation week, as well as "bringing aboard" new administrative staff.

#### April

Staff training manuals should be sent at this time, as well as assignments for counselors-in-training. Final preparations for orientation week are made.

#### Mid-May

Final administrative expectations for orientation week are developed which are to be presented along with unit head, specialist, and support staff orientation presentations.

#### June/July

The first program of the summer, orientation week, takes place and is evaluated. The counselor-in-training program is held; the work/study program proceeds; continuing observation and supervision is provided for every staff member; staff development seminars and workshops take place; and evaluation of staff performance and training occurs.

#### August

Final evaluations of staff and training take place.

#### September - January

This is the time for feedback into the training system. Evaluations of the training program are compiled and the program is augmented for positive results and revised for negative results. This is expressed primarily in the design of materials and programs that takes place in January. Also taking place during this period are local training workshops for returning staff members, as well as other staff development programs. Winter vacation in December/January is ideal for special programs aimed at senior staff and unit heads, including tours to Israel.

The yearly cycle looks like this:

#### TABLE 6

## A Yearly Planning Cycle for UAHC Camp-Institute Staff Training

design training materials: orientation and manual	training session for unit heads, administrative staff, specialists	send pre-season materials	develop administrative expectations for orientation week	orientation week counselor- in-training program, observation/ supervision, evaluation, staff development programs	evaluate overall training program
		Septemb	er - January		

development programs

#### B. A Training Manual Model

Chapter 6 dealt with training manuals in detail. In this section, content elements for a UAHC Camp-Institute staff training manual will be suggested, along with sample materials for general use in preparing the manual. Providing a complete sample of materials is difficult in that Camp-Institutes each have their individual differences. One example of this individualization factor in staff training is in providing a standardized organizational hierarchy chart for utilization in all UAHC Camp-Institute staff training manuals. Idiosyncratic features of the Camp-Institutes' organizational structure must be respected and taken into consideration when working with materials for unilateral use.

Another difficulty in describing the staff training manual model is that the document study in Chapter 6 outlined 45 content elements which were included in the manuals. These combined elements served as a standard for judging each of the manuals. The training manual model in this chapter from the document study standard and calls for fewer than the 45 content elements. There are two reasons for this. First is that including 45 content elements would produce a document of prohibitive cost and length. The second reason is that the training manual is not a catch-all for instructional materials. The function clusters specified in Chapter 6 describe the phenomenon of staff training manuals currently in existence; they contain team building, program orientation, and aesthetic/formal elements. But a training manual, in this model program, has a much more narrowly defined than those currently in use.

The staff training manual is a document designed to bring the staff member "on board." Its primary function is as a tool for team building. Certainly, the aesthetic/formal function is important and should be stressed. The main function which has been nearly eliminated in this model training component is the program orientation function. The program orientation function should be the primary focus of the orientation week program. The training manual, because it is the staff member's first exposure to the Camp-Institute, should cast the coming season in a positive light and seek to reduce the new or returning staff member's anxiety, doubts and fears. The manuals which are currently in use are replete with rules, policies, performance expectations, and other anxiety-producing material. Such notions are better communicated in other, more friendly and controlled settings.

The following content elements are suggested for inclusion in UAHC Camp-Institute staff training manuals:

Welcome letter from director;

Table of contents;

Acknowledgement of contributors;

Statement of philosophy of UAHC Camp-Institutes;

Historical overview of UAHC Camp-Institute(s);

Map;

Unit descriptions/program explanation;

Schedules - daily, Shabbat, summer;

Organizational hierarchy chart;

Description of the training program;

Suggestions for time off;

What to bring;

Staff ethics;

Staff roster; and

Evaluation form.

Before providing sample resource materials for the content elements listed above, some ideas regarding the actual construction of the document are desirable.

Aesthetic factors should be taken into account in assembling the staff training manual. Materials should be clearly reproduced, avoiding handlettered copy, ditto reproduction, and multi-generation photocopy reproduction. Card stock covers, use of colored paper stock, typesetting, and other graphic design principles should be maintained. Well-executed original artwork, including published cartoons, humor, logos and other pieces also add to the overall quality of the manual. The binding of the training manual is another issue to be considered. Because of the widespread use of clipboards, perhaps the manual should be bound across the top for easier reference. Whichever edge is chosen, the manual should be securely bound with at least two staples.

#### SAMPLE MATERIALS

a) Welcome letter:

Note that the letter appears on camp stationery and that its tone is positive, exciting, encouraging and stresses the team building idea (see sample).<sup>2</sup>



Dear Staff Members.

There are few settings which touch the lives of people more than these 200 acres in the Santa Cruz Mountains. The redwood groves, hillsides, and buildings of UAHC Camp Swig come alive with a fresh Jewish spirit each summer, which gives us all a chance to learn, to grow, and to achieve a lasting sense of community and commitment.

As a staff member of Camp Swig, you are part of a major effort to create an exciting, dynamic environment of fun, learning, and personal growth for all of the 1,100 campers who will attend. Each of us, regardless of our particular job in camp, contributes to achieving this goal, and each of us will gain tremendous insights regarding our own potential and how we can have a positive impact on the lives of young people and on their Jewish identity.

Summer 1984 will be as exciting as ever. Long recognized nationally as a model Jewish summer camp, Camp Swig's program continues to grow and the experience is one of lasting memory for all the campers who attend. This summer you have a chance to have an impact on what may well be the best experience of a young person's life.

We are delighted that Elka Abrahamson will be returning for her third summer as Program Director. Elka and the camp programmers have been designing many new activities and exciting events for all of the sessions. We are certain you will find this summer to be an opportunity for your own Jewish growth, in large part due to their efforts.

Most of all camp is fun! You should take time to enjoy yourselves and to spend time getting to know each other. We have so much to learn from each other. What could be a better opportunity to do so than living together in an exciting Jewish community at Camp Swig?

Special thanks for this manual goes to Elka Abrahamson, Harriet Kaplowitz, and Jackie Levi. .We hope that this manual serves as a useful guide for your preparing for your memorable summer at UAHC Camp Swig.

I look forward to working with you and to having a great summer together.

Harvey Shapiro Director, UAHC Camp Swig

UAHC Swig Camp Institute for Living Judaism Camp Director, Harvey Shapiro Regional Director, Rabbi Morris M Hershman President, Board of Directors, Leonard A Cohn American Camping Association Accredited Camp Summer Address · 24500 Big Basin Way, Saratoga, CA 95070 · 408 · 867-3469

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## b) Statement of philosophy of UAHC Camp-Institutes

The Union of American Hebrew Congregations represents all Reform Jewish congregations in North America. Camp-Institutes serve the UAHC as Reform Jewish training centers and, as such, the main purpose of the Camp-Institutes is education. The UAHC and the Central Conference of American Rabbis (CCAR), Reform Judaism's rabbinical body, have developed ten goals for Reform Jewish education and these serve as broad guidelines for all aspects of UAHC Camp-Institutes. The UAHC holds that persons who are trained in UAHC Camp-Institutes - both campers and staff - become:

- Jews who affirm their Jewish identity and bind themselves inseparably to their people by word and deed.
- (2) Jews who bear witness to the bril (the covenant between God and the Jewish People) through the practice of mitzvot (commandments) as studied in Torah and the classic Jewish literature it has generated, and interpreted in light of historic development and contemporary liberal thought.
- (3) Jews who affirm their historic bond to Erets Yisrael, the Land of Israel.
- (4) Jews who cherish and study Hebrew, the language of the Jewish People.
- (5) Jews who value and practice tefilah (prayer).
- (6) Jews who further the causes of justice, freedom, and peace by pursuing tsedek (righteousness), mishpat (justice), and chesed (loving deeds).
- (7) Jews who celebrate Shabbat and the festivals and observe the Jewish ceremonies marking significant occasions in their lives.
- (8) Jews who esteem their own person and the person of others; their own family and the family of others; their own community and the community of others.
- (9) Jews who express kinship with K'lal Yisrael by actively seeking the welfare of Jews throughout the world.
- (10) Jews who support and participate in the life of the synagogue.<sup>3</sup>

## c) Historical overview of UAHC Camp-Institute(s)

#### Sample 1:

Olin-Sang-Ruby Union Institute, the first UAHC camp, opened in 1951. The camp was founded by a group of Chicago rabbis headed by Rabbi Herman Schaalman of Temple Emanuel. During its initial stages the camp was financed by the Olin and Sang families, and during the '70's Mr. and Mrs. Jack Ruby of Michigan City, Indiana also added to the financial support of the camp.

