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

Subseries 6: General Files, 1990–2000.

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Goals Project. Jerusalem Goals Seminar. Planning  
correspondence and notes, 1994.

For more information on this collection, please see the finding aid on the  
American Jewish Archives website.

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Subject: Goals Seminar in July  
Date: 14-Mar-94 at 21:44  
From: Alan D. Hoffmann, 73321,1220

To: Virginia Levi, 73321,1223  
Abby Pitkowsky, INTERNET:ABBY@vms.huji.ac.il

CC: Daniel Pekarsky, INTERNET:PEKARSKY@mail.soemadison.wisc.edu  
Danny Merom, INTERNET:mandel@vms.huji.ac.il  
Barry Holtz, 73321,1221  
Alan Hoffmann, 73321,1220  
Ellen Goldring, INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu  
Gail Dorph, 73321,1217

Abby,

From my point of view and that of all the people who are copied on this message, YOU are the point person for this seminar in Israel. I will respond to your questions in capitals in the text itself.

alan

----- Forwarded Message -----

Subject: +Postage Due+goals seminar  
Date: 13-Mar-94 at 09:14  
From: INTERNET:MANDEL@vms.huji.ac.il, INTERNET:MANDEL@vms.huji.ac.il

To: Alan D. Hoffmann, 73321.1220  
73321,1220  
Cc: abby@huji.vms  
Subject: goals seminar

Hi Alan,

Caroline and I are working on making arrangements for the Goals Seminar this July. We have some information, and want to share it with you, and receive some feedback.

Regarding sleeping arrangements, we have already reserved 20 rooms at Mishkenot Sh'ananim (approximately \$100). There is also the possibility of the Hyatt. We have not placed a reservation yet as we will be obligated to pay for any cancellation. It is very important that you know that the reservations at these places can only be held for two more weeks due to the large number, so somehow we have to move on that.

*To Do*

ABBY AND ALL THE GANG:  
THIS IS GREAT NEWS AND WE SHOULD HOLD ON TO THE 20 ROOMS AT MISHKENOT AND DECIDE NOW THAT WE ARE GOING TO USE MISHKENOT. GINNY SHOULD INFORM RUTH, CHAIM AND LAUREN EXACTLY WHAT THIS MESSAGE SAYS AND GIVE THEM TWO WEEKS TO SEND ABBY THEIR SPECIAL REQUESTS.

Concerning the Laromme, they are full at the business rate, and can only give us rooms at full price, which is \$168 for a single, instead of the business rate, which is \$100 (this rate will change).

KEEP TALKING TO THE LAROMME - WE MAY NEED EXTRA ROOMS LATER ON AS MORE PEOPLE REGISTER. BUT UNDER NO CIRCUMSTANCES GIVE

UP ROOMS AT MISHKENOT.

In answer to your question about availability of rooms at Mishkenot the week before and after the Seminar for those who may wish to extend their stay; the week before the Seminar, there is only a section that is available, and the week after, there is full availability. Again, we need to know about these as soon as possible in order to secure reservations.

GINNY - PLEASE MAKE SURE THAT OUR THREE MAIN CONTACT PEOPLE KNOW ABOUT MISHKENOT'S CONSTRAINTS.

ABBY - PLEASE FAX TO GINNY A DETAILED DESCRIPTION OF MISHKENOT WHICH YOU CAN GET FROM THEM WHICH EXPLAINS WHAT THERE IS THERE AND GIVES A HYPE ABOUT THE PLACE.

As far as the meeting rooms, there are several options. If we stay at Mishkenot, we may use one of their meeting rooms that is located right outside the complex, and it is possible to have meals there as well.

TAKE ALL THE MISHKENOT SPACE FOR NOW UNTIL I RETURN AND WE CAN TALK ABOUT THE SEMINAR.

If we stay at the Hyatt, we may have the option of using a meeting room at Beit Meiersdorf or using the meeting room at the Hyatt. Caroline spoke today with Alegra at Melton, who will get back to us regarding the possibilities of an available meeting room at Beit Meiersdorf. Alegra also spoke to us about having our meals at the dining room of Meiersdorf.

All the rooms at the Beit Sefer L'Manhigut are occupied during this time, and Amiti Yerushalayim only has a room large enough for 14 people. Also, Caroline is checking at Binyanei Ha-ooma; they have new facilities which Caroline feels is worth checking.

Caroline has the Master List from the Board Meeting this past June, and will begin to update and adjust it for our needs.

I WANT TO SEE A MASTER DO-LIST FOR THE SEMINAR NEXT SUNDAY WHEN I COME INTO THE OFFICE WITH A DO-BY WITH DATES ATTACHED TO EVERY ITEM.

We need to have some more details to make the work on our side smoother.

1. Who has invited the participants for the seminar? (Assuming they have already been invited)  
EACH COMMUNITY TOGETHER WITH US IS WORKING ON THE INVITEES.  
ALAN IS TALKING TO MORE COMMUNITIES - E.G. BOSTON, PALM BEACH, CLEVELAND ETC.

2. What is the ir deadline for RSVP?  
WE DON'T HAVE ONE

3. Who is participating exactly? Do we know how many couples do we have?

AT LEAST TWO COUPLES FROM MILWAUKEE OUT OF 6-8 MILWAUKEE PARTICIPANTS. ALL THE REST IS FUZZY

4. Do you think we will have answers to all these questions within two weeks?  
NO.

5 . Pekarsky told Danny he wanted an apartment for the month of July for he and his family in Talpiot or German colony neighborhood. Do you have any suggestions to whom we can turn to regarding this?  
SPEAK TO HIS FRIENDS THE BANS (DR. RONNIE) AND TO VIC HOFFMAN OF HINDA AND VIC.

CIJE MISSION STATEMENT

- A. The Council for Initiatives in Jewish Education (CIJE) was created by the Commission on Jewish Education in North America with a highly focussed mission that incorporates three major tasks: Building the profession of Jewish Education; Mobilizing Community Leadership for Jewish education and Jewish continuity; developing a Research Agenda while at the same time securing funding for Jewish education research.

or

- B. The Council for Initiatives in Jewish Education (CIJE) is a national organization created to provide the North American Jewish community with a planful strategic design for systemic change of Jewish education through building the profession of Jewish education, mobilizing continental leadership and developing a meaningful research program.

The mission is to be implemented through the work of the following committees:

- a) Building the Profession - Mission . . .
- b) Community Development - Mission . . .
- c) Content and Program - Mission . . .
- d) Research and Monitoring - Mission . . .

CIJE operates through local communities, from its lead communities to all communities who wish to commit themselves to meaningful systemic change. At the continental level CIJE also engages the denominational training institutions and other Jewish and general centers of excellence to provide expert support in its projects. A continental strategy for change also includes helping outstanding institutions build the capacity for new initiatives in recruitment and training of formal and informal educators and in providing that expert support to local communities.

CIJE also sees its mission as helping generate community-based and continental lay "champions" for Jewish education who will lead the process of radically elevating the priority of Jewish education and its support in the North American Jewish community.

One task of CIJE as an intermediary is to facilitate the success of the service delivering institutions. We cause outcomes to occur through advocacy, research, forcing initiatives, energizing, and synergizing. Our outcomes relate to how the service delivering institutions behave.

Subject: Your message to me pre our conversation Thur. 8.30 your time  
Date: 15-Mar-94 at 22:53  
From: Alan D. Hoffmann, 73321,1220

To: Virginia Levi,73321,1223  
Daniel Pekarsky,INTERNET:PEKARSKY@mail.soemadison.wisc.edu

DANIEL:  
MY RESPONSES ARE IN CAPS.  
ALAN

Dear Alan:

I hope the rest of the meetings went well. I'd like very much to hear what happened -- and especially anything further related to the Goals Project that transpired. By the way, Isa seemed to me interested in getting involved, and I think we might well profit from this. This is one matter we should discuss soon. There are also others, which I list below:

I HAVE ALREADY DISCUSSED ISA'S INVOLVEMENT WITH SEYMOUR AND  
WILL CONTINUE TO TALK TO HER ABOUT THIS.  
THE QUESTION OF THE DENOMINATIONAL PARTICIPATION IS ON MY  
AGENDA WITH SEYMOUR FOR NEXT SUNDAY IN ISRAEL.

1. Are you expecting me to make a Goals Project presentation in Cleveland? If so, how long a presentation? of what kind?

2. I got a call from Danny Marom today asking me about logistical issues relating to the summer. I told him that though I will be heavily involved with conceptualizing the seminar and identifying the people we need, it is not my impression that I would be the point-person with respect to logistics, organizational details, etc. He asked me if I knew who would, and I said I would pass the question on to you. He is certainly right that we need to be attending to such matters. We are already in mid-March, and there are a lot of things -- from accomodations, to a site for the seminar, to airline arrangements, etc. -- that we need to be attending to.

DANIEL:  
THE CORE ARRANGEMENTS FOR THE SEMINAR WILL BE MADE IN ISRAEL.  
GINNY'S OFFICE WILL SERVE AS THE POINT PLACE FOR NORTH AMERICA  
BUT I WOULD PREFER ALL CONTACT DIRECT TO

CIJE ISRAEL OFFICE  
C/O ABBY PITKOWSKY  
10 YEHOSEPHAT ST  
JERUSALEM  
02-619951 (TEL. AND FAX)

AIR ARRANGEMENTS HAVE NOTHING TO DO WITH US. LAND ARRANGEMENTS  
WE ARE MAKING AS PER MY PREVIOUS E-MAIL RESPONSE TO ABBY.

Then again, how can we proceed seriously with such matters, til we have a rough sense of who's coming? How/when will this be determined? Danny M. said that you suggested working with a figure of about 20 in the meantime. To me you had said something like 25. Does it make much difference at this point which figure we work with?

ALL SHOULD ASSUME:  
20-30 PEOPLE WITH REPRESENTATION, LAY AND PROFESSIONAL, OF  
ALL OUR LEAD COMMUNITIES PLUS A FEW MORE COMMUNITIES.

A related question that we've discussed: who else are you

thinking of inviting a) from other communities (as observers or in other capacities), and/or b) from a pool of people who might eventually be working as resource people for CIJE?  
RESOURCE PEOPLE FOR CIJE I AM NOT THINKING ABOUT PARTICULARLY AS I THINK THE ROOM WILL BE FULL AND I DON'T WANT TO PAY FOR THEM.  
IF YOU HAVE SOME VERY SPECIFIC IDEAS OF SOMEONE YOU THINK IT IS CRITICAL TO INVITE, I AM READY TO SHARE THEM WITH SF AND DM AND GET BACK TO YOU.

In addition, even if, as you suggested, we shouldn't ask the denominations to co-sponsor this particular seminar, should we be thinking of inviting a representative from each to the seminar? If Isa's coming, what about Aryeh, for example? (By the way, will you communicate back to Seymour the reasoning that led you to think it unwise to include the denominations in sponsoring the summer seminar; it was, I believe, a timing-issue concerning when to engage them -- not an issue of whether we should try to engage them.)  
I HAVE ALREADY COMMUNICATED TO SEYMOUR AND WE WILL TALK ABOUT IT. THE QUESTION ABOUT THE DENOMINATIONS IS: WHOSE CALL IS THIS: OURS, SCHORSCH'S (FOR EXAMPLE), BOB'S, ETC.

3. You gave me -- but I may have lost - Abbie's email address(es): could you send them again?

ABBY@HUJIVMS

4. A follow-up to our discussion in Atlanta: I am comfortable working on the per diem basis through June, but we need to come back to a salary figure for the month of July. How do you want to approach this?  
TO DISCUSS ON THE TELEPHONE

5. Danny Marom mentioned to me that he heard you're planning to meet with Sizer, and he suggested that, if this is the case, it would be a good opportunity to request an opportunity for Goals Project people to meet with him. My sense was that Danny M. felt that he and Shmuel should be part of such a meeting. He also mentioned someone by the name of McDonald, who works with their Coalition, who trains people to work with local institutions. Could you find out about this? If we could arrange a meeting with a knowledgeable Coalition person in the next month or two that could be a very good thing.  
I WOULD LIKE TO SEE SIZER NEXT TIME I AM IN THE US OR THE TIME AFTER THAT, AND I WILL DISCUSS THE ISSUE WITH DANNY MAROM BUT IT IS WITHIN THE CONTEXT OF ESSENTIAL COMMUNITIES AND NOT GOALS.  
I think that's it for now. I hope you're doing well. Please be in touch soon.  
LEHIT THURSDAY.

ALAN

**Council for Initiatives  
in  
Jewish Education**

**FACSIMILE TRANSMISSION**

Date: March 16, 1994

No. of pages (incl. cover) 3

To: Ginny

From: Abby

Organization: CLJE

Fax Number: 972-2-619-951

Fax Number: 216-391-5430

Hi Ginny,

Hope all is well with you in Cleveland. Attached is the description of Mishkenot Sha'ananim that Alan requested me to send to you. I have several copies of the actual brochure, so if you would like to have that, let me know, and I'll put it in the mail.

Take care,

Abby

If there are any problems receiving  
this transmission, please call  
972-2-617-418





▲ Sir Moses Montefiore

Mishkenot Sha'ananim, Jerusalem's official guest house is located in Yemin Moshe, one of the city's most picturesque neighbourhoods.

The building was commissioned by Sir Moses Montefiore with funds donated by U.S. philanthropist Yehuda Touro. At its completion in 1860, it was the most important building outside the City walls and marked the beginning of modern Jerusalem. It never became the hospital Montefiore meant it to be but it served various other purposes. It went through times of abandon and decay but the original structure remained the same.



▲ All apartments open on to the lengthy porch overlooking the Old City

Recognizing the importance of Mishkenot, Mayor Teddy Kollek and the Jerusalem Foundation, with the help of friends from around the world, took on the task of restoring the entire area, establishing the National Park and Archaeological Garden around the walls of the Old City, the Liberty Bell Garden, the Cinematheque, the Alpert Youth Music Centre, the Merrill Hassenfeld Amphitheatre and the Museum of the History of Jerusalem at the Citadel — the Tower of David, as well as renovating the old buildings of Mishkenot Sha'ananim. This area is known as the Cultural Mile of Jerusalem. (see map)

In 1973, the restored Mishkenot Guest House was officially inaugurated. It stands today as it did then, a building of austere simplicity and elegance, of graceful gardens and unpretentious interiors.

The literal translation of Mishkenot Sha'ananim is "Peaceful Dwellings". There is indeed a serene tranquility about the house which encourages creative work and allows peaceful relaxation to those who come and work in Jerusalem. Writers, philosophers, artists, musicians, scientists, all those who contribute to the enrichment of our world stay at Mishkenot when in Jerusalem.

To read the guest list of Mishkenot is to read the names of our most illustrious contemporaries. To name all would be impossible, to name a few is unfair, but tempting: Pablo Casals, Arthur Rubinstein, Isaac Stern, Alexander Calder, Marc Chagall, Saul Bellow, Simone de Beauvoir, Sir Isaiah Berlin, Jean Paul Sartre, Herman Wouk, Claude Lévi-Strauss...



▲ Overview of Mishkenot and the Yemin Moshe neighbourhood

Mishkenot's breathtaking view of the Judean desert



## Facilities

7 large suites (two bedrooms, living room, study, kitchenette)

3 small suites (one bedroom, living room and kitchen facilities)

All suites are air-conditioned and have access to a unique terrace.

3 self-contained artist's studios

Foyer and terrace for special events and receptions

Library and reading room

Conference hall with a capacity up to 70

Art gallery

Restaurant service

Car park

If you wish to stay at Mishkenot, please send us your complete professional background as well as the dates you require.

Duration of stay can be from one week up to three months.



▲ A living room in the warmly furnished, modern and comfortable apartments.

▼ Lobby and reading room



For further information  
please write to:  
**mishkenot sha'ananim**

p.o.b. 8215 Jerusalem 91081  
Tel. 972-2-254321  
Fax 972-2-246015

**mishkenot sha'ananim**  
**Jerusalem**



*Chair*  
Morton Mandel

Via Fax

*Vice Chairs*  
Billie Gold  
Matthew Maryles  
Lester Pollack  
Maynard Wishner

TO: Lauren Azoulai - Atlanta  
Chaim Botwinick - Baltimore  
Ruth Cohen - Milwaukee

FROM: Virginia F. Levi

DATE: March 23, 1994

*Honorary Chair*  
Max Fisher

COPY TO: Caroline Biran

SUBJECT: SUMMER GOALS SEMINAR

*Board*  
David Arnow  
Daniel Bader  
Mandell Berman  
Charles Bronfman  
Gerald Cohen  
John Colman  
Maurice Corson  
Susan Crown  
Jay Davis  
Irwin Field  
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Alfred Gotschalk  
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Thomas Hausdorff  
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Gershon Kelst  
Henry Koschitsky  
Mark Lalner  
Norman Lamm  
Marvin Lender  
Norman Lipoff  
Seymour Martin Lipset  
Florence Melton  
Melvin Merlans  
Charles Ratner  
Esther Leah Ritz  
Richard Scheuer  
Ismar Schorsch  
David Teutsch  
Isadore Twersky  
Bennett Yanowitz

I've been informed by the CIJE Jerusalem office that rooms are being held at Mishkenot Sh'ananim for the Summer Goals Seminar in Jerusalem. A limited number of rooms will be available before and after the conference.

Please fax to Caroline Biran immediately if you want to reserve rooms. In the future you should be in touch directly with Caroline regarding any of the details related to the seminar. She can be reached at:

10 Yehoshafat Street  
Jerusalem 93152 Israel  
Phone: 011 9722 617-418  
Fax: 011 9722 619-951

*Chag Sameah !*

*Executive Director*  
Alan Hoffmann

100 - 100 - 100 - 100

Subject: goals seminar  
Date: 30-Mar-94 at 13:08  
From: Gail Dorph, 73321,1217

To: Virginia Levi,73321,1223  
CC: danny,INTERNET:danpek@macc.wisc.edu  
AlanIsrael,INTERNET:alanhof@vms.huji.ac.il

danny, let's talk about the idea of preparing a page informational piece for the communities at this point. In terms of deciding, some of our people as well as those that they are trying to recruit need a little more info. They probably need a one pager that outlines in vague form what the five days will look like. It does not yet need to include details. But it does need to give them more shape than 'come to Israel for five days.' For example, Rick Meyers just called from Milwaukee. His lay people want him to spend the days with them in Israel, but do we tell him about what the days will be like and of what benefit they will be to him. My sense is he needs to know something about: what the project itself is (think: lay and professional leaders--not educators--who did not hear your presentation in Atlanta), what we hope to accomplish through the seminars in Israel, and what next year (and even maybe our tentative hopes for future) will look like in terms of this project in their communities.

If you want to talk about this, I'm in my office for the rest of today. I'll be here in am on Thursday (probably til 2:00 ish) and try here and at home on Friday.

*file - Goals Proj.*

Subject: memo on goals project  
Date: 07-Apr-94 at 11:18  
From: Gail Dorph, 73321,1217

To: Virginia Levi, 73321,1223  
danny, INTERNET: danpek@macc.wisc.edu

CC: Barry, 73321,1221  
AlanIsrael, INTERNET: alanhof@vms.huji.ac.il

Hi Danny,

first of all, did you call Rick and do you think that I ought also to be calling him?

second, I think, at this point, folks want something practical that they can grab on to and feel like they know what they'll be doing.:

a note that says, we're busy getting reading for the goals seminar this summer. As you know, our goals for this seminar are very ambitious. They include: .....

Although our schedule has not been finalized, we want to give you a sense of what you have in store for you. The following schedule is only tentative, but it can give you a sense both of topics and timing.

Sunday , July 10

9:00 - 11:00 Welcome and Orientation to the Week  
Seymour Fox, Alan Hoffmann, Dan Pekarsky

11:00 - 1:00 Visions and Goals  
Dan Marom, Dan Pekarsky

1:00 - 2:00 lunch

2:00 -5:00 One Image of An Educated Jew and Its Implications for Education , Moshe Greenberg and Dan Marom

5:00 -6:00 break

7:00 - 8:00 dinner

8:00 - 9:30 Smalll Group Work on Issues Raised by afternoon session

This is totally pretend and it could shift a 1000 times and be OK to people, but if they had something like this which gave them some names of people, some topics, some times, some shape to their days and when there would be free time-- I think that's what they need now.

If you want to talk about this, I'm around. Gail---

Subject: +Postage Due+Summer seminar(a)  
Date: 24-Apr-94 at 21:07  
From: "Dan Pekarsky", INTERNET:PEKARSKY@mail.soemadison.wisc.edu

To: Virginia Levi,73321,1223

Sender: PEKARSKY@mail.soemadison.wisc.edu  
Received: from dogie.macc.wisc.edu by dub-img-1.compuserve.com (8.6.4/5.930129sam)  
id VAA14482; Sun, 24 Apr 1994 21:06:34 GMT  
Received: by dogie.macc.wisc.edu;  
id AA07266; 5.57/42; Sun, 24 Apr 94 20:05:25 -0500  
From: "Dan Pekarsky" <PEKARSKY@mail.soemadison.wisc.edu>  
Reply-To: PEKARSKY@soemadison.wisc.edu  
To: 73321.1223@COMPUSERVE.COM  
Date: Sun, 24 Apr 1994 20:04:00 -600  
Subject: Summer seminar(a)  
X-Gateway: iGate, (WP Office) vers 4.03 - 1032  
Mime-Version: 1.0  
Message-Id: <2DBB1728.8A97.0000@mail.soemadison.wisc.edu>  
Content-Type: multipart/mixed; BOUNDARY=BoUnD\_8KcZuX86QvYVtGo2dbb0951

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Content-Type: TEXT/PLAIN; Charset=US-ASCII; name="ENCLOSURE"  
Content-Transfer-Encoding: 7BIT

Date: 4/24/1994 7:28 pm (Sunday)  
Subject: Summer seminar(a)

Files: mO:MESSAGE

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Content-Type: TEXT/PLAIN; Charset=US-ASCII; name="ENCLOSURE"  
Content-Transfer-Encoding: 7BIT

Date: 4/24/1994 7:24 pm (Sunday)  
Subject: Summer seminar(a)

Themes/Concerns,etc.emerging out of the 4/22 meeting between  
Gail,Barry, Alan, and Danny re: the Goals Seminar

1. We need to grow clear concerning the outcomes of the seminar  
-- what we want them to come away with, to take home. (One way to  
approach this would be to take each of themes identified under  
"topics" and to ask what outcomes we hope for in that domain.)

