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Goals Project. Israel meeting. Pekarsky, Daniel, and Daniel Marom. "The Kitchen" reports, December 1995.

FROM: Barry, 73321,1221
TO: "Dan Pekarsky", INTERNET:pekarsky@mail.soemadison.wisc.edu
CC: Alan Hoffmann, 73321,1220
DATE: 1/17/96 10:11 PM

Re: Goals Project Update

Hi Danny

Two reactions to the GP report: 1) I'm concerned about your mentioning Marom's case study of Agnon. It is very important for the project, a good piece of work and is important to mention. At the same time the issue of confidentiality was one that we never discussed in Israel. Would we share this document with the Steering comm.? Would we be allowed to? What rules about confidentiality has Marom worked out, if any? This is very very important! I know from Ilana that the Goals process at Agnon is not without controversy and politics. Would we let see Steve Hoffman see the document? So can you downplay this in your report?

2) I think you may want to cut back in general. It's a very long document for the st. comm to read. Why don't you cut back on some detail.

barry

(I'll send a copy of this reaction to Alan.)

Council for Initiatives in Jewish Education

To:Daniel Marom
Mandel Institute

cc. Dan Pekarsky

From:Barry W. Holtz
212-532-2646 (fax)
212-532-2360 (voice)

Date:January 18, 1996
Number of Pages:

As promised here is the Maureen Dowd op-ed piece from the Lexis-Nexis data base. By the way, you should know that Miriam Ben-Peretz's English language book: *The Teacher-Curriculum Encounter* (SUNY Press, 1990) has a chapter that does the same kind of curriculum analysis that appears in the Hebrew text that you passed out in Jerusalem. Let me know if the book is not available to you in Israel.

I raised an issue with Danny P that is of concern to me and that I think you have to address: what is the "confidentiality" arrangement, if any, that you have arranged or imagine with the Agnon school vis a vis your case study? Are they aware that you are writing this up and how do they feel about that? Are you allowed to share your case with others-- e.g. we've been talking about using it with our goals "coaches team" in the summer at Harvard. Do you need to use pseudonyms?

handwritten: Alan please note

MEMO TO: CIJE/MANDEL INSTITUTE COLLEAGUES
FROM: Daniel Pekarsky
RE: "The Kitchen"
DATE: Dec. 19, 1995

As you know, my assignment has been to develop and propose a conceptualization of "the kitchen" that can serve as a springboard to our early January deliberations in Jerusalem. If our deliberations are successful, they will culminate in a set of decisions concerning the kinds of materials we need to gather and create, as well as in a shared sense of how these materials are to be organized so as to be optimally usable for our work.

I have experimented with more than one conceptualization and will share two of them with you. One of them is to be found in the piece entitled "Designing the Kitchen," an early draft of which some of you have already seen. The virtues of that conceptualization, in my opinion, are twofold: 1) it helps to identify a range of important materials that it would be valuable for us to gather, while suggesting how they might be used; 2) it highlights the ways in which any given theme, e.g. "vision-driven institution," or "Text-study", or "visions of an educated Jew" can be used to get at basic educational issues at a multitude of levels (ranging from philosophy to evaluation). A weakness of that conceptualization is that it results in a measure of repetitiveness (in the sense that some of the same materials can be found under more than one category). A second weakness might be that the categories that make up the scheme may not seem tied together by any strong principle of internal logic. Whether these are decisive weaknesses, or whether there are others that are decisive, I leave it to you to judge.

While I was pleased by the concrete projects suggested by the "Designing the Kitchen" document, some uncertainties concerning the conceptual scheme led to a second conceptualization which I will now go on to describe. This second conceptualization of the kitchen is, in a sense, "cleaner" than the other. It does seem to have an internal logic, and like a Periodic Table, it suggests uncharted regions that need to be developed. Moreover, it does not give rise to what I described above as the "repetitiveness" problem. While I have not had the chance to fill in the different regions with the kind of specificity found in the "Designing the Kitchen" document, I suspect

that the scheme proposed would accommodate the varied materials found in the other document.

As between the two conceptualizations, I tend towards the one presented below, and I would suggest that we use it as the starting-point for our discussions. However, I think that the "Designing the Kitchen" document includes a number of concrete ideas worthy of consideration, and I therefore hope that you will read it as well.

In any event, the kitchen-design proposed below is made up of three different kinds of elements, each corresponding to a different dimension of the Goals Project. They are labelled as **1) Visions at Work; 2) Journeying Towards Vision; 3) Meta- issues**. Each of them is briefly described below.

Visions at Work

In this part of the kitchen, what we have described as "the five levels" — **Philosophy; philosophy of education; translation to practice; practice; and evaluation** — are used as organizing categories which enable us to readily separate out, but to also show the relationships between, a broad range of pertinent materials. Imagine a grid down the side of which are found the five levels, and across the top numbers, each representing a discrete approach to Jewish existence and to education. **(Note: a table illustrating this is - or soon will be - on the next page.)** Thus, #1 might be an outlook identified with Greenberg; #2 might be an outlook identified with Brinker; #3 might be an outlook identified with Buber, etc. In each box would go materials that articulate that outlook at the appropriate level, as well as suggested activities designed to stimulate reflection at that level.

Vertical linkages. Once a column had been filled in from "top to bottom", it would offer us a clearly articulated approach to Jewish education grounded in the most basic human questions but also pointing us to educational aims and approaches, as well as towards very specific educational practices and ways of evaluating those practices. There would be opportunities to see how larger philosophical positions give rise to particular understandings of the aims of education; and how these larger understandings of the aims of education suggest ways of thinking about how

to approach teaching various subject-matters; how these ways of approaching different subject-matters give rise to particular forms of pedagogy, curriculum, and social organization; and finally how evaluation is given a distinctive cast because of its embeddedness in a particular philosophical home. A column represents a comprehensive - differentiated but also integrated - understanding of education, with each level finding its grounding, its interpretation, and its implications in the levels that surround it.

Horizontal linkages. Once several columns have been filled out, there will be opportunities for different kinds of comparisons. Looking horizontally rather than vertically, it will be possible to compare the different traditions along particular dimensions. For example, looking at **'Translation to practice'**, it would be possible to compare and contrast very different ideas of what it means "to teach Hebrew" or to communicate "a love of Zion," or "to teach history." Similarly, at the level of "Philosophy of education," a horizontal scan would allow one readily to compare different understandings of "an educated Jew."

Note that it is not necessary for each level in a column to be filled in. It may, for example, be sufficient to start at the level of "Philosophy of Education" for some purposes and not to move to the higher "Philosophy" level, and it may be that "the curriculum" level is, at least temporarily, left blank in a given column. Indeed, empty boxes may be viewed as challenges for future work. In a similar vein, it is noteworthy that one need not begin filling out a given column "at the top" and then move downwards. It would be entirely possible to work upwards – say, from curriculum to the conception of teaching and learning that it embodies.

I am assuming that the level of "practice" includes not just curricula dealing with different kinds of subject-matters (like Hebrew, Text-study, and Israel), it also includes policies and social practices. Much more generally, I would include in this category examples of vision-driven institutions – that is, institutions that are born of particular visions of Jewish existence and of a flourishing Jewish life. Indeed, what we have sometimes described as a Jewish Sarah Lightfoot volume (which looks at a number of distinct types of vision-driven institutions) could emerge by looking horizontally at a number of vision-driven institutions described at the "Practice" level of the grid.

I would also like to suggest that one vertical column be given over to what might be called negative examples – that is, to illustrations of inadequacy at the level in question, illustrations which are drawn from contemporary Jewish life and educational practice.

While I believe that many of the materials that we will want to collect in the kitchen (and identified in the "Designing the kitchen" piece) can be readily handled with this typology, I do not believe that it is sufficient for our needs. While this typology offers us a way of classifying material so as to exhibit the relationship between levels in the ideal, it does not speak directly to the process of bringing along institutions that are currently far from this ideal. Hence the need for other organizing principles as well. These are summarized below.

Journeying towards vision.

In this section of the kitchen, we will place various tools and materials that pertain to the process of helping an institution become more goals-serious. The following kinds of materials are imagined (I am lifting these directly from the "Designing the Kitchen" document):

a) Case-studies (on the model of Marom's work with Agnon) that chart the journey of an educating institution towards greater vision-drivenness.

b) Based on such case-studies, a "Jewish HORACE'S SCHOOL" – a fictional account that shows the process through which an educating institution travels towards becoming substantially more vision-driven. The account needs to highlight the conditions that make progress possible, as well as the benefits.

c) A video (taken at the site of a CIJE Pilot Project) that powerfully illustrates what's involved in undertaking a serious goals-process. It could include interviews with key lay and professional stake holders concerning what they are gaining from the process, as

well as depictions of the work being done - for example, in a meeting with teachers concerning some aspect of their curriculum.

d) Articles and books from the world of general education and organizational theory that speak to conditions and strategies for institutional change.

e) An institutional profile instrument that would enable an institution,either alone or under the guidance of an outsider, to develop a fruitful profile of itself as an educating institution – a profile that highlights strengths, weaknesses, and challenges along important dimensions pertinent to a goals-agenda.

f) Rich and thought-provoking "cases" or "scenarios that can be used to demonstrate the process of working with institutions, to train individuals who will be working with them, and to anticipate typical situations that may arise. **This last category is particularly important and requires elaboration. See Appendix I for this discussion.**

Meta-issues

The "meta-issues" kitchen-space focuses on the considerations that give rise to the Goals Project in the first place—materials which are not themselves part of the content of vision-driven education or part of the process of becoming so. The following kinds of materials are to be included:

a) Articles or policy briefs that speak to the educating power of institutions informed by a compelling vision - and to the ills that befall an educating institution when it lacks such a vision. Vivid examples and analyses of institutions that are not vision-driven would be pertinent as well.

b) A theoretical piece on the relationship between vision, goals and educational practice which identifies and responds to critiques

of approaches to education that give a prominent place to the idea of a guiding vision.

c)   Vision-driven institution check-list. A summary of the basic features of a vision-driven institution, along with a compendium of the ways in which an institution can fail the test of vision-drivenness.

