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Board of Directors. 9 October 1997. Meeting book, October 1997.

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October 9, 1997

Board Meeting

Agenda

Chairman's Notes

Master Schedule Control

Minutes

AMERICAN JEWISH ARCHIVES

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION
BOARD OF DIRECTORS

AGENDA
Thursday, October 9, 1997
9:30 am - 4:00 pm
New York

		Tab	Assignment
I.	Master Schedule Control	1	LP
II.	Minutes	2	KJ
III.	Lay Leadership Forum	4	KAB/PCH
IV.	1998 Workplan		KAB
V.	Alverno College	4a	KAB/DNP
VI.	University of Wisconsin		DNP
VII.	Updates		KAB

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

BOARD MEETING, THURSDAY OCT 9, 1997

CHAIRMAN'S NOTES

9:30 - WELCOME

- Esther Leah back after illness
- Dan Bader not attending, everyone else expected to be present
- FYI - This is the first meeting that Alan is not present
- We will have a guest arriving at lunch time - Sister Joel Read, President of Alverno College in Milwaukee who will talk about her experience with transformation change in an educational institution (her bio is tab #4A)

- You might want to go through the book and indicate what is in each section

9:35 -MASTER SCHEDULE CONTROL - Number I on the agenda

- A quick review of the schedule for upcoming Board meetings

- This is probably the right time to bring up the idea of inviting Phil Margolius to join the Board. You might want to bring up several possibilities and then suggest that we choose Phil from the list. Some other options that you might suggest are Judy Peck and Ezra Merkin

9:50 - MINUTES - Number II on the agenda

- Refer to tab #2
- Turn over the meeting to Karen Jacobson who will read the minutes from the last Steering Committee meeting and the special Board meeting . Note that she is reading a shortened, edited version so people will not be able to follow along word-for-word

10:00 - LAY LEADERSHIP FORUM - Number III on the agenda

- Refer to tab 4
- You might want to say a few words about how exciting it is that we are actually moving ahead with the lay leadership forum, that we have hired Cippi, we have begun to talk to potential partners, we are beginning real planning work
- Turn the meeting over to Karen Barth to lead this discussion
- You may want to take a break in the middle of this discussion

11:15 - WORKPLAN - Number IV on the agenda

- We are nearing the completion of the annual workplanning process which is building on our new strategic plan
- Turn the meeting back over to Karen Barth to lead this discussion

12:15 - 1:00 - LUNCH

1:00 - ALVERNO COLLEGE - Number V on the agenda

- Refer to tab#4A
- Welcome Sister Joel Read, President of Alverno College in Milwaukee and invite Esther Leah to introduce her formally
- Sr Joel will speak about her experience leading a vision-driven organization change process
- The relevance to our work is that she followed many of the principles that we espouse for creating transitional change, e.g. the centrality of vision, the importance of process, the role of leadership
- She will speak for about 20 minutes and then take questions
- Dan Pekarsky will sum up and relate the discussion back to our work

1:45 - UNIVERSITY OF WISCONSIN - Number VI on the agenda

- Dan Pekarsky will speak about a pioneering effort at the University of Wisconsin, a joint program in education and Jewish studies, for the training of Jewish educators. It will be the only major public institution in the country with a program of this kind

2:15 - UPDATES - Number VII on the agenda

- Call on Karen Barth who will call on different members of the staff to give updates.

1. **JEWEL and the Harvard Leadership Institute - Gail**
2. **Staff training - Gail**
3. **Annual Report - Nessa**
4. **Chairman's Council - Karen**
5. **GA - Karen**
6. **Rabbinic Schools - Karen**

3:00 - ADJOURN THE MEETING

- You might want to remind Chuck and Mort that we are having a fundraising meeting immediately afterwards for roughly one hour. Perhaps you want to invite others as well.

- You may want to wish everyone a happy New Year (Shana Tova), an easy fast and thank them for coming during this busy week between the holidays.

FAX COVER SHEET

Council for Initiatives in Jewish Education

pt

Date sent: 3/10 Time sent: No. of Pages (incl. cover):

To: ALAN HOFFMANN
GAIL DORPH
DANIEL PEKARSKY - No-Grant Send-

From: TEDDY DAVIS

Organization:

Phone Number:

Phone Number: 216-391-1852

Fax Number:

Fax Number: 216-391-5430

Comments:

ATTACHED IS THE HOTEL INFORMATION FOR THE SHERATON CLEVELAND CENTRE.

I THINK IT WILL BE HELPFUL TO YOU REGARDING THEIR TRANSPORTATION SERVICE, ETC.

SHERATON CLEVELAND CITY CENTRE HOTEL
777 St. Clair Avenue
Cleveland, Ohio 44114
Telephone: (216) 771-7600
(800) 321-1090
Fax: (216) 771-5129

LOCATION

The Sheraton City Centre is located in downtown Cleveland on St. Clair Avenue near East 6th Street.

ROOM RATE

$44.00 plus tax -- single
$47.00 plus tax -- double

RESERVATIONS

As in the past, all reservations for overnight accommodations in Cleveland are only to be made through our receptionist in the Executive Lobby, Building #6. Use Form #72271 for this purpose. In an emergency situation, when time is insufficient to permit written instructions, you may phone our receptionist at Ext. 2331, and send a written confirmation to the receptionist afterward.

TRANSPORTATION

Complimentary van service will be provided between the airport, the Sheraton City Centre and to and from our Cleveland facilities. Vans operate on a flexible schedule as well as an on-call basis. All requests for this service must be made through our receptionist in the Executive Lobby (Ext. 2331).

The Sheraton City Centre will have a schedule of all travelers arriving at Hopkins Airport. All van pick-ups will be at Exit 2. If it is necessary to call the Sheraton from Hopkins Airport, you may do so by calling 1-800-321-1090.

MEALS

The hours of operation for the Sheraton City Centre food and beverage outlets are as follows:

The City Centre Grill Restaurant offers breakfast, lunch and dinner. Service starts at 6:30 a.m. and ends at 11:00 p.m.

Room service is available from 6:30 a.m. until 11:00 p.m.

The lounge is open until 1:00 a.m. and light snacks are available.

The Galleria is located one-half block south of the hotel. Several fast food restaurants and many shops are located in the building. By pre-arrangement, van service will be available to other downtown restaurants.

ACTIVITIES

A fitness center is available on the premises and is complimentary. Shopping malls and movie theaters are also near this locale. The Sheraton City Centre will provide van service to these locations (based on availability). Each guest will need to make arrangements for this type of van service directly with the front desk.

Pick up from Hotel To Premier office is @ 7:45Am - if you need An earlier Pick up, you must Notify me.

FAX COVER SHEET

Council for Initiatives in Jewish Education

Date sent: 3/10 Time sent:

No. of Pages (incl. cover): 1

To: DAN PEKARSKY

From: Teddy Davis

Organization:

Phone Number:

Phone Number: 216-391-1852

Fax Number: 608-262-9074

Fax Number: 216-391-5430

Comments:

DAN, I made Hotel Reservations for you at The Sheraton Centre. To Arrive on Mon. Mar 14. Please Confirm To me Today if This Okay.

I Also Need To Know your Airline, Flgt #, & Arrival Time As well As your Airline Flt # & Departure Date & Time.

Mon, 3/14 10:25 PM CO: # 1540

Tue: Mar. 15 - 8:25 PM - AA # 855

3/10/94

BERT:

HOTEL RESERVATIONS MADE FOR DANIEL PEKARSKY AT THE SHERATON FOR ARRIVAL ON MONDAY, MARCH 14.

HIS FLIGHT ARRIVAL IS AS FOLLOWS: CO. #1540 ARRIVING AT 10:25 PM

TEDDY

P/S Cancel Barry Holtz From Hotel

AMERICAN JEWISH ARCHIVES

MASTER SCHEDULE CONTROL

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

Date Prepared: 10/6/97

	1997				1998										
ELEMENT	OCT	NOV	DEC	JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC
Board of Directors Meeting 9:30 AM - 4:00 PM	N.Y. 10/9		N.Y. 12/3		N.Y. 2/2	N.Y. 3/19			N.Y. 6/23		N.Y. 8/13		N.Y. 10/22		

C:\CIE\STEERING\98MSCH.WPD

CONFIDENTIAL

MINUTES:	CIJE BOARD OF DIRECTORS MEETING
DATE OF MEETING:	October 9, 1997
DATE MINUTES ISSUED:	November 18, 1997
PARTICIPANTS:	Lester Pollack (chair), Karen Barth, John Colman, Gail Dorph, Adam Gamoran, Ellen Goldring, Nellie Harris, Cippi Harte, Lee Hendler, Stephen Hoffman, Stanley Horowitz, Karen Jacobson (sec'y), Morton L. Mandel, Daniel Pekarsky, Nessa Rapoport, Charles Ratner, Esther Leah Ritz
COPY TO:	Daniel Bader, Seymour Fox, Annette Hochstein, Alan Hoffmann, Barry Holtz, Elie Holzer, Susan Stodolsky, Henry Zucker

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I. Master Schedule Control

The meeting of the CIJE Board of Directors was convened at 9:30 am with Lester Pollack as Chair. The new governance structure was briefly reviewed and the Board was invited to suggest additions to the Board. It was recommended that Phillip Margolius be invited to join.

The agenda and Master Schedule Control were reviewed. The April meeting has been rescheduled for March 19. The Steering Committee and Board meetings on December 3rd and 4th respectively will be a one-day Board meeting on December 3.

II. Minutes

The minutes of the August 7 Steering Committee meeting and special Board of Directors meeting were reviewed corrected and accepted.

III. Leadership Forum

The progress of the Forum was reviewed. The initial response has been enthusiastic and the planning work has begun. CJF and JESNA expressed interest in working together in the planning stages of this venture. The working name of the conference was changed from the Biennial to the Leadership Forum. A model for conference management and design will be developed by a planning committee with the guiding expertise of the Board and through a series of small meetings with lay and professional leaders.

The list of questions for discussion was presented and ideas discussed (see attached notes). Individual meetings with each Board member will serve as the next stage of the discussion on these questions. A chair and a planning team will be selected.

IV. 1998 Workplan

The revised 1998 Workplan proposal was presented. Using a systems model, Core is now the focal point of the Workplan, located at the center of the model. The revised initiatives, which will continue to develop over the next five years, surround Core: Jewish Educational Leadership (JEWEL), Consulting Firm Without Walls (CFWW), and Field Sites. The fifth area of the Workplan is Core Administration.

The major and minor projects comprising each of the initiatives were presented. The projects were divided into these two categories based on staff time and expense allocation. A discussion of specific projects followed. The Synagogue Change Research Project, in Core, begins as a research project, then it will take ideas developed and lessons learned from TEI and the research, and test them in field sites. Similarly, Vision Cases, which have grown out of the Goals Project, will serve as a vehicle for developing cases for use in other areas of our work. The Indicators Project will enable us to gauge the impact of all our programs in the Jewish community.

JEWEL Planning is one of the most important initiatives at this time. The project will consider the question of what it means to lead Jewishly and will affect many of our program areas, including the Leadership Forum.

In the Consulting Firm Without Walls, our work has led to consultations with a number of rabbinical schools as a corollary to our other work. A conference in rabbinic education is also being planned. Additionally, the Professors group will continue to grow. Currently, two-thirds of the group are already involved in CIJE's work. We will also begin to involve business and academic consultants in this way.

Early Childhood Planning which will begin as a minor project in Core will become a major project in Field Sites over the next few years.

Core Administration includes administrative programs such as the Chairman's Council, Fundraising, which will be a key focus during the next year, and Staff Development.

Current staffing and projected 1998 staffing profile were reviewed. Susan Stodolsky has joined our group as a consultant, working with Ellen Goldring and Adam Gamoran on the evaluations built into each project. CIJE will bring in an evaluator/researcher to assist in implementing this evaluation process. Ramifications for moving to a team-based structure as well as the control and management of a project-based organization model were discussed. One control mechanism suggested was to hold a serious mid-year review of the workplan and budget.

The 1998 budget will be presented at the next meeting, along with a discussion of possibly changing the fiscal year to July-July in alignment with the academic year. The workplan schedule will be adjusted accordingly.

V. Alverno College

Esther Leah Ritz introduced Sister Joel Read, the President of Alverno College in Milwaukee. Sister Joel Read discussed her experience leading a vision-driven organizational change process in an educational institution. Despite the difference in traditions, the basic principles of the Alverno College change process are shared by CIJE. The three principles used at Alverno College for creating transformational change were the centrality of vision, the importance of process and the role of leadership. Additionally, she described their curriculum, which seeks to create a learning community, focuses on training leaders, uses case studies for learning, and uses assessment as a crucial part of the learning process.

VI. University of Wisconsin

Dan Pekarsky described the pioneering effort at the University of Wisconsin to develop a program for the training of Jewish educators. The program will utilize the resources of the University of Wisconsin's prestigious School of Education, ranked among the top five schools of education in the country, and its growing program in Judaic studies. The joint program between the School of Education and the Jewish studies department is a model for interdepartmental curriculum development, and would be the only program of its kind at a major public university. In addition to developing an interdisciplinary major, the program will serve as a center for research in education and Jewish education.

VII. Updates

A. JEWEL and the Harvard Leadership Institute

The fourth Harvard Leadership Institute, "Leading Jewishly: Exploring the Intersection of Jewish Sources and the Practice of Educational Leadership," will take place December 7-10. In addition to previous attendees, principals in the communities with TEI teams were invited.

B. Staff Training

With the addition of new professional and support staff members, a staff training session was scheduled to learn more about TEI using the newest video developed as the basis for the discussion.

C. Annual Report

The draft of the 'expanded CIJE brochure' was reviewed and evaluated. The text and photographs in the report will be finalized and the report will be published in the coming months.

D. Chairman's Council

The first breakfast meeting of the Chairman's Council is being planned. The

members of the Council to date are: Bill Berman, David Hirschhorn, Michael Jesselson, Gershon Kekst, Mark Lainer, Matthew Maryles, Ezra Merkin, Richard Scheuer, Bennett Yanowitz.

E. General Assembly

Karen Barth, Nessa Rapoport and Cippi Harte will attend the GA in Indianapolis, which will take place from November 14-19.

F. Rabbinical Schools

We are currently involved in three rabbinical school consultations:

1) **HUC** is rethinking the use of its Jerusalem campus and the use and distribution of funds from the UJA.
2) **University of Judaism** has met for one session with CIJE staff and consultants.
3) **Jewish Theological Seminary** has just begun the process of creating a strategic plan for its rabbinical training program.

The Chair wished the Board a *shana tovah* and an easy fast. The meeting was adjourned at 3:00 pm.

LEADERSHIP FORUM SUMMARY NOTES
Flip Charts from October 9th Meeting

1. What should objectives for forum be?

To create a national community of Jewish educational leaders
To create a shared vocabulary
To identify younger leadership and get them involved
To expose leaders to new/innovative ideas
To wrestle with ideas
To get Jewish leadership interested in Jewish education as a road to Jewish survival
To mobilize Jewish communal support for Jewish education

2. Who should attend?
Should this be a lay or lay/professional conference?

Lay/professional leaders of high caliber
Focus on "senior," "seasoned" participants
Great people, opinion makers, model leaders

3. What should be our strategy for planning the forum?

Create a committee of lay and professional leaders
Create a partnership with key Jewish organizations
Create a list of invitees and figure out a strategy for doing the inviting

4. What characteristics should this event have?

Clearly articulated purposes and goals
Serious, but also celebration of success
Balanced, revealing and discussing tensions and problems
Centrality of Jewish content questions
PR opportunity for CIJE
Limited number of participants
Opportunities for networking
Leadership development to follow forum
Clearly articulated next steps to follow forum

5. Next Steps:
Select Chair
Develop planning committee
Hold individual conversations with board members to gather more data to help craft forum

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

BOARD MEETING, THURSDAY OCT 9, 1997

CHAIRMAN'S NOTES

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- You may want to wish everyone a happy New Year (Shana Tova), an easy fast and thank them for coming during this busy week between the holidays.

CHAIRMAN'S COUNCIL NAMES

Agreed to Join
Bill Berman
David Hirschhorn
Mark Lainer
Richard Scheuer
Bennett Yanowitz
Ezra Merkin
Gershon Kekst
Michael Jesselson
Matthew Maryles

Being Invited
Charles Bronfman
Morris Offit
Judy Peck
Peter May
Manuel Mayerson
George Rohr
Jack Nash
Burt Lehman
Michael Steinhardt
Henry Taub
Daniel Rose
Bruce Slovin
Lauren Merkin
Louise Greilsheimer

October 9, 1997

Board Meeting

Handouts
&
Overheads

AMERICAN JEWISH ARCHIVES

A Time to Act / עת לעשות

CIJE Council for Initiatives in Jewish Education

MEMORANDUM

Date: September 30, 1997

To: CIJE Board of Directors

From: Karen A. Barth

Re: Board meeting of October 9, 1997

This is to confirm that the next meeting of the CIJE Board of Directors is scheduled to take place from **9:30 am to 4:00 pm on Thursday, October 9th** at 15 East 26 Street, in the 10th floor conference room.

Enclosed are four items for your review prior to the meeting:

1. Minutes.
   The minutes from the August 7, 1997 special Board meeting and Steering Committee meeting are attached.

2. The 1998 workplan.
   This spiral bound document contains a summary of the projects contained in the 1998 workplan, followed by a one-page detailed description of each project.

3. Lay Leadership Forum.
   Enclosed are a list of questions for your review in preparation for our discussion on the Forum at the meeting.

4. A publications update.

Please call Chava Werber at 212-532-2360, Ext. 11, to indicate your attendance plans.

We look forward to an interesting discussion.

15 East 26th Street, New York, NY 10010-1579 • Phone: (212)532-2360 • Fax: (212)532-2646

MEMO

To: Board Members

From: Nessa Rapoport

Date: September 29, 1997

Re: Report on CIJE Publications and Dissemination

Publications and Dissemination

New CIJE Expanded Brochure

As you know, we are preparing a new CIJE brochure to explain our mission and activities. This brochure, to be published later this fall, is designed for board and staff members to give out to both lay and professional audiences. The brochure is formulated to be concise and graphically attractive, with full photos on each facing page of text.

We would now like to share the text with you for your comments. Please feel free to mark your suggestions or questions on the pages and fax them to my attention (212-532-2646); or to bring the pages to the board meeting on October 9. Phone calls are also welcome (212-532-2360, ext. 17).

***

"Educational Leaders as Teacher Educators: The Teacher Educator Institute--A Case From Jewish Education," by Barry W. Holtz, Gail Zaiman Dorph, Ellen B. Goldring

One of the early dreams of CIJE was that our work in professional development make a contribution to Jewish education and also to the field of general education. The enclosed article appeared in a recent issue of the prestigious educational journal, the *Peabody Journal of Education*, devoted to the topic of educational leadership. As an initiative designed to develop a cadre of educational leaders prepared to create professional development opportunities for teachers, TEI has implications for such programs in general education.

***

"The Place of Vision in Jewish Educational Reform," by Daniel Pekarsky.

Rooted in the pioneering work of Seymour Fox and the Mandel Institute's "Educated Jew Project," this recently published paper in the *Journal of Jewish Education* explores the practical value of profound, inspiring Jewish educational visions in institutional transformation. The paper offers an overview of the issue of vision in Jewish education and explores the intersection of educational philosophy and Jewish meaning on which the Mandel Institute-CIJE Goals Project is based.

***

Bibliography: "About Our Work"

Attached is a list of articles about CIJE's work that have appeared in books and journals of Jewish and general education since 1992. This list will be included in the kits we distribute and will be augmented as our expanding work is documented in the coming years.

***

The Best Practices Project

In consultation with Dr. Ruth Pinkenson Feldman, Early Childhood Education Consultant to the JCCA, CIJE is distributing the reissued ***Best Practices: Early Childhood Education*** to a range of Jewish early childhood networks. This fall, we are sending the volume to: Bureau of Jewish Education early childhood coordinators; the CAJE early childhood network; JCCA early childhood directors at workshops led by Dr. Pinkenson Feldman; UAHC early childhood educators; and United Synagogue early childhood educators. Other networks are pending.

The three reissued Best Practices volumes have already been distributed to a range of Jewish educational leaders, lay and professional; researchers; and policy makers in the Jewish community.

***

Vision and Jewish Education: The 1997 CAJE Conference

At the conference, which took place at Stanford University in August, Gail Dorph gave a keynote address for educational leaders, "The Art and Craft of Educational Leadership: A Case for the Role of Vision." There was also a two-day mini-conference held for lay leaders. Led by Gail, "The Role of Vision in Jewish Education: A Seminar for Lay Leaders," was the culminating session, exploring the role of vision in building institutions. Leaders, grouped by institutional types (synagogues, communal agencies, schools), worked on the implications for their activities of the Mandel Institute-CIJE publication, ***Vision at the Heart*** **by Seymour Fox with William Novak**. 100 copies of the publication were distributed at the conference.

***

"Research in Jewish Education as a Policy Tool"

On October 8, Adam Gamoran will speak on this topic to the Judaic Studies Faculty at the University of Connecticut. He will tell the story of the ***CIJE Study of Educators*** and its impact; describe CIJE's current study of professional development (TEI); and engage in a discussion of the faculty's ideas about how research can aid in decision-making for Jewish education.

***

Forthcoming

The TEI Video Project

Attached is an item in a synagogue bulletin describing the filming of classes for the TEI Video Project, a project designed to prepare videotapes as a strategy to develop innovative, interactive professional development opportunities. The first videotape will be distributed to TEI participants in January for use in pilot settings. The TEI Video Project is funded in part by the Nathan Cummings Foundation.

***

"The Role of Community and Philanthropy," by Morton L. Mandel

This essay is one of three selected to be included in a volume to be published on November 15, ***Communities of Learning: A Vision for the Jewish Future*** (Hebrew Union College-Jewish Institute of Religion-Rhea Hirsch School of Education). The book is based on the Hirsch Colloquium on "Jewish Schooling and the Jewish Future," held in Washington, D.C., in May 1996. The other essays included in the volume are by the religious studies professor Arnold Eisen and the educator and MacArthur Fellow Deborah Meier.

We look forward to sending you a copy of the volume upon its publication.

***

FRONT COVER: ***Abstract photograph***

Hebrew Quote

CIJE Name and Logo

INSIDE FRONT COVER

Twersky Quote

"Our goal should be to make it possible for every Jewish person, child or adult, to be exposed to the mystery and romance of Jewish history, to the enthralling insights and special sensitivities of Jewish thought, to the sanctity and symbolism of Jewish existence, and to the power and profundity of Jewish faith."

Professor Isadore Twersky, *A Time to Act*

TEXT: CIJE is a 501C-3 organization.

FACING (FIRST) PAGE

Hebrew Quote

Who We Are and What We Do

CIJE is an independent national organization dedicated to the transformation of North American Jewish life through Jewish education. We promote educational excellence by developing:

Lay and professional leadership for Jewish education.

Strategies for change in partnership with educating institutions, communities, and national organizations.

Innovative ideas for educational policy and practice.

Models of success in Jewish teaching and learning.

CIJE is committed to placing powerful Jewish ideas at the heart of our work; to bringing the best of general education to the field of Jewish education; to using rigorous research and evaluation to inform decision-making; and to working with a range of institutions, foundations, and denominations to make outstanding Jewish education a communal priority--and reality.

FIRST DOUBLE-PAGE SPREAD (PAGES 2-3)

Photograph and Quote

Hebrew Quote

Developing Leaders

Great leaders make great learning possible. Their knowledge and passion transform business-as-usual education into the source of a richer, more vibrant Jewish future.

CIJE is working to strengthen communal and professional leaders by creating opportunities to draw on state-of-the-art thinking about learning, teaching, and professional development from general education, illuminated by Jewish thought and interpretation.

The CIJE Teacher Educator Institute (TEI), supported by the Nathan Cummings Foundation, immerses outstanding educators in cutting-edge educational thinking and practice. Participants use their TEI experience to design and implement innovative programs for transforming the quality of teaching and learning in Jewish schools.

The CIJE Institute for Leaders in Jewish Education provides principals of Jewish schools with visionary approaches and new strategies for leadership through a dynamic colloquium with eminent Jewish thinkers and national leaders in general education.

The CIJE Seminar for Professors of Education brings together outstanding professors of general education to study Jewish sources, share information and ideas, and explore applications of their expertise to Jewish education.

The Evaluation Institute, supported by the Jacob and Hilda Blaustein Foundation and in partnership with the Jewish Education Service of North America (JESNA), is a center designed to model cost-effective evaluation and reflective practice.

SECOND DOUBLE-PAGE SPREAD (PAGES 4-5)

Photograph and Quote

Hebrew Quote

Strategies for Change

New visions, strategies for change, and standards of excellence can transform Jewish educating institutions.

CIJE works to renew Jewish learning and teaching in varied educational settings. By employing visions of Jewish education and shaping strategies for change, CIJE helps to achieve excellence in Jewish education within communities, foundations, and national Jewish organizations.

The CIJE Goals Project, developed with the Mandel Institute in Jerusalem, engages Jewish leaders and institutions in the challenging effort to develop and implement visions of Jewish life and education that are anchored in Jewish sources.

CIJE Consultations bring innovative thinking, practice, and resources into institutions of Jewish education and community organizations, encouraging growth through planning, professional development, and systematic evaluation.

CIJE Consultations: Some Examples

Brandeis University
Hebrew Union College/Jewish Institute of Religion
Local Federations
Machon L'Morim, Baltimore
She'arim, New York
Synagogue 2000
The University of Judaism
Torah U'Mesorah
University of Wisconsin: Center for Jewish Studies

THIRD DOUBLE-PAGE SPREAD (PAGES 6-7)

Photograph and Quote

Hebrew Quote

Advancing Ideas

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PAGE 12

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Educational Leaders as Teacher Educators: The Teacher Educator Institute—A Case From Jewish Education

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At the heart of contemporary educational reform is the effort to transform the practice of teaching and learning in the classroom. Ideas about teaching's subtle difficulties replace simpler conceptions of teaching as the

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transmission of knowledge. Indeed, the more that current thinkers reflect on teaching, the more complex they discover it to be. In the words of McLaughlin and Talbert (1993):

> This vision of practice signals a sea change in notions of teaching and learning.... In this view of teaching and learning, teachers' central responsibility is to create worthwhile activities and select materials that engage students' intellect and stimulate them to move beyond acquisition of facts to sense making in a subject area. (p. 2)

Simultaneously, as McLaughlin and Talbert (1993) pointed out, this new conception "assumes substantial new learning on teachers' part; it requires change not only in what is taught, but also in how it is taught" (p. 2).

How are teachers going to make such changes? Providing opportunities for teachers to grow in new understandings of their practice and developing support for such changes demands radical change in the kinds of professional development planned and offered to teachers. It also requires the field to think in different ways about the role of the educational leader and the leader's connection to issues of teaching and learning.

The term *educational leader* encompasses a variety of roles and activities. Typically, the phrase denotes the school principal, and as instructional leader the principal can play an important role in improving the quality of teaching and learning (Hallinger & Murphy, 1987). Instructional leadership originally was defined in terms of three dimensions of the principal's job behavior: defining the school mission, managing the instructional program, and promoting a positive school learning climate (Hallinger, 1985). More recently, however, the concept has been expanded to include a broader view of leadership that focuses on establishing and promoting a school context in which teaching and learning can flourish. These new roles for principals include (Goldring & Rallis, 1993):

1. Motivating teachers through establishing a problem-solving climate, consensus building, and goal setting.
2. Incorporating participatory decision-making mechanisms.
3. Establishing opportunities for collegial peer contacts and communication.
4. Providing recognition and rewards.
5. Obtaining the necessary resources and supports to sustain processes that enhance teaching and learning.

As we discuss later, an effective instructional leader, encompassing new roles that focus on teaching and learning, must provide professional devel-

opment for teachers. This article focuses on a description of a program for developing educational leaders as teacher educators, those who plan and provide professional development for classroom teachers. In our conception, teacher educators may be school principals, but they also may be master teachers in schools or supervisors located in universities or school boards or districts.

The program we describe takes place in the context of Jewish education. Its goal is to develop a leadership cadre that generally is missing within the system of Jewish education in North America. We believe that despite the specificity of the context of Jewish education, the Teacher Educator Institute (TEI) discussed here has important implications for general education as well. With adaptations and adjustments it may serve as a model for developing similar programs for teacher educators who serve in public and independent schools, well beyond our own program's focus.

In recent years a new consensus has been evolving about the nature and purposes of professional development for teachers. The program that we discuss is based on some of the underlying premises of that view, and before we look more closely at the model we have been developing, we review the conception of professional development that has emerged in the literature in the past 15 years. Then we present the particular nature of contemporary Jewish education and turn to a description of how the TEI program came to be developed.

Following that, we devote two sections to a discussion of the organization of the TEI program and the program's educational orientation. Finally, we address the issue of the relation between the TEI and educational leadership.

Professional Development

Until recently the dominant approach to professional development for teachers took the form of one-shot workshops or, at best, short-term passive activities, with limited follow-up (Goldenberg & Gallimore, 1991). The content of such in-service workshops was built on the assumption that generic strategies are applicable to all participants regardless of the educational setting in which the teacher worked, age of the students in the teacher's class, or subject matter to be taught and learned. Such strategies are based on a "transmission of information" model of professional development: It is assumed that each teacher will "learn" the latest techniques and creative activities (i.e., these new techniques will be handed over or passed on by the "teacher trainer") and will bring them back to the classroom, making whatever "adjustments" might be necessary (Sparks & Loucks-Horsley, 1989). Teachers in this conception are treated as passive

recipients of techniques and practices rather than as "intelligent, inquiring individuals with legitimate expertise and important experience" (Sparks & Loucks-Horsley, 1989, p. 50).

This approach to professional development grew out of a particular view of teaching. It emphasized teachers transmitting information and children listening and remembering. It did not seriously address either the needs of children as learners or the specific qualities of the subject matter being taught.

The newer approach to professional development, on the other hand, was influenced by the view of teaching and learning characterized as teaching for understanding (Cohen, McLaughlin, & Talbert, 1993). This view of teaching moved us away from a more traditional image of teaching as telling and learning as listening to a vision of practice commonly summarized as "learning as telling, teaching as listening." This conception of teaching requires that we think differently about what teachers need to know and be able to do, and it demands that we think differently about the contexts and content of professional development. If we are to take issues of learners and subject matter seriously, generic techniques of teaching appropriate to all ages and subjects are inadequate to the task. In the same manner, professional development programs that promulgate such views will not succeed in improving classroom practice. Thus, it is argued, we need to create a variety of new strategies and supports to enhance and deepen teachers' learning and guide them through experimentation and the real struggles that accompany change. Professional development must reflect, promote, and support the kind of teaching and learning that we hope to foster (National Foundation for the Improvement of Education, 1996).

Beyond focusing on the way children learn and the subject-specific nature of pedagogy (Kennedy, 1991), the literature on professional development found that teachers were best able to make significant changes in their teaching practices in the context of professional learning communities. In such communities, the emphasis switches from experts transmitting skills to teachers, to teachers studying the teaching and learning processes (Little, 1993; Lord, 1994; McLaughlin & Talbert, 1993). Teachers have opportunities to voice and share successes and exemplars, doubts and frustrations. They learn to raise concerns and critical questions about their own teaching and about their colleagues' teaching.

As Little (1993) suggested, changing teaching will require not only changing our image of teachers' work but also developing a culture compatible with the image of teacher as intellectual rather than teacher as technician. Professional development, according to this view, is an essential and indispensable process that must be integrated into the life of educational institutions, woven into the very fabric of teachers' work, and not

seen as a frill that can be cut in difficult financial times or because of overprogrammed schedules (Darling-Hammond & McLaughlin, 1996).

A variety of conditions (McDiarmid, 1994) have been singled out as critical for supporting this new approach to professional development. These conditions suggest a need for creating opportunities and structural regularities that do not currently exist in most educational settings. To name just three of those delineated by McDiarmid:

1. *Critical colleagueship.* Teachers need opportunities to work with colleagues, both in their school building and beyond it. They need to be part of larger learning communities that provide support and access to new ideas and knowledge. Making changes in teaching practices is hard work. Change does not always go smoothly and often includes frustration, backsliding, and failure. When stressing the challenges of changing one's teaching practice, Meier suggested the analogy of "changing a tire on a moving vehicle" (quoted in Little, 1993, pp. 140–141), an analogy that speaks to the difficulty one encounters as one continues "to move" while engaged in repair work. After all, professional development is not a preservice activity. It takes place in the time frame in which one is engaged in doing the work.

Research (Lord, 1994; McLaughlin & Talbert, 1993) indicates that teachers who have made effective changes in their practice belong to active professional communities that not only support and encourage new practice but also enable teachers to engage in constructive criticism. A logical place to develop such colleagueship is within the context of the school in which one is teaching. Here, teachers can develop ways of working and talking together. But, the research argues, we also need ways to create community for teachers beyond their own schools so that teachers of the same subject matter and teachers of same-age children can learn together (Little, 1993; Pennell & Firestone, 1996.)

Transforming schools into learning communities for faculty as well as for students sounds like a reasonable suggestion; however, it is a formidable challenge. Critical colleagueship among teachers could indeed be the first step. Two clear prerequisites to meaningful collegial collaboration are time and the involvement and support of the educational leadership of the institution.

2. *Time.* Teachers need time to become involved in the sometimes protracted process of changing roles and practice. To attain time and mental space, professional development must be redefined as a central part of teaching. It can no longer be an add-on, tacked on to the school day, week, or year. It must be woven into teachers' daily work. Schools with serious commitment to professional development for their teachers have experi-

mented with a number of different strategies for finding regular time, including a weekly extended lunch period of 2 hr, preschool meetings, and starting "regular classes" at noon once a week (McDiarmid, 1994, pp. 27–28).

3. *Leadership.* Teachers need the support and advice of an educational leader who understands issues of teaching and learning and what it takes to change teachers' roles and practice in their classrooms and in the school (McLaughlin & Marsh, 1978). It is clear, for example, that reorganizing the schedule of a school to accommodate this kind of professional development requires the support of the leader of an educational enterprise. This support cannot exist only in the form of lip service and superficial restructuring moves. Only in settings in which principals are involved in professional development does teaching practice really change (Little, 1986; Loucks & Zacchei, 1983). At the most straightforward level, educational leaders need to value this enterprise; initiate, plan, develop and evaluate initiatives in their own institutions; work with their teachers to develop appropriate individual professional development plans; and work to advocate for particular programs that might best be offered across institutions or outside of the school, such as those that extend and deepen teachers' subject matter knowledge.

Professional development always takes place within a particular educational culture. The program we discuss is located in the world of Jewish education, which has its own unique characteristics and challenges. A few introductory remarks about the field helps delineate the background that gave rise to the TEI.

Jewish Education Today

Jewish education takes place in a variety of settings in North America. Its ultimate goal is to help transmit the culture of the Jewish people from one generation to the next. For many this is viewed as an explicitly religious culture; for others it is seen as primarily a secular and ethnic heritage. Jewish education, from the vantage point of either of those perspectives (and obviously there are many points of view in between), is concerned with creating meaningful encounters for children (and adults as well) with a diverse body of ideas, values, and practices. It seeks at once to transmit an intellectual tradition and a set of attitudes and emotional dispositions.

Throughout this article we use the word *system* when speaking of Jewish education. But readers should note that *system* is a rather loose (and perhaps misleading) word to describe this context. Indeed, perhaps the single most important fact about Jewish education in North America is that it is a

voluntary enterprise. No one is required to participate, and at any give time, close to half the Jewish children in the United States are not receiving a Jewish education (Kosmin et al., 1991; Lipset, 1994). With that proviso understood, there are, however, certain systemic features in place: schools, professional teachers, professional principals, boards of Jewish education (BJEs), training institutions and degree programs for teachers and principals, established routes of financial support through tuition and philanthropy, curriculum materials published by educational institutions and commercial publishers, and so forth. Nonetheless, the majority of teachers and principals in the Jewish system do not have formal training comparable to that of teachers and principals in the general sector (Council for Initiatives in Jewish Education [CIJE], 1994; Goldring, Gamoran, & Robinson, 1996).