Different kinds of outcomes were entertained: a) knowledge and  
appreciation of certain matters( for example, of the importance  
of vision in the educational process; "meaningful Jewish  
existence" not just a tool to guide education but the problem of  
our time and one intimately connected to the problem of  
continuity; an understanding of what vision is and how it differs  
from, say, a mission statement, etc.) b) the acquisition of  
certain skills; c) an agenda of activity after they return from  
the seminar.

2. We took note of a number of vision-driven institutions that  
may be worth looking at in our efforts to understand a) what a  
vision is;b)what it might mean for a vision to be embodied in  
practice - how the vision shapes practice. Examples included: a)  
Steiner schools/Waldorff; b) the Dewey School; c) Lightfoot's  
discussion of St. Paul's in THE GOOD HIGH SCHOOL; d) Camp Ramah;  
e) a secular Kibbutz. f) Heilman on a Haredi Yeshiva. (Note: Will

one of you track down the relevant materials a.s.a.p.:  
Heilman, Lightfoot and the Waldorff piece in TC Record--and  
distribute among us xeroxed copies.)

3. Issue of "vision" needs to be presented not only as an invaluable guide to education but as connected to the problem of Jewish continuity in contemporary life. The point is this: until being Jewish is something that people find powerfully meaningful (in part because it speaks to the need for existential meaning, but also for other reasons), the problem of Jewish continuity will remain with us. Having a vision is important because it offers guidance to education -- but also because educating towards some vision of a meaningful Jewish existence is the point of the enterprise. (Who could lead such a session? What would it look like?)

4. In addition to images of vision-driven institutions, we thought it important that people see images of the opposite -- for example, Heilman and Schoem on supplemental Schools (Barry and Gail: can you find these essays and distribute among us?) In this connection we considered a distinction between "visions" and "visions in use" -- that is, the visions actually implicit in practice that might be uncovered by an anthropologist).

5. We drew a distinction between a vision-statement (or mission statement) and a portrait/image of the desired product of a Jewish education -- an image that would integrate the elements and would in doing so make clear how the life that is pictured is filled with personal meaning. It was noted that this bears a real resemblance to the "educated Jew" project agenda; the major difference is that this is more narrative perhaps. It was thought that it might be a good exercise for our seminar participants to try their hand at such portraits; perhaps, beyond this, such integrated portraits would prove better guides to educating institutions than traditional mission statements.

6. We thought some about compelling raw materials that might be of value to us - films, short stories. (e.g. Marva Collins in Chicago, STAND AND DELIVER)

7. A possible day was painted organized around the theme of moving from vision to practice: a) Acquaintance with a vision (perhaps the day before); b) homework assignment: as individuals, try to image an educational institution committed to that vision -- its goals, its content, etc.; c) Morning session: in small groups, starting with what people developed as individuals, try to come up with a portrait of an educational institution modelled on the vision in question; d) in the afternoon, a session that brings in two "pros" in this area who bring different approaches to the problem of moving from vision to practice -- their job is to explain how they would make the move from vision to practice -- what kind of knowledge they would need, what guiding principles, etc. OUTCOME: Understanding of the complexity of this journey and some possible handles on how to approach it.

Note: such a day might be the occasion for Seymour to do something fairly systematic concerning the process and product of the Ramah effort to generate curriculum.

8. The conversation with Bob H. suggested an important question to be considered at the seminar: what do people need (at local institutional levels) in order to meaningfully work towards a guiding vision? The possibility of encouraging study aimed at acquainting local people with a number of such visions as part of the enterprise (as distinct from a values-clarification approach) was discussed.

9. Another point to emerge out of the discussion with Bob concerned our clientele.

First, they will include some sophisticated people and we need to be careful to organize the seminar in ways that give them ways that don't patronize them and give them ways to actively contribute to the seminar's outcomes and insights.

Second, the variety of levels of sophistication that they will represent, Judaically and otherwise, makes it difficult to find an appropriate seminar-level. What may be novel for some may prove old-hat/simplistic to others...and there is a danger that some of the less sophisticated folks will be driven into passivity, overwhelmed by some of the others. Some concern was

--BoUnD\_8KcZuX86QvYVtGo2dbb0951--



Subject: +Postage Due+Summer seminar(2)  
Date: 24-Apr-94 at 21:07  
From: "Dan Pekarsky", INTERNET:PEKARSKY@mail.soemadison.wisc.edu

To: Virginia Levi,73321,1223

Sender: PEKARSKY@mail.soemadison.wisc.edu  
Received: from dogie.macc.wisc.edu by dub-img-1.compuserve.com (8.6.4/5.930129sam)  
id VAA14487; Sun, 24 Apr 1994 21:06:36 GMT  
Received: by dogie.macc.wisc.edu;  
id AA07269; 5.57/42; Sun, 24 Apr 94 20:05:27 -0500  
From: "Dan Pekarsky" <PEKARSKY@mail.soemadison.wisc.edu>  
Reply-To: PEKARSKY@soemadison.wisc.edu  
To: 73321.1223@COMPUSERVE.COM  
Date: Sun, 24 Apr 1994 20:04:00 -600  
Subject: Summer seminar(2)  
X-Gateway: iGate, (WP Office) vers 4.03 - 1032  
Mime-Version: 1.0  
Message-Id: <2DBB172A.8A97.0001@mail.soemadison.wisc.edu>  
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Content-Type: TEXT/PLAIN; Charset=US-ASCII; name="ENCLOSURE"  
Content-Transfer-Encoding: 7BIT

Date: 4/24/1994 7:29 pm (Sunday)  
Subject: Summer seminar(2)

Files: m0:MESSAGE

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Content-Type: TEXT/PLAIN; Charset=US-ASCII; name="ENCLOSURE"  
Content-Transfer-Encoding: 7BIT

Date: 4/24/1994 7:26 pm (Sunday)  
Subject: Summer seminar(2)

expressed that in opening up the seminar beyond the initial lead-community lay/prof. leadership we may have complicated the group dynamic and our own planning significantly. Given the clientele we are now assembling there will not be any initial knowledge of one another, trust amongst them, etc., and the levels of sophistication are much more variegated.

10. Yet a third theme to emerge out of the Conversation with Bob Hirt concerns how to involve the denominations both in and after the seminar so that they play a fruitful role..

11. We took note of the fact that we are late in the year, and that even as we need to do some serious conceptual work, we cannot afford not to begin making some fairly practical decisions -- for example, concerning personnel we will need to lead sessions. The reason is simple: people are already way into the process of making summer plans. We have to identify people we need within the next couple weeks and pin them down. It is not too early now to check out availability of potential teachers like Johnny Cohen, Marc Silverman, Debbie Wiseman, etc. What others should we be asking the Mandel Institute to inquire about??

12. We took note of the fact that of the things we think important to the project there are some we feel much more

competent with than others -- and that we should organize the seminar with an eye towards building on these strengths, rather than feeling that at this state everything needs to get equal billing.

#### TOWARDS OUR NEW YORK MEETING

As a way of forwarding our work prior to our next meeting, I'd like to suggest the following assignment for each of us.

Below I list some themes, each of which might represent a day or half a day. For each, please list: a) desirable outcomes; b) relevant raw materials (stories, articles, movies, etc.); c) possible activities both within and beyond the seminar room setting; d) particular individuals that could lead/catalyze the topic. NOTE: If it's easier, feel free to do the exercise relying not on my summary of themes below but on the list of topics in the publicity that will be going out. By the way, the only reason I elaborated about the first point below is that it is not one that we discussed at length, and I wanted you to have a sense of what I had in mind.

If each of us could do this as background to our NY meeting, and if each of us had a chance to see each other's documents before then, this could enormously facilitate our work.

Here are the topics:

#### 1 JEWISH CONTINUITY AND THE QUESTION OF A MEANINGFUL JEWISH EXISTENCE

"Meaningful Jewish existence" -- the concept is important not only because of its role in guiding education but, more fundamentally, because the problem of Jewish continuity itself reflects the fact that too many Jews do not find their identity and commitments as Jews to be sufficiently meaningful to warrant taking their place in an engaged way in the life of the Jewish People. What I have in mind here is some fairly powerful, inspirational thinker who can create the larger human context for our work by stressing the crisis of meaning within Judaism, the search - not necessarily successful - by many outside of the Jewish orbit, and the need for the Jewish community to identify and initiate its members into forms of Jewish existence that will meet their basic human needs. WHO MIGHT GIVE SUCH A TALK? WHAT READINGS MIGHT BE APPROPRIATE? WHAT DISCUSSIONS/ACTIVITIES MIGHT GO ALONG WITH IT?

#### 2. WHAT DO VISIONS OF A MEANINGFUL JEWISH EXISTENCE LOOK LIKE? HOW DO THEY DIFFER FROM A MISSION-STATEMENT?

(How many do we look at in addition to, say, Greenberg's? Do we encourage them to try to clarify their own?

#### 3. THE WAYS IN WHICH HAVING A VISION CAN/DOES GUIDE THE EDUCATIONAL PROCESS -- IN THEORY AND VIA EXAMPLES OF VISION DRIVEN INSTITUTIONS.

#### 4. THE PROCESS OF MOVING FROM VISION TO GOALS/CURRICULUM/DESIGN OF THE ENVIRONMENT, ETC.

#### 5. ENGAGING THE STAKEHOLDERS OF AN EDUCATING INSTITUTION IN THE PROCESS OF ARTICULATING A SHARED AND COMPELLING VISION: WHO NEEDS TO PARTICIPATE? THROUGH WHAT KIND OF A PROCESS?

#### 6. ANALYSIS AND REFLECTION CONCERNING THE CURRENT REALITY; THE ABSENCE OF ANY - MUCH LESS - A COMPELLING VISION; OR, GIGANTIC GAP BETWEEN VISION, WHAT ACTUALLY GOES ON, AND OUTCOMES.

7. THE WORK BACK HOME: WHAT CONCRETE EFFORTS CAN/SHOULD SPRING FROM THE PARTICIPANTS' STUDY IN THE SEMINAR. IF THEY ARE TO LEAD PARTICULAR KINDS OF ACTIVITIES, DO WE PREPARE THEM FOR THESE ACTIVITIES IN ISRAEL?

I WOULD, OF COURSE, WELCOME, OTHER TOPICS YOU THINK CRITICAL AND/OR RECONCEPTUALIZATIONS. Please try to get to this as soon as possible. Let's fax/email or results to one another.

--BoUnD\_8KcZuX86QvYVtGo2dbb0952--



This letter to all  
LC people: - Howard:  
e.g. Milw - Ruth Cohen  
- Jan Hillman, Louis Stein,  
- Rich Meyer, Ina Reggion  
- Steve Schuman, Lauren A,  
- Dave Gaiman, Bill Schatten,  
A Anne Sidman, Michael Hillman,  
- Jane Alper (Montreal)  
Balt. - Chaim, Gertie, Gene,  
- Darrell - Fione Vogtstein  
- ~~\_\_\_\_\_~~ Kery, Kety  
Can you think of others?

**COUNCIL FOR INITIATIVES  
IN  
JEWISH EDUCATION**

**FAX COVER SHEET**

Date sent:

Time sent:

No. of Pages (incl. cover):

6

To: Ginny Levi

From: Barry Holz

Organization: CISE

Phone Number:

Phone Number: 212 532 2360

Fax Number:

Fax Number: 212 532 2646

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**COMMENTS:**

As per our phone call.  
Discuss with Alan, please

For your info...

If any chance you could  
participate, we would be very pleased.

send w/ our doc. + brochure  
+ CISE brochure

all

bcc: Pekarshy  
Abby/Caroline



## Invite letter for Goals

To: the Lead Communities folks, lay and professional[???

Dear ?

For some time now-- and particularly at our planning seminar in Atlanta, we at the CIJE have been speaking about an exciting new initiative which we have been planning to launch, "The Goals Project." I am happy to report that the Goals Project is going to begin with a seminar in Israel in July to which a select number of lay and professional leaders from North America are being invited.

I am enclosing with this letter a description of the Project and the summer Goals Seminar, and I would like to invite you to join us in Jerusalem.

We at the CIJE believe that the Goals Project has the potential to have a profound impact on contemporary Jewish education and Jewish life as well by giving institutions the impetus to focus on their own educational missions in a serious and reflective manner.

I hope that you join us in this exciting venture. If you have any questions, I ~~am~~ be happy to talk to you about them. We hope to hear from you soon.

Best wishes,

D.  
Alan Hoffmann

Vpichat Hui  
2898 Sengulak

Holtz--2

*only (11)*

To: Barry Shrage [spelling?] ✓

Dear Barry,

Recently when we spoke about the work of the CIJE I had the opportunity to tell you a bit about an exciting new initiative which we are about to launch, "The Goals Project." The Goals Project is going to begin with a seminar in Israel in July to which a select number of lay and professional leaders from North America are being invited. *VADH schedule* [I've also had the chance to speak to Carolyn Keller [spelling??] about the project, ~~as well~~]

I am enclosing with this letter a description of the Project and the summer Goals Seminar, and I would like to invite you, Carolyn and an appropriate lay leader that you would want to have at the seminar to join us in Jerusalem.

We at the CIJE believe that the Goals Project has the potential to have a profound impact on contemporary Jewish education and Jewish life as well by giving institutions the impetus to focus on their own educational missions in a serious and reflective manner.

I hope that you, ~~Carolyn~~ and a lay leader can join us in this exciting venture. If you have any questions, I'd be happy to talk to you about them. We hope to hear from you soon.

*DPor* Best wishes,

*D.*  
Alan Hoffmann

*Barry Shrage*

*Bob Aronson - Detroit -*

*Mark S.*  
(cc: SHH)

*I know that you'll be in D.C. w/ low to show you at the sem.*  
I'd like to invite you & approp. lay ldr. & pros. to join us...  
(at start of final IP)

*ignore*

*T - Check spelling of Carolyn Keller name on ADH schedule from last trip. The sentence at end of IP 1 and reference to Carolyn in IP 2 go only to Barry Shrage.*



Holtz--4

To Judith Ginsberg, Covenant Foundation

Dear Judith,

Recently when we spoke about the work of the CIJE I had the opportunity to tell you a bit about an exciting new initiative which we are about to launch, "The Goals Project." The Goals Project is going to begin with a seminar in Israel in July to which a select number of lay and professional leaders from North America are being invited.

I am enclosing with this letter a description of the Project and the summer Goals Seminar, and I would like to invite you to join us in Jerusalem.

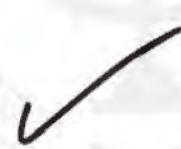
We at the CIJE believe that the Goals Project has the potential to have a profound impact on contemporary Jewish education and Jewish life as well by giving institutions the impetus to focus on their own educational missions in a serious and reflective manner.

I hope that you can join us in this exciting venture. If you have any questions, I'd be happy to talk to you about them. We hope to hear from you soon.

D Por

Best wishes,

P.  
Alar Hoffmann



✓  
Angeh Davidson

Bob Hirt

Sara Lee - you or your rep.

Teutsch - as you heard at last mtg.  
you or a rep.  
your

Strocker - When we spoke about CIJE at last mtg.  
we had the opp...



Holtz--5

To John Colman

Dear John,

As you know from your role as chairman of the CIJE Content and Program Committee, we are about to launch "The Goals Project." The Project is going to begin with a seminar in Israel in July to which a select number of lay and professional leaders from North America are being invited.

I am enclosing with this letter a description of the Project and the summer Goals Seminar, and I would like to invite you to join us in Jerusalem.

We at the CIJE believe that the Goals Project has the potential to have a profound impact on contemporary Jewish education and Jewish life as well by giving institutions the impetus to focus on their own educational missions in a serious and reflective manner.

I hope that you can join us in this exciting venture. Your presence as a member of the CIJE Board would certainly enhance our group. If you have any questions, I ~~am~~ <sup>would</sup> be happy to talk to you about them. We hope to hear from you soon.

Best wishes,

*Dan Pekarsky on*Alan<sup>D.</sup> Hoffmann

COMMUNITY	ATTENDING	POSITION	CATEGORIES
<b>BALTIMORE</b>			
Chaim Botwinick	Yes F	Executive Director of BJE	Professional/Federation
<del>Cass Goldstein Botwinick's assistant</del>	<del>?</del>		
Marci Dickman	Yes F	Director of Education Services	Professional/Educator
Ziporah Schorr	Yes F	Principal, Orthodox Day School	Professional/Educator
Searle Milnick	Yes F	Incoming president of CJES	Lay Leader
<b>ATLANTA</b>			
Deborah Goldstein (as of August, 1994)	?		Professional/Educator
William Schatten	?	Lay person	Lay Leader
Arnold Sidman	?	Lay person	Lay Leader
<b>MILWAUKEE</b>			
Ruth Cohen	Yes F	Project Director (MJF)	Professional/Federation and Educator
Larry Gellman	Yes		Lay Leader
Jane Gellman	Yes	Co-Chair of Commission on Vision & Initiatives	Lay Leader
Richard Meyer	Yes F	Executive Vice president	Lay Leader
Ina Regosin	?		
Jerry Stein	Yes		Lay Leader
Louise Stein	Yes	Co-Chair of Commission on Vision & Initiatives	Lay Leader
<b>CHICAGO</b>			
John Colman	Yes F	President Chicago Federation of Jewish Philanthropies	Federation
<b>NEW YORK</b>			
Aryeh Davidson	Yes	Head of Education at JTS	Professional/Educator (Conservative)
Robert Hirt	Yes	Vice-President - Yeshiva University	Professional/Educator (Orthodox)

John Ruskey	?		(Conservative)
Beverly Gribetz	?	Headmistress Ramaz Day School	Professional/Educator (Orthodox?)
Rowana Scharavsky	?	Principal of A.J. Heschel Day School	Professional/Educator
<b>CLEVELAND</b>			
Leslie Brenner (as of August 1994)	?	will be in Cleveland	Professional/Educator
Mark Gurvis	Yes	Cleveland Federation	
Ray Levi	was invited	Principal of Agnon Day School	Professional/Educator
Susan Wyner	Yes F	Educational Director	Professional/Educator
Dr. Lifsa Schachter	Yes F	Director of Cleveland Fellows	Professional/Educator
Kyla Epstein	?	Director of Fairmont Temple	Professional/Educator
<b>LAYMAN</b>			
<b>LOS ANGELES</b>			
Isa Aron	Yes	Prof. of Education - HUC	Professional/Educator (Reform)
<b>BOSTON</b>			
<b>PALM BEACH</b>			
Barbara Steinberg	Yes F	Executive Director - Commission for Jewish Education of the Palm Beaches	Lay Leader
<b>LAYMEN</b>			
<b>STAFF</b>			
Barry Holtz	Yes		
Gail Dorph	Yes		
Daniel Pekarsky	Yes		
Ginny Levi	Yes		
Ellen Goldring	Yes F		

Council for Initiatives  
in  
Jewish Education

Date sent: June 7 Time sent:

No. of Pages (Incl. cover): 4

To: Ginny

From: Abby

Organization: CJE

Phone Number:

Phone Number:

Fax Number:

Fax Number:

Comments:

Ginny,

Attached are the minutes from last week's Goals telecon.  
They have been sent to BH, GD, DP and distributed here. The U.S. people will call you if there is a change in their location. For now, my understanding is:

- BH + GD - NY CJE office 212-532-2360
- DP - Univ. of Wisconsin 608-262-1718

Speak to you tomorrow,

Abby

If there are any problems receiving  
this transmission, please call:

972-2-619-951

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MINUTES: GOALS SEMINAR TELECON

DATE OF MEETING: Wednesday, June 1, 1994

DATE MINUTES ISSUED: Tuesday, June 7, 1994

PRESENT: Caroline Biran, Gail Dorph, Alan Hoffmann, Barry Holtz,  
Daniel Marom, Prof. Danny Pekarsky, Abby Pitkowsky (sec'y),  
Shmuel Wygoda

COPY TO: Prof. Seymour Fox, Annette Hochstein, Ginny Levi

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# I. REACTIONS TO PEKARSKY'S LATEST DRAFT

The meeting opened by Alan's suggestion of the telecon participants expressing personal reactions to Danny latest draft of the program of the Goals Seminar. Barry stated that after reading the draft, he had an overall positive reaction. More specifically, after the beginning stage, he felt it was not clear how the interactions were to occur, and who was responsible for what. He added that Greenberg has a very central position in this draft, and the conversation with him is short compared to the preparation for that section.

Gail questioned whether we would be able to accomplish all that was on the agenda, and that if we weren't, what would be omitted. She expressed the concern that the goals needed to be clearly identified in the first evening's session, and that this may take more time than allotted.

Daniel thanked Danny (Pekarsky) for working over the Memorial Day holiday weekend so that this discussion could take place. He said that his comments were a combination of his own, and Prof. Fox's responses, based on the conversation the two of them had about this draft. He shared three points:

- 1) he had an interest in vision on all levels, not necessarily by their own personal portraits.
- 2) he expressed a concern of the program having a linear progression, instead of each day looking at the picture from another angle.
- 3) he expressed the concern of the program being too top heavy. Danny cautioned against leaving too much useful information for the end.

Shmuel expressed the concern of the varied level of the participants' sophistication. He suggested that we find some ways to address this. He also suggested a rethinking of the reading material based on the idea that the Heilman piece (Defenders of the Faith) may be remote and distant from the real life of the participants.

Alan raised three concerns:

- 1) The emphasis on beginning from the individual. He said there will be a lot of personal Jewish Institutional vision; not necessarily individual vision. He added that the process from individual to institution must be simulated in the seminar.
- 2) Concern that this is a seminar with Greenberg at the core. Despite disclaimers, it appears that we are selling Greenberg.
- 3) The complicated question of community vision, and how to distinguish between community and individual vision.

