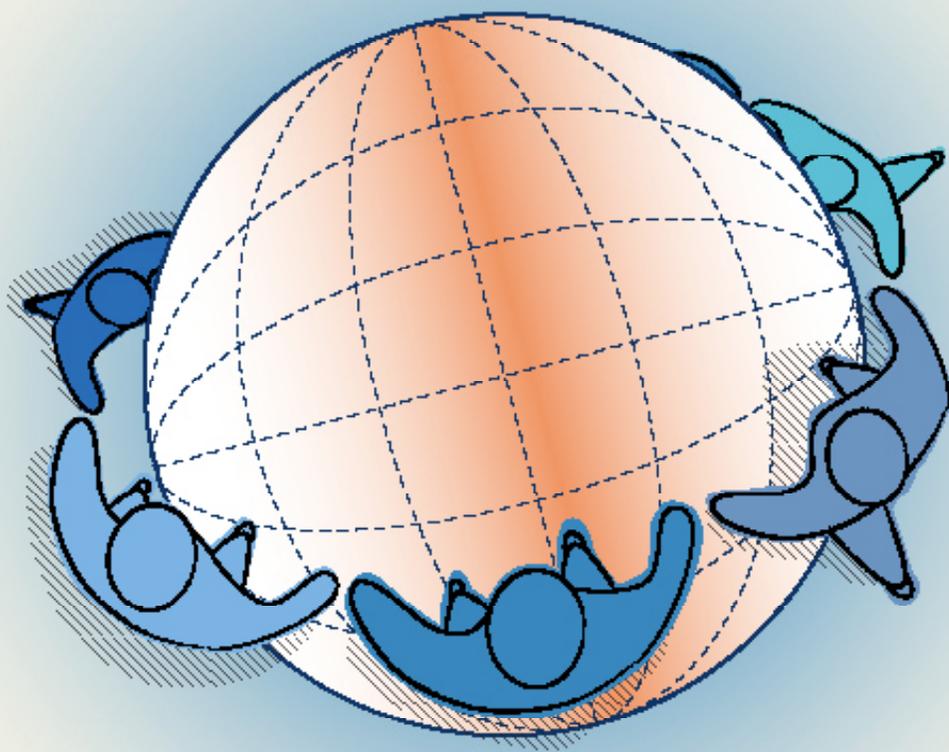


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Developing a Signature Pedagogy for Service Group Leaders: The Group Leadership Training Institute

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Executive Summary

Jewish service learning is experiencing a trajectory of unprecedented expansion, and communal leaders are focusing on the potential of these programs to address issues of social injustice while engaging young adults. The success of these service programs depends in large part on the knowledge, skills, and abilities of program leaders. Service group leaders play a critical role in shaping a meaningful experience of service, learning, reflection, and Jewish living.

Responding to the need for highly skilled program leaders, American Jewish World Service (AJWS), PANIM Institute of BBYO (PANIM), and Jewish Funds for Justice (JFSJ) joined forces to develop and pilot the Group Leadership Training Institute (GLTI) for leaders of short-term (5-14 day) alternative break-style service learning programs. The goals of GLTI were to contribute to the professionalization of the group service leader role, to develop a model of collaborative work among the three participating organizations, and to take the first steps toward defining the “signature pedagogy” for the professional training of service group leaders. The inaugural GLTI was held December 2009 and was attended by forty-one group leaders, including 24 returning veterans and 17 novices.

This report describes the research findings on the inaugural session of GLTI. Researchers, from the Cohen Center for Modern Jewish Studies conducted a formative study of GLTI with the primary purpose of developing feedback for further revision of the program. This research examined the development of a collaborative relationship among the

partnering organizations, characteristics of training participants, perceptions of the program, and the initial impact of GLTI on group leader skills of both returning and novice leaders. The research design included the collection of qualitative and quantitative data through key informant interviews with GLTI planners and participants, ethnographic observation of the training, and online surveys of participants at two points in time. Response rates for each survey were high, ranging from 88% to 98%.

Characteristics of Group Leaders

GLTI attendees brought a high level of commitment and experience, both Jewish and secular, to their work as service learning group leaders. Almost half had experience in a long-term service program such as AVODAH or Peace Corps. Nearly all group leaders expressed deeply held motivations for pursuing this type of work, including the opportunity to inspire others to make commitments to service and to educate young adults about the root causes of social issues. For some, the primary motivation for involvement was to inspire young adults to enact their social justice concerns within the larger framework of their Jewish identity.

GLTI attendees represented the full spectrum of Jewish backgrounds, although in comparison with national Jewish population figures, Conservative and Reconstructionist backgrounds were overrepresented and Orthodox/Traditional backgrounds were underrepresented. Most reported substantial levels of Jewish engagement from their teen years onward.

Reactions to GLTI

GLTI was structured to include both shared and organization-specific sessions. GLTI participants had very mixed reactions to the integrated design of the training. Although most found the idea of shared training to be attractive, they did not feel that the format of this initial attempt best served either their personal needs or the goals of planners. Many felt overloaded due to the very packed schedule; found shared sessions to be large, impersonal, and a repetition of information they already knew; and reported that their sense of GLTI as a shared experience was diminished by the greater amount of time spent in organization-specific sessions. Some leaders also commented that prior organization-specific training served as a closer model of the actual experience of being on a service program. Many participants expressed their desire to see other formats and scheduling schemes considered.

Field Building

The subtext for GLTI was to build a sense of professional identity among group leaders, an especially challenging task for individuals whose work is episodic and provides little opportunity to interact with peers. The highlight of GLTI for seasoned and less experienced leaders was the opportunity to meet and learn from their peers. Many also reported an increased understanding of the organizations for which they work. On the other hand, many gained only a fledgling sense of connection to the profession of Jewish service and left training with only modest gains in either their understanding of Jewish perspectives on service or their shared language for talking about Jewish service

learning. Perhaps of greatest concern, only a small portion reported substantial gains in their understanding of the connection between Judaism and social justice.

Initial Impact on Group Leader Skills

GLTI focused on training in several skill areas: soft skills related to developing a positive group atmosphere and good working relationships with co-leaders; hard skills related to implementation of curriculum and development of a pluralistic, Jewish community; and operational skills related to program logistics such as communication, travel, and health and safety.

Training related to co-leadership received some of the most positive ratings of GLTI, with novice and veteran leaders reporting that they had made substantial gains in their skills and strategies for working with a co-leader. By contrast, attendees reported only modest gains on most group development skills. This limited impact may reflect the already high level of proficiency of attendees in this area.

GLTI made some of its most substantial contributions in the area of instructional competence, although novice leaders reported greater gains in most areas. Many attendees strongly agreed that GLTI contributed to their ability to implement curriculum, facilitate reflection sessions, use informal “teachable moments,” work with Jewish text, and discuss poverty and social justice issues. Both novice and veteran leaders appreciated the opportunity to dig into specific units of curriculum, talk about and practice different pedagogical strategies, and receive feedback and advice from peers.

GLTI contributed only modestly to attendees' repertoire of skills for supporting meaningful Jewish life on service programs, and many commented that they still did not feel fully prepared to address the significant challenge of fostering a positive, pluralistic group ethos. No training sessions or curriculum directly addressed this aspect of group leadership at GLTI.

Novice leaders were more satisfied than their veteran peers with the policy training at GLTI, especially regarding first aid and safety issues. Experienced leaders felt that policy sessions were introductory. As veterans, their need was to understand new policies and discuss gray areas where implementation remained unclear despite their extensive experience.

Future Training Needs

Although novice and veteran leaders had slightly different priorities, several of their desired training topics overlapped, including strategies for dealing with difficult group dynamics, using Jewish text to teach about the Jewish perspective on social justice, helping groups design meaningful Shabbat observance, and using informal teaching techniques. Novice leaders also expressed a desire for training on negotiating relationships with staff from partner agencies, such as Hillels or JCCs, who accompany participants on service programs.

Conclusions

GLTI represents an important contribution to the development of a signature pedagogy for the professional training of service group leaders. GLTI participants thoroughly enjoyed meeting peers who shared their values and interests. Participants made gains in skills and knowledge related to co-leading, curriculum implementation, and understanding of their organizations. On the other hand, many left training with only modest gains in their shared language about understanding of Jewish perspectives on service. Participants complained of the daunting schedule, limited opportunities to develop connections across organizations, and lost opportunities to model the development of positive, pluralistic Jewish life. Novice learning at GLTI far outpaced that of veteran leaders in many areas. Veteran leaders were dissatisfied with the amount of repetition from previous trainings and expressed a desire to be seen and utilized as resources to training.

Moving forward, it is important to build on what was accomplished in this inaugural session of shared training as well as strategically address concerns that limited the impact of GLTI. Future training needs to better balance the needs of veteran and novice leaders. This may require additional, separate sessions for veteran and novice leaders as well as the involvement of veterans in the planning and implementation of training. In addition, some form of compensation for the additional

training seems necessary. Given the extensive list of topics that comprise basic leader training and the logistical costs of bringing leaders together for an extended period of time, there is a clear need to explore alternative or supplementary forms of training delivery, including distance learning techniques, such as web-based modules. GLTI provided an opportunity for leaders to spend focused time on skill learning, but there is still a need to explore strategies that will foster the transfer of gains made at training into ongoing job performance.

The organizers of GLTI together took an important first step toward developing a signature pedagogy for the training of group leaders. As this coalition moves into the planning phase for a second year of shared training, the lessons of the pilot session of GLTI will be a valuable resource.

Introduction

Jewish service learning is experiencing a trajectory of unprecedented expansion. Immersive, short-term service programs are a growth industry. Even a cursory internet search reveals a veritable explosion of Jewish alternative break service opportunities geared toward young adults. Every year, organizations including the American Jewish Joint Distribution Committee, American Jewish World Service, Jewish Funds for Justice, Hillel: The Foundation for Jewish Campus Life, and many local Jewish campus groups offer a growing array of experiential service programs in both domestic and international locations. For example, Hillel: The Foundation for Jewish Campus Life (2009) reports that in the 2008-09 academic year, the most recent year for which data is available, more than 2,300 students from over 120 North American campuses travelled on Hillel-sponsored alternative break service programs.

Increasing numbers of American Jewish communal leaders are focusing on the potential of these Jewish service learning programs to address issues of social injustice and economic inequality while engaging young adults (Messinger, 2008). A recent white paper noted that “Jewish service learning provides young Jews with the opportunity to understand and consider Jewish values and express those values through hands-on service to others, simultaneously transforming themselves and changing the world” (Irie & Blair, 2008, p.7). Several external evaluation studies document the short and longer-term positive impacts of Jewish service learning programs and suggest that participants return with a renewed commitment to taking an active role in ‘repairing the world’ and with increased salience of social justice in their

Jewish identities (Beck, 2007; Chertok & Samuel, 2008; Chertok, Samuel, & Tobias, 2009a; Rehnborg, Lee, Veron, & Zalgison, 2008).

The success of Jewish service learning programs depends on a number of factors, including the knowledge, skills, and abilities of program leaders. Service program leaders wear many hats including that of teacher, coach, role model, tour guide, dispenser of first aid, enforcer of behavioral guidelines, and primary problem solver. Group leaders play a critical role in shaping the quality of learning, reflection, and Jewish living on these programs (Chertok & Samuel, 2008; Rehnborg, Lee, Veron, & Zalgison, 2008). Practitioners in the field of Jewish service learning suggest that “group leaders can make the difference between an experience that is a one-time good deed . . .and one that is an important step in the development of a social justice activist” (AJWS, 2008).

In response to the need for highly skilled and well trained program leaders, American Jewish World Service (AJWS), PANIM Institute of BBYO (PANIM), and Jewish Funds for Justice (JFSJ) joined forces in 2009 to develop and pilot the Group Leadership Training Institute (GLTI) for leaders of short-term (5-14 day) alternative break style service learning programs. Funded through Repair the World, Laura Heller Lauder and Gary Lauder, the Nathan Cummings Foundation, and the Diane and Howard Wohl Family Foundation, planning for GLTI commenced in May 2009. The planning committee included several representatives from each of the partnering organizations. After a summer hiatus, the planning process reconvened in October 2009 to review and finalize GLTI content, session

facilitation assignments, and scheduling. The inaugural GLTI was held December 2-6, 2009 at a conference and retreat center in rural Maryland with forty-one group leaders in attendance as well as funders and staff from the three collaborating organizations.

The partnering organizations had two primary goals for GLTI: 1) to contribute to the professionalization of the group service leader role and the availability of qualified staff; and 2) to develop a model of collaborative work and shared expertise among the three participating organizations. In a fundamental way, the goal of this collaborative group was to take the first steps toward defining the “signature pedagogy” for the professional training of service group leaders. The term “signature pedagogy” defines the core skills, knowledge, and values of a field as well as how they are to be taught to those in the profession (Shulman, 2005).