Formal[1] Jewish education is conducted primarily within two frameworks. One is recognizable to most readers of this journal—the independent school (usually called a "day school"), which is similar to most American private or parochial schools. Many schools are identified with each of the denominations of contemporary Jewish life. In addition there are schools that are considered "community," or transdenominational, day schools; although, even today, the majority of day schools are identified denominationally as Orthodox. Day schools usually have a two-track curriculum of Jewish and general subjects required of all students. The balance differs from school to school, but with the exception of the Ultra-Orthodox community, schools tend to spend approximately 35% to 55% of instructional time in the Judaica and Hebrew language areas. The Ultra-Orthodox schools have an even more intensive program of Jewish studies (Heilman, 1992).

The second approach to Jewish education, far more common than day schools, goes by a variety of names : Supplementary school, Hebrew school, religious school, synagogue school, Sunday school, and congregational school are the most common terms. Although there once was a variety of contexts for such schools, today the supplementary school (we use this name for convenience throughout) is a school-like program that meets within individual congregations from one to three times a week—on

[1]That is, education that takes place in schools or school-like settings. There also is a considerable range of informal Jewish education, much of which is particularly appropriate for religious and ethnic identity formation. This range includes Jewish camps, community centers, teenage youth groups, and organized trips to Israel or historical sites in Eastern Europe. Professionals in the field of Jewish education often view the informal domain as particularly successful in attaining the goals of affect, personal growth, and allegiance to faith or peoplehood. Indeed, the serious Jewish summer camp—which mixes play, study, and religious practice—is considered one of the finest achievements of 20th-century Jewish education. For a description of one exemplary camp and the influence of major figures such as Joseph Schwab on the camp's development, see Fox and Novak (1997).

Sunday mornings and on weekdays after the students finish their public or independent school day, often between 4:00 p.m. and 6:00 p.m. The total instruction per week ranges between 2 and 8 hr (Ackerman, 1969; Commission on Jewish Education in North America, 1991; Kosmin et al., 1991; Lipset, 1994). There are approximately 1,900 supplementary schools (around 25% meet only on Sundays) and 500 day schools in the United States, they serve approximately 400,000 students. About 70% of the children currently getting a Jewish education receive that education in the supplementary school system.[2]

In recent years the American Jewish community has begun to place a renewed emphasis on Jewish education. In the aftermath of a national survey of Jewish life in North America (Kosmin et al., 1991), and spurred by concerns about its future viability stemming from assimilation and the high rate of intermarriage (as reported by that survey), the community's leadership has focused on the potential of education for communal survival, religious knowledge, and ethnic identification.

Ironically, at the same time that education was being looked to for a solution to its problems, the community also was blaming Jewish education for the crisis in which it found itself. If only Jewish education had been better, more stimulating, and more powerful, some were saying, we would not see so many Jews today who fail to identify with their people or to find meaning in their religious traditions (Ruskay, 1995/1996; Woocher, 1996).

In 1988, a national commission of religious leaders, charitable foundations, educators, and philanthropists was convened by a respected community leader. This commission issued a report calling for a revitalization of Jewish education, particularly through a focus on building the profession of Jewish education and mobilizing lay support for the entire endeavor. An intermediary organization, the CIJE, was created in 1990 to help spearhead this reform effort (Commission on Jewish Education in North America, 1991; Holtz, 1992, 1993).

Improving the Profession: From the Research Study Toward Developing the TEI

In its effort to focus on the personnel crisis in Jewish education, one of the CIJE's early initiatives was the launch of a research study of the teachers in three typical Jewish communities. The study documented what already

[2]There are no precise current figures available for all aspects of Jewish education. The numbers cited here are based on the 1981–1983 school years as reported by Dubb and DellaPergola (1986). Kosmin et al.'s (1991) work also was taken into account, and the numbers were adjusted.

was well known or long suspected in the field: Although highly motivated and serious about their work, teachers in Jewish schools were woefully underprepared for their jobs. Teachers in the supplementary schools, in particular, lacked background in Jewish subject areas and training in Jewish education. Only 20% of the teachers were found to be prepared in both pedagogy and Judaica subject matter (CIJE, 1994; Gamoran, Goldring, Robinson, Tammivaara, & Goodman, 1996). Simultaneously, the CIJE conducted a parallel study of educational leaders in the same three communities (principals of day school and supplementary schools, and directors of Jewish early childhood programs) and discovered that by the standards of preparation of leaders in contemporary general education, leaders in Jewish schools also were prepared inadequately (Goldring et al., 1996).

Was professional development helping to address these deficiencies in teachers' preparation? Unfortunately, according to the CIJE study, in these communities professional development opportunities were minimal (on average, teachers attended only 4.4 workshops over the course of 2 years), and what was offered did not meet the teachers' real needs. Usually these professional development sessions were one-shot workshops, undifferentiated according to teachers' backgrounds, settings, or experiences. Day school teachers often sat with supplementary school teachers, veteran teachers and novices were grouped together, and the content of sessions rarely was stimulating or engaging intellectually. (How could they be given the variegated population participating?) The CIJE report called for communities to create comprehensive plans for intensive and effective professional development for their teachers.

When the report was issued, the staff and consultants of the CIJE were faced with a challenge the depth of which was unanticipated when the research project studying the teachers was begun. Simply put, if professional development for teachers[3] was critical, who in the communities would be able to provide a new kind of teacher education? Who would teach the teachers? Who would not only teach the teachers but also envision different modes of teacher education from that currently available. These teacher educators were needed to help ensure a higher quality of education in the classroom by working with teachers to improve actual practice in schools. Thus, the job of the teacher educator should be viewed not as essentially administrative or organizational but as primarily educational.

As this problem came into focus, it became clear that the Jewish educational system did not have people in leadership roles whose primary

[3]The issue of professional development for principals also is crucial, given the findings of the study, but for the present the focus of the TEI is on teachers. Other initiatives for principals have been piloted by the CIJE, and others are under consideration (Goldring et al., 1996).

responsibility was professional development for teachers. And even those who nominally had such a responsibility—such as those working within the various BJEs located in most communities of significant size—were either overburdened with other tasks or unprepared for this assignment. Although many in these roles had been excellent classroom teachers, few, if any, had been trained specifically in the area of professional development. They had moved up through the ranks of Jewish education, from teacher to principal or BJE professional. Few were familiar with the recent scholarly literature in the field of professional development. Most were still locked into the one-shot workshop model. And no existing institution in Jewish educational life offered a program for training teacher educators. We needed simultaneously to help define a new leadership role (teacher educator) and develop a mode of training people for that role.

TEI: The Organization of the Program

The TEI began by assembling an advisory group of experts from the fields of Jewish education and general education to help conceptualize the program. From that advisory committee and elsewhere, a faculty was recruited to develop a set of educational goals and a structure for the program.

The faculty agreed that the central goal of the TEI is to develop leaders who can mobilize significant change in teaching and learning through improved and creative professional development for teachers in their institutions, in their communities, and on the national level. TEI graduates will be catalysts for change who are substantively grounded in ideas and concrete practices, and who also have a deep understanding of instructional improvement and educational change.

To realize these goals, the planners devised a structure that fit the professional situation of the future participants. In addition, the concept of the TEI was based on the view that learning is best facilitated by working in community. Therefore, because most of the participants would be senior people in their fields, and because we wished to create a "culture of inquiry" among them, we conceptualized the program as an intensive study group rather than as a traditional course. In the words of L. Ingvarson, "The most effective avenue for professional development is cooperative study by teachers themselves into problems and issues arising from their attempts to make their practices consistent with their educational values" (as quoted in Sparks & Loucks-Horsley, 1989, p. 50).

The TEI would be an in-service, nondegree program; and the TEI program was designed to serve as a kind of model of professional development

for these future teacher educators in its use of *investigations* and in espousing the notion that we were all (faculty and participants alike) *inquirers*, or perhaps even researchers, into the nature of teaching and teacher education (Cochran-Smith & Lytle, 1993; Lieberman & Miller, 1992; Little, 1993; Little & McLaughlin, 1993; McLaughlin & Oberman, 1996; Schaefer, 1967; Zeichner, 1983).

Underlying all this work is a view of teaching that considers inquiry to be at the heart of teaching practice (Cohen & Ball, 1990; Cohen et al., 1993; Schwab, 1978; Shulman & Keislar, 1966).[4] Thus, the design of the TEI as a form of professional development itself is rooted in a conception of teaching "that portrays teachers and students as inquiring together about problems that matter to all" (Wilson, Miller, & Yerkes, 1993, p. 85).

To create an experience that allowed time for the development of, and reflection about, new ideas, practices, and opportunities for experimentation and feedback, the programs were designed to allow TEI participants to meet six times over the course of a 2-year period. Assignments and follow-up work were completed between group meetings. Each seminar was designed to take place at a hotel or conference site in four to five all-day (and evening) sessions.

The first cohort, a group of 15 educators, began in summer 1995. By the time we came to recruit the second cohort, in winter 1996, word of the program had spread, and we assembled a group of 45 educators—more than twice the number originally expected. The second cohort first met in June 1996. A third cohort will begin in winter 1998.

TEI's participants included Jewish educators who worked in BJEs or as principals in supplementary schools (in Cohort 2 there also were participants whose responsibilities were in the area of Jewish early childhood). Thus, their roles already included professional development responsibilities. In the first cohort, 13% of the participants were supplementary school principals, and 87% came from BJEs. Cohort 2 expanded the profile of participants: 36% were principals, 42% came from BJEs, 11% were directors of Jewish early childhood educational programs, and 11% were recruited from other Jewish educational contexts (family educators, adult educators, etc.).

Participants are invited to join the TEI as members of educational teams. There currently are 10 such communal teams and 4 teams that represent national denominational movements and other national educational projects. The team structure is an integral part of the program's change strategy.

[4] In the early 1980s, inquiry as an educational approach was introduced into modern Jewish education through the influence of Joseph Schwab and Seymour Fox. This approach, pioneered in the curricular work of the Melton Research Center, was found to be particularly useful for teaching the Bible to children (Zielenziger, 1992).

It facilitates the creation of local cohorts of educators who have shared an intense learning experience, developed a shared vocabulary and mode of educational discourse, and wrestled with conceptions of good teaching and learning and professional development (Yinger, 1990, pp. 89–90). These participants, we anticipate, will be able to plan and implement similar experiences for others in their own settings.

When participants complete the TEI course of study, they come away with new ideas and innovative approaches to providing leadership in teacher education. But their return to the field requires support, assistance, and mentoring. They need opportunities to try out new ideas and get support in dealing with difficulties that naturally arise as they introduce new programs to the field. To help facilitate participants' growth as leaders and professionals, the next step for the TEI is to develop ways to link participants and graduates of the TEI in a variety of ways: by establishing an E-mail network and electronic computer conferencing, by developing a newsletter for members of the TEI group, and by bringing the group together for annual conferences. This kind of networking is crucial to ongoing professional development for the teacher educators (Feiman-Nemser, 1991; McLaughlin, 1991, 1993; Pennell & Firestone, 1996).

TEI: The Educational Orientation

The TEI is based on a set of educational assumptions and beliefs. First, underlying the work of the TEI is a desire for teachers to help children learn "worthwhile" things (Peters, 1966). Teachers need a chance to identify these worthwhile things and to formulate a plan to help children learn them? It is only then that teaching can become, in Duckworth's (1987) phrase, "engaging students in giving thought to those matters we think important" (p. 139). How, the TEI program asks, can professional development opportunities be created that would help foster this stance toward teaching?

Second, the TEI is based on the concept that what teachers learn in professional development experiences must be situated within the realities of their own work and practice. As Lieberman (1996) expressed it:

> Most of the in-service or staff development that teachers are now exposed to is of a more formal nature; unattached to classroom life, it is often a melange of abstract ideas with little attention paid to ongoing support for continuous learning and changed practices. (p. 187)

The TEI tries to address that problem by providing participants with a variety of educational experiences aimed at enhancing their growth as

teacher educators. These experiences are rooted in the idea that the TEI is a serious learning experience in which the subject matter is the nature and practices of professional development for teachers and the examination of teaching and learning (Feiman-Nemser & Remillard, 1996).

The TEI program, then, is organized around three central areas of study:

1. *Jewish subject matter content.* We want to give participants a chance to learn together (at an adult level) different subject areas typical of the supplementary school and to explore the ways these personal learning experiences could help inform the participants' understanding of good classroom teaching and professional development. We study content that is worthwhile and provocative, content in which participants are actual learners and must address learning, religious, and attitudinal issues that are inherent in the content. For example the group might study a biblical narrative—such as the Tower of Babel story (Genesis 11:1–9)—that typically is taught to children in supplementary school settings. Our approach is to engage in a close reading of the narrative, paying careful attention to the literary structures of the story, the interpretative history of the text, and the religious challenges posed by such a tale (e.g., "What was so wrong about building a tower with its top in the sky?"; Holtz, 1984).

2. *Teaching and learning.* We use the Jewish content studied not only as a source for reflection on the content itself, but also on what it means to teach and learn that content (Feiman-Nemser & Remillard, 1996). The questions we consider include: What does a teacher have to know to teach the particular subject matter that we have learned? What did we experience as learners studying that particular subject matter, and how might that be relevant (or irrelevant) to the experience of children?

To continue the example, the Tower of Babel story raises specific challenges. What difficulties are encountered in this text? For example, we might question what it means to "make a name for ourselves" (Genesis 11:4)? Why does God object to there being "one people with one language for all" (Genesis 11:5)? These reflections on our own learning lead us to a consideration of how this text might best be taught to children? What "representations" (Shulman, 1986) would best engage students in a deep encounter with the narrative? How might a teacher further his or her knowledge about the story at hand?

This in turn opens up larger questions for discussion: What do we mean by good teaching and learning? In what ways is teaching subject specific? In what ways is it generic? What aspects of current research in general education can be applied to Jewish settings and subject matters? What lacunae exist as we think about teaching Jewish subject areas? How might

they be filled? The relevant research on pedagogical content knowledge (Grossman, 1990; Kennedy, 1991; Shulman, 1986) and the newer literature that tries to apply that body of knowledge to Jewish education was particularly helpful in framing our thinking (Dorph, 1993; see also Chervin, 1994).

3. *Professional development.* We also turn to issues of professional development by asking how we can foster the kinds of teaching and learning of rich and challenging subject matter that we have been exploring. In addition, we expose participants to the latest literature in the field of professional development from general education and consider ways that this literature may apply to their own contexts within Jewish education. How can the current literature about, and practice of, professional development be adapted to the situation of contemporary supplementary school education? This is a particularly complex issue because the vast majority of teachers in supplementary schools are part-time and are paid at an hourly rate. The issue of scheduling—simply finding time to work on professional development—is radically different from that found in a public school, an independent school, or a Jewish day school. Therefore, attention to the organization and systems both within supplementary schools and within the structures of Jewish education in communities needs to be part of our agenda as well. But, at the same time, the importance of professional development in Jewish education may be even more critical than it is in general education. The lack of both subject matter background and formal training of teachers in Jewish education means that professional development must play a central role in improving instruction in the field (CIJE, 1994; Dorph, 1995).

The TEI program offers a wide range of specific educational activities to the participants. These are meant to model activities that the participants can use in creating professional development experiences for teachers in the field. Let us look briefly at three of these activities.

First, we are creating a set of real-life videotapes of Jewish teaching from supplementary school classrooms. The tapes are related to the specific Judaica subject matter content being studied at that particular TEI seminar and are presented not as examples of "model lessons" but rather as opportunities to create conversations around the issue of what makes for good teaching and learning of this particular Jewish subject matter. Indeed, the videotape becomes a kind of "text" for exploration. (Ball, 1996, p. 507; Lampert & Ball, in press; McDonald, 1992, pp. 9–19; Yinger, 1990).

Excerpts from tapes of lessons are viewed by the participants and discussed, both in small groups and in the larger meeting of the whole group. Individuals or small groups develop investigations into particular aspects of the tapes that they find to be of interest and generative of future learning.

They explore the various supporting materials created to encourage these conversations: transcripts of the lessons, tapes and transcripts of interviews with the teacher and students who appear on the tape, and examples of the teacher's lesson plans and students' class work. Ultimately our goal is that the tapes will be taken out of the TEI and that the participants in the program will use these tapes as part of a TEI-created "toolbox" in their own work of creating and implementing professional development sessions for teachers in the field.

A second activity is curricular investigation. Because we wish to foster good teaching in our settings, it is important to find ways for leaders of professional development to help teachers use prepared curriculum materials in a deeper and more reflective fashion. Learning how to investigate curricular materials is seen as a way to support teachers in their work. Participants engage in exercises that encourage them to compare various materials meant for same-age students, investigate a variety of subject matters as presented in the curriculum, and construct a set of questions that will help teachers think more seriously about the use of those materials in their classroom (Ball, 1996; Ball & Cohen, 1996; Zumwalt, 1989).

A third strategy for learning begins out in the field. Participants are asked to conduct investigations of an actual teacher's practice in their own community. Each TEI participant observes and interviews a teacher using a protocol developed by the TEI faculty. This gives the participants opportunities to revisit the ways in which teachers think about teaching. We see the one-on-one focused conversation with a teacher as yet another form of professional development that the future TEI graduate will be able to introduce into the field. The participants record in writing their observation and interview and then bring their work back to the seminar by presenting their findings and reflections at the subsequent meeting of the TEI seminar.

Finally, as previously mentioned, the TEI seminar—by using a variety of pedagogic activities and forms of learning—seeks to be a model of professional development (for the participants) that can be applied and adapted in the participants' own work in the field.

TEI and Educational Leadership

We describe the TEI as a program in leadership development for Jewish education. We see this happening in two different ways. First, we argue that the person responsible for professional development in schools, in communities, or nationally is, or should be considered, an educational leader, as much as a school principal or superintendent is. In Jewish education, professional development typically is led by individuals in a number of

different positions: the school principal, a lead teacher, a BJE professional, a representative from a national denominational movement, or a commercial publisher of curriculum materials. In our view there also is room for the creation of a new position in schools: the professional development resource person (PDR), a position parallel to the curriculum resource person sometimes employed by schools.

Such a person may be a lead teacher or, depending on the size and structure of the school, he or she may have few or no current teaching responsibilities. Freed from many of the obligations of classroom teaching, the PDR also would have none of the managerial or fiscal responsibilities that so often inhibit the school principal from finding time to organize or lead professional development. By being a member of the school's staff, the PDR would have firsthand knowledge of the school's culture, knowledge that the BJE or a nationally based teacher educator may lack.

In addition, the view of professional development articulated in the TEI—based on the concept of inquiry and study group—helps make such a locally based notion of a PDR possible. If professional development no longer is seen as an outside expert "doing a workshop" but rather as a shared inquiry among the faculty, there is more of a possibility to base the work in the school itself, organized and developed by the school's own PDR.

Nonetheless, we recognize that not all schools will be able to support such a position, either financially or in terms of available personnel. Given the difficulties of finding qualified professionals in Jewish education, locating PDRs for school may present an insurmountable challenge. We also recognize that there are advantages to having outside experts conduct professional development. But, in our view, it is crucial that new modes of preparing these outside experts (along with potential PDRs) be developed. We believe the TEI offers one such example of professional preparation. Failing to create such preparation programs, we will continue to have more of what we have in most cases today: professional development that does not influence classroom practice and that is deemed to be a failure because the only approach used is the one-shot workshop or a close facsimile to it.

The issue of leadership affects professional development in a second way as well. No matter who specifically designs and leads the work with teachers, school leaders—specifically principals—must desire, understand, support, and advocate for these new forms of professional development. In Jewish education this means that principals must be able to articulate a position backing professional development to their lay leadership (school board members) and, in the case of supplementary schools, to the rabbinic leadership of their congregations. School leaders must be champions for professional development within their institutions. And they must back up

their advocacy through the hard currency of restructuring schools to allow time for teachers' professional development and through securing funding to help launch both in-service programs and opportunities for teacher development through curriculum projects, experiments in videotaping and researching an individual teacher's practice, and chances for outside study and travel.

Even more than that, the school principal must reimagine the school climate and culture in ways that are compatible with the ideas about teaching and professional development that the TEI has been advocating. If we expect teachers to take an investigative stance about their own practice—both in how they teach children and in how they think about, and reflect on, their teaching—principals must value that way of thinking as well. Principals must be open to creating a school climate of investigation and inquiry, and they must rethink their own styles of leadership to allow this to happen. Indeed, there must be an investigative stance vis-à-vis the institution as a whole.

The TEI described in this article provides an example of a training program that clearly places teacher professional development at the center of the instructional leadership role in a context of inquiry and collective culture. Educational leaders in general, and principals in particular, should be committed to a vision of schools that are vibrant communities of learning. In such schools, educational leaders are engaged in creating a collective culture that includes widespread involvement from teachers. Such perspectives require leaders that exemplify the culture of their schools. Inquiry forms an integral part of daily routines as teachers and leaders work to create a shared culture, but also demonstrate these values in action.

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THE PLACE OF VISION IN JEWISH EDUCATIONAL REFORM

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Educators and supporters of education are often impatient with larger philosophical questions. Preoccupied with pressing problems that already require more than the limited time and energy they have available, it may well feel to them like a distraction to give thought to basic questions concerning the larger purposes that the educational process is meant to serve. This view, however, is misguided. Attention to such questions is not a frill but an urgent imperative. There is little of more practical value than the possession of an inspiring vision that can inform the educational process. This is the basic thesis that will be developed in this paper.[1]

In their influential book *The Shopping Mall High School*, Arthur Powell *et al* develop a devastating critique of the American high school. At the heart of this critique is the suggestion that, as an institution, the high school has been suffering from what might be called "a failure of nerve." It has been singularly unable or unwilling to declare for any particular conception of what the process of education should be fundamentally about, with the result that what happens is not shaped by any coherent set of organizing principles which will give the enterprise a sense of direction. In their own words:

> But American school people have been singularly unable to think of an educational purpose they should not embrace....Secondary educators have tried to solve the problem of competing purposes by accepting all of them, and by building an institution that would accommodate the result.
>
> Unfortunately, the flip side of the belief that all directions are correct is the belief that no direction is incorrect — which is a sort of intellectual bankruptcy. Those who work in secondary education have little sense of an agenda for studies. There is only a long list of subjects to be studied....But there is no answer to the query: Why these and not others?

Powell *et al* conclude: "High schools are unlikely to make marked improvement...until there is a much clearer sense of what is most important to teach and learn, and why, and how it can best be done."[2]

The analysis of the high school found in *The Shopping Mall High School* applies very aptly to large numbers of Jewish educating institutions. Like the high schools described by Powell *et al*, these institutions drift along unguided by any compelling sense of purpose.[3] To the extent that there are guiding ideals, they tend to be so vague as to give very little direction and to call forth little enthusiasm. What these slogan-like ideals do succeed in doing — and this is no mean achievement — is to give a multiplicity of individuals, representing very different beliefs, the illusion that "We are one!", that they can all participate in the same social and education community. But the price paid for the failure to affirm and embody a larger purpose that

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goes beyond vague rhetoric is that the enterprise of educating is rendered significantly less effective than it might be if educational institutions were animated by powerful visions of the kind of human beings and/or community that need to be cultivated.[4]

As just suggested, by "vision" I am referring to an image or conception of the kind of human being and/or community that the educational process is to bring into being. "Visions" in this sense can be called "existential visions" in that they identify what Jewish existence at its best in its social and/or individual dimensions looks like. Existential visions are to be found not only implicit in the social life of Jewish communities throughout the ages but also in writings of such diverse thinkers as Ahad Ha-Am, Martin Buber, Maimonides, Joseph B. Soloveitchik, and so on. Notice that an existential vision can be more or less filled-in: it might consist of a thick, ordered constellation of attitudes, skills, understandings, and dispositions, or it might be limited to a particular attitude or way of approaching the world (and the skills and understandings that make this possible). There is no need to assume, then, that a vision is coextensive with a way of life.

"Existential vision" in the sense just articulated is to be distinguished from an "institutional vision" — an image or conception of what an educational institution at its best should look like. When we speak of an educating institution as "a caring community" or as "a community organized around serious study of basic texts", we are identifying an "institutional vision" that identifies the fundamental organizing principles of institutional life. Though having an institutional vision is no doubt important, the worthwhileness of any institutional vision ultimately depends on its being anchored in an adequate existential vision. The reason for this is as simple as the old adage that "form follows function:" educational arrangements must be judged by their capacity to lead students towards those individual and social states of being — those constellations of attitude, knowledge, skill, and disposition — that are the *raison d'etre* of the enterprise. An adequate institutional vision is one that shows promise of optimizing progress towards the existential vision that undergirds the entire enterprise.

THE BENEFITS OF VISION

Jewish education can be enriched by guiding existential visions (which I shall henceforth simply refer to as "visions") in at least three ways. The first pertains to the special predicament of American Jews at the end of the 20th century. The other two reflect general educational considerations that have a more universal application and do not assume this problematic predicament.

Visions of Jewish Existence

There is a need to introduce contemporary Jews to powerful visions of Jewish existence. During many historical periods, day-to-day experience in the family and the community sufficed to acquaint children with and to initiate them into meaningful forms of Jewish existence that enabled them to navigate their way through the world as Jews. During such periods, formal educating institutions could content themselves with supplementing this powerful informal education by passing on to the young particular skills and bodies of knowledge; it was not necessary for these institutions to take on the responsibility of presenting and initiating the young into richly meaningful forms of Jewish existence.

But our own age is very different. It is an era in which the young are no longer reared in environments saturated with Jewish rhythms, beliefs, and customs; and one can no longer count on informal socialization to assure the young's emergence as adults with a strong

understanding of themselves as Jews. Indeed, many of them grow up with scant understanding of things Jewish, and certainly with little sense of the ways in which a life organized around Jewishly grounded understandings, activities, and values can answer some of their most fundamental needs as human beings. For human beings raised under such circumstances, human beings who are surrounded with a variety of images of the good life emanating from a multitude of quarters, remaining Jewish is no longer a destiny but a choice. And it is a choice the young are unlikely to make unless they meet up with spiritually, morally, and existentially compelling images of Jewish existence." It is a major job of educating institutions to put before the Jews of our generation these kinds of images. Not to do so, to continue instead with an ill-thought-out and superficial diet of "this and that", is to reinforce the message that flows from other quarters — namely, that there is little or no reason to look to the Jewish universe in our search for existential and spiritual meaning.

It is, then, important for contemporary Jews to encounter powerful visions of a meaningful Jewish existence - visions that in different ways address our basic needs for meaning and for a sense of place and time, and educational institutions have the potential to respond to this pressing social need by organizing themselves around such visions and offering their clients in-depth opportunities to encounter and appreciate them. If, however, educating institutions are to organize themselves around powerful visions, they will first need to develop visional commitments that are congruent with their needs, aspirations, and outlook. How they are to do this is an important and difficult matter.

While this matter cannot be addressed in depth here, three inter-related dimensions of the process can at least be pointed to. Certainly there is a need for thoughtful, honest introspection and conversation among the critical constituencies that make up an institution concerning their understanding of the nature, substance, and purpose of Jewish existence. Second, and equally important, reflection and conversation aimed at articulating a shared and compelling vision will be enriched by opportunities to encounter a variety of powerful visions of Jewish life that have been articulated by thoughtful exponents of Jewish life. This decidedly does not mean that our choices, as individuals or communities, must be limited to visions of Jewish life represented by such thinkers; but it does mean that the opportunity to encounter such visions can enrich our own efforts to develop an understanding of Jewish existence that will serve us as a compelling guide to our efforts at education." Finally, it needs to be added that whatever the vision that an educating community adopts, it will inevitably be elaborated, interpreted and revised through the process of trying to apply it under actual conditions of life. Thus, the development of vision is a process that involves dynamic interaction between introspection, study, and reflection on practice.

What has just been said suggests that organizing Jewish education around compelling visions is an appropriate response to the social circumstances in which contemporary Jewry finds itself. But, as intimated above, serious attention to vision can also be defended on more general educational grounds, to which I now turn.

Nurturing Vision

To have a vision of the kind of person and/or community that is to be nurtured through the educational process is to have a powerful tool for making basic educational decisions. In Jewish as in general education, educational goals often have a kind of arbitrary character. In general education, we may laud "creativ-

ity", in Jewish education, we may speak of the importance of "Love of Israel" or "Identification with the Jewish People;" but if one asks why these things are important, or even what they mean, it is apparent that they are often slogans without much intellectual content or justificatory foundation. The moment, however, educational goals are grounded in a conception of the kind of Jewish human being one hopes to cultivate, the situation changes dramatically. When this conception is one that we strongly believe in, educational goals that flow from this ideal acquire a twofold power they rarely have. First, the desirability of achieving these goals is readily understood. second, when they are interpreted by the larger vision, they lose their character as "slogans" and acquire a determinate intellectual content

Two examples may help to illustrate these points "Love of Israel" is on its face very vague as an educational goal it is unclear what "Israel" refers to (Is it the land? Is it the State?), it is unclear by virtue of what Israel is worthy of our love (Is its special place a reflection of a divinely guaranteed metaphysical connection to the Jewish People? Does it have to do with safety? with cultural creativity? with the opportunity to fulfill Mitzvot?), and it is unclear how such love is to be expressed. But this situation changes dramatically when "love of Israel" is understood as an element in a particular understanding of Judaism and of a meaningful Jewish existence "Love of Israel" as interpreted by Martin Buber will no doubt be different from "Love of Israel" as understood by Rosenzweig, Ahad Ha-Am, or Soloveitchik Viewed through the lens of any of these outlooks, it will be clear why and in what sense Israel is to be loved, how such love is to be expressed, and what understandings, skills, attitudes, and behaviors are requisite for appropriately participating in such love What a moment ago had been an empty slogan now becomes an educational goal rich with intellectual, moral, and affective content — the kind of goal that can give genuine direction to one's effort to educate

As a second example, consider the problem of personnel. There is much talk concerning the need for high quality, well-trained educators. But what it means for an educator to be "high quality" and "well-trained" itself depends substantially on one's conception of the desired outcome of the educational process The kinds of knowledge, commitments, attitudes, and skills the educator needs to have will differ depending on whether one is guided by Heschel's, or Maimonides', or Ahad Ha-Am's vision of an appropriately educated Jewish human being. Thus, to commit oneself to a particular vision is to have a powerful tool in the selection of educational personnel, in the organization of in-service education, in the activity of supervision, and so forth

Analogous points can be made concerning curriculum, admissions policies, and the organization of the social environment In each case, to have a clear sense of what one hopes to achieve through the educational process affords lay and professional educational leaders as well as front-line educators an extraordinarily powerful tool in educational deliberations It is, incidentally, a corollary of this analysis that a guiding vision is not just a desideratum *along with* high quality personnel and curriculum; rather, a guiding vision is indispensable in understanding what quality personnel and curricula are.

Guiding Vision

Having a guiding vision and a set of educational goals anchored in this vision facilitates serious educational evaluation Evaluation in the most important sense is an attempt to judge whether an institution is succeeding in accomplishing its fundamental purposes, and evaluation in this sense is important because, properly done, it enables policymakers and

practitioners to revisit existing patterns of practice with an eye towards improvement But if it is to play this role, evaluation requires the identification of educational purposes that satisfy two very different criteria first, these purposes need to be clear and concrete enough to make it possible to judge whether they are being accomplished; second, these purposes need to be meaningfully tied to the institution's raison d'etre, so that the answer to the question, "Why is it important for the students to be successful relative to these aims?" could be readily answered to everyone's satisfaction A guiding vision makes it possible to identify aims that exhibit this critical mix of specificity and existential power.

Evidence From General Education

Thus far, I have offered three general reasons for thinking that being organized around powerful visions of a meaningful Jewish existence will greatly enhance efforts at Jewish education As the aforementioned references to the writings of Powell *et al* and Newmann suggest, the proposed linkage between a sense of vision and educational effectiveness is not an idiosyncratic hypothesis, but reflects the considered view of some deeply thoughtful members of the educational community at large There is also a measure of empirical support for this view which is worthy of attention.

Consider, in particular, Smith and O'Day's study of reform efforts in general education The authors begin by observing the depressing results of most such efforts Though there have been a flurry of reforms,

> evaluations of the reforms indicate only minor changes in the typical school, either in the nature of classroom practices or in achievement outcomes For the most part, the processes and content of instruction in the public school classrooms of today are little different from what they were in 1980 or 1970

Such findings do not, however, lead Smith and O'Day towards skepticism concerning the potential benefits of educational reform The problem is not, they suggest, that educational reform is incapable of making a difference in educational outcomes but that most reform efforts have failed to focus on the right kinds of variables To understand what the right kinds of variables are, they further suggest, we need to look at what characterizes those educational institutions which, according to research, are effective When Smith and O'Day turn to this research, they identify a number of variables, including "a fairly stable staff, made up of enthusiastic and caring teachers who have a mastery both of the subject matter of the curriculum and of a variety of pedagogies for teaching it " But among the elements of effective schools that they cite, pride of place goes to what we have been calling vision They write

> Beyond or perhaps underlying these resources available to the student, the most effective schools maintain a schoolwide vision or mission, and common instructional goals which tie the content structure, and resources of the school together into an effective and unified whole (Coleman and Hoffer, 1987, Purkey and Smith, 1983) The school mission provides the criteria and rationale for the selection of curriculum materials, the purposes and the nature of school-based professional development, and the interpretation and use of student assessment

In other words, as against those who argue for a focus on "practical matters" like higher salaries, better facilities, more in-service education, Smith and O'Day defend the need for educating institutions and those who would reform them to step back and focus their energies on a question which sounds suspiciously philosophical namely, what is our fundamental mission as an educating institu-

tion? The Smith and O'Day position thus lends a measure of empirical support to the thesis that attention to vision is important. At the same time, as my colleague Daniel Marom has pointed out, it must be noted that, viewed from this paper's point of departure, their conception of vision is inadequate in that it is focused on institutional visions without attention to an anchoring existential vision.

RESPONDING TO TWO OBJECTIONS

In this section, two major objections to the position staked out above are addressed. One of them pertains to the feasibility of the proposal, and the other to its wisdom.

Is It Feasible?

Among those who admit that to have a guiding vision can be invaluable for an educating institution, some will nonetheless urge that in our present social circumstances it is unrealistic to expect Jewish educating institutions to arrive at guiding visions that will at once be shared, clear enough to guide practice, and sufficiently compelling to elicit genuine enthusiasm. The problem is that the constituencies served by many congregations and free-standing Jewish educating institutions are so diverse that it will be impossible to arrive at a shared vision that will be anything more than "Motherhood" or "Apple Pie." That is, only vague slogans will have the power to unite the various sub-groups that make up typical Jewish educating institutions outside of the ultra-Orthodox community, and the attempt to forge a vision that goes beyond this will inevitably push to the margins some of these sub-groups. For a number of reasons, the leaders of many institutions are unwilling to undertake a course of action that will lead to this kind of marginalization and alienation. For example, loss of membership could have unacceptable economic consequences, and there is sometimes the fear that marginalized families who withdraw may end up providing their children no Jewish education at all.

While it is hard to deny that this concern has some foundation in reality, it would also be a mistake to underestimate the progress that could be made by an institution willing to tackle the problem of vision in a thoughtful way that is sensitive to the views and anxieties of the membership. And while it may be true that any such process will probably be threatening to some groups, there are likely to be significant groups that will be relieved and excited finally to be wrestling in a serious way with questions concerning the nature and significance of Jewish existence, especially if this effort shows promise of helping to revitalize the institution's educational program. More generally, it may be a mistake to let our fears concerning the consequences of trying to work towards greater clarity of vision prematurely paralyze efforts to do so.

But while such considerations might lead to a somewhat less shrill formulation of the institutional difficulties and risks associated with a decision to tackle the problem of vision, they do not suffice to dissolve this worrisome set of concerns. While carefully conceived efforts to work with existing institutions featuring diverse sub-groups need to be undertaken, it may in the end turn out that the extent of diversity represented in typical institutions will render it very difficult to arrive at powerful, shared visions that can guide the educational process.

