



"I will gather the sheaves of wheat..."
 BOOK OF RUTH 2:2
 ...ואלקטה בשבלים...
 מגילת רות ב' כ"ב

שבלי שכטר

SHIBBOLEY SCHECHTER

A GATHERING OF IDEAS FOR LAY AND PROFESSIONAL LEADERS

Volume 25, Issue 3

Spring 2004

SREL Fellowship

The SREL — Schechter Residency in Educational Leadership — was established in 1999 with a \$1.25 million endowment by a couple who wanted to assure that Solomon Schechter Schools will have outstanding professional leadership in the future. They sought to nurture a cadre of committed Conservative Jews who are deeply knowledgeable in Judaism and education. The targeted candidates are graduates of the Conservative Movement's rabbinical schools.

The SREL Fellowship is designed to bridge the distance between academic preparation and the assumption of school leadership by assuring that the Fellow will receive guided and structured practical experience.

Solomon Schechter Day Schools, which meet the qualifications of a residency school, may engage a SREL Fellow. The Fellow's grant ensures a competitive compensation package and enables the school to provide experiences in various dimensions of school leadership. A new Fellow is selected every year. The fellowship is for a period of three years.

Rabbi Amanda Brodie was named the first SREL Fellow. Her residency school was Ezra Academy, Woodbridge, CT where she continues to serve as Assistant Principal. Rabbi Sheryl Katzman is completing her third year at the Sager Solomon Schechter Day School in Northbrook, IL where she will continue as a key member of the educational leadership team. Rabbi Shawn Simon-Hazani is completing his first year at the Perelman Day School, Melrose Park, PA and serves as Rav Beit HaSefer at the Robert Seligman Middle School.

Dr. Robert Abramson

SREL Fellows Speak of Their Visions for Schechter Schools

Brief excerpts from the essays that each SREL candidate submitted as part of the application process convey aspects of their vision for Jewish education. For space reasons, we are unable to publish their statements in full, but the selections expose their passionate commitments, idealism and innovative ideas for making our day schools compelling educational experiences.

Matthew Bellas, ordained at the Jewish Theological Seminary in May 2004, was chosen by the committee as this year's SREL (Schechter Residency in Educational Leadership) Fellow and will serve as the School Rabbi at the Brandeis School in Lawrence, Long Island.

The key word that I associate with my vision for a Solomon Schechter Day School is "community." It is a community that begins with its roots in each classroom and extends in concentric circles outward to the faculty, administration, parents, lay leadership, and the greater Jewish community that the school serves, much like the ripple effect when a pebble is dropped into a body of water. The sense of community that is built and nurtured within each classroom will create a sense of trust and camaraderie that will enrich the learning environment and make the learning experience positive and impactful. ...The positive attitude toward Judaism and Jewish life that the school will succeed in creating will motivate school families to take a larger place of participation and leadership in their greater community.

Our educational goal must be to develop the social, emotional, and cognitive skills that will encourage our students to ask difficult questions, in the



Students from the Instituto Hebreo Chaim Weitzmann in Santiago, Chile participated in an exchange program with the SSDS High School of Essex & Union, West Orange, NJ

same way that was done before Jewish "movementalism" in Western Europe and North America blurred the true authenticity of Judaism. We look to the models of individuals like Ramban who were masters of secular subjects like philosophy and philology, while also being masters of Jewish tradition, living fully as members of secular society and observant Judaism. Excellences achieved in both secular and Judaic studies will provide an easy bridge for students of a Solomon Schechter Day School to think deeply, meaningfully, and critically about their lives as Jews and Americans, with knowledge from each aspect of his or her identity informing the other.

The Conservative movement will also inform the way that members of the school community interact with Jewish ritual. The discipline of living an observant life is difficult to master and the only way to attempt to do so is by jumping in with both feet, in the spirit of "na'aseh v'nishma." The practice of rituals will inspire the questions about them, ultimately leading to the learning that creates the cognitive meaning behind the practices themselves.

(cont'd. on page 2)



Paul Steinberg, ordained at the University of Judaism in May, 2004, will serve the Solomon Schechter Academy of Dallas as its Rabbi-in-Residence.

Education is not only about the ability to regurgitate facts or accomplish academic tasks; it is about nurturing, fostering, and growing human beings who care and who are capable of critical thinking. Education is about people and humanity, not faceless numerical equations that predict earning power or soulless standards of evaluation. Education is about creating a community linked by learning, and then discovering and expressing common goals for ourselves and our society. Emphasizing human relationships and communal commitment, modeling good behavior, and sharing values are crucial ingredients to a complete education. It is only through these things that the application of knowledge can truly be significant in a society.

