

Ref

Camp and the Jewish Religious School

by

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Approved by the Faculty Committee

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requirements for the Master of Arts in Religious Education
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I. Certification Program for
U.A.H.C. Camp Directors

II. Survey of Attitudes Toward
Camp and Religious School

III. Impact 1970
An Audio-Visual Experiment

In recent years it has become increasingly difficult to find qualified men to fill camp directorship positions. The sprouting of new camps, as well as vacancies in present camps, demand that we create a reservoir of trained people to supply this very important need.

The camp director, not only handles the administrative aspects of the camp, but he creates its image and sets its tone. He is responsible for the hiring and firing of camp staff and faculty, for the supervising of financial records, for the maintenance of camp property, and for the planning and directing of educational programs. Hence, he must have experience in administration, Judaica and education.

At present, there is no real agency servicing any branch of Judaism which can supply us with applicants trained in this field. We must shop for camp directors by taking men from other fields, administrative or educational, and adapting them as best we can.

The following Proposed Certification Program for Camp Directors sets for itself four major goals:

- (1) Provide the Reform Movement with a reservoir of applicants that can be recommended to any regional and camp committee seeking a competent camp director.
- (2) Create proper standards for this new career.

- (3) Encourage young people who would like a career in camping to choose this as their goal earlier in their lives rather than "falling into" such a job by accident later in life.
- (4) Create a sense of achievement on the part of camp directors and add to the ego satisfaction that every man must have in his field of endeavor.

It is my hope that this certification program will not only produce camp directors, but that it will also lead to other such programs for camp counselors and faculty.

Camp personnel may well hold the reigns of Jewish education among today's youth and it is important that these leaders be well versed in Judaica, experienced in administration and skilled in understanding today's youth and their concerns.

CERTIFICATION PROGRAM
FOR U.A.H.C. CAMP DIRECTORS

I. Purposes

1. - to motivate the recruitment and retention of camp directors.
2. - to recognize and encourage effort by camp counselors and program directors to seek in-service growth and improvement and to qualify for camp directorships.
3. - to improve the religious education of children through growth in the camp program.
4. - to recognize and encourage effort in smaller communities to seek and provide for Jewish education.

II. Definition

Certification earned by this program indicates that the recipient has met the basic and minimum requirements for year-round camp director of any U.A.H.C. camp.

III. Major Areas of Camp Director's Responsibility

1. - Programming: Responsible for planning and directing the educational program. Correlate and coordinate the efforts of all personnel within the camp community.
2. - Personnel: Responsible for employing and discharging of camp staff and faculty. Establish personnel procedures and standards for all members of the staff, subject to Board approval. (This includes areas of responsibility, hours of work, free time, staff limitations and restrictions, etc.)
3. - Financial: Maintain and supervise the records according to established accounting and bookkeeping practice. Present periodic financial reports to local camp committees.
4. - Property and Equipment: Maintain the property of the camp in good condition by authorizing necessary repairs and making recommendations to the Board of Camp and Jewish Education when extraordinary expenditures are required. Maintain an accurate inventory of equipment and supplies. Arrange for replacements as authorized by the Board. Maintain clean camp grounds.

IV. Requirements

Requirements for Camp Director fall into two main categories: - administration and Jewish knowledge. The applicant must also possess:

- 1 - Education: Bachelor's Degree from a recognized college or university, or approved equivalent education to be earned by the time all other certification requirements are completed.
- 2 - Experience: At least one year of satisfactory experience in camp administration or faculty under supervision of Camp Director. (This is exclusive of counseling experience.)
- 3 - Ethical and professional record supported by references.
- 4 - Credits: Course credits (as described below) or their equivalents in areas of both Administration and Judaism.
- 5 - Interview: Applicant must be interviewed and accepted by an interviewer approved by the U.A.H.C. Board of Camp and Jewish Education.
- 6 - Composition: See below.