The first program was of a Kallah type; during the 1960's, the enrollment was approximately 90 campers per session. Expansion began to take place during the mid-1960's, when the *Chalutzim* program was the first to be added after Kallah. Because of the success of *Chalutzim*, the *Torah* Corps at the UAHC camp in Warwick, New York was developed along similar lines a year later.

In 1966, the *Kibbutz ha-Tzofim* program was added on an experimental basis. From an enrollment of 25 campers for a two week period, *Tzofim* developed into a full eight-week program with an approximate enrollment of 60 campers in each of the sessions.

In 1971 Camp Shalom (day camp) program was added as a twoweek program; this year it has been expanded to a nine-week program in four cities.

1972 saw the Moshava program added to the camp as a six-week period for teenagers.<sup>4</sup>

#### Sample 2:

Our Camp-Institute, Greene Family Camp, held its first session in the summer of 1976. There were 70 people in residence at the time: Campers and Staff members. GFC was born earlier than 1976. The Reform Jewish congregations of Texas and Oklahoma started working on the Camp in the early sixties. The camp was built with funds provided by members of those congregations, and individual donations completed the camp and furnished it.<sup>5</sup>

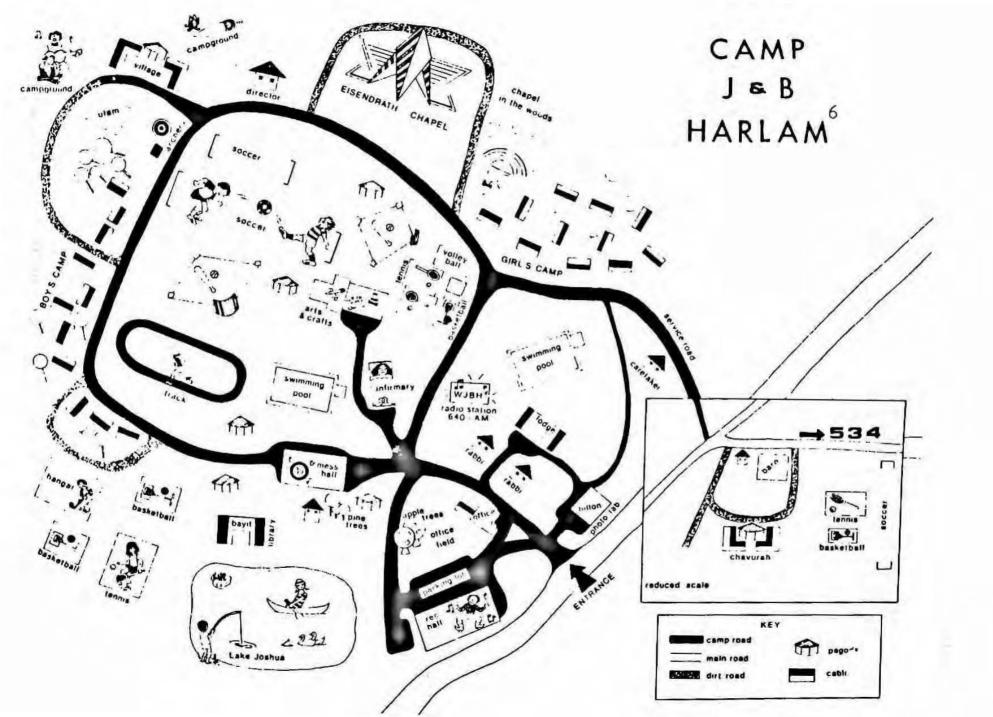
<sup>3</sup>UAHC/CCAR, To See the World Through Jewish Eyes: Guidelines for the Junior High School Years (New York: UAHC, 1984), p. 6.

<sup>&</sup>lt;sup>4</sup>UAHC Olin-Sang-Ruby Union Camp-Institute Staff Training Materials, Oconomowoc, WI, dated June 17, 1973.

d) Map

See sample.

<sup>5</sup>UAHC Greene Family Camp-Institute, Staff Manual (Bruceville, TX: UAHC Greene Family Camp-Institute, 1984), pp. 5-6.



## e) Unit descriptions/program explanation

## Description of the Programs at Olin-Sang-Ruby Union Institute Camper Programs:

Kallah: Kallah is the largest and oldest unit of OSRUI. For most of its campers it is their first introduction to the Jewish camping experience. For this reason, Kallah offers its campers a full daily schedule with a variety of activities including waterfront, athletics, Hebrew, interest areas, and worship, in addition to its dynamic program in informal learning. Because Kallah is so large in comparison with the other programs at OSRUI, special effort is made by its staff to emphasize the needs of the individual camper. Consequently, the cabin group is stressed more, and time is set aside for specific cabing activities during the daily schedule. Kallah can offer a variety of programs and activities due to its large number of staff, faculty, and campers, but this is done while maintaining a sense of unit and feeling as one community.

Kibbutz Hatzofim means "Kibbutz of the Scouts" and its name is an accurate description of the unit. The unit is styled after the communal farm settlement of Israel, the kibbutz. The program is set up to foster interdependence and cooperation among the campers, staff, and the environment. The work is planned and shared by all campers. The grounds of the area look like a small kibbutz including a large vegetable and flower garden and farm area. The campers are responsible for tending the garden and for the general care of the farm area. The spirit of work is mixed with the basics of Jewish studies, sports, and camp programs to fulfill the philosophy of the Jewish camping experience. The Scout or Tzofim aspect of the unit is evident in very part of the facilities. The campers sleep in tents, the only electricity is in the kitchen tent, much of the cooking is done over fires and all the basics to cope with such an environment are taught to the campers with a strong emphasis on safety. The program stresses the individual and provides many areas of growth and personal achievement without a strong competitive atmosphere. A child in Kibbutz Hatzofim comes away from the program having experienced new ideas, and a new environment and leaves with a new appreciation of nature and informal Jewish education.

Chavurah: Chavurah is a small, intense group oriented program for 8th and 9th graders. There are two four week sessions with about 40 campers. Although the campers are the same age as the oldest in Kallah and Tzofim, Chavurah places a great deal more emphasis on Hebrew, and was originated, in part, as a way to prepare campers for Chalutzim. There are 2 hours a day of Hebrew, incorporating material covered in the educational session. The small size of the unit enables staff members to become

directly involved with each camper. Opportunities beyond the cabin include chugim, IVRIT classes, evening programs, waterfront periods, and meal time. All of these areas provide staff members with a variety of times and settings to learn of the personalitites, ideas, thoughts, feelings and needs of campers. Counselors, developing such close rapport with the unit, will find themselves models of identification, significantly affecting the lives of their campers.

