



# **ACADEMIC POLICIES AND PROCEDURES**

## **Executive Masters Program In Jewish Education**

**Hebrew Union College – Jewish Institute of  
Religion**

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## **INTRODUCTION**

This Handbook supplements the National Student Academic Handbook of the Hebrew Union College-Jewish Institute of Religion which contains rules and procedures that apply to students in all of the academic programs of the College-Institute. This Handbook contains policies and procedures that affect students enrolled in the Executive Masters Program in Jewish Education. The Coordinator of the Executive Masters Program and the Senior National Director of the Schools of Education are charged with overseeing these policies and procedures. The student body and faculty will receive electronic notification of any changes to this Handbook.

Questions regarding the policies and procedures in this Handbook should be addressed to the Coordinator of the Executive Masters Program in Jewish Education.

## **WELCOME TO THE EXECUTIVE MA PROGRAM IN JEWISH EDUCATION**

Welcome to the Hebrew Union College-Jewish Institute of Religion. We are thrilled that you have chosen to embark on what we hope will be a rich journey of growth and learning. As students in the Executive M.A. program in Jewish Education, you are leading the way as the College-Institute continues to break new ground in offering a graduate program for the 21<sup>st</sup> century that includes both on-line and face-to-face learning.

In the months ahead, we look forward to working with you as you learn and deepen your practice and understanding as Jewish educators.

This guidebook will help you navigate the waters of the EMA. It consists of two sections:

- An Introduction to the EMA, including norms, calendars, courses and other miscellaneous information.
- Academic policies that pertain to the EMA program. These policies supplement the National Student Academic Handbook which applies to all students at the College-Institute. The National Student Academic Handbook can be found on the EMA site on Sakai. (<http://huc.cle.rsmart.com/xsl-portal>)

We are here to answer any questions as they arise and to clarify issues or policies that are not clear.

Mazal tov and enjoy this exciting and challenging journey upon which you are about to embark.

Lesley Litman, Ed.D.  
Director  
Executive M.A. Program in Jewish Education

## THE COHORT EXPERIENCE

The Executive M.A. program is a cohort-based program. As such, students move through the program experiences together as a group. The cohort experience is a key element in the program's impact on students. Each cohort creates its own set of norms that serve to guide the group as it negotiates the various aspects of working, learning and, sometimes, living together. The following are sample norms that will be refined and reworked by each cohort.

### *Sample Executive M.A. Norms*

- Be fully prepared for all of the various learning experiences incorporated in the program: doing all readings, completing any written assignments, viewing videos, completing activities, blogs and other required assignments.
- Prepare by reflecting on the specific topic prior to coming to the learning experience.
- Engage in structured reflection on practice as it relates to the learning in the various components.
- Engage in iterative work which mixes new learning, prior experience and reflect on changed behavior building on life experience.
- Baring extenuating circumstances, participate in all program components.
- Be open to bringing in experience in a self-critical way and to hearing other people's critique in a critical friend questioning way.
- Be open to critiquing one's own experience and being challenged by the experience of others.
- Engage in critique/feedback with kindness and in a spirit of inquiry using collaborative inquiry where giving and receiving feedback is done in a collaborative manner.
- Follow complex navigational tools and hold together a complex structure: holding together different pieces and threads of the course and program (write, dialogue, read/respond, produce and create).
- Respond with quality written work online, not drafts – provide the best that you are capable of.
- Connect the learning to different parts of the experience: the power of cohort learning is to constantly look for connections and sense of the whole.
- Listen and read empathically.
- Engage in civil discourse.

## CURRICULUM

The curriculum of the Executive M.A. program in Jewish Education consists of multiple types of learning experiences, all designed to enable students to engage deeply in learning and apply that learning to their practice in a meaningful manner. The curriculum includes coursework (both in face-to-face and online milieus), clinical mentoring and a final capstone project, all of which are detailed below. Each of these elements carries academic credit and is equally important in successful completion of the program.

