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MS-831: Jack, Joseph and Morton Mandel Foundation Records, 1980–2008.

Series C: Council for Initiatives in Jewish Education (CIJE). 1988–2003.

Subseries 3: Lead Communities, 1988–1997.

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35

Folder
3

MEF. Vision and Mobilization, 1992-1994.

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VISION

August 1992

VISION From Old French *videre*, to see.

To have vision implies the ability to see things as they are, as they can be, and as they should be. A visionary thinks beyond the present; ideas have a shape; persistence is crucial. Vision and visionary can denote both qualities of unusual discernment (positive) and of unrealistic fantasy (negative). Where the line is drawn may depend upon realization; that is, when the vision is realized, its holder is redeemed. To see things as they are is a practical skill; as they can be is a political one, and as they should be is a moral issue.

1. What is the purpose of Jewish education?
2. Describe changes you have seen in Jewish education over the years.
 - a. What beliefs have been confirmed?
 - b. What beliefs have been challenged?
3. What is your vision of Jewish education? (*Probe* for specifics in organization, process, outcome, clients, etc.)
4. How shared is your vision with others?
5. Who does not share your vision? Why?
6. What is needed to realize your vision?
7. Realistically, what could be achieved in the next five years or so?
8. Who and what are your sources of influence? (*Probe*: reading, talking, workshops, courses, etc.)
9. What are two or three Jewish precepts that have guided you?
10. What are some important precepts that particularly apply to Jewish education or schooling? (*Probe*: give some alternatives.)

PREPARATION AND MOBILIZATION

October 1992

This interview focuses on the evolution of a community's involvement with the CIJE. It is in part retrospective, in part prospective. The intent is to identify the sequence of events that led to involvement and the people who played a part in the realization of relationship.

n.b. Need to keep in mind who are the mobilizers, who are the mobilized.

1. (Name of community) has negotiated a relationship with the CIJE. I am interested in how this relationship began. Think back to when you first learned of the CIJE. When was that and how did you learn of it?
2. What were your thoughts when you first learned of this project? (Probe: what advantages did you consider? What misgivings (if any) did you have?)
3. What were your first steps after having learned of this project? (Probe: what did you do? With whom did you do it?)
4. Who do you see as the key people involved in motivating (name of community) to become involved in this project?

Briefly describe each person and the gifts they had to offer this effort.

5. Did you personally contact anyone outside (name of community) regarding this project? *If so*, whom did you contact and what did you discuss? (Get names of any formal leaders of CIJE, e.g., Morton Mandel, Seymour Fox, Annette Hochstein, Shulamith Elster, etc.)

What advice did you receive from those you consulted?

6. How has your idea of this project changed from when you first heard of it to the present?
7. What were the biggest challenges to getting the proposal prepared?
8. Who took the major roles in preparing the proposal?
9. Who planned the presentation to the site visiting team? Were there objections to the way it was planned? *If so*, what were they?
10. One of the aims of the CIJE is to work with a full coalition of representatives of the Jewish community. What different groups became involved and how was their participation assured?

11. Are there any groups not involved in (name of community)'s partnership with the CIJE? *If so*, who are they and why have they chosen not to become involved?
- Realistically, do you see any chance of them becoming involved at a later time?
12. What has been done to get people involved in Jewish life in (name of community)?
13. How have strategies differed for different types of people, e.g., single adults, families with young children, older persons, etc.?
14. What further efforts could or should be made to get people involved?
15. In what ways do you feel connected to (name of community)'s Jewish community? (Probe: in what ways are you proud of it?)
16. In what ways do you feel alienated from it? (Probe: what makes you feel ashamed of it?)
17. Most educational programs for youth emphasize the importance of traveling to Israel. How do you feel about this emphasis?
- Of what importance is Israel in your life? (Probe: level of support, support based on religious vs. national survival, etc.)
18. What are the major challenges facing Jews in (name of community)?
19. What are the major threats to Jews nationally and internationally?
20. In what ways are you prepared to support Jewish education? In what other ways must it be supported?
21. What signs would indicate to you that Jewish education was improving in (name of community)?
21. What would inspire you to become even more involved in Jewish education?
22. Many adults criticize their early Jewish education. Why do you think this is so?
23. Who is not reached by your community's efforts to increase involvement?
24. Who chooses not to become involved? Why?
25. Who shapes policy and funding decisions about Jewish education?
26. Who should be given or take a bigger role in Jewish education in (name of community)?

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MEMORANDUM

September 15, 1993

To: Alan Hoffmann and Annette Hochstein
From: Adam, Ellen, Julie, and Roberta
Re: report on mobilization and visions, in progress

The MEF team is working on cumulative reports on mobilization and visions in the lead communities, for the period of September, 1992 through August, 1993. Although the primary audience for these reports is CUE staff, we assume that they will be shared with the local CUE project directors (i.e., Chaim, Ruth, and Lauren should see the reports about their own communities), and that selected portions of the report will probably have wider distribution.

A separate memo will describe the process of consultation with our advisory board in which we will engage prior to releasing the reports to any of these audiences.

Because of our staffing situation we are not sure we will have a report on Atlanta, but let's assume for the moment that we will.

The purpose of this memo is to describe the issues we are addressing, so that you may provide input at this stage. The reports will have three parts: Mobilization, Visions, and the relations between the two. We will also address the implications of these findings for systemic change.

The mobilization section will address questions such as:

(a) To what extent has the lay leadership of the community been galvanized in support of Jewish education?

(b) What lay leaders are actually participating in the lead community process? What is the extent of their participation -- e.g., how often do they meet, what do they know, are they really concerned about this or just showing up?

(c) Besides lay leaders, what other leaders have been recruited? In particular, what about federation professionals, and educators?

(d) What institutions, organizations, and movements have been drawn into the lead community process, or otherwise become involved in community mobilization for education?

(e) Considering these leaders and institutions, is there a wall-to-wall coalition in the community?

(f) What new financial resources have been mobilized for new initiatives in Jewish education?

(g) What is the interplay of lead-community and grass-roots action regarding educational innovation?

Throughout this first section, we will present information on people involved in the lead community project, on key events, and on process issues such as the extent of consensus, dealing with ambiguity, and so on. CIJE's role in the communities will be addressed, but we will not deal with the evolution of CIJE per se, except through its contact with the communities.

The section on visions will address the following:

(a) What is the content of visions expressed by community members?

(b) What is the process of "visioning"? Whose voices are being heard? At what level -- substantively and organizationally -- are discussions taking place?

(c) What are the links between community-wide visioning on the one hand, and articulation of goals for particular institutions and programs on the other?

(d) What is the relation between emerging visions in the communities and their "strategic planning" processes?

The final section will present the links between mobilization and visions, and we will conclude by presenting implications of our findings.

I look forward to any comments you may have on this outline.