APPENDIX I (Note that this material is drawn from the "Designing the Kitchen" document that accompanies this one.)

The use of cases and scenarios. By a "case" or "scenario" I have in mind a situation that presents itself, where the challenge is to better understand what is going on and to consider possible ways to respond – with the underlying intention of using the situation to enhance goals-seriousness.

A case might be organized around a problem faced by an institution (e.g., widespread dissatisfaction with the Hebrew program; an internal debate concerning whether boys should be expected to wear Kippot, etc.). Ideas for such cases might emerge readily from out of our pilot-projects. A case might also develop around an imagined invitation to CIJE to help Camp X become "more Jewish".

Cases could be presented in at least three different ways:

1.   A general characterization of the problem-situation, followed by an invitation to participants to analyze the situation with an eye towards: a) clarifying the problem; b) considering possible responses; c) deciding how to proceed. Such exercises might be very effective with in the training of goals-process facilitators. Having the opportunity to experiment with different conceptualizations, to try out in imagination possible responses, and, in the process, to identify pertinent criteria and considerations that need to be taken into account could be very valuable.

2.   The same or other scenarios as in #1, except that in this case the scenario is presented not in an open-ended way but as interpreted by a sophisticated Goals Project staff member (who may or may not have actually encountered this scenario in practice). The challenge is to explain how this individual interpreted and responded to the situation – and, most importantly, how these decisions were made.

3.   A scenario-map that lays out and exemplifies stages in responding to a situation. The challenge here is present a scenario, accompanied by a) a range of possible interpretations, b) considerations and criteria relevant to deciding from among these

interpretations; c) a range of possible responses to a given interpretations; d) criteria for deciding from among these responses.

I am imagining #s 1 and 2 on the model of a physician taking a group of interns on General Rounds: a) inviting theirinterpretations of what is going on with a patient as well as possible responses, questioning them concerning the basis for their judgments; b) periodically sharing with them his/her own assessments and the principles that underlie them. Properly constructed, such cases could prove powerful teaching and learning tools.

Grid #1: The General Idea

	Approach #1: e.g. Greenberg	Approach # 2: e.g. Brinker	Negation/ Actuality	Activities
Philosophy				
Philosophy of Education				
Translation to Practice				
Practice				
Evaluation				

Grid # 2: Close-up of Levels 3,4,5 for any given approach

Translation to practice (A non-comprehensive set of categories, designed to illustrate.)	Practice (Corresponding to each category on left, gather or create exemplifying materials.)	Evaluation (Corresponding to each category on left, identify desirable outcomes and evaluation tools.)
Approach to the study of Hebrew*		
Approach to the study of Israel*		
Approach to Text Study*		
Approach to "Behavior problems"*		
Approach to inter-personal relations*		
Desirable Teacher-characteristics**		
Approach to In-Service**		

* In describing approaches to different domains, it would be desirable to specify desired outcomes (along affective, cognitive, and knowledge-base dimensions), as well as readiness-characteristics assumed in the learner.

** It may be that these categories should become a sub-category associated with each domain-specific approach.

DESIGNING THE KITCHEN

INTRODUCTION

Mission and challenges of CIJE's Goals Project. The Goals Project is organized around the conviction that effectiveness in Jewish education requires a two-fold seriousness that is often missing:

1. a serious effort on the part of educating institutions to agree on their most fundamental educational goals. This kind of "seriousness" entails not just thoughtfulness, honesty, and realism, but also a willingness to incorporate into the inquiry ideas from out of Jewish Tradition that speak to the questions under consideration.

2. a serious effort to reform educational practice so that achievement of these goals is a live possibility. This second kind of seriousness involves careful strategic thinking that focuses on curriculum, pedagogy, social organization, leadership, and educator selection and training. A commitment to evaluation is an integral part of such an effort, along with an ethos that insists on the need to revisit practice on a regular basis in order to determine the gaps between desired and actual outcomes.

Both common-sense and a body of literature from general education lend strong support to the view that improvement in the field is not likely to be significant in the absence of serious efforts of these kinds. While CIJE decidedly does not believe that this kind of seriousness about goals is sufficient to improve Jewish education, it is convinced that it is essential. It is essential not just as "an additional element" that accompanies activities like "personnel development" and "curriculum development" but as an indispensable guide to such activities.

Guided by this conviction, the mission of the Goals Project is to encourage Jewish educating institutions and the communities that support them to become serious about goals in the senses just specified. The task is rendered difficult by a number of circumstances, For example, relevant populations and leaders typically lack the strong appreciation for the

importance of the goals-agenda that will lead to communal support for work in this area. We have described as "seeding the culture" the challenges posed by this problematic state-of-affairs. Nor is this the only significant obstacle. Within institutions that are as diverse as many of ours now are, there is often skepticism concerning the possibility of arriving at shared convictions concerning goals, and even a fear that the effort to do so could, by dissolving the appearance of consensus, be destructively de-stabilizing. More mundanely, an institution may resist a goals-agenda because of the multitude of other demands that compete for the limited time and energy of critical constituencies like educators and lay-leaders.

While these varied obstacles are formidable, attention to them should not distract us from an important obstacle of a very different kind. Suppose that we were to succeed in overcoming the obstacles just mentioned and were invited by a serious potential partner to deliver on our promise to offer help with a goals agenda. That is, suppose that the leadership of an organized Jewish community were to approach us with help in developing a community-wide vision that could guide its decisions vis-a-vis Jewish education; or suppose that a central agency were to approach us for help in clarifying its own vision as a community's educational resource; or, finally, suppose that an educating institution approached us with the request that we help it become move vision-driven. The question is: do we presently have the capacity to adequately help those requesting our help along the journey they want to embark on? That the answer to this question is probably "No!", points to an extraordinarily troublesome impediment to success with our project.

It is, however, important to add that the interpretation of this "NO!" (and hence the challenge we face) depends on how we envision the role of CIJE in relation to an institution that is interested in a goals-agenda, a question that has been the subject of considerable internal discussion. According to one conception we have considered, what CIJE provides is a body of resources that can be drawn on, as needed, by the designated representatives of an educating institution, along with a map or Table of Contents that will help these individuals access materials that are responsive to their needs and use them appropriately.(One variant of this model involves CIJE in training the institution-appointed facilitators and providing consultation to agencies and institutions on an as-needed basis.) A second conception of CIJE's role is much more activist: on this view, CIJE identifies, recruits, and trains a group of

coaches (or resource-people, or facilitators) and assigns them to interested communities, agencies, or educating institutions (where they use their expertise to guide the goals-process along). This second conception assumes that we have developed a clear understanding of the nature of the work that a coach would be doing.

It is beyond our immediate purposes to revisit the adequacy of these competing models. What is pertinent is that each of them requires CIJE to develop capacity of determinate but notidentical kinds. But though the two models point us to different tooling-up needs, it is important to add that there is a substantial overlap in the kind of capacity they presuppose. In particular, the body of resources that is necessary for success in the first of these models is also necessary for the second. That is, whether the facilitator of a serious goals-process is "an insider" appointed by the institution or "an outsider" identified and trained by CIJE, such an individual will need a content with which to work, that is, a body of resources to draw on.

The need for "a kitchen." In addition to being needed for its work with institutions on a goals agenda, a body of resources is also necessary if CIJE is to successfully address the other challenges articulated above. This is especially true of the "seeding the culture" challenge – the challenge of nurturing a culture in the Jewish community that appreciates the need for educators and educating institutions to address the content-agenda.

In previous discussions, we have characterized this body of resources in various ways – for example, as a tool-kit or as a resource-library, a library that would include varied kinds of grids, content maps, case-studies, "cases", exercises, articles, inventories of existing curricula and other kinds of materials in different domains. And we have spoken of "the kitchen" as the setting in which this varied body of materials is to be created and then stored.

As a metaphor "the kitchen" is particularly rich: it suggests a setting made up of working-spaces, ingredients, recipes, utensils and other kinds of tools, all of which depend on skillful, resourceful, and planful practitioners for their effective translation into tasty and healthy products for different clienteles. "The kitchen" also reminds us that products need to be designed with attention to the needs and desires of different consumers, and that the recipes, tools, and materials found there need to be revised in light of feedback that comes

from the dining room, where the products of the kitchen are used and where new kinds of demands and needs become apparent. As this suggests, the kitchen is also a laboratory where new kinds of products, tools, and recipes can be created. And it can also function as a classroom in which to guide would-be cooks and waiters towards appropriate skills, understandings, appreciations, and dispositions.

Note, though, that the adequacy of a kitchen depends on a number of important conditions: 1) an organizational plan that includes the necessary categories (e.g. "Ingredients", "Utensils", "Recipes", "Works-spaces", etc.); 2) a map or legend that enables the newcomer to understand the lay of the land; and 3) the presence in each of the labelled cupboards of the necessary kinds of materials. Such matters need to be taken into account in the design of the kitchen.

Designing the kitchen. All of this brings us to the challenge of this paper, which is to offer a sketch for the design of the Goals Project kitchen. Revised through criticism and discussion, the design-document will serve as a guide to the development and organization of the resources the Goals Project needs in addressing its varied challenges. Our kitchen will serve at least three purposes: it is where we will create the materials to be used in different phases of Goals Project work; it is also where we will store these materials for ready use by those looking to feed a goals-process under varied concrete circumstances; and it is also where, if desirable, suitable individuals can be initiated into the project's work and grow familiar with the resources available to them.