### Course of Study

The following courses comprise the Executive M.A. program in Jewish Education. Three credit courses include an intensive face-to-face experience. Two credit courses are either all online or all in person (Summer Institutes).

#### **XED 500 Introduction to Jewish Educational Leadership** – Joseph/Leveen – 2 units

This course addresses key issues in leadership within a Jewish educational setting through an integrated study of biblical texts with contemporary research on the challenges and strategies of successful leadership. We assume that an interaction of tradition and contemporary Jewish life will create powerful and rich possibilities for creative thinking and reflective practice. Topics include Jewish leadership models; the culture of an organization, including its values/mission/vision; transformation and change. (Spring – pre-admission)

#### **XED510 Torah Study for the 21<sup>st</sup> Century** – Leveen – 2 units

In this course, students with a broad range of text study will have the opportunity to focus much more intensively and specifically on highly salient biblical topics and themes as reflected in multiple texts and multiple perspectives. You will do so while at the same time sharpening and deepening your skills in biblical Hebrew. (Summer – Year 1)

#### **XED561 Modern Jewish Thought** – Katzew – 2 units

This course provides an introduction to the thought of contemporary Jewish thinkers and education regarding the Jewish educational enterprise. Students will delve into the ideas of these influential thinkers and witness those ideas translated into real educational settings. This course is the first of a sequence of two courses that comprise a comprehensive look at Jewish educational philosophy and ideology. (Summer – Year 1)

#### **XED 529 Ideologies of Jewish Education** – Katzew – 2 units

The basic structure of most schools (both general and Jewish) has remained remarkably stable over the past century, despite the many critiques that have been leveled against it. This course offers students the opportunity to re-think and re-envision Jewish educational institutions by examining the educational values they deem most important, exploring multiple ideologies (Jewish and general) of education and schooling, and challenging prevailing assumptions that are rarely questioned. This course is the second in the Jewish educational ideology and philosophy sequence. (Fall – Year 1)

**XED 515 Teaching and Learning:** Grant – 3 units

This course focuses on developing a theory of holistic Jewish teaching through a combination of readings, text study, discussion, reflection papers and exercises, model lesson planning, observations and deliberations. Together, we explore creative models of teaching, share best practices, and investigate core principles of human development. The end goal is to create a learning laboratory in which to practice and reflect upon our own teaching and the culture of teaching we aspire to cultivate in our educational settings. (Fall – Year 1)

**XED 520 Professional Learning** – Lynn-Sachs – 2 units

This course explores how to create a culture of professional learning as an essential component for all Jewish institutions. We discuss the process by which we can support the personal and professional growth of all staff and faculty in various Jewish settings and identify the challenges we face in shifting the present norms and expectations of professional learning and create an action plan for change. The course also focuses on supervision, observation and evaluation as other forms of staff development. Jewish texts guide our learning as we analyze biblical and rabbinic sources that inform the notion of a professional learning community. (Spring – Year 1)

**XED 530 Curriculum** – Litman – 2 units

This course prepares students to think about and carry out the leadership tasks Jewish educators perform in the area of curriculum: curriculum design, curriculum consultation, and curriculum evaluation. The course introduces students to the process of “backwards design,” and to concepts and theories involved in thinking about curriculum as they can be used in Jewish educational settings. The course helps students start designing an overarching curriculum for their settings including the enduring understandings and essential questions that lie at the heart of their curriculum. (Spring – Year 1)

**XED 535 The Social Context of North American Jewish Education** – Lynn-Sachs – 2 units

This course draws upon the tools of social science, and sociology in particular, to explore historical and contemporary understandings of the purposes of Jewish education, focusing on the American context. Through an examination of various contexts and cultures of Jewish education, students reconsider and refine basic assumptions about Jewish education, and demythologize and problematize dominant narratives of contemporary phenomena in the field. (Summer – Year 2)