Moshavah: Moshavah is designed as a village where approximately 40 high school students, and a staff of eight, live in tents, cook their own food, develop their own community and study Judaica. Moshavah emphasizes the development of the community through work and textual study in a nature setting. The program includes a variety of activities that will enable the camper to actively participate in the development of the community. Not only do they have an opportunity to study this development, but they also have a chance to personally build the community. There are projects, such as gardening, building, planting grass and flowers and designing their own programs. Opportunities beyond these projects include Chugim, Hebrew, Judaica, waterfront periods, sports and evening programs. With the aid of trained counselors, campers are taught to become proficient in such areas as camp crafts, drama, art, music. Hebrew and Jewish studies

Chalutzim: Campers live and learn for seven weeks in this special Hebrew language program. It is separate from the main community, with its own staff, faculty, dining room, recreation hall, athletic area and cabins. The design of the Chalutzim program is similar to that of an Ulpan. There are daily Hebrew classes using material designed specifically for the Chalutzim program. In addition all daily activities are conducted in Hebrew providing a vibrant and living atmosphere for the study of Hebrew. The Chalutzim program is the only one of its kind for high school students in this country. In addition to intensive Hebrew study, Chalutzim is unique as the longest session at OSRUI. The seven week duration allows for the development of a deep rapport and understanding between the staff and campers and often these relationships last well beyond the time shared at Camp.

Camp Shalom: Camp Shalom is OSRUI's traveling day camp. The staff leads four sessions in small town Jewish communities. Two week programs are held in Michigan City, Indiana; Champaign, Illinois; Grand Rapids, Michigan; and the far western suburbs of Chicago. Each session has 20-30 campers aged 3-9. The day camp takes place at a local Synagogue, and the staff is housed with members of the congregation. On Friday nights families bring Shabbat dinner to the Temple, and the meal is followed by Shabbat services. The last week campers put on

presentations for their parents. The program is a scaled down version of Oconomowoc-based sessions, including singing, Israeli dancing, Hebrew classes, services, arts and crafts, drama and swimming. Their Judaic theme (as Israel, Jerusalem, Holidays, or Jews around the world) incorporates various activities into the study of the particular subject matter. Camp Shalom attempts to reach children who: (1) are from areas with relatively small Jewish communities and (2) are too young for sessions at Oconomowoc. The program acts as a feeder for when the children get older, and also gets parents actively involved and participating in a Judaic experience with their children.

### Staff Programs:

Avodah: Avodah consists of about 20 entering high school seniors who spend the entire summer at Camp in an intensive workstudy program. They have classes in Judaica and Hebrew in the morning, and shifts either in the office, kitchen, library, health center, waterfront, or maintenance in the afternoon. The classes are taught by Rabbis and Educators with an emphasis on discussion and interpretation of source materials. The work schedule is arranged through the Avodah unit head with consideration of the program needs of Camp and the skills of the individual Avodahniks. The empahsis [sic] of Avodah is on group cooperation, responsibility and cohesiveness. Avodahniks are part of staff and follow these regulations with some slight differences in policy. Avodahniks may take two days off during the summer and must have written permission from their parent(s) or guardian(s), and in the evenings they may only leave Camp as a group with their unit head (unless they are on a day off).

Machon: Machon is a counselor-in-training program for high school graduates. A combination of theory and direct experience provides Machoniks with the necessary skills to be effective cocounselors as the summer progresses. The first two weeks Machoniks observe in units, gaining a first hand [sic] understanding of different age groups, as well as a variety of counseling techniques. In this period, the Machoniks rotate to three different settings, observing different counseling styles and cabin and tent programming. During the rest of the summer, Machoniks are full co-counselors in cabins or tents, three weeks in each of two settings. They are given full responsibility: Hebrew classes, chugim, discussion groups, etc. During this time. they continue to meet as a group daily to discuss counseling techniques, to learn to lead discussion groups and Hebrew classes, to evaluate group process and group dynamics, and to act as a support network for one another. The Machon meetings are divided between sessions with the Machon unit head, and college credit courses, i.e., Introduction to Psychology. These

courses are accredited by Oakton Community College in Chicago and are transferable.<sup>7</sup>

f) Schedules

See samples of daily and summer formats.

7UAHC Olin-Sang-Ruby, p. 11-13.

<sup>8</sup>UAHC Swig, p.9.

9UAHC Kutz, p.8.

the first spectra was a state

# "How We Spend Our Days At Camp"<sup>8</sup>

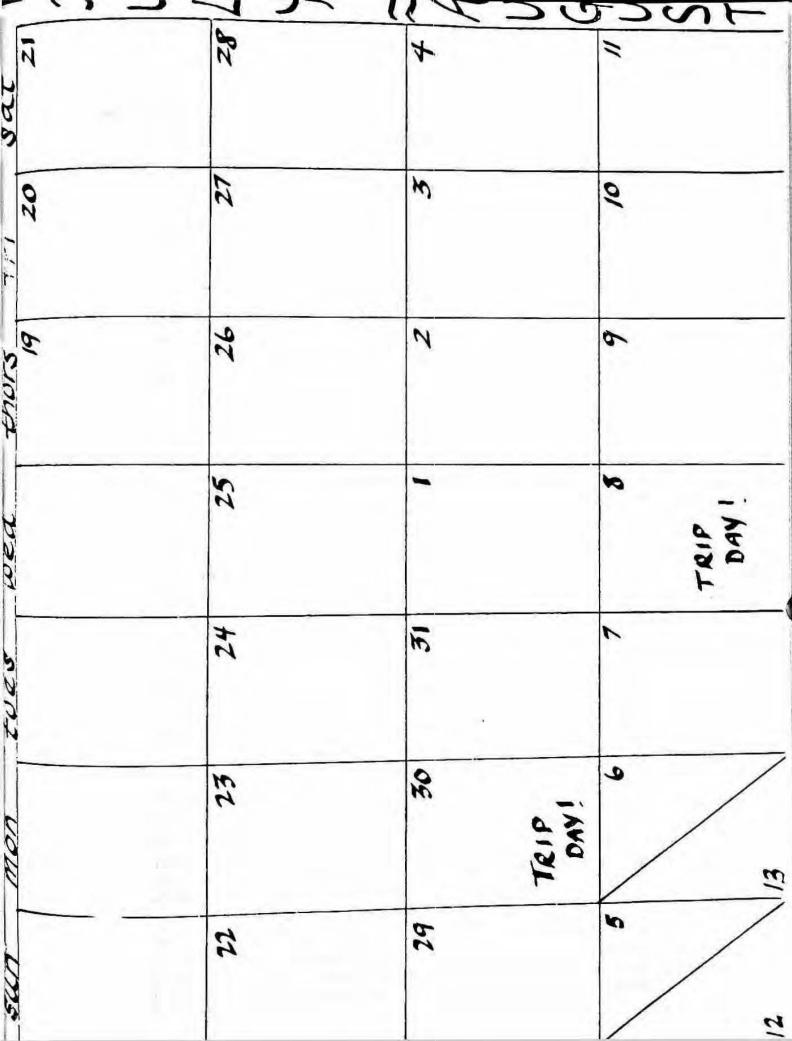
0.K. So your campers are here and they keep asking you "What time is lunch?" "When can I swim?" "When is canteen time?" Good questions kids, you think to yourself. Understanding the daily schedule will enable you to answer the above

- 7:30 Boker Tov (Good Morning) Rise and shine and give G-d your glory, glory....
- 8:00 T'fillah (Services)
- 8:30 Aruchat Boker (Breakfast) Please pass the Fruity Pebbles.
- 9:30 Shirah (singing)
- 10:00 Zman Sport (Sports time) Something new! Each session will have an assigned sports time. The athletic director will coordinate activities.
- 11:00 Omanut (Arts)

Each camper meets daily with a specialist in the art interest group that s/he has chosen. Omanut groups include; Jewish dance, drama, batik, photography, welding, silkscreening, swimming, nature and more. At this time counselors meet with their programmers for a staff meeting.