This is not the occasion to speak at length about what might be involved in working with agencies, communities, or institutions on a goals-agenda. But development of resources to be used as part of that process requires at least a crude characterization of this work. Suffice it to say that the approach to developing the kitchen implicit in this paper assumes that the challenge is to help Jewish educating institutions (and the constituencies and agencies that support them) to become progressively more aware and thoughtful concerning what they are fundamentally about; that becoming more goals-sensitive is not an all-or-nothing affair; that discussion at any level (e.g., philosophy of education, curriculum, evaluation) can lead to greater goals-sensitivity; that discussion of any issue or concern in the life of the

institution can lead to greater goals-sensitivity; that discussion at any level or of any issue can be used to encourage discussion at other pertinent levels. The point at which the goals-coach or facilitator is to start and the direction in which the process should go depends on good judgment, based on local circumstances. What a well-stocked kitchen can do is to enrich the facilitator's understanding of the options and to offer tools and materials that may move the process along.

In reviewing the proposal that follows, I would suggest three principal questions:

a.   Is the organizational plan that is offered adequate to our present needs?

b)   Are the varied items identified with the help of this plan the kinds of items we need to be gathering and/or developing? Are there important items that are missing from the list which belong in the kitchen?

c)   Of the various items that competing for our energies, which should command our limited energies at this time?

Tentative organizational blue-print.   Here are two ways of approaching the organization of the kitchen.

Thematic organization. The first begins with the observation that any one of several generative themes associated with the Goals Project has the potential, under appropriate circumstances and given appropriate tools and resources, to function as a springboard for thoughtful inquiry and deliberation concerning the place of goals and vision in education. Thus, one way to design the kitchen focuses on such substantive topics, e.g., "Visions of an Educated Jew" and "Vision-driven institutions." Organized under each such topic would be a resource-bank of appropriate materials, ranging from articles of different kinds accompanied by articulated strategies for using them to stimulate fruitful reflection and deliberation, to content-maps, to recommended activities that might prove fruitful to those guiding a goals-process. The assumption behind this organization is that, with an appropriate

index or table of contents, these materials could be readmily accessed as part of efforts "to seed the culture" or to work with institutions and communities on a goals-agenda.

Functional organization. A second way to design the kitchen focuses not on substantive domains but on different Goals Project challenges, challenges like "Seeding the culture," "Working with an educating institution on a goals-agenda," "Working with a communal agency on the development of a community-vision," or "Training coaches." In each case, the task would be to identify the kinds of materials and activities that could, under different kinds of presenting conditions, be used to forward the process.

My initial inclination was to avoid choosing among these two approaches. On the assumption that each could be useful for different purposes, and that each would suggest items that the other approach might miss, my thought was to develop them side by side, leaving it to potential users to decide which system of categories would best meet their needs. However, for two reasons, I have decided for present purposes to abandon this plan and to stay exclusively with a "thematic organization" approach. One of these reasons is that we have as a group done considerable thinking about the themes at the heart of the thematic approach and are already in a positon to make considerable headway with it. In particular, the thematic approach readily suggests a number of important projects that are worthy of our energies as we become tooled-up for a goals-agenda. A second reason is that I didn't feel that I as yet now enough about the process of working with an agency or an institution to develop more than a very crude conceptualization of the kinds of materials and tools that would be necessary for different phases of the work–or even how to characterize the different dimensions of the work. It may well be, though, that down the road it will make sense to re-organize the kitchen along the "functional organization" approach.

While I am reasonably comfortable with this decision to adopt the thematic approach, I have at least one reservation. This approach to the kitchen does not readily suggest a place for certain tools that will prove essential in seeding the culture, in working with institutions, and in training others to work with institutions. I am thinking in particular of the powerful role that certain kinds of scenarios and cases can play in forwarding our understanding of the work. For this reason, the kitchen-plan will include this

non-thematic cupboard that will be organized around these scenarios or cases. More on this in the appropriate section.

A final comment about organizing principles. Recall that in our discussions we have often thought about different levels at which the our work can begin and/or proceed. The levels include: **Philosophy; philosophy of education; translation to practice; practice; evaluation**. While the major substantive themes suggested various items that were not readily identified with any particular level, attention to these levels has been invaluable in trying to identify materials and activities that belong under each general category. Indeed, in some cases, tables/grids organized around these levels have seemed very helpful and are included. Whether the proposed kitchen-design makes sufficient use of this five-levels categorization is a matter we may want to consider. It is conceivable that we could use this five-level scheme as the organizing principle for the kitchen. This is a matter for discussion at our meeting.

I

In this first section, materials are grouped thematically. Themes include: a) **Visions of an educated Jew;** b**) Community visions;** c) **Vision-driven institutions;** d) **Subject-area domains;** e) **Social and educational realities.** As noted above, these themes are all generative in the sense that they have in different ways figured prominently in our discussions and speak to issues that are of importance to the kinds of constituencies and institutions we work with. Each of them suggests materials, issues, and activities that will prove of value in our efforts to interpret and guide the work of the Goals Project in different contexts.

The only one of the themes that strikes me as needing comment is the last one, entitled **"Social and educational realities."** Under this theme materials are to be included materials that paint the social and educational conditions that make the work of the Goals Project imperative. The importance of and the need for idea-driven, or vision-driven, communities or educating institutions

can best be grasped against the background of a world marked by the absence of powerful visions that inform the lives of individuals, institutions, and communities. Hence the suggestion that we build into the kitchen a cupboard for materials that speak to this predicament. (An alternative would be to spread these materials across the other cupboards. For example, the cupboard that focuses on vision-driven institutions might also include discussions and examples of institutions that are not guided by any compelling set of goals or a vision, and so forth.)

"VISIONS OF AN EDUCATED JEW" CUPBOARD

1.   **Visions of an educated Jew**.

Powerful articles (from the Educated Jew Project, from denominational writings, and, more generally, from Jewish philosophy and other classical sources) that offer portraits of what Jewish existence at its best, or most meaningful, is like - and of the characteristics a person must have in order to share in such a life. (Note that, in addition to books or articles,, videos that enable the viewer to watch the representative of a vision present it - or debate it with others - might be of strategic value.)

Activities, exercises, questions, in some cases based on #1, with the capacity to stimulate reflection and conversation concerning the nature and significance of Judaism and Jewish life. Some of these activities would encourage drawing contrasts and comparisons between visions encountered in the readings along significant dimensions; some might encourage reflection concerning the vision of a meaningful Jewish life informing one's religious movement; and some might encourage reflection concerning one's own vision of a meaningful Jewish life.

2.   **Translation to practice**.

Readings and other materials that demonstrate and encourage reflection concerning the ways in which determinate educational goals (cognitive, affective, spiritual, social, other) can be derived from visions of the educated Jew; also, conceptions of teaching and learning that flow from particular conceptions of an educated Jewish human being.

Activities that offer opportunities to better understand the ways in which educational goals can be derived from a vision of an educated Jew.

3.   **Examples of vision-informed curricula and pedagogies**.

Examples of pedagogy, curricula, and even full-fledged institutions developed out of a particular conception of an educated Jew. Emphasis needs to be placed on the ways in which a vision-informed

approach differs from other such approaches and from ordinary practice.

Activities that offer participants the opportunity to use a designated vision or set of goals as a tool in designing an educational environment – from the selection of educators, to the skills and knowledge-base needed by teachers, to the determination of pedagogy and curriculum content.

"Cases" or vignettes from out of the life of an educating institution, with the assignment of interpreting and responding to it from the point of view of one or more of the visions of an educated Jew.

4.   **Vision-informed evaluative tools**.

Materials to stimulate reflection on the way a guiding vision dictates the bases for evaluating various dimensions of educational practice. Representative evaluation instruments, each tied to a different guiding vision of education, would be included; attention would be paid both to what needs to be evaluated and to how the evaluation might be done.

Activities include a structured assignment designed to get participants to wrestle with the problem of designing an evaluation-tool to be used in conjunction with an educational environment organized according to a particular vision.

"COMMUNITY VISIONS" CUPBOARD

1. **Visions of community.**

    Classical texts and contemporary essays that speak from different
    viewpoints to questions concerning the proper ethos, organization, and
    mission of Jewish communal life, with attention to the problem of
    pluralism and commonality and to the rights, duties, boundaries and
    opportunities associated with membership. Contemporary writings
    might include pieces by Rosenak, Hertzberg, and Dubin, as well as
    writings associated with the Educated Jew Project (since embedded in
    these are powerful normative conceptions of Jewish communal life).

    Activities:

    Sets of questions and assignments designed to encourage critical
    comparisons of these visions, as well as thoughtful reflection concerning
    their adequacy as guides to Jewish life.

    Exercises designed to lead participants to reflect a)on their own implicit
    understandings of Jewish communal existence; b) the vision of Jewish
    communal life found in their community's rhetoric; c) the vision of
    Jewish life implicit in communal organization and practice (e.g. in the
    community's newspaper, in allocation-trends, etc.)

2. **Communal vision and the social organization of education.**

    Readings (in the tradition of social philosophy or sociology) that
    elucidate how different visions might give rise to very different ways of
    organizing Jewish education in a community, including the different
    rights and responsibilities of constituent educating institutions and of the
    Central Agency (that represents the community as a whole).

3. **Communal vision and educational content.**

    Readings that highlight what is shared and what is different in the
    educational goals and the content of educating institutions that are

embedded in a community animated by a particular vision of Jewish communal life.

Curriculum materials that represent particular understandings of what it means to be a Jewish community.

Structured activities designed to stimulate participants to infer the vision of communal life that is embedded in designated curricula or curricular materials – or, for that matter, in the educational content and practices of local institutions.

4. **Communal vision and evaluation.**

Evaluation or self-assessment instruments – or just a good set of questions – that can be used (either by a community alone or by an outside resource-person) to better understand (along dimensions of consequence) the character and consequences of an existing form of Jewish communal organization.