## **II. PEKARSKY'S RESPONSE TO REACTIONS**

Danny replied that the issue of personal dimension is emphasizing their own struggle. He stated that his own understanding of this is two fold.

- 1) There is a need to engage the participants in a struggle in types of substantive issues. The root to institutional visions is at the personal level. The participants have to start where they are.
- 2) This struggle can be enlightening. It is a personal struggle; no one will give them the answers.

Danny said that he would examine the possibility of too much Greenberg.

He further added that the Heilman and Dewey pieces are so radically different, but what emerges are formal characteristics of a vision driven institution.

## **III. SECOND ROUND OF QUESTIONS/REACTIONS**

Alan inquired about the nature of personal and individual growth the participants will experience in order for their communities/institutions to be affected. He expressed the issue of accumalitivity. Danny agreed that conceptually, accumalitivity was a good idea.

Barry expressed his concern with the issue of attempting to model what we expect to go on in the communities a year or two from now. He questioned the reaction of the intended audience.

Daniel inquired how to engage the participants in the personal involvement that the vision piece demands. He stated that in working with goals, the central axis is not personal; it is an aspect. He stressed that the participants need to come to the understanding that vision is intimately involved in the process at every stage. He stated that the idea of using Greenberg is to show the "cutting edge"; to inspire the participants by illustrating the richness one can eventually achieve if vision is an integral part of the process. He added that the common focus should be how we plan education in our institutions.

## **IV. FOCUS ON SESSIONS**

Getting Started (Day 1). Danny said that each has different things to offer, and this section will stress mutual respect amongst the participants.

Alan inquired whether the diverseness of the participants were being addressed. He added that it appeared that the real content in the morning is vision, and that the rest is process.

Day 1 - afternoon. Pekarsky explained that this day would be focused on analyzing two vision driven institutions.

Danny said that this will inspire the group; show them it has been done. He shared other examples of vision driven institutions, such as discussion between teachers at the Realia School, and early discussions in the Knesset over goals.

Day 2. Pekarsky expressed the desire for models at the seminar. Shmuel volunteered to coordinate the field trip to Rav Lichenstein's yeshiva at Har Etzion. Daniel expressed the concern that Rav Lichenstein can be on the dry side, and suggested that someone accompany him who may be more engaging. Alan suggested that Ruth Calderon could accompany us to Har Etzion, and then speak to the group about Eivl as a very different institution.

Alan also stated that as a model, Ramah is Prof. Fox's area of expertise, and that Fox will take care of that section.

#### **V. NEXT MEETING**

A date was set for the next telecon at: **Wednesday, June 8, 1994, 3:00p EDT.**

MEMO TO: CIJE's Summer Seminar Planning Gang  
FROM: Daniel Pekarsky  
RE: Preparing for our Wednesday, June 8 teleconference  
DATE: June 7, 1994

I just returned to Madison and want to get this off quickly so that you can review it Wednesday morning/afternoon prior to our conference call. I want to say at the outset that I am finding these conversations extremely helpful and am very appreciative of the thoughtfulness and insight that animate the discussion.

The principal reason for writing is to offer, per our agreement last week, a revised version of Day 1 of the Seminar, but I want to use this occasion to address a number of other points as well.

1. What I have and haven't received: I have received a copy of Abby's summary of our last meeting. I have also received a copy of HaRav Lichtenstein's article concerning Header and the Har Etzion Yeshiva. I have only had a chance to skim it, but it seems very promising to me. Thanks very much.

I thought I was to receive - but have not yet - revised proposals (the Greenberg piece (Marom), the Lichtenstein day (Wygode), and -- okay, I didn't really expect it! -- the Fox Ramah day. I know from Abby that things are crazy-busy there right now, so I won't be shocked if these things didn't get out. But I did want to comment on it in case anything got sent and didn't arrive. Please update me on this. I will, by the way, check my fax at work tomorrow morning to see if anything arrives then.

2. What I have sent you: Under separate cover I am sending you via Federal Express a number of pertinent articles, including the following: the a number of chapters from the Levin ACCELERATED SCHOOLS project, selections from THE DEWEY SCHOOL, the pertinent Heilman selections describing the haradi Yeshiva, and, finally, a piece from Senge's THE FIFTH DISCIPLINE that I've found very stimulating -- so much so that I'd like us to consider sending it out as background reading. I'd be interested in your reactions. The packet of essays was sent to Abby c/o CIJE at the Yehoshafat address. It is supposed to arrive Thursday before the end of the business day.

3. The Beverly Gribbetz Issue (viewed in a larger context): I don't know that I have any great wisdom concerning this matter. I've met, but don't really know Beverly -- but I know enough to know that she enjoys a great reputation as an educator. My question - and it's a question I've raised before -- is this: what's the basis for deciding who should and should not be part of this seminar? Does it have to do with what will enrich the seminar or with other considerations? Intimately connected to these



questions is a) Shmuel's (and my own) concern relating to the varied levels of sophistication of the participants, b) the need to discuss with some of the more sophisticated folks what their role is and is not at the seminar and what they should be expecting to get out of it, and c) some basic questions concerning the point of this seminar. These matters need, I think, to be returned to.

4. The absence of lay-leadership from Cleveland: I know the folks coming from Cleveland quite well (Gurvis, Schachter, Wyner, Epstein, Levi) and think they're quite an impressive group who have a lot to offer the seminar. I also know the concern about involving lay leadership. In my own mind this concern is somewhat mitigated by my confidence that if the professionals at the conference come home enthusiastic and ready to proceed, their lay leadership will support them and get involved in a serious way. I am quite true this is true of Chuck Ratner, and I also think this is true of Sally Wertheim. For anybody who doesn't know, Sally Wertheim is a superb educator, former Chair of the Department of Education at John Carroll University, and more recently the Dean of the Graduate School and (even more recently) Vice President. She has developed a number of excellent programs at John Carroll and is rightly regarded by folks like Steve Hoffman as a person whose perceptions and advice are to be taken seriously. It looks like Sally will not be coming to Jerusalem, but she is very interested in the project. I spoke with her in Cleveland last week and for over an hour this morning concerning the aims and design of the seminar. She seemed excited by the topics, by the design, and by the concerns that animate it. I think that she could be a strong ally in this process in Cleveland next year -- both in her capacity as a knowledgeable educator and in her capacity as a leader (I forget the title) in Cleveland's new Jewish education entity (that replaced the old bureau).

The key for us in Cleveland is to get the professionals coming to Jerusalem excited. Sue seems very interested; Mark seems to feel that the direction we're going is at consistent with their own sense of direction in Cleveland, though he has some anxiety over whether the seminar will be pitched in too abstract a way. As for Kyla, I spoke with her for about 45 minutes about this. She is, as I've mentioned a very fine educator, very bright and savvy and with real presence. She seemed very identified with our assumption that vision is of the essence -- but wondered whether this wasn't already obvious. She acknowledged, however, that to many it may not be obvious -- and that even if it, this "obvious" truth rarely finds expression in practice. (Incidentally, Kyla has been involved in some of HUC's efforts to reconceptualize the Supplemental Schools, as well as in CAJE efforts relating to Leadership in Jewish ed. More on how we might use her in the seminar when we speak.) Lifsa Schachter and I have yet to speak at length about the seminar, so I don't yet have a sense of the expectations/concerns she'll bring with her; but as I think you know, I believe she's a very able educator.

The bottom-line: though I'm troubled because other communities

might say, "Why didn't they have to bring lay leadership?", I'm not terribly concerned about the impact on the process in Cleveland.

5. Tasks in need of timely completion:

a. Draft of the seminar to be used in explaining seminars to participating communities. This needn't be a draft that's writ in stone, nor should it be terribly detailed, but it should help give them a concrete sense of the seriousness of the enterprise, its character, and the opportunity for learning that it affords. Depending on how things go in our conversation tomorrow, I would hope to complete this draft by this coming Sunday and to get very prompt feedback on it, so that we can proceed.

b. The pre-seminar readings and written assignment (also largely my responsibility) need to be completed soon -- though not as soon as the Schedule of events referred to in a. I would hope to have the relevant material in Abby's or Ginny's hands by next Friday or the following Monday. Though it needs work, you already have a sense of the kind of written assignment I have proposed. As for reading, though this will depend on the outcome of our upcoming conversations, my sense at this point will be to provide them prior to the seminar with the following: the Greenberg essay, the selection from THE DEWEY SCHOOL (or another Dewey selection), the Heilman selection, and possibly the Senge piece. I am not sure that the other readings, e.g. the piece by HaRav Lichtenstein, need to be in their hands prior to the seminar. I would be grateful for very timely feedback concerning these readings, including the Senge piece.

c. Until we get greater clarity concerning what we're doing when, it's premature to assign each of us to the multitude of small tasks that are critical to our overall success e.g. responsibility for facilitating small groups, responsibility for individual participants in the seminar, etc.; hopefully, by the end of this week or the beginning of next week, we'll be ready to make these assignments.

d. I have committed myself to writing a piece on the way "vision" is used in our project. Writing such a piece may be helpful for me and for others. I look forward to doing this. It will probably have to wait until after a. - c. have been completed.

e. Trips to Baltimore, Milwaukee, and possibly to Cleveland to clarify the seminar's content, address questions, etc. This is a Dorph-Pekarsky project. I say "possibly" Cleveland because I've already had extensive conversations with some key-players. Gail and I need to

get our act together about these meetings, since time is running out! Tentatively we've scheduled a meeting in Baltimore for the 14th or 15th -- Barry, can you confirm this with Gail if you talk with her before I do? And we still have to schedule Milwaukee.

f. What's missing here that needs to be attended to soon???

#### SOME THOUGHTS IN THE AFTERMATH OF OUR SECOND TELECONFERENCE

1. Avoidance of an overly academic approach. This concern has been voiced more than once and is well-taken (though it shouldn't be turned into an excuse to dissolve the intellectually serious components of this seminar!). I think I have a tendency to be overly abstract on occasion (most recently exhibited in a presentation I made in Cleveland) and I think we need to be watchful of this. The following elements built into the current draft of the seminar are designed to counteract such a tendency: a) field-trips; b) encouragement for looking at some of the issues through a personal lens; c) an examination of a case-study of an institution's current reality and efforts to become more vision-driven; d) a look at a concrete proposal for how institution's might move towards vision-drivenness (Levin's proposal in ACCELERATED SCHOOLS).

2. The personal dimension. I have thought a lot about some of the concerns voiced and (though I may be dead wrong) continue to feel that this is a significant, though by no means the only significant, element in the seminar and in the Goals Project. Wrestling in personal terms with one or more of the problems the Goals Project is concerned with is a useful pedagogical device in that it helps engage energies of the participants as well as to make some critical issues come alive. Secondly, and beyond the issue of pedagogy in the seminar, my own sense is that compelling institutional visions will not arise if the social climate in the institution is not encouraging people to wrestle in personal terms with the question of vision. The personal and the institutional are complementary rather than alternatives to one another -- or else we're going to end up, I fear, with more of the same!

In giving place to "the personal", I want to reiterate that this is only a small piece of the seminar and of the process of becoming vision-driven and also that in encouraging participants to unearth and articulate their own views, our message need not be -- nor should it be -- that their views as they now stand are an adequate basis for formulating policy. On the contrary, one of the reasons to wrestle with the likes of Greenberg and Brinker is that participants will be stimulated to push their own thinking further, with attention to questions, insights, and issues suggested by these thinkers. It is in the interplay of trying to clarify one's own views and wrestling with those of some very thoughtful, indeed profound, thinkers that some serious growth could go on -- growth that could play an important part in the move to institutional

visions.

Having said this and thus acknowledged explicitly (if not very clearly - it's almost midnight here!) some of my own tentative presuppositions concerning the place of the personal in the process of developing institutional visions (See, by the way, Senge on this point), I think the comment made by Alan that these presuppositions might themselves be made explicit in the seminar and made the basis for a discussion that perhaps calls them into question is a fantastic one. We would need to find a way to build it in; I will try to come up with a possible time prior to our conversation.

Note: my hope had been, in this section, to make explicit some of my own presuppositions. I'm not sure I've been as articulate as I would like, and I have hesitated to include this section. In the end, I decided to keep this discussion in to stimulate some further conversation -- not to mention questions that will push me to clarify.

3. The point about avoiding presentation of our subject-matter in too linear a way strikes me as a very important one. The more I think about it the more I identify with it, and while this may not involve changing things around on paper, it may well require some advance thinking. Daniel Marom will, I hope, be central in this process. I am assuming that we'll have ample opportunities to talk and meet once I get to Israel (near the end of this month.)

4. As mentioned when we spoke, I very much like the daily community-based caucus proposal. By the time we speak tomorrow, I'll try to scan the schedule for times for this.

5. To what extent is our seminar a prototype for the local seminars to be held next year? I want to repeat what I said over the phone: my own sense is that our seminar may resemble the seminars to follow but may not. After all, 1) we should learn from our experience this summer things that may lead us shift approach, materials, etc., guided in part by the reactions of the participants; 2) the clientele for the local seminars will be very different, and entering with different kinds of practical concerns; 3) each of the communities may be different in relevant ways. So, while I think what we do in Jerusalem, if it works well, can offer us some guidance re: next year, there will still be a lot of planning to do.

6. The more I've thought about it the more I think that the Ellul visit on day 4 should be replaced with providing participants with an opportunity to wrestle with some concrete problems concerning the process of encouraging vision-drivenness in local educating institutions. In part, I've come to feel more strongly about this based on my class in Cleveland, which has been very illuminating in exploring some of the topics for our seminar.

7. More than one of you has noted that the exercise planned for the evening of Day 2 is very difficult. 3 possibilities: a)

Prepare materials that will help facilitators lead them through the process of deriving goals from visions; b) drop the session; c) drop the session and substitute an opportunity for the community-based caucuses to gather.

8. I strongly identify with the suggestion that Ramah be presented not as "the Ramah experience" but as an example of an effort to systematically exploit the potentialities of informal/camp settings. I also think that this session needs to be focussed on the kinds of efforts that need to be embarked on if a vision is to be translated effectively into educational design -- and then meaningfully implemented.

9. Here's a point that's likely to be made when we offer them example of vision-driven institutions. "Look here -- these are examples institutions that enjoy the active support of the parent community, which identifies strongly with the vision the institution represents. That's no kunts -- and it doesn't speak to our situation! What we want - and what will speak compellingly to us -- is an example of an institution that is vision-driven and effective but which does not enjoy (or which did not initially enjoy) parental identification with its vision." a) This is an important matter to address -- and should be at the heart of days 4 and 5; b) Can we offer good examples that would meet the concern expressed in this quotation? I'd be interested in your thoughts.

#### NEW THOUGHTS ON DAY 1:

Based on some of the concerns and suggestions voiced in the teleconference:

1. The summary of the various elements found in the morning session is misleading in that it doesn't give a sense of relative emphasis. Let me therefore stress that the section concerning "Problem-statement" is not "fluff" but a serious content piece, in which we will look at some pertinent material from the world of general education -- notably, Smith and O'Day, and possibly THE SHOPPING MALL HIGH SCHOOL and the Newmann piece. This is one of two very serious parts of the morning session. The second one is summarized below.

2. I found the suggestion that the Dewey piece be moved to the morning a possibly very helpful one. Rather than talk about "vision", vision-drivenness, and goals, etc. in the abstract, it might be much richer and more effective to do so in relation to a vision-driven institution that's already been described in a fairly vivid way. I have, over the last several days, made considerable progress in articulating the criteria that define an institution as vision-driven, and this would be a good context in which to succinctly articulate them. So, while I have some anxiety concerning building too much into the morning, I'm inclined to go this route.

3. About the afternoon: despite some of the concerns voiced, I continue to think that Heilman's piece offers a wonderful example of what a vision-driven institution looks like; the fact that it may seem remote from their own lives and experience is not to my mind compelling, given our purposes in giving them the example. Still, I would feel much more comfortable if, along with the Heilman piece, we could offer them a rich but very different Jewish example of a vision-driven institution -- perhaps one that is secular-Zionist, though not necessarily. Here are some possibilities:

a. that we come up with an article/presentation that makes such an alternative institution -- vision and all -- come alive; and that we proceed as described in the preceding draft (except that Dewey is now in the morning and there is time in the late afternoon for the first community-based caucuses to meet). The advantage of this approach is that it is very non-frontal.

b. that alongside Heilman, and in a not overly-frontal way, Daniel Marom find some compelling way to make some of the secular-Zionist vision-driven institutions come alive.

c. that, after an initial discussion of Heilman's vision-driven institution (and here the contrast/similarities with Dewey are really powerful and fascinating), perhaps we set off for Ellul to see a very different kind of vision-driven institution. Critical questions: are we packing too much into one day? Is Ellul sufficiently vision-driven to be of interest in our context? If we do this route, then perhaps we would wait til day 2 for the first community-based caucuses.

4. Whether we are trying to do too much on day 1 may depend on how elaborate we want them to be in introducing themselves to one another. My initial thought was that they would a) describe their professional/lay role, and b) identify one significant obstacle and one significant opportunity in our current reality that speaks to our efforts to reform to Jewish education. The intent of this exercise would be to put on the table a variety of concerns that they walk into the room with, so that we can make clear 1. which pieces of our situation the seminar will and won't be dealing with, and 2. that the seminar doesn't pretend to deal with everything in serious need of attention. Reactions??

Note: if we feel that too much is being done on Day 1, you might want to ask what should be eliminated?

I apologize for any incoherences there might be in this document; I'm afraid I reached the word-processor somewhat later in the evening than I had planned. But I trust that in our conversation any confusions can be clarified. Talk to you soon.

**THE GOALS PROJECT SUMMER SEMINAR IN ISRAEL****DAY #2: THE EDUCATED JEW/GREENBERG****PURPOSES:**

The main purpose of this day would be to provide a live example of an educational vision. The day will be successful if the participants emerge with the understanding that, ideally:

- an educational vision is a coherent statement of general educational aims;
- an educational vision systematically draws from from a set of ideas about Judaism and/or Jewish existence;
- arriving at an educational vision involves a serious and patient investment of time and energy, involving the input of Jewish scholarship, educational thinking and a critical examination of alternatives;
- educational vision provides a basis on which goals for the educational undertaking can be derived and implemented (and therefore involves that players in the educational process understanding getting in on the discussion);
- the educated Jew project is a resource for the goals project;

**ACTIVITIES SUGGESTED IN ORDER TO ACHIEVE THESE PURPOSES:**

1. 9:00 - 10:30: **THE EDUCATED JEW PROJECT (FOX/MARON):** This activity would begin with a presentation, but its goal would be to turn into a question and answer period. The presentation would focus on defining the specific nature of the product which the educated Jew project seeks to develop and how this can be used as a resource in developing vision driven practice. This would involve:

- a) getting across the basic distinction between the development of vision at the level of goals and at the level of conceptions of the educated Jew/person;
- b) the interrelation between these two levels of development, once they have been distinguished from each other;
- c) demonstrating the claim that educational planning and practice which are informed by ideas set out in a conception of the educated Jew/person will be more effective;
- d) suggesting alternative ways in which the educated Jew project can be used as a resource for Jewish education in general and the goals project in particular.

2. 11:00 - 6:00: **PROFESSOR MOSHE GREENBERG'S CONCEPTION OF THE EDUCATED JEW:** This activity will be broken down into a progression of smaller activities. It will, however, be introduced by a general statement. In this statement, we will explain that the purpose of this activity will be to explore a conception of the educated Jew up close in order to get a better picture of what it is and of what it has to offer. It will be suggested that in order to get the most out of this activity, the point will not be to agree or disagree with the specific approach being presented, but rather to get a deeper sense of its content. At the same time, it would be added, after having explored this example for a while, we will be having an opportunity to consider it in the light of alternatives developed in the project.

a) 11:00 - 12:30: **Preparation on Professor Greenberg's conception:** After ten minutes of plenum for the general explanation mentioned above, the participants would break down into groups. Possibilities range here on different axes. One axis is group diversity, ranging from homogenous to diversified groups in terms of Jewish background and intellectual bent. Though the prospect of collaborative learning is exciting, I am wary of risking it on this preparatory session. The group will be meeting with Greenberg in plenum, so I lean towards devoting the preparation to homogenous groups. I am less confident about the number of groups. Optimally, we should break up into as many groups as possible, even one to one. The number of groups here really depends on the number of staff members who feel comfortable reading through the paper and the sources with any or a number of participants. This decision also depends on an analysis of the list of group participants, so I think we should talk about this together.

Though the strategy for each group will be different, I think the goal would be the same for all: to assist the reader to grasp Greenberg's basic ideas in his/her own idiom, while at the same time not allowing the reader to give in to the natural desire to try to comprehend these ideas in terms of present day realities in Jewish education. With some audiences, it might be useful and enriching to do this with the help of the classical sources upon which Greenberg's paper is based (or the one non-Jewish source which he has shared with others - William Cantrell Smith's encyclopedia article on religion, which may speak on a level appropriate for lay people). Having done that, the reader should be able to continue clarifying and discussing the paper with Greenberg in person. We might even think about finishing off this session with agreed upon questions which specific group representatives would ask Greenberg in the next session. These should be formulated with attention to our suggestion to try to understand Greenberg deeply rather than to prove him right or wrong; this should not be understood as ruling out a question such as "Why do you believe that the "gamble" on text study will ultimately succeed?"



b) 12:30 - 2:00: Lunch (Greenberg should be invited as well)

c) 2:00 - 3:30: Meeting with Greenberg: It should be clear from the discussion of the preparation session that the bulk of the work in understanding Greenberg's paper should be done by the time he comes in. The purpose of this session should be to experience the authentic source of this conception: Greenberg's scholarship, faith in education, and deep vision of Jewish religion and existence. This should come across through the negotiation between the audience and Greenberg over specific points and aspects of the paper, through his spontaneous use of examples from the tradition, from the modern world, and from his telling about his own personal experiences in response to genuine queries from the participants (and vice versa). The challenge is for both sides to be prepared well for this meeting (since Greenberg likes to move slowly from a scholarly study of text to a dramatic closing statement at the very end and since the group might feel more comfortable talking about education as they know it rather than about Greenberg's ideal as it could be).

d) 4:00 - 6:00: Alternatives to Greenberg (Brinker, Fox/Maron):

**FIRST HOUR:** Having worked hard to establish the contact with Greenberg, this would be a good time to let the participants sit back and be presented with a map of alternatives on which Greenberg can be located. Both Twersky and Brinker's conceptions provide excellent opportunities for this. However, my point here is not that we should try to present these conceptions in toto. Rather, we should take a number of Greenberg's main ideas and show how Twersky and Brinker's positions on the same topics are significantly different. At the same time, having done that, it would be important to give some sense of the grounds for the differences by reference to each of these thinkers' larger conceptions.