If this is true, and if we also acknowledge the critical need for quality education in our present circumstances, perhaps we need to be thinking about radical structural alternatives to the way we have organized education in the American Jewish community. If it is unrealistic to think that an institution featuring a highly diverse population can go through a process that will lead it to crystallize a single vision that can guide its educational efforts,

perhaps we have to begin thinking about creating an organizational universe in the Jewish community that will encourage like-minded individuals to gravitate towards educational institutions that reflect their shared convictions

We might, for example, look to some of the voucher- or choice-plans that have been bandied about in recent discussions of general education At present, membership in a congregation affords one the right to send one's children to that congregation's educational program - a program that tries to be responsive to the diversity of the institution's constituency. Consider, however, a different possibility suppose that membership in any congregation in a community would afford one the right to educate one's child in any of several educating institutions found in the community, and that an effort was made to ensure that each of these institutions represented a distinctive ideological orientation The effect of such a policy might well be to draw individuals with similar ideological orientations into the same educational environment, making it possible to organize education around a vision that could elicit the enthusiastic support of the population it serves I don't claim that dissolving the currently strong tie between congregation and congregational school is unproblematic or necessarily wise, but I do want to suggest that if we are to create substantially more vision-informed Jewish educating institutions than are now to be found, we may well need to give serious consideration to routes which disrupt existing patterns

Is It Wise?

Consider, now, a second set of objections to the proposal that we organize Jewish education around compelling visions of a meaningful Jewish existence The thrust of these objections is that even if we could do so, it would not necessarily be desirable.

One variant of this objection views the effort to organize educational efforts around visions of the ideal product of a Jewish education as an assault on the autonomy of the student. According to this objection, a vision-guided institution, an institution organized down to its very details along the lines of a particular vision, is a kind of "total institution" which does not offer the child an opportunity to taste and decide among alternative forms of a meaningful Jewish life.

There is more than one way to respond to this objection. One of them takes issue with a tendency within a certain species of liberalism to resist passing on to the young any substantive ideas concerning the good life — except those values, attitudes, and dispositions that will enable the young to choose their own way of life and to be respectful of the liberty of others As Richard Hare and others have argued, however, there need be no real contradiction between initiating the young into a particular form of life and meaningfully equipping them with the tools for autonomous choice Indeed, the former may be a condition of the latter

This last point may be especially true in our own time As intimated earlier, a serious autonomous choice between a well-developed form of Jewish existence and various alternatives implicit in everyday life in modern, or post-modern, Western culture may only be possible if children encounter and have a real opportunity to taste an approach to Jewish existence that is more than a miscellany of customs, vague sentiments, and slogans But in our own situation it is unlikely that they will encounter such an approach unless educational institutions set themselves up to systematically embody one or another such vision of a meaningful Jewish existence. Given the world in which the students live, the result will not be indoctrination but genuine choice

This answer may not satisfy some species

of liberals. In the name of the individual's autonomy, such individuals will argue that educational institutions must set themselves the challenge of equipping the young to choose from among a variety of competing images of a meaningful Jewish existence, rather than seeking to initiate them into any one of them.

In principle, I believe there is nothing wrong with this ideal as a guide to education. In practice, however, it is a difficult educational ideal to implement meaningfully, especially given the time and resource constraints that characterize Jewish education today. To undertake this approach meaningfully it is insufficient for educator and students to stand above a mix of alternatives and to scrutinize them from afar, for under these circumstances each would remain superficially understood and appreciated. A meaningful decision concerning a particular form of Jewish life requires a measure of appreciation "from the inside." Thus, an educational system organized around the principle that the young should make their own choices among different forms of Jewish existence would need to offer serious opportunities for in-depth acquaintance, and even for a significant taste, of more than one of them. Since this is hard enough to accomplish with even a single approach to Jewish existence, the odds are that the approach recommended would turn out to be superficial in its representation of the alternatives, such that the learners would not come away satisfied with any of them.

Consider, now, a very different reason for thinking it unwise to organize education around specific visions of a meaningful Jewish existence. According to this objection, when educators view their role as preparing the child for some future state of being, they tend not to do justice to the child's immediate needs, concerns, and interests, but it is precisely these needs, concerns, and interests that are the springboard to genuine education. The educational challenge, say these critics, is not to draw the child ever closer to a predesignated form of Jewish existence, but to respond to the child's developmental and other needs in ways that further the child's Jewish growth. To respond to the child's needs and authentic concerns in a meaningful way in a Jewish setting, and to do so in ways that expand the child's Jewish understandings and self-understandings and that communicate to the child that Jewish tradition can address his or her needs in meaningful ways, is quite a sufficient challenge.

I am in many ways very sympathetic to the spirit of this objection, understood as a critique of an approach to education that bypasses the living concerns and questions of children in order to prepare them to become certain kinds of adults. But in no way do I view the positive view that informs this objection as incompatible with the position I have staked out. Among other things, a vision of what Judaism is and a conception of where one hopes the student will be at the end of the educational process need not be used to suppress the child's needs but to interpret them and to suggest ways of responding to them. There is not in the end an irreducible incompatibility between having a guiding vision and responding authentically to the learner's living concerns.

CONCLUSION

It is no secret that the widespread interest and financial support that Jewish education has recently enjoyed have their origins in anxiety concerning Jewish continuity. If education is to impact positively on this troubling problem, it will be because it has led its clientele to a vivid appreciation of the ways in which Judaism and Jewish life offer rich opportunities for spiritual, social, and intellectual growth. But if education is to succeed in this effort, it must go beyond a *purve* offering of skills,

information or even "positive experiences." It is imperative that educating institutions courageously move beyond this kind of vague neutrality and declare themselves for particular visions of a meaningful Jewish existence, which they will use as a basis for organizing the educational experience of the young. Only if and when educating institutions offer students, both young and old, entree into forms of Jewish existence that they will recognize to be existentially, intellectually, and spiritually meaningful, will education be responsive to our present predicament. It goes without saying that when educating institutions organize themselves around such visions, they will also become educationally more serious and thoughtful learning environments

In closing, it must be stressed that a belief in the importance of vision does not entail any particular approach to the development of vision On this matter there are many different views. There are some who may believe that such a process begins with, or at some stage requires, an activity called "visioning." There are others who believe that explicit attempts to formulate a guiding vision should not come until after there have been extensive small-scale problem-solving efforts that engage varied stake holders in new ways and effectively transform the institution's culture.[4] Still others might feel that progress towards vision is best assured not by some publicly announced effort in this direction but by approaching in the right spirit the challenges that arise in the institution's day to day life And, as noted above, there will be others who urge that the amount of diversity found in many typical institutions is so substantial that it will be impossible to arrive at a vision that will simultaneously be shared and inspiring, and that therefore the attempt to nurture the growth of vision-guided institutions must focus on strategies that will encourage new kinds of institutions to come into being Which, if any, of these views is meritorious, in general or in particular social contexts, is a matter of great educational importance. Attention to this matter must be a principal focus of our energies if we are, in John Dewey's phrase, to find our way out of educational confusion

ENDNOTES

[1]This paper has been influenced by ideas articulated over the last decade by Seymour Fox. Some were presented in his course on Jewish Education at the Jerusalem Fellows Program, as well as in various talks and papers within the framework of the Mandel Institute's "Educated Jew Project" Others emerged in [illegible] deliberations with him and his associate, Dani[illegible] Maron See, for example, Seymour Fox "The Educated Jew A Guiding Principle for Jewish Education," (1991), Seymour Fox and Israel Scheffler "Jewish Education and Jewish Continuity Prospects and Limitations" (in press); and Daniel Maron "Developing Visions for Education Rationale, Content and Comments on Methodology" (1994). These ideas will also appear in a forthcoming Mandel Institute book "Visions of Learning Variant Conceptions of an Ideal Jewish Education"

[2]Powell, A. G., Farrar, E., and Cohen, D. K., *The Shopping Mall High School*, Boston, Houghton Mifflin, 1985, pp. 305–306

[3]For a lucid discussion of this point, see Seymour Fox, "Toward a General Theory of Jewish Education," in David Sidorsky (Ed.), *The Future of the American Jewish Community*, Philadelphia Jewish Publication Society, 1973, pp 260–271

[4]It might be argued that underlying the apparent amorphousness of Jewish education, there actually is a latent guiding ideal that is grounded in the aspirations of those who support the enterprise namely, a Judaism which is undemanding and not in competition with mainstream life in American society. If so, then for those who care about the future of American life, this fact would serve to underscore both the importance and the difficulty of organizing Jewish educational institutions around visions of Jewish existence that will be compelling to those whom they serve.

[5]Noteworthy in this connection is Fred Newmann's "Linking Restructuring to Authentic

Student Achievement," *Phi Delta Kappan*, February 1991, Volume 72, Number 6, pp. 458–463. Here Newmann argues that attempts to restructure educational institutions without careful attention to the purposes that these institutions are intended to serve are seriously ill-conceived; for it is precisely these purposes that need to guide the direction of restructuring efforts. See especially p. 459.

[6]The formulation of the Jewish community's predicament that is articulated in this and the preceding paragraph is indebted to *A Time to Act*, pp. 25–30.

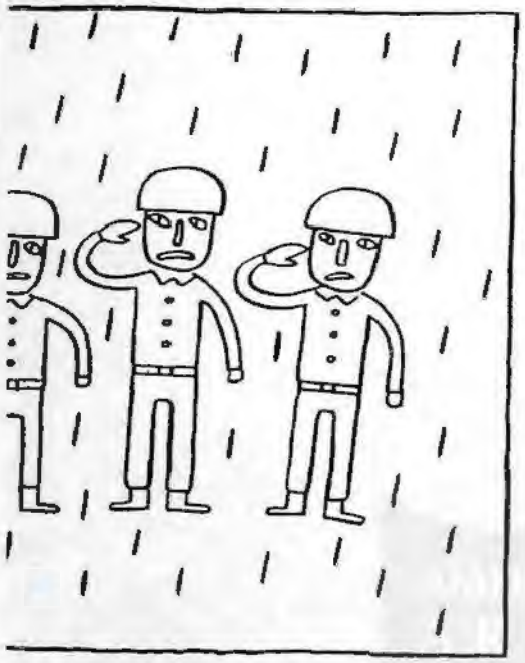
[7]At certain points in the text, there are references to the difference it makes whether one's guiding vision is that of Heschel, Maimonides, or another thinker. This should not lead to the inference that I am urging individuals and institutions to choose from among such extant visions rather than to develop their own; rather, my intent in using such examples is to make vivid the powerful educational differences that flow from different visional commitments.

[8]M. S. Smith and J. O'Day, "Systemic School Reform." In S. H. Fuhrman and B. Malen (Eds.), *The Politics of Curriculum and Testing*, p. 234.

[9]Smith and O'Day, p. 235.

[10]See in this connection Dewey's *The Child and the Curriculum*, Chicago: University of Chicago Press, 1956. Here Dewey discusses the ways in which an in-depth understanding of the existing adult civilization ought — and ought not — to inform the process of education. Dewey decidedly rejects the notion that one should think of education as a step by step process of transmitting, piece by piece, elements of this adult civilization. Rather, he recommends that educators use their understanding of this civilization as a lens through which to interpret the capacities, skills, and interests of the child, and to suggest ways in which these characteristics can be built upon and directed.

[11]See, in this connection, Michael Fullan, *Change Forces*, New York: Falmer Press, 1993, pp. 67–68.



Philippe Petit-Roulet

mbrella Debate

mish in the y's gender takes on mportance.

But they have reason to out how women have ion in the military. Be- ffort to accommodate w co-ed armed forces some truly bizarre sce-

ative Steve E. Buyer, a m Indiana, discovered ng tour this spring of rd Wood Army base in 'women were not pass- grenade toss, so they andards." He said that standard for men and rd for women." When ulate about the reason olicy, he said, "There cal pressure to get re-

to a War College Lieut. Col. Donald E. emale Army soldiers from the Persian Gulf they arrived because ut to be pregnant re- at patch and a medal soldiers who stayed on because the military worried about appear- inst women.

ma Cuevas, on whom thousands of dollars to , rejiggered her flying w time to breast-feed is now suing the Army leave the force before

its intangible rewards, military service is merely a civil service job: low-paying, ridden with bureaucracy and furnished with Government-issue equipment. It is no coincidence that this year attrition, especially among expensively trained pilots, is at a new high and male recruitment is so low that officials in all four branches are worried. This year, for the first time since 1979, the Army failed to meet its original recruitment goal.

To stay effective, the military must stop lowering standards for women. And it must accept the notion that once training and recruitment is truly gender blind and merit based, the number of women in the armed forces will probably hover at only around 12 percent, where it was a decade ago, before there was a push to recruit women. Most important, military officials must be unapologetic about preserving military traditions and masculine culture — sexist as they may seem to military "reformers" in Washington.

To prepare people for what is ultimately a life of sacrifice and renunciation, the military must remain a kind of monastery: different from the rest of the world and full of strange customs — like the rejection of that wimpy umbrella. □

Foreign Affairs

THOMAS L. FRIEDMAN

Disquiet on Israel

An American-Israeli educational institution recently invited me to deliver a lecture at its upcoming gala dinner. But the lecture offer came with an unusual condition: It said my speech on Arab-Israeli affairs had to end on an uplifting note. There was a time when people didn't worry about that; now it has to be written into the contract. I declined.

A few days later a rabbi friend told me that at this time when Conservative and Reform Jews were under attack by ultra-Orthodox elements in Israel, he didn't know what he should say in his annual Yom Kippur appeal for Israel Bonds. Meanwhile, virtually every Jewish Federation in America is now debating how much of its donations it should keep for local institutions and how much it wants to keep sending to Israel.

I cannot recall a time of greater disquiet among mainstream American Jews over the drift of events in Israel. It's for the same reason many Israelis are distressed — the dashed hopes of the Oslo peace process, combined with the rising tension between religious and non-religious Jews, all happening under an Israeli leadership that has more in common with Larry, Moe and Curly than with David Ben-Gurion, Menachem Begin and Yitzhak Rabin. Both in Israel and in the U.S. there is a deepening concern that Israel today is led by people who have no clear vision and no courage to stand up to the religious and political extremists bent on driving Israel over a cliff.

What to do? Well, unless you move to Israel and become an Israeli voter, moderates have to do what the extremists do: Look beyond the current leadership, take the long view and build institutions and constituencies that reflect their values by giving money in a very targeted way. And the first rule of giving money to Israel is this: Never give money to any charity or institution in Israel that isn't building an Israel you'd want your own children to live in.

Say what you want about the right-wing magnate Irving Moskowitz, but he puts his money where his mouth is. He doesn't send blank checks. He earmarks his money for Israel to ultra-Orthodox yeshivas and ultra-hard-line politicians to build their vision of Israel — a vision that in my view will only increase Jewish tensions and Arab-Jewish ones. But in the face of Mr. Moskowitz, the new generation of American Jews is either growing alienated from Israel, and drifting away, or giving its money to general pools where it has no real political or religious impact.

The motto of the United Jewish Appeal in America for years was: "We are one." I wish we were. But we are not one. There is a struggle going on now for Israel's religious and political soul, and if you want the winner to be those forces that support tolerance, pluralism, democracy, the Oslo peace, Reform, Conservative and modern Orthodox Judaism, then you have to invest directly in their institutions and people. I'm talking about the New Israel Fund, the Israel Policy Forum, the Jerusalem Democracy Institute, Peace Now, Seeds of Peace, Naamat Women and the A.D.L.'s tolerance project, as well as grass-roots institutes trying to promote a Judaism and politics that embrace modernity, like the Shalom Hartman Institute and high schools, the Pardes Institute, Oranim, Elul, the Conservative Masorti Movement and the Reform Hebrew Union College in Jerusalem.

How to join the struggle.

The White House knows there's a new mood out there among American Jews. Melvin Salberg, the thoughtful new chairman of the Conference of Presidents of Major American Jewish Organizations, told President Clinton Monday that American Jews want the President to press both Yasir Arafat and Benjamin Netanyahu to do what's needed to restore the peace process, and then let the two of them negotiate a settlement.

A poll just commissioned by the pro-peace Israel Policy Forum and carried out by Penn, Schoen & Berland (Mr. Clinton's own pollsters) found that 84 percent of U.S. Jews believe America should "pressure" both sides to be more constructive, and 79 percent favor a "time out" in Israeli settlement activity.

This Friday Jews gather for Yom Kippur. Yom Kippur is a day dedicated not only to atonement but to the possibility of change. But change doesn't happen on its own. It has to be willed. This is no time for sitting on your hands. Israel is divided about its future. Irving Moskowitz is supporting his vision. What about you?

South America:
a continent of opportunities

About our Work: Articles Published in Books and Journals of Jewish Education

Dorph, G.Z. (1995). Transforming Jewish teaching: A necessary condition for transforming Jewish schools. *Agenda: Jewish Education, 6,* 21-24.

Goldring, E.B. (1997). Leadership, adult learning and professional development in Jewish education. *Professional growth and communal change* (pp. 13-18). Waltham, MA: The Hornstein Program in Jewish Communal Service and Maurice and Marilyn Cohen Center for Modern Jewish Studies at Brandeis University and JESNA, the Jewish Educational Service of North America.

Holtz, B.W. (1992). Making change happen: Prospects for innovation in Jewish education. *The Melton Journal, 25,* 21-25.

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Rapoport, N. (1995). The Jewish Teacher Demystified. *Reform Judaism, 23* (3), 52-54.

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Goldring, E.B., Gamoran, A., & Robinson, B. (1996). Educational leaders in Jewish schools. *Private School Monitor, 18* (1), 6-13.

Holtz, B.W. (1996). How do adults learn? The Catholic-Jewish Colloquium and the possibilities for personal transformation. *Religious Education, 91* (4).

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Forthcoming

Mandel, M.L. (1997). The Role of Community and Philanthropy. *Jewish Schooling and the Jewish Future.* Los Angeles: Hebrew Union College-Jewish Institute of Religion-Rhea Hirsch School of Education.

Gamoran, A., Goldring, E.B., Robinson, B., Goodman, R., & Tammivaara, J. (1997). Background and training of teachers in Jewish schools: Current status and levers for change. *Religious Education.*

The Bulletin

FOUNDED APRIL 1, 1871 — SEPTEMBER 12, 1997 • 10 ELUL 5757 • NUMBER 2

Videotaping the Bible

Bible is taken so seriously at the Rosenbloom Religious School that the school was chosen by the Council for Initiatives in Jewish Education (CIJE) to participate in a pilot project aimed at developing materials to be used by Jewish educators across the country.

Two CIJE representatives video-taped several sessions of fourth and fifth grade Rosenbloom students studying Genesis and Exodus. They video-taped live classes, interviewed the students and teachers, and filmed examples of the students' work and curricular materials to help other Jewish educators improve their teaching methods. This non-profit organization is dedicated to the revitalization of North American Jewish life through educotion.

LAY LEADERSHIP FORUM:
Questions for Board Meeting

1. • What should be objectives for the Forum?
   • What would success look like?

2. • Should this be a lay or lay/professional conference?

3. • What should be our strategy for planning the Forum?
   • Who should be involved in the planning?
   • Who do we want to attend?
   • How will we motivate these people to attend?
   • Who are the partners we want to invite?

4. • What characteristics should this event have to impact lay leadership support and involvement in Jewish education?
   • Are there any models of conferences with these characteristics?

5. • What kind of papers and research should we commission for the Forum?
   • Should we do a piece of research on lay leaders to present at the Forum?

6. • How should the Forum be announced?
   • What message?
   • What media?
   • To whom should it be announced?

WHAT WE'VE DONE:

Discussions to gather information and ideas…

- October CIJE board meeting
- Staff team discussions
- Individual conversations with CIJE board members
- Meetings with lay leaders and Federation execs. at the GA

Logistics…

- Nominated chair and board members for planning committee
- Scheduled initial meeting
- Developed preliminary and expanded time line
- Met with and collected material from graphic designers
- Began research for potential forum locations

OBJECTIVES: What kind of conference is it?

Last time we talked about…

- Creating a national community of Jewish educational leadership
- Exposing leaders to new ideas
- Mobilizing support and interest for Jewish education

Issues Raised In Our Meetings…

Should the focus be on:

- Assembling a group of senior leaders to set policy and agenda for future work
- Creating momentum for formation of a national movement of lay leaders for Jewish education, including broad recruitment and engagement efforts

INVITEES: Who should be invited?

Last time we talked about…

- Creating a lay/professional conference
- Focusing on senior, seasoned participants

Issues raised in our meetings…

Target Population

- Community teams or other kinds of teams (e.g. institutional)
- Lay leaders (chairs) and their execs. as pairs
- Selected individuals (non-team approach)
- Senior leadership and/or younger leaders
- Size (50 vs. 200) (numbers and proportion of lay/professional)

PLANNING AND CONTENT: What should it look like?

Last time we talked about…

- Clearly articulating goals, purposes and message
- Centrality of Jewish content questions
- Designing the "follow-up"

Issues raised in our meetings…

- Single theme/multiple theme
- Original work commissioned for forum vs. presentation of current research and thinking
- Our approach to forum follow-up
- Forum vs. conference

QUESTIONS FOR DISCUSSION:

Who should be invited?	Target population
What kind of conference is it?	Objectives, outcomes
What should it look like?	Content, theme

PEOPLE WITH WHOM WE HAVE CONSULTED REGARDING THE LEADERSHIP FORUM

CIJE Board members:
Dan Bader (scheduled phone conference for Friday Dec. 5)
John Colman
Lee Hendler
Steve Hoffman
Stanley Horowitz (scheduled Dec. 3 after the bd. mtg., needs to be rescheduled)
Chuck Ratner
Esther Leah Ritz

UJA-Federation professionals:
Wayne Feinstein-Fed. Exec. San Francisco
Peter Friedman-Asst. Exec. Chicago
Richard Fruchter-Fed. Exec. Minneapolis
Rick Meyer-Fed. Exec. Milwaukee
Jacob Solomon-Fed. Exec. Miami

Senior lay leaders in Jewish education:
Mandell (Bill) L. Berman, Detroit
Michael Bohnen, Boston
Jane Gellman, Milwaukee
Mark Lainer, Los Angeles
Michael Rukin, Boston
Richard (Dick) Spiegel, Minneapolis
Lois Zachary, Phoenix

DISCUSSIONS QUESTIONS ON NEW BOARD MEMBERS

1. **WHAT QUALITIES ARE WE LOOKING FOR IN NEW BOARD MEMBERS?**
   - **NATIONAL OR LOCAL LEADERS?**
   - **WEALTH, WISDOM, WORK OR ALL OF THE ABOVE?**
   - **INSIDE OUR NETWORK OR OUTSIDE?**
   - **SEASONED/SENIOR OR YOUNGER/NEWER?**
   - **SPECIFIC SKILLS OR QUALIFICATIONS?**

2. **HOW SHOULD WE GO ABOUT RECRUITING?**
   - **DO WE HAVE NAMES ALREADY?**
   - **HOW WOULD WE GO ABOUT DEVELOPING A LIST?**

To: Karen Barth, KarenBarth
CC: [unknown], INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu
CC: [unknown], jsholstein
From: Adam Gamoran, INTERNET:gamoran@ssc.wisc.edu
Date: 12/2/97, 9:05 AM
Re: outline of presentation for board meeting

Sender: gamoran@ssc.wisc.edu
Received: from duncan.ssc.wisc.edu (duncan.ssc.wisc.edu [144.92.190.57])
by hil-img-4.compuserve.com (8.8.6/8.8.6/2.9) with SMTP id JAA23147;
Tue, 2 Dec 1997 09:05:20 -0500 (EST)
Received: from [144.92.182.193] by duncan.ssc.wisc.edu; (5.65v3.2/1.1.8.2/10May96-043
id AA07360; Tue, 2 Dec 1997 08:05:13 -0600
Date: Tue, 2 Dec 1997 08:05:13 -0600
Message-Id: <9712021405.AA07360@duncan.ssc.wisc.edu>
X-Sender: gamoran@ssc.wisc.edu
X-Mailer: Windows Eudora Pro Version 2.1.2
Mime-Version: 1.0
Content-Type: text/plain; charset="us-ascii"
To: Karen Barth <KarenBarth@compuserve.com>
From: Adam Gamoran <gamoran@ssc.wisc.edu>
Subject: outline of presentation for board meeting
Cc: GOLDRIEB@ctrvax.Vanderbilt.Edu, jsholstein@compuserve.com

Karen,

Here's an outline of our presentation for tomorrow. Please e-mail any suggestions to Barbara (schneidr@norcmail.uchicago.edu) as well as to me.

Adam

CIJE Jewish Indicators Project -- Presentation to the CIJE Board
December 3, 1997
Adam Gamoran and Barbara Schneider

I. Introduction: Why an Indicators Project? (Adam -- 3 minutes)

A. In the midst of the flurry of activity over "continuity," a need to take stock of where we are and where we're going.

B. A bit of CIJE history
1. Indicators as an idea for Lead Communities
2. Indicators emerging from the CIJE strategic planning process

C. How Indicators can serve CIJE's mission
1. Galvanize attention
2. Sustain attention over the long term
3. Provide hard data for decision-makers

II. What are some models of Indicators Projects? (Barbara -- 7 minutes)

A. Why Indicators--Link to standards and indicators evidence of those standards
1. Benchmarks of performance, frequency of practice
2. Collected longitudinally--show trends
3. Identify problem areas

B. Level of analysis can exist at
1.local
2. state
3. federal level---show books

C. Content of Indicators
Should focus on specific topics:
In math and science--student outcomes, instructional time, participation in learning activities, curricular content, teacher quality, school conditions and equity.
Comparisons to our list.

D. Examples of Teacher Quality and School Condition Indicators
1. Inputs
2. Outcomes
3. Process

III. Our Current Notion of a Jewish Indicators Project (Adam -- 5 minutes)

A. Use CIJE's strategic vision to identify goals

B. Select corresponding indicators
1. Well developed -- e.g., indicators for the characteristics of educators
2. Need modification -- e.g., indicators of Jewish identity
3. To be created -- e.g., an indicator of Jewish literacy

C. Develop a methodology and mobilize community buy-in

IV. Questions for Discussion
1. Jewish education and Jewish life? ("eyes on the prize" vs. "stick to the knitting")
2. community level vs. national or institutional
3. will communities want to participate?
4. are these the right things to measure? Are these indicators important?
5. what is CIJE's optimal role? Make the case, develop methods, collect dat

To: "Jessica S. Holstein", jsholstein
From: Adam Gamoran, INTERNET:gamoran@ssc.wisc.edu
Date: 12/2/97, 9:06 AM
Re: board meeting

Sender: gamoran@ssc.wisc.edu
Received: from duncan.ssc.wisc.edu (duncan.ssc.wisc.edu [144.92.190.57])
by arl-img-1.compuserve.com (8.8.6/8.8.6/2.9) with SMTP id JAA28292
for <jsholstein@compuserve.com>; Tue, 2 Dec 1997 09:06:05 -0500 (EST)
Received: from [144.92.182.193] by duncan.ssc.wisc.edu; (5.65v3.2/1.1.8.2/10May96-043
id AA05130; Tue, 2 Dec 1997 08:06:03 -0600
Date: Tue, 2 Dec 1997 08:06:03 -0600
Message-Id: <9712021406.AA05130@duncan.ssc.wisc.edu>
X-Sender: gamoran@ssc.wisc.edu
X-Mailer: Windows Eudora Pro Version 2.1.2
Mime-Version: 1.0
Content-Type: text/plain; charset="us-ascii"
To: "Jessica S. Holstein" <jsholstein@compuserve.com>
From: Adam Gamoran <gamoran@ssc.wisc.edu>
Subject: board meeting

Jessica,

For our presentation to the Board Meeting tomorrow on the Indicators Project, Barbara Schneider will need an overhead projector.

Thanks,

Adam

KJ - PYI

Subj: Re: All day staff mtg
Date: 97-11-14 11:49:23 EST
From: GOLDRIEB@ctrvax.Vanderbilt.Edu
To: KJCIJE@AOL.Com

Hi Karen,

As I mentioned to Karen B., I am not coming for the Board meeting or Staff meeting because of Harvard. It is just too much for me to be away both 5 days in one week and then two days the week before.

Sorry,
Ellen

———— Headers ————
Return-Path: <GOLDRIEB@ctrvax.Vanderbilt.Edu>
Received: from relay17.mail.aol.com (relay17.mail.aol.com [172.31.106.71]) by air16.mail.aol.com (v36.0) with SMTP; Fri, 14 Nov 1997 11:49:23 -0500
Received: from ctral1.Vanderbilt.Edu (ctral1.Vanderbilt.Edu [129.59.1.22])
by relay17.mail.aol.com (8.8.5/8.8.5/AOL-4.0.0)
with ESMTP id LAA05367 for <KJCIJE@aol.com>;
Fri, 14 Nov 1997 11:42:32 -0500 (EST)
From: GOLDRIEB@ctrvax.Vanderbilt.Edu
Received: from PATHWORKS-MAIL by ctrvax.Vanderbilt.Edu (PMDF V5.1-8 #16820)
id <01IPZWKWX3FQ8XY30I@ctrvax.Vanderbilt.Edu> for KJCIJE@aol.com; Fri, 14 Nov 1997 10:41:41 CST
Date: Fri, 14 Nov 1997 10:41:41 -0600 (CST)
Subject: Re: All day staff mtg
To: KJCIJE@AOL.Com
Message-id: <01IPZWKWXD2W8XY30I@ctrvax.Vanderbilt.Edu>
X-VMS-To: IN%"KJCIJE@aol.com"
MIME-version: 1.0

CIJE Steering Committee Meetings

CHECKLIST

In advance of the meeting:

1) Rooms reserved - 10th floor Conference Room & Board Room
2) Meeting planning form filled out
3) Budget form completed
4) Invitation letter and RSVP form
5) RSVP list established
6) Minutes sent out
7) Memo with meeting documents and publications update sent out
8) Phone calls to non-respondees
9) Attendance finalized
10) JCC setup form filled out: Coffee, decaf, hot water, flip charts, no chalkboard, pitchers of ice water (see attached copy), extra table for publications
11) Breakfast ordered: Muffins: Lowfat and Regular - labeled, no kale or chocolate /chocolate chip muffins, fruit garnish on the side, holes in plastic

    Lunch ordered: Crudite with hummus, nice mixed greens salad (no iceberg), bagels (no sweet) and lox, whole white fish, 3 cream cheeses, fruit platter, cottage cheese, tea cookies/rugelach/brownie platter, paper goods + Sandwiches for support staff in separate container

The week and a half before the meeting:

Any supplies ordered

Coffee, tea, milk, muffins, and "dial 9" and where to reach me signs made up

(Teleconference set up)

Binders compiled

Overheads and handouts prepared, in labeled folders for KAB

Binder sent to Pierre/to MLM with Chairman's notes and additional documents

Buy skim milk, decaf, balsamic vineagar, olive oil and herbal tea (if necessary)

Sharpen pencils

To pack on cart:

- ❑ Binders
- ❑ Additional materials: handouts and overheads
- ❑ Overhead projector
- ❑ Pads and pencils
- ❑ Flip chart markers, masking tape, stapler, paper clips, pens, pad, rolodex
- ❑ (Conference phone)
- ❑ Sodas and water pitchers
- ❑ Skim milk, herbal tea, decaf, balsamic vineagar and olive oil
- ❑ Labels and signs (2 kinds)
- ❑ Work for the day
- ❑ ID card and keys

Day of the meeting:

- ❑ Soda put into refrigerator
- ❑ Coffee, teas and breakfast set up and labeled
- ❑ Ice water and pitchers placed on table
- ❑ At each seat: binders, scratch pads, pencils and a plastic cup
- ❑ Extension cord for overhead projector obtained and projector set up and marked with tape
- ❑ Flip charts set up, chalkboard removed
- ❑ Phones set up in Board Room, CW old desk and SDF desk with "dial 9" signs
- ❑ CIJE publications laid out
- ❑ Lunch laid out with ice, sodas, and n`tillat yadayim cup and bowl laid out
- ❑ Room cleaned up, flip charts collected, remaining paper goods brought upstairs

Follow up:

Binders sent out to non-attendees

Flip charts typed up

Minutes sent out

CIJE Board Meeting Materials
December 3, 1997

Mailing Materials:

I. Cover memo from the desk of KAB including:
- 10/9/97 Meeting Minutes
- 5-page Indicators document

II. Publications update

Binder Materials:

- 5-page Indicators document
- Updates:
  - Synagogue Change grant proposal (without budget summary page) ready
  - Conference in Rabbinic Education grant proposal (without budget summary page) xerox
  - ~~Dec. 24 lay leadership researeh consultation~~ ASK GED
  - ~~Harvard schedule and brochure~~
  - Dec. 24 Lay Leadership Research consultation list of attendees/bios
  - JEWEL Planning agenda
- Leadership Forum summary sheet — PCH (now to GE

Slides:

- Updates - 1 slide on Leadership planning → GED / PCH · NOW!
- Leadership Forum - 3 slides
- 1998 Budget - 9 slides → TUES MID MORN – back from HT end of day.

If need be hand out.

Attendees:

Karen Barth	Mort Mandel
Karen Jacobson	Stanley Horowitz
Gail Dorph	Steve Hoffman
Nellie Harris	Lester Pollack
Cippi Harte	Charles Ratner
Nessa Rapoport	Esther Leah Ritz
Adam Gamoran	Lee Hendler
Dan Pekarsky	Michael Rosenak
Alan Hoffmann	Barbara Schneider

The following invitees will not attend:

- Dan Bader
- John Colman (see attached RSVP form)
- Barry Holtz
- Elie Holzer
- Susan Stodolsky

EG

Hotel rooms at Loews reserved for:

- Adam Gamoran
- ~~Ellen Goldring~~
- Dan Pekarsky
- ~~Susan Stodolsky~~
- ~~Michael Rosenak~~

By ~~next~~ mtg need names + addresses of Chairmen's council.

CIJE Board Meeting Materials
December 3, 1997

Mailing Materials:

I. Cover memo from the desk of KAB including:
- 10/9/97 Meeting Minutes –
- ~~Lay Leadership Forum questions~~
- ~~Other?~~ Indicators.

II. Publications update

Binder Materials:

- Materials on Indicators Project
- Updates—One to two pages on each of the following areas:
  - Staffing KAB.
  - Harvard – GZD
  - Dec. 24 lay leadership research consultation
  - Fundraising
  - Synagogue Change Project
- Lay Leadership Forum questions and/or revised timeline

Handouts: 1998 Budget materials – overhead.

Attendees:

- Board of Directors
- CIJE in-house staff
- CIJE consultants and guests—
  - Barbara Schneider ✓ mike Rosenak

Hotel rooms reserved for:
- Adam Gamoran ✓
- Ellen Goldring ✓
- Dan Pekarsky ✓
- Susan Stodolsky —
- Michael Rosenak ✓

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION
BOARD OF DIRECTORS

DRAFT AGENDA
Wednesday, December 3, 1997
9:30 am - 4:00 pm
New York

		Tab	Assignment	Handout	Slides
I.	Master Schedule Control	1	LP	--	--
II.	Minutes	2	KJ	--	--
III.	Indicators Project	4	EG/AG	?	?
IV.	Updates	4a?	KAB	?	?
V.	Lay Leadership Forum	4b	KAB/PCH	?	?
VI.	1998 Budget		KAB	?	?

October 9, 1997

Board Meeting

Handouts
&
Overheads

AMERICAN JEWISH ARCHIVES

Time to Act / עת לעשות

CIJE Council for Initiatives in Jewish Education

MEMORANDUM

Date: November 20, 1997

To: Members of the CIJE Board of Directors

From: Lester Pollack, Chair

Subject: December 3 Board of Directors Meeting

This is a reminder that the next meeting of the CIJE Board of Directors will take place at **15 E. 26th Street, New York** in the **10th floor conference room** on **Wednesday December 3, 1997.** We will begin the meeting at **9:30 a.m.** and conclude by **4:00 p.m.**

Please call Chava Werber at (212) 532-2360 Ext. 11 with your attendance plans or fax your response to CIJE at (212) 532-2646. I look forward to seeing you then.

15 East 26th Street, New York, NY 10010-1579 • Phone: (212)532-2360 • Fax: (212)532-2646

Council for Initiatives in Jewish Education (CIJE)

Board of Directors

☐ Yes, I plan to attend the CIJE Board of Directors meeting on **Wednesday, December 3** from **9:30 am - 4:00 pm** at **15 East 26th Street**, in the 10th floor conference room.