**XED 540 Educational Leadership** – Zeldin – 2 units

This course is designed to help students develop a deeper understanding of issues involved in leading a Jewish school or educational agency and a deeper understanding of themselves in their leadership roles. The course opens with an exploration of how a Jewish educational leader's self-understanding affects the way he or she leads, and then turns to an examination of a variety of approaches to leadership, drawing on educational and business literature as well as classical and modern Jewish texts, with particular attention to their applicability to Jewish educational leadership. (Summer – Year 2)

**XED 550 Textual Tradition: Rabbinics** – Scheindlin - 2 units

This course introduces students to the various genre of rabbinic literature, in particular mishna, gemara and midrash. The goal is to help students develop a basic familiarity with the issues and questions which rabbinic literature addresses, and how these questions can be approached in contemporary Jewish educational settings. (Fall – Year 2)

**XED 545 Organizational Systems and Change** – Joseph – 3 units

This course introduces concepts, theories and current research in the effective management and leadership of organizations. The course will also focus on the design and implementation of organizational change. We look at organizations from a variety of theoretical perspectives and consider the implications for change from each perspective. Topics include the basics of systems thinking, as well as team and group dynamics. (Fall – Year 2)

**XED 570 Israel Seminar: Peoplehood** – Joseph, Leigh, Litman – 4 units

The question at the heart of the seminar is why should Israel matter to American Jewish life? We consider this question by exploring the multiple historical, religious, political, social, and cultural dimensions of *am*, *Torah*, *eret*, and *medinat Yisrael*. The goal is to develop a deep and multi-layered appreciation for thinking about and teaching Israel as an integral and indispensable resource for individual and collective Jewish life. (Spring – every other year)

**XED 505 Jewish Historical Experience** – Cunningham – 2 units

This course focuses on the intersection of Jewish history as a field of inquiry and as a vehicle for enhancing identity and promoting citizenship. Students investigate issues related to the teaching and learning of Jewish history, while enhancing their own knowledge of the field. Particular emphasis is placed on the modern Jewish experience, including the Shoah, Israel, and American Jewish life. (Spring - Year 2)

**Capstone Project**

The second half of the final semester of the program is devoted to completing work on the Capstone Project that began during the spring of the first year of the program. Students work both individually and in small groups and are guided through the process by their clinical faculty mentors. The Capstone Project carries 2 course credits.

As you near the conclusion of the Executive M.A. program, we want to provide you with an additional opportunity to think as educational leaders acting as change agents while seeking to respect the history, culture and reality of the context in which you work. We also want you to be able to draw upon and synthesize the learning in which you have engaged during the program to date.

As you continue your work as Jewish educational leaders, you will (and mostly likely already do) undoubtedly encounter dilemmas and issues that defy easy solutions, yet are very much part of our realities as Jewish educators. Some examples of such enduring dilemmas include, but are not limited to:



- Honoring the holiness (and authority) in the tradition, and honoring the autonomy of the individual to wrestle with and question the tradition
- Attending to the needs of the individual and the needs of the group
- Attending to depth and breadth of study

The goal of the Capstone Project is to enable students to deeply engage with a dilemma from their practice that defies easy solutions, yet are very much part of their realities as Jewish educators. As part of the Capstone Project, students will go through a process in which they will demonstrate and articulate a deep understanding of the dilemma, learn how others in the field have understood and addressed (or not addressed) it and articulate their strategies for how they might manage such a dilemma. The final product consists of two parts: a written paper to be submitted to faculty for feedback and an in-person deliberation just prior to graduation. The deliberation is an opportunity for students to share their work and engage fellow students and colleagues from the field of Jewish education in discussion of the dilemma and its ramifications for the field.