**SECOND HOUR:** At this stage we could finish off the day with Professor Brinker's live response to Professor Greenberg's approach. Brinker would be asked to speak for the first fifteen minutes in response to specific aspects of Greenberg's paper (on the basis of questions which he will be given beforehand as a preparation) and the remaining time would be devoted to open discussion. The purpose of this encounter would be to experience something of the possible diversity of approaches by getting a pinch of opposition to Greenberg's paper and a small taste of another authentic approach.

e) 6:30 - 8:00: Dinner (Brinker should be invited and asked, 45 minutes through, to answer questions on contemporary issues in Israeli society, culture, politics.

**THE GOALS PROJECT SUMMER SEMINAR IN ISRAEL****DAY #3 - PART ONE AND DAY #4 - PART ONE: VISION AND PRACTICE**

**PURPOSES:** These two half-days add up to one content unit. Perhaps we should consider putting them into a full day and leaving the next day fully for field trips to Lichtenstein and Elul. The main purpose of this unit would be to point to aspects and elements of working towards vision based practice. The activity will have succeeded if the participants:

- grasp what kind of efforts might be involved in developing vision in real institutions of Jewish education;
- sense real world opportunities for developing vision based practice (i.e. believe that it can be done);

**ACTIVITIES SUGGESTED IN ORDER TO ACHIEVE THESE PURPOSES:**

1. 9:00 - 10:30: **CASE STUDIES:** This would involve asking a number of participants to report on what their institutions or programs have done or would have to do in order to develop vision based practice. This could include a very diverse number of representatives for a very diverse set of cases: eg. a principle of a school, a lay leader, a denominational representative, a syllabus maker, a curriculum designer, and a teacher. Each reporter would have to be prepared in advance. Each report would ideally turn into a question and answer period.

2. 11:00 - 12:30: **THE EXAMPLE OF CAMP RAMAH (FOX):** The goal here would be to provide a full-fledged portrait of an attempt to develop vision-driven practice in an institution of Jewish education, in this case informal education. Seymour will suggest how he wants to present this portrait and if it is advisable to give out his Ramah article in advance.

3. 2:00 - 3:30: **WORKING WITH CONCEPTIONS OF THE EDUCATED JEW (FOX/MARON):** The goal here would be to both demonstrate the complexity of undertaking a "translation" of a conception of the educated Jew to practice as well as to carry across the sense that developing practice on the basis of vision could produce inspiring forms of Jewish education which do not as of yet exist. One possibility would be to present a broad translation of Greenberg's conception. Another would be to present examples of translations of ideas from the three conceptions of the educated Jew in relationship to various aspects of education. A third possibility would be to attempt to do both of the above and a fourth would be to attempt to do a broad translation for all three. I lean towards option #3.

**4. GOALS IN CIJE COMMUNITIES:** This would be an appropriate point at which to begin considering the implications of vision for Jewish education in the communities of the participants. The goal here would be to open up the discussion by suggesting various strategies, to respond to participants' queries and doubts, all as an opener to the closing activities of preparing the participants to play a role in the goals project upon their return.

## **Council for initiatives in Jewish Education**

**Israel office: POB 4558, Jerusalem, ISRAEL tel: 972-2-617-418 fax: 972-2-619-951**

### **FACSIMILE TRANSMISSION**

Date: June 12, 1994

No. of pages incl. cover: 4

To: Ginny

From: Abby Pitkowsky

Organization: CIJE

Fax number: 972-2-619-951

Fax Number: 216-391-5430

Hi Ginny,

The attached document is from Barry and Gail re: Day 4 of the Seminar.

I received Alan's updated schedule - thanks.

Hope all is well,

Abby

**if there are any problems receiving  
this transmission, please call  
972-2-617-418**

Date: 10 Jun 94 12:55:19 EDT

From: Gail Dorph <73321.1217@CompuServe.COM>

To: "INTERNET:ABBY@vms.huji.ac.il" <ABBY@vms.huji.ac.il>

Subject: Re: Goals seminar

abby, look for text of day 4 of seminar that we just sent you via compuserve. We are also faxing you one.

----- Forwarded Message -----

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Subject: Thoughts about dayfour of the seminar

To: The CIJE/Mandel Institute Goals Project Team

From: Barry and Gail

Re: Day Four

At our conversation next week we would like to discuss the memo below as our first thoughts concerning Day Four of the Summer Seminar. We look forward to your reactions.

What does the process of creating a vision look like in the life of an institution? We are talking here of "creating" the vision, not yet of "implementing" the vision once they have created it.

Below is a model of the process of creating a vision, extrapolated from the Summer Seminar approach. Our question is: at the seminar how do we introduce this model, or develop an alternative model with the participants?

Some choices: Do we show them this model or is it our crib sheet just for ourselves? Do we show it to them upfront and first, a little later or never at all? Do we open the possibility of their developing another process model? Do we do a simulation?

Our inclination: We are not invested in the model per se. They can come up with their own model. We are invested in two matters:

1) the two key questions laid out below (who is the person that we want to nurture in our educational institution--i.e. what is a successful "product" of the institution's education-- and what is our conception(s) of a meaningful Jewish existence) 2) the process must include study of serious content as a key input in addressing the questions

If the CIJE team buys this process model, we would suggest doing this as a simulation: having people in groups as three educational settings, let the participants take on roles, address the challenge of the process, etc. The issue of "revealing" our own process model (below), Gail and Barry would think about as we work out the details of the day.

## A PROCESS OF MOVING INSTITUTIONS TO TOWARD CREATING A VISION

### I. Taking Stock

Is there a vision expressed in the school as it is today?

Step One: What is a Vision and Why is it important? (replication of our opening process at this seminar)

What do we mean by vision?

(contrast to other meanings--impt of content in our conceptual framework)

A vision statement addresses two questions:

1. who is (are) person(s) we want to nurture?
2. what is our vision of a meaningful Jewish existence?

Why vision is impt?

(in vision driven school, all aspects of school are influenced by vision)  
etc.

What could a vision driven institution look like? (Dewey's kitchen; Hailman's haredi institution)

Step Two: Taking Stock: What is the Nature of Our School's Vision?

#### 1. explicit

a. let's gather all written statements that school has produced and study them in order to figure out: what's educational/Jewish vision; Who is the person we want to produce)

b. are the documents internally consistent with each other?

c. is the explicit vision actually realized in the school? (see 2a)

d. how is this vision like/different from the notion of vision explicated above?

1. does it incorporate an image of the Jewish person we want to nurture?

2. is it rooted in an image of a meaningful Jewish existence?

#### 2. implicit

a. let's look at the school through eyes of educational anthropologist

b. is the vision shared? where/what are shared elements?

we will use these methods to address questions 2a and 2b: interviews, observations, focus groups of parents, teachers, etc.

c. how is this vision like/different from the notion of vision explicated above?

1. does it incorporate an image of the Jewish person we want to nurture?

2. is it rooted in an image of a meaningful Jewish existence?

**Step Three: Study of Several Responses to "who is the person we want to nurture?" (institutions may choose to study a variety of responses or not; they may choose to study responses based on competing ideologies or not)**

**This might include:**

- 1. study of educated Jew papers;**
- 2. study of other written Jewish thinkers in the light of these questions (Buber, Rosenak, Borowitz);**
- 3. examination of personal statements of teachers/ rabbis/scholars/members of community who would respond to the two key questions above**

**Step Four: What are the education implications of any one of these approaches?**

**This might include:**

**Spinning out each of commonplaces (teacher, student, subject matter, milieu) and what are the challenges of each of the visions in terms of the commonplaces**

**Step Five: What vision are we going to buy? How are we going to decide?**

**Is this democratically decided? (1 person/1 vote)**

**Is some oversight committee charge with decision?**

**Is rabbinic/denominational entity charged with decision?**

**Two practical problems--**

**Who can help community/school do this?**

**Are we promising such people if we do this session?**

**(does this mean that CIJE needs to train facilitators of these projects; take institutional leaders and help them understand how to do this in their own institutions?)**

**Council for Initiatives in Jewish Education****Israel office: POB 4556, Jerusalem, ISRAEL tel: 972-2-617-418 fax: 972-2-619-951****FACSIMILE TRANSMISSION****Date: June 13, 1994****No. of pages incl. cover: 4****To: Ginny****From: Abby Pitkowsky****Organization: CIJE****Fax number: 972-2-619-951****Fax Number: 216-391-5430****Dear Ginny,**

Attached are the minutes from last Goals Telecon. Just so you are aware, there is a possibility that Wednesday's telecon (June 15) may be rescheduled. Stay tuned. (I wrote this in an e-mail too.)

**-Abby**

**If there are any problems receiving  
this transmission, please call  
972-2-617-418**



MINUTES: GOALS SEMINAR TELECON

DATE OF MEETING: Wednesday, June 8, 1994

MINUTES ISSUED: Tuesday, June 14, 1994

PRESENT: Caroline Biran, Gail Dorph, Alan Hoffmann, Barry Holtz, Ginny Levi, Daniel Marom, Prof. Danny Pekarsky, Abby Pitkowsky (sec'y), Shmuel Wygoda

COPY TO: Prof. Seymour Fox, Annette Hochstein

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### GOALS SEMINAR: DAY BY DAY

#### Day 1

Danny Pekarsky began by looking at day 1, and explaining that there will be 2 solid content pieces that morning, serious, yet not overly long. He suggested to move on to two different types of vision driven institutions and apply the concepts from the morning. He questioned whether Elul was a driven vision institution, and that while it was not ruled out from the program, it was not on top of the schedule either.

He further suggested that the Greenberg piece could illuminate what was done on day 1, and that perhaps day 2 could be a good day to visit Elul.

Shmuel expressed the concern that the Heilman piece will show a community that has full support of the parent community, and this may not be relevant to the participants.

Daniel responded to Danny's first section by saying we have to examine the question of which vision is the answer. He added that in this examination, we will need to be intimate so people will get a sense of this issue.

Daniel suggested Seymour Fox's piece, "Towards a General Theory of Jewish Education", and Prof. Ackerman's on Jewish history as content pieces to use the first day.

Daniel requested that we clarify the purpose of the examples of the examples that we are using; is it to use as proof that it can be done, or to inspire? What kind of discussion do we want to generate from this? He continued by saying that Heilman's description is similar to that of an anthropologist, and we do not want to be sidetracked by other cultures. Our emphasis in Heilman's piece is the tension between theory and practice.

Barry agreed with Daniel's point regarding Heilman's piece. He added that he was of the opinion that the purpose of the Heilman piece is to show what an aspect of such an institution looks like,

not to discuss how this culture, or the Dewey School came into being.

Daniel recommended visiting Elul as an example of a vision driven institution, and suggested to go there day 2, before Greenberg. Barry questioned whether Elul is a place where we can see things happening. Daniel suggested instead of watching the seminars and chevratot, to have a meeting with Ruth and Moti [the founders of Elul], so they may share their vision with us, and perhaps speak about the context, learning and teacher training that occurs within this institution.

Alan agreed with Daniel's suggestion, and added that their vision can be compared and contrasted to Rav Lichtenstein's yeshiva. He suggested that Ruth can join our trip to Har Etzion [location of Rav Lichtenstein's yeshiva], and then she could show us another place where people seriously study text.

Alan asked what the plan was for day 1 in the evening, and Danny replied it will be portraits, in small, informal groups.

#### Day 2

Shmuel suggested that the schedule for day 2 will be: Seymour Fox in the morning followed by the trip to har Etzion, Ruth Calderon, and then prepare for Greenberg. Daniel expressed the concern that preparing for Greenberg after a long day may not work, and suggested that a whole day is needed to prepare for Greenberg.

Danny was assigned to sew together the pieces of day 2, and make a framework.

Danny question what Prof. Fox will be addressing in his piece. Alan replied that he would present the problems inherent in translation from vision to practice.

Daniel reviewed his document, and pointed out that although this agenda was intended for day 2 (Monday), it will now become day 3, as Greenberg can only come on Tuesday, and not on Monday as originally thought.

Danny questioned whether it was advisory to have a piece on the Educated Jew in the beginning, before they have had an encounter with the Greenberg piece. He added that what is missing is their need to struggle with their own reactions of these portraits.

#### Day 4

It was suggested that a focus of this day will be the question of how to develop a vision driven practice from any starting point, grappling with the notion of theory to practice.

Alan suggested that Barry and Gail work on day 4

#### NEXT TELECON

A date for the next telecon was set for Wednesday, June 15, 10:30a EDT.

**ASSIGNMENTS**

<b>Assignment</b>	<b>Assigned to</b>	<b>Date Assigned</b>	<b>Date Due</b>
Day 1 and 2	Danny Pekarsky	June 8	June 15 (telecon)
Day 3	Daniel Marom	June 8	June 15 (telecon)
Day 4	Barry Holtz and Gail Dorph	June 8	June 15 (telecon)

14/6/94

Dear Alan, Barry, Danny, Gail, Ginny, and Shmuel:

Enclosed please find my summary of the unit on the Educated Jew/Greenberg in the goals seminar. Seymour had a chance to go over it and give his general approval as well. I look forward to hearing your comments, suggestions, corrections, etc. at our next conference call.

Sincerely,

  
Daniel Marom

**THE GOALS PROJECT SUMMER SEMINAR IN ISRAEL****UNIT ON THE EDUCATED JEW/GREENBERG****MONDAY JULY 11 AT 4:00 PM TO TUESDAY JULY 12 AT 8:00 PM****PURPOSES:**

This unit will focus the attention of our participants on a live example of an educational vision systematically developed. The purpose of this activity will be to inspire the participants as to the possibilities afforded by educational vision while at the same time demonstrating the serious nature of and the unique set of issues involved in developing vision and vision based practice in Jewish education.

The day will be successful if the participants emerge with the understanding that, ideally:

- an educational vision is a coherent principled statement of educational aims; it is a higher level formulation of what education should strive to achieve (a vision of education), rather than of the institution, programs, etc. which one would like to put into practice (eg. a vision of a school).
- an educational vision systematically draws from from a set of ideas about Judaism and/or Jewish existence in order to present an image of a person who, having been well educated, will be what the authors and bearers of the vision conceive to be an ideal Jew.
- arriving at an educational vision involves a serious and patient investment of time and energy, with the input of Jewish scholarship, educational thinking and a critical examination of alternatives;
- though it is possible to begin the process of developing vision-driven education by formulating a new vision, it is also possible to arrive at vision by uncovering the deeper aspects of existing practice, programs, institutions, etc. Wherever one chooses to begin, vision-drivenness will result from an ongoing process.
- educational vision can provide a basis on which goals for the educational undertaking can be appropriately selected, effectively implemented and honestly evaluated;
- attempting to derive goals from a vision, if this is a way which one chooses to proceed, involves a sophisticated activity in which the aims set out in the vision and real world resources and constraints are brought to bear on each other;

- in order to effectively develop practice on the basis of an educational vision, it will be important for players in the educational process (lay leaders, administrators, educational planners, educators, support staff etc.) to have a deep understanding of and identification with the vision;
- at specific stages, the educated Jew project is a resource for the goals project (as opposed to a fixed content and method for developing educational visions in CIJE communities);

**ACTIVITIES SUGGESTED IN ORDER TO ACHIEVE THESE PURPOSES:**

**1. MONDAY, JULY 11, AT 4:00 - 7:00: INTRODUCTION TO THE EDUCATED JEW PROJECT (FOX/MAROM):**

This activity would begin with a presentation, but its goal would be to turn into a question and answer period. Therefore, participants will be invited to respond in the context of the presentation rather than at its end. The general flow of the discussion should be to link the "Educated Jew" project to the seminar agenda, the goals project, and the general field of educational planning. Whichever way the discussion may go, it should be kept in this context and it should conclude with an explanation of what we want to illustrate in focusing on Greenberg's conception of the educated Jew. The following is a sort of crib sheet with points which I am suggesting for this session.

**THE EDUCATED JEW PROJECT AS A RESPONSE TO THE PROBLEMS MENTIONED ON DAY ONE:** On day one, we considered problems to which vision and vision based practice may be an answer: blandness and lack of planning & accountability in current practice; the need for Jewish education which can provide meaningful Jewish continuity; the move from the Commission to work in CIJE communities necessarily involves focus on content; etc. The Mandel Institute's "Educated Jew" project was developed in response to these problems (a few words on the Mandel Institute's general program and how the "Educated Jew" project relates to it may be appropriate here). It aimed to provide a response to these problems by attempting:

to engage scholars, educational leaders and lay leaders in an inquiry into the aims of practice through the presentation of alternative visions of Jewish education (Brinker, Greenberg, Rosenak, Scheffler, Twersky, with the participation of Fox, Marom and educators group);

to study and suggest strategies for the development of vision and vision driven practice in various institutions and settings of formal and informal Jewish education;

to provide CIJE with consultation, human resources, and materials for its work on goals in CIJE communities.

**THE EDUCATED JEW PROJECT IS BASED ON A DEFINITION OF "EDUCATIONAL VISION" AS PROVIDING A BASIS FOR "MEANINGFUL JEWISH CONTINUITY" AS WELL AS FOR SYSTEMATIC PLANNING IN EDUCATION:** The Commission's "A Time to Act" argued that:

"...there is a much larger segment of the Jewish population which is finding it increasingly difficult to define its future in terms of Jewish values and behavior. The responsibility for developing Jewish identity and instilling a commitment to Judaism for this population now rests primarily with education."

This mandate led the "Educated Jew" project to adopt a specific definition of the term "educational vision." According to this definition, "educational vision" means more than a coherent plan of action for an educational system or institution. To be sure, the introduction of planning, integrated effort and accountability, are all part of what is aimed for by "educational vision." Yet, conceivably, one could have all these elements and still fail in providing the kind of Jewish education which would "develop Jewish identity and instill a commitment to Judaism." We therefore considered "educational vision" to also include a compelling image of "powerful content." That is, an "educational vision" would provide an image of the kind of Jewish existence which a group within the Jewish people would see as attractive, worthy, and capable of motivating Jews to participate in the building of a better Jewish future.

**"EDUCATIONAL VISION" DEFINED THUS WILL PROVIDE A SOLID BASIS UPON WHICH TO DEVELOP AND IMPLEMENT GOALS FOR SYSTEMS, INSTITUTIONS AND PROGRAMS OF JEWISH EDUCATION:** Our assumption was that when the process of developing, implementing and evaluating plans and programs for educational systems and institutions would lead to more effective results when informed by "educational vision" at this higher level of formulation. Such "educational vision" could inform these plans and programs with a deeper and broader set of principles about what it is that Jewish education should seek to aspire in order to be exciting and meaningful. Absent such a set of principles, plans and programs will be developed on "an empty stomach," as it were. (The example of the syllabus project may be useful here. Given the task of developing a list of topics to be studied in Talmud in modern orthodox schools, a group of educators from that movement found it difficult to commence without a clear sense of what it was that the study of Talmud should achieve in their system). With a set of deeper broader principles, on the other hand, it would be possible to go about creatively developing effective policy, programs, staff, etc. for systems and institutions of Jewish education.

We might use the example of holocaust education here, since it is hard to consider it without reference to larger aims. Holocaust education can lead to any number of responses. At the GA, Lee Hendler argued that Jewish identity can not be based on feelings of guilt, grief, and fear which emerge from the emphasis on the holocaust: "I am a Jew because of the Six Million." "Guilt is not a Jewish value," she argued, "grief is not a value but an unavoidable, painful life experience which Judaism both embraces and proscribes through an extraordinarily humane public and private process; fear is not a value but an emotion we struggle to control in order to act..." All this adds up to Hendler's conclusion that "the proposition that Holocaust and Israel are reason enough for Americans to be Jews is a spiritually bereft injunction." In wake of this, Hendler suggested focusing education on the question "What's so great about being Jewish in the latter part of the 20th century in America?" for which she turns to Jewish religion for answers.

There are, of course, arguments which can be made against Hendler's claim - eg. the Holocaust is one of the major events in modern Jewish existence and that there is no way to achieve a sense of belonging to the Jewish people, no matter how one defines that, without being exposed to it and considering its implications for the future of the Jewish people. However, the point here is not whether one agrees or disagrees, but rather that a clear commitment to the larger educational vision which emerges from either position can provide guidance in considering and developing holocaust education. Given such "educational vision", it would be possible for:

- lay leaders to consider to what degree they want their institution to appropriate significant resources and energies to holocaust education as opposed to others such as Bible or local Jewish history;
- educational leaders to suggest specific goals for holocaust education which are in line with the aims set out in the larger educational vision;
- educational planners to design a program of holocaust education which could help them achieve these specific goals; eg. to decide on settings, pedagogies, materials, etc. they deem to appropriate for the attainment of these goals and to develop curricula and staff training accordingly;
- educators to implement these programs effectively in diverse and changing circumstances; to know how to present their lessons (eg. viewing a holocaust film) so as to achieve specific responses and to respond to various queries from the audience accordingly;



- educational evaluators to consider whether or not the holocaust programs being implemented do indeed help the educational system or institution achieve its specific goals for holocaust education and its larger "educational vision" as well as to consider what the source of success or failure in this may be.