Activities could include structured assignments which give the participants the opportunity to wrestle with the development of evaluation-instruments that cohere with particular visions of Jewish communal life.

"VISION-DRIVEN INSTITUTIONS" CUPBOARD

1. **Examples of vision-driven institutions.**

    a) A "Jewish Sarah Lightfoot" volume. Extant examples – Orthodox and non-Orthodox, religious and secular - of educational institutions each informed by a powerful vision of the kind of Jewish human being and community it should be cultivating. Ideally, examples would be drawn from the world of congregational educational programs, Day Schools, Summer Camps, Israel-experiences, JCCs, and even adult education.

    In each case, an attempt would be made to make the institution and its ethos come alive for the reader. At the same time, each chapter in the volume would include a more analytical section that would highlight

    i. the institution's vision of an educated Jew,

    ii. how that vision is reflected in such diverse domains as social organization, pedagogy, curriculum, inservice education, and evaluation,

    iii. what made it possible for the institution to come into being, with attention to critical pre-conditions.

    b) A "Future as History" volume. A fictional institution that is a powerful reflection of a compelling educational vision. Since examples from the Orthodox world are easier to come by, an example from the non-Orthodox world would be desirable.

2. **Journeying towards greater vision-drivenness.**

    a) Case-studies growing out of the pilot-projects (on the model of Marom's work with Agnon) that chart the journey of an educating institution towards greatervision-drivenness.

b) Based on such case-studies, a "Jewish HORACE'S SCHOOL" – a fictional account that shows the process through which an educating institution travels towards becoming substantially more vision-driven. The account needs to highlight the conditions that make progress possible, as well as the benefits.

c) Documented, vivid examples of strategies that can be used to move a goals-process along. For example, a contextualized account of the way in which an institution's mission-statement or curriculum is used as a way of stimulating reflection and deliberation concerning the its basic purposes.

d) A video (taken at the site of a CIJE Pilot Project) that powerfully illustrates what's involved in undertaking a serious goals-process. It could include interviews with key lay and professional stake holders concerning what they are gaining from the process, as well as depictions of the work being done - for example, in a meeting with teachers concerning some aspect of their curriculum.

e) Articles and books from the world of general education and organizational theory that speak to conditions and strategies for institutional change.

3.   **Implicitly vision-driven institutions.**

Accounts of educational institutions that are informed by a coherent vision that is not recognized and/or acknowledged by the participants - - along the lines of Jackson's THE MORAL LIFE OF SCHOOLS.

Structured activities that encourage participants to reflect on the goals and vision that are implicit in their own institutions' actual workings.

4. **About vision-driven institutions.**

a) Articles or policy briefs that speak to the educating power of institutions informed by a compelling vision - and to the ills that befall an educating institution when it lacks such a vision.
Vivid examples and analyses of institutions that are not vision-driven would be pertinent as well.

b) A theoretical piece on the relationship between vision, goals and educational practice which identifies and responds to critiques of approaches to education that give a prominent place to the idea of a guiding vision.

c) Vision-driven institution check-list. A summary of the basic features of a vision-driven institution, along with a compendium of the ways in which an institution can fail the test of vision-drivenness.

Structured activities that encourage participants to identify and reflect on the gaps between the vision-driven ideal and their own institutional realities.

"SUBJECT-AREA" CUPBOARDS

Though the divisions are at times artificial and destructive, the work of Jewish educating institutions often falls under a predictable list of subject-matter headings, including the following: **Hebrew; Bible; Jewish History; Israel; Prayer; Mitzvot; Holidays and Life Cycle Events.** Because of the centrality of these domains to the work of Jewish educating institutions, and because typically the aims and outcomes associated with them do not receive systematic treatment, attention to them could prove helpful in efforts to stimulate serious reflection on the place of goals in the life of an educating institution. For this reason each of them deserves space within the subject-area cupboard. A subject-area drawer should include the following:

1. **Conceptions of teaching and learning the subject-matter.**

    Essays that present significant conceptions of teaching and learning in a given subject-area, with emphasis on the basic goals (cognitive, affective, etc.) to be achieved through educational efforts in this area. Associated with each of these conceptions there should also be the following materials:
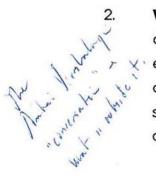
    a. **The underlying vision.** A powerful reading that discusses how this conception of the aims of teaching and learning is connected to a larger vision of Jewish life and the aims of Jewish education. Perhaps also additional essays that vividly describe this vision of Jewish life.

    b. **Readiness-conditions.** Summary of characteristics (intellectual, attitudinal, etc.) assumed in the teacher and the learner if this approach to teaching and learning is to be fruitful.

    c. **A curriculum** and curriculum-guide that vividly embody the approach to this area.

    d. **A demonstration.** A video or a vivid account of an educational transaction that is animated by this approach.

    e. **An evaluation-instrument** tailored to the outcomes sought for by a given approach.

2.   **Vivid examples of existing practice**. A video or a vivid account that captures how the subject-area is typically addressed in Jewish educating institutions, accompanied by recommended activities designed to analyze the assumptions - and especially the goals - that seem to guide the teaching that is going on, as well as the predictable outcomes of such instruction.

3.   **Evaluation-tools and activities**. A structured set of activities, including an evaluation instrument, designed to help the stake holders in an educating institution to examine the state of education in this subject-area in their own institution. The activities would direct them to consider such matters as avowed goals; the goals embedded in actual practice; actual outcomes along significant dimensions.

4.   **"Cases."** A few open-ended "cases" organized around an educating institution's dis-ease with one or more dimensions of its instructional program in this subject-area. The case would present the problem, with attention to eliciting a) possible interpretations; and b) ways of using the problem at hand as a vehicle of encouraging richer inquiry and seriousness concerning basic educational goals. A case might be organized around the perception that "students are turned-off to the subject-area," an evaluation-study that has shown very negative outcomes, a proposal to transform or even eliminate the area, etc.

5.   Pertinent "Educated Jew" papers would be included in this drawer to the extent that they entail particular approaches to the subject-area that include aims that are organically connected to their larger understandings of the purposes of Jewish education.

"SOCIAL AND EDUCATIONAL REALITIES" CUPBOARD

1. **American-Jewish life at turn-of-the-century.**

    Powerful descriptions and analyses – sociological, psychological, philosophical, literary –that highlight the problematics of American-Jewish experience at the level of the individual, of institutions, and of the larger community.

    Activities that focus the reflection of participants of the problematics of Jewish life as they experience it in themselves, in their families, in their congregations, and in the larger community could be very helpful.

2. **Jewish educating institutions at turn-of-the-century.**

    Powerful descriptions of Jewish educating institutions drawn from literature or educational theory that highlight and interpret the incoherences, the superficiality, and especially the absence of guiding goals and visions. Discussions of the impact of such institutions on those who go through them would be valuable.

    An institutional profile instrument that would enable an institution to develop a fruitful profile of itself as an educating institution – a profile that highlights strengths, weaknesses, and challenges along important dimensions.

    Activities would include sets of questions that would focus the attention of the stake holders of an institution on such matters as a) avowed goals; b) the relationship between avowed goals and practice; actual outcomes of the educational experience for the students, etc.

II

At the cost of muddying the conceptual waters, in this section I want to suggest that the kitchen include a group of "cases" or "scenarios" which can play a rich role in helping facilitators of a goals-process to think about their work and in training others to enter into this work. By a "case" or "scenario" I have in mind a situation that presents itself, where the challenge is to better understand what is going on and to consider possible ways to respond – with the underlying intention of using the situation to enhance goals-seriousness.

A case might be organized around a problem faced by an institution (e.g., widespread dissatisfaction with the Hebrew program; an internal debate concerning whether boys should be expected to wear Kippot, etc.). Ideas for such cases might emerge readily from out of our pilot-projects. A case might also develop around an imagined invitation to CIJE to help Camp X become "more Jewish".

Cases could be presented in at least three different ways:

1.   A general characterization of the problem-situation, followed by an invitation to participants to analyze the situation with an eye towards: a) clarifying the problem;   b) considering possible responses; c) deciding how to proceed. Such exercises might be very effective with in the training of goals-process facilitators. Having the opportunity to experiment with different conceptualizations, to try out in imagination possible responses, and, in the process, to identify pertinent criteria and considerations that need to be taken into account could be very valuable.

2.   The same or other scenarios as in #1, except that in this case the scenario is presented not in an open-ended way but as interpreted by a sophisticated Goals Project staff member (who may or may not have actually encountered this scenario in practice). The challenge is to explain how this individual interpreted and responded to the situation – as, most importantly, how these decisions were made.

3.   A scenario-map that lays out and exemplifies stages in responding to a situation. The challenge here is present a scenario, accompanied by a) a range of possible interpretations, b) tools for deciding from among these interpretations; c) a range of possible responses to a given interpretations; d) criteria for deciding from among these responses.

I am imagining #s 1 and 2 on the model of a physician taking a group of interns on General Rounds: a) inviting their interpretations of what is going on with a patient as well as possible responses, questioning them concerning the basis for their judgments; b) periodically sharing with them his/her own assessments and the principles that underlie them. Properly constructed, such cases could prove powerful teaching and learning tools.

Dear Goals Project Consultation Participants:

As you know, we will be spending time together to discuss my experience of working with The Agnon School, both in terms of the work itself and in terms of its being written up for "the kitchen." Enclosed please find drafts of various selections of my attempt to begin writing about my experience working with Agnon. These drafts are in no way comprehensive, both in terms of each of the topics areas they discuss and in terms of the discussion as a whole. Their purpose is to provide you with examples of the work itself and the way I might describe it. Together with my oral presentation, in which I intend to provide a general summary of the work I have done at Agnon and the issues I have been grappling with in thinking about how to make a record of this work, my hope is that you will feel sufficiently informed so as to feel comfortable entering a critical conversation. Danny and I both thought that this part of the conversation would also be enriched by the prior day's discussions on "the kitchen" and that it would provide important background for the next day's discussions on "building capacity" and "next steps."