- 12:15 Hafsakah (Break)
- 12:30 Aruchat Tsohorayim (Lunch)
- 1:30 M'nuchah (Rest Hour)
- 2:45 Breirah (Free Choice) Different recreational areas around camp are open and campers may choose between them. Also time for miznon (canteen).
- 4:00 Tochnit (Program)/Tarbut (Culture) Campers meet as an entire session for daily tochniot. The tochniot revolve around the session's theme. On some days Tarbut will take the place of a program. Several activities may occur, for example; a nonplace of a program, or counselor led interest groups, or even an activity thematic program, or counselor led interest groups, or even an activity led by one of the specialists.
- 5:00 Cabin Activities (See Cabin Activities page for explanation and ideas)
- 5:40 Cabin Nikayon (Clean-Up)
- 6:00 Aruchat Erev/Shirah (Dinner/singing)
- 7:30 Tochnit
- 9:15 Lailah Tov! (Good night)

And there you have it. The schedule changes a bit on Friday when we add Shabbat Prep and a longer nikayon time. There is also a special schedule for Shabbat.



## g) Organizational hierarchy, chart

## **ROLES AND RESPONSIBILITIES**

Director: The position of Director of OSRUI is a year round, full time job. During the year the Director works out of the Chicago office, and during the summer business is conducted from Camp. The major emphasis of the Director's job is the hiring of staff and preparation for the summer. Since OSRUI is part of the Union of American Hebrew Congregations, the Director is also involved in programs promoting the development and understanding of Reform Judaism on a local and national level, and this is done with the input of Rabbis and Jewish Educators throughout the region. In addition, the Director coordinates a complete office staff both in Chicago and at Camp. The Director has ultimate control and responsibility for everything that occurs at Camp. In order to gain a thorough understanding of the programmatic functions and needs of each unit, the Director meets regularly with the Unit Heads and periodically with the general staff. This constant exchange of ideas and suggestions provides for a successful and creative summer at Camp.

Administrator: The Administrator is primarily involved in the summer business areas of OSRUI. The Administrator handles all requests for supplies and materials, and oversees the provision and distribution of these items.

*Registrar:* Camp Registrar is a year round position. The Registrar handles all aspects of camper registration before and during the summer.

Office Manager: The Office Manager coordinates the day-to-day workings of the office and the office staff. This includes the typing, reproduction, and distribution of educational materials, monitoring of the phone system, mail services, and general office duties.

Director of Food Services: The Director of Food Services is in charge of food ordering and food preparation, as well as being responsible for all services provided by the kitchen and its staff.

Director of Maintenance: The Director of Maintenance is responsible for the upkeep of facilities, grounds, equipment, and the general maintenance of Camp.

Director of Health Services: The Director of Health Services oversees the medical staff and coordinates their schedules and that of the Health Center.

Unit Heads: Each program is directed by a Unit Head who is in charge of, and responsible for all activities within the unit. He/she is aware of all aspects of the unit and works with the staff coordinating programs and providing any necessary input. Unit heads are responsible to the Director with whom they meet on a regular basis both as a group and individually.

Counselors: OSRUI Counselors are chosen for their various talents and strengths, combining to form effective, efficient and exciting staffs. In addition to working with campers as cabin/tent counselors, they are also involved in teaching various classes. Depending on one's background and interests, counselors plan for and lead educational discussion groups, and help facilitate dance, music, arts and crafts, drama groups, and other specialty areas. Counselors also function as staff when their campers are on the waterfront or the athletic field. A songleader and dance specialist are among the counselors within each unit. An educational coordinator for each unit may be a member of the staff or a non-counseling specialist. Above all, the counselor acts as an effective role model for the camper.

Campers: The campers of OSRUI come from all over the United States and Canada, and some occasionally come from other countries such as Israel and the USSR. Many OSRUI campers are from urban areas of the Midwest, although we also have campers from small towns and far away cities. Campers range in age from 8 to 16 years old and come from a variety of backgrounds. This diversity encourages dynamic and innovative programming, and allows for each child coming to Camp to have a varied experience and meet new and different people.<sup>10</sup>

## STAFF RESPONSIBILITIES 11

The <u>Camp Director</u> is responsible for the overall camp program including administration, education, staff and camper welfare. Everyone in camp is responsible to the Director.

<u>Program Director</u> works with the Camp Director in the development of all educational activities in camp. She assists the Camp Director in staff development, works closely with the programming staff to develop session themes, supervises and coordinates the specialists, as well as special events during the summer. The Program Director also coordinates schedules and calendars daily and special activities.

Administrator works with the Camp Director in coordinating all of the administrative and business activity of the camp.

Faculty will be assigned to each session to act as a resource and an added hand for the programmers and counselors; rabbis and educators of the community which UAHC Camp Swig services act as faculty members during the summer.

<u>Programmers</u> are responsible for development and coordination of session theme and programs as well as the dynamic of the camp session, camper and staff welfare and consultations regarding specific problems.

Counselors are directly responsible for the welfare of the campers. (See selection on "Counselor Responsibilities".)

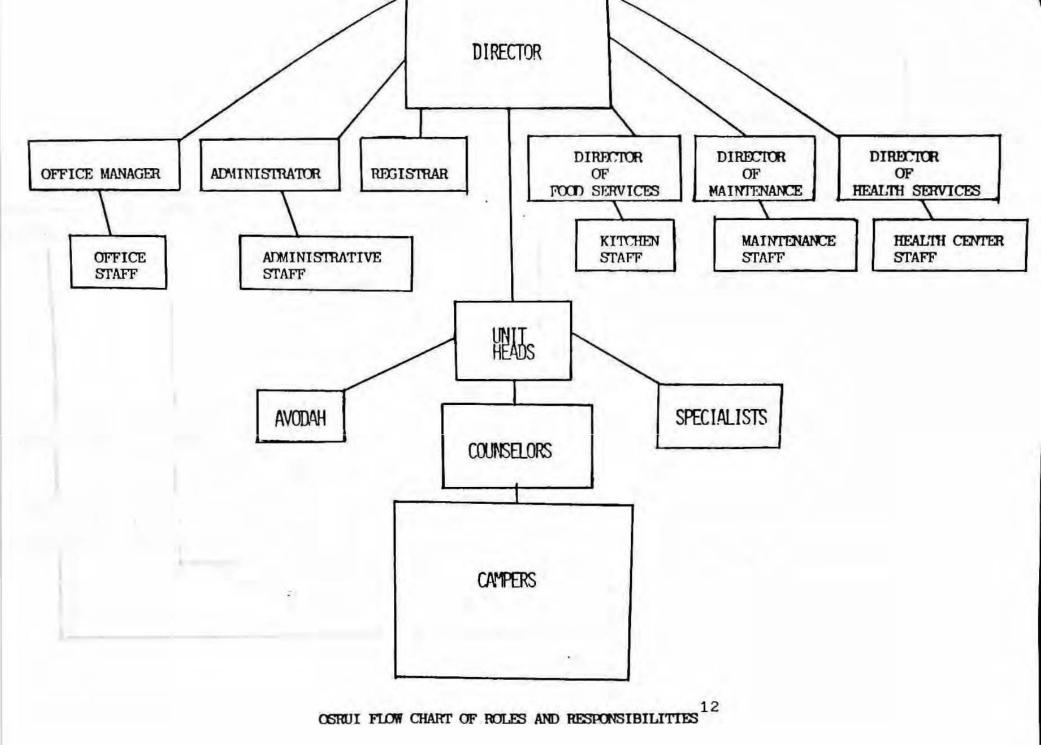
<u>Specialists</u> work in developing Omanut (Art) sessions for daily activities as well as meeting special needs for programs and special activities. Many specialists have specific training in their individual field and should be called upon for consultation in program planning.

