



# **ACADEMIC POLICIES AND PROCEDURES**

## **Executive MA Program In Jewish Education**

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

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(Cohort 11)**

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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 Master's Program in Jewish Education. The Coordinator of the Executive Master's 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 Master's 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., 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 educational leaders.

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 HUC.edu website in the registrar's area on the site.

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 MA Program in Jewish Education

## HUC-JIR Mission Statement

### **Mission**

**Hebrew Union College-Jewish Institute of Religion (HUC-JIR)** is North America's premier institution of Jewish higher education and the center for professional leadership development of Reform Judaism. A multi-campus academic and spiritual learning community, HUC-JIR builds vibrant progressive Judaism in North America, Israel and around the globe by:

- Studying the great issues of Jewish life, history and thought with an open, egalitarian, inclusive and pluralistic spirit;
- 
- Educating innovative, visionary clergy and professionals who embody the sustaining values, responsibilities, practices and texts of Jewish tradition to inspire future generations; and
- 
- Advancing the critical study of Judaism and Jewish culture in accordance with the highest standards of modern academic scholarship.

## PROGRAM MISSION AND GOALS

The Executive MA program, as part of the HUC-JIR School of Education seeks to live into the following mission and goals:

We seek to deepen the leadership of professional Jewish educational leaders and educators so that they:

- Possess the skills, depth of knowledge, and relationships to be forward-thinking agents of change in the broad landscape of Jewish learning and engagement.
- Design, create, lead, and teach in institutions, communities, and programs that make Judaism accessible, inspiring, and meaningful for all; to enrich the lives of individuals, and strengthen their families, communities, and society.
- Apply vision, passion, creative thinking, and practical expertise to their work.
- Lead, manage, and educate courageously in a time of uncertainty, instability, and opportunity.

## THE COHORT EXPERIENCE

The Executive MA 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. 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 can serve as a springboard for each cohort's norms conversation

1. Embrace the flexibility of our roles by understanding when to be a leader, a follower, and a contributor.
2. Be fully present, enthusiastic and open to share your gifts with the group.
3. Respect each other's gifts and contributions.
4. Remember that to reach our common goal and individual goals, we must have clear communication and effective collaboration.
5. Engage in reflective practice by listening, asking questions, and sharing ideas respectfully.
6. Maintain a sense of humor. Support one another with kindness.
7. Take all readings and assignments seriously and complete them to the best of our ability in a timely manner. Hold ourselves and others accountable.
8. Maintain confidentiality to ensure an environment of support. When in doubt, check with the source before relaying information.
9. Invest in each other's development and growth. Challenge ourselves and others to be our best selves.
10. Take risks and trust the group to catch you when you fall.
11. Strike a balance between personal growth and responsibility to the group.

## CURRICULUM

The curriculum of the Executive MA 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/Fisher– 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/Fall– pre-admission)

#### **XED 529 Ideologies of Jewish Education** – Litman– 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. (Spring 2023))

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

This course is 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 2023)

#### **XED516 Educational Practice I: Who are our learners? What is their world?** Stern -2 units

Learners are the *raison d'être* for the work we do as Jewish educational leaders. Who are our learners? What are their life tasks at a given moment and how do we address those tasks and needs over time to best support them in their Jewish growth and learning? What demands does the world around us place on our learners and what are the implications for our work. Our staff are also learners who bring their own developmental needs and tasks to the table. This course will explore all of these questions as they relate to your work as Jewish educational leaders. (Fall 2023)

#### **XED518 Educational Practice 3: Professional Learning** Lambert - 2 units

This course will explore how to create a culture of professional learning as an essential component for all Jewish institutions. We will 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 learning experiences in the course are designed to model possible strategies for professional learning in your setting. The course will also touch on the relationship between supervision and professional development. (Fall 2023)

**XED510 Torah Study for the 21<sup>st</sup> Century** — 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. (Spring 2024 – maybe CN)

**XED517 Educational Practice 2: Teaching and reaching: Pedagogies for our time** 2 units

This course introduces students to a range of pedagogic tools and technologies that support learners in acquiring habits of mind leading to their capacity to engage deeply in Jewish living and learning. Students will explore the concept of pedagogic content knowledge as a way to frame Jewish content, anticipating learners' questions and/or misunderstandings along with their interests and development. This course includes an in-person intensive with a particular focus on creativity and the arts in Jewish teaching and learning. (Spring - 2024)

**XED 505 Jewish Historical Experience** – Hochman – 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.

**XED 535 The Social Context of North American Jewish Education** – 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 2024)

**XED 550 Textual Tradition: Rabbinics** – Zion - 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 2024)

**XED 545 Organizational Systems and Change** – Joseph – 2 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 2024)

**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. (Fall intensive 2024)

**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*, *eretz*, 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. (Winter/Spring -2025)