Any signature pedagogy also has a deep structure, a set of assumptions about how best to impart a certain body of knowledge and know-how. And it has an implicit structure, a moral dimension that comprises a set of beliefs about professional attitudes, values and dispositions. (Shulman, 2005, p.55)

This report describes research on the development, implementation, and initial impact of the pilot session of GLTI. Researchers, from the Cohen Center for Modern Jewish Studies, conducted a formative study of GLTI with the primary purpose of developing feedback for further revision of the program. Although the research was exploratory in scope and design and not intended to be an outcome evaluation, the findings provide initial

understandings of the following areas of inquiry:

- ***Experience of Training***—The research focused on understanding participant reactions to the process and content of the pilot session of GLTI. In particular, attention was paid to how well the training met the needs of participants with different levels of prior experience and the impact of shared training on group leaders’ sense of themselves as members of the larger field and profession of Jewish service.
- ***Initial Impact of Training***—The research explored the initial impacts of GLTI on participants’ knowledge base in Jewish service learning, repertoire of informal education strategies, and confidence handling the varied demands of the role of service group leader. Attention was also paid to how participants’ view of the value and impact of the training changed after staffing a program in the field.
- ***Development of a Collaborative Relationship***—One of the goals of the GLTI project was to explore the potential for collaborative efforts among organizations involved in Jewish service learning. The research addressed challenges faced in the process of joint planning and implementation and strategies that proved effective for joint decision making. The research also explored the extent to which each of the collaborating organizations felt their needs were met in the development process and the resulting training.

The report begins with a description of the study design and methods and continues with a discussion of participant characteristics and reactions to the training and initial impact on specific skill areas. Integrated throughout is discussion of the lessons learned about the collaborative process. The report concludes with the implications of findings for the continued development of GLTI and more broadly for the professionalization of the field of Jewish service education.

Methodology

The study design included collection of qualitative and quantitative data from GLTI participants and key informants. Systematic information was gathered through online surveys, individual interviews, and ethnographic observation.

Group Leader Surveys

Using internet-based technology, GLTI participants completed two surveys, one immediately after training ended and a second after completing their first post-GLTI service program. These surveys are presented in Appendix A. The post-training survey collected information on group leaders' Jewish and service backgrounds, motivations for working as a group leader, experiences at the shared training, and initial takeaways. Data collection for the post-training survey began on December 9, 2009 and concluded on January 7, 2010.

The post-assignment survey asked about participants' first experience leading a service learning program following training, the impact of training on their leader skills, and continuing areas for professional growth. Beginning on January 10, 2010, group leaders received their post-assignment survey within two weeks upon returning from their first service program since GLTI. The last post-assignment survey was completed on June 14, 2010. Of the 41 GLTI participants, six were either not assigned to programs or had to decline assignments, and a seventh was scheduled to lead a trip more than a month after the close of the survey. These seven participants therefore did not complete post-assignment surveys.

Extensive follow-up efforts were made for each survey including multiple e-mail reminders. As a result, overall response rates for both surveys were very high; 98% on the post-training survey and 88% on the post-assignment survey.

Group Leader Interviews

Eleven veteran group leaders were interviewed in the weeks immediately following the training and eight novice group leaders were interviewed soon after completing their first group leader assignment. Efforts were made to balance male and female interviewees as well as to represent the diversity of educational, Jewish, and vocational backgrounds found among GLTI attendees (see Appendix B for interview protocols). The interviews of experienced group leaders focused on perceptions of the training, the fit between the training process and content and their individual learning needs, initial takeaways, connections made with peers, and development of a sense of professionalism and shared purpose. Novice program leaders were asked to reflect on GLTI in the context of their first field assignment. These individuals were also asked about their confidence in implementing new skills.

Key Informant Interviews

In order to explore the collaborative development and implementation of GLTI, eight key informants were interviewed before and after the training institute. Key informants included members of the planning committee for GLTI as well as senior staff at the three collaborating organizations. Interviews conducted prior to the training focused on

development of the partnership, challenges faced in the process of joint planning, and effective strategies for overcoming inter-organizational obstacles. The post-training interview protocol addressed implementation of GLTI, how well the shared training served the needs of each organization, and the impact of the collaboration on organizational effectiveness and efficient use of resources. Interview protocols are presented in Appendix C.

Ethnographic Observation

In an effort to gather in-depth qualitative information about individual and collective experiences at GLTI, two ethnographic observers were present throughout the training. Participants were made aware of the presence of observers.

Findings

Characteristics of Group Leaders

Of the 41 participants at GLTI, 16 (39%) were identified as novice leaders (meaning that they had no prior experience with the service program provider for whom they would be working in the coming year), and 25 were identified as veteran leaders. Sixty-eight percent of GLTI attendees were female, a number which almost exactly mirrors the typical gender distribution among participants on Jewish service programs (Chertok & Samuel, 2008; Rehnberg et al., 2008). GLTI attendees also represented nearly the full age spectrum of young adulthood, ranging in age from 24 to 32 with a median age of 27.

By any definition, GLTI attendees are an impressive group of young adults. In terms of academic achievement, almost half (45%) already hold at least a master's level degree and of the 49% currently enrolled in a graduate degree program, almost one-third (32%) are working towards a master's degree, just over one-fourth (26%) are pursuing doctoral degrees, and 42% are in rabbinical school. Almost all (85%) are working at least part-time with one-third holding full time jobs.

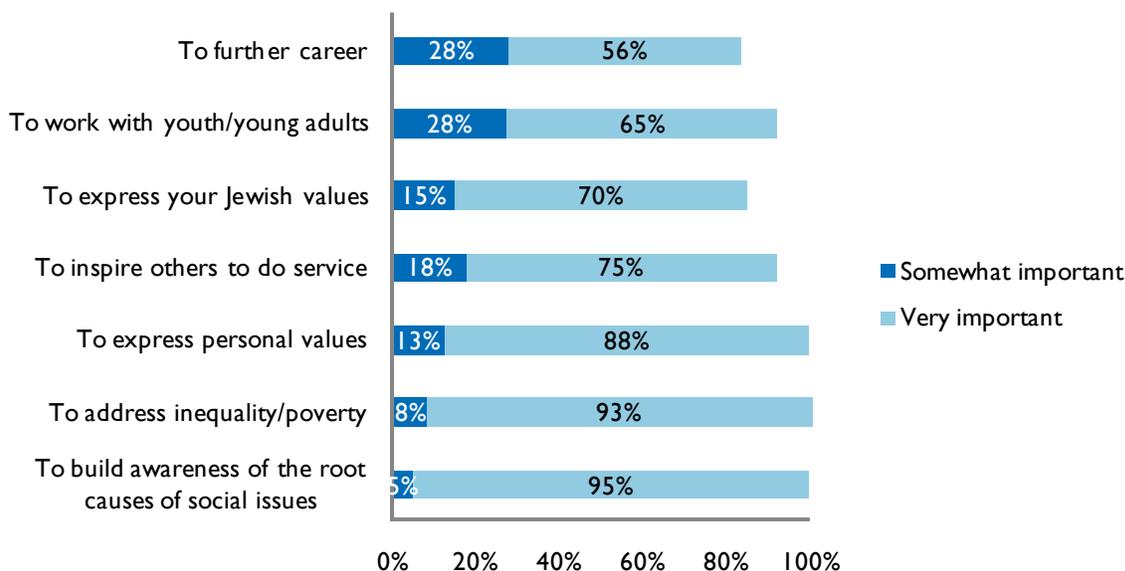
GLTI participants also bring a wealth of experience with and commitment to service and social justice work. As high school students, nearly half (48%) were very involved in service, community engagement, or political advocacy clubs or programs, and 41% participated in service learning or alternative break programs. In the years during and after college, group leaders report being very involved in service (53%), issue advocacy (40%), and community organizing efforts (33%). Perhaps most telling in terms of

commitment to service is that almost half (48%) participated in a Jewish long-term service program, such as AVODAH and Otzma, or a secular program of similar length, such as Teach for America or Peace Corps. In addition, almost half (48%) of those who are employed, reported that social justice is the primary focus of the organization for which they work. Universally, group leaders indicated that it is very important for them to be aware of domestic social justice issues, with almost as many indicating strong commitment to addressing root causes of social and economic injustice (92%) and awareness of global issues (90%).

Taking time out of their already busy lives, group leaders often utilize their vacation time to accompany young adults through laborious, exhausting, and often emotionally challenging service learning programs. It is not a decision made lightly, as nearly all group leaders expressed deeply held motivations for pursuing this type of work. Rationales include the opportunity to express their personal values, to inspire others to make commitments to service, to educate young adults about the root causes of social issues, and to work on domestic and global poverty (Figure 1). For many group leaders, staffing service programs is an important way to put their commitment to social justice into action.

I had been doing a lot of thinking about issues of cities; and ethics and justice for a while, and it seemed like it would be really great to take all the things that I have been learning and be an educator on those issues with the participants. (Novice post-assignment interview)

Figure I: Motivations for Group Leader Work (Post-Training Survey)



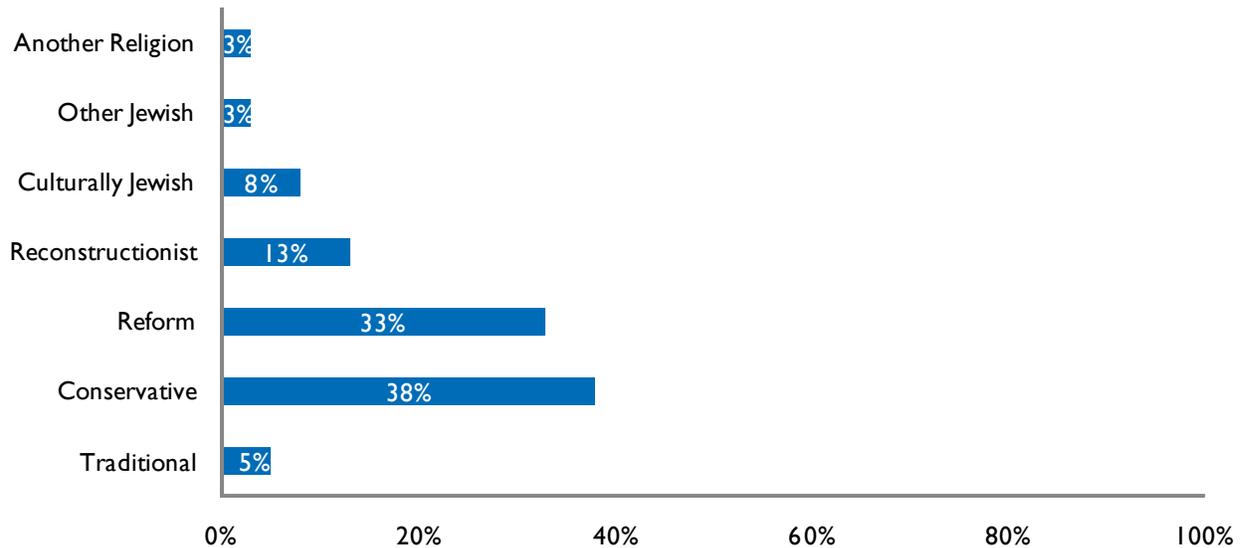
My goal is not to inspire others to do service but to inspire them to act. These trips offer a venue for participants to bear witness to things they might otherwise never see. Service is the doorway but not the path to bringing lasting change. (Veteran survey comment)

GLTI attendees represent the full spectrum of Jewish backgrounds; however, they also report substantial levels of Jewish engagement from their teen years onward. In terms of their family history of affiliation, compared with national Jewish population figures (United Jewish Communities, 2003), Conservative and Reconstructionist backgrounds are overrepresented and Orthodox/Traditional backgrounds are underrepresented, (Figure 2). It is of note that none of the group leaders indicated that they were raised Orthodox. Like the larger population of Jewish young adults, almost all GLTI attendees report some form of Jewish

supplementary education in their childhood or teen years (83%), and 18% attended Jewish day schools, which is slightly higher than national figures (Chertok et al., 2007). As compared with their peers, a far greater proportion of GLTI participants (45%) report substantial involvement in Jewish youth groups during their high school years. In their young adult years many GLTI participants have worked in the Jewish community. Over one-third (38%) indicated that they currently work for a Jewish organization, 63% reported working at some time as Jewish educators, and 18% have worked for Hillel or another Jewish campus organization.

Perhaps the most interesting difference among group leaders is the relative emphasis they place on the social justice and Jewish aspects of the programs they lead. For some group leaders, creating meaningful Jewish experiences on a service program is an added

Figure 2: Denominational Background (Post-Training Survey)



bonus to their primary objective of providing participants with an authentic experience of service within a social justice framework. For others, including but not limited to those currently in rabbinical schools and in Jewish professional roles, the central motivation for leading service programs is the opportunity to enact their social justice concerns within the larger and overarching framework of their Jewish identity and values and to inspire teens and young adults to do likewise.

Working as a group leader is one way to effect change in the world, and that is extremely important to me. The participants on the trips return to their home communities and can act as change agents there. The ripple effect we could have is amazing. (Veteran survey comment)

It is such a wonderful opportunity to spend time with a group of young people and get them engaged and interested about the issues that I care deeply about and also in a Jewish

way. Especially because for me, my own Jewish identity is very much tied to the idea of social justice and fighting global poverty, and so it is just nice to have the opportunity to bring those things together. (Novice post-assignment interview)

Program leading allows me to really connect with some of my bigger goals—like working with people and having them connect to their Jewish journeys and connect to Jewish texts and its impact on service and helping. (Veteran post-training interview)

According to Watters (2003), the current generation of young adults involve themselves in service “not out of a sense of social responsibility but as a very expression of who we [are]” (p. 117). GLTI attendees see engaging in social justice as an integral part of their identity and bring a high level of commitment and experience, both Jewish and secular, to their work as service learning group leaders.