### **Clinical Education**

Each student in the Executive M.A. program is paired with a clinical faculty mentor (CFM). CFM's are drawn from leading Reform Jewish educators in North America. They are all graduates of the HUC-JIR Schools of Education. Each CFM is assigned four students who meet together monthly to engage together in elements of the EMA coursework and in carrying out the final Capstone Project. The clinical group also serves as a smaller support group within the context of the cohort. Students also meet individually with their clinical faculty mentor once a month.

The goals of the clinical mentoring component of the EMA are to:

- Guide students in the process of application – integration – implementation of their learning.
- Support students as they rethink what education in their setting is and develop their capacity to lead their institutions through a transformational change process.
- Help students engage in both personal and professional transformation as they themselves grow and change.
- Provide continuity and coherence between and among different elements of the experience as students pull the various program components together into a cohesive whole.
- Work with students in a group of four students as they engage in the work of the final Capstone Project.

## HEBREW REQUIREMENT

Skill with Hebrew language has the power to significantly enhance and deepen a Jewish educator's practice and impact in the field. The goal of the EMA Hebrew requirement is that graduates from the Executive MA program have enough familiarity with Hebrew to be able to use it in the settings in which Jewish educators typically function.

The Hebrew requirement is as follows:

- *Exit requirement:* Students must fulfill the requirement prior to graduation.
- *Proficiency level:* One year college level
- *Evidence of proficiency:* by written and oral exam or by submission of college transcript from within the past five years demonstrating a passing grade (B or above). Students can take the proficiency exam at any point during the program and may take it more than once, if needed (different tests).
- *Which Hebrew:* The specifics of the EMA Hebrew requirements for modern and classical Hebrew appear below. A sample exam for Modern Hebrew can be accessed online at the EMA webpage at <http://huc.edu>.

### **Executive MA program in Jewish Education** **Description and Procedure for Modern Hebrew Proficiency Exam**

The test is comprised of three sections:

- *Reading Comprehension (50%)*
- *Writing (20%)*
- *Modern Hebrew Grammar (30%)*

In general, students need to demonstrate that they can:

- *Read with comprehension texts that discuss daily life, describe people and places, narrate past events, etc. Demonstrate understanding of few verses from Chumash or a few sentences from prayers.*
- *Demonstrate proficiency with basic grammar.*

A useful text in preparing for the Hebrew proficiency exam is:

*Ivrit Min Ha-hatchala*, volume *Aleph* by Shlomit Chayat, Sara Israeli, and Hilla Kobliner. Publisher: Academon, the Hebrew University Students' Printing and Publishing House: Jerusalem. (Note that this title is translated into English as: *Hebrew from Scratch*.)

## **Structure of the Exam:**

### **Reading Comprehension (50%):**

- 4 short texts followed by open questions and multiple choice questions. One text will be a cloze (completing missing words in a given text).
- The 5th text is a choice between a few verses from Chumash or a few sentences from the daily weekday prayers followed by questions.

### **Grammar (30%):**

Examples of questions:

- Completing verbs/ prepositions/ question words/connectors etc. in given sentences or multiple- choice questions with these items.
- Writing plural forms of words/ phrases/sentences
- Adding the definite article when appropriate

A **sample** can be found on Sakai.

### **Writing (20%):**

Write a simple composition/ an answer to a question of approximately 60 words on a particular topic. Instructions in all sections are given in English.

**Best wishes for your Hebrew language study, and good luck on the exam!**

**Executive MA program in Jewish Education**  
**Description and Procedure for Classical Hebrew Proficiency Exam**

This exam focuses on **reading comprehension** (60%) and **grammar** (40%).

In general, students need to demonstrate that they can read Biblical (stories/narrative and legal texts) and prayer texts with comprehension and recognize grammatical elements required for understanding. These elements are described in detail in the texts and chart on page 3.

Useful texts in preparing for the Hebrew proficiency exam are:

- **The First Hebrew primer: The Adult Beginner's Path to Biblical Hebrew**, Simon, Resnikoff and Motzkin
- **The First Hebrew primer for adults: Biblical and Prayerbook Hebrew**, Simon, Stahl, Motzkin, Anderson, Oakland, Calif. Eks pub. 1983.