My vision for the Solomon Schechter School is one in which the school culture thrives on positive communal experiences through recognizing the unique quality and worth of each individual. According to this vision, what is real and true about Jewish education is the relationship that we have with the individuals in our community. The wave of consciousness that we share over the subjects by way of questions and discussion, enable us to extend ourselves and to truly dedicate ourselves to the ideals that we want to cultivate within ourselves and our community. It is a vision that heeds Judaism's call for us to recognize and appreciate the innate value of each human being and each human experience, to revere and respect others, our communities, the world we live in, and ourselves. In order to truly heed that call, we must implement these values into our educational system, ensuring that they develop in this generation and the next.

Miriam Greenblatt Weidberg, ordained at the Jewish Theological Seminary in May 2004, will serve the Solomon Schechter Day School of Bergen County as Rabbi-in-Residence.

We seek God through one another's presence. It is through one another's presence that God seeks us.

My task as a rabbi is to be present to my students. Being fully present to a student means that I see her. I do not see

only the part of her that is acceptable to me, or that she tries to present to me. I see her in her entirety. I am present to her whole person, to her needs and questions and struggles in the place where she is. This is an awesome responsibility. As a rabbi, like it or not, I am a representative of God. On a subconscious level, if I do not see my student then she does not feel as though God sees her. Through my presence, I must ensure that my student *is seen*. My responsibility, however, does not end there. My student must also learn to see. If I am fully present to my student, I open the door for him to be present to me and to himself. Through these moments of self-awareness, he will question and examine his beliefs, goals, and practices...

We must build schools and school communities that create a culture of presence. When presence is fostered daily, intellect and inner life function in conjunction with one another. A culture of presence will tie each school constituency, students, faculty, administration and families, to the another. Once each values and promotes the presence of the other, the nature of the work that we wish to do together becomes clear.

Joshua Cahan, ordained by the Jewish Theological Seminary in May 2004, is joining the faculty of the Heschel High School in New York City.

A day school leader needs, first of all, to embody and be able to communicate a vision and direction for the school's educational program. That vision centers around foreseeing and creating a religiously energized but non-coercive community, in which prayer, classes, and extra-curricular activities work together to foster a sophisticated and enthusiastic religious identity. The students of Schechter schools should be the heart of a re-energizing of Conservative communities across the country. The creation of positive, committed communities begins with helping young people to shape that commitment when they first ask the key questions of personal identity. High school is an essential crucible for shaping kids' journeys, and we have the ability and the responsibility to give them the sense of self that will help them to encounter other models of Jewish living while confidently embracing their own.

I believe that every part of the school program must play a role in the development of students' Jewish selves. ... A school needs to present these reli-

gious goals in a way that can touch every student. In every learning framework we need to encourage individual spiritual and intellectual growth by creating an experience of *Talmud Torah* rather than impose a single religious vision. This means being open to conversation with students from across the spectrum of family backgrounds and personal beliefs. If we can impart a relationship with Torah and with the journey of exploring it, we can empower every student to find his or her place within it. Any personal vision which grows out of a struggle with traditional Jewish texts and ideas, no matter how unconventional the vision itself, is an authentically Jewish vision whose basic vocabulary links the student with the community.

Rachel Ain, ordained by the Jewish Theological Seminary in May, 2004, will serve as a rabbi at Temple Adath Yeshurun in Syracuse, New York.

Every morning during the *shaharit* service we recite a passage from the *Gemara* which instills in us how we are to create a proper Jewish community. The recitation of *Shabbat* 127a reminds us each morning that there are a variety of actions that will reward people in the world to come. These actions which include hospitality, visiting the sick, and practicing loving deeds are key components of a Jewish community. At the end of the *sugya* (section), the *Gemara* tells us that the study of Torah is equivalent to them all. Why, we ask, is Torah study equivalent to them all? The answer can be found in *Kiddushin* 40b, where we learn from Rabbi Akiba that study is greater than action, for study leads to action.

A committed Conservative Jewish Day School is one where the members of the community act out those things that are studied each day. A Jewish Day School is one that does not act in isolation. Rather, it, like other Jewish communal institutions, is able to see each student completely. A Jewish Day School does not just focus on what goes on within the walls of the school from 8 am – 4 pm, rather it is a resource for the student and the student's family.