**XED599 Capstone Project** – Clinical Faculty – 3 units

Through a guided independent study, students are immersed in a professional and grounded discourse of persistent and contested issues in the field, making them full participants in the larger conversation and empowering them to generate strategies for facing the most significant and enduring dilemmas in their particular sub-fields and settings of Jewish Education creatively, collaboratively, and critically/analytically. (Spring 2025)

**XED525 Clinical Education I** - Clinical Faculty (Litman) – 1 unit - Fall 2023

**XED526 Clinical Education II**- Clinical Faculty (Litman) – 1 unit - Spring 2024

**XED 565 Clinical Education III** - Clinical Faculty (Litman) – 1 unit – Fall 2024

Working individually with a clinical faculty member and in small clinical mentoring groupings with other students, students explore ways in which learning in the academy is translated and implemented in the work setting. Students are supported in rethinking what education in their setting is and developing their capacity to lead their institutions through a transformational change process while they themselves engage in both personal and professional transformation.



## Capstone Project

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 3 course credits.

As you near the conclusion of the Executive MA 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) 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 (agency) of the individual to wrestle with and question the tradition
- Attending to the needs of the individual and the needs of the group
- Stepping up in support and stepping back to make room for others

The goal of the Capstone Project is to enable students to deeply engage with a dilemma from their practice that defies easy solutions yet is 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 questions for deliberation to consider how such a dilemma might be managed. The final product consists of two parts: a written paper to be submitted to faculty for feedback and a virtual 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

### **Ongoing clinical education:**

Each student in the Executive M.A. program is paired with a clinical faculty mentor (CFM). CFM's are leading Reform Jewish educators in North America. They are all graduates of the HUC-JIR Schools of Education. Each CFM is assigned 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 EMA 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>.

\*\*As of this writing, HUC-JIR is beginning to offer limited opportunities for beginner students to participate in an online Hebrew course. These courses are offered sporadically in coordination with the College-Institute's *Seminary Hebrew* program. Contact Lesley Litman for additional details.

### 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-batchala*, 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 Canvas at the C10 Canvas site.

## 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.

## 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.

### Chart of Grammatical Forms Required for Classical Exam

Linguistic terms	Comments	Examples from texts
Possessive pronouns	ארצך = הארץ שלך	מִן־אַרְצְךָ; (וּמִן־מִלְכֻתְךָ; אָבִיךָ; שְׁמֶךָ); (לְ)זֵרְעֶךָ; אֶהְלֵה; (וּלְ)מִלְכֻתְנִי; אָבִיכֶם; אֲחִיכֶם
Direct object pronouns	אעשך = אעשה אותך	אַרְאֶהְךָ; (וְ)אֶעֱשֶׂהְךָ; (וְ)אֲבָרְכְךָ
Construct/ <i>smichut</i>	בית אביר = הבית של אביר	וּמִבְּיַת אָבִיר; כָּל מְשֻׁפָּחוֹת הָאֲדָמָה; בְּיַת־) אל
Noun and adjective	Plural גויים גדולים -	(לְ)גוֹי גָדוֹל
Reversive <i>Vav</i> followed by form of future		וַיֹּאמֶר; וַיִּקְרָא; וַיִּסַּע; וַיֹּאמְרוּ
Absolute infinitive	The regular (construct) form  ללכת, לנסוע, לשאול, לדעת	הַלֹּוֹךְ וְנִסְוֹעַ; שְׁאוֹל; יָדוּעַ
Lengthened form of verb		אַגְדִּלְהָ; אֲבָרְכָהּ

Shortened form of verb		וַיֵּט; וַיִּגְד; וַיֵּרָא; וַיִּבֶן
Definite article Hey		הָאָרֶץ; הָאֲדָמָה; הַדְּבָרִים הָאֵלֶּה
Directional Hey	ארצה = אל הארץ	אֶרְצָה; הִתְרַחַּץ; הִנְגַּבְהָ
Interrogative Hey		הַעוֹד; הַיְדוּעַ
prepositions		אֶל; מִ; לְ; בְּ; אֶת
Conjugated prepositions		בָּךְ; אֵלָיו; לָנוּ; לָכֶם; לוֹ

## 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.*

Abraham Joshua 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'sukei 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'sukei 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

## EMA PUBLIC PRESENTATION SKILLS

Effective Jewish educational leaders are able to prepare and lead high-quality, effective presentations and discussions. Below are skill sets that contribute to this capacity. You will have the opportunity throughout the program, with support from your clinical faculty, to assess yourself and focus on those skills which you would like to strengthen.