☐ Sorry, I will not be able to attend.

_____

Name

_____

Street Address

_____

City **State** **Zip**

_____

Phone **Fax**

Please return this form to (212) 532-2646

CIJE
15 East 26th Street
New York, NY 10010-1579

A Time to Act / עת לעשות
CIJE Council for Initiatives in Jewish Education

MEMORANDUM

Date: November 26, 1997

To: CIJE Board of Directors

From: Karen A. Barth

Re: Board meeting of December 3, 1997

This is to confirm that the next meeting of the CIJE Board of Directors is scheduled to take place from **9:30 am to 4:00 pm on Wednesday, December 3rd** at 15 East 26 Street, in the 10th floor conference room.

Enclosed are items for your review prior to the meeting:

1. Minutes.
   The minutes from the October 9, 1997 Board meeting are attached.

2. The Jewish Indicators Project
   This document contains a summary of the goals, rationale and proposed indicators for this project. It also contains discussion questions for our meeting.

Please call Chava Werber at 212-532-2360, Ext. 11, to indicate your attendance plans.

We look forward to an interesting discussion.

15 East 26th Street, New York, NY 10010-1579 • Phone: (212)532-2360 • Fax: (212)532-2646

M E M O

To: Board Members

From: Nessa Rapoport

Date: November 24, 1997

Re: Report on CIJE Publications and Dissemination

Publications and Dissemination

CIJE Current Activities: 1997-8

Enclosed is the newest edition of *Current Activities,* expanded and reorganized to reflect the structure of our strategic plan. *Current Activities*, updated twice a year, is designed for the academic, research and policy community, as well as for interested lay leadership. This version was distributed at the GA and will be included in CIJE information kits and mailings.

In the winter of 1998, CIJE's new brochure will be available for broad distribution.

***

CIJE Education Seminar

At the opening meeting of this year, on October 29, Jerome Chanes, Program Director of the National Foundation for Jewish Culture, discussed his paper, **"Whither the Jewish Communal Agenda?"** His presentation analyzed the changing priorities of our community and their impact on Jewish security and identity. Despite the prevailing anxiety about both the numbers and direction of North American Jewry, Chanes offered evidence of communal health and resourcefulness. His discussion on pp. 27-30 of the "perception gap" over antisemitism in the United States is particularly interesting. The paper is densely written, but rewards readers who persevere!

Mr. Chanes is the author of *Antisemitism in America Today: Exploding the Myths*, and co-editor of the forthcoming *Half Full or Half Empty: A Profile of the American Jewish Community*. For fifteen years he was the National Affairs Director of the National Jewish Community Relations Advisory Council (NJCRAC). A long-time observer of the American Jewish community, he has published scores of essays on virtually every area of the Jewish public-affairs agenda.

The next meeting of the seminar will take place on December 16. Dr. Alisa Rubin Kurshan, executive director of the Jewish Continuity Commission of UJA/Federation of New York, will discuss her dissertation, **"Vocation and Avocation: A Case Study of the Relationship between Jewish Professionals and Volunteer Leaders in Jewish Education."**

Dr. Kurshan's work focuses on the professionalization of the governance structure of a Jewish day school and the questions it raises: What does it mean to generate commitment, allegiance and community in a voluntary setting? How is the nature of Jewish volunteerism unique? And what are the policy implications for Jewish communal planners?

We will include the selected excerpts in our January mailing.

***

CURRENT ACTIVITIES: 1997–1998

The Council for Initiatives in Jewish Education (CIJE)

Created in 1990 by the Commission on Jewish Education in North America, CIJE is an independent national organization whose mission is to help transform North American Jewish life through Jewish education. We promote educational excellence by developing:

Lay and professional leadership for Jewish education.

Strategies for change in partnership with educating institutions, communities, and national organizations.

Innovative ideas for educational policy and practice.

Models of success in Jewish teaching and learning.

CIJE is committed to placing powerful Jewish ideas at the heart of our work; to bringing the best of general education to the field of Jewish education; to using rigorous research and evaluation to inform decision-making; and to working with a range of institutions, foundations, and denominations to make outstanding Jewish education a communal priority and reality.

"Our goal should be to make it possible for every Jewish person, child or adult, to be exposed to the mystery and romance of Jewish history, to the enthralling insights and special sensitivities of Jewish thought, to the sanctity and symbolism of Jewish existence, and to the power and profundity of Jewish faith."

Professor Isadore Twersky, *A Time to Act*

15 East 26th Street, New York, NY 10010-1579 • Phone: (212)532-23[illegible] • Fax: [illegible]

CURRENT ACTIVITIES: 1997–1998

LAY AND PROFESSIONAL LEADERSHIP

- **The Teacher Educator Institute**
- **The Institute for Leaders in Jewish Education**
- **The Seminar for Professors of General Education**
- **The CIJE Education Seminar Series**
- **Community Day High School Leaders**
- **Recruiting Conference for Jewish Education and Communal Service**

STRATEGIES FOR CHANGE

- **Planning Initiatives and Consultations**

ADVANCING IDEAS

- **The Goals Project**
- **The CIJE Study of Educators**
- **Policy Briefs and Research Reports**
- **The Manual for The CIJE Study of Educators**

LEARNING FROM THE FIELD

- **The Best Practices Project**
- **The Lead Community Project**
- **The Early Childhood Initiative**
- **The Indicators Project**

PUBLICATIONS

BOARD AND STAFF

- **Board of Directors and Chairman's Council**
- **Staff and Consultants**

The Teacher Educator Institute

What would it take to transform the supplementary school into an institution where exciting learning takes place, where students are stimulated by what they encounter, and where a love of Jewish learning and commitment to Jewish living is the hallmark of the institution? CIJE believes--and current educational research confirms--that the heart of any transformation of an educational institution such as the supplementary school is linked to exciting, innovative teaching by knowledgeable and committed educators.

The CIJE Policy Brief, ***Background and Professional Training of Teachers in Jewish Schools*** (1994), shows that in supplementary schools, the teaching pool is committed and stable. However, only 13% of supplementary school teachers are formally prepared in both pedagogy and Judaica subject matter. Given the weak preparation and background of this teaching pool, in-service education becomes a crucial element in upgrading the profession. Yet CIJE research has shown that professional development for teachers tends to be infrequent, unsystematic, and not designed to meet teachers' needs.

What is required is a strategy that can capitalize on the commitment of teachers, redress the deficiencies in their preparation and background, and prepare them to engage children actively in meaningful encounters with the Jewish tradition. Old training models of professional development are simply not adequate for the scope of this task.

CIJE's Teacher Educator Institute (TEI) is a two-year program, partially funded by the Nathan Cummings Foundation, to create a national cadre of teacher educators. It focuses on the challenges of developing new approaches to issues of professional development for Jewish educators. The central goal of TEI is to develop leaders who can mobilize significant change in teaching and learning through improved and creative professional development for teachers in their institutions, in their communities, and on the national level. The core domains of study include: teaching and learning; Jewish content, including personal religious connection; knowledge of teachers as learners; professional development; and organizations/systems/the Jewish community. TEI graduates will be catalysts for change who are substantively grounded in ideas and concrete practices, and who also have a deep understanding of instructional improvement and educational change.

In order to create an experience that allows time for the development of and reflection about new ideas and practices, opportunities for experimentation, and feedback, TEI participants meet six times over the course of the two-year period. There are also assignments and follow-up work between group meetings. We are currently developing strategies for networking and supporting TEI graduates.

By May of 1998, two cohorts, over 50 Jewish educators in all, will have completed the two-year cycle. Participants have included educators who work in central agencies and principals of supplementary schools. In Cohort Two, there are also participants whose responsibilities lie in the area of Jewish early childhood education.

A third cohort of Jewish educators will begin this program in the spring of 1998.

Participants are invited to join TEI as members of educational teams. There are presently 10 communal teams, as well as 4 teams that represent national movements involved in this pilot project (Conservative, Reconstructionist, Reform, and Florence Melton Adult Mini-School Project for Teachers).

The team structure is an integral part of our change strategy. It facilitates the creation of local cohorts of educators who have shared an intense learning experience and a common vision of powerful Jewish teaching and learning and good professional development. They can, in turn, plan and implement similar experiences for others in their own settings.

TEI will result in:

1. A national cadre of over 80 teacher educators.

2. A CIJE Policy Brief on "best practices" in professional development.

3. A videotape library to be used to create powerful professional development opportunities for others.

The evaluation component of this work includes.

1. A survey of current professional development offerings in a sub-sample of communities participating in the Institute that describes in depth the nature and extent of those offerings for teachers in each community (including both communal and institutional offerings). The purpose of this document is to establish a baseline so that change can be assessed in the future.

2. An interview study of TEI participants' efforts to improve the quality of professional development opportunities in their communities.

3. A document or series of documents focusing on the same sub-sample of participating communities, evaluating changes in the structure and content of their communal and school professional development offerings. These reports will draw on interviews with participants and others from those communities as well as on observations of professional development activities in the communities.

In Fall 1997, an article describing the work of TEI was published in the *Peabody Journal of Education*.

> Holtz, B.W., Dorph, G.Z., and Goldring, E. B. (1997). **Educational Leaders as Teacher Educators: The Teacher Educator Institute—A Case from Jewish Education**. *Peabody Journal of Education, 72* (2). 147-166.

The Institute for Leaders in Jewish Education

The CIJE Study of Educators in day, supplementary, and pre-schools in three communities in North America found that many educational leaders are inadequately prepared for their roles as leaders. Furthermore, many leaders indicated a sense of professional isolation from colleagues and lack of professional growth opportunities designed specifically for Jewish educators in leadership positions.

In response to these findings, CIJE is embarking on a long-range planning process to establish how best to meet the continuing professional development needs of educational leaders. As part of the initial planning process, CIJE has developed three professional development institutes.

CIJE institutes are rooted in clearly articulated conceptions about leadership and adult learning. Leadership is conceptualized in a strategic/systemic perspective. According to this view, leadership is not only about technique and skills, but also encompasses Jewish content. Furthermore, this conceptualization invites deep discussion about the purposes and values of leadership and the moral bases of leadership. Leaders need multidimensional frameworks to analyze and understand their contexts from a range of perspectives.

The CIJE institutes for educational leaders are based upon a number of design parameters:

1. The institutes are developed to provide unique professional growth opportunities for leaders.

2. The institutes are committed to integrating Jewish content with leadership concerns, rather than addressing these two realms separately

3. The institutes are geared toward building a professional sense of community among educational leaders. Therefore, the institutes include educational leaders from all denominations, settings, and institutions. The institutes also provide opportunities for job-alike discussions and community work groups.

4. The institutes provide mechanisms for support groups and networking when the participants return home.

The institutes have taken place at the Gutman Conference Center at Harvard University. They have focused on a common theme: creating and implementing a strong, compelling vision for Jewish education.

Forty educational leaders attended the first institute, ***"Building a Community of Leaders: Creating a Shared Vision,"*** held in Fall 1994.

The second institute, ***"Leadership and Vision for Jewish Education,"*** took place in Spring 1996.

A third institute, ***"The Power of Ideas: Leadership, Governance, and the Challenges of Jewish Education,"*** was held in January 1997. This institute, building upon the foundation of the first two institutes, was designed for a lay and professional leadership team from each participating institution. Over 60 leaders attended in teams from across North America.

The fourth of these institutes takes place on December 7-10, 1997. Its topic is: ***"Leading Jewishly: Exploring the Intersection of Jewish Sources and the Practice of Educational Leadership."*** Over 70 educators from the United States and Great Britain will be among the participants.

The topics covered in the institutes are geared toward helping educational leaders move from articulating a vision to developing a strategy for implementation. They range from Jewish study sessions to discussions around questions such as: What kind of Jewish community and Jewish person are we hoping to cultivate through our educating activities and institutions? Other topics include practical considerations, such as engaging in strategic planning activities that will help achieve an institution's vision and models for involving staff in decision-making.

The institutes are rooted in four instructional strategies that aim to achieve maximum transfer of learning from the classroom to the work setting. Experiential activities, such as team-building exercises, tap personal needs, interests, and self-esteem. Skill-based activities develop and refine specific leadership skills, such as reflective thinking and staff development. Conceptual frameworks are presented to help participants implement multiple perspectives to solve problems; and feedback sessions are used to help participants see and move beyond current difficulties. Activities include text study, problem-based learning, case studies, simulations, videotape analysis, and group discussions.

The institutes are staffed by preeminent faculty in both Judaica, education, and leadership. They have benefited from the outstanding contribution of Professors Terrence Deal, Ron Heifetz, Ellen Goldring, Arthur Green, Robert Kegan, Michael Rosenak, and Isadore Twersky (z"l), among others.

The Seminar for Professors of General Education

Jewish education is a field severely understaffed at its most senior levels. Particularly in the area of research and advanced training, the North American Jewish community needs to develop ways to expand its personnel capacity. Increasing graduate training at the doctoral level is an important way to address this need, but such an approach requires many years of training and experience before graduates will be able to make a difference. While applauding the efforts of graduate institutions in their work, CIJE has been developing another, complementary approach to this issue--taking advantage of the existence of talented individuals in the world of general education who might be interested in making a contribution to the work of Jewish education.

In its own work, CIJE has seen the enormous assistance that can be offered by outstanding academics in the field of general education when their research and teaching skills are applied to Jewish educational issues. The field has also seen the contributions in the past of such eminent figures as Joseph Schwab, Israel Scheffler, and Lee Shulman, as they turned to areas of Jewish concern and drew upon their own expertise to help the field of Jewish education. The leadership of CIJE, therefore, began to ask: "Would it be possible to attract Jews from the world of general education to devote some of their time to Jewish educational questions? And, if so, what kinds of orientation and learning would these academics need to be able to contribute to the field?"

Toward that end, CIJE recruited nine professors of education from among the most prestigious American universities and research institutes to attend an intensive seminar in Jerusalem in July 1996. The seminar, co-sponsored by CIJE and the Center for Advanced Professional Education (CAPE) of the Mandel Institute in Jerusalem, provided participants with an immersion in Jewish thought and issues of Jewish education. The staff and consultants of CIJE and CAPE developed an integrated program of Jewish study and engagement with issues of Jewish education and the contemporary sociology of American Jews. The outstanding teachers and scholars in the program included Menachem Brinker, Steven M. Cohen, Gail Zaiman Dorph, Seymour Fox, Barry W. Holtz, Aviezer Ravitzky, and Michael Rosenak.

A second seminar was held at the end of January 1997. Three additional professors were added to the group at that time. A third meeting was held in June, with an additional five professors joining the group. The next meeting will take place in January 1998.

The professors in the group are serving as consultants, enriching the field of Jewish education with ideas and research from general education. CIJE will continue to expand the group, creating a new network of outstanding educators committed to revitalizing Jewish education.

The group currently includes:

Deborah Ball, Professor of Education, University of Michigan.

Daniel Chazan, Associate Professor of Teacher Education, Michigan State University.

Richard Cohen, Director, Pacific Oaks Research Center.

Sharon Feiman-Nemser, Professor of Teacher Education, Michigan State University.

Walter Feinberg, Professor of Philosophy of Education, University of Illinois-Champaign-Urbana.

William Firestone, Professor of Educational Policy, Rutgers University.

Adam Gamoran, Professor of Sociology and Educational Policy Studies, University of Wisconsin-Madison.

Ellen Goldring, Professor of Educational Leadership and Associate Dean, Peabody College, Vanderbilt University.

Marvin Hoffman, Senior Research Associate, Center for School Improvement, University of Chicago.

Francine Jacobs, Associate Professor and Chair, Eliot-Pearson Department of Child Development and Associate Professor, Department of Urban and Environmental Policy, Tufts University.

Deborah Kerdeman, Associate Professor, Philosophy of Education, University of Washington.

Barbara Neufeld, President of Education Matters, Inc., and a lecturer on education at the Harvard Graduate School of Education.

Daniel Pekarsky, Professor, Department of Educational Policy Studies, University of Wisconsin-Madison.

David Purpel, Professor, Department of Educational Leadership and Cultural Foundations, UNC-Greensboro.

Anna E. Richert, Associate Professor and Co-director of Teacher Education, Mills College.

Barbara Schneider, Senior Social Scientist at NORC and the University of Chicago.

Susan Stodolsky, Professor of Education and Psychology, University of Chicago.

Ken Zeichner, Hoefs-Bascom Professor of Teacher Education, University of Wisconsin-Madison.

The CIJE Education Seminar Series

Since Fall 1995, CIJE has convened an invitational seminar that meets four times a year to consider recent academic and conceptual work in the broad field of Jewish education and policy. Participants are drawn from the greater New York area's academic institutions, Jewish communal organizations, and foundations. Papers or chapters are mailed in advance to participants, who meet to reflect upon findings and raise interdisciplinary questions to further one another's work.

Previous programs have included:

Dr. Jonathan Woocher, Executive Vice President of JESNA:
"Toward a 'Unified Field' Theory of Jewish Continuity."

Professor Michael Rosenak, of the Melton Centre for Jewish Education at Hebrew University:
"Realms of Jewish Learning: Two Conceptions of the Educated Jew."

Dr. Gail Z. Dorph, Senior Education Officer at CIJE:
"Content-Specific Domains of Knowledge for Teaching Torah."

Dr. Sherry Blumberg, Associate Professor of Jewish Education at Hebrew Union College:
"To Know Before Whom You Stand: A Philosophy of Liberal Jewish Education for the Twenty-First Century."

Dr. Bethamie Horowitz, Senior Scholar at the Center for Jewish Studies at the CUNY Graduate Center:
"Beyond Denomination: Emerging Models of Contemporary American Jewish Identity."

Dr. Barry Kosmin, Director of Research for the Institute for Jewish Policy Research in London and member of the Doctoral Faculty in Sociology at the City University Graduate Center:
"Sociological Insights for Educators Arising from the Survey of Conservative B'nai Mitzvah Students in North America."

Dr. Tova Halbertal, of the faculty of the Melton Centre for Jewish Education in the Diaspora of the Hebrew University:
"Mothering and Culture: Ambiguities in Continuity."

Dr. Steven Bayme, Director of the Jewish Communal Affairs Department at The American Jewish Committee:
"Understanding Jewish History: Texts and Commentaries."

Jerome Chanes, Program Director of the National Foundation for Jewish Culture:
"Whither the Jewish Communal Agenda? The American Jewish Polity in Transition."

Dr. Alisa Rubin Kurshan, Executive Director of the Jewish Continuity Commission of UJA/Federation of New York:
"Vocation and Avocation: A Case Study of the Relationship between Jewish Professionals and Volunteer Leaders in Jewish Education."

Community Day High School Leaders

In February 1997, under the auspices of The Goals Project (see p. 12), CIJE organized an initial meeting of the professional leadership of emerging and existing community day high schools. This meeting provided an important opportunity to identify and explore basic questions concerning the nature and guiding purposes of such institutions.

CIJE is currently developing a group of lay and professional leaders of community day high schools who will meet to reflect systematically on the mission and identity of community day high schools at a formative stage in their development. The group will draw on powerful ideas from Jewish and other areas of educational thinking to enrich both established and emerging institutions.

Recruiting Conference for Jewish Education and Communal Service

In partnership with the Wexner Foundation and co-sponsored by CJF, Hillel, JESNA, and JCCA, CIJE is helping to develop a pilot recruiting conference for college students to test whether it is possible to influence the career choices of talented young people in the direction of Jewish education and communal service.

The conference is currently scheduled for March 1998 in Boston, Massachusetts.

Planning Initiatives and Consultations

Evaluation Institute for Jewish Education: In 1995, CIJE, together with JESNA, convened a first consultation toward the goal of establishing a national program for training locally based evaluators of Jewish educational initiatives. As the Jewish community and its leadership allocate resources to a range of Jewish educational projects, the issue of evaluation is becoming urgent. When new initiatives are undertaken, how can their impact be measured and assessed against other approaches?

CIJE is committed to increasing the capacity for research and evaluation with implications for communal policy. In partnership with JESNA, we are currently planning and designing an Evaluation Institute for Jewish Education to be launched in the coming year.

CIJE is also a consultant to the following projects:

Machon L'Morim, an early childhood initiative in Baltimore funded by the Children of Harvey and Lyn Meyerhoff Philanthropic Fund;

The **New Atlanta Jewish Community High School**;

The Milwaukee **Masters of Judaic Studies in Jewish Education**, a pioneering M.A. program funded by the Helen Bader Foundation. The M.A. degree, from the Cleveland College of Jewish Studies, is earned by Milwaukee educators in a distance-learning program of the Lead Community Initiatives project of the Milwaukee Jewish Federation.

CIJE is actively consulting on the professional development of teachers and leaders with the **Torah U'Mesorah** movement; and with **She'arim**, a new program for the recruitment and education of future day school teachers, co-sponsored by **Drisha Institute** and the **Beit Rabban Center** in New York.

CIJE is also working on significant planning projects with several rabbinical schools and a number of national agencies and initiatives.

The Goals Project

A joint project of CIJE and the Mandel Institute in Jerusalem, the Goals Project is an ongoing effort to encourage the infusion of powerful Jewish ideas into Jewish education. It is guided by the assumption that Jewish educating institutions will become more engaging and effective places when their work is guided by visions, grounded in Jewish thought, of what Judaism is about and of the kinds of Jewish human beings and community we should be trying to cultivate.

The Goals Project grows out of the Educated Jew Project of the Mandel Institute, conceptualized and developed by Professor Seymour Fox. The project is under the direction of CIJE consultants Dr. Daniel Pekarsky, Professor of Educational Policy Studies at the University of Wisconsin-Madison, and Daniel Marom, senior staff member of the Mandel Institute.

Beginning with the CIJE Goals Seminar in 1994, the Goals Project has advanced its agenda through consultations to various agencies and institutions and through pilot projects and seminars aimed at lay and professional leaders in Jewish education at both the communal and institutional level. Recent activities include:

1. **The Summer 1996 Goals Seminar:** This seminar in Jerusalem initiated into the project new colleagues who play significant roles in the landscape of Jewish education. The seminar was designed both to develop personnel for the Goals Project and to enable the participants to use goals concepts and concerns to illuminate their own work in building and/or guiding educating institutions.

2. **Pilot Projects:** Pilot Projects are designed to strengthen education in participating institutions, to deepen our understanding of what is involved in catalyzing vision-sensitive educational growth, and to provide case studies of the process of change. Daniel Marom has been involved in the pilot project launched in the fall of 1995 with the Agnon School in Cleveland; this community day school is engaged in the process of deepening its guiding Jewish vision and its relationship to practice. A carefully documented case study will result from this project. A second pilot project, coordinated by Daniel Pekarsky, has been launched with Congregation Beth Israel of Milwaukee, Wisconsin.

3. **Goals Consultations:** CIJE staff served as consultants in a year-long planning process leading up to a retreat organized for the East Coast alumni of the Wexner Heritage Foundation. Organized around the theme "What Works: Innovations for Revitalizing American Jewry," the retreat emphasized the role of vision in four critical areas: day schools, summer camping, adult education, and Israel experiences.

Other consultations have focused on the development of guiding visions for community agencies and for educating institutions have been held in Atlanta, Baltimore, and Milwaukee, as well as with the Jewish Community Center Association in the area of camping. Most recently, CIJE has been consulting to groups in Cleveland and Phoenix that are working to establish new community high schools, as well as to the planning sub-committee on education of the Federation of Rhode Island.

4. **Goals Group:** CIJE has organized a group of talented educators drawn from Jewish and general education that focuses on ways of infusing Jewish educational reform efforts with powerful ideas drawn from Jewish and general sources.

5. **Goals Publications and Resources:** In 1996-97, the Goals Project will continue to develop a number of materials that will serve as resources to the project and to the field of Jewish education.

In addition to the Agnon case study, Goals Project materials include:

> ***Vision at the Heart: Lessons from Camp Ramah on the Power of Ideas in Shaping Educational Institutions***, by Seymour Fox with William Novak: Published in March 1997 by the Mandel Institute of Jerusalem and CIJE, this essay offers a portrait of an ambitious effort to infuse an educational setting with powerful ideas about the purpose and meaning of Jewish life.
>
> Pekarsky, D. (1997). **The Place of Vision in Jewish Educational Reform**. *Journal of Jewish Education, 63* (1&2), 31-40.

These materials are designed to nurture among lay and professional constituencies a richer appreciation of what a vision-guided educating institution is and of the benefits of moving in this direction.

The CIJE Study of Educators

In 1993, CIJE, in collaboration with its lead communities of Atlanta, Baltimore, and Milwaukee, carried out an extensive study of educators in all the Jewish day schools, supplementary schools, and pre-schools in the three cities. This work, known as ***The CIJE Study of Educators*** and supported by the Blaustein Foundation, was motivated by the need for clear information about the characteristics of educators, in preparation for policy decisions about building the profession of Jewish education. The study addressed a variety of important topics, including the background and training of educators; the conditions of their work, such as earnings, benefits, and support from others; and their career experiences and plans.

Close to 1000 teachers and 77 educational leaders responded to surveys administered in the study. Response rates were 82% and 77% for teachers and leaders, respectively. In addition, 125 teachers, educational leaders, and central agency staff responded to in-depth interviews.

Policy Briefs and Research Reports

The Policy Brief, ***Background and Professional Training of Teachers in Jewish Schools***, draws on the study to offer hard data and an action plan for the professional development of Jewish educators. The Policy Brief focuses on what may be the most important set of findings of the study: the limited formal preparation of the vast majority of teachers in Jewish schools, alongside infrequent and inconsistent professional development--but the strong commitment to Jewish education among most teachers. These findings led to a call for more consistent, coherent, and sustained professional development for Jewish educators in communities across North America.

Based on the study, a forthcoming publication, ***The Teachers Report***, moves beyond the Policy Brief to provide a more comprehensive look at the characteristics of teachers in Jewish day schools, supplementary schools, and pre-schools. The report provides information on work settings and experience, salary and benefits, and perceptions of career opportunities, in addition to further details about teachers' background and training. It also compares results from ***The CIJE Study of Educators*** to earlier studies carried out in Boston, Los Angeles, and Miami.

A research paper, ***"Background and Training of Teachers in Jewish Schools: Current Status and Levers for Change,"*** is being published by the academic journal, *Religious Education*. This paper begins with the findings of the Policy Brief and poses the question, "How can the amount of professional development experienced by teachers be increased?" Of the policy levers examined, two appear promising: An incentives plan for supplementary schools and teachers in one community was associated with higher levels of professional development; and teachers in state-certified pre-schools engaged in more professional development than teachers in uncertified pre-schools.

Analysis of the data on educational leaders provided from ***The CIJE Study of Educators*** has been reported in: Goldring, E.B., Gamoran, A., & Robinson, B. (1996). **Educational Leaders in Jewish Schools**. *Private School Monitor, 18* (1), 6-13.

A more comprehensive report on the characteristics of leaders in Jewish schools will be released in 1998.

The Manual for The CIJE Study of Educators

In light of the work in Atlanta, Baltimore, and Milwaukee, the instruments used in ***The CIJE Study of Educators*** have been revised and prepared for use in other communities. ***The Manual for the CIJE Study of Educators*** contains two sets of instruments: ***The CIJE Educators Survey*** and ***The CIJE Educators Interview***. ***The CIJE Educators Survey*** is a questionnaire designed to collect quantitative information from all of the educators (teachers and educational leaders) working in Jewish schools within a single community. It consists of four sections: Settings; Work Experience; Training and Staff Development; and Background.

The Manual provides instructions on how to administer the questionnaire, and indicates a set of anchor items from the questionnaire that should be retained for future comparability and for building a continental data bank. A separate document, ***Coding Instructions for the CIJE Educators Survey***, provides technical directions for entering and analyzing the survey results. ***The CIJE Educators Interview*** contains a protocol of questions and probes designed to elicit in-depth information from a sample of educators working in Jewish schools in a single community about their professional lives as Jewish educators. There are separate interview protocols for teachers and educational leaders. Both protocols consist of six sections: Background; Recruitment; Training; Conditions of the Workplace; Career Rewards and Opportunities; and Professional Issues. The Manual provides instructions on how to carry out the interviews.

Following the original work in the lead communities, versions of ***The CIJE Study of Educators*** have also been carried out in Seattle, Cleveland, and Chicago. Several other communities are in the planning stage in preparation for carrying out the study. In each case, results of the community's study of its Jewish educators are guiding policy decisions. The data serve as a baseline against which future change can be measured, and they help mobilize the community in support of educational reform. In the future, a continental data bank drawing on anchor items from the surveys will be maintained and made available for secondary analysis, subject to confidentiality requirements.

The CIJE Study of Educators was conducted under the direction of Dr. Adam Gamoran, Professor of Sociology and Educational Policy Studies at the University of Wisconsin-Madison, and Dr. Ellen Goldring, Professor of Educational Leadership and Associate Dean of the Peabody College of Education at Vanderbilt University. CIJE staff researcher Bill Robinson supervised the preparation and production of ***The Manual for the CIJE Study of Educators*** and ***Coding Instructions for The CIJE Educators Survey.***

The Best Practices Project

In describing its "blueprint for the future," ***A Time to Act: The Report of the Commission on Jewish Education in North America*** called for the creation of "an inventory of best educational practices in North America." Accordingly, the Best Practices Project of CIJE documents exemplary models of Jewish education.

What do we mean by "best practice"? One recent book about this concept in the world of education states that it is a phrase borrowed from the professions of medicine and law, where "good practice" and "best practice" are everyday phrases used to describe solid, reputable, state-of-the-art work in a field. If a doctor, for example, does not follow contemporary standards and a case turns out badly, peers may criticize his decisions and treatments by saying something like, "That was simply not best practice." (Steven Zemelman, Harvey Daniels, Arthur Hyde, *Best Practice* (Heinemann, 1993), pp. vii-viii.)

We need to be cautious about what we mean by the word "best" in the phrase "best practice." The literature in education points out that seeking perfection will be of little use as we try to improve actual work in the field. In an enterprise as complex and multifaceted as education, these writers argue, we should be looking to discover "good," not ideal, practice. (See, for example, Sara Lawrence Lightfoot, *The Good High School* (Basic Books, 1983)). "Good" educational practice is what we seek to identify for Jewish education--models of the best available practice in any given domain. In some cases, best available practice will come very close to "best imaginable practice"; at other times the gap between the best we currently have and the best we think we could attain may be far greater.

In May 1996, CIJE published the third volume in its Best Practices series, ***Best Practices: Jewish Education in JCCs***. Co-commissioned by the Jewish Community Center Association (JCCA), this comprehensive essay by Drs. Steven M. Cohen and Barry Holtz is an examination of a setting where dynamic Jewish education is taking place. Based on six "best practice" sites, the volume describes the evolution of JCCs from primarily recreational and cultural facilities toward a new emphasis on Jewish learning by members, staff, and administration. It also discusses the professional position of "JCC Educator" and the way a national system has become a champion of serious Jewish education.

The two previous volumes in the series, ***Best Practices: Early Childhood Jewish Education*** and ***Best Practices: Supplementary School Education,*** were reissued in Fall 1996. The portraits in these volumes are an inventory of outstanding practice in contemporary Jewish education.

The Lead Community Project

One of the original recommendations of the Commission on Jewish Education in North America was the selection of communities that would serve as lab sites for the recommendations of the commission. Three communities--Atlanta, Baltimore, and Milwaukee--were chosen.

From the point of view of the Commission, the task was clear: These communities would be sites where the hypotheses generated by the Commission would be tested. They would demonstrate in "real life" how building the profession of the Jewish educator and mobilizing communal support on behalf of the education agenda could begin to transform the quality of Jewish life. The successes and processes--and even failures--of these lab sites would be described and analyzed in the reports written by the Monitoring, Evaluation and Feedback team (one of whose members would live and work in each community). From this work, the Jewish community would gain some diagnoses of the current status of education and of educators; some images of what could be; and descriptions and analyses of what works. Lead communities would also be laboratories for institutional change and for other educational innovations.

CIJE was faced with a variety of challenges as its work with the lead communities began. The address for the lead community initiative was the federation because of its anticipated success in driving forward an agenda of the whole community. The strength of the federated system has always been its ability to create consensus among communal members. And yet CIJE's agenda, although communal, was one of change rather than consensus.

Each community was asked to create a wall-to-wall coalition of communal members across institutions and denominations; and to designate a person in charge of this change process. Although each community did so, the work required to create communal support for making education in general and building the profession in particular key communal priorities was more difficult and time-consuming than originally imagined. It required its own planning and implementation processes. In addition, the leadership of the community, presumed advocates of this agenda because of their support of the lead community process, nevertheless needed to be educated about the requisite pre-conditions and implications of this approach.

Today, we have indeed begun to see progress. Two communities have created innovative pilot projects: a long-distance Masters degree program for Milwaukee Jewish educators run by the Cleveland College of Jewish Studies; and a professional development program in early childhood in Baltimore: Machon L'Morim: Breishit. The first of these programs, funded through communal and private foundation sources, is a cooperative effort of the central agency in Milwaukee, the local Lead Community Project, and the Cleveland College. The latter is privately funded and has the benefit of expertise from Baltimore Hebrew University and the central agency. Both have benefited from CIJE planning and consultation.

Lead communities, with CIJE's help, have also become venues for other innovative Jewish educational projects. At this time, for example, each of the communities will have a synagogue affiliated with the Experiment in Congregational Education (ECE) of Hebrew Union College. A pilot project for developing lay leadership for Jewish education in Milwaukee is underway.

Lead community educators have taken part in all of CIJE programs in a greater proportion than educators in other communities, which is to be expected. More important, there is greater post-program communication and follow-up work in these communities than in others represented in our programs. Groups of educators who have attended the CIJE/Harvard educational leaders seminars have continued to meet together, usually with the encouragement of the director of the central agency. Participants in CIJE seminars have begun to take leadership roles at home in both the professional councils of educators and in communal committee structures. All of these are positive signs that the agenda of educational reform is now becoming part of the lead community landscape.

The Early Childhood Initiative

The Early Childhood Initiative is developing ideas and translating strategies from university-affiliated lab schools to early childhood programs in Jewish agencies, encouraging learning among very young Jewish children and touching the lives of their parents and families.

The Indicators Project

The Indicators Project is an initiative to identify critical dimensions of educational effectiveness. In consultation with a variety of other institutions and experts, CIJE is exploring new methodologies for tracking indicators of educational success.

The effort to establish indicators of Jewish education is modeled after similar approaches in economics, health, and general education. The project would provide a baseline and allow assessment of change. By gathering data over an extended period of time, such indicators may be able to detect changes that are too gradual to appear in program evaluations. The project can transcend the direct outcomes of individual initiatives to examine the overall progress of the Jewish community and its educational system.

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WHITHER THE JEWISH COMMUNAL AGENDA?

THE AMERICAN JEWISH POLITY IN TRANSITION

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Draft Paper for

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Seminar

29th October, 1997

DRAFT

WHITHER THE JEWISH COMMUNAL AGENDA?

THE AMERICAN JEWISH POLITY IN TRANSITION[1]

Nothing endures like change – Heraclitus
The times they are a-changin' – Dylan

The central theme informing all of the discussions in this paper is that of the paradox of pluralism, specifically democratic pluralism – that *sui generis*, singularly American phenomenon – and how it works itself through and works itself out in Jewish communal organizational structure. After a dearth of study in this area, comes now a cluster of new studies – not the least of which is the 1990 National Jewish Population Survey – that paint a collective picture that is not emollient.

In a forum published in the *Journal of Jewish Communal Services* in 1991, Albert D. Chernin, an official of the National Jewish Community Relations Advisory Council (NJCRAC),[2] asked, "The Liberal Agenda: Is it Good or Bad for the Jews?"[3]

Good question, that. For those of us who are obliged to track the workings of Jewish public-affairs agencies, these are puzzling times. As an unreconstructed liberal

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[1] This paper benefited greatly from the probing questions and insightful suggestions of Albert D. Chernin, Donald Feldstein, Arnold Aronson, and Steven Bayme; and from the sharp intelligence of Nessa Rapoport, who helped develop the area guidelines for this inquiry.
[2] Now the Jewish Council for Public Affairs (JCPA).

working in an increasingly conservative context, I find that the traditional analyses and formulas of democratic pluralism are simply not on the radar screens of many in our communal leadership. The old-time religion of the liberal agenda is under attack. More generally, the contours of the agenda have changed dramatically over the past five years.