The items described in the attached chart and the grammar portion of the exam can also be found in Biblical grammar books. If you are going to look in a grammar book, only look at those items needed for this exam (as described forthwith). Some recommended texts are:

- Weingreen, J. **A Practical Grammar for Classical Hebrew**, 2<sup>nd</sup> edition, Oxford: Oxford University Press, 1959.
- Greenberg, Moshe, **Introduction to Hebrew**, Englewood Cliffs, N.J.:Prentice-Hall, Inc.,1965.
- Lambdin, Thomas O. **Introduction to Biblical Hebrew**, London: Darton, Longman and Todd, 1971.

**Structure of the exam:**

*Texts:*

- A few sentences and/or a passage from a prayer book will be chosen from the daily weekday prayers.
- 1-2 parts of a biblical story / narrative and 1-3 verses of Biblical law / ordinances followed by questions will be chosen from the following chapters (for cohort 1):
  - Genesis: 12, 13, 17, 18, 24 (verses 1-18), 27, 28, 29, 37, 45
  - Exodus : 2, 20, 21, 22, 31 (verses 12-18)

\*Extra credit: You will receive **extra credit** if you successfully complete missing words in a short **modern Hebrew text**. You will NOT lose points if you try and make mistakes.

Examples of questions related to the classical texts:

**Reading Comprehension:**

- Translation of words/phrases/a verse into English
- Multiple-choice questions regarding words/ phrases/ verse/ content of the paragraph
- Matching between given phrases / sentences with their English translation or their rephrased equivalent in simple basic current Hebrew
- Organizing the text or part of it in logical structure such as cause and result, etc.
- Completing missing words in sentences to demonstrate understanding of content

**Grammar**

- Identifying roots, Binyanim and pronouns of verbs in the given texts
- Identifying some linguistic elements as demonstrated in the attached chart and re-writing them in other forms in Hebrew/ in few words/ in English in order to demonstrate understanding

Instructions in all sections are given in English.

**Best wishes for your Hebrew language study, and good luck on the exam!**

**בראשית יב**

א וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ-לְךָ מֵאֶרֶץ וּמְמוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל-הָאֶרֶץ אֲשֶׁר אָרָאָךְ. ב וְאָעֲשֶׂה לְגוֹי גָדוֹל וְאַבְרָמָה וְאַגְדֵּלָהּ שְׂמָה וְהָיָה בְרָכָה. ג וְאַבְרָמָה מְבָרְכִיךָ וּמְקַלְלָהּ אָאֵר וְנִבְרָכְנוּ בָּךְ כֹּל מְשֻׁפָּחַת הָאָדָמָה ---- ז וַיֵּרָא יְהוָה אֶל-אַבְרָם וַיֹּאמֶר לְזִרְעֲךָ אֲתוּן אֶת-הָאֶרֶץ הַזֹּאת וַיְבֹן שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו. ח וַיַּעֲתֶק מִשָּׁם הַהֵרָה מִקְדָּם לְבֵית-אֵל וַיֵּט אֶהְלֵה בֵית-אֵל מִיָּם וְהָעֵי מִקְדָּם וַיְבֹן-שָׁם מִזְבֵּחַ לַיהוָה וַיִּקְרָא בְּשֵׁם יְהוָה. ט וַיִּסַּע אַבְרָם הַלּוֹךְ וְנִסְוֵעַ הַנִּגְבָּה. { פ }

**בראשית מג**

ז וַיֹּאמְרוּ שְׂאוּל שְׂאוּל-הָאִישׁ לָנוּ וּלְמוֹלַדְתָּנוּ לֵאמֹר הַעוֹד אַבְיָכֶם חַי הַיֵּשׁ לָכֶם אִחַ וְנִגְד-לוֹ עַל-פִּי הַדְּבָרִים הָאֵלֶּה הַקְּדוּעַ גִּדְעַ כִּי יֹאמֵר הוֹרִידוּ אֶת-אַחֵיכֶם.