Reactions to GLTI

The planners of GLTI set a prodigious set of tasks for themselves, as each of the collaborating organizations needed to ensure that respective staff was adequately trained in their philosophy, program logistics, policies, and curriculum. At the same time, the training needed to effectively address the learning needs of both novice and veteran group leaders and provide an integrated, cross-organizational experience that would further the development and professionalization of the field of service group leading. This section of the report focuses on planning team and participant reactions to the integrated design of GLTI, the success of the program in addressing the needs of novice and more experienced staff, and the initial impact on field-building.

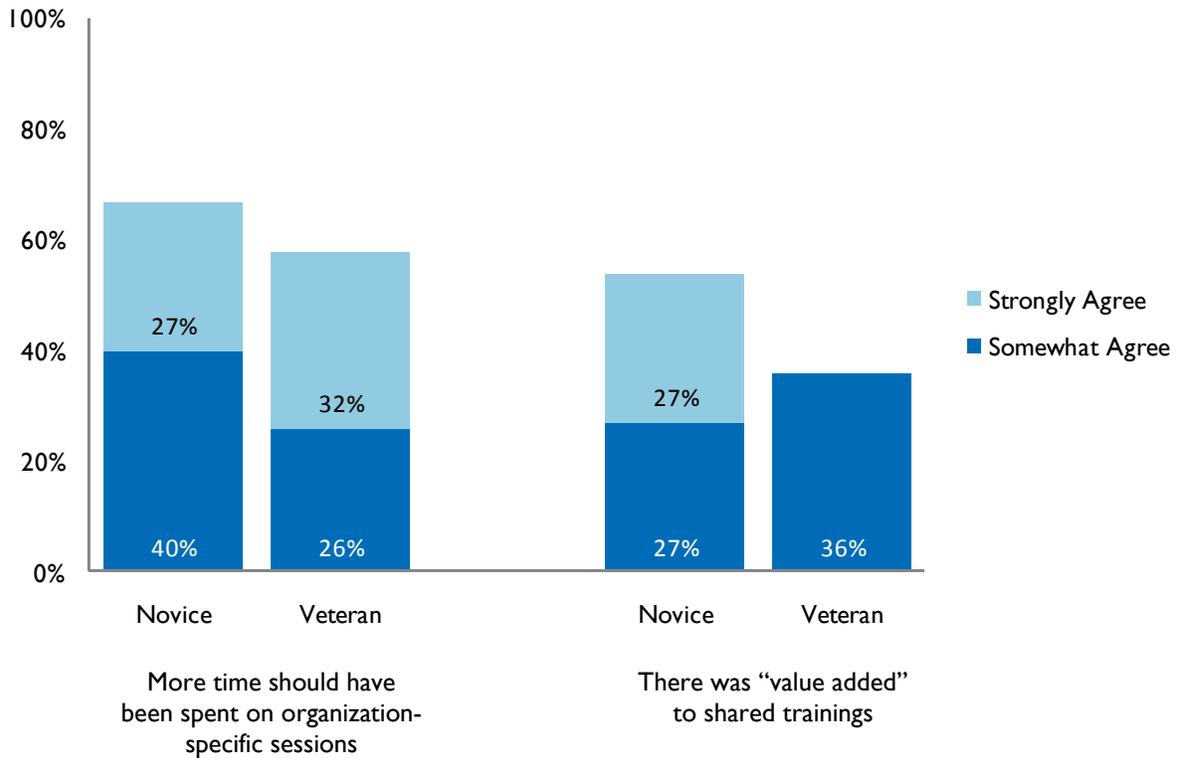
Reactions to Shared Training

In an effort to meet multiple and, at times, countervailing goals, GLTI was structured to include both shared sessions attended by all participants and organization-specific sessions during which participants would divide into groups. Organization-specific sessions, which predominated as the training progressed, focused on program policies, curriculum implementation, and health and safety. The content of shared sessions was determined by comparing the training topics of the three organizations and noting the areas of overlap. These common areas of training tended to be the more general topics, including the goals of service learning, principles of group leadership, the teaching of Jewish texts, pluralism, and group dynamics.

Overall, the planning committee felt positively about GLTI. They were supportive of one another and capable of ongoing adaptation utilizing mid-day and evening meetings to debrief, review the program, and make adjustments as needed. For example, the plan for the closing session on the final day of GLTI originally called for large group sharing. During an evening check-in, the planning group discussed their shared perception that the large group sessions were lacking energy. The wrap-up session was redesigned to be more multi-sensory and small group in nature. Planners also noted that having one designated decision maker from each organization during GLTI streamlined the process of making adjustments during the day and presenting a united front to attendees.

GLTI participants had mixed reactions to the shared character of the training that continued after their field experience. On the post-assignment survey only a minority of novice participants and none of the veteran leaders strongly agreed that there was “value-added” to integrating the training of the partnering organizations (Figure 3). At the same time, however, almost two-thirds (63%) strongly agreed that they observed positive examples of collaboration among Jewish service organizations at GLTI, and less than one-third felt that the balance of training should have been shifted to more organization-specific sessions. As the following discussion will reveal, there were several interrelated sources of participant dissatisfaction with the structure of GLTI that do not necessarily reflect fundamental disagreement with the overarching goals of the planners.

Figure 3: Reactions to Shared Training (Post-Assignment Survey)



GLTI participants were positive about the intent of the shared training and appreciated the effort that went into its planning. At the same time, the multiple goals being served resulted in a very packed schedule that left many participants feeling overloaded. Daily training schedules started early in the morning and continued, with only a few short breaks, well into the evening. In both interviews and surveys, participants indicated the need for more break-time to process what they were learning and experiencing.

Overall the training was exhausting. We were not modeling the kind of environment that we needed to create on our trips—just not having enough time and space to process

the learning and work that we were doing because we were working from 8am-9pm. (Novice post-assignment interview)

At a certain point, the people who are participating can't really participate anymore because they're feeling very drained. So the content doesn't really come across because the participants don't really have the energy, and it generates resentment and frustration. I think it's better if you make a very concerted effort to make time within that structure to get them at their best, for them to get their best out of it. (Veteran post-training interview)

Participants also felt that the increasing number and length of organization-specific sessions after the first day of training detracted from their ability to get to know their peers from other organizations. The sense that GLTI was a shared experience diminished as time spent in organization-specific sessions increased.

You are basically two big groups that are doing different things for a significant part of the training. There were certain times where we wouldn't see [other organization] people for an extended period of time or we would only see them during meals and downtime. It means we are having very different group experiences. (Veteran post-training interview)

You could see everyone at meals. Maybe get into a good conversation with someone, maybe connect with them and get to know them, but then you get pulled back into a different environment, an [organization-] specific environment, and you may not pick up where you left off with the other person. (Veteran post-training interview)

The large shared sessions received very mixed reviews from both novice and veteran group leaders who often expressed the opinion that these were the weakest of the training offerings. Joint sessions felt large and impersonal and often covered material that was general in nature and already familiar to participants. GLTI planners also expressed some concern with engagement during large sessions, pointing out that these sessions often started late, felt more anonymous, and “gave permission to group leaders to not have to pay attention.”

I thought joint sessions were nice—they gave a sense of collective identity and institutional standards. They were good for providing general information, but since the organizations are so different, there was not a whole lot of benefit to them. (Novice post-assignment interview)

I thought it was interesting and neat to be able to have participants representing the different organizations. At the same time, it could only feel a bit disjointed in terms of the flow of interacting with others and then within the smaller [organization] group and then back to the fuller group. (Veteran post-training interview)

When it's so big, when there are ninety of us in a room, you can get away more with having your mind wander. I definitely found my attention wandering during many of the group sessions. (Novice post-assignment interview)

During training it also emerged that the three participating organizations did indeed have important differences in philosophy, policy, and protocol that led to confusion among participants. For example, during a shared session on difficult group dynamics, it became clear that the organizations had very different policies and protocols for dealing with certain violations of appropriate participant behavior. The actions modeled in role play by group leaders from one organization were confusing to staff from the other organization and needed to be clarified outside of the session.

Whether because of tight scheduling or the balance and nature of shared and organization-specific sessions, attendees did not feel that the design of this pilot version of GLTI best served either their personal needs or the goals of planners. At the same time, it should be pointed out that most participants did not want to totally abandon the idea of shared training but instead wanted to see other formats and scheduling schemes considered. For example, several attendees suggested that future training begin with several organization-focused days modeling the experience leaders will have in the field. These could be followed by several days of shared training, ideally over Shabbat and focus more closely on networking and field building. As the following sections of the report will also demonstrate, despite design issues, GLTI did contribute to the skills and connections of group leaders, especially novices.

Field Building/Professionalizing the Role of Group Leader

The subtext for GLTI was to foster the development of a ‘community of practice,’ among Jewish service program leaders by building a network of connections as well as shared language, goals, and skills (Wenger, 1999). Building a sense of professional identity and collegiality is an especially critical and challenging task for service program leaders whose work is episodic, takes place at remote locations, and provides little opportunity to interact with peers, other than one’s co-leader.

Novice learning at GLTI far outpaced that of veteran leaders on knowledge of the goals and

activities of the field of Jewish service learning (Figure 4). Perhaps of greater concern was that only a small portion of either novice or veteran leaders reported substantial gains in their understanding of the connection between Judaism and social justice. In part, this may be attributed to the fact that none of the shared sessions directly focused on this topic. A session on the definition and goals of service learning programs introduced standards from the field of K-12 secular service learning but did not attempt to translate these into a specifically Jewish service framework.

Both seasoned and less experienced leaders did report gains in their understanding of the organizations for which they work. In interviews, participants commented that GLTI gave them new understanding of the overall mission and operations of their employers and helped them to see more fully how their work with service programs fit into this larger picture. In post-program surveys over half (55%) of GLTI attendees strongly endorsed the training for increasing their ability to educate program participants about the social justice mission and work of their organization.

We had a presentation [that] basically laid out for us what is [organization], what do they do, what is their theory of change? That’s when it really clicked for me—this is an organization that is completely focused on transforming communities, and doing it in partnership with communities, and doing it in through an organizing model which resonates very strongly with me. (Novice post-assignment interview)

The best thing that they did was that they brought all the service learning staff, so I know the organization a lot better than I did last year, and I know how everything works, and I feel much better about talking to groups about what they do, who they are. (Veteran post-training interview)

GLTI gave participants only a fledgling sense of connection to the

profession of Jewish service and only a small portion (23%) strongly agreed that they gained a shared language for talking about the field. By contrast, most GLTI participants were inspired and encouraged by the peers they came to know and by their growing sense of being part of a larger community of Jewish service program leaders (Figure 5).

Figure 4: Gains in Knowledge of the Field of Jewish Service Learning (Post-Training Survey)

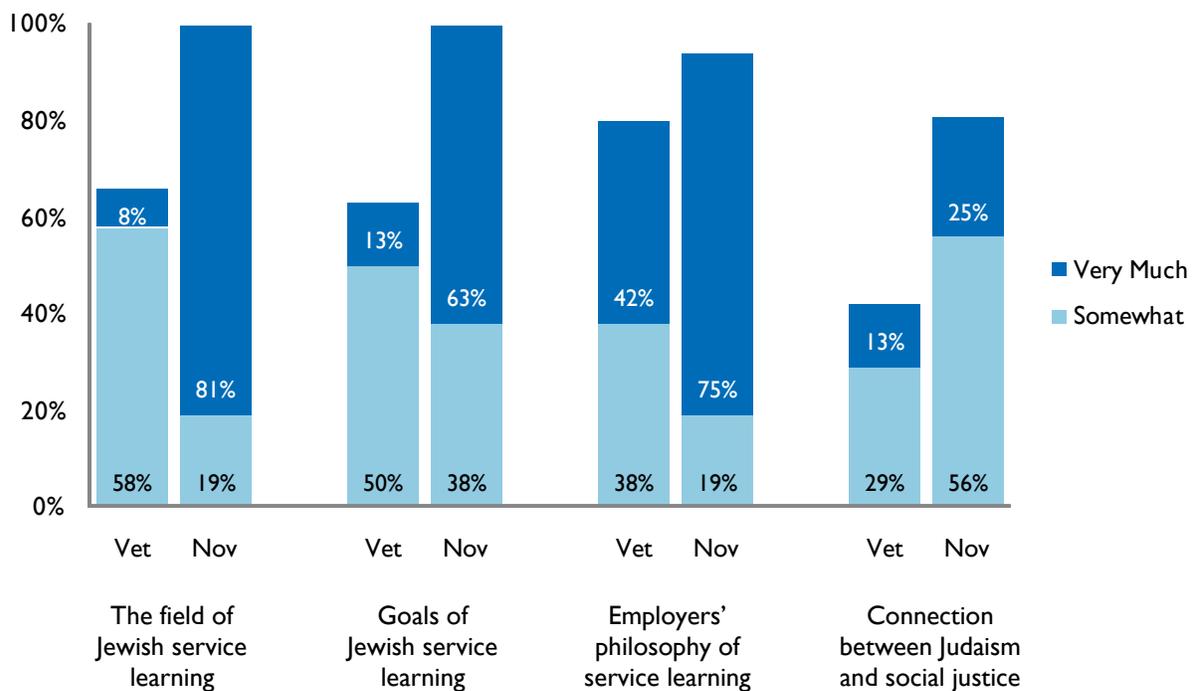
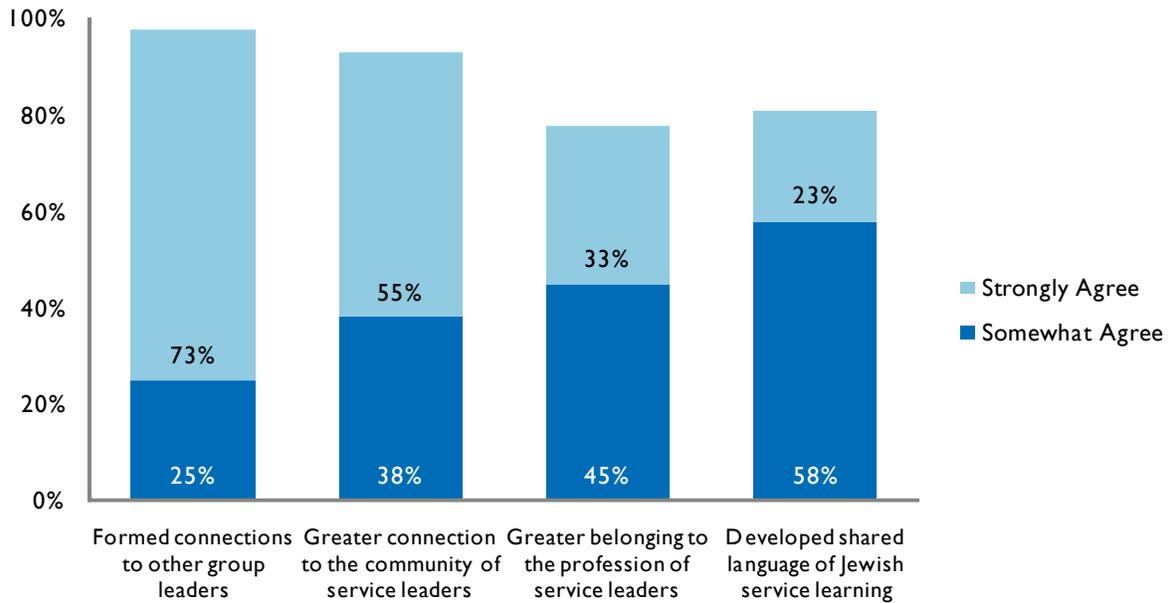