**GENERAL COMMENTS ON EACH OF THE CONCEPTIONS IN THE "EDUCATED JEW" PROJECT AND THE PROCESS OF THEIR DEVELOPMENT - LEVEL OF DETAIL TO BE DETERMINED BY TIMING AND QUESTIONS FROM THE AUDIENCE.**

**THE EDUCATED JEW PROJECT AS AN EXAMPLE OF AND A RESOURCE FOR SYSTEMATIC FORMULATION OF EDUCATIONAL VISION (AS OPPOSED TO A PROTOTYPE FOR THE DEVELOPMENT OF EDUCATIONAL VISION):** By developing alternative visions for Jewish education, we did not mean to suggest that vision drivenness could emerge only after one had developed an "educational vision" along the lines suggested by the "Educated Jew" project. Conceivably, it would be possible to design vision-driven institutions from "educational visions" as we have defined them, but this is not necessarily the only starting point. Our acquaintance, over the last two days, with various historical examples of vision driven institutions as well as with the live examples of Rabbi Lichtenstein's Yeshivat Har Etzion and Rut Calderone's Elul teach us that the vision of vision-driven institutions may not necessarily grow out of originally drafted vision statements.

A vision may emerge from an educational system or an institution or even a program once it is in place. One could even argue that, in fact, all systems and institutions of education are driven by some vision, whether this vision be appropriate or inappropriate (upon being given a "vision-reading" or "content-analysis" of an educational institution, its educational leadership may find that it does not agree with its own direction). Our assumption is that one will learn whether one's vision is appropriate or inappropriate and will make use of it more effectively when it is consciously and explicitly referred to as a guide to practice. A major question of interest at the seminar, therefore, should not necessarily be "how do we develop a wholesale vision and from there move to practice?" as much as "how do we move from where we are towards a level of discourse about our goals and aims which takes into account larger ideas about Jewish education?"

It is important to add here that being driven by a vision is not a one time activity. A vision can be formulated and turn out to be misguided in light of practice. Consequently, visions will need to be reformulated in light of practice and practice will need be reformulated in the light of reformulated vision. This is an ongoing process which defines effective institutions of Jewish education. For example, Barry Holtz tells us that the reports on best

# **Council for Initiatives in Jewish Education**

Israel office: POB 4556, Jerusalem, ISRAEL tel: 972-2-617-418 fax: 972-2-619-951

## **FACSIMILE TRANSMISSION**

Date: June 13, 1994

No. of pages incl. cover: 16

To: Ginny

From: Abby Pitkowsky

Organization: CIJE

Fax number: 972-2-619-951

Fax Number: 216-391-5430

Dear Ginny,

Attached is Danny Marom's summary of the Educated Jew/Greenberg piece for the Goals Seminar.

-Abby

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practices on supplementary schools "indicate that schools which work are places that continually try to find ways to involve the key participants in ongoing reflection upon and discussion about the goals of the school."

**THE "EDUCATED JEW" PROJECT AS A RESOURCE FOR THE GOALS PROJECT:** Just how can the "Educated Jew" project serve as a resource for the goals project? We have thought about a number of ways in which this may play itself out:

- **AS AN ENTRY POINT TO THE DISCUSSION OF IDEAS FOR JEWISH EDUCATION:** Learning the alternative conceptions developed in the "educated Jew" project can initiate people into the discussion of the aims of Jewish education at the level of "powerful content for Jewish continuity." The CIJE will make the various papers and the scholars available to its associates and to various audiences in its communities so as to provide a rich basis for them to consider their own goals and aims. The range of activities here is very broad: from a series of lectures by the scholars for the community at large to a disciplined study of each of the papers by lay and pro leadership of the denominations, communities, and local institutions in the context of their attempt to develop their own visions.

- **AS A CONSULTATIVE RESOURCE FOR THE CIJE IN HELPING SYSTEMS, INSTITUTIONS, AND PROGRAMS CONSIDER HOW THEY MAY DEVELOP VISION DRIVEN EDUCATION:** The staff of the "educated Jew" project is undertaking ongoing research on elements of and strategies for developing vision driven education in practice. This has been and will continue to be a resource for the CIJE as it moves from this seminar to working with communities and central and local institutions of Jewish education. The CIJE has in turn posed questions which arise from realities in the field which are adding questions for the research agenda of the Mandel Institute. We hope that this ongoing deliberation will infuse the planning and implementation of the goals project with knowledge and systematic thinking.

- **AS A BASIS FOR VISION DRIVEN PLANNING:** Though not necessarily our central goal, we would be pleased to assist those who would want to develop programs of education directly from any of the conceptions developed in the project.

It may be appropriate to mention here that the Mandel Institute will be publishing the papers together with research on aspects of developing vision driven education in a series of "working papers" for Jewish educators.

**THE ACTIVITIES OF THE NEXT DAY AS AN ILLUSTRATION OF THE ABOVE:** We wanted to give the audience at this seminar an opportunity to experience and grapple with one of the conceptions developed in the "Educated Jew" project - that of

Professor Moshe Greenberg (some background on Greenberg's biography and involvement with education should be given here: Univ. of Penn; JTS; "Understanding Exodus" for Melton in NY; Hebrew University; Work on Bible curriculum for Israeli school system; Commentary on Ezekiel; Editor of Bible for the masses in Hebrew; Publications on Biblical Law & Lit to be put in an anthology by JPS; Israel Prize this year; etc.). The purpose of this is not to engage the audience in the question of whether or not Greenberg's conception is a feasible and compelling basis for Jewish education as much as to allow it to experience and examine what a vision of Jewish education may look like "from the inside."

What we want to do, therefore, is to break up into groups in order to study Greenberg's paper and then to meet with Greenberg himself in order to respond to some of our questions and requests for clarifications and then to begin to discuss some of the implications of Greenberg's paper for goals in various settings of Jewish education (what would a Greenberg day school look like?). Having done all these, however, we want to present something of the range of possible visions here by reporting to the audience on specific points on which Professors Brinker and Twarsky provided alternative ideas to those of Professor Greenberg. At the end of our day, we would get a chance to actually hear some of Brinker's comments on Greenberg's approach. All in all, we hope that this will provide a good illustration of the "Educated Jew" project.

It will be suggested that members of the audience go over the paper again at night in order to prepare for this day. Members of the staff will sit in the Mishkenot library after dinner to assist participants who want help in close reading (some participants should be drafted for this activity in order to ensure that it happens and to attract others).

## 2. TUESDAY, JULY 12, 9:00 - 12:00: PROFESSOR MOSHE GREENBERG'S CONCEPTION OF THE EDUCATED JEW:

PART ONE - THE VISION: The participants will be broken down into two groups: group #1 consisting of lay leaders & federation pros would be led by Seymour and supported by Danny, Barry and Alan; group #2 consisting of educators would be led by Daniel and supported by Gail and Shmuel. Though the strategy and pace will vary for each group, including the question of how to involve support staff, a common "core curriculum" should emerge:

a) Greenberg's vision is based on the assumption that the human being has an inherent need for spiritual meaning in life. The visible material world will present a distorted picture of what really matters. If used as a guide for existence, this picture will not leave the individual

satisfied with life - no matter how comfortable s/he may be. The individual needs to feel as if s/he is accomplishing something of larger deeper meaning in his/her life. In order to know how to arrive at this sort of satisfaction from life s/he needs to see the world through the eyes of the spirit, to experience the invisible aspect of transcendent meaning which accompanies questions of everyday existence, to link life into that which has overriding significance.

b) Greenberg's vision sees Judaism as capable of providing an appropriate response to this need for the spiritual among Jews. Judaism, as he defines it, is a system of religious symbols (including God, the canon of classical Jewish texts, Jewish rituals, etc.) through which a Jew can link up to the spiritual realm of existence in his/her relationship to him/herself, the society s/he lives in, and the universe at large. In order to enable Judaism to play this role, Greenberg suggests undertaking a number of Jewish activities: study of classical Jewish texts in the canon; individual and shared practice of Jewish ritual; concern for and involvement with the fate of Jews all over the world.

c) In and of themselves, these activities will not necessarily address the Jew's spiritual needs. They must be carried out with an eye towards fulfilling this task (for background on this see Greenberg's "Zehut, Tevunah VeDat" and/or W.C. Smith's Britannica article on "Religion as symbolism." Consequently they should lead to:

- "a love of learning Torah" and "a love of fulfillment of the commandments between man and God" (eg. Jewish study for its own sake);

- "acceptance of the Torah as a guide in the area of interpersonal morality, with the recognition that the ethical decrees of the Torah are the fruit of unceasing interpretive activity" (eg. the last six statements in the ten commandments - page 5; the law against cheating in application to non-Jews);

- "living a lifestyle which creates a community" (eg. prayer, deeds of lovingkindness, visiting the sick - page 8);

- "a relationship to the Jewish people in all the lands of their dispersion" on the basis of a shared consciousness of the Jewish people as a covenantal community with common origins and a common vision of future redemption (eg. relationship of diaspora and Israeli Jews - page 10).

d) Jewish education must aim to provide learners with these Jewish experiences in a way that they do indeed address students' spiritual needs.

The preparation will have succeeded if the participants understand how Greenberg moves from a) to b) to c) and are able to suggest their own examples. It may be useful for this purpose to focus the specific examples mentioned in c) an/or, for higher level of understanding, on sections from the background documents mentioned in b). In clarifying these basic ideas and their interconnection, staff will need to differentiate between questions which need to be answered in order to sufficiently prepare for Greenberg and queries which need to be asked directly for Greenberg. In the latter case, participants ought to be urged to ask their questions to Greenberg in person. Though we asked the participants to focus on clarifying Greenberg's conception rather than calling it into question, questions such as "why do you believe this will address spiritual needs more than other religious or philosophical systems?" should be encouraged.

**PART TWO: ELEMENTS OF A "TRANSLATION" OF GREENBERG'S VISION TO EDUCATIONAL PRACTICE:** The group will reconvene in plenum in order to be presented with an initial portrait of Greenberg's conception as it would appear in the context of a day school. This will be preceded with a short description of the intricate movement from vision to practice, or "translation" as we have called it (with a note on this aspect of vision drivenness being central to our discussions tomorrow). "Translation" involves a movement from ideas to realities of setting, pedagogy, subject matter and student audience. This is not only an application but a reformulation of the original conception into terms which can be implemented in real world conditions (consequently the metaphor of "translation"). "Translations" can look very different than the original. Alternative "translations" are possible for the same ideas. Some may be misguided. "Translation" is also an ongoing process involving deliberation, experimentation, evaluation, and reformulation.

The purpose of the presentation will be to provide a more concrete understanding of Greenberg's paper (while constantly reinforcing the tension between "vision" and "translation") as well as to demonstrate how vision used as a basis for planning can provide us with new and exciting means for education. The presentation will be broken down into the following components:

Setting: The notion of an "enclave" breaking down barriers between formal and informal education - Seymour;

Pedagogy: The teacher as intermediary between the student's spiritual needs and the authentic meaning of the text/ritual; eg. the example of the absolute value of human life; the role of Hebrew; the role of scholars - Daniel;

Primary Education: Readyng the student for study addressing spiritual needs; the development of skills necessary for exegesis as Greenberg has defined it - Seymour;

**Syllabus:** The relationship between Jewish and general education; the role of Jewish history and literature; the centrality and limits of reference to the canon - Daniel.

Questions and clarifications should be urged in the context of this presentation. "Translation" suggestions by the audience should be handled with care - i.e. participants should be encouraged to enter into "translation" process, but integrity of the original vision and the sophistication of the exercise should be preserved.

**SUMMARY:** At the end of the translation, some attempt should be made to summarize in plenum some of the questions which came up in both sessions in relationship to Greenberg's conception, as a final preparation for the live session.

**3) 12:00 - 1:30: LUNCH (Greenberg should be invited as well)**

**4) 1:30 - 3:30: MEETING WITH GREENBERG** - led by Seymour: It should be clear from the discussion of the preparation session that the bulk of the work in understanding Greenberg's paper should be done by the time he comes in. The purpose of this session should be to experience the authentic source of this conception: Greenberg's scholarship, faith in education, and deep vision of Jewish religion and existence. This should come across through the negotiation between the audience and Greenberg over specific points and aspects of the paper, through his spontaneous use of examples from the tradition, from the modern world, and from his telling about his own personal experiences in response to genuine queries from the participants (and vice versa). The challenge is for both sides to be prepared well for this meeting (since Greenberg likes to move slowly from a scholarly study of text to a dramatic closing statement at the very end and since the group might feel more comfortable talking about education as they know it rather than about Greenberg's ideal as it could be).

**5) 4:00 - 6:00 DISCUSSION OF GREENBERG AND PRESENTATION OF ALTERNATIVES FROM THE EDUCATED JEW PROJECT:** The participants would be invited by Seymour to discuss their responses to the whole unit on Greenberg, whether on the level of the conception itself, the conception as an example of "educational vision," the study of the conception as a resource for the goals project, or the conception as compared with realities in the field. In the context of this discussion, a presentation of alternatives to Greenberg on specific points would be made (both from the papers and the translations). This would be introduced by Seymour (including biographical comments on Brinker and Twersky) and presented in detail by Daniel. The presentation would focus on the following points:

**JUDAISM AS A WAY OF ADDRESSING SPIRITUAL NEEDS:** Professor Brinker's conception sees the human as a social being and consequently aims to address the learner's place in society. Trying to address the spiritual needs of the individual Jew by way of Judaism alone can only be done by curbing his/her freedom. Conceivably, a Jew may reject aspects of Judaism and have his/her spiritual needs addressed by other religions, cultures, philosophies, etc. However, a Jew's allegiance to and involvement in Jewish society is not and should not be contingent upon his/her relationship to this or that spiritual belief. The overriding thrust of a Jew's relationship to Jewish society is and should be the natural feeling of belonging to a people, a family. Family members can disagree about family issues, but their connection is tied. Therefore, the role of Jewish education should be to introduce the Jewish learner to the history of the Jewish people/family, the range of past and present opinions about its desired development, its language and diverse cultural treasures, etc. and thereby deepen his/her engagement with the Jewish future.

In Professor Twersky's conception, Jewish law or "halacha" is the standard by which the human can appropriately address spiritual and social needs - and not the other way around. This standard, when it is properly and sensitively maintained, is what has and will continue to maintain Jewish continuity throughout the generations. According to Twersky, halacha is a system of laws which are available to the Jew as a means of assuming religious, moral and social responsibility and attaining spiritual heights. Jews are consequently obliged by God to observe halacha on a continuous basis, but are also given an opportunity to reach higher and more sophisticated levels of spiritual experience through observance of halachah accompanied by its study. The role of Jewish education is therefore to habituate Jews to practice halacha, and in this context, to raise the level of their understanding of its conceptual depths so that they may continue to practice halacha in a way which will lead them to spiritual experience.

**THE ROLE OF PRACTICE IN JEWISH EDUCATION:** Greenberg has emphasized the experience of Jewish study and of individual and community rituals and acts as a necessary component of his educational program. Since these are all means to transcendent meaning, the challenge is set up these experiences so that those who undergo them reach that end. Having succeeded, however, Greenberg leaves the question of future practice open to the learner. His emphasis is on appreciating and respecting the value of these practices as a basis upon which the learner can make such a decision. Greenberg's belief is that if this is successfully done, the practices will be appealing to the learner.

Twersky's conception also emphasizes the practice of Jewish law as a means to spiritual ends. However, he also



sees halacha as an ends in and of itself. His approach focuses the uplifted spirit back on the very practices which the learner is required to observe on an ongoing basis, so that there is an continuous connection and integrity between spiritual and practical aspects of Jewish living. Twersky argues that this unity of spiritual understanding and practice is what has made Judaism a unique system of living throughout history. One does not either leave spirit up in the air or settle for rote observance of law. Rather, one becomes disciplined, through Jewish education, to integrate spiritual understanding and living practice of law, continuously, on growing levels of sophistication. The examples of lighting Chanuka candles, mezuzot, etc. may be used her with texts from the Mishneh Torah.

On one level, Brinker's conception of a secular-liberal Jewish education does not emphasize Jewish practice at all. To be sure, he does assume that such practice will be a focus of study, so as to familiarize learners with the Jewish world. In this context, he would require a pluralistic presentation of Jewish practice over the generations (including secular and other non-religious groups), so that the learner would be exposed to the range and diversity of the Jewish experience. However, his liberal emphasis does not impose the responsibility for enabling the learners to actually experience these practices on the educational system.

On another level, Brinker's conception is at least as equally focused on Jewish practice as the other conceptions. This becomes evident when we consider the possibility that Brinker's conception defines Jewish practice as being a responsible and contributing member of Jewish society. For Brinker, the aim of Jewish education is to provide the learner with the motivation and tools not only to live as a good citizen in Jewish society, but also for the learner to provide Jewish society with a unique personal input - one which is made according to one's own beliefs about what is necessary for a better Jewish future. Having been successful in achieving this aim, Jewish education will have enabled Jewish society to benefit from the contributions of autonomous, creative, independent, and freethinking individuals, who all want to do something important for the common good.

THE PROFILE OF THE TEACHER IN JEWISH EDUCATION: As we have seen in the translation of Greenberg's conception to practice, the role of the teacher is to facilitate an authentic encounter between the spiritual meaning embedded in Jewish texts and practices and the spiritual needs of the learner. In a sense, the teacher must try to eliminate the possibility of getting in the way of this encounter by being too personal about his/her relationship to the text or practice. In one place, Greenberg even goes as far as saying that it is not compulsory for the teacher to completely

accept the spiritual purport of the Jewish text or practice s/he is teaching, as long as s/he presents it in its authenticity.

Twarsky's conception of the teacher emerges from a different set of assumptions. Here the teacher's personal commitment to the code of Jewish law and to its being practiced with deep understanding is of central importance. The teacher is clearly meant to be a living example of an attempt to live according to the ideal of the educated Jew which s/he is inviting the learner to live by. This is the heart of traditional education. We teach each other to live by the very standards by which we ourselves aspire to live, by which our parents aspired to live and by which we want our children to aspire to live. Consequently, the walls separating family, educational setting and community break down here to a certain extent, so that in essence, the teacher is an agent of continuity across and over generations. Twarsky's conception lends much credit to the impact of living educational examples, claiming that they provide magnetism, inspiration and integrity to the educational ideal which is being transmitted to the learner. It is hard not to want to be part of a society which itself practices what it preaches to you.

Brinker's conception of the teacher's role is also that of an agent for Jewish society across and over generations, but in a different way. Living in secular democratic and pluralist Jewish society enables the learner to choose from among a diversity of lifestyles, beliefs, and possible inputs into Jewish existence. Beyond the general invitation extended by the teacher to the learner to express his/her natural belonging to Jewish society in terms of a deepening familiarity and a real contribution, the role of the teacher is not to inspire the student to choose any particular one way of Jewish living. Yet, since the challenge of choosing is placed before the learner, Brinker's teacher has the role of familiarizing the learner with the larger "map of Jewish existence" and giving him/her critical tools appropriate for such a decision. This teacher can play the role of a sort of tourguide for the learner as s/he is considering where s/he wants to go in the map of Jewish existence.

THE RELATIONSHIP TO MODERN JEWISH EXISTENCE: For Brinker, modern Jewish existence (i.e. over the last 200 years) should be the focal point of Jewish study. Unlike in Greenberg's conception, which moves from the classical cannon through the generations of Jewish exegesis and only then attempts to achieve an understanding of the present, for Brinker, the past is relevant only in that it helps explain and provides a basis for action in the present. Consequently, the diverse history, thought and literature of the modern period are central to his curriculum and certainly deserve no less serious attention than the history, thought and literature of the classical period. Both the Bible and the writings of

modern Israeli authors are necessary to be appropriately equipped for the present.

Twersky responds to many of the ills of modern human and Jewish existence by pointing to the movement away from Jewish tradition. Accompanied by an exaggerated emphasis on relativism, materialism, and individualism, modernity has taken the individual away from basic truths, spiritual values and social, moral and cultural responsibilities. Consequently, he emphasizes Jewish traditional law as an effective way of preserving these in modern conditions. Unlike Greenberg, he is unwilling to leave the question of practicing halacha open to the individual, once s/he has been exposed to its conceptual basis and has experienced its practice in certain areas. For Twersky, a Jew must be initiated into what generations of Jews have been doing in order to get in on its discussion (exception: in the context of adult education for the non-initiated, he suggests, if there is reason to assume that it can be effective, beginning with philosophic discussions of Judaism). Jewish education must then continually present the harmony between the practice of halacha and philosophical truth. It should be noted that Twersky assumes an openness to and study of general culture, science, etc. - which, he believes, provide no threat to halachah. He believes that a presentation of halacha as being in harmony with philosophic truth will not contradict a basic respect for intellectual honesty.

6) 6:00 - 7:00: DINNER (Brinker should be invited to eat with us as soon as he can make it from the university).

7) 7:00 - 8:00: MEETING WITH BRINKER: After being introduced by Seymour, Brinker would be asked to speak for the first fifteen minutes in response to specific aspects of Greenberg's paper (on the basis of questions which he will be given beforehand as a preparation) and the remaining time would be devoted to open discussion. The purpose of this encounter would be to experience something of the possible diversity of approaches by getting a pinch of opposition to Greenberg's paper and a small taste of another authentic approach.

A SUMMARY OF THE WHOLE UNIT ON THE EDUCATED JEW SHOULD BE MADE AT THE BEGINNING OF THE NEXT DAY.

**Council for Initiatives in Jewish Education****Israel office: POB 4556, Jerusalem, ISRAEL tel: 972-2-617-41B fax: 972-2-619-951****FACSIMILE TRANSMISSION****Date: June 15, 1994****No. of pages incl. cover: 5****To: Ginny Levi****From: Abby Pitkowsky****Organization: CIJE****Fax number: 972-2-619-951****Fax Number: 216-391-5430****Ginny,****Attached is Shmuel's Day 2 of the Goals Seminar for your records. Thanks for arranging today's telecon.****Take care,****Abby****If there are any problems receiving  
this transmission, please call  
972-2-617-418**

## **THE GOALS PROJECT SUMMER SEMINAR IN ISRAEL**

### **Day 2: Visit to Yeshivat Har Etzion, Alon Shvut.**

#### **Purposes of the visit:**

The main purpose of the visit to Yeshivat Har Etzion is to provide a concrete example of an educational setting of higher Jewish studies driven by a clear set of goals.