And most deeply, at the level of communal *angst*, a specter haunts the American Jewish community, that of a community whose organizations are shrinking, whose agencies are weakened, whose funding is collapsing, whose agendas are irrelevant – all of this precisely at a time when the creative continuity of the community is being called into question. How is the case to be made, during a period when these dilemmas and more are regnant, for the "total agenda," rooted in social and economic justice and in enhancing constitutional protections, as legitimate and indeed central vehicles for Jewish expression and continuity? Is the community capable of handling the total agenda? Is that agenda yet "good for the Jews"? Or is that agenda increasingly irrelevant in the age of "Jewish Continuity"?

A few questions ought inform our discussion:

First, what is the changing nature of organizational coordination, superordination, and subordination of American Jewish organizations, as the community approaches the twenty-first century? In simple terms: who does what with whom, and who says what to whom?

Second, why and how are issues placed on the Jewish communal agenda? How are issues "prioritized" for action by Jewish agencies, and who determines the priorities? What were the priorities of the Jewish communal agenda in the past?

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[3]67, No. 3 (Spring, 1991), 166-173.

Simply put: who decides? "Who "owns" Judaism and the Jewish polity? What are the changes in this area? Is the protocol that was operative for fifty years and more yet at work as we approach the 21st century?

Third, how was coordination achieved in the past – if indeed it was achieved – and how is coordination now achieved among American Jewish organizations? We live in a world that is informed by the classic principle: "*Yeden mentsch macht Shabbos far zich aleyn.*" How do we achieve, in a context of American pluralism – *machn Shabbos far zich* – a unified Jewish community? Is it enough in 1997 to recite the trilogy of "pluralism, voluntarism, federalism"? What is the nature of consensus in the Jewish community? Is consensus at risk? Whither, indeed, consensus? How is dissensus in the Jewish community addressed, and how much dissensus is tolerated?

Fourth: the great bugaboo of the Jewish community of the 1990's is "duplication." How much of a problem in deed is duplication of effort and resources?

Fifth, where are the grass-roots "*amcha*"? Are the grass-roots at a different place on issues than is their leadership? What does the answer to this question suggest about the democratic process within the Jewish community?

Sixth: how do we best achieve the ideal of *tikkun olam*? Many in our community go elsewhere – across the street to the ACLU – to satisfy their cravings for activity on the domestic agenda. Can we make the case to our constituents, as we did in the past, for involvement within our Jewish communal organizations on the domestic agenda?

And last. How will the contours of the Jewish communal agenda be shaped and re-shaped as we approach the twenty-first century, and what are the implications of the re-shaping for Jewish education?

These questions constitute a large agenda; a full exploration of all of these issues is beyond the scope of a single seminar paper. Nonetheless, this paper will lay out some broad approaches toward addressing each of these questions, with full discussion of each area forthcoming in future papers.

Preliminary Thoughts: The Voices of the Jewish Polity

First, of course, the oft-asked question of the "voices" of the community is one that ought be addressed at the outset. Is there a "voice" of or for the American Jewish community? Ought there be a single voice? Are there not, in fact, many voices, some overlapping, sometimes cacophonous, that reflect views and that act along a broad continuum of ideologies, views, and needs, but that cohere on fundamental issues of Jewish security and survival?

The associational base of the American Jewish community, and the federated structure of that community, have both permitted and depended upon affiliation – with a synagogue, a federation, a "defense" agency, a Zionist organization – to a degree far greater than at any other time or place in Jewish history. Any and all connections in Jewish organizational life in the United States depend on a major degree of voluntary association. The sum total of these associations determine, define, and inform American Jewry's organizational structure.

In this respect, the American Jewish community has been absolutely unique relative to other Jewish communities. Whilst the organizational structure varies among Jewish communities around the globe, the model elsewhere is that of the "single voice" – a board

of deputies or delegates or rabbis, often subsidized by the government, that speaks officially on behalf of the community. There is no such official voice, except in limited circumstances, for American Jews. Nonetheless, the multiplicity of agencies remains an effective forum for discussion of issues of concern to the community, a vehicle for acting on those issues, and a spokesperson for the community on the issues. What is evident is that this mechanism acts more effectively than those centralized communal organizational structures in other Jewish communities. The effectiveness of the Jewish polity in America is more than a function of the power invested in the community by American democratic pluralism – no question a reality – and of the concentration of Jews in key areas and arenas – a reality as well; but it is the organizational mechanisms that the community has nurtured to maturity that have enabled these dynamics fruitfully to work themselves out.

* * *

On the question "Who does what with whom"? the technique of "network analysis" in the area of Jewish communal organizational structure is in its infancy.[4] The data from network analysis point to a number of notions, three of which are worth mentioning, none of which is a revelation:

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[4] See Charles Kadushin and Jerome A. Chanes [(1992)]. This initial study tracked five issues that were active during 1991 -- The Religious Freedom Restoration Act, the Civil Rights Act of 1991, the Crown Heights Riots of August 1991, the struggle over Loan Guarantees, and the Pollard case -- in terms of the interorganizational activity – "networking" – of 50 Jewish groups. See also, as an exemplar of the network-analysis approach, Charles Kadushin, Bethamie Horowitz, and Pearl Beck, "Power and Parity: Women and Men on the Boards of Major American Jewish Organizations" (the Center for Social Research and the Center for Jewish Studies, CUNY Graduate Center, June 1997).

1. The activities of the formal organizing and coordinating bodies do have consequences in structuring both policy and cooperation within the community.

2. When a particular organization feels threatened from the outside, that organization, working through communal structures, can be very effective in bringing many other groups together in countering that threat.

3. Rather than there being a firm central universal coordinating circle, the networks vary *with respect to issues*. The analogy here is to coalitional relationships; it is the first principle of community relations that a coalition derives from a shared goal on a specific issue, and does not arise *ex nihilo*.

These data are instructive, and derive from the basic reasons for Jews getting involved in anything, namely when they feel that an issue at hand implicates Jewish security.

The Agenda, Past and Present: An Overview

With respect to the second and third questions on our list – what is on our agenda, and why is it there? – without going into the theory and history of Jewish communal organizational structure, the history of what our agenda *was* in the past is instructive in terms of what it is today.

How did we get from there to here? Headnotes along an historical time-line:

During the 1920's, 1930's, 1940's – up to the early 1950's – the agenda of the Jewish community was antisemitism, at home and abroad; and the corollary of antisemitism, discrimination.

From the early 1950's to the mid-1960's the Jewish communal agenda was the civil-rights movement, to the exclusion of virtually everything else. Again, almost a single-issue agenda, with civil rights as the single issue.[5] (The whys and wherefores of the Jewish communal involvement in civil rights will be explored later in this paper.)

Two events occurred in the mid-1960's that radically altered the Jewish agenda: the emergence of the Soviet Jewry movement in the United States in 1963, and the Six-Day War in 1967 with its profound implications for the community. The most important – indeed crucial – results of these two developments (aside from their importance as issues unto themselves) was that they led the Jewish community to become preoccupied – legitimately preoccupied – with Israel and Soviet Jewry and to move away from the total agenda, the broad range of issues on the domestic plate that encompassed social- and economic-justice concerns. (It is important to recall that the radicalization of key voices in the civil-rights movement were significant in this regard as well.) Overnight the Jewish agenda became a particularistic, "*Jewish*," agenda.

Not that the organized Jewish community had abandoned the total agenda. We have always deeply believed that the Jewish community – indeed any minority – exists and flourishes best in a society that is informed by social and economic justice, and especially by the principles and protections that inhere in the Bill of Rights, particularly the First Amendment and most centrally the separation of church and state. But if issues on the domestic agenda were yet on the agenda – and they were – they were no longer the *priority* issues of the Jewish community. This had serious implications with respect to our

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[5]The separation of church and state played a significant role, to be sure, during these years as well. The great landmark cases, beginning with Everson v. Board of Education (1947), were decided during this period, with

work with other communities, especially the Protestant world and the black community. The implications of this shift were profound, and remain so almost thirty years later.

Beginning around 1980, the Jewish community began moving back – or was dragged back – to the total agenda. It was with rise of an aggressive "religious right" in 1979 – remember the "Christianization of America" as the first iteration of "religious-right" activity? – that the Jewish community began to feel, most acutely, that there was a potential crisis with respect to constitutional protections that were under serious attack. And it was with the advent of the Reagan Administration in 1981 that there was a consensus in the Jewish community that feared that economic justice could be undermined by that Administration's restrictive policies, and that social justice could be compromised. After a relatively quiet decade-an-a-half, Jewish groups became heavily involved one again on the church-state front: battles over school prayer, public support of religious symbols (menorahs and crèches), and religious clubs in the schools (so-called equal access). Federations concerned about federal reimbursement of social services experienced new levels of *angst* when the first "block-grant" proposals surfaced in 1981. And the Reagan Administration signaled its stance with respect to the civil-rights agenda by entering into a number of federal court cases testing discrimination under the Civil Rights Act of 1964 and affirmative action practices. The Jewish community, in response to these and other pressures, began once again to engage in a re-ordering of its priorities in the broad agenda. The American Jewish polity re-entered the arena of domestic issues.

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essential participation of the Jewish community. The immigration-quotas issue was on the agenda as well during this period. But *the* first priority was civil rights.

What about the 1990's, and into the next century? What makes it difficult is that the American Jewish polity finds itself once again in a transitional period. How are the issues being played out in the different arenas?

- International: With the receding of and changes in the Soviet-Jewry issue, and in other captive-Jewish communities, the contours of the international agenda are very different from what they were a very few years ago. With the disappearance of the advocacy agenda, the issue of Jews in the former Soviet Union is less a *public affairs* – that is, political – matter, and more one of delivery of social services.[6]
- Israel: The peace process – whatever its pitfalls, and whatever the divisions within the Jewish community surrounding the implications of the events of September 13, 1993 – the Declaration of Principles led to a new way of thinking about Israel, and a different advocacy agenda. And, I might bleakly add, to a nadir in internal Jewish discourse.
- The domestic arena: The Clinton Administration, an Administration that in its first term defined *its* priorities as being those of the domestic agenda, placed before the Jewish community a range of issues on which the Jewish communal voice needs to be heard; and the Republican-controlled Congress in 1994 placed its set of challenges before the Jewish community. The evangelical political movement – the "religious right," this time clothed as the Christian Coalition – signaled that it would once again wish to make life very uncomfortable for those who believe in fundamental civil rights and civil liberties, including church-state separation and protection against discrimination. In the arena of constitutional protections, in the church-state area, there is a new generation of church-

[6] There remains, to be sure, a public-policy dimension of this issue, namely immigration policy. Moreover, with respect to Jews yet remaining in the FSU, an important role is played by agencies such as the National Conference on Soviet Jewry that engage in policy- and trends-analysis.

state situations that are being tested by the courts – situations involving tough choices for the Jewish community – and new challenges in the Congress and in state legislatures around the country. Beyond this, although clearly related, there is the growing debate over the role of religion in American society, a debate that was kicked off by Richard John Neuhaus's trenchant slogan "the naked public square"[7] a decade ago. The debate has become much broader and deeper over the past five years, and indeed there is not complete consensus within the Jewish community on the public-policy issues (e.g. church-state separation) that define this area. Americans of whatever political and social persuasion acknowledge the reality of a "values crisis" in this country. The Jewish community is called upon to explore serious approaches to this crisis that go beyond the quick fix of school prayer.

- Interreligious relationships: there is a recognition that new priorities mean new opportunities for coalitional activities, and there have been new initiatives begun with the national Catholic and Protestant bodies on a number of issues. Catholic-Jewish and Protestant-Jewish relationships, whilst initially deriving from the same motivation – counteraction of christological antisemitism – are profoundly different from one another, and require a separate full treatment. Suffice it to say that the contours of the interreligious agenda have been reshaped as we approach the twenty-first century. Catholics and Jews make an important distinction between Vatican-Jewish relations, which are ambivalent, even ambiguous, and inherently troubled; and American Catholic-Jewish relations, which are strong and need to be protected, whatever the differences in some

[7] Neuhaus characterized the public sector of the 1980's as a "naked public square," which, because of liberal interpretations of the "establishment clause" of the First Amendment, has become increasingly

areas of the public-affairs agenda. With respect to Protestant-Jewish, the strains of Israel and the Middle East – long the bugaboo of the relationship – have eased, but the inherent problems deriving from a long-term divergences of agendas remain.[8]

- Antisemitism, in some ways the most devilish issue on our agenda. While Jewish security in this country remains strong, serious manifestations of antisemitism emerging from fringe elements, including extremists in the African-American community, suggest that some fundamental societal taboos are breaking down. What is new and different in this area are the efforts of purveyors of extremist or "fringe" antisemitism to introduce their extremist views into the mainstream institutions of society. Yet, most threats to Jewish security in the United States have little or nothing to do with antisemitism; conversely, most manifestations of antisemitism today do not compromise the security of American Jews, either individually or as a polity.

In sum, there are new contours to the entire Jewish agenda. One way of looking at these changing contours is to ask, in different arenas of activity, the question: is the glass half full or half empty?

1. Antisemitism

The glass half empty or half full? – nowhere is this question more apparent and pointed than in Jewish communal discussions of antisemitism. There is a profound paradox – "the riddle of the defensive Jew," in the words of Jewish communal leader Earl Raab – that plays itself out within the American Jewish community when it comes to the

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bereft – "naked – of values. See Richard John Neuhaus, *The Naked Public Square: Religion and Democracy in America* (Grand Rapids: Eerdmans, 1984), p. 99 and *passim*.

[8]See Jerome A. Chanes, "'*Eisav Sonei Es Ya'akov*' or a New Partnership? Christian-Jewish Relations as We Approach the Millennium," paper delivered at the Association for Jewish Studies Annual Conference, December, 1997 (forthcoming), for a full treatment.

question of antisemitism. On the one hand, Jews, when questioned in surveys, consistently aver that they feel "comfortable" in America. Yet some eight out of ten American Jews believe that antisemitism is a "serious" problem in the United States. In 1985, in the San Francisco Bay Area, approximately one-third of those questioned[9] said that Jewish candidates could not be elected to Congress from San Francisco, citing anti-Jewish bias or prejudice. Yet three out of the four congressional representatives from that area – as well as the two state senators and the mayor of San Francisco – were, in fact, well-identified Jews *at the time the poll was conducted.* (The population of San Francisco was approximately 97 percent non-Jewish, mirroring the national average.)

There are a number of explanations for these contradictions – the "perception gap" amongst American Jews – which are rooted largely in the historical experience of the Jews, especially the recent experience of the Holocaust. But the underlying reality of the Jewish condition in the United States in the post-World-War-Two era is that of a steady and dramatic decline of antisemitism, and, more to the point, an enhancement of Jewish security. Indeed, the hard data clearly indicate that levels of both *behavioral* antisemitism – what people do – and *attitudinal* antisemitism – what people think – have clearly declined from peak levels during the pre-War years and during World War Two. Whilst Jewish security and antisemitism are concentric circles and clearly related, there is, in America of the late 1990's, a clear distinction to be made between antisemitism and Jewish security. There is yet antisemitism in the United States – witness the activities of extremist groups, the rantings of Louis Farrakhan and others who use antisemitism for the cynical reasons of enhancing their political power, incidents of antisemitic vandalism – which

[9]Jews affiliated in some manner with the Jewish community were surveyed.

needs to be monitored and counteracted. Nonetheless, the condition of Jewish security in America is strong, largely because of the history and tradition of democratic and pluralistic institutions in this country. Antisemitism "where it counts" is simply no longer a factor in American life. Such antisemitism includes large-scale discrimination against Jews; the widespread cynical use of antisemitism in political rhetoric in order to achieve political gains; and, most important, the inability or reluctance of the Jewish community (or of the individual Jew) to express itself on issues of concern because of anti-Jewish animus. This kind of antisemitism – the kind that makes a difference in terms of the security and status of American Jews – has declined to the point of virtual disappearance.[10]

Having said this, what is troubling and different about the antisemitism in America that does exist as the Jewish community approaches the twenty-first century is that the efforts to introduce what until now was considered "fringe" or extremist manifestations of bigotry into the mainstream institutions of society as legitimate expression have increased. Nonetheless, there remains a qualitative difference between a pluralistic America of the 1990's and the Europe of the 1930's, in which antisemitism was embedded in the institutions of society and of power.

The organized Jewish community, traditionally viewing antisemitism as a key item on the intergroup-relations agenda, has counteracted antisemitism in a number of ways. Popular amongst Jewish "defense" agencies has been the use of a variety of prejudice-reduction programs, although there are limited data that such programs result in the diminution of attitudinal antisemitism amongst members of the broad population.

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[10]For a full discussion and detailed analysis of antisemitism and Jewish security in the United States, see Jerome A. Chanes, *Antisemitism in America Today: Outspoken Experts Explode the Myths* (New York: Carol Publishing/Birch Lane Press, 1995).

Legislative and judicial remedies – "hate-crimes" laws, for example – are important to the extent that the message that the government will not tolerate bigoted behavior is sent. The most efficacious counteraction of antisemitism, in my view, is the improvement of social and economic conditions. The data, without fail, assert that in any population, in any geographic area, at any time, in which the conditions of society are improved, bigotry and racism decreases.[11] This verity holds true across racial lines as well.

2. Israel

Once again – half empty or half full?

As we approach the 21st century, Israel remains the prime reality for American Jews. But few American Jews can recall or indeed conceive of a time when non-Zionism – or even anti-Zionism – were legitimate positions in American Jewish life. In point of fact, in the years preceding and immediately following the creation of the State of Israel in 1948, most groups[12] had expressed at best positions of neutrality with respect to the Zionist agenda, and were moved to the support of the fledgling State of Israel during the early years of its existence.

Nonetheless, Israel was not on the formal agenda of the organized Jewish community as a priority issue until 1967, when, with the Six-Day War, Israel was threatened with annihilation.[13] American Jews perceived that the threat to Israel was by

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[11] See, for example, data from studies conducted over the past decade by the National Conference of Christians and Jews, Marttila and Kiley, Yankelovich, and the General Social Survey of the National Opinion Research Center.

[12] Except, of course, Zionist organizations.

[13] This is not to say that Israel-related issues were not addressed by the organized Jewish community. To be sure, the first arms sales to Arab states in the early 1950's, the 1956 Suez Campaign, and other situations were addressed as they arose by Jewish communal organizations. But at no time before 1967

extension a threat to the continued security and indeed survival of Jews in the United States and elsewhere. Hence, for the first time Israel jumped to the top of the Jewish communal agenda, and has remained as a top priority for American Jews for thirty years.

The "Israel agenda" has for the most part played out in concrete terms for Jewish communal groups primarily in four areas: United States-Israel relations, the peace process, Israel and the international community, and the Middle East arms race (including arms sales to Arab countries). But in recent years – particularly since the Oslo peace process and the Arafat-Rabin "handshake" in September, 1993 – other Israel-related issues have come to the fore for action by American Jews. While U.S.-Israel relations and the Middle East peace process during the administration of Israeli Prime Minister Benjamin Netanyahu remain salient, there is a growing recognition on the part of American Jews that Israel-Diaspora relations – particularly American Jewish-Israeli relations – require more attention. One flash-point for the relationship in the closing years of this century is the question of religious pluralism in Israel, a concern nurtured by the deep sensitivity of most American Jews to civil rights and what are perceived as civil-rights abuses. Legislative efforts in 1997 in Israel to challenge the religious *status quo* have raised questions about the sense of solidarity that binds the Jewish people.

Beyond the relatively narrow, albeit important, issue of religious pluralism (an issue, by the way, that has more resonance for American Jews than it does for Israelis), the larger issue of Israel-Diaspora relations is evolving, and discussion on issues such as the Jewish character of the State of Israel, religious diversity, civil rights, and Jewish-Arab co-existence are crucial to the relationship and to the role Jewish groups (especially groups

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does "Israel and the Middle East" appear as a priority agenda item on the agendas of Jewish communal

concerned with fund-raising on behalf of Israel) will play with respect to Israel in coming years.

3. Soviet Jewry/Jewish Communities in Distress

The American Jewish community, with its profound sense of *Klal Yisrael* – the "community of Israel" and the concomitant commitment to the entire Jewish "family" – has always articulated deep concern over the fate of fellow Jews around the world – Ethiopian, Syrian and Yemenite Jews, and other Jewish communities held captive by unfriendly regimes. The most notable effort over the past three decades has been that on behalf of Soviet Jewry. From the mid-1960's until the early 1990's the fate of Jews in the former Soviet Union was a high priority on the Jewish communal agenda, with advocacy on behalf of Soviet Jewry informing much of the political and community-relations activity of Jewish groups. The Soviet-Jewry issue galvanized the community, nationally and locally, with networks established that crossed Jewish religious and political lines. Major successful efforts were undertaken to involve successive Administrations and the Congress. Noteworthy in this regard was the passage of the so-called Jackson-Vanik Amendment, which linked the granting to the USSR of "Most Favored Nation" status to freeing up emigration of Soviet Jews.

In 1989, in an unprecedented shift in Soviet government policy concomitant with other deep changes in the Soviet Union, virtually all Jews seeking to emigrate from the USSR were granted visas. With the collapse of the Soviet Union in December, 1991, there were opportunities and hope for the future of Jews and Jewish life; at the same time,

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organizations.

the enormous dislocation in economic, political, and social conditions spawned by 74 years of Soviet rule posed fundamental dangers to Jews and Jewish life in the former Soviet Union (FSU). These developments signaled the beginnings of a new stage in the Soviet-Jewry movement, less concerned with political advocacy, and more with questions of Jewish continuity in the states of the FSU, and with the devilish dilemmas of resettling hundreds of thousands of Soviet Jews in Israel and the United States. The Soviet-Jewry movement today is therefore not a *political* movement, but a social-service and Jewish-continuity issue.[14]

4. Separation of Church and State

A long-held principle of Jewish activity in the public-affairs sphere is that the security of Jews depends less on the nature and extent of overt antisemitism, but more on the strength of the American democratic process and of those traditions and institutions that foster and protect individual freedom and an open society and pluralistic society. Chief amongst these institutions is the separation of church and state. The Jewish community has long been profoundly aware that maintaining a firm wall between church and state is essential, not only to religious freedom, but to the creative and distinctive survival of diverse religious groups, such as the Jewish community. The organized Jewish community has been aware that, given the historic ebb and flow of attempts to challenge the principle of strict separation between church and state in America, it is the consensus position of Jewish groups that rigorous efforts to protect that cherished constitutional right must continue. While there is *consensus* on core positions on church-state

[14] The question of Jewish communities remaining in the FSU, and of antisemitism in Russia and

separation, there are fault-lines with respect to interpretations of the "establishment clause." [15]

Questions involving the separation of church and state are those that come under the broad rubric of constitutional issues that most directly affect the Jewish community. The problem with church-state separation is that, over the years, it has become more difficult to identify clear "villains"; most cases that reach the courts in the 1990's are those that test situations on the margin – "moment of silence" as against the composed prayer or Bible reading of forty years ago, for example, or public support of religious education – or cases that test situations in which there is a conflict between two constitutionally-protected guarantees: is distribution of religious literature in public schools (to take but one example) protected behavior as freedom of expression?[16]

A series of cases from the late 1940's through the early 1960's, all addressing situations involving religion in the public schools, gradually expanded the rubric of "establishment-clause" violations, and strengthened the "wall of separation." The Jewish community was heavily involved, indeed invested, in these cases. In recent decades a broader range of situations have been tested in the courts, the Congress, and in the state legislatures: religious symbols – crèches and menorahs – on public property, religion in the U.S. Census, creation of townships and other political entities on religious lines, and religious expression in public places. More recently, as demands from the "Jewish

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elsewhere in the FSU, are as well issues of concern for Jewish public-affairs agencies.

[15] For a full discussion of the history of church-state separation in the United States, see Naomi W. Cohen, *Jews in Christian America: The Pursuit of Religious Equality* (New York: Oxford University Press, 1992.)

[16] It is important to understand that the two "religion" clauses of the First Amendment – "establishment" and "free exercise" – are not inherently in conflict; indeed, they enhance one another,

continuity" agenda inform an increased emphasis on Jewish education with a resultant call for government support of Jewish day-schools and *yeshivoth*, there may be a breakdown of the broad consensus on church-state separation. There is yet general agreement that the separation of church and state is essential to Jewish security, but the issue no longer has the salience for many Jewish organizations – and certainly for many in the Jewish grass-roots – that it had in the 1950's and 1960's. Many Jewish groups are moving toward the view that in an era when the majority of American Jews are functionally illiterate in Judaism, the concerns of Jewish education have primacy over church-state concerns. The issue has therefore been joined, and needs to be resolved, by Jewish Federations around the country, who are the agencies responsible for fund-raising and allocations in local communities. Federations need to look at the tough question of re-allocations to Jewish education, which may come at the expense of allocations to traditionally-cherished services.

5. Social and Economic Justice

The fundamental premise of Jewish community relations and activity in the public-affairs sphere is that conditions that are conducive to Jewish security and creative Jewish life in a free society require a society committed to equal rights, justice, and opportunity. The denial of these rights breeds social tensions, conflicts, and dislocations, and has led to threats to the democratic process. When this happens, the security of the Jewish community – indeed all minorities and groups – is threatened.

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and, together, religious liberty. Nonetheless, as is demonstrated from case situations, they do not always *reinforce* one another.

Jewish communal groups have therefore traditionally been at the forefront of major movements and programs in the social justice arena, notably the struggle for civil rights, the support of public education, and liberalization of immigration requirements. While the Jewish community has viewed activity in these arenas important as crucial to Jewish self-interest as well as being informed by the imperatives of justice, the implications in terms of intergroup relations are most salient in this area. Black-Jewish relations, and relationships with other minority and ethnic groups, have had an intense and profound history for all. With respect to relationships with the African-American community, the reality for Jews is that the issues that are salient in the relationship are not (contrary to conventional wisdom) those that involve antisemitism emerging from the black community; rather, the significant issues informing the relationship are those on the public-policy agenda, such as affirmative action and redistricting under the provisions of the Voting Rights Act of 1965, issues that have nothing to do with antisemitism. Whither the relationship nationally is a serious question for American Jews as the decade draws to a close. Once again: glass half empty or half full?

Curiously enough, all of this activity on the domestic agenda – looking outward to the exogenous agenda – comes precisely at a time when we as a community are once again looking *inward*, to our own values and indeed to our very continuity. Whatever the "continuity" agenda means – *chinuch* (the traditional locution of Jewish education), family-life programming, renewed Zionist activism, social and economic justice – the challenge for us is to develop a complementarity of the "continuity" agenda and of our broad public-affairs agenda during a time of scarce resources.

Concentric Circles: The "Jewish Security" Factor

So the Jewish community is clearly in a transitional period. One principle, however, is key, and remains the central organizing principle for issues on the public-affairs agenda: the issues that the community addresses – that are "selected" for action – are those in which *there is a consensus of the community that they affect Jewish security.*

And here is where the trouble begins. There is a growing debate within the community with respect to the parameters of the "Jewish security" rubric. I suggest that there is a set of concentric circles that describe the prioritization of issues on the Jewish agenda.

At the center: some issues immediately and directly relate to Jewish security. Antisemitism. Israel, always. The security of Jewish communities abroad. This – the area that is tautologically "security" – is the core area for Jewish communal activity.

We then move one concentric circle out. With some issues, in the penumbra of Jewish concerns, the relationship to Jewish security is less immediately apparent, but is nonetheless absolutely central. The separation of church and state – the central guarantor of Jewish security in this country, in my view – is the most obvious in this category. This circle includes First-Amendment and other political-freedom questions. I suggest a construct, in which the precepts are definitive: what government *cannot* do to a person, and what one person cannot do to another. The disparate issues of gay-rights ballot initiatives, capital punishment, and reproductive choice fall into this category.

We then move to the next level of concentric circles. Some issues lie further out, at the periphery of "Jewish" concerns, but are clearly important to the health of the society, and are therefore important to us as well as helping to ensure the health of *our* society. Again, a construct: these are questions not of governmental restraint, as are those of political freedom, but of positive beneficence: what government can and *should* do for a person. Economic justice. The environment.

As the agenda expands – indeed during a period of organizational shrinkage – there is the inevitable question: "Why is this issue a priority for the Jews?" And we need to recall that issues are priorities for Jews when they directly implicate Jewish security. The Jewish community became involved in civil rights not out of liberal philosophies – and it pains me as an unreconstructed liberal to say this – but out of Jewish self-interest. In the early 1940's, to cite one dramatic example, there was a consensus in the community that Jewish security (which was defined in the early 1940's as employment discrimination) was at stake. And the struggle against employment discrimination, which was the first goal of what became known as the civil-rights movement, became in 1941 the point of entry for the organized Jewish community in that movement. But it was not without vigorous debate within the Jewish community over the question as to whether "relations with Negroes" was central to Jewish security.[17]

And it was ever thus. Some of the great debates during the 1930's and 1940's were over the use of law and social action – the technique pioneered by the American

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[17]Indeed, at a Plenary Session of the National Community Relations Advisory Council (later NJCRAC, the National Jewish Community Relations Advisory Council, now the Jewish Council for Public Affairs) in the mid-1940's, a vigorous debate took place on the wisdom of coalition-building with blacks, and it was Rabbi Stephen S. Wise, an American Jewish Congress and NAACP leader, who made the case for

Jewish Congress – as legitimate activity for the Jewish community to achieve its goals on the domestic agenda. American Jewish communal leaders were appalled by the prospect of unwanted visibility that these aggressive techniques would bring to the community.[18]

"Representativeness"

Related to the whys and wherefores of the agenda is the question of the representativeness of the Jewish community. Are the policies we adopt truly representative? The American Jewish community's concept of democracy is one of *representational* democracy, in which the constant participation of those affected by decisions is not required (nor is it feasible), rather than *participatory* democracy. Moreover, it is often difficult to know really what the grass-roots "*amcha*" is thinking and feeling about many issues. On some issues – the death penalty, which most Jews support; menorahs on public property, which most Jews oppose – there are hard data. The answer lies not in what the grass-roots are thinking, but primarily depends on what we mean by "representative."

The boundaries of the American-Jewish body politic are not pre-set. The Jewish community is not a Classical Greek polity, in which every citizen automatically has a vote. This model, suggested by some – Michael Lerner of *Tikkun*, for example – is a seriously-flawed model. In the Jewish community *everyone* is born into eligibility, but affiliation requires some kind of voluntary action, even if the act is nominal – giving twenty dollars

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continued involvement, and involvement based on Jewish self-interest. The Wise rationale was a re-articulation of the original reasons for Jewish involvement in the civil-rights struggle.

[18] See [ ], doctoral dissertation.

to the UJA – an act that represents a conscious decision on the part of the individual to be part of the community.

The model of *representative* democracy, is rooted in (to use the language of Daniel J. Elazar) the covenantal principles of federalism. It is not perfect, but it provides the maximum opportunity for expression on the part of the maximum number of people on the broadest conceivable range of social, religious, educational, and political issues.

The fact is that no self-identifying group in the United States offers as many institutional forums that provide opportunities for expression as does the American Jewish community. The question of whether the organized Jewish community is representative is addressed, not on the basis of "direct elections," but on another criterion: *if people feel that there is a vehicle for expression, and if by means of their choice of that vehicle, through affiliation, they can cast a vote on policy issues, then the community is representative.* And if they do not have that feeling within their organizations what do they do? They try to change the organization from within. And if that does not work – and, as we know, it most often does not – what do they then do? They go across the street. And if they do not like the alternate across the street, they create a new organization. Thus the multiplicity of Jewish organizations is the strength, and not the burden, of the Jewish community.[19]

Moreover, the basic institutional format of the community, with its abundance of organizations, is one that provides for the active debate on a range of issues, and this is confirmed by a glance at organizational history. The structure today is one in which lay

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[19] This analysis of organizational representativeness does not address one important arena, that of women and women's issues. This very broad arena – ranging from women on the boards of Jewish

leaders do not remain as presidents of their organizations for more than a few years. This is an important departure from the patterns of the previous age of the "giants" of the community – the tyranny of AJC's Louis Marshall earlier this century comes to mind – when, however effective their leadership may have been, there was often little pretense at democracy in their organizations. Indeed, there is serious question as to how much power the lay leader in the 1990's does have.

A good indicator of the representativeness of the agencies is that over the years the positions articulated in NJCRAC's (now Jewish Council for Public Affairs) annual *Joint Program Plan*, the resolutions passed by the CJF, and the policies adopted by a range of national Jewish organizations across the political spectrum, almost completely parallel the views that are observed in the periodic polls of the grass roots of the American-Jewish community, and that are consistently expressed in the voting patterns of the Jewish polity.[20]

Having said this, I will say that there is a degree of asymmetry between where the grass-roots and the organizations are on some issues. There have been a number of events and issues in recent years – the *Intifada*, the settlements, the death penalty, trends in antisemitism in the United States, Soviet Jewry emigration, the Pollard matter, aspects of social policy, and, of course, the peace process – that have raised questions about some *components* of the consensus.

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organizations (see the "Ma'ayan study," referenced in footnote 4) to reproductive choice (is this a "women's issue" or one of individual freedom and civil rights? – requires a discrete full treatment.

[20]The only exception is capital punishment, where the long-standing position of the American Jewish polity is one of opposition to the death penalty, and polls of American Jews consistently affirm that most American Jews support the death penalty.

One area that has received much attention, and that is worth a brief analysis, is that of the "perception gap" with respect to antisemitism in the United States, in which an increasing number of Jews identify antisemitism as a serious problem in this country even as all of the evaluative criteria by which we measure Jewish security tell us that antisemitism is on the decline and that Jewish security is strong.

The "perception gap"? In 1983, in a survey conducted amongst American Jews by the American Jewish Committee, approximately one-half of the respondents disagreed with the statement "Antisemitism is currently *not* a serious problem for American Jews." By 1988, the proportion had risen to 76 percent. And the numbers from the 1990 National Jewish Population Survey – the authoritative survey of American Jews on a range of issues – show that 83 percent of American Jews either "strongly" or "somewhat" agree that antisemitism is a serious problem in the USA.[21] How can nine out of ten Jewish Americans say they "feel home in America" – as they in fact do – in a country they believe is rife with antisemitism?[22] What accounts for the perception amongst most American Jews that antisemitism is a serious problem in America, and that the status and security of Jews is at risk?

Simply put, if things are so good out there, why do so many American Jews think that things are so bad?

What explains the "perception gap" between the grass-roots of American Jews and the data as interpreted by the pros?

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[21] Barry Kosmin, *Highlights of the CJF 1990 National Jewish Population Survey* (New York: Council of Jewish Federations, 1990), 29.

[22] See Earl Raab, "Taking the Measure of Antisemitism in the in the 21st Century," p. 1, Address to the 1992 Plenary Session of the National Jewish Community Relations Advisory Council.

First, it is necessary to understand what American Jews *are* saying when they assert that antisemitism is a serious problem. The data from a study conducted by Brandeis University's Perlmutter Institute for Jewish Advocacy reveal that when asked about specific areas of "seriousness" of the antisemitism they are reporting, most respondents do *not* pinpoint economic, power, or political areas – those areas that truly make a difference in Jewish security – but rather incidents of antisemitic vandalism or criticism of Israel; or they say, "I heard from my neighbor that he heard on the radio . . ." Already the "perception gap" is less of a gap.

What explains the "perception gap"? At bottom, it is clear that much of the anxiety felt by many American Jews is related to the historical experience of the Jews, particularly the Holocaust. History has made Jews unusually sensitive, and it is a sensitivity worth maintaining. This gut reaction – the "*kishka* factor" – is a response not to antisemitism but to a foreboding of latent antisemitism turning into actual. We recall the classic one-liner: What's a Jewish telegram? "Start worrying. Letter follows." The 80 to 90 percent of American Jews who are responding "Yes" to the question "Is antisemitism a serious problem?" are responding not to antisemitism, but to the Jewish telegram.