1. Design and lead a text study:
  - a. Choose an appropriate text: topic, length, accurate and accessible translation
  - b. Create questions that follow a taxonomy of questioning
  - c. Facilitate discussion
  - d. Respond/synthesize/wrap up,
  - e. Stick to time limit
2. Design and lead a group discussion
  - a. Clearly articulate goal of discussion
  - b. Ability to respond and adapt as necessary
  - c. Synthesize and draw conclusions
3. Design and lead an interactive presentation
  - a. Set the stage/introduce a topic and set a tone including designing and leading a set induction
  - b. Divide into groups/make assignments and then bring everyone back together - managing group logistics
  - c. Manage timing and adjust as necessary
4. In general
  - a. Develop your own voice and style as a facilitator
  - b. Design and facilitate meaningful reflection
  - c. Draw out quiet students and manage other contributors
  - d. Monitor my personal contributions

**Updated May 2020**



## ATTENDANCE REQUIREMENTS

Learning is central to the mission of the College-Institute and the Executive MA program in Jewish Education. During the course of their studies at the College-Institute students will 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 Executive MA program in Jewish Education 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 Director 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 HUC-related matters through the HUC email system – this is a requirement of the College-Institute's accrediting body. Students receive an *huc.edu* email address upon enrollment and, in order to receive all relevant communications, must either check their *huc.edu* account regularly, add the HUC account to your mail client (Outlook, Apple Mail).

HUC-JIR has moved to Office 365 for email. What this means is that you now have access to the full Microsoft Office 2016 suite of software as part of your HUC-JIR email account.

### How do you set up email on your iPhone or Android device?

For your Smart Phones go to your email application and choose Exchange Service (do not choose Outlook services).

Enter your @huc.edu email account and password.

Auto-discover will then populate all the settings.

If you want to access email via the web you can here: <https://outlook.office.com> - is your new mail portal

If you have problems accessing your account please email: [techsupport@huc.edu](mailto:techsupport@huc.edu)\*

**\*NOTE: This email ([techsupport@huc.edu](mailto:techsupport@huc.edu)) can be used for any and all tech issues including email, Canvas, access to the Library portal and SIS (registration).**

## FINANCIAL AID QUESTIONS

In this difficult time, filled with economic and physical uncertainty, we know that your financial means may have changed. If you have concerns, please (immediately) contact Dr. Miriam Heller Stern ([mstern@huc.edu](mailto:mstern@huc.edu)), National Director of the HUC-JIR School of Education. Dr. Stern is here to guide and support you in ensuring that you are able to complete the Executive MA program. We are here for you!

## TRAVEL GUIDELINES

### Travel Stipend Guidelines

These guidelines refer to travel and lodgings only.

HUC-JIR will reimburse students for 100% of the housing for and airfare to summer or winter institutes, intensives, and your graduation intensive.

**Airfare:** Each student will be given an approved amount for the airfare or train from the airports in your home community to the destination of the event and a deadline by which you must purchase your tickets. Amanda Sissman will provide this information to you and can assist you in finding a ticket within the parameters provided at a time that will get you to the event in a timely manner (sometimes this might mean coming in a night early). We will work with you to make this work in the least stressful way!

Students will be responsible for all ground transportation to and from the airport both at home and at the HUC-JIR event. Travel plans of all students will be made available to you so you can coordinate travel to and from airports to save money, should you wish.

We reserve the right to revisit and change any portions of these guidelines.

### Food at EMA Meetings (Subject to change)

**Summer Institutes:** Students are responsible for all meals, excepting Shabbat dinner and lunch.

**Intensives:** During the course of every intensive lunch will be provided each day and dinner will be provided one night of the intensive. Students will be responsible for dinner on the second night of each intensive. Students should plan to cover the cost of breakfast. When possible, arrangements will be made for breakfast to be included as part of lodgings but this will be the exception rather than the rule.

Students traveling from the east coast in January should plan to arrive in Los Angeles Saturday night (you can get a flight from the east after Shabbat) or early on Sunday for a Monday morning start. We will cover the cost of the extra hotel night. Be in touch with Amanda Sissman if you have any doubts or concerns about what to do.

### 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 Manager of Programs and Operations (Amanda Sissman)
- Students are responsible for their own travel insurance should they choose to purchase it. HUC does not reimburse travel insurance.

## ACADEMIC ISSUES

The Executive MA program in Jewish Education 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 Director, a student may:

- a) withdraw from the course in the early days or weeks of a course, or
- b) request 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 Director 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 Program Director.

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 EMA 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 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 must request a grade of Incomplete from the instructor using [THIS](#) form by the end of the grading period for the course in question (usually within two weeks of the end of semester).

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 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, they 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, leaves of absence are approved in only in rare circumstances. Withdrawal from a course does not constitute a leave of absence. See the policy above regarding withdrawal from courses for further detail.

## Advanced Standing and Transfer of Credits

For advanced standing and transfer of credits refer to the procedure for Advanced Standing and Transfer of Credits in the National Student Handbook and the form available on the Registrar [website](#).