Figure 5: Impact on Professional Identity and Connections (Post-Training Survey)¹

Many group leaders greatly benefitted from the fact that GLTI brought together a cohort of young adults who were committed to social justice. They enjoyed hearing each other's stories from the field, sharing strategies and best practices, and discussing challenges related to their shared pursuit of social justice. When asked on the post-training survey to describe a highlight of GLTI, by far the most common answer given by both novice and veteran participants was the opportunity to meet and learn from other group leaders.

There was a feeling of being part of something which was inspiring. (Veteran post-training interview)

I feel much more like a social justice warrior after this experience than I did before. Even

though my actions may have been the same, and my motivations the same, I view myself and my work in a different light. (Novice post-assignment interview)

It's particularly profound to me that there's this whole group of young really 'social justice' minded Jews out there who explicitly express their Judaism through social justice and do social justice in a really thoughtful and impactful way. (Novice post-assignment interview)

Getting to know my fellow trip leaders was extremely valuable. I had no idea that there were those kinds of Jews out there, meaning Jews who cared so much about social justice that they live their values every day. (Novice survey comment)

¹Novice and Veteran group leader responses to these questions are aggregated since there are no significant differences between the two groups.

One of the best parts was seeing the extent of the community of Jewish social justice activists. (Veteran post-training interview)

Both novice and veteran attendees found GLTI to be a rare opportunity to form personal and collegial connections and, if anything, would have appreciated more time spent in networking. Only 28% strongly agreed that enough time was set aside for getting to know peers. In particular, participants wanted more time, as a large group to grapple with the issues they face in their work and in the larger field of Jewish service. In key informant interviews, staff from the partnering organizations also indicated that they would have liked more time to check in with veteran leaders and to establish mentoring relationships with novice participants.

More time to get to know other leaders. I was in a place of ‘productive discomfort’ a few times and would have liked to have people with which to process this. (Novice survey comment)

If you are going to bring them [group leaders] all together, let them be together, to create together, to inspire one another and think about new ideas of how we are all going to change the world and influence the great people we are going to take out into the field. (Veteran post-training interview)

In bringing together group leaders from the three organizations, GLTI created a unique venue for participants to interact and network with each other and laid the groundwork for developing a community of practice among Jewish service program leaders and providers. GLTI participants left with only modest gains

in shared language of Jewish service learning but with an emerging sense of being part of something larger than themselves and wanting more opportunities to interact with and learn from their peers.

Meeting the Needs of Veteran and Novice Leaders

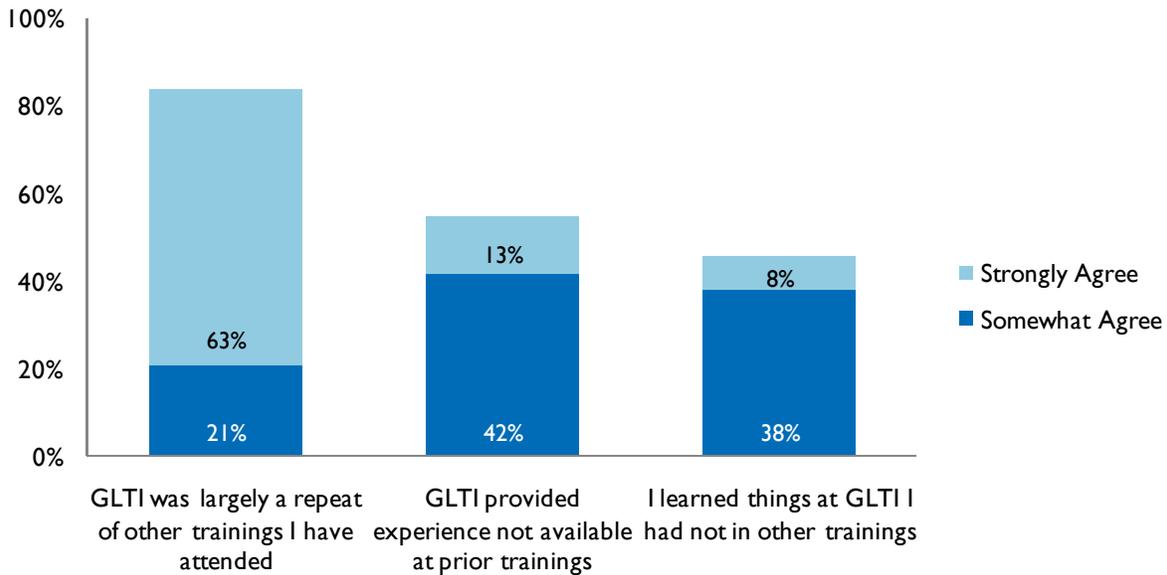
Experienced and novice leaders came to GLTI with different expectations and learning needs. Novice leaders were understandably concerned with getting to know their organization’s curriculum and policies so they would be ready for their first service program. Veteran leaders, many of whom (68%) had led two or more service programs and attended two or more prior trainings (41%), wanted to expand their repertoire of teaching strategies and reflect on and clarify gray areas in policy implementation. As the data reported throughout this report will demonstrate, GLTI was better at meeting the training needs of novice leaders. The dissatisfaction of veteran leaders was, in part, due to their perception that GLTI covered material they already knew and skills they had mastered (Figure 6).

Veteran leaders felt bored and frustrated by the amount of repetition from previous trainings.

It was frequently boring. It was not a lot of new information. (Veteran post-training interview)

There needs to be a lot of thought about how to do training for returning group leaders. Sitting through four days of almost exactly the same [training] as other times is very difficult and does not develop our skills

Figure 6: Veteran Leaders’ Reactions to GLTI (Post-Training Survey)



substantively. (Veteran survey comment)

There were places where it was kind of like I've done this before, I've taught the curriculum already, and I know how to plan all the sessions. I don't necessarily have to sit here and read through the curriculum again. (Veteran post-training interview)

On a more fundamental level, however, GLTI surfaced concerns and frustrations of veteran leaders that cannot be addressed solely by the addition of advanced level programming. Veteran leaders expressed their desire to be seen and utilized as resources to the training and not just as recipients. They also wanted to see their continued commitment monetarily recognized through payment for time spent at training and/or through salary differentials for program leading based on the number of trainings attended.

In this job, we are asked to take responsibility for the lives of other people, to respond in emergencies, to be creative, to put our whole selves in, to inspire, to innovate, to lead. But at training, we are asked to be quiet followers; this is an inconsistency, and training needs to be better designed to match the people who we really are. (Veteran survey comment)

Not only am I getting maybe a tenth of what I could be learning each day. I'm also not getting paid right now. This training was a disincentive to keep doing this job. A week of unpaid training is sort of unheard of in the group leader world. (Veteran post-training interview)

GLTI drew together group leaders with the full continuum of experience and faced the challenge of meeting their overlapping and disparate needs. The needs of novice leaders

to feel a sense of basic competency with organizational curriculum, policy, and logistics were better met than those of veteran group leaders who wanted to be challenged with advanced skill training and validated for accumulated knowledge and field experience.

Initial Impact on Group Leader Skills

Practitioners in the field of outdoor and wilderness leadership training describe a typology of skills comprised of hard, soft, and operational skills (Twehous, Groves, & Lengfelder, 1991). In the context of Jewish service learning, soft skills would include human relations competencies related to developing a positive group atmosphere and good working relationships with participants, co-leaders, partner staff, and community members. Hard skills are those related to program implementation, including knowledge of the core concepts of Jewish perspectives on service and social justice, techniques for teaching curriculum, and strategies for fostering a pluralistic, Jewish community. Operational skills relate to the ability to successfully navigate program logistics such as communication, travel arrangements, and issues concerning the health and safety of participants. This section focuses on the initial impact of GLTI on each of these skill areas.

Soft Skills: Impact on Human Relations Competencies

Group Development Skills

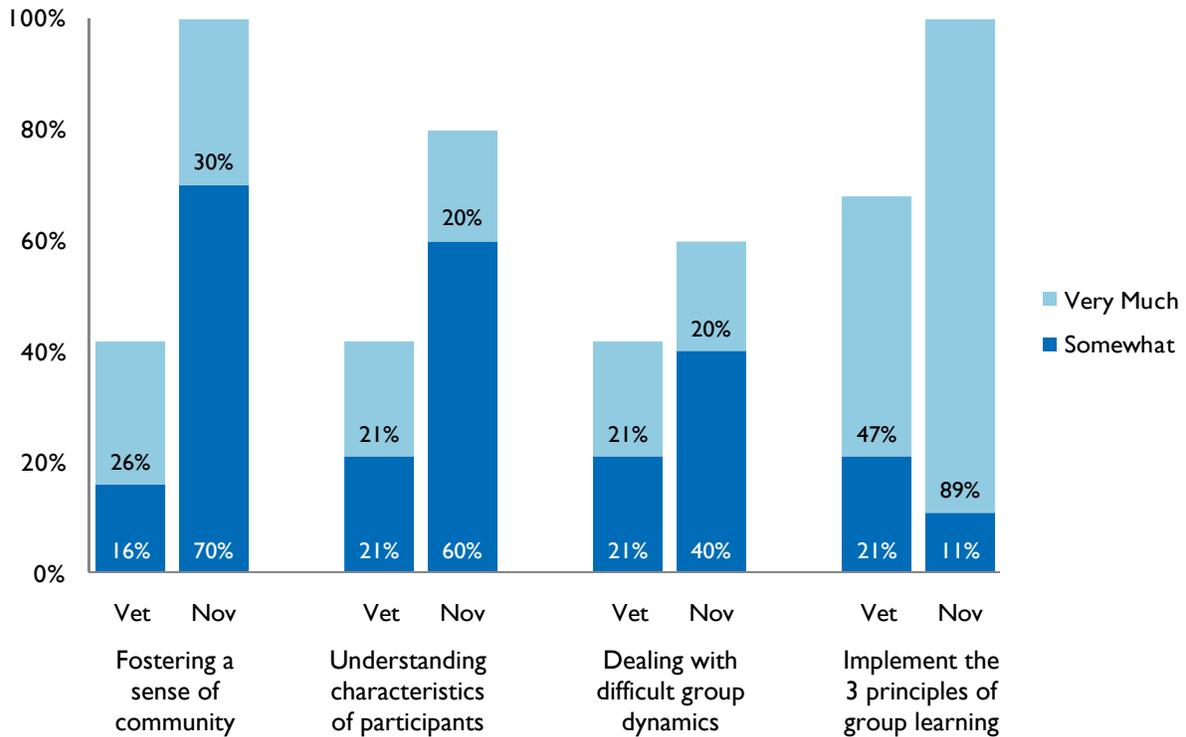
Effective Jewish education programs, whether formal or informal, intentionally strive to create an “inviting communal atmosphere”

and engender a strong sense of group membership among participants (Wertheimer, 2009). On immersive programs, including service programs, the group is the context for learning and the conduit through which participants develop skills, attitudes, and memories that they will take away from their experience (Reimer, 2008; Saxe & Chazan, 2008). One of the critical skills that Jewish service group leaders need to master is the ability to foster positive and supportive group experiences.

Novice and veteran leaders had very different perceptions of the degree to which group development strategies were successfully modeled at GLTI. On the post-training survey less than one-quarter (22%) of veteran leaders, but over half (56%) of novice leaders strongly agreed that the training provided a good example of this skill area. Both novice and veteran group leaders reported only modest gains as a result of GLTI on most group development skills, including the ability to foster a sense of community, understand characteristics of participants, and deal with challenging group members or difficult group dynamics (Figure 7).