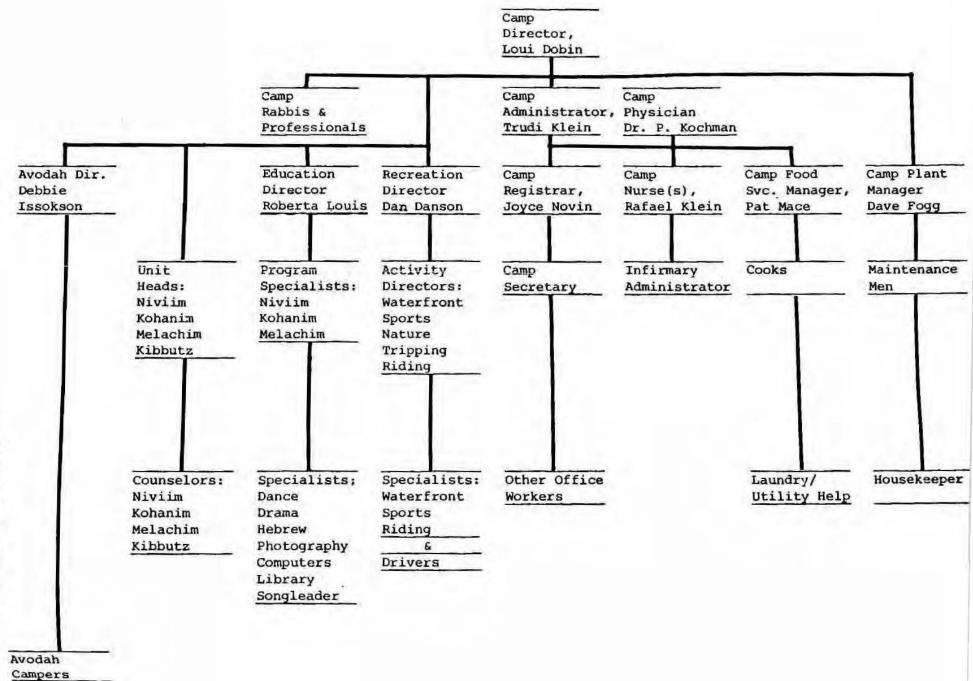
Support Staff assures us that the camp will run smoothly although not through direct work with the campers. The kitchen, maintenance, office and babysitting staffs are an integral part of our smooth-running camp.

Head Counselor is a resource person for all counselors in the camp. He conducts special workshops with counselors on particular aspects of counseling skills, supervises counselors in their dealing with camper problems, and assists counselors in fulfilling their everyday tasks.



YOUR CAMP





13 Organization 4 Table

## h) Description of the training program

UAHC Camp-Institutes are centers for training in Reform Judaism. Campers and staff, as well as faculty and administration participate in all of the wide ranging elements of training. The content of the specific training program differs according to the group participating, but all training in UAHC Camp-Institutes strives to transmit the educational goals set forth by the UAHC/CCAR Joint Commission on Reform Jewish Education.

There are many elements of this training program. For campers, a daily educational period, as well as worship, Hebrew, and other programs are presented. For staff, there are several training opportunities. The counselorin-training program for entering college freshmen combines structured group instruction with direct supervision of on-the-job training. The entire staff joins together before campers arrive for a week of orientation, fun, and sharing, and ongoing staff development programs take place both during the summer season and periodically during the rest of the year.

i) Suggestions for time-off

See example.

- 12<sub>UAHC</sub> Olin-Sang-Ruby, p. 3.
- 13UAHC Greene, p. 12.

<sup>11</sup> UAHC Swig, p. 3.

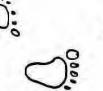
## PACING YOURSELF - Is Your Engine Sick And Tired?

During our days we expend amazing amounts of energy. Along with physical energy and mental energy we also expend emotional energy. We pattern the day of a campers in order to provide a balance of fun, exercise, learning, and rest. Somehow we expect our needs to transcend those of the campers but they don't. A sick, tired, drained and tense staff member is help to no one.

We must take care of ourselves and pace ourselves to last through a session, and through the summer. Pacing yourself is something only you can do, and crucial to your success as a staff member. What is pacing yourself?

- Getting plenty of rest. This is primary. Unwinding and talking to friends after hours is necessary, but detrimental if done until four in the morning!
- Use your hour off for yourself. Relax!! Go for a walk, write a letter, take a hot shower, anything that sets your mind at ease.
- Try to get out of camp for your day off! Sleep in, have a meal in a restaurant, hang out. Again, this is your time off. Use it to its best advantage.
- 4) When feeling overloaded ask for help! No one can run camp by themselves. We are all interdependent. Taking too much on can burn one out quickly.

The end result of all these tips is a better summer for you and the campers. $^{14}$ 





In each of us there is a bit of camper clamoring to get out...to relax and enjoy the company of friends or to sing around a campfire, discuss a good poem, or perform for our peers. "Help, help is on the way!"

Staff programs are planned throughout the summer by a group of people headed by staff members representing all areas of camp. Anyone is welcome to contribute time and ideas to the creation of these programs. Activities vary from staff Coffee Houses to campfires to movies or an exhibition of art or writing prepared by staff.

The staff lounge will be the center of staff activities and a place to relax after the campers are asleep and you seek some calming place to write letters, schmooze with friends, talk to far-away friends on the pay phone or just relax, laugh and play (charades works wonders on weary minds!)

Each and every week, the Shabbat Staff Oneg takes place in the Addition majestically catered by our own kitchen staff! It begins after campers are asleep and continues until the wee hours of the morning. There is also staff dancing which continues for a while in the Ulam for you Rikud enthusiasts.

REMEMBER: A STAFF THAT PLAYS TOGETHER . . . .



#### j) What to bring

What to bring to Camp: Spending a summer at Camp is spending a summer outdoors in the country. Early morning and evening can be cool, while the day can get very warm and humid. Long pants and a sweatshirt in the morning and shorts and a t-shirt in the afternoon are common camp attire. There is swimming at least once a day, sometimes twice, therefore it is best to bring two bathing suits. Sandals and sneakers are comfortable for Camp and see a great deal of wear and tear. (It might be advisable to pack an extra pair of sneakers, especially a pair you will not mind wearing out during the summer.) Rain can come often at Camp, so it is important to bring along a raincoat or poncho and a pair of light boots. (Rain gear and a pair of work boots are a must for staff in tent units and Avodah Corps, and are helpful although not a necessity for other staff.) Other clothing items to bring include comfortable clothes for athletic games, a hat is a must, and special clothes for Shabbat. Shabbat clothes include nice pants and dress shirts for men, and skirts, dresses or nice pants for women. Staff are required to provide their own bedding, ipllow, and towels. (Most people prefer to use a warm sleeping bag rather than blankets.) Because many of the bathhouse facilities are a short walk from the residential quarters, a bucket or "Dopp" kit to hold toiletries is useful.

In addition to the day to day necessities mentioned above, there are a number of useful items for the OSRUI Camp counselor and general staff member. A *clipboard*, *flashlight*, *alarm clock*, and *watch* are musts for counselors. Other items which are helpful include:

- (1) Books and/or materials for creative services (i.e., poetry, quotes, stories).
- (2) Books to have in your cabin or tent personal Bible, Gates of Prayer, Jewish Catalogues. books or stories of interest to children for reading after lights out and on rainy days.
- (3) Personal specialty items such as musical instruments, dance clothes, small art materials, athletic equipment.
- (4) Unique items which may spark interest or add an element of humor to programs. Some things staff members have chosen to bring range in variety and include interesting head gear, clothing items, costumes, props and make-up.<sup>18</sup>

<sup>14</sup>UAHC Swig, p. 7.