Few of the participants in the seminar are familiar with the Yeshiva world in general and with the concept of a Hesder Yeshiva in particular. Hence the first purpose of the visit will be to acquaint the Seminar participants with this type of institution.

The visit will be considered successfull if it provides to the Seminar's participants with a sens and an appreciation of :

- What is a Yeshiva?
- What distinguishes a Yeshivat Hesder from its classical counterparts?
- What is the vision of Yeshivat Har Etzion?
- What are some of the means set in order for this institution to achieve this vision?

The Hesder Yeshiva will be presented as an educational institution which is based on three simultaneous visions:

- The vision of the Talmid Chaham ( Jewish scholar )
- The vision of a Learned Layman
- The vision of the Yeshiva Student who participates in the nations security by serving in elite units of the IDF.

The first two above mentioned visions will be presented as alternative / parallel visions , while the third one reflects the vision that distinguishes the Hesder Yeshivot from all other forms of traditional jewish learning .

Those visions will then be traced in the Goals set by the Yeshiva for its students. We will try to distinguish two kinds of goals:

- **Explicit Goals:** Goals which are spelled out in different ways orally and in writing to the students, parents, army coordinators, lay leaders and friends of the Yeshiva.
- **Implicit goals:** Goals which are never spoken about nor written about, and yet are clear to all the direct and indirect participants in the life of a Hesder Yeshiva.

Finally we will try to demonstrate how these Visions translated into implicit and explicit Goals, are translated in the various aspects of the Hesder Yeshiva as an idiosyncratic institution:

- In the curriculum: The allocation of time to each of the subject matters studied in Yeshivat Har Etzion.
- In the selection of teachers, Ramim and subject matter teachers.  
(*Ramim in aramaic, Heads of a Talmudic Academy*)
- In the choice of students who qualify to enter in the Yeshiva
- In the daily schedule of the Yeshiva student
- In the physical setting of the Yeshiva
- In the fact that in this institution the students enter for a five year program from which more than a third is devoted to active service in the IDF.

freshness of the participants, the disadvantage being a shorter time allocated for this clarification session ).

The visit at Yeshivat Har Etzion: Monday July 11th 94.

Time of departure: 9:00a.m.

Time of arrival: 9:30a.m.

9:30-10:30: Visit of the Beth Hamidrash, Library, Yaakov Herzog Center

10:30-10:40: Break

10:40-11:10: Rabbi A. Lichtenstein lecture

11:10-12:00: Questions to Rabbi Lichtenstein, and Yehudah Schwartz and answers.

## **ACTIVITIES SUGGESTED TO ACHIEVE THESE PURPOSES:**

Given that for most of the Seminar's participants this type of institution is unknown, it is suggested to take a series of steps both before and during the visit at Yeshivat Har Etzion.

### **Activities prior to the visit:**

#### **1) Reading Suggestions:**

It is suggested to send to all the participants prior to their coming to Israel the following reading materials:

- a) Encyclopedia Judaica selected articles on different aspects of the Yeshiva as an institution.
- b) Rabbi A. Lichtenstein article: The Ideology of Hesder: The View From Yeshivat Har Etzion
- c) Rabbis Y. Amital and A. Lichtenstein letter sent to new students accepted to Yeshivat Har Etzion.

#### **2) Evening or morning session for clarification and preparation of questions to Rabbi A. Lichtenstein:**

It is suggested to have a special session prior to leaving for Yeshivat Har Etzion, during which the participants will be able to ask any questions resulting from their reading of the material or general questions they may have regarding the Yeshiva, and the Hesder Yeshiva institutions. In the course of this meeting SW will try to respond to some of these questions. Selected questions will be put on paper and faxed to Rabbi Lichtenstein in order for him to prepare.

This session could take place either during the evening of Day 1, ( the advantage being that we will have more time, and no major difficulties in putting everything in writing. The disadvantage being the tiredness of the participants ), or during the breakfast of Day 2 ( the advantage being the



**Council for Initiatives in Jewish Education****Israel office: POB 4556, Jerusalem, ISRAEL tel: 972-2-617-418 fax: 972-2-619-951****FACSIMILE TRANSMISSION****Date:** June 16, 1994**No. of pages incl. cover:** 1**To:** Ginny**From:** Abby Pitkowaky**Organization:** CJE**Fax number:** 972-2-619-951**Fax Number:** 216-391-5430**Dear Ginny,**

Please inform Isa Aron, Dan Polster, Sally Wertheim, and Robert Toren that due to the late date of their registration all rooms at Mishkenot Sha'ananim are presently occupied. We have reserved a room for them at the Laromne Hotel for the duration of the seminar, which is only a 5 minute walk from Mishkenot Sha'ananim. The rate for the room is \$110.00 per night for a single room, and \$130.00 for a double room, plus 15% service charge. There is a possibility that some rooms will become available at Mishkenot Sha'ananim, and we are hoping that we will be able to accommodate them there.

**Thanks,****Abby**

**if there are any problems receiving  
this transmission, please call  
972-2-617-418**

To: Alan, Annette, Abby/  
Caroline

From: Ginny  
MEMORANDUM (Please forward  
to ARS)

By Facsimile (1 page)

1-216-391-5430

To: Virginia F. Levi  
CIJE c/o Parkwood Corporation, Cleveland

From: John C. Culman

Date: June 17, 1994

Subject: GOALS SEMINAR, Jerusalem  
CIJE Steering Committee

Ginny:

Remember the definition of *Mixed Emotions*? (The feeling when your mother-in-law drives your Cadillac over the cliff.)

So, with reluctance, please note that I have finally concluded that I should not travel to Israel in mid-July for the Goals Seminar. In major part that results from the discussion with Kraar and Stein this morning about the CJF Executive Development Program. We are making some good progress; thus, it has become very desirable for me to attend the CJF Executive Committee meeting scheduled for July 13 and 14....

Please convey my regrets to Alan, Annette, Danny and the others for the invitation and the proposed additional discussions about the Mandel Institute. I will have to take a rain check on that one!

Question: Is there still to be a meeting of the CIJE Steering Committee on Friday, September 23, in New York? I had that possibility pencilled into the date book. However, the recent memo from MLM to the CIJE Board is silent on that date and implies that the next meeting of the Steering Committee is to be concurrent with the Board and other committee meetings on October 5 and 6. It would help to know whether the 9/23 date is on or off.

See you Monday. Thanks again for your patience!

Subject: +Postage Due+DAYS 1 AND 2 OF SEMINAR  
Date: 15-Jun-94 at 05:08  
From: "Dan Pekarsky", INTERNET:PEKARSKY@mail.soemadison.wisc.edu  
  
To: Virginia Levi, 73321,1223  
73321,1217  
73321,1220  
73321,1221

Sender: pekarsky@mail.soemadison.wisc.edu  
Received: from dogie.macc.wisc.edu by arl-img-1.compuserve.com (8.6.4/5.940406sa  
id FAA28607; Wed, 15 Jun 1994 05:07:16 -0400  
Received: by dogie.macc.wisc.edu;  
id AA11528; 5.57/42; Wed, 15 Jun 94 04:07:13 -0500  
From: "Dan Pekarsky" <PEKARSKY@mail.soemadison.wisc.edu>  
Reply-To: PEKARSKY@soemadison.wisc.edu  
To: 73321.1217@COMPUSERVE.COM  
Cc: 73321.1220@COMPUSERVE.COM, 73321.1221@COMPUSERVE.COM,  
73321.1223@COMPUSERVE.COM, ALANHOF@VMS.HUJI.AC.IL,  
MANDEL@VMS.HUJI.AC.IL  
Date: Tue, 14 Jun 1994 15:28:00 -600  
Subject: DAYS 1 AND 2 OF SEMINAR  
X-Gateway: iGate, (WP Office) vers 4.03 - 1032  
Mime-Version: 1.0  
Message-Id: <2DFE12F6.8A97.0003@mail.soemadison.wisc.edu>  
Content-Type: multipart/mixed; BOUNDARY=BoUnD\_8KcZuX86QvYVtGo2dfe0512  
  
--BoUnD\_8KcZuX86QvYVtGo2dfe0512  
Content-Type: TEXT/PLAIN; Charset=US-ASCII  
Content-Transfer-Encoding: 7BIT

In preparation for our conversation tomorrow morning, here's  
another take on Days 1 and 2 and some thoughts on Day 4. I look  
forward to our conversation tomorrow.

By the way, I spoke with Carolyn Keller today who indicated that  
she, along with a lay leader, are planning to come. She voiced  
an interest in text study (Could that be made an optional  
activity pre-seminar each morning?) and a strong desire to have  
an opportunity to interact with the other communities qua  
communities, to hear how each has been struggling with issues of  
the kind the seminar is addressing.  
--BoUnD\_8KcZuX86QvYVtGo2dfe0512  
Content-Type: APPLICATION/OCTET-STREAM; name="DOS6-14"  
Content-Transfer-Encoding: 7BIT

REVISED VERSION OF DAYS 1 AND 2 OF THE SUMMER SEMINAR, 6/14/94

Please note that in this latest version, I have moved the Dewey  
discussion into the afternoon, fearing that danger of putting too  
much into the morning. I do, though, agree that the morning needs  
real "meat", and I think that the discussion of "the problem" can  
offer that meat.

DAY 1

9 - 9:30 WORDS OF WELCOME, OVERVIEW OF WEEK, GROUND-RULES,  
DESIRED OUTCOMES

Hoffmann, Fox, Pekarsky

9:30 - 10:15 INTRODUCTIONS

Proposed activity: in addition to announcing name, role, and institutional affiliation, each participant is invited to articulate one significant obstacle and opportunity in our current reality that is relevant to the effort to reform Jewish education. The intent of this exercise is to give the participants a sense for one another that goes beyond name-rank-and-serial-number. (If another exercise would do this better, let's discuss it.)

Alternatively, after very brief introductions, we could ask them to do the proposed activity in small groups as a way of beginning to work together and to vary the format for the morning. Three hrs. of sitting together in the large group is a long time.

10:15 - 10:30 COFFEE BREAK

10:30 - NOON WHAT'S THE PROBLEM? NATURE, SCOPE, SERIOUSNESS

In this session, the problem-statement is articulated with attention to general education but with special attention to Jewish education. Seymour Fox describes and analyzes - makes come alive! - the troubling circumstances in the world of Jewish education that gave rise to the Educated Jew Project and to the Goals Project; Pekarsky offers a more concrete "take" on the problem with attention to some concrete examples of the visionless/goal-less ways in which much teaching and learning go on in Jewish educating institutions (as well as with examples from the world of general education).

The intent is to make the central problems clear and compelling, to suggest in broad terms the ways in which the Goals Project is trying to address these problems -- while making it clear that the problems addressed by the Goals Project a) do not admit of a quick fix, and b) are not the only significant problems that need addressing if Jewish education is to be improved. (If the introductory exercise I suggested is used, reference to the list of "obstacles" people had earlier noted will serve to underscore this point.) The concept of vision-driven institutions will be introduced and briefly

discussed, with the assurance that in the afternoon it will be fully explained and exemplified.

It may be wise in this opening session for us to articulate, respond to, and thereby at least temporarily deflect some of the "skeptics' questions" that they might be walking in with, e.g. the kinds of questions I articulated at the end of the document I prepared for our last conference call.

12 - 1 LUNCH

1 - 4 VISION-DRIVEN INSTITUTIONS - GIVE ME A "FOR INSTANCE!"

This session is designed to accomplish the following purposes: a) to give participants some living examples of vision-driven institutions. This is important because many of them may never have actually been part of or witnessed such an institution; b) to use these examples as a basis for explaining (and giving a concrete referent for) concepts like "vision", "goals," and "vision-driven". This will include an articulation of defining characteristics of a vision-driven institution (a list of ingredients/criteria that define what a vision-driven institution is.

We will be looking at two vision-driven institutions. One of them is the Dewey School, and the other will either be the Haredi Yeshiva described by Heilman or a secular-Zionist institution (picked by Daniel Marom).

In the first part of this session, Pekarsky will describe the Dewey School and use it as a basis for explaining the key-terms and theses.

In the second part of the session, Marom will guide participants towards an understanding and articulation of the ways in which a secular-Zionist institution exhibits vision-drivenness.

NOTE: we need strategies for keeping them actively involved during this session - rather just listening. Any good ideas, Gail?

4:15-5:15 FIRST INTRA-COMMUNITY CAUCUS

RECOMMENDED QUESTIONS: 1. what do we hope to get out of this seminar? 2. Are there examples of vision-driven institutions in our communities? Perhaps begin working on question that I have associated with the second caucus (on Day 2)

5:15 - 7 FREE TIME

7 - 8 DINNER

8 - 9:30 SHARING OF PORTRAITS

In small groups of about 4, participants will have the chance to share the portraits they have developed in preparation for the seminar. Each group will be facilitated by a member of our staff.

DAY 2

9-9:30 REVIEW AND REACT TO SUMMARY OF DAY 1 PROCEEDINGS.

9:30 - 10:15 ON THE RELATIONSHIP BETWEEN VISION AND PRACTICE  
--some preliminary considerations in preparation for our visit to the Har Etzion Yeshiva.  
{The content of this session, suggested by Alan, needs to be more clearly specified.

Seymour Fox

10:15 - 2:30 FIELD TRIP TO HAR ETZION

This will include a discussion with HaRav Lichtenstein concerning the ways in which his institution is vision-driven. It will be important for someone to brief him about the nature of our seminar prior to our visit so that he will aim his comments at our concerns. In preparation for this session, participants will have had the chance to read the article on Hesder and Har Etzion written by Ha-rav Lichtenstein. This session will include an opportunity to discuss the experience and to hear about a very different vision-driven institution in conversation with Ruth Calderon. Box lunches need to be included.

This session is designed to offer a living, first-hand example of a vision-driven institution out in the field. It is also a chance to encounter a vision of a meaningful existence which is very different from Dewey's and the secular-Zionist vision dealt with the day before. Participants should have a chance to articulate for themselves, possibly in small groups, the ways in which this institution is/is not vision-driven.

2:30-3:30 INTRA-COMMUNITY CAUCUS

Organizing question: articulate insights, efforts, concerns, questions that have surfaced in our respective communities concerning the effort to move towards vision-drivenness, in preparation for presenting these matters to the others on Day 4 of the seminar. My own sense is that this kind of question will help

focus their energies towards local issues and towards the seminar in very productive ways that we should capitalize on.\*

3:30-4:30 BREAK

4:30 - 6:30 INTRODUCTION TO THE GREENBERG PIECE

FREE EVENING

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\* I am assuming that on Day 4 of the seminar, much of our time will be spent looking at concrete efforts, strategies, and problems associated with moving towards vision-drivenness. After the Seymour Fox Ramah piece in the morning, I can imagine the rest of the day including the following components:

- a. Some variant of the Dorph/Holtz exercise.
- b. An opportunity for each community represented to discuss their insights, efforts, and concerns. This would allow for a real cross-community sharing. The Caucus on Day 2 would initiate planning for this session.
- c. A chance to hear from Isa Aron about her experimental efforts in this arena.

NOTE: If after discussion we think that the Dewey piece still belongs in the morning (with a shorter problem-statement), then my suggestion would be that in the afternoon, we begin with the Marom session, follow it up with the first Community Caucus, and then have Seymour do the lead-up to the field trip that afternoon. The advantage would be that we would get an earlier start on the field trip on Tuesday -- which is going to be a long day, and therefore have more time for Calderon and/or Community Caucus (which will be dealing with some very important questions that will help focus their energies productively).

--BoUnD\_8KcZuX86QvYVtGo2dfe0512--

## GOALS PROJECT SUMMER SEMINAR FAX COVER SHEET

TO: Gail Dorph and Barry Holtz (212-532-2646); Ginny Levi ( ); Seymour Fox, Alan Hoffmann, Daniel Marom, Shmuel Wygoda (011-972-2-619951)

FROM: Daniel Pekarsky

Attached you will find:

1. A Revised draft of the summer seminar that takes into account our recent conference call and subsequent conversations with some of you. The draft assigns locations for many of the sessions, and these should be reviewed by pertinent individuals. In some cases, individuals are assigned to sessions -- in others, the names of leaders of sessions remain to be filled in.
2. A summary of the kinds of projected session (large group, small group, etc.), so as to facilitate dividing up facilitation-tasks. This, as well as effort to assign one of us to each participant individually, still needs to be accomplished. I don't know that I am the best person to make some of these assignments; this will need to be discussed.
3. A draft of the pre-seminar assignment that each participant will be asked to do in preparation for the seminar.
4. A list of questions - some more difficult than others - concerning the Goals Project agenda that I believe we need to be able to address compellingly as we prepare for the seminar. The questions reflect the viewpoint of a skeptic inquiring into the logic of the Goals Project. They reflect issues intimated or explicitly raised by people I've spoken with. I believe that they can be meaningfully addressed - in some cases in more than one way. I would be grateful if, individually or collectively, you could give them thought and then suggest what you believe to be the soundest answers.

### TWO ADDITIONAL POINTS

A. Please note that each day will begin with a review of the preceding day's proceedings. At the end of each day, I -- or after a couple of days someone else -- will draft a summary of the events, issues, questions, and discussions that had made up that day. This summary will be reviewed by participants in the first half-hour of each session; they will have the opportunity to fill in the record, to correct misinterpretations, and to ask for clarifications. These summaries will help give people a day-to-day sense of what they have been accomplishing; they will focus everybody's attention at beginning of each day, providing a bridge from one day to the next; and they will offer us, at the end of the seminar, a full summary of where we have gone and what we've accomplished. I intend to bring a lap-top with me, programmed to WordPerfect. We will need to arrange for someone early each morning to pick my disc and to print out and copy the summary.

B. I continue to be troubled by the extraordinarily varied levels of sophistication among the participants in the seminar. People are coming a long way, and I worry that a conversation that will seem new and exciting to some will prove "old-hat" or simplistic to others. I am also concerned that some of the less sophisticated individuals will feel intimidated, overwhelmed by some of their more knowledgeable peers. This could be ruinous, I think. Perhaps the key to solving this problem is to be very clear concerning who we are trying to address in this seminar, and what the point of attending is for different categories of participants. It is, however, not enough that we be clear about such matters -- it is also critical that the participants be clear about this; and this means that they have to be talked with prior to the seminar. While Gail I have agreed to meet with some of the people coming from local communities for this purpose, others are probably better situated to talk through these matters with the other categories of participants concerning their role in the seminar. But prior to such conversations, we ourselves may need to get clearer about these matters.



## FIRST DRAFT OF ASSIGNMENT TO BE COMPLETED PRIOR TO THE SEMINAR

### INTRODUCTORY WRITTEN ASSIGNMENT

Our seminar will focus on something that is both simple and very difficult: the nature and development of adequate goals for Jewish educating institutions and how to approach the effort to realize these goals. But goals do not come out of nowhere. Typically, they are rooted in our very basic beliefs concerning the kinds of Jewish human beings we hope to cultivate via Jewish education. The Goals Project assumes that Jewish educating institutions need to work towards clarifying for themselves a clear and compelling conception or vision of the kind of Jewish human being they would like to cultivate. The Goals Project further assumes that the starting-point for such efforts is for each of us as individuals to begin clarifying our own personal views on this matter.

Please write out your thoughts on the following question:

If you were in charge and had the necessary resources, what would the ideal product of a Jewish education look like? That is, towards what should we be educating?

Though there are many ways to approach answering this question, and you are encouraged to approach it in a way that is comfortable for you. But we encourage you to approach it not by listing characteristics but as a novelist might: that is, paint a portrait of this person that makes this person come alive and gives the reader insight into the way Judaism enters into the person's life and enriches that person's life. Make this person, in the fullness of his or her being, "come alive" for the reader. You might choose to follow this person through a typical week in his/her life or use some other device to convey who this person is. You could, for example, offer us a glimpse into that person's diary over a certain period of time; you could describe the person from point of view of his/her child or spouse -- or whatever. Also, as implicit in the foregoing, please feel free to describe a man or a woman - whichever you'd like. Whatever you do, try to make the portrait true to life and consistent with what you believe at this moment in time.

Have fun with the assignment -- and remember that nobody will hold you to anything you say. It's simply designed to stimulate some initial reflection on some questions we'll be addressing.

### READING ASSIGNMENT

Enclosed are the initial readings for the seminar. They should be read prior to coming to the seminar. The readings include a selection from John Dewey's educational writings, a selection from Sam Heilman's *DEFENDERS OF THE FAITH*, and an article describing a secular-Zionist education [the piece Daniel Marom said he would get]. These readings describe educating institutions which are light-years away from each other but are similar in one critical respect: all of them are institutions that are animated a coherent vision of what it is they want to accomplish. As you read these articles, thinking about what these visions are and how they are reflected in the institutions that are committed to them.

The third essay, by Professor Moshe Greenberg of the Hebrew University, offers Professor Greenberg's views on the ideal product of Jewish education. It is one of several essays that has been written within the framework of the Mandel Institute's Educated Jew Project. Each of these articles represents a very different perspective on what Jewish education should be aiming for. In effect, those writing for this project have been asked to offer their own views on the question we have you to write on.

Professor Greenberg's essay is offered to you not because it is the last word on any subject but because we will be using it to exemplify some important points in the seminar. While reflecting on his views may be helpful to you in clarifying your own views on the ideal product of a Jewish education, we encourage you to read his essay after rather than before you sketch the portrait asked for in the written assignment.

CIJE SUMMER SEMINAR ON GOALS, Jerusalem, Israel, July 1994  
PROJECTED DAY-BY-DAY SCHEDULE (Internal Draft, including more detail than will need to go out with the "official" schedule)

DAY 1

AM (9-12) INTRODUCTORY SESSION (Led by Hoffmann, Fox, Pekarsky)

Words of Welcome ( Hoffmann, Fox, and Pekarsky)

Introductions. Each of the participants will be asked to introduce himself/herself. The introduction will include: where they're from, their work in Jewish education, and their answer to a question (yet to be determined) that will help give people a feel for one another and put people a bit ease.