The freshness of my last experience at Agnon as well as circumstances which need little explanation have kept me from giving you as full a report as that which I had intended. Nevertheless, I have made great efforts in getting enough material to you so as to enable a fruitful inquiry into the said agenda for the consultation. I hope that you indeed find it useful and I look forward to our discussion.

Daniel Marom

The Goals Project at The Agnon School (partial draft 28/12/95)

by D. Marom

In the summer of July 1994, The Mandel Institute and the Council for Initiatives in Jewish Education invited educators, federation planners and lay leaders from lead and other communities in North America to participate in a seminar on goals in Jerusalem. At this seminar, a case was made for focusing on the goals of education as a means for the development of effective programs of Jewish education. Both the clarification of these goals and the mobilization of institutional efforts around their attainment were presented as having central practical import in the development of compelling educational practice.

In light of this presentation, Dan Polster and Ray Levi, respectively the president and headmaster of The Agnon School in Cleveland, turned to me with a request to undertake a goals project at their school. Since at that point the MI and the CIJE had not yet formulated a clear and systematic set of guidelines for local goals development, Agnon offered itself as a labratory site in which the articulation of such guidelines could be undertaken. In response to Agnon's proposal, it was agreed that I would accompany Agnon in its efforts at goals development, serving both as a planning consultant and as a facilitator. At the same time, my role was to keep a record of my activities with Agnon in this context, so that it could be studied by the staff of the MI and of the CIJE's goals project and used as a resource for the articulation of guidelines for goals development in other settings.

The following is a draft of my report on activities from the summer of 1994 until the present. Since my work at Agnon was deeply informed by my work with Seymour Fox on the Mandel Institute's Educated Jew project, this report will reflect what I brought with me to the goals project at Agnon as much as what happened when I was there. At the same time, the report presents my experience according to categories which I personally chose and should be critiqued as such. Respectively, though not in any order, these categories are "content analysis," "establishing readiness," "engagement in visional discourse," "strategic decisions," and "next steps." I chose to use these categories in my report not only because they consciously guided and still consiously guided my practice in working with Agnon, but also because I thought that they could serve as useful bridges between what I experienced in my work with Agnon and a search for theoretical guidelines for goals intervention in settings of Jewish education. At the same time, I have tried to illustrate my experience within each of these categories by relaying a series of short "vignettes" for each, the sum of which should add up to an authentic portrait of that which has transpired in The Agnon School's goals project.

1. Content Analysis:

In order to be able to work with Agnon, it was necessary from the very beginning to familiarize myself with the school. Since virtually everything about Agnon could be

relevant, the challenge here was to carve out for myself a particular type of background knowledge about Agnon which would be most useful for the facilitation of goals development. The point was not only that I needed to know my audience, nor only that I had to get a sense of realities so that I could consider what could feasibly be accomplished in the school. In addition to these critical inputs, it was clear to me that in order to facilitate a profound discussion on the question "What ought Agnon to be?" I also needed to gain a deep and intimate understanding of "what Agnon is." Indeed, my assumption here was that such an understanding would enable me to raise the question of "What ought Agnon to be?" with reference to issues which I could expose in terms of "what Agnon is." It is one thing to ask, for example, "What are your aims for the teaching of Israel". It is quite another to ask, as I did on one occassion, "From looking at a series of lessons on Israel, it seems to me that you are aiming for the student to perceive of Israel as the origin of and the authentic setting for Jewish history. Mightn't that make them see Jewish life in Cleveland as inauthentic?"

My initial assignment, as I saw it, was therefore to try to learn enough about Agnon so as to be able to speak about the goals of Agnon on its own terms. In conceptualizing this assignment to myself, I found it useful to draw upon Seymour Fox's conception of "content analysis". As I understood it, "content analysis" is an analysis of an educational institution's culture, policy, curriculum and pedagogy which seeks to expose its implicit guiding vision. That is to say, a "content analysis" is an attempt to uncover the philosophical assumptions, ideas and aims which *de facto* function as a guide for educational practice in a particular institution. Hence, in trying to decipher "what Agnon is," I saw it necessary for me to visit the school and interpret what I see as an embodiment of a set of working assumptions, ideas and aims about education.

Note - I did not conceive of this assignment as an ethnographic study. Though much like an ethnographer, I would have to enter into the halls, classrooms, and meeting rooms of the school in order to study its culture from within, I did not see my inquiry as ending with a description of the culture of the school. Rather, I would need to define that culture in terms of the educational ideals which were being pursued. In thinking about this distinction, I considered Sam Heilman's compelling ethnographic study of a supplementary school, "Inside the Jewish School." In this study, Heilman points to a recurring activity in the school which he calls "flooding out": the students' constant defiance of the teacher's attempt to teach leads to a mutual moment of exasperation in which both sides submit to the absurdity and futility of the situation through laughter. This "flooding out" in turn becomes an expression of a kind of informality and intimacy which the students and teachers will not be as likely to experience at public school. As such, they experience something of a Jewish togetherness through "flooding out."

As poignant as this sort of anthropological observation may be, it would still need to be "translated" to the langauage of education in order to serve as a basis for the kind of observation I needed to make about Agnon. First, since the aim of goals development is to empower those who educate to more effectively carry out their *explicit* intentions, my "content analysis" would have to tilt the lense of my observation so as to focus in on what

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the educators were consciously trying to pursue, how it was being received, and on the interplay between these two aspects over the course of time. Rather than attempting to describe a culture which governs both the actions of the teachers and the students, my "content analysis" would attempt to recreate the drama of the classroom as it flows between intentions, actions and responses.

Second, Heilman's type of observation does not articulate what goes on in an educational setting in terms of ideas, assumptions and aims. Even were we to assume that the "flooding out" was an intentional activity aimed at creating a sense of "Jewish togetherness," it would be important to describe as best as possible the philosophical underpinnings of this "Jewish togetherness": What is the rationale behind this sort of togetherness? What is its Jewish content? How does it respond to a lack in general education? What is its nature and qualitative component? What does it assume about human emotions in a group context? Where is it meant to lead to? In which way is it meant to connect with other experiences in the life of the learner? What makes it work more and what blocks it from taking hold? In delineating these and other similar aspects of the aim of creating "Jewish togetherness," one would be approaching a "content analysis" which more appropriately speaks in the language of educational vision.

Here, the five elements suggested by Seymour Fox as a lense for viewing educational content was another useful resource. These were: "philosophy/Jewish philosophy" (the ideal person/Jew), "philosophy of education/Jewish education" (the educated person/Jew),."translation" (theory of educational practice), "implementation" (eg. teacher training, curriculum, etc.), and "evaluation" (relating to any of the above level). Though I did not use this lense formulaically, I found it helpful in that it helped me organize my observations in terms of a continuum of ideas running from ideas to practice and back again. Given any particular expression of Agnon's vision, I was able to find its place among the five elements and explore its extended formulation by trying to rearticulate it in terms of the other elements.

This approach also differs somewhat from that suggested and demonstrated by Miriam Ben Peretz in her doctorate and subsequent research on "content analyses" of biology curricula. As seen in the appended selection from one of Ben Peretz's works, her methodology for "content analysis" involves systematically looking at educational content through the lense of each of Schwab's four educational commonplaces - "subject matter," "learner," "milieu," and "teacher" (see Schwab's "The Practical: A Language for Curriculum" in "Science, Curriculum and Liberal Education," ed. by I. Westbury and N. Wilkof, University of Chicago Press, 1978, pp. 365 - 384). In this selection, Ben Peretz lists questions she sees as guiding inquiry into the content of curricula in the area of each commonplace. My sense was that though Ben Peretz's approach offers an important tool for bridging the language of ideas and the language of practice in looking at educational content, and though her use of Schwab's commonplaces enables one to aim for a systematic and comprehensive view of curricula, it does not embark on "content analysis" from the vantage point of vision or suggest a language ideas and purposes as a basis for discussion. My preference was to keep the lense of the five elements of content as my

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major tool for organizing my understanding of educational content, while keeping Schwab's commonplaces as a second "grid" for checking my the understanding which emerged from the use of that lense.

At the same time, the level of "content analysis" which I pursued in order to gain an understanding of "what Agnon is" was not nearly as systematic or comprehensive as what both Heilman or Ben Peretz had undertaken. Nor was I aiming to undertake a formal "content analysis" for the Agnon school, the kind of which Seymour Fox had once suggested as part of a strategy for generating an inquiry into goals in local settings. As I remembered it, that strategy involved undertaking a large scale and systematic effort at "content analysis" of a school's educational program, pedagogy, culture, student perceptions, etc., and then presenting it to the school's decisionmakers and educators so that they may ask themselves the question "is this what we are aiming for?" To be sure, I too wanted to create a basis for discourse on goals by making explicit and calling into question the vision implicit in Agnon's practice. However, at this early stage, the aims of my "content analysis" were much more modest. As stated above, I wanted to learn enough about Agnon's "implicit vision" so as to be able to initiate the discussion about "what Agnon ought to be?" from within. Pointing out discrepancies between "ideal" and "actual" content was unnecessary here. At this stage, I wanted more to draw out what was implicitly "ideal" so that it could be a reason and a resource for rethinking about what could be "actual".

As I visited Agnon the first time, I was inundated with a wealth of "texts" and "experiences" on the basis of which I could undertake this sort of "content analysis". In the midst of this maelstrom, I felt that I had to begin by generating a working thesis as to "what Agnon is" on the basis of one or two of my first encounters and then to test it out and on the basis of continued observation and interaction with various aspects of the school. Indeed, this sort of "rolling content analysis" provided me with a frame of reference within which I could plan, undertake and summarize my visit to Agnon. Still, in looking at the results of this "rolloing content analysis," I asked myself whether the sum total of my experience had not been tipped or distorted by overexposure to any one or combination of Schwab's four commonplaces. This was a useful check on my experience. HOW DID I KNOW I WAS RIGHT IN MY INTERPRETATIONS?...