In contrast to the limited impact of GLTI on most group development skills, is the substantial adoption and implementation of a set of aspirations for group leader behavior called the “Three Principles” (“I put my whole self in,” “Everything I say and do is part of the curriculum,” and “We meet them where they are”). This set of guiding thoughts for group leadership was introduced during a shared session and became a common shorthand among GLTI participants especially among novice leaders. The success and usefulness of this heuristic may, in part, lie in

Figure 7: Impact on Group Development Skills (Post-Assignment Survey)



its “sticky” quality (Gladwell, 2000). In other words, it was memorable and inspirational enough to spur participants to action in the field. The “Three Principles” may also have stood out to participants in the context of the overall absence of other shared language at GLTI.

The modest impact of GLTI on group development skills may reflect the already high level of proficiency of attendees in this area. Whether novice or experienced in the field of Jewish service, participants came to GLTI having staffed a wide range of experiential learning programs through both Jewish and secular organizations. For example, many GLTI participants reported prior experience staffing travel or outdoor

adventure programs (63%), overnight Jewish camps (58%), and Birthright Israel trips (15%). In other words, GLTI attendees were well acquainted with the fundamentals of group development, a set of skills that may transfer well from one group leading assignment to another, regardless of specific program content.

Ability to Work with a Co-Leader

Training related to co-leadership received some of the most positive ratings of GLTI. In post-training surveys 39% of veteran and 63% of novice participants indicated that they had made substantial gains in their skills and strategies for working with a co-leader. In interviews, many leaders spoke of the

importance and benefit of getting to know their program co-leader at GLTI. Novice leaders especially felt that meeting their co-leader and learning their organization's protocols for working together allowed for a smooth transition to the field and helped to ease concerns about their upcoming program.

It helped me be prepared in terms of establishing a basic rapport with my co-leader. We did a checklist about what are the things you are going to be good at and what are you going to be less good at. Having that conversation ahead of time was key. (Novice post-assignment interview)

The training prepared me for navigating the relationship with my co-staff. We had some structured conversations at group leader training and my co-leader had the opportunity to really express to me some of her red flags in terms of the way she wanted our relationship to be, and also some green flags—ways that we could discuss things or could work through problems on the ground. (Novice post-assignment interview)

Having that relationship of four days where the relationship is able to develop before we have to go out and spend time working in a very intense experience is really nice. We get on the ground, and five hours later we have a group of people we have to work with so it doesn't really allow for a dynamic where you have the time to figure out whose skills are strong, and in what area, and really figure out how to do group leading. (Veteran post-training interview)

Research on immersive programs, such as Taglit-Birthright Israel, has shown that the sense of camaraderie within the group is

critical to participants' experience (Saxe & Chazan, 2008). GLTI contributed only modestly to one aspect of attendees' soft skills, group development competencies. However, it provided an excellent opportunity for co-leaders to begin the process of working as a team and gave all participants a shared and "sticky" heuristic for framing their intentions as group leaders.

Hard Skills: Impact on Program Implementation Skills

Formal and Informal Teaching Skills

Service learning provides unique opportunities for integrated action, discussion, and reflection (Myers-Lipton, 1998). In understanding the process of experiential Jewish learning, one expert (Reimer, 2008) noted that "the experiential action does not by itself determine the learning." Action should be accompanied by a reflective learning process that is dynamic, engaging, and challenging. Reflective learning is an essential ingredient of experiential learning programs, including short-term service programs, and competencies related to formal and informal teaching, facilitation of reflection sessions, and the use of Jewish text comprise many of the hard skills that group leaders of Jewish service learning programs need in order to be successful in the field.

In post-training and post-assignment surveys, GLTI participants listed curriculum learning sessions as among the most important aspects of training. Both novice and veteran leaders appreciated the opportunity to dig into specific units of curriculum, talk about and practice different pedagogical strategies, and get feedback and advice from peers.

It was really important for me in terms of getting into the nitty-gritty of the curriculum and poverty issues. That was the piece that I never formally focused on. I mean I had always been aware and concerned about poverty around the world, but I never really studied international development. I hadn't really gotten into the details and I definitely didn't feel like I knew how to teach about it. (Veteran post-training interview)

Many attendees also strongly agreed that GLTI contributed to their ability to implement their organization's curriculum, facilitate reflection sessions, use informal "teachable moments" to reinforce curricular lessons, employ Jewish text in their teaching, and lead discussions with program participants on topics related to poverty and social justice (Figure 8). With only a few exceptions, novice leaders reported greater gains in most areas. The only area where veteran group leaders reported substantially greater gains than novice leaders relates to teaching their organization's specific curriculum.

Perhaps not surprisingly, in post-assignment interviews some novice leaders told us that they still felt unprepared to lead sessions in the field, despite the pre-program training at GLTI. One group leader felt she was "lacking a deep familiarity with the curriculum, and the kind of flexibility that is needed to respond to a particular group in a particular moment." Almost universally, participants would have liked to see more time devoted to specific curriculum materials and pedagogy, more opportunity to practice teaching multiple lessons, and feedback from training staff as well as other group leaders.

At future trainings I definitely would like to see much more attention to the actual delivery of curriculum, reading the curriculum together, doing the actual activities in the curriculum, understanding the flow and sequence of the curriculum, trying to wrestle with the big ideas of the curriculum, and literally going through it page by page, unit by unit, so I feel like a confident practitioner. (Novice post-assignment interview)

To me what would have been ideal was to have a lot of time spent with lots of different people modeling different ways of doing the curriculum—sort of an education 'brain-share.' (Veteran post-training interview)

Some interviewees also expressed particular hesitation about facilitating traditional Jewish text study and felt that more time should be devoted to modeling *chevruta* (partner) style learning at future trainings.

It was kind of taken for granted that people knew how to lead a text study, but I don't really know how to do a Jewish-style text study. I wish there would have been space for that there. (Novice post-assignment interview)

Service learning specifically refers to a teaching strategy that integrates meaningful volunteer work with instruction and reflection (Corporation for National and Community Service, 2010). GLTI made some of its most substantial contributions in the area of instructional competence of both novice and veteran leaders. It is a testament to the value attributed to curriculum and teaching sessions that participants wanted much more of the same in future trainings.

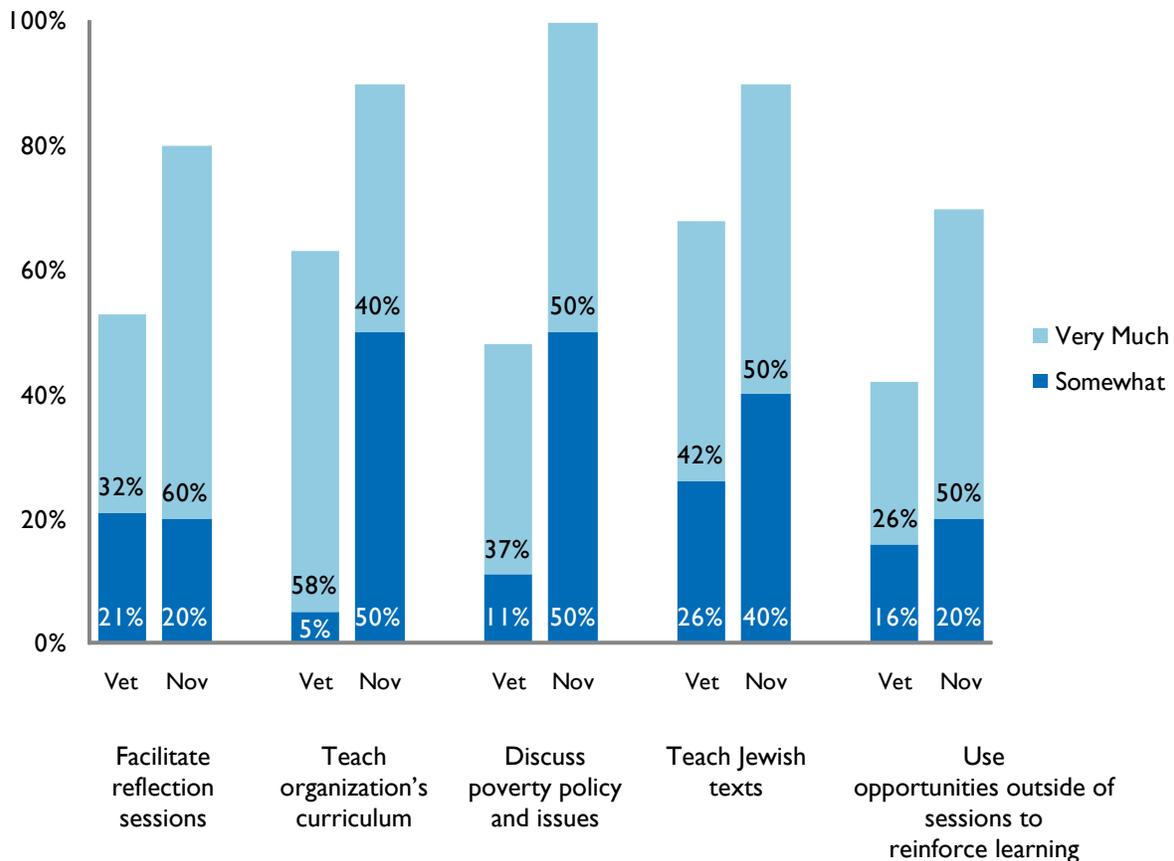
Skills for Fostering Jewish Life on Service Programs

A national study of the spiritual lives of teens found that most adolescents were at a loss to define the ethical or behavioral implications of their religious identity, regardless of the tradition in which they were raised (Smith & Denton, 2005). In part, Jewish service learning programs are intended to help young adults link Jewish identity and living to service and social justice. Toward this end, most alternative break-style Jewish service programs spend one Shabbat in the field, and groups are encouraged to come together to celebrate as a pluralistic, inclusive community.

On the post-training survey, less than half of experienced and novice leaders (21% and 44% respectively) felt that their experiences at GLTI provided a model of Jewish living that they could apply in the field. Even fewer felt that the training provided ideas for mealtime rituals (8%) or how to use Jewish intentions or *kavanot* (15%) on their programs. In post-assignment surveys, only a minority of either novice or veteran attendees strongly agreed that they gained skills to support Jewish life on programs or aid groups in designing Shabbat observance (Figure 9).

Although almost one-third (32%) of veteran

Figure 8: Impact on Formal and Informal Teaching Skills (Post-Assignment Survey)

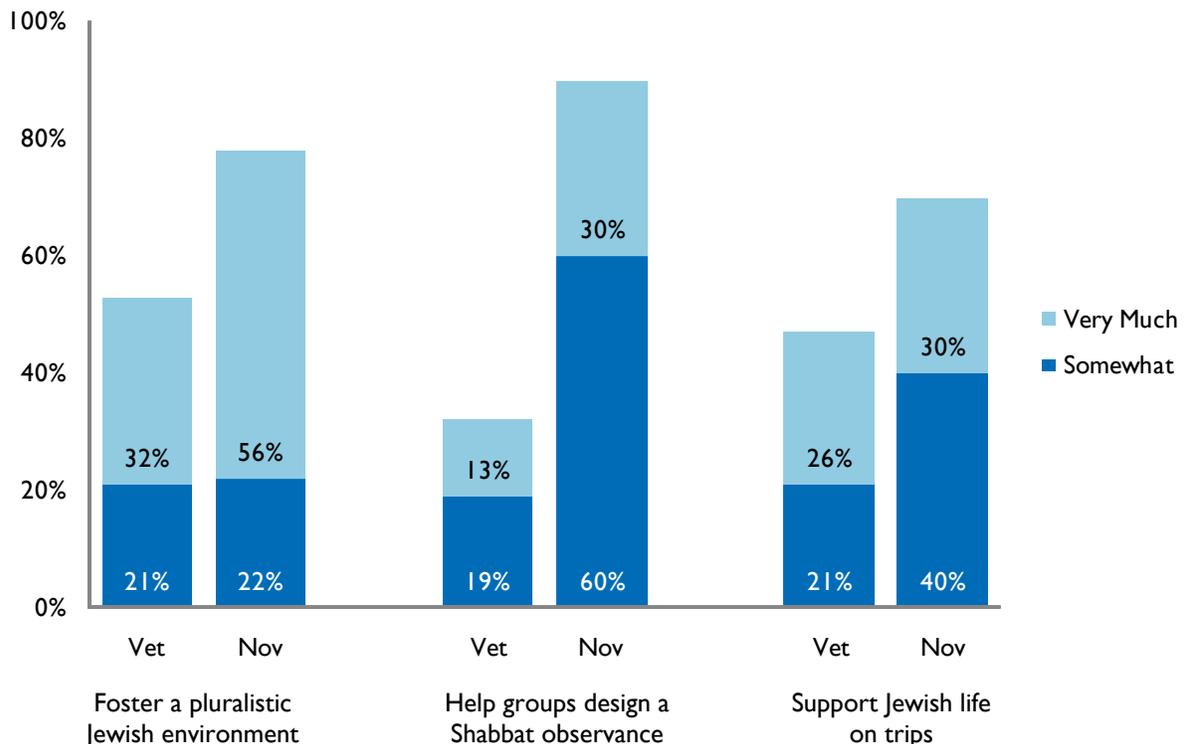


and over half (56%) of novice participants strongly agreed that GLTI increased their skills regarding pluralism on service programs, many also commented that they still did not feel fully prepared to address the significant challenge of fostering a positive, pluralistic group ethos in which all levels of Jewish practice are respected. The topic of pluralism was the focus of only one shared session at GLTI, which directly preceded Shabbat planning. Although several participants saw value to the experiential methods used in this session to help leaders explore their own relationship to Judaism, they also felt that it did not prepare them to facilitate difficult discussions on the implications of pluralism throughout the service program experience.