Getting Started (Pekarsky) (a-f below)

- a. Ground-rules for the seminar; making the most of the group's diversity through creating an environment that encourages thoughtfulness and honest give-and-take; reviewing daily summaries at beginning of each day; various administrative matters.
- b. Problem-statement: statement of the problem that gives rise to the Goals Project, with attention to the fact that similar problems haunt general education.
- c. Overview of seminar-agenda, with attention to organizing question, issues, and activities.
- d. The concepts of "vision", "vision"-driven, "goals" in the context of the Goals Project.
- e. An explanation of the importance of people thinking through their own "personal visions" of what Jewish education should be striving for.
- f. Hoped-for outcomes of the seminar

LUNCH 12 - 1

Perhaps we should be encouraging participants to sit with people that they do not know as a way of beginning to establish a comfort-level among the participants.

PM (1-5) VISION-DRIVEN INSTITUTIONS: GIVE ME A "FOR INSTANCE!"

1-2:30 THE DEWEY SCHOOL (Pekarsky)

In this session, Daniel Pekarsky will try to do two things: a) to make Dewey's vision-driven institution come alive qua vision-driven institution by identifying elements of the vision, their reflection in the culture and curriculum of the school, and some of the principles at work in the movement from vision to educational design; b) in so doing, identify certain formal characteristics that are essential features of a vision-driven educating institution. This list of features will be usable by them in the second and third parts of the afternoon's sessions.

2:30-3:45 ANALYZING TWO VISION-DRIVEN INSTITUTIONS (a)

Participants will break into 4 facilitated groups, two of which will analyze the school described by Heilman, two of which will examine the secular-Zionist vision-driven institution (that Daniel Marom will identify for us). Participants will use the categories and questions framed in Pekarsky's session concerning Dewey. There will be a sheet or grid identifying these categories and questions. The challenge in this session is to become very clear about the way the institution being looked at is vision-driven.

3:45-4:00 BREAK

4-5:15 ANALYZING TWO VISION-DRIVEN INSTITUTIONS (b)

In this session, participants will break up into new sets of four groups, except that this time one half of each group will be made up of the Heilman-students and half will be made up of the secular-Zionist students. Their job will be to teach each other about the ways in which "their" institution is vision-driven.

NOTE: both sets of small groups will need to be facilitated, and some process will need to be devised for deciding who should go into what group.

5:15-5:30 CLOSURE ON THE DAY, PREPARE FOR THE EVENING ACTIVITY

BREAK (5:30 - 6:45)

DINNER (6:45-7:45)

EVENING PROGRAM (8-9:30) SHARING "PORTRAITS"

In preparation for the seminar participants have all written up "portraits" of the kind of person they would like to educate towards, i.e., their own ideas about the ideal product of a Jewish education. In this session, they will have a chance to speak about these portraits. Here's how it will work.

a. In groups of no more than 5 they will gather over fruit, coffee, or wine in an informal setting to share with one another how they have approached this assignment. The facilitator will stress the following ground-rule: although participants are encouraged to ask one questions designed to clarify the nature of the portrait, participants are not to critique or call into question the portraits that are presented.

b. In the second part of the exercise, the facilitator will ask members of the group to clarify and/or develop their portraits further via the following kinds of questions: i) how would the person you've described explain to us the ways in which Judaism enriches or adds meaning to his/her life? How would this person answer the "Why be Jewish?" question? 2) How would the person you've described explain the place of Israel and/or Mitzvot, and/or God, and/or Torah in his/her outlook and way of life?

Note: there is a need to break people into groups and to assign facilitators to each. The intent in this session is to establish a very relaxed, exploratory, thoughtful atmosphere, one that allows for candor and for uncertainty. Which of the questions is pursued, and in what depth, will depend on what's comfortable for the facilitator and what seems comfortable to members of each group. This session is informed by the assumption that participants need to begin inquiries about guiding vision by struggling with their own – both alone and together. It is also informed by the assumption that they need to recognize that the vision of Jewish existence that informs the efforts of Jewish educators must be one that will be found personally meaningful (on a variety of levels) by individuals who come to embody this vision. Hence the importance of asking the question: How would the person described in your portrait explain the important role that Judaism plays in his/her life.

DAY 2

AM

9-9:30 Review summary of yesterday's proceedings.

A chance to read the protocol, to note omissions, correct misinterpretations, ask for clarifications.

9:30-10:30 PREPARING FOR GREENBERG (a)

Participants will break into small text study groups (no more than 4 or 5 per group), led by someone who is a gifted text teacher. The task is to study a representative Classical Text in which some of Greenberg's ideas concerning an educated Jew are grounded. While understanding Greenberg is one of the goals of this session, so is having a genuinely meaningful

encounter with the text (something that not everyone in this group may have had in the past).

Note: there is a need to divide people into groups and to assign a text-teacher to each group.

10:45-11 BREAK

11-12:15 PREPARING FOR GREENBERG (b)

In small groups of approximately 4 or 5 (perhaps the same groups they worked with in the previous session and guided by the same facilitator), participants will work towards an understanding of Greenberg's vision. Facilitators will organize the discussion along three lines: i) identification of the major ideas; ii) analyze Greenberg's view using some of the questions employed in the small after-dinner groups the night before; iii) development of some questions to be asked of Professor Greenberg.

LUNCH (12:15-1:15)

1:15-3:15 A CONVERSATION WITH PROFESSOR GREENBERG

Professor Greenberg will be asked to make some introductory comments that get at the central points in his position, and there will then be an opportunity for participants to engage him in dialogue concerning his position. If things start slow, or hit log-jams, Daniel Marom or Seymour Fox, both of whom know Professor Greenberg and his work extremely well, will move in to move the conversation ahead.

3:15-4:00 DYADIC INTERLUDE

Following the discussion with Professor Greenberg, participants will break into pairs or possibly threesomes (Need to decide basis for pairing, if any) to share and explore personal reactions (concerns, insights, questions, etc.) prompted by the encounter with Greenberg and his ideas. How their own views differ from and/or resemble Greenberg's might be central to this conversation. They are encouraged to leave the building and go for a nice walk or find a nice quiet, comfortable place to sit and talk.

4:15-5:45 ALTERNATIVES TO GREENBERG

In this session, participants have a chance to listen to one or more individuals representing views very different from Greenberg's. Brinker is one possibility, but if he is the only one, I am somewhat concerned about whether his presuppositions will seem somewhat remote from those of the Diaspora-based participants. Twersky's view is also a possibility, but here I am concerned about tilting the seminar too far "too the Right", particularly since we will be going to visit Rabbi Lichtenstein. My instinct is to invite someone like Mike Rosenak or Paul Mendes-Flohr to represent someone like Buber's vision of the kind of person we should be striving for in Jewish education. The presenter should be familiar with the Greenberg piece and able to show how Buber's position differs on key points.

This might also be a session in which representatives of different denominational groupings explain how their respective visions resemble and differ from Greenberg along certain critical dimensions.

Note 1: both these matters -- which alternatives to Greenberg should be considered and what role, if any, the denominational groups should play in this process need to be decided.

Note 2: It may be that the "Dyadic/Triadic Interlude" should follow rather than precede the session entitled "Alternatives to Greenberg".

BREAK 5:45-6:30

DINNER 6:30-7:30

## Day 2 (continued)

7:30-8:30 PM - FROM IDEAL TO PRACTICE: CHANGING FOCUS.

In preparation for tomorrow's discussion of the journey from vision to goals to practice, participants will be reconvened in the groups they had formed the previous evening (along with the same facilitators) in order to do two things: a) to identify and share three central educational goals that emerge out of their own portraits of the person they would hope to educate towards; b) to identify what they take to be three pre-eminent educational goals that would derive, respectively, from Greenberg's and Buber's perspectives.

Note 1.: if there is a sense that we're over-programming, we could drop this session (of course, we could make that decision during the seminar, rather than now, if we wanted – that is, we could plan for it, and then drop it if this seems wise).

Note 2: As one of you pointed out, they may need help in identifying what "goal-statements" are and how they are derived from vision.

## DAY 3

AM FROM VISION TO PRACTICE (a)

9-9:30 REVIEW SUMMARY OF PROCEEDINGS FOR DAY 2

9:30 - Noon GREENBERG TRANSLATED

In this session, Daniel Marom, who has been centrally involved in the effort to explore the ways in which Greenberg's vision can be interpreted/translated for educational purposes will describe the nature of this effort and some of the results of the effort to date.

Seymour Fox will then engage him in a dialogue concerning the nature and basis for the assumptions and the choices made in the course of this process of translation. The challenge of this session is to begin to identify some of the tasks, kinds of expertise, and complexities that enter into the effort to move from vision and goals to educational design and practice.

Following and/or accompanying the dialogue between Fox and Marom, other participants in the seminar will be encouraged to enter the conversation.

Noon FIELD TRIP TO Rabbi Lichtenstein's Yeshiva. We will travel by bus and will eat box-lunches along the way.

1-4 Tour the Yeshiva, hear presentation by Ha-Rav Lichtenstein and perhaps by an articulate, English-speaking student; discussions with them (and/or without them) concerning their animating vision and the way it's embodied in life of the institution.

Notes: 1. I believe Shmuel Wygoda said he could get his hands on an article describing the vision informing this institution. Is it possible to get hold of this, and is it appropriate for our clientele? 2. Are students there in mid-July right before Tisha B'Av? Will there be much to see?

4 pm RETURN TO JERUSALEM BY BUS

Participants will be given a couple of questions that will facilitate their chewing over the afternoon's experience with their seat-companion on the bus.



DINNER (FREE)

8:00 AN EVENING WITH YEHUDA AMICHAI AT ALAN HOFFMANN'S HOME

DAY 4

9-9:30 REVIEW SUMMARY OF DAY 3'S PROCEEDINGS

9:30-NOON FROM VISION TO EDUCATIONAL DESIGN (b): THE RAMAH EXPERIENCE

In this session, Seymour fox explains the vision that guided the development of Camp Ramah and takes members of the seminar through the development process, with an eye towards further illuminating the nature and complexity of the process of moving from vision to educational design if one takes this process seriously. In preparation for this session, participants will read one or more of the articles that discuss the development of the Ramah idea.

Note: there has been some uncertainty about whether it would be wise to do the Ramah piece – a concern about too heavy an emphasis on Conservative Judaism (since we're also doing Greenberg). The Ramah experience does, though, have three things to recommend it: a) there is good reading material; b) it's an informal educating setting; and c) Seymour Fox unites the two indispensable ingredients – expertise concerning the movement from vision/goals to educational design, and an intimate knowledge of the way Ramah developed.

In support of doing the Ramah piece, it could be said in addition that we have other views well-represented (Heilman Haredi world, secular-Zionism, possibly Buber, Ellul, Ha-rav Lichtenstein's Yeshiva)

If, however, it's felt that there is too much Conservative Judaism in the program – or that we're not leaving enough time for some of the towards-closure themes found on Day 5, one possibility might be to substitute the Ramah session for the Fox-Marom dialogue piece -- or to find some way to merge them in a discussion of the movement from vision to practice. This might be especially do-able if Greenberg's vision is viewed as having some similarity to that which informed the Ramah movement.

NOON-5 PM FIELD TRIP TO ELLUL

Assuming that Ellul (which I'm not familiar with) is in a significant sense driven by some clear sense of vision/goals which can readily be discovered in the life of the institution, this sounds like a good trip. There should be opportunities for watching the institution in action, for hearing about its vision and organizing principles, and for discussion.

Notes: I am assuming that the whole expedition, including box-lunch on the bus and return to starting-out point will take us to 5 pm, but this will depend on where Ellul is. Questions: a) does Ellul have a clear vision, sense of purpose? b) Are there writings that explain the place? c) Is the vision embodied in practice? d) Is there someone who can talk compellingly and articulately about it? e) Who on our team will take responsibility for developing this piece - or finding an alternative?

FREE DINNER/EVENING

DAY 5 TOWARDS VISION-DRIVEN INSTITUTIONS IN OUR OWN COMMUNITIES

9-9:30 REVIEW SUMMARY OF PROCEEDINGS FOR DAY 4

9:30-11 THE ACCELERATED SCHOOLS MODEL

In this session, Hank Levin's model of moving towards vision-driven institutions is described and then critically examined with attention to needs and realities in the Jewish community. Levin's model may be a useful springboard for thinking through our own efforts to encourage change in educating institutions. Given her interests and knowledge, Isa Aron might be a very good person to lead this session.

Note: I know that concerns might be raised along the lines of "Why Isa and not Aryeh or Bob?", to which my answer is, 1. She may have a lot to contribute here; and 2. the Reform movement is under-represented in our seminar. Let me know what you think.

#### 11:15-12:30 TOWARDS VISION-DRIVENNESS: CASE-STUDY

One of our participants - ideally, the director of an educating institution (Kyla Epstein comes to mind) is invited to discuss the realities on the ground in this educating institution and steps that have been/might be taken to move this institution towards vision/goal drivenness – that is, towards an institutional reality that features a clear sense of purpose and educational structures, content, and norms that meaningfully reflect this sense of purpose or vision. This person's presentation defines "the problem" for the group to tackle: how does one move this process along in a meaningful way in this particular setting?

#### 12:30-2:30 – A WORKING LUNCH MEETINGS FOLLOWED BY FURTHER SMALL GROUP DISCUSSIONS

Representatives of local communities, accompanied by facilitator, caucus over and after lunch to consider next steps in the process for them. CIJE will have to provide them with a series of concrete questions to be answered in this session. The formulation of these questions is critically important and should point in very concrete ways to tasks ahead, including recruitment of local institutions for the local seminars. The aim should be to come out with a plan of action and some assigned responsibilities.

At same time, the denominational representatives will meet to identify their challenges and how they can work with the local communities and with CIJE in an effective way.

#### 2:30-2:45 BREAK

#### 2:45-4 REPORTS

A representative of each community will report back course of action and assignment of responsibilities they have agreed to.

On behalf of the denominational groups, one individual will discuss what they are willing to offer local communities in their efforts to become vision-driven and via what strategies and personnel.

#### 4-5:30 CONCLUDING SESSION

A Hoffmann-led discussion concerning where we've gone this week and the challenges on the horizon. Topics will include: suggestions for the development of the local seminars, based on their experiences during the week and an evaluation of the content and structure of our own seminar. This session should also provide the participants with an opportunity to reflect on and, in small groups, to share insights and learnings they have gained in course of the week.

#### 5:30-6:30 FREE

#### 6:30 CONCLUDING DINNER

SOME OVERLAPPING QUESTIONS (IN NO PARTICULAR ORDER) THAT MAY BE USEFUL TO CONSIDER

Although we are not at a point where everything can be re-thought and reconstructed, the following questions may prove helpful in scanning the proposed curriculum for the seminar with an eye towards identifying possible weaknesses we might attend to.

1. Too much, too little content — or just right?
2. Does the sequence of planned activities make sense? Is there overall intellectual coherence?
3. Is the rhythm of activities reasonable? Is there enough variety? Is there adequate active/passive balance? Are we pushing them (timewise, intellectually, etc.) to the point of diminishing returns or to a reasonable point?
4. Are we getting at the critically important ideas/tasks, and have we done so in a way they'll be able to get hold of? Is it too intellectual? too concrete? focussed enough? task-oriented enough? Would we be better off letting some go to focus more intensively on others? Or are we generally on target? Are the main ideas clear?
5. Are we developing a seminar that will allow the group to develop some ownership of the enterprise? Are we developing a seminar in which people of various levels of sophistication as Jews and as educators will feel a) at home, and b) that they're not wasting their time? Will all participants feel that they have had a meaningful place at the table - a place for some useful learning and a place to give something back?
6. Are we developing a seminar that makes effective use of the circumstance that we are located in Israel?
7. A possible change to consider: I am a little concerned that the session planned for Friday AM is "too little, too late," given the concerns on some of their minds. If this is correct, one possibility would be to reverse the Thursday PM and Friday AM sessions, with the possibility of dropping the Ellul trip altogether if the Thursday afternoon session seems fruitful and too short; that is, we could then use Friday AM to further explore the issues introduced Thursday afternoon. I'd be grateful for some discussion of this in our conversation.



## HOMEWORK FOR GOALS PROJECT PARTICIPANTS: ADDRESSING SOME BASIC CHALLENGES AND QUESTIONS CONCERNING THE LOGIC AND WISDOM OF THE GOALS PROJECT

Below I list a number of questions/challenges that have been intimated or explicitly articulated (sometimes by friends, sometimes by skeptics) in conversations I have had concerning the Goals Project. Although time-constraints preclude a very careful formulation that would maximize clarity and do away with overlaps, the formulations found below will, I hope, suffice to focus attention on points we need to be able to respond to. I am confident that there are reasonable answers to these questions, but we may want to get clear concerning which of these answers would prove most useful in relation to our upcoming challenges. For I will not be surprised if such questions get raised by some of the participants in our seminar.

With this in mind, I would be grateful a) for your own personal responses to these questions, and b) other questions we should be prepared to address.

### CHALLENGES/QUESTIONS

1. "Our pressing need today is not for conceptions or visions of the ideal product of a Jewish education. Rather, our principal need is to provide children and adults in our communities with experiences that bring home to them the life-transforming power of Jewish customs, understandings, and activities, so that they will develop a thirst for more and deeper such experiences. What we need is to catalyze a drive to seriously explore the resources of Judaism -- not a vision of the end of that exploration. Our energies should therefore focus on activities like Shabbatonim, Israel experiences, and text-study encounters that will awaken in adults and children alike a thirst for Jewish growth."

2. Do we really need an underlying "vision" in which our educational goals are anchored? Might it not be possible and enough for an educating institution to develop a clear and coherent set of guiding goals which are not wedded to any particular conception of "the Good Life" (Jewishly speaking)? Moreover, given the diversity of outlook among stakeholders within even most individual institutions, isn't it more realistic to think that we could generate widespread support for a set of general goals than for an overarching vision of the kind of person we want to nurture? Perhaps we should be encouraging institutions to identify and commit themselves seriously to a small number of core-goals and give up the effort to develop an anchoring vision.

3. "Our problem is not 'vision', but something else. Many educating institutions do have visions (i.e. conceptions of where they want to head, of the kind of person they want to cultivate). Their problem is not an absence of vision but that the conditions of life make it impossible to realize this vision (for example, the culture that surround the children day-in-day-out, the time available for Jewish education, the attitudes of their parents, the unavailability of educators who have any commitment to the institution's vision). These problems - not "the vision-thing" -- are what we need to address.

Sender: pekarsky@mail.soemadison.wisc.edu  
Received: from dogie.macc.wisc.edu by arl-img-1.compuserve.com (8.6.4/5.940406sam)  
id JAA06583; Mon, 20 Jun 1994 09:34:47 -0400  
Received: by dogie.macc.wisc.edu;  
id AA24371; 5.57/42; Mon, 20 Jun 94 08:34:39 -0500  
From: "Dan Pekarsky" <PEKARSKY@mail.soemadison.wisc.edu>  
Reply-To: PEKARSKY@soemadison.wisc.edu  
To: 73321.1217@COMPUSERVE.COM  
Cc: PEKARSKY@mail.soemadison.wisc.edu, 73321.1220@COMPUSERVE.COM,  
73321.1221@COMPUSERVE.COM, 73321.1223@COMPUSERVE.COM,  
ALANHOF@VMS.HUJI.AC.IL  
Date: Mon, 20 Jun 1994 08:13:00 -600  
Subject: Material for Tuesday  
X-Gateway: iGate, (WP Office) vers 4.03 - 1032  
Mime-Version: 1.0  
Message-Id: <2E059AF8.8A97.002C@mail.soemadison.wisc.edu>  
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Hi, folks: attached is a bunch of material, including:

1. annotated schedule
2. Skeltal schedule
3. The Day 1 am piece
4. a working draft of a conceptual map of the goals project,  
which includes as a section part of #3 above.

#4 you can save for another occasion; 1 -3 can hopefully be  
reviewed prior to the meeting. I still have to get you  
Cover-letter and preseminar assignment -- my work for last night  
and today.

PS Time-constraints have precluded a careful re-reading of all  
this -- especially since I'm having trouble printing this  
material off our office printer. Sorry.

--BoUnD\_8KcZuX86QvYVtGo2e058d09  
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Here is a lengthy body of material that includes:

1. An annotated version of the proposed schedule, with specifics, possible readings, and questions appended.
2. A skeltal summary of the program -- helpful in scanning the whole and possibly capable of being sent out.
3. A discussion of the concept of Day 1 in the morning session. Note that this material is part of a larger document, which I'll send you under separate cover - a document tries to cover, conceptually speaking, the water-front for the Goals Project.
4. Not included: the cover-letter -- which I'm working on and the introductory assignment, which I'm also working on. If I can get these to you before my arrival in New York (i.e., later today, I will).

I am assuming we're meeting at CIJE at 9:30 am Tuesday. I'll be staying at Loew's New York Hotel on 51 and Lexington Ave. -- planning to return to Madison late afternoon on Tuesday.

## I. PROPOSED PROGRAM (ANNOTATED)

### TOWARDS CLOSURE: CIJE SUMMER SEMINAR ON GOALS

#### DAY 1

9 - 9:30      WORDS OF WELCOME, GENERAL ORIENTATION

Alan Hoffmann, Seymour Fox, Daniel Pekarsky

9:30 - 10:30    Participants introduce themselves

[In the first stage, they identify their name, community, and role in the area of Jewish education; in the second stage, they gather with one or possibly two people they do not know and discuss what they hope to get out of participation in the seminar. The point of the latter exercise is, first, to meet people

they don't know, and second, to focus their attention on what they hope to accomplish.]

10:30 - 10:45 COFFEE BREAK

10:45 - 11:45 DEFINING THE PROBLEM

Seymour Fox and Daniel Pekarsky

[Why the Educated Jew Project? Why the Goals Project? What educational realities and what convictions concerning education gave rise to these efforts?]

PRIOR READING:????

11:45- 1 pm VISION-DRIVEN INSTITUTIONS: GIVE ME  
A "FOR INSTANCE..."