Vignette: Tu BiShevat Poster

A Tu Bishevat poster which I noted ten seconds after I walked through the doors of the school served as a point of departure for my rolling "content analysis". The poster was placed at a highly central and visible point in the hallways. Any person at Agnon would probably walk through this vestibule and past this poster a number of times a day. The poster was fairly large, perhaps two or three square yards/meters, so it was hard to miss. It was surrounded by other works by students which continued to flow along all the hallways of the school. Clearly, each set of works was unified by a common theme upon which each class was working at that particular time. It seemed that the Tu Bishevat poster was linked to a particular set of works on the theme of "the world around us." The

poster consisted of a huge tree, with a hefty brown trunk standing firmly from the ground, many brown branches stretching out in all directions, and green leaves of similar shapes and sizes flowing from them. There was a sense that the pleasing and harmonious image of the tree emerged from the many pieces which comprised it, perhaps informed by an awareness of impressionist paintings which create a unified scene from a myriad of dots. At the same time, it seemed that this effort was undertaken, at least in part, by students. Together with the tree there appeared a written statement inviting the reader to look west of the school in order to see Tu Bishevat trees.

I could not be sure of many of the details I was seeing in this Tu Bishevat poster, yet I felt confident enough with what I had perceived to begin interpreting and to allow later questions and observations to help correct my initial readings. Among the many educational ideas which the Tu Bishevat poster seemed to reflect, I considered that of *Jewish culture*. .The time of my visit to the school was indeed Tu Bishevat. It was clear that the poster had been designed and placed recently in an effort to coincide with the holiday. However, this poster seemed more than a celebrative or commemorative placate. Rather, it was explicitly inviting the learner to experience the holiday through the viewing of the poster. By looking at the poster, and by recognizing through it trees in the immediate vicinity of the school, it was trying to make accessible the very subject of this special new years celebration - one which was presumably known to the student population from their Judaic studies. The goal pursued by this effort appeared to be "establish an existential connection with events in the Jewish calendar" or "generate experiential links between Jewish holidays and the students' immediate environment" (level three). If successful, such efforts would lead the student to freely associate between first-hand experiences and aspects of Jewish culture (level two). The discrepancy between the traditional Zionist Tu Bishevat emphasis on trees in Eretz Yisrael and this poster's emphasis on trees in Cleveland was very telling on this level. It exposed an underlying desire to make being Jewish mostly a thing of here and now. This aspect was further clarified by the lack of any reference to Tu Bishevat in the language of tradition. Clearly there was a desire to link up with Judaism as if it were a folklore, to belong to the Jewish group through a recognition of and sense of familiarity with some of its basic images and symbols.

At this point, I felt it useful to explore the possibility that this approximated Brinker's phenomenological definition of Jewish identity (level one). One is Jewish because one lives naturally in a Jewish society and environment. It struck me, however, negator of the diaspora that I am, that the language of the poster was in English and that the trees, no matter how universal in their character, were also distinctly bound up with American existence in Cleveland. Brinker's assumption was that there was no way to maintain his phenomenological definition of Jewish existence in the diaspora precisely because the immediate society and environment were largely non-Jewish. In the diaspora, one had to make an ideological or theological "leap," as it were, in looking at the immediate environment, so as to attribute to it Jewish meaning. Was the almost iconographical emphasis of the poster an attempt to make up for the lack of a "natural" Jewish society and environment? (level five) Or could this be a bold and earnest attempt to create such a "natural" envirnoment in the confines of the school itself in the hope that this would be

enough for such a Jewish self-definition to take root among those who spend here the best part of their first years? "Bold" I say, especially in light of the unabashed invitation made by the poster to partake in an experience which the school would define as belonging to Jewish culture (level four)...

IN THE FULL VERSION, THIS DISCUSSION WOULD BE FOLLOWED BY A DISCUSSION OF OTHER IDEAS EMBEDDED IN THE TU BISHEVAT POSTER, AND BY OTHER SIMILAR VIGNETTES. THESE VIGNETTES WOULD COVER EACH OF THE COMMONPLACES AND WOULD ADD UP TO A "ROLLING" PORTRAIT OF AGNON. EXAMPLES: DAN POLSTER'S PORTRAYAL OF AGNON IN RELATIONSHIP TO HIS READING OF CURRENT EVENTS IN AMERICA; THE GRADE EIGHT INTEGRATED PROJECT; DIALOGUE WITH TEACHERS ON THE JUDAIC CURRICULUM; OBSERVATION OF TEFILLA AND BIBLE CLASS; RAY LEVI'S INTERACTION WITH TEACHERS AND STUDENTS; PETER ON THE HISTORY OF THE SCHOOL, ETC.

2. Establishing Readiness:

Both common sense and research into other efforts at generating change in education pointed to "readiness" as a critical precondition for successful intervention. A five year evaluative inquiry into the work of the "Coalition for Essential Schools" demonstrated to me just how tricky the definition of "readiness" can be. Here was a case where "readiness" would seem to have been established from the very beginning. A school could join the Coalition only after a) 70% of its lay and professional constituents voted in favour of belonging and a team consisting of the headmaster, and b) a lead teacher and a trustee were prepared to give much of their time to learning and implementing the Coalition's program for change. Yet the five year study showed, among other things, that:

a) "In most of the schools there was not a concensus that fundamental changes in a school structure or teaching practices needed to occur."

b) "The changes that occured or were considered when a school joined the Coalition forced the issue of what constituted the school's philosophy and revealed differences in faculty members' perceptions of their jobs, of the school's mission, and of the best ways to educate students."

c) "At most schools, a core of faculty members became active in their school's reform, but their efforts often ended up dividing the faculty."

d) "Most Coalition supporters were naive about the degree to which school reform could be effected by focusing on academic concerns and about issues of power and politics within their schools."

e) "Schools assumed that once the faculty 'accepted' a reform program, there was little need for further reflection on this decision."

The element of readiness seemed to me to be that much more important for an effort at generating change through the development of an orientation towards educational ideas. The Coalition experienced difficulties with schools when its vision was already spelled out into nine clear strategic goals. As I understood it, the goals project was aiming to engage constitutents of the school in a discourse which was at once both less concrete and yet more threatening. As Israel Scheffler pointed out, often there is a certain amount of discomfort and even opposition among people to embark on a flight to the philosophical. How much more this must be the case, I thought, when what is at stake is one's professional practice, one's own childrens' program of education or the future of one's community. It is precisely because of the goals project's assumption that a school's vision is its intimate core that it should be hard to get to and, once getting there, that it should be harder to tinker with.

What are the factors which lead to readiness for a goals project? This was a question which I asked myself even before entering the walls of The Agnon School. At first, from the very little acquaintance I had made with Ray Levi, Dan Polster and a group of teachers at Agnon to whom I had given a two hour session on teaching Jerusalem, and then even moreso after my first visit to the school, I was inclined to answer this question in almost clinical terms:

a) Support from leadership at the very top: The headmaster and the president of the school were committed to an inquiry into the vision of Agnon, in the belief that it would indeed increase the quality of its practice, and they imparted this belief to other constituencies in the school, especially to the staff "leadership team," but also to other trustees in the school. To be sure, their confidence was bolstered by a confidence in me and the backing I would be given from the Mandel Institute and the CIJE's goals project. Also, there was definitely an aspect of personal chemistry between the three of us. However, Ray and Dan had already created some degree of readiness when I entered into the picture and this readiness was quite obviously maintained by them in between my visits. It would be impossible to explain this without reference to the fact that these were clearly two thinking people who believed in the power of ideas and were capable of bringing that message to others. When asked about whether or not a goals project would take Ray away from his responsibilities, his response to the board was that he saw the goals project as typefying the kind of work he was hired to do. Similarly, Dan decided that he wanted to continue being the trustee in charge of the goals project at Agnon even after his term of presidency expired.

b) A climate of reflection: The headmaster of the school defined much of his own work in terms of creating an orientation among staff and trustees towards goals. Ray Levi's style of leadership was definitely one which demanded staff and trustees to be reflective of their practice and school policy and to design their next steps accordingly. Especially with teachers, Ray had created regular forums for thinking about what the school's program was about and for creating new programs in light of that thinking. To some degree, he had accomplished this by bringing particular educational ideas of his own to the school and

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seeing through their implementation. Ray is modest about this accomplishment, arguing both that the ideas are based on Howard Gardner's conception of multiple intelligences (Ray and The Agnon School are both members of a network of schools which try to implement Gardner's ideas) and that they reflected a vision of education not drastically different than that of his predecessor and of the board which hired him. However, it was clear to me and to many of the members of the staff that Ray had gone a considerable way in mobilizing and even energizing the school around these ideas, at times even against staff and parent opposition, and had even managed to extend them so as to include the Judaic component of the curriculum. My point here is less about Gardner's specific ideas as they played themselves at Agnon - an important topic in and of itself an element to be reconciled with its larger vision of the educated person/Jew - than about the groundwork which Ray had layed among staff and trustees for educational discourse in general. In working with Agnon on its goals, I would be able to make use of some already existing patterns and frameworks of educational discourse at the school. A good example was Ray's arranging for virtually the entire staff of the school (and even two trustees) to participate in the Melton Center's summer programs for teachers in Jerusalem. Indeed, this framework was later used to enable a week long unit which I led for a group of Agnon's teachers on its goals for teaching Israel.

