

# Preparing your manuscript for the *Journal of Jewish Education*

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A PROFESSIONAL DEVELOPMENT WORKSHOP

*The Journal of Jewish Education*  
has been the premier journal in the field  
of Jewish education for over 80 years.

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Our mission is:

- To offer a standard of excellence for research and practice in Jewish education;
- To provide an outlet and an archival location for scholarship reflecting multiple ideological perspectives, multiple educational settings, and multiple disciplines;
- To grow the field of research in Jewish education through the dissemination of scholarship;
- To serve as a source of reflection and stimulus for rich and complex views of Jewish education in order to better understand it, to improve its practice, and to contribute to a vibrant Jewish future.

# Roadmaps to a Submission

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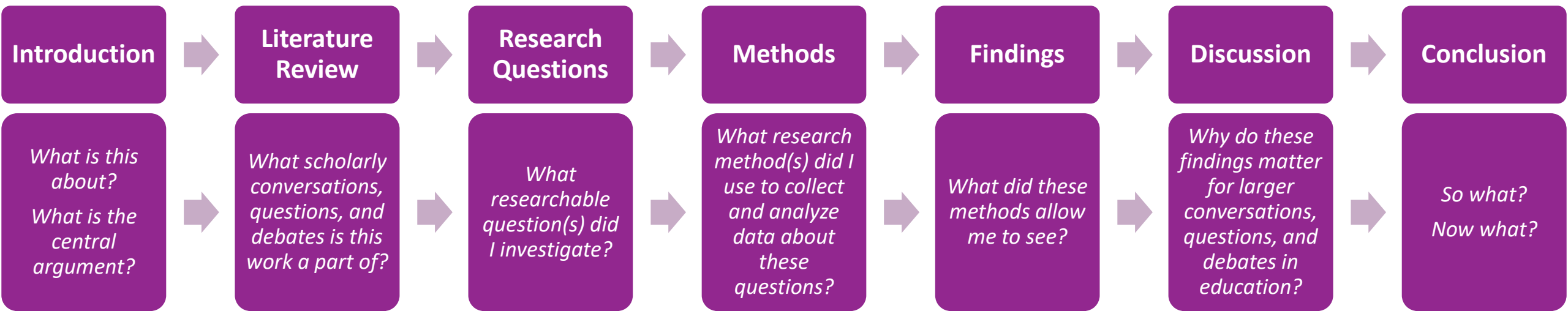
1. Social scientific article