15<sub>Ibid., p. 27.</sub>

16 UAHC Olin Sang-Ruby, p. 1-2.

#### STAFF ETHICS

The American Camping Association recognizes the camp counselor and camp staff person as the primary instrument through which the objectives, goals and philosophy of the camp director/owner are transmitted to the child/camper. As such, the counselor/staff person should be aware of the following recommended ethical practices.

I shall endeavor to understand and faithfully interpret the camp philosophy, objectives, and goals in my relationship with campers and all staff.

I shall conduct myself in an exemplary manner recognizing that I am an adult role model for my campers. By my behavior I will always try to demonstrate high moral values. I recognize that my conduct when I am away from camp premises also reflects on the camp.

I shall always seek to be truthful, honest, and fair in my communication and interaction with campers and all staff including directors.

I accept the challenge of helping my campers increase their awareness of and responsibility to others and to the world of nature, helping them gain in self-confidence and selfconcept, and of teaching them new skills.

I shall refrain from abusive language and any form of corporal punishment or embarassment in my dealing with campers and other staff.<sup>17</sup>

10

<sup>&</sup>lt;sup>17</sup>American Camping Association, "Ethics: Code of Ethics for Camp Counselors and Staff" (Martinsville, IN: American Camping Association, Undated).

1) Training manual evaluation instrument

Please take the next several minutes to fill out this evaluation form. Your answers are vital in maintaining the best possible training manual. Use additional paper if desired.

Complete the following sentences:

A. "If I were writing the staff manual I would have . . . "

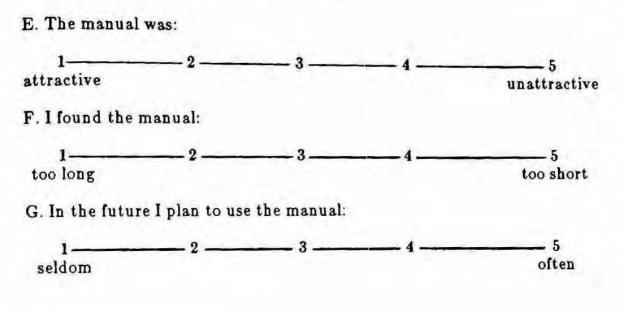
B. "In reading the manual I learned . . . "

C. "In the future the manual should include . . . "

D. "I think the manual . . . "

14

Please indicate where you fall on each of the following rating continua by placing an "X" at that spot.



H. Open comment:

## C. An Orientation Week Model

No letters or mimeographed materials can fully describe a site and its possibilities; no amount of correspondence can get staff over the first steps in getting acquainted; no one else can "settle in" for a counselor. These are but a few reasons for getting the staff members on the site in advance of the campers.<sup>18</sup>

Orientation week serves as the final pre-camp training session in the

yearly cycle.

<sup>18</sup>Catherine T. Hammett, A Camp Director Trains His Own Staff (Martinsville, IN: American Camping Association, Undated), p. 15.

- A. To prepare the site, physical plant
- B. To meet other staff members and develop significant social
- relationships
- C. To develop working relationships with other staff members
- D. To practice and review camp specialty area skills
- E. To settle into living quarters
- F. To determine summer session assignments (i.e., unit, Hebrew level, swim tests, etc.)
- G. To experience Shabbat, Judaic study
- H. To have fun
- I. To understand administrative procedures
- J. To agree to camp philosophy, code of conduct
- K. To share expectations about job and training
- L. To review child guidance, educational, and leadership material
- M. To review emergency procedures, health and safety procedures
- N. To begin supervision
- O. To acclimate to Camp-Institute life and routine
- P. To reduce staff anxiety, build staff morale, create staff community
- Q. To evaluate orientation week

#### Settings:

Trainers decide exactly the number of days orientation week will last, but UAHC Camp-Institutes' orientation week programs last from four to seven days. In achieving goal G, the orientation week program should contain a Shabbat. Scheduling sessions for unit meetings, all-staff meetings, specialty area rotations, tours, and developing the instructional plans for some of those sessions falls on the unit heads. As mentioned in the yearly planning cycle, all of the planning and materials will have been ready and well thought out. This component of the UAHC Camp-Institute staff training model is best described through its schedule. In this model, the orientation week program lasts five days. Parentheses indicate which staff member(s) is (are) responsible for each pre-planned session.

```
Wednesday
      staff arrives in afternoon/tours for new staff (trainer)
      dinner/singing/introductions (director)
      session:
             mixer, welcome, mixer, essential acclimatization
               information (trainer)
       snack
       session for new staff:
             expectation sharing (director)
       curfew
Thursday
       wake-up
       worship (unit head)
       breakfast/singing/dining hall orientation (specialist)
       session:
              community building (trainer)
              administrative expectations (director)
              emergency procedures (health director)
       lunch/singing/rest
       session:
              brief review of daily schedule (program director)
              specialty area rotations/administrative/health (trainer)
       rotation softball (no teams, swing til you hit)/new games/free time
       dinner/singing/worship (unit head)
       unit meetings (unit head)
       evening program (program director)
 Friday
        wake-up
       worship (unit head)
```

breakfast/singing unit meetings (unit heads): leveling results, assignments, skill workshops, in-depth daily schedule lunch/rest session: child guidance review (trainer) small group exercises (trainer): leadership, listening/communication skills UAHC Goals of Reform Jewish Education (trainer) preparation for Shabbat Shabbat worship (unit head) dinner/singing Oneg Shabbat: dancing, snack, campfire

#### Shabbat

late wake-up breakfast worship (unit head) educational program (Judaic studies) (trainer) lunch/rest free time picnic social program (program director) Havdalah worship (staff committee) coffeehouse (i.e., talent show) or breakdance demonstration (program director)

#### Sunday

```
wake-up
worship (unit head)
breakfast/singing
clean-up
session:
    specialty area rotations (trainer)
    camper files (trainer)
review camper files
begin cabin set-up
lunch/rest
unit meetings (unit head)
cabin set-up/files
worship (faculty)
dinner in units (off camp) (unit head)
free evening
```

#### Monday

wake-up worship (faculty) breakfast final cabin preparation program preparation (unit head) lunch/rest program preparation (unit head) staff play, exercise (athletic director) cook-out worship (faculty) session: opening day procedures (trainer) social program (program director)

Tuesday

wake-up worship (staff committee) breakfast/evaluation session: creating community (director) evaluation (trainer) final preparation campers arrive

D. A Counselor-in-Training Model

Goals for pre-season:

To receive and read training manual

Goals during orientation week:

To fully participate in staff orientation

To full participate in CIT sessions

To begin supervision with trainer, unit head

To receive unit assignment for first rotation, with clearly stated expectations

To begin formal study of various counseling skill areas (such as child guidance, leadership, teaching, camping specialty area) To build community among the CIT program participants

To begin CIT journal

Goals during the summer session:

To examine the following discussion topics:

Camp as a profession Staff job descriptions Program planning Staff ethics Small group leadership techniques Deciding on a specialty area Evaluation and supervision Reform Judaism in the next 15 years Reform Jewish education

To explore issues in child development, behavior, and intervention

To continue supervision regularly

To affirm the philosophy and educational goals of UAHC Camp-

Institutes

To demonstrate responsible work behaviors

To work within several unit settings

To study Hebrew

To explore an area of Judaic study

To demonstrate commitment to the Camp-Institute community through

the desire to return as a counselor

To practice problem solving techniques

To clarify values

To evaluate the CIT program

The goals for a CIT model must be structured into an instructional setting which provides maximum learning opportunities in a short period of time. CIT program participants carry a very loaded daily schedule during the summer session. One structure which provides for many of the needs of CIT programming was developed by James S. Bleiberg for use at UAHC Goldman Camp-Institute in 1981. His program is called "M.E.T.: Madrich Effectiveness Training" (Madrich = leader, guide, counselor), and is outlined here with some modifications.