The pluralism conversation was centered around creating the Shabbat experience. I really feel like if we are going to have the pluralism conversation, about people's different ways of observing and being Jewish, that that conversation has to extend to other areas of the trip because for a lot of people that impacts everything that you are doing—kashrut or meal rituals.
(Veteran post-training interview)

The pluralism piece was skimming the surface. We didn't really address what it means to create a pluralistic group. It's actually a challenging conversation! It's not like pluralism is this easy thing that people are like great! Cool! These are new positions. It's annoying, and frustrating, and angering,

Figure 9: Impact on Skills for Fostering Jewish Life on Programs (Post-Assignment Survey)



and confusing, and strange. I don't feel that we came out with what to expect. How do you deal with irritation about this conversation? Why do people get irritated? What about it makes it so difficult, and what are the tendencies to deal with that? (Veteran post-training interview)

Some group leaders also expressed the need for further training on how to introduce and implement organizational standards of *kashrut* in a manner that acknowledges the diversity of participant practices, opinions, and backgrounds.

*I didn't realize that [kashrut] was going to be such an issue when we got to [location]... My group was particularly diverse in their Jewish practice, and I didn't realize that pluralism often means making sure everything is cool for everybody and how difficult that can be for someone who doesn't care about *heksbers* on canned beans. (Novice post-assignment interview)*

GLTI participants had very mixed reactions to their own Shabbat experience at training. Most expressed less than strong agreement that the experience built community among participants, was personally meaningful, or exposed them to new practices (Figure 10). Participants were particularly frustrated by training sessions held on Shabbat, a time that would have been ideal for more informal and restful interaction.

We had a session after Shabbat dinner on Friday night that was really disappointing for me. Again we had a session after Havdalah. I just felt so over programmed, so exhausted. I had already done my fair share and was

just ready for Shabbat time, for some time on my own. (Novice post-assignment interview)

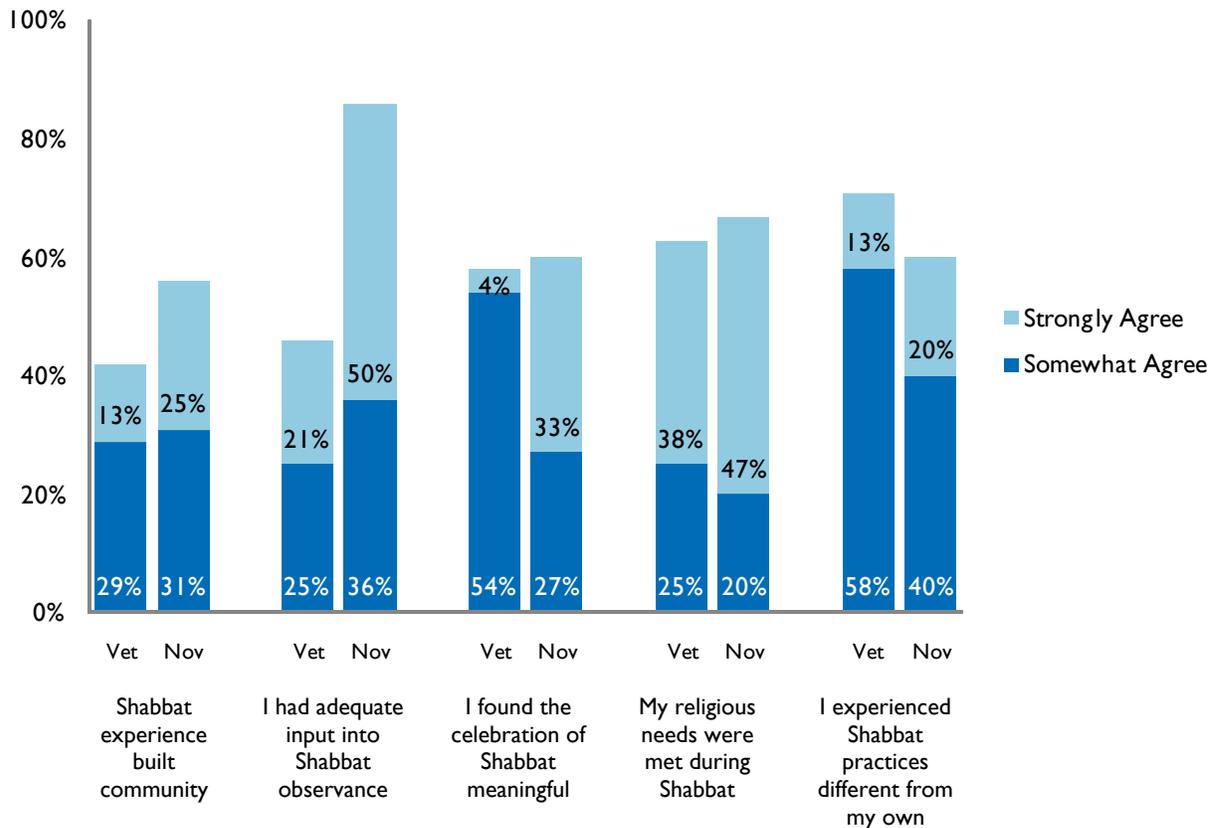
The divide between the religiously observant and non-observant in Jewish settings during the young adult years is repeatedly noted in the literature (Chertok, Sasson, & Saxe, 2009; Sales & Saxe, 2006). Jewish service learning programs provide a unique opportunity for young adults to live and work side by side with peers from very different Jewish backgrounds. Research indicates that such an experience can successfully break down preconceived stereotypes and help create a more inclusive sense of Jewish peoplehood for all (Chertok & Samuel, 2008).

However, research also indicates that Jewish pluralism and diversity are infrequent topics of formal group discussion on service learning programs, and most participants do not feel that these issues are substantially addressed (Chertok, Samuel, & Tobias, 2009b). Unfortunately, GLTI contributed only modestly to attendees' repertoire of hard skills for supporting positive, meaningful, and pluralistic Jewish life on service programs.

Operational Skills: Impact on Working Knowledge of Policy

Novice and experienced group leaders came to GLTI with different expectations regarding policy training. Understandably, novice leaders prioritized basic knowledge of organizational policy, particularly as it related to health and safety. Experienced leaders, on the other hand, hoped to explore some of the grayer areas of policy implementation with organization supervisors and their peers, often referring to difficult past experiences in the field.

Figure 10: Reactions to GLTI Shabbat Experience (Post-Training Survey)



Traumatic stuff happens in the field—people get sick, people bleed, you have to deal with emergencies. It is unbelievably stressful. That’s the thing the organization should give space to.
(Veteran post-training interview)

Overall, in post-assignment surveys, novice leaders were more satisfied than their veteran peers, with their policy training at GLTI, especially regarding first aid and safety issues (Figure 11). When novice leaders expressed additional policy training needs, they often referred to sensitive situations that had arisen on their first post-training assignment. For example, one novice leader was uncertain of appropriate social boundaries on her program,

and commented that “at camp there were very clear boundaries that you could not be alone with a camper at any time, but on this trip we’re all adults.” Other novice leaders felt unsure of when and how to implement policies for certain situations, such as participants who are constantly using a cell phone at inappropriate times or refuse to take part in group activities. Novice leaders thought that more opportunity to role play or a session run by veteran group leaders on such ambiguous and sensitive situations would inform their work in the field and increase their confidence to handle these situations.

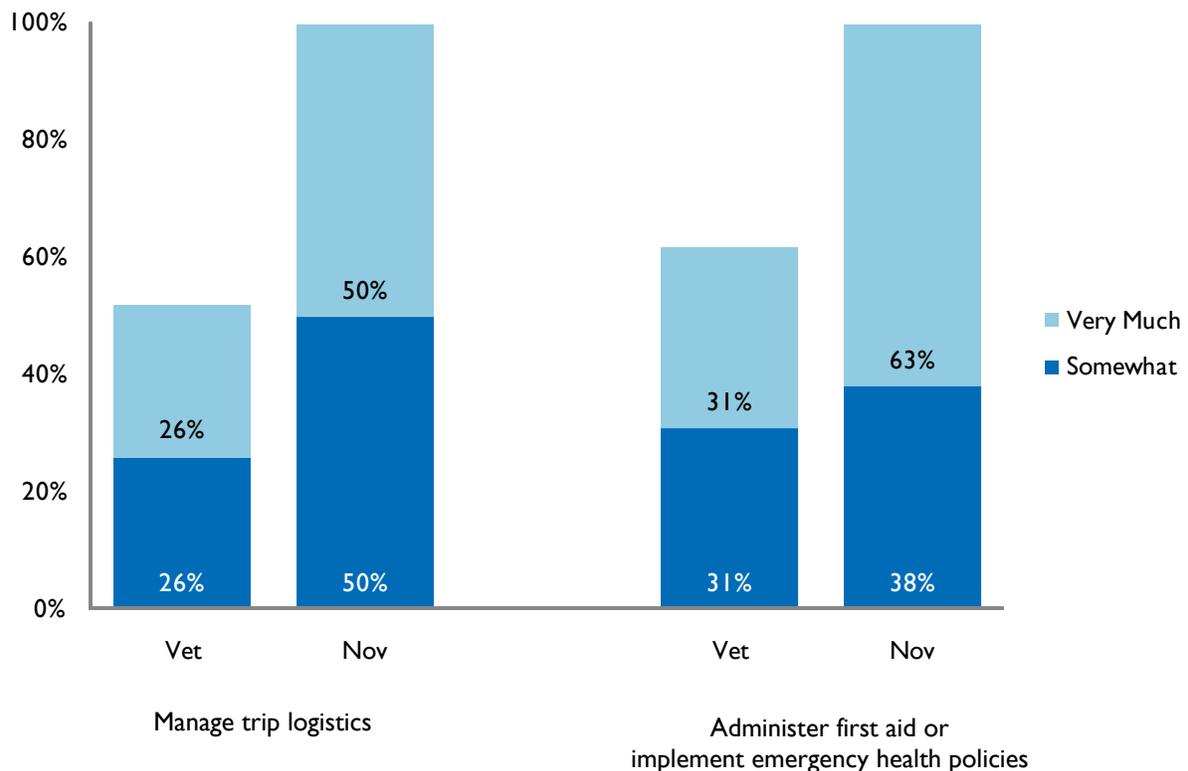
Experienced leaders expressed more serious criticisms of policy training sessions. Many commented that sessions were introductory and geared toward the needs of new leaders. As veterans, their need was to have new policies highlighted and discuss gray areas where the implementation of policy remains unclear, despite their extensive experience.

I feel like we could have had new [policy] highlighted to us via e-mail or a teleconference that lasted an hour—now turn to this page and highlight this, this is new—instead of going through each policy and procedure page. (Veteran post-training interview)

There were still questions brought up where we were looking for some grey space. (Veteran post-training interview)

There is a clear need for group leaders, novice and veteran, to be fully acquainted with the policies and protocols of their organization. GLTI gave novice leaders an adequate introduction to operational policy in preparation for leading their first program. By contrast, veteran leaders felt that the level of discourse and pedagogical techniques employed in policy sessions were inadequate to their needs.

Figure 11: Impact on Operational Skills (Post-Assignment Survey)



Continuing Training Needs

In post-assignment surveys GLTI attendees were asked to identify areas for future training. Although novice and veteran leaders had slightly different priorities, several of their desired training topics overlapped, including strategies for dealing with difficult group dynamics, using Jewish text to teach about the Jewish perspective on service and social justice, helping groups design meaningful Shabbat observance and using informal teaching techniques to reinforce learning in the field (Table 1).

In addition to the training needs identified in surveys, several interviewed novice leaders also expressed a desire for training on strategies for working with staff from partner agencies—Hillels, JCCs, and other

organizations—that often recruit and accompany participants from their institution. As previous research on Jewish service programs explains, group leaders are very much “on the front line” in working with staff from partner agencies and navigating that leadership dynamic can lead to negative tensions (Chertok & Samuel, 2008).

I've been trained to lead the sessions on my own, but at the same time identifying with the [partner organization] staff person who knows the students, who wants to be involved, who also is a professional and has skills in this arena. It was not all addressed in an effective way about how to navigate that tension on the trip—and that caused major problems for us. It was very difficult to navigate that relationship (Novice post-assignment interview)

Table 1: Continuing Training Needs (Post-Assignment Survey)

Novice Training needs	Very much	Veteran Training Needs	Very much
Dealing with difficult participants/group dynamics	46%	Using informal teaching strategies	26%
Teaching Provider curriculum	36%	Creating a pluralistic Jewish environment	21%
Using Jewish texts to teach the connection between Judaism and social justice	36%	Dealing with difficult participants/group dynamics	16%
Helping groups design a Shabbat observance	30%	Using Jewish texts to teach the connection between Judaism and social justice	16%
Using informal teaching strategies	27%	Helping groups design a Shabbat observance	11%

I had problems with the partner staff. They had a lot of trouble relinquishing educational control, and I wasn't really sure how much I was allowed to push back at them and in what ways was that appropriate. (Novice post-assignment interview)

Whether it is their chosen profession or supplementary to another career, Jewish service group leaders are committed to enhancing their skills. With only minor differences in emphasis, both veteran and novice leaders are seeking additional expertise in soft, hard, and operational areas of competency.