By doing so, this school would reflect the value that is learned in *Kiddushin* — that study is greater for it leads to action. By acting, we are reflecting the wonderful values that are studied each day.

Schechter Stats

In this issue of *Shibboleth Schechter* we are presenting a table of enrollment statistics over a period of three years. The schools' data for 2003-2004 reveal some enrollment trends in Solomon Schechter Day schools. Nationwide, there is a modest decline in the total number of students in the day schools in our Association totaling an overall decrease of 3.8% over the past three school years. Some schools show stable enrollments and are experiencing little attrition. Others are in the process of building their middle school or high school. By adding a grade each year they are increasing the total number of students. When we clustered member schools into geographic areas and by size, there were schools in all clusters that experienced both increased and decreased enrollments. The Midwest and Northeast areas had more schools that showed increases this school year.

When we examined the overall national numbers, we observed enrollment gains of approximately 3% in those schools that saw increases which are not accounted for by having added a grade. Losses through attrition ranged from 1% to 21%. No definitive patterns emerged to differentiate geographic areas of the country. No geographic area indicated an overall increase in enrollments when schools were clustered, even though in every grouping across the USA and Canada, there were individual schools that did experience some growth. Looking through the lens of school size, it appears that the mid-size schools (enrollment 301-500) showed a little growth and the largest schools (701+) were stable.

The data referred to above have been distributed to the subscribers to the SSDS listservs of board presidents, heads of schools, admission directors, and business managers.

STUDENT ENROLLMENT 01-04	Student Enrollment 01-02	Student Enrollment 02-03	Student Enrollment 03-04
totals	20386	19997	19610
mean	351	245	332
median	268	239	225
greatest increase		66	118
greatest decrease		-91	-65
Percentage loss/gain		-1.8%	-1.9%

The census data lead us to ask a number of questions that we cannot yet answer based on analyzing the data that we have collected. One thing we have learned is that
(cont'd. on page 4)

Attracting More People to Day School Education

Given that 75-80% of the non-Orthodox have little if any knowledge of or attachment to any day school, we have a huge task of capturing the attention of this significant majority of America's Jewish population. We want them to be aware of day school education for a variety of reasons: as an option for their children or grandchildren; as a potential recipient of their financial support, expertise, or volunteer time; and/or for general appreciation of the vital role day schools play in shaping a vibrant, literate, and sustainable Jewish community.

How can we begin connecting this vast majority of the Jewish community to day schools? The task seems daunting.

The Visit

I often hear from Heads of School who are soliciting a gift to the school, or Admissions Directors recruiting new families, that when they were (finally) able to bring the potential donor or parent/student to the school, it made all the difference. There is something that happens when a newcomer walks through a day school's doors. No matter how much they've heard or read about the school and its advantages, seeing the actual facility translates the abstract into reality. They're no longer concerned about an insular environment when they see youngsters studying ancient Mayan civilization, for example. And when they hear middle-schoolers playing a game in Hebrew, they catch on to what we mean by Jewish literacy. Finding in the school's lobby a collection of canned food items to be donated to a local food pantry says more about the school's commitment to social justice than any brochure.

No matter what our role—donors, professionals, board members—I believe that we must all re-double our efforts to bring more

and more people to visit day schools. This means that we must each reach out to specific people whom we know—potential parents, donors, community leaders—and invite them to spend 1-2 hours at a local school to observe first-hand what is going on within the expect considerable individual attention to specific needs. Most visitors to your schools will respond very positively when made aware of your genuine focus on each and every student.

Why day school? Why Judaism? You should be prepared to answer these two questions on any visit. Consult our web site (peje.org) for sample answers. Visitors who know little about day schools need to receive succinct "elevator pitch" answers. As stated in a recent issue of *Sh'ma*, we must be ready to market Judaism, and not just Jewish day schools, to our uninitiated majority. Use our web site's answers as a jumping off point to develop your own responses to these two key questions.

A place of vision. Finally, create within your school opportunities for at least a small group of individuals to envision your school ten years from now. We need to imagine our future and the future of our schools. Share your school's evolving vision of the future with your visitors. I believe that visitors will respond very positively when confronted not only with enthusiastic and joyful young day school students, but also with a community of adults who are dreaming and envisioning a future of vibrant Judaism, an active community of learners, and a powerful setting where values and ethics are lived out on a daily basis to help shape our future young leaders.