#### M.E.T.

#### Madrich Effectiveness Training

#### GOALS

- To learn communication, teaching and leadership skills

- To learn about yourself and how you relate to others

- To learn about Judaism

- TO BECOME AN EFFECTIVE MADRICH

Overview of the Program

I Agenda Setting II Getting in Touch Sessions III Effectiveness Training IV P.P.C. (Periodic Planning Conference) V Journals

## I Agenda Setting

This is your chance to bring up problems and seek solutions with the group's help. At the beginning of each meeting you will have a chance to include your concerns in the agenda of the group.

II Getting in Touch Sessions

Camp is a pressure cooker. We all need opportunities to share feelings, to have a chance to be heard by the members of the group. This is not group therapy but your chance to get support in your efforts to become a more effective madrich.

**III** Effectiveness Training Topics

## A. Who is the Madrich?

- Madrichim Are Trained Not Born or Being the Madrich Doesn't Make You One

- Madrichim Are Persons, Not Gods

#### **B.** Skills

- How to Listen So That People Will Talk To You (The Language of Acceptance)

- Putting Your Active Listening Skills to Work

- Doing It Yourself of With The Group's Help

- Getting Your Own Needs Satisfied - Madrich Power, Necessary and Justified

- Conflict With Campers and Counselors, Who Should Win?

- The "No-Lose" Method of Resolving Conflicts

- Making Room for Individual Differences

#### C. Methods

- Who Are Kohlberg and Piaget and How Can They Help You: Developmental Pyschology [sic]

- Camper Management: Why Discipline is a Naughty Word

- Changing Unacceptable Behavior By Changing the Environment

- Building Effective Shiurim

- Leading Effective Discussions

- Playing Games Where All Have Fun and No One Gets Hurt

- Clarifying Values, Your Own and Those of Other People

- Chaveroot: Making Your Cabin a Just Community

- Lights-Out and Wake-Up: A Time For Building Trust

- The Chadar Ochel - More Goes on There Than Eating: A Case Study in What to Observe in A Group

- Group Dynamics (This Group is Alive!!!)

### D. Putting It All Together

- Practicing Judaism At Camp

- What is Torah & Why Do We Study It? (Shiurim and Limudim)

- Awareness of K'lal Yisrael

- The Importance of Ivrit

- Becoming Jewish Leaders

- Why Reform Judaism?

## IV. PPC (Periodic Planning Conference)

The PPC is a regularly scheduled conference Machoniks. These conferences will vary in length from half hour to an hour and will be scheduled at mutually convenient times. In these meetings you will lay out a plan of what you intend to do during the next week or so to improve your performance, to develop new skills, and to institute changes in carrying out your duties. You will also outline a means of evaluation of how close you came to meeting your goals at some designated time. It is also your time to discuss any problem or concern.

Rather than focus on past performance (what already has been done) the PPC will focus on future performance (what can be done).

#### V. Journals

Each of you will be required to keep a running diary of your impressions of camp. In the journal you should record such matters as:

- What you like
- What you dislike
- What surprised you
- What you learned
- What you re-learned

Whenever possible you should include the events that lead up to your conclusions.

These journals will be very helpful for promoting learning from your experiences. From time to time you will be asked to share items in your journal. However, anything you wish to keep confidential will remain so. You will also be given an occasional assignment to record in your journal.

## E. An Ongoing Staff Development Program Model

The ultimate mission of this component of a model UAHC Camp-Institute staff training program is "... to improve and make more effective the educational opportunities for children,"<sup>19</sup> just as in the case of staff development in the teaching profession and in all other corporate enterprises. Staff development simply means continuing educational opportunities which

<sup>19</sup>Harry Finnegan, "Into Thy Hands . . . Staff Development!" In: Theory Into Practice 11(4):215-216, October 1972.

allow the worker to improve her or his skills on the job, thereby avoiding burn-out and allowing for professional growth and personal satisfaction.

### Staff development during the summer season:

The summer season certainly includes orientation week, but the focus of staff development is on programs for all of the staff and whose goal is training. Aside from orientation week, there are two other programs which might be seen as ongoing staff development. First is the observation and supervision provided by superiors. Each staff member should meet at least weekly with her or his supervisor.

#### Observation and Supervision

There are eight phases in the cycle of supervision.<sup>20</sup> They are:

Phase 1: Establishing the Staff Member-Supervisor Relationship

Phase 2: Planning With the Staff Member

Phase 3: Planning the Strategy of Observation

Phase 4: Observing Staff Member Behavior

Phase 5: Analyzing the Observation

Phase 6: Planning the Strategy of the Conference

Phase 7: The Conference

Phase 8: Renewed Planning

The second summer season staff development program opportunity is in late evening, Shabbat, or free time programming. Several structures could be

<sup>&</sup>lt;sup>20</sup>Morris Cogan, Clinical Supervision (Boston: Houghton Mifflin Co., 1973), pp. 10-12.

used for these programs, including: workshops; mini-courses; large group presentations; demonstrations; buzz groups; and independent study.

As seen in Bleiberg's "M.E.T." program, agenda setting is important for the development of healthy group process and should be adopted as a strategy for determining the content of staff development programming as well.

There are many interesting possibilities for staff development programming in the "off-season," too.

### Staff development during the "off-season":

As previously mentioned, the staff manual is one training component that is primarily an off-season document. The training manual, if properly updated with an article on some aspect of staff concern, would be an excellent tool for ongoing staff development. Several of the UAHC Camp-Institute staff training manuals do include such articles, but might consider using different articles each year. Repetition is stagnation.

The employment interview for the following season is also a fine development tool in that it allows the director opportunities for guiding the returning staff member into certain vocational ballparks consistent with the goals of UAHC Camp-Institutes. Such opportunities should not be missed as they tend to be teachable moments.

Programming for Camp-Institute staff could also be held on local, regional, and national levels throughout the off-season. NFTY conclaves and conventions might host staff development programs that are supplemental to their general program, either the day before or the day after. Special tours to Israel might be arranged for groups of Camp-Institute staff members, an idea that the Camp-Institutes have tried in the past.

### General considerations:

This staff development component would require a considerable shift in practice on the part of the Camp-Institutes, both in terms of time and resources. There would certainly be costs involved in the Camp-Institutes paying bonuses to staff members who attend staff development programs. There would need to be a great deal of cooperation for the UAHC to set up a program wherein staff members might be issued a credential for their training through HUC-JIR, using staff development program attendance as one criterion for awarding such certification. This shift in practice is feasible, and should be encouraged, in spite of the costs.

...

### Conclusion

The goal of this thesis is to provide a systematic approach to training staff for UAHC Camp-Institutes. The models and educational goals for such a program have been developed over the past year through the study of current practices and theoretical approaches of the actual Camp-Institute programs and those of a wide variety of religious and secular settings in which training is an issue. As a result, there has been a clear demonstration that such an approach is sorely needed.

Staff training in UAHC Camp-Institutes is largely ineffective. Programs are designed, as seen in Chapter 6, in a shotgun, random, rather archaic manner. Educational goals are absent in almost all cases, and some consistent statement of philosophy for Reform Judaism is nonexistent. This is not to say that there is *no* effort being applied to the area of staff training, but these are unfocused, largely unfounded educationally (and as such are wasteful), and inconsistent from one Camp-Institute to another. Training is approached in an unsystematic manner.