Chart of Grammatical Forms Required for Classical Exam

Linguistic terms	Comments	Examples from texts
Possessive pronouns	ארצך = הארץ שלך	(מ)ארצך; (ו)מולדתך; אביך; שמה; (ל)ורעה; אלה; (ו)מולדתנו; אביכם; אחיכם
Direct object pronouns	אעשך = אעשה אותך	ארצך; (1)אעשך; (1)אברךך;
Construct/ <i>smichut</i>	בית אביך = הבית של אביך	(ו)בית אביך; כל משפחת האדמה; בית-אל
Noun and adjective	Plural - גויים גדולים	(ל)גוי גדול
Reversive <i>Vav</i> followed by form of future		ויאמר; ויקרא; ויסע; ויאמרו;
Absolute infinitive	The regular (construct) form, ללכת, לנסוע, לשאול, לדעת	הלך ונסוע; שאול; ידוע
Lengthened form of verb		אגדלה; אברכה;
Shortened form of verb		וירא; ויבן; ויעתק; ויט; וינגד
Definite article Hey		הארץ; האדמה; הדברים האלה
Directional Hey	ארצה = אל הארץ	ארצה; הרה; הנגבה
Interrogative Hey		העוד; הידוע
prepositions		אל; מ; ל; ב; את;
Conjugated prepositions		כה; אליו; לנו; לכם; לו

## TEFILLA GOALS AND REQUIREMENTS

*There is a specific difficulty of Jewish prayer. There are laws: how to pray, when to pray, what to pray. There are fixed times, fixed ways, fixed texts. On the other hand, prayer is worship of the heart, the outpouring of the soul, a matter of kavanah (inner devotion). Thus, Jewish prayer is guided by two opposite principles: order and outburst, regularity and spontaneity, uniformity and individuality, law and freedom, a duty and a prerogative, empathy and self-expression, insight and sensitivity, creed and faith, the word and that which is beyond words.*

AJ Heschel, *God in search of man*

The tension expressed by Heschel exists not only in moments of prayer. Jewish educators experience the same tension twofold: personally and when trying to determine the goals and outcomes for *tefilla* education in their work settings. These two aspects, the personal and professional, are intricately connected.

The Executive MA program in Jewish Education (EMA) seeks to enable students to grow personally and professionally both as pray-ers and as prayer leaders. In addition, the program seeks to help students think deeply about what it means to educate for *tefilla*.

Executive MA students come from a broad array of backgrounds and experiences. The student body ranges from rabbis, cantors, soloists and educators who have been leading *tefilla* for many years to those who have only a beginner's knowledge of the prayer service. This reality poses a challenge as we attempt to determine *tefilla* goals for the program. The goals that follow reflect this reality along with the hope that **all** students will emerge from the program with deepened insights or learning in this area.

### ***Tefilla Outcomes***

Students will:

1. Have grown in at least one area of *tefilla*
2. Have engaged in reflection about her or his:
  - a. Knowledge and understanding of *tefilla*
  - b. Prior knowledge about the weekday and Shabbat *tefillot* and service structure
  - c. The role of *tefilla* in personal and professional practice
  - d. *Have engaged in reflection about the role of God in prayer, for themselves and for others*
3. Know the *matbeya ha-tefilla* (structure of the service, both weekday and Shabbat *shacharit*)
4. Be able to lead at least one part of the prayer service
5. Articulate the distinction and tension between *keva* and *kavanah*
6. Be able to identify what they consider to be effective and meaningful *tefilla* experiences and be able to articulate what makes them so
7. Have experienced a range of *tefilla* experiences, both at and outside of HUC-JIR