Summary and Recommendations

Effective Jewish service learning programs weave together multiple strands of emotional, intellectual, and hands-on experience. In so doing, they have the potential to foster the incorporation of a Jewish imperative for service and ignite a lifelong commitment to volunteering and social justice. At the heart of the development and implementation of the pilot session of GLTI was the desire to create a signature pedagogy for professional training of group leaders that would embody the values of service leadership and the critical role played by group leaders in shaping a meaningful and multidimensional learning experience. In many ways, the research on GLTI captured both the potential as well as the challenges inherent in this endeavor.

GLTI attendees from across the spectrum of leadership experience made gains in the soft skill area of co-leading and in the hard skills of knowledge of their organizations' goals, structure and functioning, curriculum implementation, and facilitation of participants' exploration of social justice issues. At the same time, however, the education novices gained in terms of the field of Jewish service; strategies for informal education and facilitation; and in the operational skills of managing trip logistics and health and safety policies far exceeded that of veterans. Both groups also noted multiple lost opportunities to enhance their skills for developing positive, pluralistic Jewish life on programs.

One of the primary goals of GLTI was to lay the groundwork for development of both a Jewish service learning community of practice and the profession of service leadership. Toward this end, GLTI participants thoroughly enjoyed meeting peers who shared

their values and interests. However, they left training with only modest gains in either shared language for talking about common endeavors or in their understanding of a Jewish perspective on service. Participants respected and were attracted to the collaborative and field-building goals of the training but felt that these were undermined by the daunting schedule, limited opportunities to develop connections across organizations, and shared sessions that failed to engage them.

The 2009 session of GLTI represented a first attempt to build a collaborative model of training. Moving forward it is important to build on what was accomplished in this inaugural session as well as strategically address concerns that limited the impact of GLTI. Perhaps most importantly, the GLTI planning team is now in a position to capitalize on the collaborative groundwork they have established. The challenges to be addressed include meeting the needs of group leaders with varying levels of expertise, the logistical constraints of immersive training of group leaders, and the need to incorporate mechanisms that enhance the transfer of training into the field. It is important to note that these issues are endemic to job training in all fields.

Move Collaboration to the Next Level

The literature on inter-organizational partnerships makes clear that these types of coalitions follow a developmental course and establish greater collaborative capacity as they mature (Chinman et al., 1996; Florin, Mitchell, & Stevenson, 1993). Early in the collaborative relationship individual players and the organizations they represent develop a

positive and trusting working climate, work out mechanisms for shared power and decision-making, and articulate a shared vision (Foster-Fishman et al., 2001). The GLTI planning group successfully took these crucial first steps and forged a positive and productive partnership. They are now in a position to engage in the next stage of partnership capacity building, acknowledging differences in their philosophy, goals, and practice and working toward a shared understanding of the purposes and values of Jewish service learning programs. More specifically, these three collaborating organizations need to move beyond coordination and cooperation to co-creation of a set of standards for group leadership in Jewish service learning.

Honest exploration of differences and explicit agreement on commonalities may also address some of the issues that arose in the first implementation of GLTI. For example, disappointing gains in the areas of shared language and the connection between Judaism and service may reflect the fact that the planning group itself had not yet developed a common understanding in these areas and therefore was not in a position to fully incorporate them into shared training sessions. In a similar vein, exploration of similarities and differences in thinking about the role of Jewish life on service programs will serve to strengthen the training received by leaders in this area. As one key informant reflected “it would help if each organization made clear what is not open to negotiation and what is on the table in terms of topics, Shabbat, Jewish living, etc.”

Address Needs of Veteran Leaders

At GLTI one of the “Three Principles” for successful leadership was described as “we meet them where they are.” This is a valuable perspective pertaining not just to service participants’ knowledge and understanding of poverty and privilege, but also to approaching continued training of group leaders. Although GLTI served the needs of novice leaders fairly well, it is troubling that veterans were frustrated by the preponderance of sessions that they viewed as repetitive and concerned that their expertise was not utilized nor their continued commitment to the field honored. Maintaining the positive valence of training for veterans is important, both to avoid training becoming a disincentive for continued work in the field and, more immediately, because it is connected to improved practice in the field (Cheng & Hampson, 2008).

As the proponents of Jewish service learning build the professional characteristics of the group leadership role, we can expect an increasing number of leaders who have attended multiple trainings. This raises important questions about the pathway or graduated course of training as leaders advance in their career. The challenge will be to balance the need of veteran leaders to have more advanced training with the important role they play as informal mentors and advisors of less experienced group leaders. This may be accomplished through a variety of strategies including: a series of separate sessions for veteran leaders; involving veterans in the planning and implementation

of training; providing salary incentives based on the number, level, or type of trainings attended; and awarding certificates of accomplishment for graduated levels of leader competency.

Rethink “Training”

For group leaders, attending GLTI represented a significant investment of time and energy. Many used vacation days to leave their places of employment or left their graduate studies in the midst of end-of-semester work. Given the extensive list of topics that comprise basic leader training and the logistical costs of bringing leaders together for an extended period of time, there is a clear need to explore alternative or supplementary forms of training delivery.

Many GLTI sessions focused on topics that might be better covered, or at least introduced, using formats other than face-to-face. Distance learning techniques, such as web-based modules, may provide an effective strategy for introducing and reviewing policy and protocols related to travel, communication, transportation, and safety and health. Such modules could be accessed by leaders in the weeks leading up to in-person training and might include highlighted changes in policy or protocols (for the benefit of veteran leaders), role-played scenarios with key points emphasized, and self-assessments. This would leave more time at training to review and discuss the more subtle aspects of policy.

Incorporate Effective Transfer of Training Techniques

Professional training programs such as GLTI provide an opportunity for individuals to step out of their ordinary lives and spend extended and focused time on skill learning. However, the greatest inherent problem is how to foster the transfer of gains made at training into ongoing job performance. The extensive literature on transfer of training suggests that a multiplicity of strategies can increase the generalization of learning from the “classroom” to the field (Blume, Ford, Baldwin, & Huang, 2009). In addition to approaches already discussed for increasing the positive valence of training for leaders, especially veterans, and the use of multiple modalities of teaching described above, these strategies include but are not limited to the following:

- ***Continuing Learning Opportunities***—Post-training opportunities such as webinars and peer conference calls can be used to continue exploration of issues discussed at training. These opportunities extend the learning process beyond training and may prove particularly beneficial to novice group leaders whose first field assignment may be months after the conclusion of training.

- ***Post-assignment Peer Mentoring—***
Conference calls can be used to help groups of leaders examine recent field experiences and problem-solve common issues. These peer interactions may also strengthen the network of leaders and maintain connections between trainings.

The organizers of GLTI together took an important first step toward developing a signature pedagogy for the training of group leaders. As this coalition moves into the planning phase for a second year of shared training, the lessons of the pilot session of GLTI will be a valuable resource.

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Appendix A

Participant Surveys

Post-Training Survey

Demographic Information

Gender

Are you...

- Male
- Female
- Other (Specify)

In what year were you born...? (dropdown menu) (1964-1991)

Are you currently enrolled in a degree program?

- Yes
- No

[If no] What is your most recent educational accomplishment?

- High school diploma or GED certificate
- Associate's Degree (AA, AN, etc.)
- Bachelor's Degree (BA, BS, etc.)
- Master's Degree (MA, MS, MBA, MSW, etc.)
- Professional Degree (JD, MD, etc.)
- Doctoral Degree (PhD, etc.)
- Rabbinic Ordination/Smicha
- Other

[If higher than High school diploma but not Rabbinic] What was your major area of study in your most recent degree program? (Fill in)

[If yes] What type of degree program are you enrolled in?

- Associate's Degree
- Bachelor's Degree (BA, BS, etc.)
- Master's Degree (MA, MS, MBA, MSW, etc.)
- Professional Degree (JD, MD, etc.)
- Doctoral Degree (PhD, EdD, etc.)
- Rabbinic Ordination/Smicha
- Other

[If yes degree program except Rabbinic school] What is your major area of study in your current degree program? (Fill in)

Are you currently..?

- Working full-time
- Working part-time
- Not working but looking for work
- None of the above

[If working part-time or full time] Is the primary organization for which you currently work...

- Self-employed
- A for-profit company
- A Jewish not-for-profit organization
- An NGO or not-for-profit organization
- A government organization
- None of the above

Is social justice the primary focus of the organization for which you work? (Yes/No)

What is your current job title? [text box]

Previous Service Learning Staffing Experience

Have you ever staffed...

A short-term service learning trip?

[If YES]

How many? (1-15)

How many of these were Jewish service learning trips have you staffed? (0-15 or more)
Prior to the Group Leader Training Institute, how many group leader trainings had you attended? (0-15 or more)

[If yes] Which organization/s sponsored the training you previously attended?

- AJWS (Yes/No)
- Jewish Funds for Justice (Yes/No)

- PANIM Institute of BBYO (Yes/No)
- Hillel International (Yes/No)
- The American Joint Distribution Committee (Yes/No)
- Other Jewish organizations
- Other service organizations (e.g., Habitat for Humanity, Breakaway)

Please list the name/s of other Jewish organizations which sponsored training you attended.

To what extent does each of the following motivate you to work as a group leader? (Combine into one group)

(5 point scale-Not at all important to Extremely Important)

- To express your values
- To travel
- To help others in need
- To further your career goals
- To work with youth or young adults
- To inspire others to do service
- To earn money
- To express your Jewish values
- To address problems of poverty or inequality
- To make others aware of the root causes of social justice issues

Please describe any other strong sources of motivation for your work as a service group leader.
[Text box]

Initial Reactions to Group Leader Training Institute (GLTI)

For each statement, please indicate to what extent you agree or disagree

(5 point scale-Strongly Disagree to Strongly Agree)

As a result of GLTI.....

- I feel a greater sense of connection to a community of Jewish service group leaders
- I feel a greater sense of belonging to the profession of Jewish service learning
- I am more confident in my skills as a group leader
- I have developed a “shared language” with other practitioners of Jewish service learning
- I formed new connections with other group leaders

To what extent did the training increase your knowledge/understanding of...

(5 point scale-Not at all to Great Extent)

- The field of Jewish service learning?
- The goals of Jewish service learning?
- The goals of the organizations involved in the training?
- Characteristics of participants on service trips?
- Group dynamics on service trips?
- [Employer organization]'s philosophy of Jewish service learning?
- Jewish pluralism?
- The connection between Judaism and social justice

Questions for Seasoned Group Leaders Only

S1. For each statement, please indicate to what extent you agree or disagree.

(5 point scale-Strongly Disagree to Strongly Agree)

- GLTI sessions were largely a repeat of other group leader trainings I had attended
- There was added value from being at a training with group leaders from other organizations
- I learned things at GLTI that I did not in other trainings
- I had experiences at GLTI that were not available in prior trainings
- I prefer the single-organization type of training that I have attended in the past
- I had enough opportunities to learn from other experienced group leaders

How many GLTI participants did you already know before the training?

- None
- A few
- About half
- Most

- All or nearly all

How many GLTI participants who will be working with [org name] did you already know before the training?

- None
- A few
- About half
- Most
- All or nearly all

As a result of the training, to what extent did you gain skills/strategies for...

(5 point scale-Not all to Great Extent)

- Fostering a sense of community among trip participants?
- Dealing with difficult group dynamics?
- Introducing participants to a different or unfamiliar culture?
- Using opportunities outside of formal sessions to reinforce learning?
- Identifying teachable moments?
- Working with a co-leader?
- Leading reflections sessions?

As a result of the training, to what extent did you gain skills/strategies for...

(5 point scale-Not all to Great Extent)

- Teaching about social justice issues?
- Connecting service and social justice with Jewish values?
- Teaching Jewish texts?
- Leading or facilitating discussions on Jewish pluralism?
- Incorporating Jewish rituals around mealtimes?
- Working with a group to design a Shabbat observance?
- Including *kavanot* (setting intentions) in the trip experience?

Shabbat at the Group Leader Training Institute

For each statement, please indicate to what extent you agree or disagree.

(5 point scale-Strongly Disagree to Strongly Agree)

- The Shabbat experience built community within our group

- I had adequate input into the decisions about Shabbat observance
- I found the celebration of Shabbat meaningful
- I felt that my own religious needs were met
- I experienced Shabbat practices different from my own
- I was uncomfortable with the Shabbat observance

For each statement, please indicate to what extent you agree or disagree
(5 point scale-Strongly Disagree to Strongly Agree)

During the training...

- I observed positive collaboration among the participating organizations
- Group development strategies were modeled
- Jewish living was modeled in a manner that I can apply on trips
- Modeling of mealtime rituals gave me ideas that I can use on trips
- Modeling of kavanot gave me ideas that I can use on trips
- I had the opportunity to share strategies and knowledge with other group leaders

Food and Accommodations

To what extent were you satisfied with...(5 point scale-Not at all to Great extent)

- Your room
- The food
- Frequency of breaks
- Transportation logistics
- Meeting rooms

For each statement, please indicate to what extent you agree or disagree
(5 point scale-Strongly Disagree to Strongly Agree)

During the training....