The foreboding felt by most American Jews is that of an antisemitism that may be latent amongst many in the society, requiring some radical social dislocation to cause its actual expression. This foreboding is useful; it keeps Jews on their toes. But is will not help Jews much if they view anti-Israel rhetoric (to take one example) as the latest version of atavistic Jew-hatred. At best, the foreboding should lead to an understanding that the

best fight against latent antisemitism is to strengthen positive American attitudes toward Jews, attitudes based, in fact, on American self-interest.

But there is more to this than just the foreboding of latent antisemitism. Social scientists should pay attention to their own numbers. Sociologist Steven M. Cohen has found that more than half of American Jews continue to hold traditional negative attitudes toward non-Jews.[23] Whatever the data on the actual decline of antisemitism, these negative images resonate in the perception of an antisemitism re-emergent. And this dynamic reinforces itself: the perception that non-Jews are hostile (even when the reality is that they are not) may very well lead Jews to avoid non-Jewish intimacies and associations. In turn, the absence of such contact sustains the negative image of the non-Jew and reinforces Jews' fear of non-Jews – in a word, of antisemitism.

These findings are significant, not only in explaining Jewish perceptions of antisemitism, but in terms of defining the total agenda. There remains a fundamental tension between the responses of the polity to security concerns and its responses to the "*tikkun olam*" agenda. Moreover – and I will address this later in this paper – the Cohen-Liebman findings have implications for Jewish education as well.

Further, the perception of antisemitism found amongst many American Jews may be a vestige of a time when antisemitism in America *was* very real, and when every Jew was insecure vis-à-vis non-Jews. If these outmoded social and cultural perceptions of the Jew persist, it may be too soon to measure the reaction of American Jews to questions about Jewish security against the *true* state of Jewish security.

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[23] Steven M. Cohen and Charles S. Liebman, *Two Worlds of Judaism: The Israeli and American Experiences* (New Haven: Yale University Press, 1990).

There are additional obvious influences on the perceptions of American Jews. Antisemitic activity in Europe has a psychological effect on American Jews. American Jews also cannot discount the effects traumas such as the 1991 Crown Heights riots. Most important, in my view, is the effect of intergroup tensions in general in the United States. I suspect that the source of anxiety for most American Jews is not antisemitism; it is the rise of intergroup conflict all across the map. The relationship of intergroup tension to antisemitism in America is an area that requires serious study.

Consensus and Dissensus

The Jewish community consensus has been shaped over the years on the basis of pragmatic considerations, and not as a direct result of conceptual frameworks, even though the frameworks are there. There is a high degree of consensus on general conceptual formulations. But questions of values and priorities, even if they were not at the forefront of the debate, always underlay the community's approaches. In 1986, in a national forum on an unrelated topic (antisemitism), the Union of American Hebrew Congregation's Albert Vorspan placed on the communal plate the "settlements" issue. Another example: during 1988 "Who is a Jew?" forced Jews into defining and re-defining themselves. In 1994 the Jewish community re-visited this issue when the question of religious pluralism in Israel came to the fore in America. The issue yet bedevils us, and will do so for the foreseeable future. In the late 1980's the Soviet Jewry issue moved the American Jewish community to ask if it ought function on the basis of long-held freedom-of-choice positions, or on the basis of the well-being of a Jewish national movement. The

questions of *Aliyah versus* immigration to the United States *was* the Soviet-Jewry issue during this period. Two Jewish passions – freedom of choice and Zionism – clashed; a Jewish value against a Jewish value. Values inform the issue, rather than responding to the pure pragmatics of the issue. This defining of the debate on the basis of values rather than pure pragmatics has added an important dimension to the question of consensus.

There have been a number of approaches to the question of consensus and dissensus. I would say – reluctantly, given the bitter debate over the peace process – American Jews are willing to accept a fair amount of elasticity on views and positions, as long as basic, elemental consensus positions are at their core. These basic positions remain strong and secure. An important distinction must be made between those issues in which there is some gap of perception or judgment between the grass roots and the organizational leadership and real dissensus on core issues. The former does exist on a number of issues; the latter is rare.

Having said this, we might note that there are issues on the American domestic agenda in which, as we enter the twenty-first century, there will be an unraveling of consensus. The funding of social-welfare services is increasingly – and legitimately – a public-sector function. The issues surrounding social-service funding may result in a widening gap between the world of Jewish Federations, which wants to protect the public funding to its facilities, even if many of those facilities are under sectarian auspices, and "let the chips fall where they may" with respect to church-state separation; and the Jewish community-relations and public-policy sphere, which has viewed as its primary mandate to enhance democratic pluralism via church-state protections and public education. At the same time, we must note that the there is a different history with respect to the

particularistic role inherent in social-service delivery, in contrast to that of public education.

This issue is beginning to be played out again in the area of public funding for day schools and *yeshivoth* – with the hue and cry over "continuity" – leading some in the Federated system to take an extremely short-sighted view of the issue, masking the fundamental guarantees of church-state separation. In any case, the issue of sectarianism in the social-service sphere is clearly not as well-settled as in the area of public-school education, where church-state separation is the bedrock.

Duplication

The Jewish community is not in danger of being "balkanized." Most Jews in America do not concede to any one organization the right to express their views; they may look to a number of different organizations, and this dynamic is very important in shaping the voices of the community. The reality is that there is less duplication out there than we might think; the three "defense" agencies, for example, have agendas that are in 1997, very different one from the other. What there *is* is a good degree of competition, and that is to the good.

The "duplication" issue has been with us for lo these many decades. In 1950 Professor Robert MacIver of Columbia was commissioned by NJCRAC to study the structure and function of American Jewish organizational life.[24] MacIver was appalled by

[24] Daniel J. Elazar, in his varied writings, gets it wrong. NJCRAC (then the NCRAC) did not result from the MacIver Report, as Elazar reports. NCRAC was created in 1944; the MacIver Report was urged

what he found: duplication of effort, waste of effort, competition between agencies, waste of resources.[25]

On the face of it, MacIver was right. But here, as elsewhere, facial expressions mask a deeper reality. There were, in 1951, at least four major "defense" organizations; religious organizations galore; local community councils abounding; educational bodies in profusion. There was nothing new in the duplicative and apparently undemocratic character of American Jewish organizational life. (The late-nineteenth-century-coined organizational title *Union* of American Hebrew Congregations, for example, was more of a hope than a reality.) There was a plethora of Jewish organizations without communal authority, each supported by and partly responsive to its own particular constituency. In response to the apparent chaos, in the 1930s, Rabbi Mordecai M. Kaplan advocated what he termed the "Organic Community." A generation earlier, communal thinkers and activists had attempted – with utter failure – to recreate the *kehilla*, the integrative Jewish community responsive directly to a Jewish electorate on American soil.[26]

These and other failed attempts to create a "rational" Jewish community with appropriate sources of authority – either rabbinic or democratic – have misled some observers to conclude that either there is no coherent structure or that it such a structure beyond comprehension.[27] I start with the operating assumption that underlying the

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by the Council of Jewish Federations in 1950 to address some core questions with respect to coordination of national bodies. NJCRAC commissioned Professor MacIver to conduct the study.

[25]MacIver's report, *Report on the Jewish Community Relations Agencies* (New York: NCRAC, 1951), is worth reading almost fifty years later.

[26]Arthur A. Goren, New York Jews and the Quest for Community: The Kehillah Experiment 1908-1922 (New York: Columbia University Press, 1970).

[27]For a discussion of the attempt to establish rabbinic authority in the United States, see A.J. Karp, "New York Chooses a Chief Rabbi, 1860-1900," in *The Jewish Experience in America*, Volume IV. (New York, 1969) pp. 126-184. On Orthodox dissent in the secular Jewish arena see, Arthur A. Goren, "Orthodox Politics, Republican

apparent chaos there is order. I would note parenthetically that Robert MacIver himself erred greatly, in my view, in that he approached the project as a scientist; one can read his watershed 1951 *Report on the Jewish Community Relations Agencies* without the slightest hint that many these agencies were, at bottom, the products of *movements*, something that we forget yet today.

Whither *Tikkun Olam*?

Jewish involvement in the public-affairs arena – activity in law and social action – is an innovation, indeed a revolution, in the history of how Jews relate to the external world. In earlier times, when it was not within the power of the Jewish community to alter its condition, the norm was "quietism." The shift from quietism to activism marked Jewish activity from the last years of the nineteenth century, and characterizes our activity to the present day.[28]

There are conflicting visions of Jewish community in America. On the one hand, the classic model of *kehilla* – the traditional model of the community – with its concomitant obligation, *tzedakah* – the model of charitable justice – have long informed the workings of Jewish society. But the Jewish community in America is no longer the *organic* community of Eastern Europe, but a *pluralistic* community in a pluralistic society. In the organic community, *kehilla* and *tzedakah*, religious obligations both, were accepted

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and Jewish: Jacob Saphirstein and the *Morgen Zhurnal*," *Proceedings of the Eighth World Congress of Jewish Studies, 1981*, World Union of Jewish Studies, Jerusalem, 1984, pp. 63-71.

[28]The "activism" of the late nineteenth century was manifest in the wide-scale immigration from Eastern Europe during those years. Immigration, a favorite form of activity during that period, has been denied the glamour of an abstract noun (an "ism").

as normative. In the pluralistic community, anything that smacks of mandate from above, by fiat, is rejected. How do we, therefore, make the connection in a pluralistic society between *kehilla* and *tzedakah* and the First Amendment – and, flowing therefrom, the rest of the domestic agenda – as crucial to Jewish security?

The beginning of wisdom for Jewish activism on the domestic agenda is the "separation" principle. Church-state separation – and, by extension, the rest of the First Amendment and the totality of the Bill of Rights – has resulted in a history and tradition of vibrant American voluntarism, which has been most productive in the Jewish community. Voluntarism has emerged as a forceful advocate for individuals and their groups, and for the policies put forth by these groups as realizing their visions of what society should be. *Kehilla* and *tzedakah* have, in fact, found fertile soil in the American experience. *Kehilla* and *tzedakah* have been transmuted in democratic pluralism to produce a highly-effective voluntary institutional framework, historically supported by Jews.

In my view, the public-affairs agenda ought not be viewed through the prism of the "liberal agenda" – and they never were in any case, *pace* those purveyors of the conventional wisdom that has it that it is the "old-time religion" of 1950's and 1960's liberalism that has driven the Jewish agenda. It was not thus the case then (as we have seen), and it is not the case today. Jewish social and political tradition is neither liberal nor conservative; it is Jewish. Church-state separation (as one example) ought not be supported out of liberalism, but out of self-interest. Anyone who wants to protect Jewish security in this society can find no surer path to salvation than the enhancement of constitutional protections and of social and economic justice.

The domestic agenda – the centerpiece of which is the protection of the Bill of Rights – must therefore be understood as the enabler of all of our other agendas. Jewish security is enhanced less by chasing after antisemites (although antisemitism does need to be counteracted) than by strengthening democratic pluralism, not out of the negative reasons of reactions to non-Jews (remember the Cohen-Liebman data?), but out of the positive reasons for being Jewish. The connections are clear: absent a strong exogenous agenda, our activity on the endogenous agenda – identity and continuity – will be useless. The negative perceptions of the non-Jew held by the Jew fuels two things: the traditional ("exogenous") agenda, as our solution to communal anxiety; and—what is really happening to the agenda – the new ("endogenous") agenda of identity. How do we retain – should we yet retain – the total agenda in the face of new pressures?

Implications for Jewish Education

And last. Much of the approach of the Jewish community to public affairs has implications for Jewish education, beyond the immediately-obvious iteration that the new, endogenous, continuity agenda suggests that we pay more attention to *chinuch.*

In most areas of Jewish communal activity, the "good-will" approacb to the world, focusing on individual attitudes, has been replaced by what I would call "societal therapy." The metaphor here is the civil-rights movement, which bypassed individual attitudes – who cares, really? – and addressed social and legal and (more recently) political structure, and reformed the social structure out of which attitudes grow. Social structure rather than individual psychology is the analytic fulcrum for the civil-rights movement, for the

counteraction of antisemitism – in fact, for all of the public-affairs matters on the Jewish communal agenda. Values and conflicts are created by the social systems in which people are trapped. The focus has been on power, rather than on personal values and good will.

But is this model yet a good one when our agenda has become increasingly endogenous? Is it a good one for Jewish education? I am troubled by what I perceive in various traditional Jewish education venues (and, admittedly, my evidence is purely anecdotal) as a continued emphasis on *Eisav sonei es Ya'akov* – the classic representation of antisemitism, of Babylonia, Rome, Christendom as "*Edom*", the anti-Jewish descendants of the Biblical Esau: antisemitism incarnate, antisemitism universal, antisemitism unending, antisemitism eternal, antisemitism immutable – the classic Rabbinic formulation that informs the ways in which Jews perceive the external world. An educational agenda that needs to address the identity and continuity needs of the community must begin, to be sure, with Jewish literacy – the surest vehicle for continuity – and then needs to cross the barriers of narrow particularism, in order to serve as a vehicle not only for our own continuity, but for *tikkun olam*.

With respect to educational structures, I believe that the future of *chinuch* does not lie in a position of increasing spiritual segregation and ever-vigilant ideological self-defense. Rather, the post-modern Jew, who is adapting very nicely, thank you, and indeed with considerable energy, to contemporary realities, and whose struggle with identity is a good sign as a positive response to assimilatory pressures – this individual will need to merge the objective values contained in the traditional texts of Judaism with autonomy, choice, and consciousness. The nineteenth-century Agudath Yisrael notion of *Da'as Torah* – that every action in every arena has an appropriate authoritative rabbinic

approach – may not be the best model for the *chinuch* of the next decade and next century. For education to work there needs to be a balance between absolute commitment on the one hand and, on the other, interpretations that are open to deliberation – in a word, creativity. It is a new twist on *Da'as Torah*.

Michael Rosenak's categories of "language" and "literature" are useful in this regard.[29] The "language" of Judaism includes the various motifs that that are central to Jews, at the core of which is the Torah, and includes the range of Jewish texts that are essential to *chinuch*. "Literature" is the way in which specific Jews and specific Jewish communities, responding to their circumstances, have expressed themselves about "language," and the ways in which they have moved in discrete hallachic directions. Rosenak illustrates the distinction by invoking the well-known scenario of Yeshayahu Leibowitz, in which Leibowitz suggests that had Maimonides and Rabbi Isaac Luria come together to debate theology, their approaches to theology and in fact halacha would have been so different that they would have come to blows within minutes – the Rambam characterizing Luria as a polytheist; the Ari Hakodosh accusing the Rambam of atheism – but then they would have gotten up from their debate to *daven Mincha* together. Theology is "literature," says Rosenak; *davenen* is "language." The "language" of identity and continuity, taught in the "literature" of classic Jewish texts – and I'm talking here about literacy in Talmud and Commentaries – needs to be parsed in the grammar of consciousness and conscience, of creativity, and of choice.

"Language" takes multiple forms and has multiple purposes. It has the function of being a unifying force of Jewish tradition. It also has the function of permitting the

individual – in this case the pupil – to express his or her creativity and to learn how to engage in the deliberative process that the person needs in order to function as a responsible Jew and as a responsible human being. The teaching of Jewish text – the core of Jewish education – ought be in the context of text as a vehicle not for "literature" – although "literature" is important in order to inform the hallachic decision-making of a given place and time – but for "language," as an expression of identity, creative continuity, Jewish involvement in the "total agenda," and ultimately for *tikkun olam*.

The changing contours of the Jewish communal agenda are mirrored in the changing agenda of Jewish education. First, there is the question of funding, referenced above. At bottom, the question is whether the Federated system will be prepared to make the hard choices that will result in re-allocations to Jewish education, or whether the system go for the short-sighted quick fix of public funding.

Second, and more profoundly, is the question of the enhancing of democratic pluralism as a "bridge" to Jewish literacy. How will our Jewish educational system reflect the shift from exogenous "security" concerns to the endogenous identity agenda, and at the same time instill a belief that the "total agenda" is worth engaging, albeit for reasons other than "gevaltism"?

In Sum . . .

To return to some principles, and to sum up: the American Jewish communal organizational world continues to achieve, to an unusual degree, institutional cooperation

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[29] See "Between Texts and Contexts: How may Tomorrow's Jewish Education be Different?"

via its federal structures. There continues to be agreement that those issues in which there is consensus that they implicate Jewish security need to be on the agenda. At the same time, there are deepening fault-lines surrounding a number of issues, even at the core of Jewish communal concern. The peace process. Public funding of religious education, even as the consensus on church-state separation remains secure. Other questions surrounding the disbursement of philanthropic dollars, in a period of stagnation in Jewish giving: Who should be doing the disbursement? And to whom?

The organized Jewish community is a community in transition, and faces the challenges of transition. One perception has it that the American Jewish community, with its multiplicity of organizations, is chaotic, undemocratic, unresponsive. The reality is that the community possesses the instrumentalities that are capable of getting these disparate organizations to work together, even as these instrumentalities have been less effective in responding to those many Jews who feel "left out." The resultant voice is an effective one in terms of its impact on public policy and its fostering of a dynamic and creative Jewish life in America.

Our communal structures have achieved successes unprecedented in the history of Jewish experience, both in terms of Jewish security and acceptance in this country, and in the bold and successful initiatives on behalf of Jews in every corner of the globe. In this transitional period, our agenda turns to a self-examination, to the challenges to our *internal* survival and security in the United States and in Israel. Can we achieve the consensus necessary to engage in the self-examination? If, as one Jewish communal leader has put it, we follow our all-too-well-established pattern, and spend the rest of the decade

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(unpublished, 1996).

debating the meaning of the statistics, and the next decade mourning *that* decade's statistics and the continuing stagnation of the Jewish dollar, we can meet again in 2007 and replay the "continuity" debate even as we count up the number of Christmas trees in our children's living rooms.

On a personal note, I have always been an optimist – my optimism reinforced by having celebrated the *bris* of my son Adam twenty-two months ago. I believe that we can achieve the consensus necessary to engage in the tough and crucial self-examination, and to shape our future.

October 9, 1997

Board Meeting

Content of Books

AMERICAN JEWISH ARCHIVES

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10/9/97 Board Meeting Attendees

Karen Barth
Karen Jacobson
Gail Dorph
Nellie Harris
Cippi Harte
Nessa Rapoport
Adam Gamoran
Ellen Goldring
Dan Pekarsky

Mort Mandel
John Colman
Stanley Horowitz
Steve Hoffman
Lester Pollack
Charles Ratner
Esther Leah Ritz
Lee Hendler

Sister Joel Reed

The following invitees will not attend:

- Dan Bader
- Alan Hoffmann
- Barry Holtz
- Elie Holzer
- Susan Stodolsky

Sister Joel Reed will be the only guest at the meeting. She will handle her own travel arrangements and hotel accomodations.

CIJE WORKPLAN PROPOSAL

BOARD MEETING

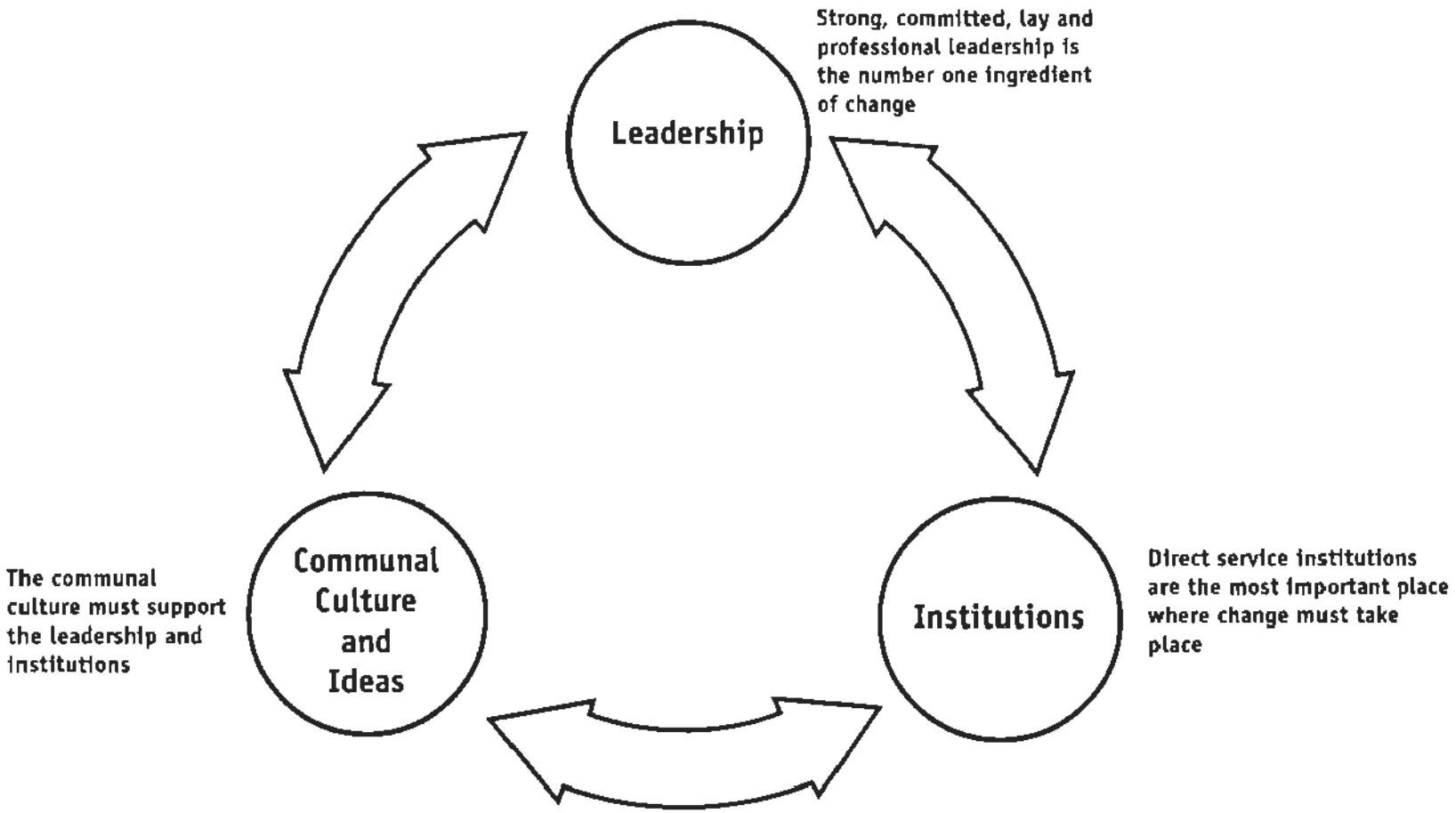
OCTOBER 9, 1997

WORKPLAN SCHEDULE (Revised)

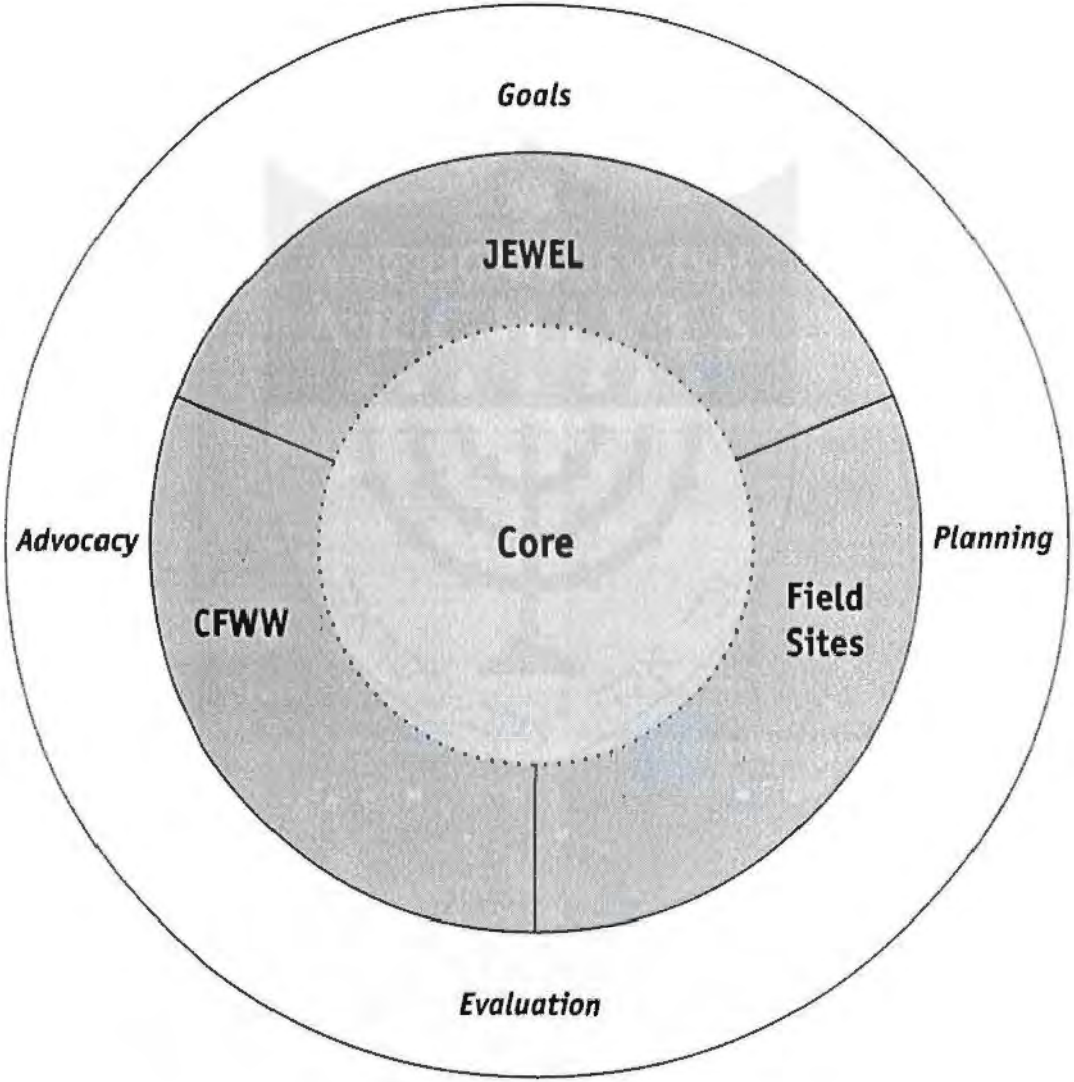
	June	July	August	September	October	November	December
Complete strategic plan	X						
Staff retreat		X	X				
First Steering Committee meeting on workplan			X				
Individual meetings with Steering Committee Members				X----------X			
Workplan revisions and budgeting				X----------X			
Final workplan proposal discussed at Steering Committee					X		
Budget presentation							X

AMERICAN JEWISH ARCHIVES

CIJE CHANGE PHILOSOPHY: A SYSTEMS MODEL



STRATEGIC INITIATIVES



MAJOR and SMALLER PROJECTS – 1998

	MAJOR PROJECTS	SMALLER PROJECTS
CORE	• Synagogue Change • Indicators Project • Vision Cases	• Early Childhood Planning • Paper on Research in Jewish Education • Change Study Group • Luncheon Seminars • Core Planning • Professional Development Policy Brief
JEWEL	• Lay Leadership Forum • Conference on Rabbinic Ed. • TEI/TEI Video • Professors Group • JEWEL Planning	• Funder's Network Seminar • Community Day High School Leaders • Recruiting Conference • Evaluation Institute planning
CFWW	• Consulting to Rabbinic programs • Consulting to professional development programs	• Brandeis • PEJE • JCCA • Synagogue 2000 • (CFWW Start-up)
FIELD SITES		
CORE – Administration	• Board and Chairman's Council • Evaluation • Fundraising	• External Communications • Internal Communications • Staff Development

STAFFING PROPOSAL

	1997 (CURRENT)	1998
Program Staff	Alan Hoffman – Executive Director (½ yr) Karen Barth – Executive Director Gail Dorph – Senior Education Officer Nessa Rapoport – Leadership Development Officer Karen Jacobson – Assistant Exec. Director Cippi Harte – Project Manager Nellie Harris – Education Officer TOTAL = 6	Karen Barth – Executive Director Gail Dorph – Senior Education Officer Nessa Rappoport – Leadership Karen Jacobson – Asst. Exec. Director Cippi Harte – Project Manager Nellie Harris – Education Officer Lisa Malik (offer pending)** - Senior Researcher Senior Education Officer ** Development Director ** In-house Evaluator (1/2 time) ** TOTAL = 9 ½
Consultants on Retainer	Barry Holtz Dan Pekarsky Ellen Goldring Adam Gamoran Susan Stodolsky* Elie Holtzer* TOTAL = 6	Barry Holtz Dan Pekarsky Ellen Goldring Adam Gamoran Susan Stodolsky Elie Holtzer Oppenheim Partnership ** TOTAL = 7
Support Staff	Sarah Feinberg Chava Weber Shahrazad Ahmed* Receptionist* Tracy Rodriguez (part time) TOTAL = 5 ½	Sarah Feinberg Chava Weber Megan Ifill Shahrazad Ahmed Receptionist New Person ** Tracy Rodriguez (full time)** TOTAL = 7

*Position added during 1997
**Position added during 1998

MAKING IT WORK

- Project-based organization
  - Staffing
  - Financial Controls
  - Fundraising

- Evaluation of every project

- Mid-year review and revision

- Development of Guiding Principles

SISTER JOEL READ
PRESIDENT, ALVERNO COLLEGE

Sister Joel Read is a member of the School Sisters of St. Francis and has served since 1968 as President of Alverno College, a women's liberal arts college located in Milwaukee, Wisconsin. Prior to becoming President, Sister Joel taught history at Alverno and chaired the College's history department. She holds a bachelor's degree in education from Alverno (1948) and a master's degree in history from Fordham University (1951), where she also pursued doctoral studies (1951-54).

In *The Many Lives of Academic Presidents*, by Clark Kerr and Marian L. Gade, 1986, Sister Joel is named as one of a handful of college presidents who have broken new educational ground in the past one hundred years. Under her leadership, Alverno has undergone a curricular metamorphosis that has earned it national attention and praise. The changeover began in 1973 when Alverno introduced its "ability-based" curriculum. In it, students acquire the knowledge traditionally associated with such fields as business, the behavioral sciences, arts and humanities, nursing, science, and the fine arts. Imbedded in this "content" curriculum is a second curriculum in which Alverno students master the abilities needed to put knowledge to use. By the time she graduates, each student has mastered such abilities as valuing, communication, interaction, and problem solving. Alverno is recognized as a national educational leader because of its success with this curriculum.

Sister Joel's leadership in instituting this curriculum has brought her high honors from other educators. In 1980, the Harvard University Graduate School of Education made Sister Joel the first recipient of the Anne Roe Award. Viterbo College presented her with its Pope John XXIII Award in 1977, and the Council for Adult and Experiential Learning gave her the Morris T. Keaton Award in 1992. She has received honorary degrees from Lakeland College (1972), Wittenburg University (1976), Marymount Manhattan College (1981), DePaul University (1985), Northland College (1986), State University of New York (1986) and Lawrence University (1997).

Educational associations across the country seek Sister Joel's assistance. She has served as President of the American Association for Higher Education (1976-77) as well as on the boards of the Council for the Advancement of Experiential Learning (1978-82), the Association of American Colleges (1975-78), the National Catholic Education Association (1971-72), the Robert K. Greenleaf Center (1986-92), and the Educational Testing Service (1987-93). Sister Joel was a Presidential appointee to the National Council of the National Endowment for the Humanities from 1978-84, and currently serves on the board of the Foundation for Independent Higher Education.

Sister Joel has also received much recognition for her efforts on behalf of American women. As President of Alverno, she led in the development of such programs as: Weekend College, which provides an educational timeframe uniquely suited to the schedules of working women; the Career Development Office, which serves not just Alverno students but thousands of other women seeking career planning and guidance help; and the Resource Center on Women, an extensive special collection in the Alverno library that is a nationally-used source of information on the status of women in American life.

For these efforts, Sister Joel was named a Presidential appointee to the United States Commission for the Celebration of International Women's year (1975-76). She chaired the Commission on the Status of Education of Women for the American Association of Colleges (1971-77) and is a member and past President of the National Forum for Women. She has served as a member of the Neylan Commission, an association of colleges affiliated with orders of Roman Catholic women religious, which researched the status of American Catholic women's colleges. In 1993, she was named a Fellow of the American Academy of Arts & Sciences. In 1997, Sister Joel was given the distinct honor of being named the first recipient of the International Rotary Jean Harris Award. She was also named a 1997 Paul Harris Fellow by the Theinsville/Mequon Rotary Club.

Locally, Sister Joel was the recipient of the Sacajawea Award from Professional Dimensions, an organization of business and professional women (1983), the Vocational Recognition Award from the Rotary Club of Milwaukee (1984), the Civic Heroism Award presented by George Watts & Son and Lord Wedgwood (1990), the Headliner Award from Women in Communication (1990), and the Leader of the Year Award from the Wisconsin Leadership Network (1994). She is included in the book, *Wisconsin Women: A Gifted Heritage*, published in 1982 by the American Association of University Women.

Sister Joel volunteers her time and talent to improve her community—Milwaukee—and her state—Wisconsin. She is a founder of the Milwaukee Achiever Program, an organization that provides literacy services to adults, and chaired its board from its creation in 1983 to 1991. She is a member of the Executive Committee of the Wisconsin Foundation of Independent Colleges, a past President of the Wisconsin Association of Independent Colleges and Universities, and past Chair of the Wisconsin Educational Communications Board. She has also served with the Goals for Milwaukee 2000 Task Force, the United Way of Greater Milwaukee, St. Luke's Hospital, the Voluntary Action Center, and the Mayor's Beautification Committee.

Currently, Sister Joel serves as a board member of the Greater Milwaukee Committee and the Greater Milwaukee Education Trust. She is also on the board of directors of Junior Achievement of Wisconsin and the YMCA of Metropolitan Milwaukee. She was appointed by the Governor to the Wisconsin National and Community Service Board. Sister Joel is a founding member and serves on the Board of Directors for the Wisconsin Women in Higher Education Leadership (WWHEL).

Publications co-authored by Sister Joel include *Alverno's Collegewide Approach to the Development of Valuing* in Rethinking College Responsibilities for Values (Jossey Bass, 1980); *Alverno College: Toward a Community of Learning* in Opportunity in Adversity (Jossey Bass, 1984); and *Identity and Quest: Their Interrelationship at Alverno College* in Current Issues in Catholic Higher Education (Association of Catholic Colleges and Universities, 1985).

6/97

Education on the Edge

Real-Life Lessons vs. the Ivory Tower

WHETHER THEY *prepare their students for careers as academics or for lives as solid citizens, a few colleges have broken away from the pack. Below, two schools that offer students something more than a degree.*

Alverno Teaches Women What They Really Need to Know

By CYNTHIA CROSSEN
Staff Reporter of THE WALL STREET JOURNAL

ALL COLLEGES want their graduates to succeed professionally. But at Alverno College in Milwaukee, that's the least of it. Before Alverno's students graduate, they must also prove they can be ethical, productive and cooperative citizens of modern America.

To teach its students how to be, not just do, Alverno revolutionized its curriculum in the 1970s. But even before then, it wasn't a typical liberal-arts college: It's a Catholic women's school with 90% of its students living off campus. It has a long and successful history of training women for the practical careers of nursing and teaching. Perhaps because it never saw itself as a refuge for the wealthy effete, Alverno has felt free to tinker with the process of educating. And tinker is putting it mildly.

Alverno Facts

- ✔ Location: **Milwaukee**
- ✔ Students: **1,289**
- ✔ Receiving Financial Aid: **85%**
- ✔ Tuition: **$9,288**
- ✔ Room & Board: **$3,535**
- ✔ Alverno's Edge: **Tries to prepare students not just for careers but for life**

Today Alverno sees its mission as training students for life—a kind of postfeminist finishing school. No Greek or advanced microbiology is offered here; instead, students get a general grasp of literature, mathematics, science, philosophy, language and economics. More important, however, they learn the increasingly complicated skills needed to navigate in this technological, competitive and global society. In their four years, they are taught the ability to speak well, listen, debate, reason, appreciate art, care about the world and remain open-minded yet principled.