c) A measure of trust, devotion and care: The feeling that Agnon is a family is unmistakable to the visitor of the school. Of course, as with most families, there can be lots of quibbling and gossiping in the Agnon family. However, it was hard not to notice how various constituencies had more than a personal stake in what happens in the school. Ray was indefatigable in his energy for thinking and rethinking issues related to the school, teachers worked hours way beyond their time in the classroom, and trustees volunteered their talents as astutely to the future of the school as they did to their own professions and businesses. It was as if participating in the school counted for something special - something beyond salary, social or professional status, or even personal need. In a cynical mood I tried to reduce it to these categories, but I found myself more compelled by the idea that doing something for the school was for many of these people a way of belonging to something of community value, or more specifically, a meaningful way to express their Jewishness. The point here was that I sensed that people gained trust or even authority at Agnon when they showed real devotion and care to a particular undertaking at the school, especially when that emerged as a real and positive contribution. To be sure, trustees and staff did not always show the respect and trust each deserved from each other. However, I noted that innovators were not automatically distrusted. Whether insiders, like Ray and the Hebrew studies director Leah, or outsiders, like Steve Israel, who led the summer experiences in Israel, or Lifsa Schachter, who guided some of the in-service training for Judaic studies teachers, people with new ideas were welcomed and heard, if only because they expressed a true desire to belong and contribute to the Agnon family. Taking this into account, whenever I could, I accepted requests to participate in Agnon activities beyond the scope of the goals project - eg. teaching, observing, helping to clear up, social events, etc. - and indeed found that this contributed to my being accepted and listened to when I entered into a conversation relating to goals. This became all that much clearer when I noted how others who do not give the same are treated by various constituencies

in the school.

These and other similar categories remained critical to what seemed to comprise Agnon's readiness for a goals project. In fact, they grew stronger in my understanding as I got more involved at Agnon and needed to be continously bolstered by Dan, Ray and myself in order to continually provide a basis for discourse on goals. Simply, I learned to appreciate what I had taken for granted earlier, and began to realize how goals efforts would fail in other settings in which this sort of groundwork had not been layed in advance. As such, these categories may point to a significant amount of groundwork being done in many settings before engaging in goals - unless one sees a discourse on goals as a way of making it happen. Yet, notwithstanding the tangible picture which these sort of categories afford for thinking about "readiness", I found myself groping for categories which emerge from a different perspective. This new perspective emerged well into the process and was inspired, in part, by reading Sarason's seminal work on "The Culture of the School and the Problem of Change." In that work, Sarason begins with the critical question "who owns the school?" As I thought about this question in relation to Agnon, and posed it to Ray, only to get a seven page document in response, which were in turn followed by hours of mutual deliberation, it became clear to me how much an understanding of "readiness" demanded reference to factors which go way beyond the walls of the school.

Goaded by Sarason's broad perspective on what determines the culture of a school and by a frustrating realization that no single constituency really had total ownership at Agnon, I came to think of schools in general and Agnon in particular as being governed by common vision. To be sure, each constituent had an element of power and control in determining what goes on in the school - decisionmakers could define policy; Ray could hire and fire; teachers could determine what ultimately went on in the classroom; parents could pull their kids out of the school; and students could refuse to learn. However, precisely because each of these sources of power balanced and checked the other, it was clear that any cooperation between them had to emerge from a sense of shared purposes. One could not draw the map of power and control in the school as if it were a closed system or organization. Ownership of the school emerged wherever there was genuine agreement over its educational raison d'etre. My assumption therefore was that no matter how much this sort of agreement may appear to be a product of power politics, at root, it was a function of a degree of consensus around the aims of education. A school is an act of a community which wants to regenerate itself through the education of its youth in its own image.

This realization led me to consider Agnon's "readiness" for a goals project in terms of its already having in place an implicit, if very initial, vision of education - one which reflected a desire of a particular community of American Jews to continue being an American Jewish community. My sense was that Agnon was "ready" to seek out its goals because it was confident that it was "on to something good" and that it wanted to know more about what that "something good" was. The fact that Agnon persisted in defining itself as a non-denominational school bolstered this thesis in my eyes. According to the CJF report, the majority of American Jews define themselves as belonging either to a

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"cultural group" (70%) or to an "ethnic group" (57%) (cp. 49% "religious group" and 42% "nationality") - yet the overwhelming majority of American Jewish schools remain denominational. If a group of people are choosing to send their children to The Agnon School, or are giving much of their own time, talent and energy to it, it is probably a reflection of some unique but explicit and even common hopes and aspirations about being Jewish in America.

This sort of thinking added a new series of practical implications in relationship to the question of Agnon's "readiness" for an inquiry into its educational aims, while Dan, Ray and I continued in the direction of those mentioned above. Hence, in addition to bolstering the "readiness" which had already been established at Agnon, as above, there was still a need to establish another kind of "readiness" for goals. This second kind of readiness would involve trying to get various constituencies at Agnon to admit to their common hopes and aspirations, while inviting them, at the same time, to take upon themselves the challenge of tranforming these common hopes and aspirations into a more explicit and dynamic vision and program for education at Agnon. "Challenge" I say, because crossing the path between common hopes and aspirations to a guiding vision of education would demand a) confronting difficult questions and making hard decisions relating to Jewish and American self-definition and b) special efforts in aiming educational practice towards the attainment of that vision.

Note, the practical implications are not defined here yet in terms of a strategy or a specific plan of action. Rather, it is defined as a framework for discourse in and across constituencies in the school. Hence, instead of speaking about "establishing readiness" as a planned goals initiative at Agnon, I perceived it as an ongoing component of all goals activities. In every encounter with Agnon, I would be in some way attempting to "establish readiness" for a discourse on goals by framing the conversation in light of the challenge of moving from common aspirations and hopes to a vision for Agnon. In a paradoxical way, this would be an attempt of sorts at community building in a community that already exists. THE LIMITS OF READINESS....

Vignette: Undoing parents' hypocrisy in teachers' eyes: An opportunity to "establish readiness" presented itself to me as I presented a rationale for defining goals to a group of Agnon teachers who had come to the Melton Center summer program. The discussion itself was to lead to an inquiry into the goals of teaching Israel at Agnon. However, when I mentioned the claim that a school without a common vision was in danger of being experienced by the students as a "cacophony" (Lawrence Cremin's term used in relationship to the ills of public education in America), a heated debate ensued as to the commonality of purposes at Agnon. This seemed to me a good opportunity to "establish readiness" and my chance came when one of the teachers pointed out the hypocrisy of parents sending their kids to Agnon when they have no real Jewish agenda at home. In response to this comment, I asked the speaker if she might not think of a way to explain what the parents were doing that would lead her to love, respect and identify with those parents. My question was posed as an academic one, but I knew that any answer which emerged would make explicit something of the common hopes and aspirations of the

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Agnon family. My question hit the group like a sharp spear and a deep silence suddenly came over those who before had been heavily debating. My sense of this silence was that it was an admission of guilt in settling with a critique of parents and a desire or curiosity about the possibility that there was something unexplicit which drew such parents to the school. The question had pointed teachers to that domain where ownership of the school goes beyond power and control. The fact that two of the teachers in the group were also parents of children in the school may have been significant as well.

Ironically, the very question which I asked was posed back at me. At such points, and there were many, it struck me how much my role in "establishing readiness" was not only to be a gadfly for vision but also to be its mouthpiece. The fact that I was engaged in an ongoing "content analysis" of the school was extremely useful in this capacity. In my "hard disk" of "texts" for content analysis, I drew upon one exchange I had with Dan Polster in which it became clear to me that his idea of an educated Jew was one whose Jewishness was grounded in a knowledge of things Jewish rather than in a mere sentiment. My task, as I saw it now, was to do now was to restate this perception in terms which would answer my own question to the teacher and which would in essence be a source of her own hopes and aspirations. Luckily, I had with me a text which I often use as a focus for discourse on American Jewry. In this short quote, Philip Roth tries to explain to a forum of Israeli and American intellectuals called together in 1963 by Ben Gurion to discuss their Jewish identity:

> "...I feel in my own instance and I think, with some of my friends too - [that what has been] inherited has not been a body of law and it hasn't been a body of learning. (My familiarity with Bible is practically nil. I studied it in a college that identifies itself as a Baptist college; until then I'd gone to a Hebrew School, where I had learned what I thought was history - perhaps it is - nevertheless I didn't associate it with Bible.) So there is no body of law, no body of learning and no language, and finally, no Lord - which seems to me a significant thing to be missing. But there were reminders constantly that one was a Jew and that there were *goyim* out there
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> ...So what I received, I think, was a psychology, not a culture and history in its totality. The simple point here is, I think, that what one received of culture, history, learning, law, one received in strands, in little bits and pieces. What one received *whole*, however, what one feels whole, is a kind of psychology; and the psychology can be translated into three words - "Jews are better." This is what I knew from the beginning: somehow Jews were better. I'm saying this as a point of psychology; I'm not pronouncing it as a fact.
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> ...There was a sense of specialness and from then on it was up to you to invent your specialness; to invent, as it were, your betterness....There's always that hope that somehow all those fingers were pointing, and all that pride had some reason. But I think the amazing thing - which sort of brought the blessing and the burden of having been brought up in America - was to have been given a psychology without a content, or with only the remains of a content, and then to invent off that."

I used this text to suggest the following answer to my own question: Philip Roth's statement about having a Jewish "psychology without a content" accurately defines a basic feeling of many American Jews who are parents today. As Roth, many of them reject this

psychology, only in some cases, the response has been to avoid Jewish education altogether for their children, while for others, it has been to seek out a Jewish education which will ensure that their children will have a Jewish psychology based on content. Perhaps it is precisely parents who have little Jewish content who send their kids to Agnon, because they see the opportunity for them to give their children what they missed out on, while not being afraid that it given to them in a way which is dogmatic, intolerant or one faceted. Before I could get an answer to the question, "would that sort of reasoning make it easier for you to love, respect and identify with these parents?", one of the teachers screamed out "well that's why I sent my kids to the school" and heads nodded all around the table.