Now is the time to mobilize your Board, school staff,
(cont'd. on page 5)

want to find out whether public school is the preferred choice. This would give a school some clues about the extent to which affordability is an issue even for families that have made an initial commitment to Jewish day school.

Rheua Stakely, who consults to a wide range of Jewish day schools and independent schools, has commented recently that white collar, middle class workers are notably concerned about possible lay-offs after four years of economic fluctuations. Some parents are reluctant to make commitments to high tuitions when they are anxious about the stability of their jobs.

In his recent survey of Jewish day schools supported by the AVICHAH Foundation (" *The Impact of the Economic Downturn on Jewish Day Schools*, " September 2003), Marvin Schick concluded that the economic situation of the past few years has surely affected them. Fifty-four percent of the non-Orthodox schools surveyed (the category that includes Solomon Schechter Day Schools) responded that the impact of the economy was "severe." He states:

"Among the non-Orthodox schools, over half cited economic

circumstances as the reason for student withdrawal. For Conservative, Reform and other non-Orthodox Jews who choose a Jewish school for their children, quite often their choice is discretionary and so may be influenced by changing conditions. Also, with some exceptions, non-Orthodox day schools are more restrictive in scholarship allocations (tuition assistance), so there is a diminished likelihood in this sector that schools will assist parents who are struggling financially." (p.5)

- To what extent is excellence (or failure to achieve excellence) a factor?
- How do the school's marketing, recruitment and outreach efforts contribute to the enrollment results?
- Has the cost of living Jewishly reached a "tipping point" so that parents feel that they have to choose some, but not all, of the costly commitments that constitute a full Jewish life, including synagogue and JCC membership, day school tuitions, summer camps, and trips to Israel?
- What is the impact of reduced tuition assistance on enrollment?
- Has Federation funding remained steady over the past three years when crisis campaigns in support of Israel have galvanized fundraising efforts away from education?

In gathering the data and disseminating more detailed reports through the various SSDS listservs, it is our intention to give individual schools a context for evaluating the enrollment situation. The question "How well are we doing from an enrollment perspective?" can be considered within a national and regional framework. What schools learn from the analysis could lead the board of trustees to plan more effectively if a protracted slump continues despite a number of more favorable national economic indicators. Meanwhile, we will continue to examine the data to look for schools that have reversed a decline in enrollment and explore with them the marketing strategies and programs that led to success in turning the situation around. Sharing the information could help other Schechter schools that are experiencing attrition or lower enrollments to initiate new strategies. These will most certainly be topics on the agenda of the 2004 SSDSA Biennial Conference in December 2004 where teams of professional and lay leaders will have the opportunity to brainstorm with other Schechter schools about strategies to grow enrollments and reduce attrition.

Elaine R. S. Cohen, EdD

individual schools need more information if they are to be able to utilize the enrollment statistics for effective strategic planning. They need to ascertain the extent to which financial stress and budgetary pressures account for lower enrollments and/or greater attrition. It would be helpful, for example, to be able to pinpoint whether potential Schechter parents are saving tuition payments for one or two years by delaying the enrollment of their child until first grade. A grade by grade examination could tease out whether there are discernable patterns as to when parents decide whether to withdraw their children from a SSDS. When this happens, the school would

economic circumstances as the reason for student withdrawal. For Conservative, Reform and other non-Orthodox Jews who choose a Jewish school for their children, quite often their choice is discretionary and so may be influenced by changing conditions. Also, with some exceptions, non-Orthodox day schools are more restrictive in scholarship allocations (tuition assistance), so there is a diminished likelihood in this sector that schools will assist parents who are struggling financially." (p.5) Later, Schick reaches "the inescapable conclusion that there has been substantial enrollment loss because of the recent economic downturn." (p.6)

Given the available data, we are better at asking the questions than providing reli-

JERRI: Jewish Educator Recruitment, Development and Retention

In 2003, the Jewish Education Service of North America (JESNA) and its partner, the Covenant Foundation, launched a major new continent-wide initiative that we call JERRI (Jewish Educator Recruitment/Retention Initiative). The Covenant Foundation and JESNA have been engaged for more than a decade in creating and supporting innovative educator recruitment, development and retention programs. But, in recent years, the conviction grew that something more is needed: a systematic and systemic effort both to strengthen recruitment and to create the conditions that will enable Jewish educators to grow, thrive and remain in the field. JERRI's mission is to generate broad-based change by articulating a vision for improving Jewish educator recruitment and retention that is ambitious, yet achievable, and by mobilizing a coalition of communal leaders, institutions, and funders who can make this vision a reality. JESNA will work collaboratively with the day school networks, including the Solomon Schechter Day School Association, in order to make it happen.