"For hundreds of years, we thought we had a shortage of information," says Alverno's brisk and blunt president, Joel Read, a member of the School Sisters of St. Francis. "Now we have a glut. More than facts, students need a framework through which they can understand and judge information," she adds.

Alverno's philosophy has been so painstakingly crafted that it has spawned a language verging on self-parody—tenure here is called "continuous appointment," and internships are called "off-campus experiential learning." But the thinking is razor-sharp. "We felt education had become disconnected from real life," says Sister Joel. "Back in the '60s, a lot of people were raising questions about education. And the students had a legitimate claim. Where were their teachers? They were off doing research." It was in the '60s, too, that Alverno realized many women were developing aspirations besides nursing and teaching.

Alverno's faculty, some nuns, most not, does the hard labor of teaching what some of its 1,289 weekday students describe as a "nowhere-to-run, nowhere-to-hide" curriculum. If a student is absent from class three times, she's dropped. Once she's in class, the teacher is in her face, asking questions, demanding evidence, challenging what she says. Teaching an advanced literature course, Professor Judith Stanley stalks around the classroom, peremptorily calling out a student's name and then perching expectantly on a nearby desk until the student responds. "That's interesting, what else?" she presses.

Students are constantly broken into teams, and then reassembled to report to the whole class. A missing student means that much more work for everyone else on the team, and an unprepared one bogs down the discussion on which they will all be assessed. In a recent professional communications class, teams of first-year students were planning how to act out nonverbal signals to the rest of the class. The first team up was ill at ease; it isn't considered funny or cool to perform poorly. After four years of almost daily performances, their self-consciousness will disappear.

Complicating the teaching, Alverno students are more diverse than their counterparts on many campuses. About 70% are first-generation college students. Twenty-eight percent are nonwhite. Some students come right from high school, such as Rachel McGraw, a 19-year-old graduate of an alternative high

Please Turn to Page B19, Column 1

Teaching Women Life Lessons

Continued From Page B1

school in St. Paul, Minn. Some are women like Jeanette Hughes, 37 years old, the single mother of four young children who wants to be a schoolteacher. More than 85% of Alverno students receive some financial assistance in paying the $9,288 tuition. "We're not skimming the cream off the top," says Sister Joel. "We take students from the vast middle."

Indeed, Alverno's teachers say that while their students tend to be highly motivated, they have very compelling distractions. "Most students are working or parents or both," says David Dathe, assistant professor of physical sciences. "Their lives are more complicated. They have more things to attend to."

Nevertheless, the faculty seems to find teaching at Alverno to be, if not prestigious, constantly challenging. Each teacher holds a place in two departments—one in his or her field of study and the other in eight "ability departments," which include communication, problem-solving, aesthetic appreciation and social interaction. Unlike at many colleges, where departments tend to be entrepreneurial and ferociously territorial, Alverno teachers are constantly rubbing shoulders with scholars from other disciplines.

"My field is teaching philosophy, as opposed to philosophy itself," says Tim Riordan, a philosophy professor. "It's more important for me to be expert at teaching than knowing the discipline. And it's more important for students to know how to think than to know a particular thinker."

Teachers visit one another's classes and review colleagues' teaching methods. They say their class notes never get yellow because the curriculum is always changing. "Just because I'm teaching something doesn't mean my students are learning it," says Carole Barrowman, an associate professor of English. But the drawback to all this attention to teaching is that the teachers almost inevitably fall behind in their specialties — especially in science, where knowledge advances so rapidly. "It's harder for me to keep current in my discipline," says Mr. Dathe. "I'm not attending as many conferences."

Another big change from most colleges is that professors get no Brownie points for publishing. "I always say we publish our students," says Mary Diez, chairwoman of the department of education. "They represent our best work."

Alverno students also get no grades. "We don't have Ds to whip the student with," says Jane Halonen, a psychology professor. Instead, the women get what's called performance-based assessment, in the form of elaborate critiques and suggestions for improvement on oral or written presentations. "You haven't sat and taken a multiple-choice test," says Barbara Saffran, an Alverno graduate who is now vice president of a drug wholesaler called F. Dohmen Co. "You've had to demonstrate over and over again what you know. You can't help but understand it."

In addition, students are required to assess their own performance regularly, revealing rather than covering up their weaknesses. Along with an assignment for their first paper for a professional communications class, students got a form that asked, "What areas do you think need strengthening? How might you improve them?" Continual scrutiny of themselves becomes second nature, says Phyllis May, who works at Bank One Wisconsin Trust Co. while attending Alverno's weekend college. Many of her co-workers were stymied when they had to assess their own work for performance reviews, she says. "I had mine done in about 10 minutes. Self-assessment is part of my entire life."

Students say that more than anything, their Alverno educations have given them confidence in their ability to speak up, to contribute, to disagree persuasively but courteously. "I didn't have much confidence in either my writing or speaking before I came to Alverno," says Ms. May. "Now I could speak before 1,000 people."

Such skills would be useful to men, too, but that doesn't seem to be in the cards. Many students cherish the single-sex classes, where, they say, women are more likely to speak up when they aren't competing with men. But Ms. McGraw has doubts. "The world isn't sex-exclusive," she says. "It contributes to the 'feel good' atmosphere — you know, we're all nice, and we all get along. That's just one side of the picture."

Because Alverno is not well known among college presidents, deans and admissions directors, and because its students come with only average test scores and high-school rankings, it will never place high in the U.S. News & World Report college ratings. But numbers never capture real daring or imagination. On that scale, Alverno would be off the charts.

Something to See

Alverno College President Sister Joel Read was included in "Citizen MKE," portraits of 90 Milwaukeeans by Doug Edmunds. The photographs were on exhibit through September 1 at the Michael H. Lord Gallery.

Rotary International honors Sister Joel Read

Sister Joel Read, SSSF, received the first Rotary International Jean Harris Award. The new award is named for Jean Thomson Harris, wife of Rotary International founder, Paul Harris. It was created in March 1997 to recognize the outstanding contributions by individual non-Rotarian women to the development of women in their communities.

The Rotary Foundation of Rotary International also named Read a Paul Harris Fellow. The awards were presented to Read by the Thiensville-Mequon Rotary Club.

Read was presented the Jean Harris Award for her leadership in the development and implementation of Alverno's ability-based curriculum.

Read is widely acknowledged for her leadership in the field of education and has served on the boards of educational associations across the country. She recently was appointed to the board of a newly formed organization, Wisconsin Women in Higher Education Leadership.

Read also has been recognized for her efforts on behalf of American women. Read was named a Presidential appointee to the United States Commission for the Celebration of International Women's Year, chaired the Commission on the Status of Education of Women for the American Association of Colleges, and is a member and past president of the National Forum for Women.

Locally, Read is a founder of the Milwaukee Achiever Program, which provides literacy services to adults. She is a member of the boards of the Greater Milwaukee Committee, the Greater Milwaukee Education Trust, Junior Achievement and the YMCA of Metropolitan Milwaukee.

THE NATION'S NEWSPAPER

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EDUCATION AND HEALTH

Progressive Alverno College puts student skills first

By Mary Beth Marklein
USA TODAY

MILWAUKEE — A small Catholic women's college in a working-class Midwestern city may not bring to mind images of 1960s-style campus revolt. But 29 years ago, while college administrators nationwide faced student sit-ins and protests, the School Sisters of St. Francis who ran Alverno College were quietly staging a revolution in academics.

Theirs, too, was against the establishment. Disturbed by what they saw as a failure of the nation's elite colleges and universities to educate students, the sisters made a clean break from the traditions of higher education. They gutted their curriculum, eliminated final exams and grades and all but banned traditional lectures. In their place, they rearranged classrooms so students could work with and learn from one another, and they put in place a program that emphasized skills over subject matter, performance over information.

A radical departure at the time, the overhaul was mostly ignored in higher education circles: It was easy to dismiss Alverno as just "a bunch of nuns," says Sister Joel Read, a 1948 Alverno alumna and its president since 1968. Alverno remains outside the mainstream today, but its philosophy of education has been recognized in recent years as a pioneer in reform, winning grants from the Pew Charitable Trust, MacArthur Foundation and W.K. Kellogg Foundation, among others.

The heart of Alverno's curriculum is its eight abilities, which focus on such practical skills as communicating effectively, thinking critically and practicing effective citizenship. Course titles have a familiar ring — "Microeconomics," say, or "The Novels of Hermann Hesse" — but the goal is to use course content to help students develop the various abilities and apply them outside the classroom. A reading of *Hamlet*, for instance, might pave the way for a lesson in the analysis (one of the abilities) of a play rather than a lecture on Shakespeare's tragedies. An examination of a spreadsheet in a business class might note the logic and clarity of its design (which addresses the ability called aesthetic response).

Alverno's shift "is a profound one," Read says, because it requires faculty to *educate*. "Education by definition means 'to lead out of,'" she says, adding that most professors simply require students to remember what they're told.

Alverno also de-emphasizes research — a departure from most schools, where faculty are rewarded for scholarship. Most professors "know a subject but do not know how to break that subject open," Read says. At Alverno, professors are challenged to do just that.

"We spend a lot of time thinking about how to present subject matter — what is it I really want students to be able to do at the end of this course?" says William McEachern, associate professor of business and management.

And rather than using easy-to-make and easier-to-grade essay or multiple choice tests, Alverno measures progress through assessments, where students demonstrate their mastery of abilities and get feedback, written and oral, from assessors, be they their professor, peers, a professional or even themselves. Assessments provide an opportunity for students to think on their feet, explore their strengths and weaknesses, practice what they've learned, and even transcend it, Read says.

"That's the power of education — when you know that you know, not when you get a grade," she says.

Though unique, Alverno's approach is "quite in line with the whole history of progressive education, which sees performance as the proof of the educational pudding," says Adam Scrupski, associate professor at Rutgers Graduate School of Education.

And in recent years, as colleges feel pressure from parents, state legislators and accrediting organizations to prove their value in the face of rising tuition, such assessments have attracted more interest as educators debate the merits of focusing on outcomes, as Alverno does.

Critics worry that such an approach, poorly implemented, could stifle creativity by forcing teachers to stay focused on the rigid requirements of a standardized test. But even some skeptics acknowledge that Alverno sidesteps that issue.

"In most cases, assessment turns out to be just another layer of testing," says Ernst Benjamin of the American Association of University Professors in Washington. But Alverno faculty "build their whole course around those outcome activities. They have really integrated assessment in their curriculum."

"They've become a kind of minor industry," says assessment advocate Peter Ewell of the National Center for Higher Education Management Systems in Boulder, Colo. Faculty have traveled the globe to explain the school's methods, and more than 3,000 educators have attended its training institutes. The University of Wisconsin-Madison School of Medicine has patterned its program after Alverno, and others, including Winston-Salem (N.C.) State University and Edmonds (Wash.) Community College, have adapted it.

Sister Joel Read: Alverno's longtime president is an alumna.

Despite the virtues of Alverno's approach, Scrupski and others say it would be impractical for some schools to abandon the traditional academic system altogether.

"In terms of educating a large group of people, (and) given the resources applied to education today, it seems to me a rather expensive way to assess a person's performance," Scrupski says.

For its part, Read says, Alverno is not out to convert anybody. But she says colleges that don't rethink their approach to education aren't doing their job. The technological revolution has heightened the need to prepare students for lifelong learning, which Alverno's abilities aim to do.

"Your life is being shaped by the rapidity, the 24-hour market," she says. "So we have to educate to be able to (react) more quickly. You can't do this sitting listening to someone."

USA TODAY

USA TODAY · WEDNESDAY, JULY 9, 1997

Assessments serve as exercises in real life

MILWAUKEE — Mary Antisdel still remembers her introduction to "IN125."

Sort of a boot camp for freshmen in Alverno College's weekend program, it culminates in the students' first "external assessment," a rigorous 5½-hour simulation where they work alone and in groups to create a slide presentation for college students from Russia. They're observed by volunteers they've never met before, who assess their facility with Alverno's eight abilities.

"Upperclasswomen told me that if I could make it through that, I could do anything," recalls Antisdel, a May graduate with a business and management degree.

Alverno's 87% retention rate suggests that most students do make it. But the transition can be jarring. Hayshia Serrano took noncredit courses at first to get a handle on how assessments work. She got a 3.6 grade point average in high school but credits it to her skill in memorizing and taking educated guesses. At Alverno, "There's no way you can do an assessment by guessing," she says. "We have to learn."

And keep learning. "You can't slough off," Kay Oldenburg says. "They constantly put you in stretch situations."

Serrano, Oldenburg and Lorrie Birnschein, all business and management majors, have just completed part of their "fifth external," a half-hour exercise in which they took on roles as Milwaukee businesswomen hoping to establish a professional relationship with a group of Germans played by the volunteer assessors. They're being assessed in three abilities: social interaction, analysis and problem solving.

By Todd Poulsen, AP, for USA TODAY

Caught on camera: From left, Bob Birney, left, Hayshia Serrano, Edward Tokas, Kay Oldenburg, Lorrie Birnschein and Brenda Bohmann in an Alverno College assessment mock business meeting

The exercise "wasn't as bad as I thought it would be," Serrano says, but it hit some bumps. The Germans were cordial but vague (by design, the students later learn). Had the students probed any deeper, though, it could have backfired, they decide. "I didn't want to come across as an arrogant American," Birnschein says.

Now, the women each have half an hour to write a memo to their boss (in the exercise) about the meeting. Then they'll watch a videotape — an omnipresent assessment tool at Alverno — of the exercise and evaluate their performances in writing. Finally, assessors and students will discuss what worked and what didn't.

Assessments are big productions. There are volunteers to train, rooms to schedule, video cameras to set up, background materials to create, folders to stuff, even pastries and coffee to order.

But most agree it's worth the effort.

"We're showing a situation that I'm not sure any test could expose them to," says 1992 alumna Brenda Bohmann, a company vice president who helped assess this year's fifth external.

"What we're bringing really is that connection to the real world," adds Larry Korta, a professor at the Milwaukee School of Engineering who assessed IN125 students. "I'm constantly amazed that they don't crumble and lie in a corner and cry," he says.

By Mary Beth Marklein

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By Todd Panath, AP, for USA TODAY

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- Aesthetic responsiveness.

Sister Joel Read: Alverno's longtime president is an alumna.

עת לעשות A Time to Act
CIJE Council for Initiatives in Jewish Education

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Isadore Twersky
Bennett Yanowitz

Executive Director
Alan Hoffmann

12 March, 1997

Ms. Karen Jacobson
CIJE
15 East 26th Street
New York, NY 10010

Dear Karen:

Enclosed is an update of CIJE's work since we last met in October.

As you know, we are in the midst of a comprehensive strategic planning process. Under the guidance of Senior Consultant Karen Barth, this process will continue through the spring and will not be completed until early summer. As a result, we have decided to postpone the board meeting that was scheduled to take place on April 10. Among the subjects being discussed as part of this planning process is the CIJE governance structure.

We will update you on these issues as the strategic planning process proceeds.

With best wishes.

Mort

MORTON L. MANDEL--Chair

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A Time to Act / עת לעשות

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Richard Scheuer
Ismar Schorsch
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CIJE Update: December 1996 - March 1997

We have had an exciting winter at CIJE.

In December, the first and second cohorts of the Teacher Educator Institute (TEI) met in Cleveland. A total of 65 participants are now engaged in this intensive two-year program of professional development for teacher-trainers from across the country. The TEI Video Project is also underway. Videotapes and materials designed as teaching tools for the TEI approach to teaching and learning are currently being developed and will be available shortly.

In January, we convened the third CIJE-Harvard University Leadership Institute. It was the first Institute to include both principals and lay leaders in teams from educational institutions and organizations around the country.

At the end of the month, an expanded group of Professors of Education from prestigious universities and research centers met to study Jewish sources together and lend their expertise to the field of Jewish education. These professors will continue as consultants to CIJE's work.

In February, CIJE held the first meeting for professional leaders of community day high schools, an exciting new phenomenon on the American Jewish landscape.

In March, the CIJE Education Seminar was led by Dr. Tova Halbertal, of the faculty of the Melton Center for Jewish Education in the Diaspora of the Hebrew University. She discussed an excerpt from her dissertation, written under the supervision of Dr. Carol Gilligan of the Harvard Graduate School of Education, entitled "Mothering and Culture: Ambiguities in Continuity." Dr. Halbertal's work focuses on the subjective experience of Orthodox women who are both teachers and mothers as socializers of the next generation of young women.

Finally, our newest publication, *Vision at the Heart: Lessons from Camp Ramah on the Power of Ideas in Shaping Educational Institutions*, by Seymour Fox, President of the Mandel Institute, with William Novak, is being published and will be distributed shortly.

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October 9, 1997

Board Meeting

Content of Books

AMERICAN JEWISH ARCHIVES

THE JEWISH INDICATORS PROJECT:
GOALS, RATIONALE, AND PROPOSED INDICATORS

OBJECTIVE

The last decade has seen a flurry of activity by communities and institutions which has been loosely described under the rubric of "continuity." New programs, new approaches, and new institutions have been created, sponsored by Federations, foundations, and private givers. Some of these new endeavors are part of carefully planned strategies at the communal level; others are grassroots initiatives; still others come from the intersection of planning and grassroots activity. Fueled by findings of the 1990 National Jewish Population Survey, continuity efforts have taken on a sense of urgency even as they proceed without much coherence at the communal let alone the continental level.

How will we know if progress is occurring? In other fields, such as business, education, and medicine, widely accepted indicators are used to measure and track success. In the Jewish world, attention has thus far focused mainly on a single indicator -- the intermarriage rate -- which suggests that Jewish continuity, measured only in numbers, is on the decline. Demographic continuity, however, is at best a limited index of Jewish communal well-being. As CIJE has proceeded with its strategic planning, a richer and more elaborate vision of a thriving Jewish community has emerged, and we propose to use this vision as the basis for developing indicators that address the quality as well as the quantity of Jewish life. We believe that such indicators offer the potential for a more meaningful assessment of efforts to improve Jewish life. It is our hope that the methodology we develop would be adopted by enough communities to make possible useful comparisons between communities, and to give a sense of national or continent-wide trends over time. If this project is successful, it will be an invaluable tool for assessing progress towards realizing CIJE's strategic plan.

CONCEPT

To measure the success of attempts to revitalize Jewish life, it is necessary to first define the key characteristics of a thriving Jewish community. It is useful to focus on a small number of truly essential goals rather than to try to include all of the things that might be important. Keeping this in mind, we have created a working definition of a thriving Jewish community. Our vision is of a community characterized by:

- Centrality of Jewish learning
- Strong Jewish identity and values that permeate most aspects of Jewish life
- A high level of involvement in Jewish life and Jewish institutions
- Concern with social justice
- Strong leadership

Such a community, we believe, cannot exist without a strong system of Jewish education. Because of this conviction and because change in the system of education is a likely precursor of

broader changes in the fabric of Jewish life, our community vision also includes a system of Jewish education with:

- Educators who are richly prepared and committed to ongoing professional growth.
- Strong, informed community support for Jewish education.
- High-quality Jewish institutions driven by a guiding vision, providing life-long opportunities for learning, and offering Jewish content infused with meaning for those who participate.
- Rabbis who view teaching and learning as integral to their work.

The educational system in this long-term vision is not just an element of a thriving community. *It also represents our principal strategy for making progress towards the kind of community we envision.* This strategy is grounded in the assumption that the closer we can approximate our vision of an optimal educational system, the more we will come to resemble the thriving Jewish community we are dedicated to nurturing.

We are proposing to develop nine sets of indicators, building around the nine goals articulated in this working vision. The purpose of the Indicators Project is to assess our current standing and monitor progress towards these goals. Some of the data are available from existing sources collected on a regular basis. However, the majority of the data would have to be collected through community-level surveys of households and institutions.

PROPOSED INDICATORS: JEWISH LIFE

Goal 1: Centrality of Jewish learning

Rationale: It is our strongly held belief that Jewish learning, in its broadest definition, is the cornerstone of Jewish life. We are after all "the people of the book." Learning for its own sake ("Torah L'sh'ma) is a core Jewish value, and the Talmud teaches us that "Talmud Torah k'neged kulam," the study of Torah is equal to all other mitzvot because it leads one to participate in all the other aspects of Jewish life. Children need to learn how to be participants in Jewish life. Even more important, life-long learning for adults is what keeps Jewish life fresh, alive, and meaningful.

Indicators:

- Rates of participation in Jewish education at all levels, from pre-school to adult education
- Jewish literacy

Goal 2: Strong Jewish identity

Rationale: Jewish identity, or seeing one's Jewishness as central to one's life, is a defining feature of a thriving Jewish life. It has an important effect on decisions about who to marry, how to raise children, where and how to conduct one's working life, and generally how to live one's life.

Indicators:

- Jewish identity survey

Goal 3: Involvement in Jewish life and Jewish institutions

Rationale: The extent of involvement in Jewish life and institutions is one important way we will know whether people find meaning in programs and activities that are available in their communities. Such involvement is also essential if Jewish institutions are to thrive. Institutions can nurture individuals, but only if individuals are prepared to invest in institutional life.

Indicators:

- Household survey of participation in a broad range of Jewish activities and institutions

Goal 4: Concern with social justice

Rationale: Grounded in prophetic teachings, the concern with social justice is so central to Judaism that it must be understood as a defining feature of a thriving Jewish community.

Indicators:

- Participation in volunteer work (Jewish and non-Jewish)
- Charitable giving (Jewish and non-Jewish)

Goal 5: Strong leadership

Rationale: From Biblical times, through the history of Zionism, down to the present, quality leadership has proven essential to Jewish progress and well-being. In our own day, the cultivation of strong lay and professional leadership is a necessary condition for a viable Jewish community. Leadership is the engine of ongoing innovation and renewal.

Indicators:

Professional Leaders of Key Agencies
- Preparation (experience and formal training)
- Salaries and benefits

Lay Leaders
- Preparation (experience, Jewish background)
- Diffusion of lay leadership (widespread participation)
- Lay leader satisfaction (leadership is meaningful and rewarding)

PROPOSED INDICATORS: JEWISH EDUCATION

Goal 1: Educators who are richly prepared and committed to ongoing professional growth.

Rationale: As recognized in *A Time to Act*, enhancing the profession of Jewish education is one of the key building blocks for revitalizing Jewish education in North America. This goal also reflects the latest thinking in the field of education, which stresses formal preparation and ongoing professional development as a strategy for improving the quality of teaching (Darling-Hammond, etc.) Although being "richly prepared" ideally begins with formal training in appropriate areas, we recognize that not all teachers and informal educators in Jewish settings will undertake formal training prior to entering their positions. Nonetheless, in a high-quality system of Jewish education all Jewish educators, regardless of prior preparation, will engage in a continuous process of professional growth.

Indicators:

Leaders of Jewish Schools
- Formal training in education, Jewish studies and administration/leadership
- Classroom experience
- Professional growth (number of hours)
- Salaries and benefits

Teachers in Jewish Schools
- Formal training in education and Jewish studies
- Professional growth (number of hours)
- Salaries and benefits

Leaders of Informal Jewish Education (camp directors and JCC educators)
- Extent of Judaic background (formal and informal)
- Ongoing Jewish learning (formal and informal)
- Professional training in organizing an environment for educational growth -- this may be as varied as social work, psychology, education, etc.
- Salaries and benefits

Other educators: We recognize other categories of educators including tour leaders, family educators, camp counselors and unit heads, etc., but at this time we are not prepared to identify appropriate indicators of training and professional growth.

Goal 2: Strong, informed community support for education.

Rationale: The strength of a system of education depends heavily on financial and non-financial expressions of its importance among members of the community. For this reason, *A Time to Act* recognized community support for education as the other essential building block. Innovation in

Jewish education will require financial resources, as well as individuals who are prepared to champion the cause of Jewish education. More generally, the effects of the educational system will be enhanced when it is embedded in a supportive community.

Indicators:

- Percentage of community allocation to education
- Extent of other philanthropic contributions to education, e.g. local foundations
- Per capita congregational allocation to education

Goal 3: High-quality Jewish institutions driven by a guiding vision, providing life-long opportunities for learning, and offering Jewish content infused with meaning for those who participate.

Rationale: Jewish educators carry out their work in institutions. To revitalize Jewish education, it is necessary to enhance not only the key individuals working in the field, but also the contexts in which their efforts take place. This goal must be recognized and acknowledged by all participants; rabbis and other educators may take the lead, but all members must coalesce around the central vision of the efforts are to succeed. This goal emphasizes three key aspects of high-quality institutions:

-- *Purpose*: Driven by a guiding vision;
-- *Structure*: Providing life-long opportunities for learning;
-- *Content*: Providing content infused with meaning for those who participate.

Indicators:

By institution:

- High levels of attendance among members of the institution
- A compelling institutional vision
- Quality of content is rich and deep
- Participants report they gain knowledge that is meaningful to them as a result of their participation.

By community:

- Articulated system of in-service education
  -- Coherence and duration
  -- Emphasis on Jewish content
  -- Incentives for participation
- Proportion of school directors who work full-time in Jewish education.
- Survey data on community satisfaction with education.
- Survey data on knowledge of available options for Jewish education

Goal 4: Rabbis who view teaching and learning as integral to their work.

Rationale: The synagogue is a key setting for substantial Jewish learning. As the leader of the synagogue, the rabbi sets the tone for learning and stands as a role model. Also, the rabbi is fundamentally an educator, and his/her contribution to the quality of Jewish education in the synagogue is enhanced by appreciating the centrality of teaching and learning to his/her work.

Indicators:

- Formal training in education
- Time spent involved in educational activities

SUMMARY OF PROPOSED INDICATORS

Goals	Indicators	Availability
Jewish life		
1. Centrality of Jewish learning	Rates of participation in formal and informal educational institutions	NJPS; institutional rosters
	Jewish literacy	Development needed
2. Jewish identity	Identity survey	Widely used measures are problematic
3. Involvement in Jewish life	Participation survey.	Measures are available
4. Concern with social justice	Participation in volunteer work (Jewish and non-Jewish)	Measures are available
	Charitable giving (Jewish and non-Jewish)	Measures are available
5. Strong leadership	Preparation of agency leaders	Available measures need modification.
	Salaries of agency leaders	Measures are available
	Preparation of lay leaders	Development needed.
	Diffusion of lay leadership	Development needed.
	Satisfaction of lay leaders	Development needed.
Jewish education		
1. Prepared educators	Leaders of Jewish schools: formal training in education, Jewish studies, and administration/leadership; classroom experience, time for professional growth; salaries and benefits	Measures are available

	Teachers in Jewish schools: formal training in education and Jewish studies; time for professional growth; salaries and benefits	Measures are available
	Leaders of informal Jewish education: Judaic background; ongoing Jewish learning; professional training; salaries and benefits	Available measures need modification.
2. Community support	Percentage of Federation allocation to education	Measures are available
	Other philanthropic contributions to education	
	Per capita congregational allocation to education	
3. High quality institutions	High rates of attendance per institution	Measures are available
	A compelling institutional vision	Development needed
	Quality of content is rich and deep	Development needed
	Participants report they gain knowledge	Development needed
	Coherent system of in-service education for educators	Measures are available
	Proportion of full-time school directors	Measures are available
	Community satisfaction survey	Development needed
	Community survey on knowledge of options available	Development needed
4. Rabbis involved in education	Formal training in education	Measures available
	Time spent in educational activities	Development needed

THE JEWISH INDICATORS PROJECT

Questions for Discussion
CIJE Board Meeting, December 3, 1997

1. Drawing on CIJE's strategic plan, our proposed indicator system includes measures of both Jewish education and Jewish life more broadly. Some of our advisors urged us to focus our limited energies on education alone, because this is the area we know best and for which we already have some instruments and data, and because it is the central focus of CIJE's activities. Others have counseled that because ultimately we are concerned with creating vibrant Jewish communities, the broader indicators of Jewish life are essential. How should we respond to this issue?

2. Our proposal focuses mainly on information at the community level. This approach was selected for several reasons: The community is the most likely site of influential policies, the community is a central focus for fundraising, and much community data are already available. However, the community is not the only possible level of analysis; others include the national/continental level and the institutional level. National data may attract more attention and may generalize to more communities. What is the right balance of indicators from the communal, national/continental, and institutional levels?

3. What do you think is the likely level of communal interest and willingness to participate in such a project?

4. Leaving aside issues of feasibility, methodology and cost, do you think this is roughly the right set of things to try to measure?

5. What role should CIJE ultimately play in the Jewish Indicators Project, if any? Alternatives we can envision include:

- A Policy Brief, stating our case but going no further
- Prepare a template based on existing data, and identify the need for more data
- Developing a methodology, which we hope others would use
- A full-service operation, i.e. we would develop and implement the project across communities
- Develop the methodology and rely on another organization to carry out the data collection

BARBARA L. SCHNEIDER

EDUCATION

1979 Ph.D., Northwestern University, Dissertation: *Production Analysis of Gains in Achievement*

1976 M.S., Foster McGaw Graduate School, National College of Education, Thesis: *An Analysis of Program Planning in Illinois*

1967 B.S., National College of Education, with honors

PROFESSIONAL EXPERIENCE

1995-present Senior Lecturer, Department of Education, The University of Chicago

1991-present Senior Social Scientist, NORC

1993-present Co-Principal Investigator, Improving Mathematics and Science Learning: A School and Classroom Approach

Responsibilities include managing all aspects of the project, including proposal development, coordination of technical staff, data collection and analysis, quality control, budget oversight, and monitoring of all schedules, costs and production.

1991-present Co-Principal Investigator, Study of Career Choice-Funded by the Alfred P. Sloan Foundation

Responsibilities include managing all aspects of the project, including proposal development, coordination of technical staff, data collection and analysis, quality control, budget oversight, and monitoring of all schedules, costs and production.

1994-present Co-Principal Investigator, "Adolescence Through Adulthood: Education and Work Transitions in the United States and the Soviet Successor States" - Funded by the Spencer Foundation

Responsibilities include managing the U.S. activities, including setting up the NORC workshop in Chicago, and monitoring the budget and ongoing day-to-day activities of the project. Responsibilities with other principal investigators on technical design and analysis issues.

1990-1993 Project Director, Evaluation of the Pepsi School Challenge Project

Responsibilities include designing evaluation plan, instrumentation, and analysis. Supervisory responsibilities for data collection, quality control, and budget oversight.

1989-1993 Project Director, Analysis of National Education Longitudinal Studies Data - Funded by the National Science Foundation and the National Center for Education Statistics

Responsibilities include managing all aspects of the project including proposal development, coordination of technical staff, data collection and analysis, quality control, budget oversight, and monitoring of all schedules, costs and production.

1989-1993 Principal Investigator - Student Subcultures, Factors Affecting Them, and Their Consequences for Student Learning

PROFESSIONAL EXPERIENCE (continued)

Responsibilities include research design, analysis activities, and budget oversight.

1990 Associate Project Director, Coordinated Case Studies: School Reform Chicago-style. Funded by the Spencer Foundation

Responsibilities include development of instruments, training field staff, supervising field operations, collecting observational data, developing coding schema and analyzing field data.

1988-1992 Instrumentation and Analysis Task Leader National Educational Longitudinal Study of 1988 (NELS:88) First and Second Follow-Up Surveys

Responsibilities include the development and testing of all survey instruments including student, dropout, teacher, parent, and school questionnaires, and preparing descriptive reports.

1987-present Research Associate, Ogburn-Stouffer Center for the Study of Population and Social Organization, University of Chicago and NORC

Responsibilities include the design, conduct, and management of data analysis projects and data collection, and report and proposal writing, and staff training and supervision.

1976-1987 Positions held at Northwestern University School of Education between 1976 and 1987 included:

Assistant Professor, 1980-1987

Responsibilities included teaching graduate seminars and courses and undergraduate courses in educational administration, policy, and research design. Chaired dissertations and served as a committee member of master's and Ph.D. theses. Supervised research associates and conducted three major education studies.

Associate Dean for Development and Research, 1980-1983

Responsibilities included assisting faculty in the development of research proposals and developing policies related to research activities.

Assistant Dean for Research, 1979-1980

Responsibilities included assisting faculty in writing and obtaining external support for research studies.

Director of the Deans' Network, 1977-1981

Administrative director of a consortium of forty School of Education Deans. Responsible for: developing Network program plans; budget management; writing reports; and serving on national legislative committees. Project Researcher.

1976-1977 Conducted an empirical study on accreditation.

1975-1976 Adjunct Professor, Foster McGaw Graduate School, National College of Education

Responsibilities included writing research proposals, teaching the classes "Introduction of Graduate Research" and "Research for Teachers," and serving as masters' theses advisor.

1967-1973 Public school teacher in the public school systems of Chicago and Glencoe, Illinois

RESEARCH EXPERIENCE

Improving Mathematics and Science Learning: A School and Classroom Approach. This project is designed to identify the mechanisms in the classroom and the school that are instrumental in fostering science and mathematics learning. The intent of the work is to undertake an analysis of how opportunities to learn translate into student achievement. To examine these issues, there are two studies, one at the school level and one at the classroom level. The school study focuses on the importance of faculty social organization for students' learning opportunities. The classroom study identifies what reward structures are available in science and mathematics classes and explains why reward structures differ from class to class and school to school. In the final phase of this project, the findings from the two studies are integrated into an expanded multilevel analysis that examines the relationships between high school workplace organization, classroom social structures, and teachers' work and student learning. The work will use data from the National Education Longitudinal Study of 1988 (NELS:88) and the Longitudinal Study of American Youth (LSAY) and from field work in eighteen high schools. (Total award amount: $1,221,194)

Study of Career Choice. (Now titled Youth and Social Development). The purpose of this study is to learn why some students have clear ideas of their future careers, what information they use to formulate those ideas, and how they decide what education and skills they need to achieve their occupational aspirations. The study involves a multi-year longitudinal tracking of junior high and high school students. An innovative data collection plan including experience sampling methods, interviews with students, parents, teachers, guidance counselors, friends; network analysis, school observations, and secondary analysis of survey data are being undertaken. Funded by the Alfred P. Sloan Foundation, this study brings together perspectives from sociology, psychology, and education. (Total award amount: $3,393,080)

Adolescence Through Adulthood: Education and Work Transitions in the United States and the Soviet Successor States. This project offers an unparalleled opportunity for researchers to look at two data bases, Paths of a Generation from the Soviet Successor States, and High School and Beyond from the U.S. It offers substantial potential growth for comparative research on the life course and international cooperation. (Total award amount: $185,700)

Analysis of National Education Longitudinal Studies Data. Three substantive research subprojects form the core elements of this program project. These projects include--Systemic Analysis of the School and Community, and Effects on Student Outcomes- James Coleman investigator; Social Organization, Teachers' Commitment, and Students' Engagement with Learning--Charles Bidwell and Anthony Bryk Investigators and Student Subcultures, Factors Affecting Them, and Their Consequences for Student Learning--Investigators Barbara Schneider and Penny Sebring. A fourth subproject devises and implements a database management system. The three substantive subprojects all include a longitudinal and qualitative approach- the longitudinal component involves data analyses of HS&B and NELS:88 using multi-linear models whereas the qualitative component is a case study of selected high schools using a variety of analyses techniques. Responsibilities for this project include day to day management as well as being the Principal Investigator for third subproject. (Total award amount: $1,024,999)

National Education Longitudinal Study of 1988 (NELS:88) First Follow-Up. NELS:88 is a longitudinal national probability sample of eighth graders in the United States. It also encompasses parents, teachers and principals of selected students; over 60,000 respondents were surveyed in the base year (1988). Like its predecessors NLS-72 and High School and Beyond, NELS:88 is designed to provide trend data about critical transitions experienced by young people as they develop, attend school, and embark on careers. NELS:88 is sponsored by the U.S. Department of Education, National Center for Education Statistics. NORC is the prime contractor.