At that point I explained that the sort of thing which I was suggesting for the group was to carefully consider what it meant to have "a Jewish psychology with a content" and to organize the Judaic curriculum accordingly. I was not sure that the point got across at that very moment. Similarly, I did not sense that the phrase "Jewish psychology with a content" remained with the participants. However, in both cases, I kept on repeating the same messages again and again, each time in a new and different formulation, so as to consciously "establish readiness" for discourse on goals.

IN THE FULL VERSION THIS WOULD CONTINUE WITH OTHER: VIGNETTES DEALING WITH VARIOUS ASPECTS OF "ESTABLSIHING READINESS" IN AND ACROSS CONSTITUENCIES IN THE SCHOOL. INTERVIEWS FOR THE ISRAEL COMPONENT; BARBARA'S CHANGING TA'AM; TEACHING EMMA LAZARUS; CHANA'S MAP; INDIVIDUAL MEETINGS WITH THE TRUSTEES; WORKING OUT PERSONAL ASPECTS OF RAY'S JEWISH IDENTITY AT HIS HOME; ALL LEADING TO THE CLIMAX OF THE CORE GROUP MEETING, IN WHICH TRUSTEES AND STAFF MET IN ORDER TO BEGIN REVISITING AGNON'S GOALS TOGETHER

3. *Engagement in visional discourse:*

What is the actual work of goals development which took place with Agnon constituents as "readiness" was being established? As will be seen in the section on strategic decisions, our approach was not to limit or focus our activities on "a goals project" per se, but rather to enter into existing and ongoing planning and decisionmaking discussions and raise issues relating to goals "from within.". This approach relates to Israel Scheffler's important point about visional discourse: the challenge is to speak about goals in a way which makes the importance of addressing them self-evident. While sitting in on planning meetings about the Tanach and Science curricula of the school, for example, I took upon myself the role of asking questions about goals at a "natural" point in the conversation.

When someone in the Tanach group suggested arranging the syllabus so that students would learn portions from each of the five books of the Torah in consecutive order, I would ask questions such as "are you saying that the aim of your Tanach program is to

familiarize the students with a sample of texts from each of the books in the Torah?" "What is the sort of familiarity you are aiming at?" and "could this same sort of familiarity be achieved by learning the same text each year but in different ways or by learning samples of texts by type of Biblical literature (eg. narrative, legal, historical, etc.) rather than in the order of the Bible itself?" Similarly, in the Science group, when one teacher suggested that the aim of science in the primary school was to get students to be curious about the world around them and how it works, I asked questions such as "are you speaking only of the physical world?" "isn't this the aim of study all across the Agnon school curriculum?" and "what would be the student's habits of mind in relationship to the world around him/her after completion of this program?"

These are examples from discussions with educators on the planning of their curricula. Of course, in addition to these sorts of discussions, I had many similar kinds with Ray, senior staff, individual educators, trustees of the school (parents) and even students. The questions usually bounced back and fourth between level four, "implementation," and level three, "theory of practice," in Seymour Fox's map of elements of educational content. However, at times the discussion would begin on or move on to other levels as well. Often I would draw from my "content analysis" of Agnon, or of my reservior of distinctions, ideas, debates, and examples from the Educated Jew project in order to suggest possibilities rather than to ask questions. The point was to generate a *resonance* between ideas and practice/policy at as many levels and in as many contexts and with as many of the players at Agnon as possible. At the same time, the aim here was to lay the groundwork for more serious and systematic inquiry into the goals of Agnon as part of what would indeed be called "the goals project at Agnon."

Ultimately, I wanted this sort of "combustion energy" to lead to a desire to engage in critical study of alternative possibilities for Agnon's aims so as to make responsible decisions and design creative means for attaining desired outcomes. Obviously, in order to arrive a critical mass of such visional discourse, what would be needed was much more than what I could accomplish in a series of intense visits. In this sense, it was important to serve as a model for senior staff as to a way of thinking about education. This modelling, however, has not yet been systematized in writing or pursued in the form of a training program. In order to facilitate this, I have arranged the rest of this discussion according to alternative methods which I used at particular times, each demonstrated with a vignette.

Method: Careful examination of suggested goals statements for planned activities; vignette: goals statement concerning the grade eight trip to Israel

It was surprising to see just how often the language of goals is used unwittingly in planning education activities in various frameworks. Such statements seemed to me to be little "gold mines," because they enabled me to focus on raising the quality and content of discourse on goals rather than on initiating such a discourse on my own "from the outside." Hence, in planning activities for an inquiry into Agnon's goals on a particular subject, I spent a bit of time looking at various texts and documents from in and around the school so as find existing "goals statements." Every time I found one, I would keep it

in a file of documents for use in any number of frameworks and discussions in which I tried to generate visional discourse.

How could such "goals statements" be used in order to generate visional discourse? My sense was that they could be the focus of careful and close textual study. Specific words could be "exploded" so as to expose assumptions, ideas, and guiding principles and so as to look at these critically in light of alternatives. The aim here was to have the participants look back at the original text after such close study and realize that "goals statements" need to be drafted with more care, in the light of critical study and examination of alternatives. Of course, a danger here was of appearing to be overly critical of those who formulated the goals statements being scrutinized. There seemed to be no way to get around this other than by asking the permission of the authors and by presenting the exercise as ennobling their efforts through criticism.

One opportunity for using this method presented itself during the week of activities with teachers visiting Israel in order to inquire into the goals for teaching Israel in the Agnon curriculum. In the middle of this week, after a general rationale for inquiry into goals had been presented, and while the teachers were experiencing "alternative relationships to Israel" (archaeological Israel, Israel of tradition, contemporary Israeli society, Israel in the eyes of cultural texts, American Israel, American Jewish Israel, etc.) and learning about the educational advantages and shortcomings of each, we spent two sessions studying a paragraph from within a two page document two teachers had written concerning the proposed grade eight trip next year to Israel. These two teachers were among the group of teachers, and one of their assignments on the trip was to plan for the trip. The paragraph was taken from a whole section relating to the goals of this grade eight trip:

"The Jewish People were born and matured in the environment that is Eretz Israel. The connection of the Jewish people to the Jewish land permeates the curriculum at every grade level at the Agnon School. As we work with children through the years at Agnon, we help them make connections between the concrete land -- its geology, topography and importance throughout history -- and the Jewish texts, identity and spirituality. We want to provide our 8th grade students with the opportunity to discover the Land with their own hands, eyes and ears. It is important for them to see the tangible expression of the learning they have done in Hebrew. This trip will serve as a culminating experience for their years of study in a Jewish Day School, and the beginning of a more personal relationship with their Jewish heritage."

In preparing to study this text with the teachers, I closely examined the text first, both by myself and with Debra Cohen, an associate of mine at the Mandel Institute. While this text seemed to us to carry across an authentic desire for the development of a meaningful encounter with Israel, it was clear that it heaped together many different and even conflicting assumptions about Israel and the teaching of Israel. Here Israel is the birthplace and incubator of the Jewish people, there it is a tangible expression of the Agnon Hebrew curriculum; Israel importance is expressed in its very geology and

topography, and then in its being a reflection of Jewish texts; Israel is a means toward a more personal relationship with Jewish heritage and yet its distance makes it in need of connections... Clearly, this text provided an excellent opportunity to make the case for clarity, precision, and coherence in the definition of goals.

The pedagogy which I employed in order to make this case was to point attention to "loaded" words and phrases in this paragraph and to ask the teachers (including those who formulated them, but not only them) to try to explicate their meaning - eg. "connections," "importance throughout history," "spirituality,"."tangible," "Hebrew," "culminating," "beginning of a more personal relationship," etc. Also, I would try to heighten the "loadedness" of these words or phrases by pointing out other possibilities which could have been used and suggesting implications of their being left out. One could have said that "The Jewish people were born and matured in the environment that is Eretz Israel *and have now again placed it at the center of Jewish existence.*" Leaving out the italicized part points to a desire to stress Israel as being the place of origins but not necessarily the place where Jewish peoplehood must play itself out today. What then is the conception of Jewish life outside of Israel which should guide the teaching of local Jewish history and how should it be related to this conception of Israel as the origin of all Jewish history?

As the distinctions and debates surfaced, I both pointed out specific unclarities, contradictions, incoherencies, etc. and invited the group to consider what might be, despite all these, the overridding or underlining thrust of this conception of Israel. When theses about thrusts emerged, I asked the group to locate each in our prior discussions about "alternative Israels" and ways of teaching them, and to think about them in light of our discussions as to their relative educational advantages and shortcomings. Finally, I suggested an exercise for the next session in which participants would suggest three distinct, clearly defined and coherent goals for the Israel component of the Agnon curriculum...

I have little doubt that the impact of this series of experiences was more to set a standard for the definition of goals in general than it was to deal with the particulars of the Israel curriculum. Similarly, the linkage between the setting of this standard and the planning of curriculum according to such goals did not become sufficiently clear until I had personal meetings with each of the teachers in order to discuss their actual lessons in the teaching of Israel. Nevertheless, what clearly emerged was that this "cut" into educational planning was both practical and necessary for professional educating. In and of themselves, the most these exercises might have accomplished was to make teachers think twice before they formulated goals in the future. In the context of a larger "goals clarifying environment," however, it seemed to me that it would be possible for this sort of exercise to have an engaging and a snowballing effect. It is very important to take into account here that upon returning to the school, these teachers found that they were constantly being asked to reflect upon their practice and to explicate their goals by Ray Levi and that they would witness similar exercises being implemented with other constituencies in the school. Furthermore, after this exercise, those who were planning the grade eight Israel trip decided to reformulate their goals and plan the trip accordingly...