V. Earning Credits: (30 required)

- A - Credits may be earned in approved colleges and universities, through course work at the Hebrew Union College - Jewish Institute of Religion or through approved self-study or correspondence courses. If available, courses should be taken at a recognized general or Jewish institution or in a program organized by a local bureau of Jewish education.
- B - An applicant claiming knowledge of a particular subject may apply for a specific credit through an equivalency examination.

Compensatory Equivalents: - If you have additional or compensatory qualifications, experience, studies, activities, achievements which you feel should be accepted in lieu of some official requirement, please explain in detail on a separate sheet of paper. These will be considered on their individual merits.

- C - One credit is granted for each year of administrative camp experience up to a maximum of 3 credits.
- D - All credits earned in this program are transferable to other certification programs of the Commission on Education.

VI. Curriculum

A. - Judaism: The applicant must take courses and demonstrate through an examination or essay sufficient knowledge and practice of the following areas of Judaica (17 credits).

1. - Jewish Religious Thought (6 credits)

Required: Basic Judaism - 2 credits

Electives: Principles of Reform Judaism
Judaism and Contemporary Thought
Prayer and Worship
Comparative Religion

2. - Jewish History (4 credits)

Required: Ancient - 1 credit

Medieval - 1 credit

Modern - 1 credit

Contemporary plus American Jewish Community- 1

3. - Hebrew Language and Literature (4 credits)

Required: Elementary Hebrew

Passages from Union Prayer Books, Haggadah
and Bible

Electives: Conversational Hebrew

4. - Educational Methods and Materials (3 credits)

Required: Available materials and methods - 1 credit

Principles of Education - 1 credit

Curriculum and Goals - 1 credit

B. Administration: The applicant must take courses dealing with the following topics or equivalents thereof. (12 credits)

1. - Administrative Theory and Techniques of Management
(3 credits)

2. - Budgets and Budgeting; Finance and Financing
(3 credits)

3. - Personnel Practices (3 credits)

4. - Publicity and Public Relations (3 credits)

C. Other: The applicant must take courses dealing with the following topics or equivalents thereof. (7 credits)

1. - Public Health (2 credits)

2. - Psychology (3 credits)

3. - Recreation or Physical Education (2 credits)

VII. Composition:

Each candidate will be required to submit an original composition of at least 1,500 words which deals with some aspect of education within the Reform Camping Movement. If rejected, a new composition must be written on the same or a different subject and subsequently submitted.

VIII. Certification:

The decision of the Board of Camp and Jewish Education is final as to the candidate's passing, failure, or partial failure. The final action of the Board is based upon the candidates ethical and professional record, training and attainments, as well as on the results of his formal examinations and composition.

APPLICATION FOR CERTIFICATION

FOR CAMP DIRECTOR

Date _____

Name _____ Male _____ Female _____

Address _____ City _____ State _____ Zip Code _____

Where presently employed _____

Briefly describe duties and functions _____

Date of Birth _____

Education

University or college attended _____

Title of degree _____

Major area of study _____

Year of graduation _____

If you have equivalents of university or college education for the prescribed certification requirements, please describe them in detail (on separate sheet.)

Jewish Education, Teaching Experience and Camp Experience.

List courses in Judaica which you have taken, and the institutions where these courses were given.

Subject	Institution	Dates	Instructor	Total Class Hours	Grade	Classes

Indicate below any subject in which you consider yourself qualified without having taken a formal course; request examination.

Subject	Source of information or method of preparation

List areas of camp experience, both as staff and administrative member.

Position	Responsibilities	Dates	Camp

References

List three persons who can serve as references in regard to your character, ability and experience.

Name	Name	Name
Position	Position	Position
Address	Address	Address
City	City	City
State	Zip	State
State	Zip	State
State	Zip	State

Statement of Applicant

The facts given in this application are correct to the best of my knowledge.