- Sessions flowed effectively from one to the next
- The schedule was clear/I knew where I was supposed to be
- There were sufficient opportunities to get to know other participants
- Sessions felt rushed

Comments [text boxes]

What were the most valuable aspects of the training for you?

What would you change for future trainings?

Background

What religion or denomination, if any, did your family most identify with while you were growing up?

- Orthodox
- Traditional
- Conservative
- Reform
- Reconstructionist
- Secularly/culturally Jewish
- Just Jewish/no denomination
- Post-denominational
- Other Jewish (please specify)
- Another religion

What religion or denomination, if any, do you most identify with now?

- Orthodox
- Traditional
- Conservative
- Reform
- Reconsturctionist
- Secularly/culturally Jewish
- Just Jewish/no denomination
- Post-denominational
- Other Jewish (please specify)
- Another religion

For each statement, please indicate to what extent you agree or disagree.

(5 point scale-Strongly Disagree to Strongly Agree)

- It is important to me to be aware of social justice issues in my own county
- It is important to me to be aware of global social justice issues
- We need to focus on the root causes of social issues
- For me, being Jewish involves actively pursuing ideals of social justice
- My Jewish identity is just one of many identities that make up who I am

Did you attend....

- A full-time Jewish day school? (Y/N)
- A part-time religious school (e.g., Hebrew school, Sunday school)? (Y/N)

During your high school years, did you participate in...

- A service program over a school break or summer not under Jewish sponsorship (e.g., Habitat for Humanity)? (Y/N)
- A Jewish sponsored service program over a school break or summer (e.g., PANIM, Mission Mitzvah, Reform Action Center)? (Y/N)

During your high school years, to what extent did you participate in...

(5 point scale-Not at all, a little, somewhat, very much, great extent)

Service work?

- Organizations or clubs that promote civic engagement (e.g., Model Congress, Model U.N.)?
- Organizations or clubs that advocate for social issues (e.g., SADD, Gay Straight Alliance)
- Jewish youth groups? (e.g., BBYO, Young Judaea, USY, NFTY)

During or after college to what extent were you involved in...

(5 point scale-Not at all to Great Extent)

- Service/social justice work under Jewish sponsorship?
- Service/social justice work not under Jewish organization?
- Community organizing efforts
- Issue advocacy organizations (e.g., Sierra Club, STAND)
- Political campaigns

During or after college did you participate in....

- A short-term service learning trip not under Jewish sponsorship?(Y/N)
- A short-term service learning trip under Jewish sponsorship?
- A long-term Jewish service program (e.g. AVODAH, JOI, Otzma)? (Y/N)

- Any other long-term service program (e.g. Teach For America, Peace Corps)? (Y/N)

During or after college did you...?

- Work for Hillel or another campus Jewish organization? (Y/N)
- Work at an overnight or day camp with Jewish educational or Shabbat programming?
- Work as a Jewish youth educator or youth group advisor?(Y/N)
- Staff a Birthright Israel trip? (Y/N)
- Staff a travel or outdoor adventure trip? (Y/N)

Please describe any other experiences you had working for an experiential educational program (i.e., a program that integrates direct experiences with learning) ?(fill in)

You have completed your Group Leader Training Institute survey. If you would like to review any of your answer you can press 'previous' button on the bottom of your screen. If you are ready to submit the survey, please press 'submit' now.

Post-Assignment Survey

Your Recent Trip

We'll start with a few questions about your most recent experience as a Group Leader for [Employer Organization]

What was your group's destination? (Please specify city and country)_____.

What organization was primarily responsible for recruiting participants for this trip (e.g. specific campus Hillels?) _____.

How many participants were on your trip

- 10 or fewer
- 11-15
- 16-20
- More than 20

Which of the following best describes your group on this trip? Check all that apply.

- Middle school-aged
- High school-aged
- College-aged
- Post-college-aged

My {Employer Org} **co-leader** and I....(5 point scale, Strongly Disagree—Strongly Agree)

- Communicated well
- Worked well together
- Discussed issues in productive ways
- Divided responsibilities fairly

[Experienced leaders see following question]

GLTI and Your Preparation for this Trip

Thinking about this recent trip, to what extent did your training at GLTI add to your ability to...?
(5 point scale, Not at all—To a Great Extent)

- Manage trip logistics
- Foster community among participants
- Understand characteristics of participants on service trips
- Deal with difficult participants/group dynamics

- Facilitate reflection sessions
- Teach the {Employer organization} curriculum
- Foster a pluralistic Jewish environment
- Administer First-Aid or implement health emergency policies
- Assist the group in designing a Shabbat observance
- Teach/discuss domestic or global poverty and policy
- Teach/discuss Jewish text as it relates to service
- Use opportunities outside of formal sessions to reinforce learning
- Introduce participants to a different or unfamiliar culture
- Support/foster Jewish life for participants during the trip
- Implement the 3 principles of group leading e.g. “I put my whole self in”
- Talk with participants about the purpose/work of [org]

[First-time leaders see following questions]

Since this was your first trip as a group leader for {Employer Organization} we want to ask you a few questions about this group leader experience.

Thinking back to GLTI, overall how well did the training meet your needs as a first-time group leader for {Employer organization}?

- Not at all
- A little
- Somewhat
- Very much
- To a great extent

Thinking about this recent trip, to what extent did your training at GLTI add to your ability to...?
(5 point scale, Not at all—To a Great Extent)

- Manage trip logistics
- Foster community among participants
- Understand characteristics of participants on service trips
- Deal with difficult participants/group dynamics
- Facilitate reflection sessions
- Teach the {Employer organization} curriculum
- Foster a pluralistic Jewish environment
- Administer First-Aid or implement health emergency policies

- Assist the group in designing a Shabbat observance
- Teach/discuss domestic or global poverty and policy
- Teach/discuss Jewish text as it relates to service
- Use opportunities outside of formal sessions to reinforce learning
- Introduce participants to a different or unfamiliar culture
- Support/foster Jewish life for participants during the trip
- Implement the 3 principles of group leading e.g., “I put my whole self in”
- Talk with participants about the purpose/work of [org]

Please describe any particular aspects of GLTI that were most valuable to you as a first-time group leader

[All group leaders see following questions]

Please describe any areas where you, as a first time group leader, felt particularly unprepared.

Having just led a trip for {organization name}, how do much do you agree or disagree with each of the following statements about the **cross-organization** training provided at GLTI? (5 point scale, Strongly Disagree—Strongly Agree)

- There was “value added” by being at a cross-organization training
- More time at GLTI should have been spent in organization-specific sessions

To what extent do you feel that you need to further develop your Group Leader skills/knowledge in each of the following areas? (5 point scale, Strongly Disagree—Strongly Agree)

- Dealing with First-Aid /health emergencies
- Group facilitation
- Understanding characteristics of participants on service trips
- Dealing with difficult participants/group dynamics
- Teaching the {Employer organization} curriculum
- Creating a pluralistic Jewish environment
- Using Jewish text to teach the connection between Judaism and social justice
- Using informal teaching strategies
- Helping groups design a Shabbat observance
- Educating participants about the field of Jewish service learning

Please add any additional comments on what you would like to see more or less of in future group leader trainings.

Appendix B

Participant Interview Protocols

Post-training Veteran Participant Interview Protocol

Background and Expectations

- 1) How did you come to work as a group leader for [organization name]? Why/how did you become interested in working as a group leader for Jewish service programs?
 - Probe for education and service history.
 - Probe for extent of group leader history
- 2) How does working as an [organization name] group leader reflect your personal goals and values? How does it fit into other parts of your life?
- 3) What types of training have you received prior to GLTI that you think of as being relevant to your role as a group leader?
 - Training from [employer organization]
 - Training from other service organizations?
 - Training from other experiential education organizations?
- 4) What knowledge, skills, or abilities did you most want to develop coming to GLTI?
- 5) Other than these areas of training, what were you hoping you would experience at GLTI? What were you looking to gain from the experience at GLTI?

Reactions to GLTI

- 6) What was the GLTI experience like for you?
 - The setting
 - Group ambiance
 - Interactions between participants from different organizations
 - Shared sessions
 - [Employer organization] sessions
 - Jewish living and observance of Shabbat
- 7) Overall how well did GLTI address the skills you wanted to develop at training?
 - What could have been done differently to better address your needs?
- 8) In what ways did GLTI succeed and not succeed in giving you the types of experiences you were hoping to have?
 - What could have been done differently?

- 9) What was it like to be a more experienced group leader at GLTI?
 - Probe for special/leadership roles as a veteran group leader
 - Probe for opportunities to share knowledge with less experienced group leaders as well as with equally experienced peers.

- 10) How would you say that GLTI compared to the other group leader training you have received...
 - From [employer organization]
 - From other service learning providers
 - From other experiential learning providers

- 11) Can you describe any ways in which the training you received at GLTI will affect how you approach your next assignment as a service group leader?

- 12) From your perspective what value added, if any, was there in attending a joint training event for three Jewish service organizations?
 - What were the drawbacks of the joint training model?
 - How might these have been addressed?

- 13) From your perspective, what were the highlights of GLTI?

- 14) What was most disappointing about GLTI for you?

Post-Assignment Novice Participant Interview Protocol

Background

- 1) Why/how did you become interested in working as a group leader for service learning programs? For Jewish service learning programs?
- 2) How/why did you come to work as a group leader for [organization name]? What about this position/organization interested you?
Probe for extent of group leader history
- 3) How does working as an [organization] group leader fit into the rest of your life?

GLTI Experience

- 4) What was the GLTI experience like for you? What was it like to be at GLTI as a first time group leader?
Probe for:
 - Meeting/interacting with other group leaders especially more experienced leaders and participants from different organizations
 - Shared sessions
 - [Employer organization] sessions
- 5) From your perspective, what were the highlights of GLTI?
- 6) What was most disappointing about GLTI for you?

Reactions to First Trip

- 7) Thinking about your first trip as a group leader for {Organization} can you describe an example of an aspect of your role as group leader or a situation in which you felt well prepared? If needed suggest the following list of possible elements of their role:
 - Program logistics
 - Working with a co-leader
 - Implementing organizational policy
 - Dealing with group dynamics
 - Leading learning/reflection sessions
 - Helping participants understand global and domestic social issues
 - Using Jewish text to teach about the connection between service and Judaism
 - Incorporating Jewish pluralism/observance of Shabbat
- 8) In what ways, if at all, was this sense of preparedness/competence due to the training you received at GLTI? If not due to GLTI, where did they gain the skills/knowledge?

- 9) Can you describe an example of an aspect of your role as group leader or a situation on this trip in which you felt particularly unprepared or unsure?
- 10) How could your training at GLTI have better prepared you in this area?
- 11) Overall, what, if any, aspects of GLTI proved particularly helpful to you as you led your first trip?
- 12) How, if at all, could GLTI have better prepared you to lead your first trip? What areas or topics, if any, would you like to see more attention given at future group leader trainings?
 - Content of training
 - Process of training

Appendix C

Key Informant Interview Protocols

Pre-training Interview

Background

- 1) What is your position/role here? How did you come to work for [organization]?
- 2) How did you come to the service learning field?
Probe for training, previous position, education

Your Organization and GLTI

- 1) How and when did your organization first learn about the program?
- 2) How and when did you become involved?
- 3) Why did [organization] decide to participate in this joint effort?

[If AJWS] Why did your organization decide to initiate a group leader training initiative that included other organizations?
- 4) At the start, what concerns did you or others from your organization have about the joint planning process?
- 5) At the start, what did you think this joint training effort would accomplish?
For the group leaders
For your organization

Collaborative Process

- 1) When and how did the actual collaborative work begin?
- 2) What strategies were used to coordinate with the other organizations, and how did they evolve over time? What worked? What was less effective?
- 3) What was the overall tenor of group discussions and how did it change over time?
- 4) How were decisions made? What joint decision-making strategies were employed? How did the approach to decision making evolve over time?
- 5) Did the group develop a shared set of goals for GLTI? If so, how and when did that happen?

- 6) How was the training agenda and the division of shared and organization-specific sessions developed?
- 7) What, if any, challenges or inter-organizational obstacles were encountered and how were they resolved? What strategies proved effective in overcoming inter-organizational obstacles?
- 8) Can you describe an example of when you thought the collaborative group process worked particularly well?
- 9) Can you describe an example of when you thought the collaborative group process did not work?
- 10) How did the planning process meet the needs of [organization]?
- 11) Looking back, what, if any, components of the planning process or your organization's role would you change?

Goals for GLTI

- 1) What are your organization's goals for GLTI? How do you think they are similar to or different from the goals of the other collaborating organizations?
- 2) To what extent are your goals reflected in the final training schedule?
- 3) Will you be in Baltimore? Are you leading any sessions/break out groups?

Post-training Interview

- 1) Now that GLTI is over, please share your thoughts on the overall program? How did it go?
- 2) How did the collaborative relationship play out during the training itself? What were the challenges on the ground and how were they handled?
- 3) What do you think the impact of GLTI will be for your group leaders?
- 4) What, if any, are the drawbacks or tradeoffs of doing this training collaboratively?
- 5) What are the benefits or lessons of this collaboration for your organization?
- 6) What if, any, are the benefits or lessons of this collaboration for the field of Jewish service learning?

7) What internal resources (e.g. staff time) did your organization originally allocate to this project? How, if at all, did that allocation change thru development and implementation of training?

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