2. Historical article

3. Philosophical article

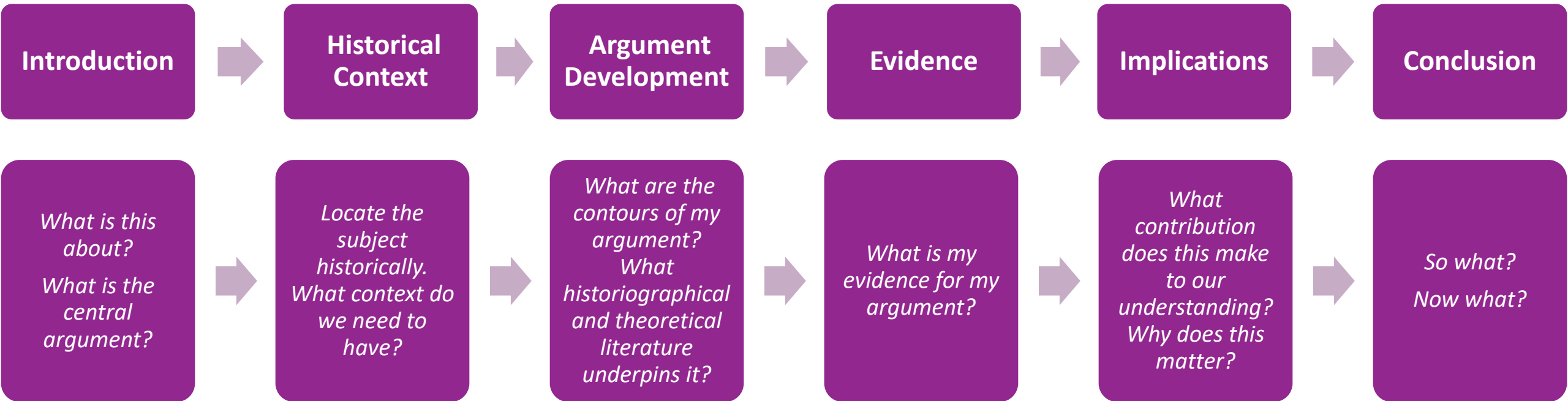
# Roadmap 1: Social Scientific Articles

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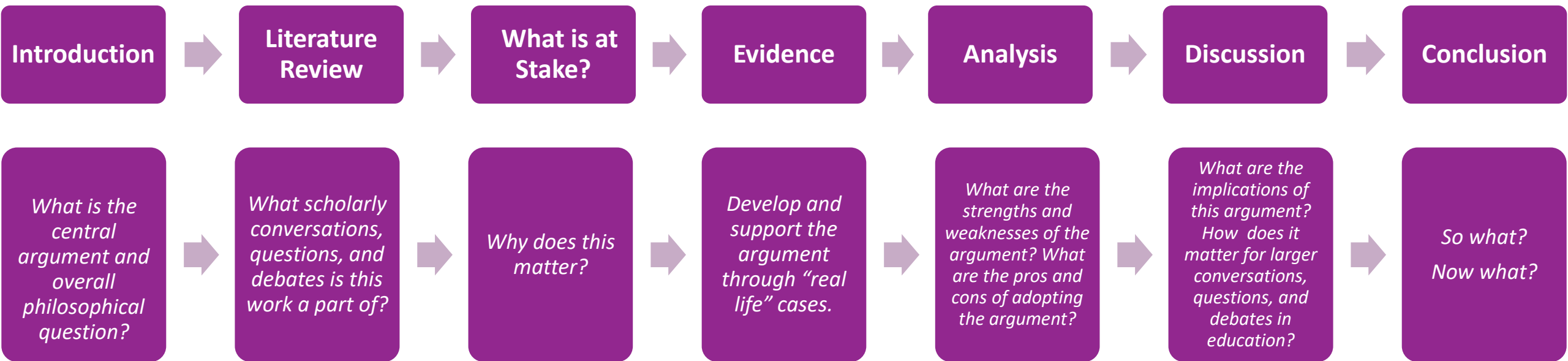
# Roadmap 2: Historical Articles

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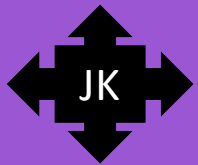
# Roadmap 3: Philosophy Articles

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## Editors' Tip #1

Your central argument should run throughout your manuscript.



## Editors' Tip #2

Your literature review should tell us what we, as readers, need to know about the topic.

It should not tell us everything that you, the author, know about it.





# Masterful Example

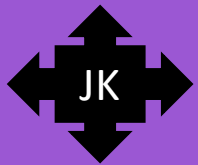
From Howard Deitcher's (2013)  
Once Upon a Time: How Jewish  
Children's Stories Impact Moral  
Development

**Constructivist education has highlighted the active role of the young listener in making meaning from the stories.** As a child hears, processes, and remembers the story, she attempts to create a coherent understanding of the text by integrating information with her prior knowledge of the world (Benton, 2010; Pressley & Afflerbach, 1995; Van den Broek, 1994). Through active engagement, the child absorbs new information, assimilates it into new ideas, and thereby builds conceptual networks and schemas that allow her to navigate life in more constructive ways.

**Reader-response theory on children's literature sheds light on this intriguing educational process, and suggests effective ways to increase meaning making.** In a seminal essay on this topic, Michael Benton (2010) raises two poignant and practical questions that reader-response criticism may address: Who is the implied child reader/listener inscribed in the text? How do children respond to the storying experience?

## Editors' Tip #3

Use footnotes strategically.



# Masterful Example

From Joseph Reimer (2018)  
Shabbat-at-Camp at Three Jewish  
Camps: Jewish Learning Through  
Ritual Participation

In contrast to these invented transitional rituals, the ensuing Kabbalat Shabbat service<sup>2</sup> on Friday evening is a traditional ritual moment when the whole camp gathers as one to pray and greet the Sabbath. While the Kabbalat Shabbat service is also adapted to the camp setting and has distinctive camp features, it also has many features—such as the use of the siddur or traditional prayer book—that overlap with common liturgical practices in North American synagogues. These camps have invested great effort in creating a traditional all-camp service<sup>3</sup> that expresses what Shabbat means through three main modalities: location, leadership, and participation.

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**2** This service is called “Kabbalat Shabbat” at Ramah and Yavneh and includes Ma’ariv, the evening service. At Eisner this is called the “erev Shabbat service,” includes Ma’ariv, and follows Reform liturgy.

**3** I am aware that the distinction between “traditional” and “invented” rituals needs to be used with care and we are describing camp settings in which even that which is labeled “traditional” has been invented (El-Or, 2011). Yet it is important to distinguish between those rituals invented primarily for camp usage and those that are staged to resemble what many camp people consider a “traditional service.”

## Editors' Tip #4

It's not enough for your research to be about a Jewish educational context.

You must also explicitly tell the reader why this scholarship matters for the theory and/or practice of Jewish education.



# Masterful Example

From Orit Kent and Allison Cook's (2012) *Havruta Inspired Pedagogy: Fostering An Ecology of Learning for Closely Studying Texts with Others*

**We propose that it is in the overlap of these three domains of structure, stance, and practices, that havruta learning can be maximized.** The image of the overlapping space highlights the idea that not only are teachers and students working on/with all three domains at the same time but also that teachers' work within all three domains is aligned to productively support havruta learning. For classrooms that want to use havruta to make the most of text study, the overlap of these three domains seems to be the ideal.

Teachers can deliberately learn and get better at enacting these domains, and they can induct students into all three of these domains, helping their students move their text study work into the overlapping space. Teachers may themselves start out with strengths in any of these areas or in any of the overlapping spaces and can build on these strengths. In our work with Gesher teachers, we saw this occur, raising implications for the potential use of the havruta inspired pedagogy framework as a professional development tool with teachers interested in strengthening their students' text learning and havruta work.

**We think this framework is important in two ways: (a) It can maximize teaching and learning in havruta; and (b) even outside the structure of two people and a text, it can help teachers create conditions to deepen students' text learning experiences.**



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# Questions

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