Applicant's signature _____

MAIL THIS COMPLETED APPLICATION TOGETHER WITH ALL ADDITIONAL STATEMENTS TO:

U.A.H.C. Certification Board of Camp and Youth Education
838 Fifth Avenue
New York, New York 10021

A SURVEY OF ATTITUDES TOWARD CAMP AND RELIGIOUS SCHOOL

Part II of Thesis Requirement
Submitted by: Esphira H. Locketz

Advisors: Dr. Toby Kurzband
Hebrew Union College-Jewish
Institute of Religion, School
of Education

Dr. Robert Widom
Past Director of Camp and Youth
Education, Union of American
Hebrew Congregations. Present
Rabbi of Temple Emanuel of
Great Neck, New York.

Most Jewish educators have understood and appreciated the value of the Jewish camping experience. Many religious school principals and teachers as well as student aides and youth directors spend part - if not all - of their summer vacation at one of the many Jewish camps throughout the country. Many temples provide scholarships for their youngsters to attend summer camp or youth conclaves. There seems to be no doubt that the camping experience forms an integral part of the Jewish educational effort today.

Yet, no authoratative survey dealing with the attitudes toward camp and religious school education has yet been published. Therefore, I was asked by Dr. Kurzband of the Hebrew Union College - Jewish Institute of Religion School of Education, and Dr. Robert Widom, the National Director of Camp and Youth Education of the Union of American Hebrew Congregations, to create a survey questioning teenage campers on this issue.

A survey questionnaire was sent out to a cross-section of Union of American Hebrew Congregation campers to better understand the attitudes of teenage reform Jews toward learning in Religious school and in the camp environment. Three hundred campers attending the Joseph Eisner Camp for Living Judaism in Great Barrington, Massachusetts and the Coleman Camp in Cleveland, Georgia comprise the survey.

To questions one and two: Do you like camp? Do you like religious school? The following responses emerged.

	Yes	No	No response
Do you like camp?	279	21	
Do you like religious school?	96	109	85

Those who claimed that they did like camp explained that they enjoyed the total camp environment and the "fun" counselors. Those who responded that they liked Religious school explained that it was because of the teachers. Those who did not like religious school complained of boring textbooks and a rigid classroom environment.

When asked whether the camp experience had any influence on the attitude toward religious school (question #4), the following statistics emerged:

<u>Camp exerted</u>	
positive influence on religious school	63
negative influence on religious school	145
no influence on religious school	64

28 did not respond to this question.

Some campers did vent their feelings in this question. One questionnaire reveals the following reasons for a positive influence of camp upon the religious school.

"...I understand now the necessity of going to a religious school. While at camp you live in a Jewish atmosphere. At home, I don't - so it becomes very important for me, as well as for other Jewish children, to go to a religious school and learn the different views of people on a certain issue."

Another states:

"...at religious school you learn about your religion--and at camp you learn and live your religion."

Two of the 145 children who left their camp experience excited and enthusiastic and yet were disappointed when they returned to religious school, explained:

"...I was more resentful of the way Judaism was taught in school since after camp Judaism was a real part of me, an everyday thing."

"...I cannot say that I found a favorable influence of the camp towards my religious school. Usually, after leaving camp, I would become more critical of religious school because of the contrast between out-of-doors free discussion at camp and sitting at an uncomfortable desk at religious school, listening to a "teacher" talk for two hours...I have always liked religious school because I am quite interested in Judaism; but other students would dislike it. They would gain more out of a Camp Institute experience than from a religious school classroom."

When asked to check the column where he/she was most stimulated in a given subject (question #5), the following results emerged:

Hebrew	camp	religious school
167	+	
35		+
98	+	+
		(both)
<u>Bible and History</u>		
194	+	
68		+
31	+	+
(7 did not respond.)		
<u>Worship</u>		
237	+	
0		
41	+	+

(22 did not respond.)

When asked, "Have you had any school project in your religious school this past year which is related to your experience at camp?" the following statistics emerged:

	yes	no	no response
Have you had any project in your religious school this past year which is related to your experience at camp?	55	227	18

Among those who did have school projects related to a previous camp experience explained that they sang songs in choir which they had sung at camp, or had done art projects which were similar to those done in arts and crafts groups at camp. One young man stated that camp experience aided him in writing a creative service. A great many of those who did not have any

related projects stated that they wish that they had.