On the other hand, the implementation of such a program as described here should represent a significant improvement over the status quo. This thesis represents an attempt to fill in the theoretical gaps and educational starting points which are essential in such an improvement.

The improvement in the training of UAHC Camp-Institute staff has implications beyond the betterment of the Camp-Institute programs alone. The Camp-Institutes are educational arms of organized Reform Judaism in North America. Any improvement in them presents a greater possibility that Reform will gain. This concern must be balanced with the striving for providing opportunities for personal growth for those involved directly with the Camp-Institute enterprise - campers, staff, administration and faculty. Perhaps the most eloquent description of these ideas is seen in the 1951 work of Louis Newman, then director of the Conservative movement's Ramah Camp in Wisconsin, in his paper, "My Reflections on Counselorship."<sup>1</sup>

#### My Reflections on Counselorship

We must clearly recognize that camp is an educational situation. So is the street. But street play is haphazard. Its educational results may or may not be desirable. In camp we are expected to know in advance what kind of humans will emerge after they have been subjected to us. In camp we are supposed to know the effects of what we do, and we are supposed to know what to do in order to gain the ends we want.

If educational science has information for us and we don't know it, or know it and don't use it, we are abusing our responsibility. We have to know what should be done and we should be able to do it. At all times we should bear in mind a goal which we passionately desire, and a method, which, we are firmly convinced, will yield our particular goal.

Our campers come to us with interests and attitudes which we did not form. It is to be expected that most of them come to us with pre-formed preferences and aversions among the various activities which camp offers. When the camp staff schedules an activity for any particular group, what do those who prefer not to participate generally do?

They offer passive resistance. They go along complainingly. They drag. They say it's boring. They criticize the counselor's ability or his methods. They make a superficial attempt at doing something. Some do not dare to show their resentment to any person of the staff. They obey instructions. Among their peers they express their feelings. Rarely does one rebel outright. They "wait it out."

There are those who use "dodges" to get themselves out. They may get another staff member "to need them." They get

<sup>&</sup>lt;sup>1</sup>Louis Newman, "My Reflections on Counselorship," in: Studies in Jewish Education and Judaica in Honor of Louis Newman, Alexander M. Shapiro and Burton I. Cohen (eds.) (New York: Ktav Publishing House, 1984), pp. 194-199.

stuck somewhere and so "have to be late." Some will disappear without permission - sneak away and hide. Some will "not feel well" and visit the infirmary. Some will even get themselves punished and put off activity.

On the other hand those who want to participate hurry to the activity. Some take the lead in organizing it. Others wait around to see what "we have to do today."

Usually a staff begins to cope with such a situation with "How do we get them all to participate - to hurry out of the bunk on time - to participate energetically?"

I'll begin, however, by asking why does one *want* them to participate? The words "one wants" should imply to us, as educators, some pre-conceived notions of desirable human beings.

My first question to you is: Have you *thought* about these matters? Can all the traits which you would like to see in people be integrated into one human being? Who, among all the people you know, embodies the ideas which you value in the abstract? Have you any hypothesis as to why this person developed as he did? What are you doing to make yourself the person you value in the abstract?

One who hasn't already given a great deal of thought to these questions is not yet ready to be a counselor, club leader, Sunday School teacher, or, in short, anyone who deliberately influences others' behavior. If one hasn't probed these matters deeply, hasn't selected some values and discarded others, but is merely going along on the momentum of childhood and adolescent habits, one has no moral right to be a teacher.

A person may challenge me and say, "You supply me with the goals which concern you and I will achieve them." If a person said this to me before the camp season opened, I would immediately answer, "You are honest, diligent and have many fine qualities. Find yourself a good job elsewhere." I would then put a few dollars in the JNF box in gratitude for having discovered early this dangerous value-less person. It is impossible for one person to successfully educate another to be a particular kind of human being, without a consciously and personally formulated philosophy. Robot-educators will not develop the persons we desire. As educators we dare not function on the sub-human animal level by force of unexamined habits and mental inertia. We dare not just behave and not reflect.

Here is what I've been thinking. In camp, we want (1) to create living situations through which all people, campers, counselors, and all workers, will become better human beings. By better I mean:

A. To expand one's ability to enjoy life, and to develop and use one's innate capacities.

B. To be sympathetic to other human other beings, interested in seeing others enjoy life and capable of fulfilling such interests through proper action.

We want (2) to transmit to our campers the knowledge of traditional Jewish values. In a democracy each of us should become able, as one matures, to act less out of habit and unconsidered impulse, and more on the basis of independent reflective judgment and conscious deliberation. We believe that the experiences of our people as a whole, and of outstanding Jews individually, offer criteria to aid anyone in choosing among alternate ways of behaving. (3) To teach a working knowledge of Hebrew language, both in reading and conversation.

These three goals with their suitable methods of implementation may not seem to be much. To me they are everything. Much is implicit in them and their ramifications are infinite.

Let us think about methods and goals.

"We want to create living situations through which people will become." The choice of words is deliberate. As I see the facts of educational science, the essence of method is this: to get young people to behave now as we wish them to behave as adults, the reward being intrinsic in the act, and extrinsic group approval being incidental.

Most civilized cultures in the world, in the education of their young, rely upon one variant or another, of the catechism method. Some children are forced to study paragraphs which add up to "I will be good." Some children learn proverbs. All children are expected to know verbally the correct responses, in hypothetical moral situations. And almost everyone believes that these words influence conduct positively and mould character. And almost all of those who know that it doesn't, go on teaching through words, hoping, against fact, that something good will come of it. Words may influence children but not in the way it is generally assumed. A 12-year-old girl last Passover won a Barton's chocolate prize with "Why I like to go to Hebrew School." She told me privately, and I believe, honestly, that it was all a lie. This child had learned a kind of behavior with the aid of the right slogan, namely, hypocrisy.

I believe that all thinking people are concerned with responses that come from the whole body, not just from the mouth or pencil point. We must discard all variants of catechism education.

To elicit behavior that is more than words, cultures, civilized and uncivilized, have used coercion. "The quality of coercion is twice cursed. It corrupts him who acts, and him who received." No matter what isolated habit is impressed upon a youngster by means of coercion, injury is done to the youngster. The capacity of getting out of one's skin and sensing the world through another's desires, pains, pleasures, fears and anxieties is the basis of educational work. To influence an individual, not to deceive him or trick him temporarily - but to give direction to his life, one has to be able to perceive the world as the individual perceives it. Do that, and you will be revolt at the glib, automatic, mass-production rules of education. You will resent the assumption that individuals are machines off the production belt which will react uniformly. You will experience within you emotions which will rebel at uneducational procedures, even before you can articulate in words why it is you are apprehensive.

Yes, to be an efficient educator one has to be a decent human being in the highest sense.

A recent survey, by the U.S. Bureau of Education, on the qualities of successful teachers in different areas of education offered the following conclusion:

A thorough knowledge of subject matter is absolutely essential but insufficient to produce a teacher. The excellent teacher was characterized by, either an intuitive or trained understanding of human beings, and an interest in the welfare of the human being. Subject matter was merely a tool for a more all-encompassing goal.

So we must learn to sympathize deeply with humans, every one of them.

Once our energies are freed from self-concern and selfprotection we are ready to grow. And when we grow our campers grow.

This push toward personal and social growth is the best ending point for this work and beginning point for UAHC Camp-Institute staff trainers. Their commitment to personal growth is perhaps the key ingredient for improving our Camp-Institutes, and through them, Reform Judaism must surely benefit.

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