An Action Plan with a detailed blueprint was drafted by a broad-based committee of lay and professional leaders and presented when JERRI made its public debut at the Jewish Education Leadership Summit convened by JESNA in February 2004. Participants at the Summit were organized into nine "tracks," each of which was focused on the challenge from the perspective of a particular Jewish educational venue and drew upon relevant research and expertise. Of particular interest to Solomon Schechter Day Schools is The Day School Track.

The day school track participants developed two priority recommendations:

Issue # 1: How to Attract Top-Flight Faculty for Day Schools

Response: A national program to coordinate recruitment efforts and develop financial incentives for new educators

- Develop a campus recruitment program that is designed nationally and organized regionally. As part of the program, create a database of recent students and graduates as well as "gatekeepers" who can serve as informants. Engage and train regional recruiters to meet with students and "gatekeepers" on college campuses. Create a marketing plan

and materials to support this endeavor.

- Create an incentive program through which potential teachers receive financial assistance/scholarships/fellowships for schooling in exchange for years of service.
- In the pilot year of the program, identify 100 new Jewish education candidates on the national level; over five years identify 1,000. Place over 50% of the identified graduates in schools.

Issue # 2: How to Make Day Schools Great Places to Learn in, Teach in, and to Learn to Teach in.

Response: A National Teacher Educator Initiative (TEI) for day schools

- Develop a cutting-edge research-based model to prepare mentors and school teams to create learning communities based on the highly successful TEI model, which has demonstrated success in increasing teacher effectiveness in part-time schools. Teams will be comprised of the school director, classroom teachers and lay leaders. The program will be a two-year experience combining seminars and practical experiences in schools to provide enhanced professional culture and serious learning opportunities for teachers at all career stages.
- Provide executive coaches for every day school head.
- Provide access to efficiency experts for all day schools.
- Advocate a 5% "sur-tax" for Jewish education on all philanthropic giving.

JERRI is now poised to bring to life the plans developed during this past year by mobilizing and guiding the vision, commitment and support of funders, leaders and communal and local organizations. Implementation involves a major community mobilization and marketing effort, mounting "fast-track" projects to demonstrate the potential for success, creating a comprehensive online resource center, and building a coalition of organizations and funders to sustain these efforts over time.

To read more about the Jewish Education Leadership Summit, the recommendations of the other tracks, and JERRI, go to www.JESNA.org.

Steven Kraus, Director, School Support and Development, JESNA

(cont'd. from page 3)

for the 2004-05 year. The lack of knowledge about our schools is profound. Reach out to connect to young families, community leaders, grandparents, soon-to-be grandparents, and others. We need to introduce them to our world and build the kind of bridges that will sustain day school education for many more children.

Having recently invited all who are hungry to our seder table and opened our doors to Elijah, may we be inspired to enhance our school's ability to open its doors and welcome all who care about the Jewish future.

Rabbi Josh Elkin, Executive Director, Partnership for Excellence in Jewish Education (PEJE). This article is reprinted with permission of the author.

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The United Synagogue of Conservative Judaism promotes the role of the synagogue in Jewish life in order to motivate Conservative Jews to perform *mitzvot* encompassing ethical behavior, spirituality, Judaic learning, and ritual observance. The Solomon Schechter Day Schools are affiliated with the United Synagogue and share with it these goals. Combining an awareness of communal responsibility with a strong sense of commitment, the United Synagogue and its affiliated Solomon Schechter Day Schools are a dynamic force within the Conservative Movement.

Hebrew for Middle and High School: NETA takes up the challenge

"One of the most difficult problems in the Jewish schools... has been that of teaching Hebrew. Yet those of us who are intimately acquainted with Jewish life know the importance attached to the study of Hebrew language and sources in any system of Jewish Education. ... while many schools are engaged in teaching Hebrew, little attention has been paid to the very serious problem of developing a favorable attitude to Hebrew on the part of the child."