CONCLUSION

The overwhelming favorable attitude toward the camp environment as contrasted with the negative attitude toward the religious school among teenagers leads one to believe that camp provides a positive stimulus for Jewish life today. And yet, ironically enough it is indeed possible that camp is a critical factor accounting for the failure of the religious school to motivate youngsters toward Jewish identification.

As this survey indicates, because camp is a voluntary experience which combines the pleasurable aspects of outdoor living with educational programs, it is far more successful in engendering a positive attitude toward "things Jewish" and therefore it must no longer be considered a stepchild in Jewish education. Rather, educators must rely upon the summer experience to enhance the total Jewish learning process. Once exposed to the creative and relatively free atmosphere of camp learning, the students find it hard to adjust and settle for the rigidity of the classroom. Although many Jewish educators now realize the importance of the camping experience and the positive attitudes it creates toward Judaism, even they have made little change in this direction in the religious school system.

It is not surprising that nearly half of the youngsters polled responded that camp had a negative influence on religious

school, claiming that upon their return from camp to religious school they found religious school disappointing, overly rigid and irrelevant.

Statistics relating to attitudes concerning Hebrew, Bible and Worship as taught in camp and in religious school, show overwhelming support for the camp situation.

This leads to the conclusion that the religious school must be prepared to adopt some of the camp technics which can be truly integrated into a religious school program.

It would appear that in order to improve classroom instruction there are several steps that should be taken. The first step might be a meeting of camp directors and educators together with religious school principals to discuss a possible correlation between camp and religious school curricula. The curricula should mutually reinforce one another. This means that the area camps must know the religious school curriculum before summer themes and topics are decided upon; moreover, the camps must delve into the subject matter and at the same time dovetail, so that camp does not become mere repetition.

Secondly, a relaxed though disciplined atmosphere should replace the rigidity of the classroom. Sometimes it is enough to merely rearrange the classroom from one of rows and lines to a circle, where everyone can see everyone else and more easily feel part of what is going on. However, the necessary educational tools - e.g. blackboard, paper and pencils - should be readily available.

Thirdly, the students should be encouraged to participate in discussions. Unfortunately, the majority of today's religious

school sessions focus on textbook readings. Students find textbooks, sorely outdated and irrelevant. Therefore, perhaps television and radio programs, magazine articles, mimeographed materials and library research should be incorporated into the curriculum. As the semester unfolds, perhaps the youngsters should be required to keep fact sheets, song sheets, instructions and other accumulated information in a notebook, thereby creating their own resource text. Camp technics such as role-playing, skits, films and filmstrips, panel discussions and outside research provide interesting learning devices. None of these, however, must allow the teacher to relinquish his responsibility or authority in the classroom.

Fourthly, the religious school might adapt the camp experience to the classroom situation via mock holiday celebrations. Because camp involves a total environment, it is easy to "live" a Havdalah service and to participate and feel the impact of Tisha B'Av lamentations - something which many youngsters would never encounter had they never been at a Jewish summer camp. It is possible for a religious school class to decorate its room around a holiday theme, to learn the liturgy pertaining to that holiday, and to prepare the traditional foods for that holiday, thereby dramatizing its importance and helping to underscore the goals of the learning process.

Lastly, art projects as well as song and dance sessions allow for the creative spirit to emerge "Jewishly". This suggests the beneficial nature of employing experts in the arts who will help to create a cultural program for the religious school youngsters.

These five suggestions aim at producing a "living" Jewish youth community within the framework of a religious school. Granted the religious school cannot be a total community as is the camp setting, but it can develop a sense of belonging and loyalty.