## Requirements

In order to achieve these outcomes, students are required to:

1. Engage in conversation with the Clinical Faculty Mentor regarding their *tefilla* background and experience and areas for potential growth or deepened understanding
2. Attend all services that are part of the program (intensives, institutes, Israel experience) (except in extenuating circumstances and when cleared in advance with the EMA Coordinator)
3. Commit to one area of focus and growth in the area of *tefilla* during the program and demonstrate growth in a way to be agreed upon with the Clinical Faculty Mentor
4. Lead at least one portion of one service during the program
5. Reflect with fellow students on prayer experiences that are part of the program (and others, should the opportunity arise). This may be done in clinical groups or as a cohort.
6. Demonstrate knowledge of the structure of the prayer service

*Menu of Tefilla* skills from most complete to partial from which students can choose:

Students who possess all of the required *tefilla* skills may choose to lead a creative or experimental full or partial service including elements such as but not limited to meditation, visual *tefilla* or movement.

- a. Lead a full service with correct *nusach*
- b. Lead a full service with partial *nusach*
- c. Chant Torah
- d. Deliver a d'var Torah
- e. Lead a complete portion of the service such as *P'sukey D'zimra, Shema u'birkhoteyha, Amida, Torah service, Aleynu and Kaddish* with correct *nusach* and at least one kavannah
- f. Lead a complete portion of the service such as *P'sukey D'zimra, Shema u'birkhoteyha, Amida, Torah service, Aleynu and Kaddish* with partial *nusach* and at least one kavannah
- g. Lead one prayer complete with correct *nusach* with a kavannah



## ATTENDANCE REQUIREMENTS

Learning is central to the mission of the College-Institute and the EMA. Only during the course of their studies at the College-Institute will students have the opportunity to learn from and contribute to the knowledge and experience of both their professors and their classmates. Because each person in the Cohort adds to the learning environment, attendance is a crucial element of our academic programs.

Although we expect all students and faculty members to make attendance a priority, we recognize that there are times when students must miss a face-to-face meeting or a live online session for significant reasons. The face-to-face meetings of the EMA are intense and critical to the success of the program. Absence from a face-to-face meeting can jeopardize a student's ability to pass a course. A student absent from any of these meetings is responsible for all written or oral work due at the time of the absence, the substance of the material addressed, and any announcements or information disseminated at that time.

Therefore, absences from *all* or *any portion* of face-to-face meetings must be cleared with the Instructor and the Program Coordinator in advance if at all possible and will be allowed only in the most extenuating of circumstances.

## COMMUNICATION

The College-Institute communicates with students about all school procedures and events (such as course registration and graduation) through the HUC email system. Students receive an *huc.edu* email address upon enrollments and, in order to receive all relevant communications are asked to either check their *huc.edu* account regularly, add your HUC account to your mail client (Outlook, Appple Mail) or link it to a gmail address which is checked on a regular basis.

Students may receive help in creating the gmail link from the HUC-JIR IT department should there be difficult in linking accounts or follow the instructions below:

- 1) When in Gmail, go to Settings. Under the "Accounts and Import" Tab, click on "Add POP3 E-mail Account".
- 2) Enter your HUC email address.
- 3) Enter your password.

When prompted with the option to leave a copy of messages on the server, **DO NOT** select this option. This way, all mail goes to Gmail and you will not need to log into your HUC account to delete messages when your mailbox is approaching its size limit.

POP Server = [owa.huc.edu](http://owa.huc.edu)

Port = 995

- Always use a secure connection (SSL) when retrieving mail = yes
- Label incoming messages = your choice
- Archive incoming messages (Skip the Inbox) = your choice

## **TRAVEL GUIDELINES**

Please see the Cohort Travel Stipend guidelines in the EMA Resources section of Sakai for information about travel cost responsibilities.

Students traveling from the east coast in February should plan to arrive in Los Angeles on Sunday evening for a Monday afternoon start.