These words could well have been written by any number of contemporary Jewish educators. Instead, they were written by the authors of an elementary school Hebrew textbook published in Cincinnati in 1934. Obviously, the perennial challenge of instilling a love of Hebrew and advancing Hebrew proficiency among day school students predates the modern State of Israel by 14 years – and was already a truism a mere 12 years after the death of Eliezer Ben-Yehuda, father of the modern Hebrew language. Obstacles to Hebrew learning and the love of Hebrew abound; learning a foreign language is in itself a daunting task. Learning a heritage language such as Hebrew is often further laden with heavy societal and parental expectations. Students and their parents are understandably frustrated by Hebrew language learning materials that are outdated, irrelevant, or tedious. Most significantly, many teachers of Hebrew lack the knowledge and training needed to effectively teach Hebrew as a second language, especially for middle schools and high schools.

The NETA Hebrew Language Initiative, launched in 2001, has taken up this challenge by developing a thoughtful, linguistically progressive program for Hebrew teaching and learning at the middle and high school levels that integrates state-of-the-art Hebrew language curriculum design, clear goals and measures of achievement, professional development and ongoing mentoring for educators, and a framework for collaborative interaction with schools. At the heart of the program is the belief that effective teaching is a prerequisite to effective learning.

NETA was developed and written by experts in teaching Hebrew as a second language from Hebrew University, and is funded by the AVI CHAI Foundation and partnered with Hebrew College in Boston. NETA is the Hebrew word for sapling,



and an acronym for the Hebrew phrase *Noar LeTovat halvrit* (literally, "youth in favor of Hebrew"). The program was initially implemented in 13 pilot schools, among them SSDS of Essex and Union in New Jersey. In 2004-2005, over 50 schools in the U.S., Canada, and Australia will be using NETA, including a total of 7 Schechter middle and high schools in Baltimore, Chicago, New Jersey and New York. NETA curricular materials include books, teacher's guides, music CDs, and videotapes, all designed to engage middle and high school students. The beginner's level book introduces 20 Israeli children of differing ages, religions, and interests, whose voices will invite students into a first encounter with the Hebrew language. The advanced beginner's, intermediate and advanced NETA Hebrew levels include 23 books, each centered on a theme of relevance to teenagers; themes include computers and sports, friendship and freedom, film and books. Each book incorporates full-color art reproductions, cartoons, music, prose and poetry, with texts ranging from *Tanakh* and *Midrash* through scientific articles, post-it notes and e-mails. The demanding curriculum is designed to engage the student in sophisticated intellectual issues even at a very basic level of Hebrew.

Curricular materials, however, are only a springboard to effective Hebrew teaching. The development of a cadre of qualified, professional Hebrew teachers for Jewish middle and high schools is a central element of the NETA program. To this end, all NETA teachers are required to attend a 10-day Introductory NETA Seminar. In addition, NETA has developed a Master Teacher Program designed to advance the knowledge and professionalism of Hebrew teachers, and a Certificate in Hebrew Language Education to prepare individuals to become Hebrew language teachers in day schools.

In addition to these training programs, NETA provides experienced mentors to teachers at each NETA school.

The success of the NETA program is measured in students' improvement on NETA achievement tests and in Hebrew SAT scores, in the positive feedback from students, teachers, and principals, and in the sounds of Hebrew conversation and song coming from the NETA classroom. Recently, Judith Morag of the Educational Testing Service in Princeton noted that she "was impressed with the significant improvement in the overall scores"

on the Modern Hebrew SAT II pretest of students studying NETA at SSDS of Essex and Union. Further evaluation of student achievement will be provided in the coming years by an external research team engaged to conduct a rigorous evaluation of the program.

NETA's success speaks to the Jewish day school community's thirst for an effective, high-quality Hebrew language curriculum and for professional, well-trained Hebrew teachers to implement the curriculum. The NETA team is deeply committed to fulfilling this need, and to giving day school students the tools they need to become active and engaged participants in Hebrew, conversant with and connected to Israeli culture.

For more information, visit our website at www.netahebrew.com.
Naomi Stillman, Associate Director, NETA

SAVE THE DATE

Solomon Schechter Day School Association Biennial Conference

December 5 – 7, 2004, at the Hilton Hotel and Conference Center, Cherry Hill, NJ (near Philadelphia)

Already confirmed:

Dr. Mel Levine, author of *The Myth of Laziness* and *A Mind at a Time*

Pat Bassett, Executive Director, National Association of Independent Schools

Mary DeKuyper, Author of the *NAIS Trustee Handbook*

Rheua Stakely, consultant on Admission, Enrollment, Attrition and Retention

Harry Bloom, marketing and development expert