Several temples have undertaken a complete revamping of the Sunday school concept. Temple Micah of Denver, for example, convenes its religious school once a month, meeting for the entire weekend and focussing on one topic for each weekend session. School begins on Saturday morning and continues until late afternoon, and then resumes Sunday morning and adjourns for the month on Sunday afternoon. This program, entitled "The Micah Conference Plan" is still a pilot study and does not yet involve the entire religious school, but only the upper grades. Nevertheless, results show this to be a highly successful project and certainly one worthy of trial in other temple religious schools.

Thus, in camping there exists an enormous opportunity to relate learning with doing. The camp situation provides for dramatic presentations and pageantry, song and dance. The past is "lived" and made relevant to present thinking. It is possible that the most important factor is the youngsters capability to link the pleasant experiences of the overall camp theme to the Jewish learning-living elements, and at the same time to incorporate them into his very being. This tie is critical, not only for the camp but for the religious school, and therefore it should become the standard in both camp and school, thereby fostering a well integrated program of creating and achieving while learning.

Name _____

City _____

Camp(s) _____

Age at which you attended camp _____

Religious School _____

Rabbi _____

1. Do you like - or not like - camp? Explain why. _____
2. Do you like - or not like - religious school? Explain why. _____
3. What were your favorite camp activities? _____
4. Did your camp experience have any influence on your attitude toward religious school? Explain. _____
5. Under each of the three categories, please check where you were most stimulated.

<u>Subject</u>	<u>Camp</u>	<u>Religious School</u>
Hebrew		
Bible & History		
Worship		

6. What was the theme of your camp session? _____
7. Have you had any school project in your religious school this past year which is related to your experience at camp? Please explain.

Please use the back of this paper for further description if necessary.

Please mail IMMEDIATELY. A self-addressed envelope is enclosed.

Thank you.

IMPACT 1970

LIBRARY
HEBREW UNION COLLEGE
JEWISH INSTITUTE OF RELIGION

I am submitting this slide-soundtract project in response to a request of last Spring when Rabbi Widom structured a three part thesis project with this audio-visual experiment as the concluding portion.

I feel that it can be used in both youth and adult education to provoke discussion concerning man's inner conflicts, drives, fears, frustrations and hopes. It might be particularly relevant if shown during Passover since Passover is the festival celebrating freedom when all delusions are suppose to vanish and we are to affirm in our lives an exodus from all slavery of the spirit which separates us, and hopefully aim at reaching a freedom of the spirit - an openness which allows others to enter our lives through compassion, sympathy and love.

DESCRIPTION: IMPACT 1970 is a series of 75 slides combined with a synchronized soundtract. The slides, many of them with two pictures per slide, illustrate the various emotions which human beings undergo. The accompanying soundtract incorporates the music of our time with some of the voices making history (eg. John F. Kennedy, Aba Eban).

METHOD: Pictures were cut from the popular magazines, books and newspapers, and then photographed and made into slides. After the pictures were completed, music from various records were chosen and recorded onto 4 tract tape recording. With the help of a sound synchronizer

the soundtrack and slides were made to work simultaneously.

PURPOSE: What I hoped to achieve in this slide-soundtrack project is a work that illustrates opposites, for polarity and paradox are elements of the human condition. Torture and delight, joy and tragedy, love and hate, hope and despair are all authentic emotions in life's existential drama. The slides that depict war and horror, savagery and hatred, though drawn from the conflicts in Vietnam and Germany could have been taken anywhere - for underlying this condition is man's essential ambivalence.

I envision this project, which I have titled "IMPACT 1970", as a passionate protest against the senseless shedding of blood and tears, the hopelessness that tenets so many hearts.

I conclude this project with the picture of two children walking hand-in-hand into the future. For the future of man lies in the strange and baffling responses to the human condition by our youth. The Bible recounts that when Abraham was tested by God, he responded with the words "הִנְנִי", "Here I am". Strangeley enough, the voice of God speaks out to all of us, personally and intimately, asking if we are ready for the challenges and crises of life. I hope our response will be like the response of the two children who walk hand-in-hand together: they seem to be saying "Here we are, we are ready".