Inclement weather:

- Students should be alert to any impending inclement weather and be in touch with the airlines as early as possible to make needed changes.
- Airlines will typically agree to waive change fees if the change is necessitated due to inclement or impending inclement weather. Students should always try to have any change fee waived.
- HUC-JIR cannot be responsible for additional incurred costs of changing flights except with the express permission of the Program Coordinator.
- Students are responsible for their own travel insurance should they choose to purchase it.

*Israel Seminar:*

Students will be required to pay a flat fee for the Israel seminar. The fee will typically be announced the summer prior to the late December seminar. Based on past experience it is likely the Israel seminar fee will fall in the \$1,500 to \$2,000 range, however conditions change frequently and each seminar fee will be set based on prices and conditions at the time.

## ACADEMIC ISSUES

The EMA is a “cohort-based” program. Students take all courses together with the same classmates, and as a result they share the same experiences and the same learning. Courses build on one another as students connect their learning from courses they have taken together to subsequent courses. As a result, special policies apply when students are unable to successfully complete a course.

*Please note that these policies supersede the policies regarding the same topics in the National Student Academic Handbook.*

### **Withdrawal from Courses**

In the event of extenuating circumstances and in consultation with the Program Coordinator, a student may: a) withdraw from the course in the early days or weeks of a course, or b) take an incomplete if the student has completed most of the course requirements. The decision as to whether the student may withdraw or take an incomplete will be made by the Program Coordinator after consultation with the student and the instructor.

In such cases, within a month of the end of the course it is the student’s responsibility, working in conjunction with the instructor and the program coordinator, to develop a plan to demonstrate how he or she will fulfill the requirement to take the course in an alternative manner. This plan should then be presented to the Senior National Director of the Schools of Education for approval.

Alternative modes of fulfilling the requirement to take a course may include but are not limited to: a) Independent study under the guidance of the course instructor, b) enrolling in the course the next time it is offered in the MA program, or c) completion of an equivalent, approved course at another institution. Students are responsible for any costs incurred in taking a course at another institution. Other modes of fulfilling the requirement will be considered should the student be able to demonstrate to the satisfaction of the instructor, the program coordinator, and the Senior National Director that the course requirements will be met.

Students may withdraw from or not complete a maximum of two courses for the duration of the program. Beyond that students will be required to withdraw from the program and reapply to another cohort.

## **Incompletes**

Students may carry a grade of Incomplete up until the end of the following break. For example, a grade of Incomplete from Summer Institute must be completed by the end of

the summer break. An Incomplete from the first course in the Fall must be completed by the end of Winter break and so forth. Below are the time frames by which the Incomplete must be resolved:

Summer Institute:	By end of Summer Break
1 <sup>st</sup> Fall Course:	By end of Winter Break
2 <sup>nd</sup> Fall Course:	By end of break following the first Spring course
1 <sup>st</sup> Spring Course:	Before Summer Institute
2 <sup>nd</sup> Spring Course:	Before Summer Institute

Failure to resolve grades of Incomplete within the requisite time frame will result in a grade of F and may lead to the student being placed on probation. One condition of probation is that the student must develop a plan for completing the requirement in accordance with the procedures outlined in the section on withdrawing from a course above. If an acceptable plan is not filed within one month of the end of the course, the student may be dismissed from the program.

If a student carries more than 2 incompletes, or one incomplete and one fail, he or she may be dismissed from the program.

## **Failing Grades**

Students failing a course are required to present an alternative method of completing the course requirements within a month of being notified of the failing grade following the same procedures as outlined in the section on withdrawing from a course (above).

Students failing more than one course will be dismissed from the program.

## **Leave of Absence**

Due to the cohort and sequenced nature of the Executive M.A. program, students may not take a leave of absence. Withdrawal from a course does not constitute a leave of absence. See the policy regarding withdrawal from courses for further detail.