Coordinated Case Studies: School Reform Chicago-Style. This study is designed to intensively examine 12 schools in Chicago. It includes a rigorous field investigation that promises to advance our

RESEARCH EXPERIENCE (continued)

understanding of how systemwide change catalyzed by the Chicago School Reform Act affects the organizational processes at work in different schools and the short-term consequences which result. This work will sharpen our understanding of specific factors influencing reform in Chicago. (Total award amount: $432,000)

Evaluation of the Pepsi School Challenge Project. This evaluation study examines the impact of a multi-million dollar incentive program in two urban high schools. The evaluation includes surveys of all students, their teachers, and school administrators. Field-based observations are also being conducted. In addition to determining the effect of "incentives" on student outcomes, this study will also provide new insights into understanding the peer group social structure in "disadvantaged" high schools. (Total award amount: $87,532)

The Quality of the Doctorate in Schools of Education. This 1980-85 study was designed to define and assess indicators of quality in university education doctoral programs. In addition, the study assessed the variation in quality among research universities offering the doctor of philosophy degrees in education and doctor of education degrees. Data collection procedures included on-site visits to 32 institutions, intensive face-to-face interviews with 36 deans of schools of education, and the administration of survey questionnaires to 1,410 faculty members and to 1,460 current students and alumni. The study formulated profiles of quality programs and designed models of quality for doctoral training. Data from the study were presented in a technical report, in journal articles, in book chapters, and at scientific meetings. Responsibilities as *Principal Investigator* included all aspects of study design, execution, and analysis. This study was funded by the Ford Foundation, the Johnson Foundation, and the Dean's Network.

Newcomers: Blacks in Private Schools. This 1983-85 National Institute of Education study sought to examine why black parents send their children to private schools and to understand the experiences of the students in those schools. Served as *Coprincipal Investigator* (with Diane T. Slaughter) and, in that role, was responsible for oversight of all aspects of project design and execution. (Total award amount: $94,791)

University Internship Programs. This 1983 study investigated the quality of university internship programs in different departments throughout the university. Data collection included in-depth interviews and telephone survey of 120 graduates. The project was funded by the Lilly Endowment. Responsibilities as *Principal Investigator* included oversight of all aspects of project design and execution.

Identifying Future Research and Training Programs of University-based Secondary Education Departments. This 1979-80 Office of Education study examined the problems of secondary education faculty members in research universities. Served as *Principal Investigator.*

America's Small Schools. A 1980 National Institute of Education study focused on reviewing the literature on school size. Served as *Principal Investigator.*

COURSES TAUGHT

The University of Chicago

The Study of Education-III (part of the Core Sequence for Education Ph.D. students). Topics covered include the nature of educational inequality as related to race and ethnicity, and the development of educational policies designed and implemented to deal with educational inequality. Spring Quarter, 1996.

Northwestern University

Undergraduate:

Practicum in Human Development and Social Policy, Social and Political Context of Social Policy

COURSES TAUGHT (continued)

Graduate:

Seminar on Families and Schools, Seminar on Finance and Governance in Higher Education, Seminar on Organization and Administration of Schools, Topics in Research Design

The University of Chicago

Served on four dissertation committees in Sociology, currently serving on six dissertation committees (3 in Sociology, 2 in Education, and 1 in Human Development) and advising three MA students in Sociology, and two undergraduate students on honors theses in Sociology

FELLOWSHIPS AND AWARDS

1983-1984	Lilly Fellow, Lilly Endowment Post-Doctoral Teaching Awards Program
1982	American Jewish Academicians Award, American Jewish Committee in Cooperation with Hebrew University
1979	Robert J. Coughlin Award, Outstanding Dissertation; given for scholarly excellence in doctoral research, Northwestern University
1977	Special Graduate Research Dissertation Grant, Northwestern University Graduate School
1975-1976	Spencer Foundation Research Fellowship, Northwestern University
1972-1973	Graduate Fellowship, National College of Education

PUBLICATIONS

Books:

Cookson, P. and Schneider, B. Transforming Schools. New York: Garland Press, 1995.

Schneider, B. and Coleman, J. Parents, Their Children, and Schools. Westview Press, 1993.

Monographs:

Schneider, B. *America's Small Schools*. Washington, D.C.: National Institute of Education, 1980.

Book Chapters:

Schneider, B. "The Ubiquitous Emerging Conception of Social Capital." In D. Levinson, P. Cookson, and A. Sadovnik (Eds.) *Education and Sociology: An Encyclopedia*. New York: Garland Publishing, Inc. (Forthcoming, 1996).

Schneider, B. "School, Parent, and Community Involvement: The Federal Government Invests in Social Capital." In K. Borman, P. Cookson, A. Sadovnik, and J. Spade (Eds.) *Handbook of Sociology of Education for Education Policy*. Norwood, NJ: Ablex Publishing Corp. (Forthcoming, 1996).

Schneider, B. and Schmidt, J. "Young Women at Work: A Life-Course Perspective." In K. Borman and P. Dubeck (Eds.) *Women and Work: A Handbook*. New York: Garland Publishing Inc. (Forthcoming).

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Schneider, B. "Schooling for Minority Children: An Equity Perspective." In W. Boyd and J. Cibulka (Eds.) *Private Schools and Public Policy: International Perspectives.* Philadelphia: Falmer Press, 1989.

Schneider, B. "Private Schools and Black Families: An Overview of Family Choice Initiatives." In D. Slaughter and D. Johnson (Eds.) *Visible Now: Blacks in Private Schools.* Conn: Greenwood Press, 1989.

Schneider, B. and Slaughter, D. "Educational Choice for Blacks in Urban Private Elementary Schools." In T. James and H. Levin (Eds.) *Comparing Public and Private Schools: Institutions and Organizations, Volume 1.* Philadelphia: Falmer Press, 1988.

Schneider, B. "Tracing the Provenance of Teacher Education." In T. Popkewitz (Ed.) *Critical Studies in Teacher Education*, Philadelphia: Falmer Press, 1987.

Schneider, B. "Graduate Programs in Schools of Education: Facing Tomorrow, Today." In M. Pelczar, Jr., and L. Solman (Eds.), *Keeping Graduate Programs Responsive to National Needs.* San Francisco: Jossey-Bass, 1984.

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Schiller, K., Plank, S., and Schneider, B. "Are They Schools of Choice? A Response to Sosniak and Ethington." *Educational Evaluation and Policy Analysis*, Spring 1993.

Shouse, R., Schneider, B., and Plank, S. "Teacher Assessments of Student Effort: Effects of Student Characteristics and School Type." *Educational Policy*, September 1992.

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Leading Jewishly:
Exploring the Intersection of
Jewish Sources
and the
Practice of Educational Leadership

December 7-10, 1997

An Institute for
Educational Leaders
In
Jewish Education
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CIJE
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And

Philosophy of Education Research Center
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The Institute

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Faculty

Karen Barth is Executive Director of the Council for Initiatives in Jewish Education. Before joining CIJE, she worked as a Management Consultant at McKinsey & Company and specialized in Change Management and Innovation.

Gail Z. Dorph is Senior Education Officer for CIJE. She works at both the national and local levels on issues of building the profession of Jewish education.

Ellen B. Goldring is Associate Dean and Professor of Educational Leadership at Peabody College, Vanderbilt University. Her research examines the nature of changing forces on the work of school principals.

Ronald A. Heifetz directs the Leadership Education Project at the John F. Kennedy School of Government, Harvard University. His book, *Leadership Without Easy Answers*, is a seminal volume on addressing challenges of leadership.

Elie Holzer works at the Soloveitchik Institute in Boston, whose goal is not only to study and apply the work of Rav Soloveitchik to educating institutions, but also to develop conceptual tools, teaching strategies, and curricular materials. He also teaches at the Maimonides School.

Barry Jentz is the founder of Leadership and Learning Inc. and a lecturer at the Harvard Graduate School of Education. He consults, teaches and writes on leadership and learning in organizational settings. He has written twenty articles and monographs on this topic.

Mike Milstein is a professor of educational administration at University of New Mexico and has played a key role in the development of that program's innovative approaches to administrative internships. Among his recent books is *Changing the Way We Prepare Educational Leaders*.

Michael Rosenak is the Mandel Professor of Jewish Education at the Melton Center for Jewish Education at the Hebrew University. Among his most recent works is: *Roads to the Palace*.

The Council for Initiatives in Jewish Education

CIJE is an independent national organization dedicated to the transformation of North American Jewish life through Jewish education. We promote educational excellence by developing:

Lay and professional leadership for Jewish education.
Strategies for change in partnership with educating institutions, communities, and national organizations.
Innovative ideas for educational policy and practice.
Models of success in Jewish teaching and learning.

CIJE is committed to placing powerful Jewish ideas at the heart of our work; to bringing the best of general education to the field of Jewish education; to using rigorous research and evaluation to inform decision-making; and to working with a range of institutions, foundations, and denominations to make outstanding Jewish education a communal priority--and reality.

Philosophy of Education Research Center

The center promotes philosophical inquiry into the processes, practices, and purposes of education, both in this country and abroad. It studies major areas of the curriculum understood as outcomes of creative processes of comprehension and critical thought. The center conducts a staff seminar on its current research, sponsors a series of open colloquia on work in progress, and plans a number of public presentations hy distinguished visitors on problems of education and culture.

SECOND GENERATION SYNAGOGUE CHANGE PROJECT

PROJECT BACKGROUND

CIJE is committed to the revitalization of Jewish life through education. We believe that development of vibrant synagogues as centers of Jewish learning and living is a critical -- perhaps the most critical -- factor in meeting this challenge. As Dr. John Ruskay, Group Vice President Program Services, UJA-Federation of New York, wrote in *The Journal of Jewish Communal Service (Fall/Winter 1995/96)*:

> For Jewish education to be effective, there must be Jewish community in which what is being taught is visible and valued... If communal policy seeks to strengthen Jewish identity for marginal Jews, then creating compelling, engaging, inspired communities and institutions is necessary and must become a more significant communal strategy. Synagogues, JCCs, Hillels, and Jewish summer camps are of particular significance in the creation of compelling communities. For it is precisely in these institutions that marginal Jews encounter Jewish life. And of these institutions, the synagogue is of particular import because more Jews cross its portals than any other institution.

The synagogue today is in trouble. While 40-50% of U.S. Jews are members of synagogues, few of these seem to be seriously involved on a year-round basis in the study programs, prayer services and volunteer activities that the synagogue offers. Rabbis and synagogue lay leaders report frustration that so many members view their membership dues as a fee-for-service that buys them access to high holiday tickets, education for their children and the availability of a friendly rabbi for life-cycle occasions. Focus groups with less engaged members suggest that many find these occasional encounters with the synagogue to be unexciting and irrelevant to their lives.

Is it possible to change this? Is it possible to create synagogues where the majority of members are actively involved on a year-round basis? Where both adults and children are engaged in serious learning, prayer and volunteer work? Where these activities are infused with a sense of real meaning and are a vehicle for spiritual growth? Where even those who have previously rejected organized Jewish life can find something worth coming home to?

There are reasons to believe that it is. Around the country are examples of charismatic Jewish leaders who have created a synagogue, Hillel or adult study program that has begun to engage people on a large scale. In the Christian world, the mega-church phenomenon has demonstrated that redesigned churches can attract tens of thousands back into church life.

These examples give us hope, but there is still much work to be done to create a culture

of excellence in synagogue life with sufficiently developed models to inspire and guide the revitalization of synagogues on a broader scale. Around the country, there has been a wave of synagogue change projects. These include the Experiment in Congregational Education (ECE), Synagogue 2000, the McKinsey Synagogue Project and many smaller projects sponsored by federations, foundations and individuals. These projects, while relatively new, have already achieved some inspiring successes. However, many of us who have been involved with synagogue change projects feel that the success rate and the degree of change has been lower than we would like to see, and that we might benefit from stepping back, reflecting on what we are doing, and building a second-generation approach to synagogue change.

SUMMARY OF PROPOSAL

In the belief that such an effort is of critical importance, we are proposing to develop this second-generation approach to synagogue change, to pilot it in select synagogue settings, to systematically study and learn from our experience and to disseminate the findings. The objectives of the project we propose go far beyond the development of a few great synagogues. They include:

1. Beginning to create a knowledge base about synagogue change that can inform the thinking of those doing this work around the country

2. Creating written materials that can be broadly distributed and used in the training of rabbis, synagogue lay leaders and others in key leadership positions

3. Helping to push forward the thinking of the key people running major synagogue change projects by providing them with an opportunity to learn from each other's experience and to reflect on their own experience

4. Facilitating the development of a few synagogues as models of excellence that can become resources for the broader dissemination of the ideas and approaches that they have developed.

OUR APPROACH TO THE PROJECT

Our thinking about how to develop this second-generation approach to synagogue change brings together three significant elements which we believe will, through their dynamic interaction, produce credible and significant results:

1. Ideas about effective institutional change grounded in the experience of CJE staff and consultants facilitating change in a variety of settings, as well as in systematic studies of change processes in different contexts

2. Commissioning a careful review of recent synagogue-change projects, a review designed to maximize our learning from what has already been tried

3. Establishing a leadership-team for this project that includes thoughtful and imaginative individuals with a range of important and complementary competencies who are serving as leadership in current change-efforts. The job of this team will be to scrutinize the ideas and findings identified in 1. and 2. and together to develop the project's second-generation approach to change

CIJE'S emerging ideas about change

Based on our work and research to date, we believe that effective institutional change requires systematic attention to six elements:

1. **Vision** - A clear articulation on the part of the leaders of the change project of the nature of the changes that the project is seeking to create, i.e. a clear statement of what about the new model is different from the old one. Such a vision must be based on ideas that are powerful enough to inspire real transformational change

2. **Leadership** - Internal leadership that is ready and capable of driving the change process. The leaders must be truly "on board" with the vision that the outside organization is offering

3. **Change process** - The project must have a change process that lays out the steps necessary to move the organization from where it is today toward the vision for the future. While every situation is different, such a process usually includes ways of involving a broad base of people in the change process and building toward consensus, a methodology for customizing the project's overall vision for the individual institution, an approach to communication with various constituencies, the development of a change leadership group, the design of the research, analysis and decision-making mechanisms necessary to put change initiatives in place, and a way of addressing the likely obstacles to successful change

4. **Culture** - The culture of the organization must support the desired changes. If it does not, specific approaches are needed that can move the culture and the mind-set of the congregation forward

5. **Skills** - The skills of the people who must do the work almost always need to be retooled in order for them to succeed in the changed environment. Change projects often deal with the above four issues but forget to address the skill needs of the people who will be left with the job of actually implementing the changes

6. **Resources** - The organization must have sufficient human and financial resources to implement change

Based on this model of change and other insights that have emerged in the course of our working with synagogues and other Jewish settings, we have developed a set of, we believe, powerful ideas about how to approach second-generation synagogue change efforts. While the design of the project allows for the possibility that these ideas will undergo interpretation and revision as the work unfolds, we are confident that they will significantly shape the direction of the work. They are:

- Clear specification of the **vision** of the revitalized synagogue, with a stronger focus on building something that works for "outsiders" to synagogue life

- An emphasis on encountering powerful Jewish ideas which have the capacity to illuminate the process and aims of the change project

- Extensive skills and ideas training built into the process for lay and professional leadership and for other employees of the synagogue

- Tough "admissions" requirements for synagogues with particular attention to the issue of leadership and to the availability of resources

- Sufficient planning time and resources up-front for careful design of the change process, based on serious reflection and analysis of what is working, what is not working in current synagogue change programs, and why

- A focus on serious Jewish learning as both a vehicle for change and an end product of change

- Sufficient funding and a small enough number of congregations to allow for intensive consulting resources to work with each synagogue

- Selection of synagogues from one geographic area to facilitate frequent meetings and cross-fertilization of ideas

In addition, while this project would address all aspects of synagogue life, we feel that there is a particular need to deal with the synagogue as a center for education. When we say education we mean it in the broadest sense as **the transmission of culture across generations.** Therefore, we believe that this project must pay careful attention to:

- Methodologies for education of adults that can both inspire and inform

- The challenge of the education of children and families i.e. the redesign of the system of supplementary education in synagogues

The leadership team

We propose to put together a leadership-team that brings imagination, critical thinking, substantial experience with synagogue-change, and to put in its hands the responsibility for jointly developing this second-generation approach to change to change. Our current thinking is to include the following people:

Name	Institutional Affiliations	Committed
Karen Barth	CIJE	Yes
Larry Hoffman	HUC/SYN 2000	
Ron Wolfson	UJ/SYN 2000	
Linda Thal	UAHC/ECE	Yes
Isa Aron	HUC/ECE	Yes
Barry Holtz	JTS/CIJE	Yes
Jonathan Woocher	JESNA	
Rob Waitman	McKinsey & Company	Yes
Carolyn Keller	Boston CJP	
Daniel Pekarsky	CIJE/University of Wisconsin	Yes

Reviewing first generation change efforts

Our plan is to hire researchers who will meet with the leaders of major synagogue change projects and with the lay and professional leaders of a representative group of the synagogues themselves. Interviews would be conducted in order to understand how the nature and the aims of the change process are understood by those engaged in those projects and to assess the degree of change underway, the extent to which the process itself helped or hindered change, the major obstacles to change and the key factors in examples of success. Cases would be compared to evaluate whether there are any systematic differences between the synagogues that are achieving greater success and those that are less successful. The researchers would also look at the ways in which Jewish learning and Jewish ideas are integrated into the change process.

The leadership team would meet 5-7 times to review and interpret the research as it unfolds and to begin to debate and design a next-generation change process. A small working group would meet more often to plan these meetings and pre-digest the research data.

THE PROJECT TIMELINE AND WORKPLAN

Year 1 of the project would be devoted almost exclusively to research and design of the process.

Midway through Year 1, we would begin to recruit synagogues and consultants for a project to start up at the beginning of Year 2. The leaders of the selected synagogues and the consultants would be brought into the design process toward the end of Year 1.

Year 2 would kick off the actual testing of the second-generation process. It is impossible to detail the exact activities of Year 2 ahead of time, since the specifics will be developed during Year 1, but its is likely that they would include some or all of the following:

- An intensive training program for lay and professional leadership focusing on powerful ideas that can help them to build a communal vision, and on the techniques of change leadership that can help them turn the vision into action

- A training program for the consultants to ensure that they are working with the synagogues in a consistent way and that have the necessary tools to do the work

- A retreat for participating teams from each synagogue to enable them to learn from each other in an intensive environment and to provide an opportunity to model the types of changes that are encompassed by the project's vision of a synagogue

- 4-6 additional meetings of the synagogue teams to touch-base and share problems and successes

- Intensive consulting support for the synagogues to guide them through the process and keep things moving forward

- A travel program for members of synagogue teams to visit centers of excellence.

In addition, the researchers would continue to work with the project to provide feedback to the leadership team, which would meet regularly to make mid-course corrections.

In Year 3, the project would likely begin to intensify its focus on making change happen within congregations. Ongoing consulting support and training for the synagogue leadership would continue to be provided and at least one retreat would probably be held for the synagogue teams. The process of ongoing reflection by the leadership team would continue, and the results of the first two years would be written up for publication.

All evidence suggests that three years is too short a time frame to complete a process of synagogue change. We are looking for funding partners who are willing to consider a renewal of funding for a second three-year period, if the evaluated results of the first three years suggest concrete direction and real promise for the future.

CIJE EXPERTISE

CIJE staff members and consultants bring unique expertise to this project. Karen Barth, Executive Director of CIJE, brings 10 years of experience working with large corporations on issues of change and innovation. She also has extensive experience with change projects in Jewish organizations and has been intensively involved in several important synagogue change projects. Barry Holtz, a Professor at the Jewish Theological Seminary and a consultant to CIJE, brings knowledge and experience about education in the synagogue setting. Dan Pekarsky, a Professor of Education at the University of Wisconsin and a consultant to CIJE, is an expert in questions of educational vision. He is one of the leaders of The Goals Project, a collaborative effort between CIJE and the Mandel Institue in Jerusalem to create new approaches for helping educating institutions to articulate and realize their visions.

* * *

The time is right for the development of effective methodologies for synagogue change. The demand is there from synagogue and communal leaders. The current projects will continue and new ones will start, but if we cannot build effective change techniques informed by compelling visions of congregations and of Jewish life, we run the risk that the "synagogue change movement" will become a fad that in its disappointments will leave a bad taste for decades. On the other hand, this enormous interest in change is a terrific opportunity. If we can take advantage of this energy and openness to change, we have the potential to create vital institutions that could be at the very center of the revitalization of Jewish life in North America.

CONFERENCE ON RABBINIC EDUCATION

The American rabbinate is in flux. With synagogue transformation in the air and the baby-boomers coming into middle age, the congregational rabbi is being called upon to fulfill new roles and to carry out old roles in new ways. At the same time, more and more rabbis are moving into careers outside of congregational settings.

The leaders of the major rabbinical schools are struggling to respond to the challenge of these changing realities. Many of the major schools are in the process of looking at how to revamp their programs. They are talking about rabbis as spiritual leaders, rabbis as change agents, rabbis as educators (in the broadest sense), rabbis as community builders, rabbis as chaplains, rabbis as pastors, rabbis as outreach workers. They are trying to define what these mean in relation to educational goals, curriculum, pedagogical approaches, campus life, role models, field experience and many other aspects of their programs. At the same time they are struggling with the reality that most incoming students need an enormous amount of basic learning in language and texts.

In the course of CIJE's consulting work with some of these institutions, it has become clear that they have much to learn from each other and that they might also gain from learning about state-of-the-art thinking from outside of the Jewish world: e.g. from the field of general education in such areas as faculty training, curriculum development, mentoring programs, models of teaching and learning, goal definition, and from approaches used to train leaders in other fields.

THE OBJECTIVES OF THE CONFERENCE

We are proposing to plan and hold a conference that will bring together the leaders of rabbinic education programs from around the world. The objectives of the conference will be four-fold:

1) Reflection - To provide the leadership of rabbinic education programs with an opportunity to step outside their daily environment and reflect upon the changes happening in rabbinic roles and the implication of these changes for rabbinic education.

2) Idea Sharing - To provide a forum in which ideas can be shared and leaders can learn from each other.

3) New Perspectives - To present and discuss ideas from related fields of endeavor such as: business, general education, political science, and the training of leadership, that might stimulate new thinking about rabbinic education.

4) Discussion of ongoing needs - To encourage these leaders to think about whether they might benefit from meeting or working together in an ongoing way, and, if so, in what context this might take place.

THE CONCEPT

In the business world, conferences are occasionally organized between the top executives of an industry, bringing together corporate leaders from competitive organizations who otherwise might not ever have occasion to speak to each other. At these conferences, with the help of highly skilled facilitator, these leaders have an opportunity to discuss the big issues that the industry as a whole faces and to exchange ideas with others who are facing these same issues. Typically, such conferences include brief presentations by a select few industry analysts and thinkers. These are usually delivered in an interactive style, keeping lectures to a minimum. Senior executives find these gatherings extremely interesting and helpful, and very rarely turn down an chance to attend.

Our concept is patterned after this model. We will bring together the senior leaders of the world's rabbinic education programs in a setting conducive to roundtable discussions. The group will be a small one in order to encourage interchange of ideas during the formal program and also during the informal parts of the conference. Facilitators will help ensure that the conversation stays focused. Presenters will offer new ways of thinking that would seed the deliberations with new ideas.

THE PLANNING PROCESS

We will convene a planning meeting to which representatives of all the institutions will be invited. The international institutions and those finding it difficult to travel can join by teleconference. This planning group will decide on the agenda, the invitation list, the topics to be discussed, the presenters and the logistical arrangements. Recommendations in each of these areas will be prepared in advance of the planning meeting by CIJE staff, based on phone calls with the participants.

PROGRAM

We envision a 3-day, 2-night conference. Some of the issues that might be addressed are:

- Changes in rabbinic roles and their implications for educational goals and programs
- The development of the rabbi as a spiritual person
- Approaches to teaching and learning inside and outside the classroom
- The recruiting, training, development and ongoing management of faculty

- Improving the educational effectiveness of mentoring and field work programs
- The role of rabbinic education programs in the ongoing development of rabbis after graduation.

The program will be developed by the planning committee but will likely include some or all of the following:

- Facilitated roundtable discussions on key issues
- Brief presentations followed by discussions with leading thinkers from other relevant fields
- A panel/discussion with leading congregational rabbis
- A session devoted to sharing of specific new ideas and to discussing experiments currently underway
- Text study
- A discussion of what ongoing meetings or collaborative projects might be fruitful.

INSTITUTIONS TO BE INVITED

Our initial thoughts are that the following institutions should be invited:

- Hebrew Union College
- Jewish Theological Seminary
- University of Judaism
- Reconstructionist Rabbinical College
- Yeshiva University
- The Academy for Jewish Religion
- The Leo Baeck College
- Jews College of London

- Seminario Rabinico Latinoamericano, Argentina
- Any other major Orthodox seminaries interested in attending

The smaller institutions will be invited to send up to two people, the larger ones up to three. This would mean a group of roughly 25, plus presenters and CIJE staff.

LOGISTICS

Our initial thinking on the logistics is to hold the conference at the Chauncey Conference Center in Princeton, New Jersey. This conference center is 1½ hours from New York City and 1 hour from Newark Airport. It is a beautiful, secluded spot with rolling lawns, ponds and garden and modern, business-like meeting facilities. It is less "corporate" than most such facilities but still efficient and comfortable.

Kosher food can be brought into the facility from a nearby kosher caterer, heated and served by the Center's kitchen staff. A local *Mashgiach* would be hired to oversee the food service.

* * *

It is our firm belief that development of dynamic, inspiring leadership is the most important challenge in the revitalization of Jewish life in North America, and that the education of rabbis is an important place to start reexamining the way the Jewish community prepares people for leadership roles. This conference could become a catalyst for important change in the way rabbinic leaders are recruited, trained and developed, and could ultimately have far-reaching impact on the preparation of all types of leaders for Jewish organizations.

Lay Leadership Research Consultation Participants
December 24, 1997

Steven M. Cohen is Professor at the Melton Centre for Jewish Education at the Hebrew University of Jerusalem. His current research (with Arnold Eisen) explores the Jewish identity of moderately affiliated American Jews through in depth interviews and survey research.

Samuel Heilman is Harold Proshansky Professor of Jewish Studies and Sociology, Queens College and is on the faculty of the CUNY Graduate Center. He is author of numerous books, articles and reviews, including *Synagogue Life, The People of the Book*, and *Cosmopolitans and Parochials: Modern Orthodox Jews in America* (co-authored with Steven M. Cohen).

Charles Kadushin is Professor of Sociology and Psychology at the CUNY Graduate Center and is coordinator of its Advanced Social Research Concentration. He is a member of a team studying differences between men and women board members of leading national Jewish organizations.

Barry Kosmin is Director of Research at the Institute for Jewish Policy Research, London and is on the faculty of the Ph.D. Program in Sociology at the CUNY Graduate Center. Kosmin is also a Senior Associate at the Oxford Centre for Hebrew & Jewish Studies, and former Research Director of the CJF.

Reynold Levy is President of the International Rescue Committee. He has recently written two books, one on the exercise of corporate social responsibility and the other on the renaissance in American philanthropy. Previously, Levy was a senior officer at AT&T, and prior to that, he was Executive Director of the 92nd Y. Levy has served on the boards of directors of over two dozen non-profit and public organizations in the United States.

Jonathan D. Sarna is Joseph H. and Belle R. Braun Professor of American Jewish History at Brandeis University. His many books include *The American Jewish Experience* and *The Jews of Boston* with Ellen Smith.

Susan Shevitz is Director of the Hornstein Program in Jewish Communal Service at Brandeis University. She has planned and/or evaluated several congregational change efforts on a regional and national basis and conducts research on institutional change in synagogues and schools. Shevitz is especially interested in the non-rational aspects of decision-making and planning.

Jack Wertheimer is Provost and Joseph and Martha Mendelson Professor of American Jewish History at the Jewish Theological Seminary. He is also Director of the Joseph and Miriam Ratner Center for the Study of Conservative Judaism at the JTS. Wertheimer is the editor of the two-volume history of the JTS, *Tradition Renewed*, and author of *Unwelcome Strangers: East European Jews in Imperial Germany* and *A People Divided: Judaism in Contemporary America*.

CIJE Staff:
Karen Barth
Gail Dorph
Nellie Harris
Cippi Harte
Nessa Rapoport

CIJE Consultants:
Adam Gamoran
Ellen Goldring
Susan Stodolsky

Leading Jewishly: Exploring the Intersection of Jewish Sources and the Practice of Educational Leadership
An Institute for Educational Leaders
December 7-10, 1997

all scheduled sessions and meals will be at the Gutman Conference Center, Harvard Graduate School of Education, Appian Way

SUNDAY, DECEMBER 7
8 Kislev

5:00-5:30	Registration
5:30-6:30	Dinner
6:30-7:00	Welcome and Introduction
7:00-9:00	Leadership Styles: Learning More About How We Think #1 *Barry Jentz*

MONDAY, DECEMBER 8
9 Kislev

8:30-9:00	Reflections
9:00-10:30	Leadership Styles: Learning More About How We Think #2 *Barry Jentz*
10:30-10:45	Break
10:45-12:15	Leadership Styles: Learning More About How We Think #3 *Barry Jentz*
12:15-1:15	Lunch
1:15-3:00	Leadership Styles: Implications for Ourselves and Our Work *Barry Jentz*
3:00-3:15	Break
3:15-5:15	Text Study: Dilemmas in Leadership *Mike Rosenak*

FREE EVENING

TUESDAY, DECEMBER 9
10 Kislev

8:30-9:00	Reflections
9:00-11:00	Leadership: Facing Adaptive Challenges *Ron Heifetz*
11:00-11:15	Break
11:15-12:45	Text Study: The Case of King Saul *Elie Holzer*
1:00-2:00	Lunch
2:00-5:00	The Leader as Change Agent *Karen Barth*
5:00-6:30	Break
6:30-7:30	Dinner
7:30-9:00	Dilemmas in Jewish Educational Leadership *Gail Dorph, Ellen Goldring*

WEDNESDAY, DECEMBER 10
11 Kislev

8:30-9:00	Reflections
9:00-12:00	Promoting Resiliency for Educators *Mike Milstein*
12:00-1:00	Lunch
1:00-2:30	Text Study: Dilemmas in Leadership *Mike Rosenak*
2:30-3:00	Next Steps *Gail Dorph, Ellen Goldring*

Attendees, Leadership Seminar
December 7-10, 1997
Community Teams

Name		Community/City
Janice	Alper	Atlanta
Berta	Becker	Atlanta
Alan	Berkowitz	Atlanta
Roz	Cohen	Atlanta
Bob	Cook	Atlanta
Resa	Davids	Atlanta
Elana	Ellman	Atlanta
Moira	Frank	Atlanta
Steve	Grossman	Atlanta
Kate	Herring	Atlanta
Lauren	Mahady	Atlanta
Susan	Pollack	Atlanta
Wendy	Rapport	Atlanta
Israel	Robinson	Atlanta
Myrna	Rubel	Atlanta
Joy	Salenfriend	Atlanta
Miriam	Seidband	Atlanta
Felicia	Weber	Atlanta
Linda	Weinroth	Atlanta
Eyal	Bor	Baltimore
Hana	Bor	Baltimore
Sandee	Lever	Baltimore
Sally	Rifkin	Baltimore
Rena	Rotenberg	Baltimore
Sandy	Vogel	Baltimore
Paula	Williams	Baltimore
Lynn	Raviv	Birmingham
Josh	Elkin	Boston
Judith	Holzer	Boston
Stephen	Simons	Boston
Judy	Weinberg	Boston
Karen	Feit	Brooklyn

Attendees, Leadership Seminar
December 7-10, 1997
Community Teams

Sylvia	Abrams	Cleveland
Cheryl	Adell	Cleveland
Laurie	Bar-Ness	Cleveland
Susan	Glaser	Cleveland
Ray	Levi	Cleveland
Samuel	Levine	Cleveland
Linda	Rich	Cleveland
Steve	Segar	Cleveland
Mona	Senkfor	Cleveland
Judy	Shamir	Cleveland
Richard	Rosenfield	Geneva, NY
Sandy	Dashefsky	Hartford
Audrey	Lichter	Hartford
Karen	Trager	Hartford
Jonathan	Ariel	London
Jeffrey	Leader	London
Helena	Miller	London
Michael	Shire	London
Lesley	Silverstone	Los Angeles
Sally	Rosenfield	Maine
Eliezar	Rubin	Manhattan
Laura	Harari	Milwaukee
Alice	Jacobson	Milwaukee
Pamela	Lager	Milwaukee
Birgette	Mechanik	Milwaukee
Philip	Nadel	Milwaukee
Doris	Shneidman	Milwaukee
Lilian	Sims	Milwaukee
Yigal	Tsaidi	Milwaukee
Yitzchok	Tiechtel	Nashville
Mindy	Davids	Orange County
Elliot	Fein	Orange County
Joan	Kaye	Orange County
Linda	Kirsch	Orange County
Miriam	VanRaalte	Orange County
Tzippora	Gore	Pittsburgh
Jan	Katz	Rochester
Eleanor	Lewin	Rochester
Nate	Rose	Rochester
Robin	Shiffrin	Rochester

Attendees, Leadership Seminar
December 7-10, 1997
Community Teams

Faculty and Staff

Karen	Barth	CIJE
Gail	Dorph	CIJE
Sarah	Feinberg	CIJE
Ellen	Goldring	CIJE
Nellie	Harris	CIJE
Cippi	Harte	CIJE
Ron	Heifetz	Harvard University
Alan	Hoffmann	CIJE
Elie	Holzer	CIJE
Barry	Jentz	Leadership and Learning, Inc.
Mike	Milstein	University of New Mexico
Mike	Rosenak	CIJE
Stefania	Jah	PERC
Vernon	Howard	PERC
Israel	Scheffler	PERC

AGENDA FOR JEWEL CONSULTATION
DECEMBER 10, 11, 1997

Wednesday

5:00 –5:20	**Overview of Consultation and its purposes**
	Ellen Goldring
5:20 – 6:30	**The Concept of JEWEL**
	Chair: Ellen Goldring
	Presenter: Karen Barth
6:30- 7:30	Dinner
7:30- 9:00	**The Concept of JEWEL: Part 2**

Thursday

8:00 - 8:30	Continental Breakfast
8:30 – 10:30	**Leading Jewishly**
	Chair: Gail Dorph
	Presenters: Mike Rosenak and Elie Holzer
10:30- 10:45	Break
10:45 - 12:15	**Professional Leadership**
	Chair: Ellen Goldring
	*Presenter: Mike Milstein**
12:15 – 1:00	Lunch
1:00 – 2:30	**Lay leadership**
	Chair: Cippi Harte
	*Presenter: Judith Bloch McLaughlin***
2:30 – 3:00	**Wrap up and Next Steps**

PARTICIPANTS

Karen Barth, Judith Bloch McLaughlin, Gail Dorph, Ellen Goldring, Sarah Feinberg, Nellie Harris, Cippi Harte, Alan Hoffmann, Elie Holzer, Mike Milstein, Dan Pekarsky, Nessa Rapoport, Mike Rosenak

***Judith Bloch McLaughlin** is Chair of the Harvard Seminar for New Presidents and a Lecturer on Higher Education at Harvard University. She is an expert on lay/professional leadership in higher education.

****Mike Milstein** is a professor of educational administration at the University of New Mexico and has played a key role in the development of that program's innovative approaches to administrative internships.

LEADERSHIP FORUM SUMMARY NOTES
Flip Charts from October 9th Meeting

1. What should objectives for forum be?

To create a national community of Jewish educational leaders
To create a shared vocabulary
To identify younger leadership and get them involved
To expose leaders to new/innovative ideas
To wrestle with ideas
To get Jewish leadership interested in Jewish education as a road to Jewish survival
To mobilize Jewish communal support for Jewish education

2. Who should attend?
Should this be a lay or lay/professional conference?

Lay/professional leaders of high caliber
Focus on "senior," "seasoned" participants
Great people, opinion makers, model leaders

3. What should be our strategy for planning the forum?

Create a committee of lay and professional leaders
Create a partnership with key Jewish organizations
Create a list of invitees and figure out a strategy for doing the inviting

4. What characteristics should this event have?

Clearly articulated purposes and goals
Serious, but also celebration of success
Balanced, revealing and discussing tensions and problems
Centrality of Jewish content questions
PR opportunity for CIJE
Limited number of participants
Opportunities for networking
Leadership development to follow forum
Clearly articulated next steps to follow forum

5. Next Steps:
Select Chair
Develop planning committee
Hold individual conversations with board members to gather more data to help craft forum

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