Daniel Pekarsky

[Pekarsky offers the Dewey School as an example of a vision-driven institution. The session includes the following components: a) characterization of the vision, of the human ideal in its social and individual dimensions, that animates Dewey's efforts; b) a description of the school which highlights the ways in which this vision lives in the curriculum, the social structure, and in the personnel of the institution; c) an attempt to draw out of a) and b) an account of the elements that are necessary if an institution is to be described as "vision-driven." By the end of this session participants should have a fairly good sense of what CIJE means by "vision," "goals", and "vision-drivenness;" they should also have under their belts, via Dewey, referents for these concepts.]

PRIOR READING FOR THIS SESSION:  
selection from Mayhew and Edwards,  
THE DEWEY SCHOOL

1 pm - 2 pm LUNCH

2 pm - 4 pm JEWISH EXAMPLES OF VISION-DRIVENNESS

2 - 3 pm THE EXAMPLE OF EARLY ZIONISM

Daniel Marom

[Daniel guides participants to an understanding of the human ideal that guides early secular Zionism and shows how this ideal is reflected in its educational institutions. Ideally, he finds ways of eliciting their participation in explaining how the educational institutions he describes are "vision-driven."

PRIOR READING: to be provided by Marom.

3 - 4 pm Small Group Activity:  
Consolidating the Day's Learning

In small groups participants will be given a grid that includes elements like Vision, Goals, Curriculum, Characteristics of the Social environment, Characteristics of the Physical Environment, Assumptions about human nature, learning, and motivation. They will be asked to fill it in for Dewey, for secular-Zionism, and for Heilman's Haredi Yeshiva, about which they will have read prior to the seminar but which they will not have yet discussed. Perhaps their findings could be put on big poster-board and then

displayed on a wall, thus allowing people informally to compare how each group approached and interpreted the task.

It may be wise for these small groups to be the same as the Community Caucuses, so that they can be working with each other in a learning mode and not just in a "Planning" mode.

**PRIOR READING:** Heilman selection from DEFENDERS OF THE FAITH.

**NECESSARY TOOL:** GRID to be developed by Pekarsky.

**IN NEED OF DECISION:** basis for dividing into groups (SEE ABOVE FOR SUGGESTION); plus, who will facilitate each group.

4 - 4:30      **BREAK**

4:30 5:15      **FIRST COMMUNITY MEETING**

Participants gather by community to discuss a number of questions: a) how do you would they assess their own institutions in relation to goals-orientedness and vision-drivenness? b) what as a community are they hoping to get out of the seminar? c) what insights and concerns would they like to bring to the attention of the group as a whole?

5:30 - 6:15      **AN ORIENTATION TO THE VISIT TO YESHIVAT HAR ETZION**

Shmuel Wygoda

The challenge of this session to equip the participants "with eyes", that is, with questions and categories that

will turn the visit to the Yeshiva into more than sight-seeing. It also gives participants a chance to ask questions concerning Yeshivot, in general, and Hesder in particular. Some of these Shmuel could answer directly; others he could pass on to Ha-Rav Lichtenstein.

PRIOR READING: Rabbi A. Lichtenstein, "The Ideology of Hesder: the View from Yeshivat Har Etzion" and the letter sent to new students by Rabbis Amital and Lichtenstein" (PROVIDED BY WYGODA)

6 - 7:30 FREE TIME

7:30-8:30 DINNER

8:30-9:30 SHARING OF PORTRAITS

Over a light dessert, wine, or coffee, and in small groups, participants informally share the portraits they have developed in preparation for the seminar. The emphasis is on non-judgmental sharing. Each group should have a facilitator whose job it is a) to ensure that a non-judgmental, listening mode prevails, and b) to encourage them to elaborate their portraits via gentle probing.

## DAY 2

8:30 - 9:15 AM REVIEW PROTOCOLS OF DAY 1 OF THE SEMINAR

~~9 AM - 9:30~~ RIDE TO YESHIVAT HAR ETZION

~~9:30 - 10:30~~ VISIT THE BETH HAMIDRASH, THE  
LIBRARY, THE YAAKOV HERZOG CENTER

10:30 - 10:40 BREAK

10:40 - 12 A MEETING WITH RABBI A. LICHTENSTEIN

Rabbi Lichtenstein makes an opening presentation, which is followed by question and answer period. Yehuda Schwartz is also engaged in the answering of questions.

12 - 12:45 PROCESSING THE MORNING ACTIVITY

Shmuel Wygoda and Barry or Gail

12:45 - 1:30 LUNCH AT YESHIVAT HAR ETZION

1:30 - 2:30 POINT/COUNTER-POINT

Ruth Calderon

Ruth Calderon, who will participate in the morning session, will offer a portrait of Ellul as a counter-point to Yeshivat Har-Etzion, and participants will be encouraged to develop comparisons and contrasts concerning these institutions' guiding visions and the ways in which they are reflected in practice.

PRIOR READING ON ELLUL: ????

2:30 - 3 pm RETURN TO JERUSALEM

3 - 6 pm BREAK

~~5:00~~ 7:00 PM AN INTRODUCTION TO THE EDUCATED JEW PROJECT

Daniel Marom and Seymour Fox

PRIOR READING:???

~~6-7:15~~ 7:30 - 8:30 DINNER IN INTRA-COMMUNITY GROUPS

Groups are asked to share reactions



to the day's experiences and to articulate issues, insights, or experiences that they want to share with the group as a whole the following morning.

## FREE EVENING

## DAY 3

9 - 10 am      REVIEW PROTOCOLS AND SHARE INSIGHTS  
AND CONCERNS EMERGING FROM THE  
COMMUNITY MEETINGS.

10 - 1 pm      PROFESSOR GREENBERG'S CONCEPTION OF THE EDUCATED  
JEW

PRIOR READING FOR THIS MORNING'S  
SESSION: Professor Greenberg's essay  
on the educated Jew

## 10 -11:30 UNDERSTANDING GREENBERG'S VISION

In two (or more) sub-groups participants will work towards an understanding of Professor Greenberg's vision along the lines laid out by Daniel Marom in his discussion of this piece of the program. Whether the criterion for dividing people up should be what he suggests is something I'd like us to discuss. I'm nervous about the assumptions implicit in this basis for classification, and would want us to consider a) explaining how the two groups will differ, and b) then letting folks self-select into different groups.

11:30      BREAK

11:45 - 1 pm    ELEMENTS OF TRANSLATION:  
INTRODUCTORY DISCUSSION

Daniel Marom and Seymour  
Fox

Marom and Fox raise  
participants' levels of  
consciousness concerning  
the nature and dimensions  
of the translation  
process, using  
Greenberg's vision as an  
example.

1 - 2 pm      LUNCH

2 - 3:30      A CONVERSATION WITH PROFESSOR GREENBERG

Professor Moshe Greenberg, Seymour  
Fox, and Daniel Marom

The purpose of this session should  
be "to experience the authentic  
source of this conception:  
Greenberg's scholarship, faith in  
education, and deep vision of Jewish  
religion and existence." It is also  
to offer participants a chance to  
deepen their understanding of  
Greenberg's vision and, in the  
process, begin to clearer - or more  
confused - about their own.

3:30 - 4 pm      BREAK

4 - 5:00      ALTERNATIVES TO GREENBERG (1)

Daniel Marom and Seymour Fox

PRIOR READING: The Brinker and/or  
Twersky articles????

5 - 6 pm      COMMUNITY MEETINGS

Share reactions and develop both  
themes, strategy, and division of  
responsibilities for presentation to  
be made to group-as-a-whole on

afternoon of Day 4.

6 - 8 pm      BREAK

8 pm            DINNER AT THE HOME OF ALAN AND NADIA HOFFMANN,  
FOLLOWED BY A VISIT WITH YEHUDA AMICHAH

PRIOR READING: Some of Amichai's  
work in translation???

#### DAY 4

9 - 9:30 AM    REVIEW PROTOCOLS FROM DAY 3 OF THE SEMINAR

9:30 - 10:45   ALTERNATIVES TO GREENBERG (2):  
CONVERSATION WITH PROFESSOR MENACHEM  
BRINKER.

10:45 -11 am   BREAK

11 - 1 pm      TOWARDS A VISION-DRIVEN INFORMAL  
EDUCATIONAL INSTITUTION: THE RAMAH  
EXPERIENCE

PRIOR READING: Essays on Camp Ramah;  
need to decide which.

Semyour Fox guides the participants  
towards an understanding of the ways  
in which a vision was translated  
into a workable educational design.  
The elements, the complexity, the  
kinds of expertise that were drawn  
on, and the like are highlighted in  
this account.

1 - 2 pm      LUNCH

If communities are expected to make  
substantial presentations in the  
afternoon, perhaps they should eat  
lunch by community rather than as a  
larger group.

2 - 4 pm      TOWARDS THE DEVELOPMENT OF CONCRETE STRATEGIES

The Dorph/Holtz-inspired and guided exercise designed to encourage the participants in small groups to identify, more fully appreciate, and begin to wrestle with questions that concern the process of moving towards vision-drivenness in the absence of an initial shared sense of vision. Attention should be paid to critical ingredients, to difficult challenges, to the different stages of the process, etc. The initial exercise should be framed in such a way that participants find themselves in a concrete context and don't have to spend a lot of time "setting up the situation", that is, inventing the situation in the context of which they are responding to the task. The exercise and its aftermath must be designed to allow CIJE to foster serious discussion of certain elements that it views as important to the process.

PRIOR READING: the Senge selection from **THE FIFTH DISCIPLINE** as general background piece???

4 - 5 PM      **BREAK**

5 - 7 PM      **SHARING LOCAL CONCERNS AND EXPERIENCES**

Representatives of each of the principal communities that are represented in the seminar make the presentation they have been preparing for in their small groups and have a chance to take in questions and feedback from the group as a whole.

**FREE EVENING -- DINNER ON YOUR OWN**

## DAY 5

9 - 9:30 REVIEW PROTOCOLS

9:30 - 11 CASE-STUDY

Kyla Epstein (or someone else) is invited to describe her institution's efforts to move in the direction of vision-drivenness, with attention to the animating concerns, the process, the results to date, and the obstacles. The effort is presented as a "work in progress", and the intent is both to help her think about her problem in new ways and to help the group as a whole get clearer about critical issues and insights.

11 - 11:30 BREAK

11:30 - 12:30 ~~DENOMINATIONAL~~ INPUT

*from Training Institutions*

In this session, the representatives of participating denominations discuss ways in which they feel they can support local communities' and institutions' efforts to become more vision-driven. This would also be the context in which to share where they feel they have come in their week-long meetings.

12:30 - 1 CHARGE TO LOCAL COMMUNITIES

In this session, Alan Hoffmann focuses attention of the group on the seminar's larger purposes and charges each local community grouping with the development of a plan of action that incorporates some critical elements (which he will articulate for them).

1 - 3 pm      A WORKING LUNCH MEETING BY COMMUNITY

Each community develops a response to the charge identified by Alan Hoffmann in the previous session.

3 - 4:30 pm      COMMUNITY-PLANS

Each community presents to the group  
a) a plan of action, including the division of responsibilities, b) suggestions regarding the character of local seminars.

4:30-5:30 pm      CIJE AND THE LOCAL COMMUNITIES: NEXT STEPS

A Hoffmann-led discussion that pulls together what has emerged over the week and on this last day and lays out what's ahead in this developing process.

5:30 - 6 pm      EVALUATION SESSION

Participants are given a questionnaire which elicits their evaluation of the seminar in relation to articulated goals and the needs of their communities.

6 - 7:30      FREE TIME

7:30      CONCLUDING DINNER

POSSIBLE PACKET OF READINGS FOR THE SUMMER SEMINAR

GENERAL

Fox, Seymour "Towards a Theory of Jewish Education

Senge, Peter, Selection from THE FIFTH DISCIPLINE

TOPIC BY TOPIC

INTRODUCTORY SECTIONS - "PROBLEM-STATEMENT" ?????

DEWEY SESSION -- Selection from Mayhew and Edwards, THE DEWEY SCHOOL

JEWISH VISION-DRIVEN INSTITUTIONS (day 1, afternoon)

Material on early Zionist ideology and education (Marom) and Heilman selection from DEFENDERS OF THE FAITH.

ON ISRAELI VISION-DRIVEN INSTITUTIONS

Rabbi Aharon Lichtenstein, "The Ideology of Hesder: the View from Yeshivat Har Etzion" and the letter sent by the Yeshiva to incoming students.

Reading on ELLUL????

PROFESSOR GREENBERG SESSIONS

Moshe Greenberg, "We Were as Dreamers"

ALTERNATIVES TO GREENBERG: Brinker's (and possibly Twersky's essays).

SESSION ON AN INFORMAL EDUCATIONAL INSTITUTION (CAMP RAMAH)

Articles on the development of the Ramah camps

NOTE THAT THERE IS NO READING ASSOCIATED WITH THE AFTERNOON OF DAY

4 AND DAY 5. Everything considered, perhaps this is a blessing! We need to decide which, if any, of these readings can be given out after the seminar begins -- with the proviso that we be realistic concerning the ability of people to do any serious reading between sessions.

MISC. QUESTIONS/CONCERNS/TASKS -- NON-EXHAUSTIVE LIST

THE SMALL GROUP/CAUCUSES -- WHAT SHOULD THEY FOCUS ON AND DO EACH DAY?

HAVE WE FIGURED OUT WHAT INDIVIDUALS NOT TIED TO THE MAJOR LOCAL COMMUNITIES OR THE DENOMINATIONS SHOULD DO DURING THE CAUCUS PERIODS?

SHOULD THE DENOMINATIONS BE PRESENTING (AS I HAVE THEM DOING)?

POSSIBLE SESSIONS WE'VE MENTIONED NOT INCLUDED IN DRAFT INCLUDE. SHOULD THEY BE INCLUDED - IF SO WHEN?

A. VIEWS FROM DIFFERENT ANGLES -- DENOMINATION - EDU. DIRECTOR, A PARENT ON OBSTACLES AND CHALLENGES. THEIR INSIGHTS AND CONCERNS

B. EXPLODING A VISION STATEMENT, LOOKING AT THE IMPLICATIONS OF TAKING DIFFERENT VISION STATEMENTS SERIOUSLY. (SEE GAIL AND MAROM ON THIS ONE)

WHO WILL FACILITATE EACH GROUP?

BASIS FOR GROUP BREAK-DOWNS?

NOTE TO DP: DEVELOP GRID/DEVELOP SHEET WITH ELEMENTS OF VISION-DRIVENNESS.

NEED MORE MEAT FOR CHARGE TO THE LOCAL COMMUNITIES ON DAY 5.

IT IS CRITICAL THAT SOMEONE (I THINK, IN THIS CASE, IT'S ALAN) ORGANIZE PRE-SEMINAR CONVERSATIONS AND/OR MEETINGS WITH THOSE PEOPLE NOT COMING AS REPRESENTATIVES OF COMMUNITY - ESPECIALLY THOSE FROM THE DENOMINATIONS -- SO THAT THEIR ROLES AND EXPECTATIONS ARE APPROPRIATE.

FINISH PREPARATION OF AND THEN MAIL PRESEMINAR PACKET (INCLUDING READINGS, ASSIGNMENT, COVER-LETTER (AND/OR TENTATIVE SCHEDULE)).

HAVE YET TO SECURE AGREEMENT FROM KYLA RE: WILLINGNESS TO TAKE LEAD



ON DAY 5 AM SESSION.

## II. PROPOSED PROGRAM THE SKELTAL VERSION

### DAY 1

9 - 9:30 WORDS OF WELCOME, GENERAL ORIENTATION

Alan Hoffmann, Seymour Fox, Daniel Pekarsky

9:30 - 10:30 INTRODUCTIONS

10:30 - 10:45 COFFEE BREAK

10:45 - 11:45 DEFINING THE PROBLEM

Seymour Fox and Daniel Pekarsky

11:45- 1 pm VISION-DRIVEN INSTITUTIONS: GIVE ME  
A "FOR INSTANCE..."

Daniel Pekarsky

1 pm - 2 pm LUNCH

2 pm - 4 pm JEWISH EXAMPLES OF VISION-DRIVENNESS

2 - 3 pm THE EXAMPLE OF EARLY ZIONISM

Daniel Marom

3 - 4 pm Small Group Activity:  
Consolidating the Day's Learning  
(in small sub-groups)

Daniel Pekarsky and Gail Dorph

4 - 4:30 BREAK

4:30 - 5:15 FIRST COMMUNITY MEETING

5:30 - 6:15 AN ORIENTATION TO THE VISIT TO YESHIVAT HAR  
ETZION

Shmuel Wygoda

6 - 7:30 FREE TIME

7:30-8:30 DINNER

8:30-9:30 SHARING OF PORTRAITS  
(in small sub-groups)

## DAY 2

8:30 - 9 AM REVIEW PROTOCOLS OF DAY 1 OF THE SEMINAR

Daniel Pekarsky

9 AM - 9:30 RIDE TO YESHIVAT HAR ETZION

9:30 - 10:30 VISIT THE BETH HAMIDRASH, THE  
LIBRARY, THE YAAKOV HERZOG CENTER

Shmuel Wygoda

10:30 -10:40 BREAK

10:40 - 12 A MEETING WITH RABBI A. LICHTENSTEIN

Shmuel Wygoda and Rabbi A. Lichtenstein

12 - 12:45 PROCESSING THE MORNING ACTIVITY

Shmuel Wygoda and Barry Holtz

12:45 - 1:30 LUNCH AT YESHIVAT HAR ETZION

1:30 - 2:30 POINT/COUNTER-POINT

Ruth Calderon and Shmuel Wygoda

2:30 - 3 pm RETURN TO JERUSALEM

3 - 5 pm BREAK

5 - 7:30 PM AN INTRODUCTION TO THE EDUCATED JEW PROJECT

Daniel Marom and Seymour Fox

7:30 - 8:30 DINNER IN INTRA-COMMUNITY GROUPS

FREE EVENING

DAY 3

9 - 10 am REVIEW PROTOCOLS AND SHARE INSIGHTS  
AND CONCERNS EMERGING FROM THE  
COMMUNITY MEETINGS.

Daniel Pekarsky

10 - 1 pm PROFESSOR GREENBERG'S CONCEPTION OF THE EDUCATED  
JEW

10 -11:30 UNDERSTANDING GREENBERG'S  
VISION (in sub-groups)

Daniel Marom and Seymour  
Fox

11:30 BREAK

11:45 - 1 pm ELEMENTS OF TRANSLATION:  
INTRODUCTORY DISCUSSION

Daniel Marom and Seymour  
Fox

1 - 2 pm LUNCH

2 - 3:30 A CONVERSATION WITH PROFESSOR GREENBERG

Professor Moshe Greenberg, Seymour  
Fox, and Daniel Marom

3:30 - 4 pm BREAK

4 - 5:00 ALTERNATIVES TO GREENBERG (1)

Daniel Marom and Seymour Fox

5 - 6 pm      COMMUNITY MEETINGS

6 - 8 pm      BREAK

8 pm          DINNER AT THE HOME OF ALAN AND NADIA HOFFMANN,  
FOLLOWED BY A VISIT WITH YEHUDA AMICHAJ

9 - 9: 30 AM   REVIEW PROTOCOLS FROM DAY 3 OF THE SEMINAR

Daniel Pekarsky

9:30 - 10:45   ALTERNATIVES TO GREENBERG (2):  
CONVERSATION WITH PROFESSOR MENACHEM  
BRINKER.

Seymour Fox, Daniel Marom, and Menchem Brinker

10:45 -11 am   BREAK

11 - 1 pm      TOWARDS A VISION-DRIVEN INFORMAL  
EDUCATIONAL INSTITUTION: THE RAMAH  
EXPERIENCE

Seymour Fox

1 - 2 pm      WORKING LUNCH MEETINGS BY COMMUNITY

2 - 4 pm      TOWARDS SHARED VISION: STRATEGIES, INSIGHTS,  
ISSUES (Small group exercise followed by general  
discussion)

Gail Dorph and Barry Holtz

4 - 5 PM      BREAK

5 - 7 PM      SHARING LOCAL CONCERNS AND EXPERIENCES

Gail Dorph

FREE EVENING -- DINNER ON YOUR OWN

DAY 5

9 - 9:30 REVIEW PROTOCOLS

9:30 - 11 CASE-STUDY

Barry Holtz/Daniel Pekarsky and Kyla Epstein

11 - 11:30 BREAK

11:30 - 12:30 DENOMINATIONAL PERSPECTIVES ON THE  
SEMINAR'S ISSUES

Seymour Fox

12:30 - 1 CHARGE TO LOCAL COMMUNITIES

Alan Hoffmann

1 - 3 pm A WORKING LUNCH MEETING BY COMMUNITY

3 - 4:30 pm PRESENTATION OF COMMUNITY-PLANS

Gail Dorph

4:30-5:30 pm CIJE AND THE LOCAL COMMUNITIES: NEXT STEPS

Alan Hoffmann

5:30 - 6 pm EVALUATION SESSION

6 - 7:30 FREE TIME

7:30 CONCLUDING DINNER

8:30 - 10 POSSIBLE CONCLUDING ACTIVITY  
PACKET OF READINGS FOR THE SUMMER SEMINAR

Fox, Seymour "Towards a Theory of Jewish Education

Senge, Peter, Selection from THE FIFTH DISCIPLINE

Selection from Mayhew and Edwards, THE DEWEY  
SCHOOL

Material on early Zionist ideology and education (Marom)

Heilman selection from DEFENDERS OF THE FAITH.

Rabbi Aharon Lichtenstein, "The Ideology of Hesder: the View from Yeshivat Har Etzion" and the letter sent by the Yeshiva to incoming students.

Moshe Greenberg, "We Were as Dreamers"

Brinker's (and possibly Twersky's essays).

One or two Articles on the development of the Ramah camps

### III. SUMMARY OF CONTENT FOR MORNING OF DAY 1 OF THE SEMINAR

#### SOME NOTES TOWARDS THE FOX/PEKARSKY AND PEKARSKY SESSION IN THE MORNING OF DAY 1 OF THE SEMINAR

Between Seymour Fox and myself, the initial session is designed to lay out the problem-statement, and the next session is to clarify key concepts, using Dewey as an example. I am aware that there is a lot of material here, and that some choices will have to be made concerning what to present and emphasize. But I thought it important to include all of it at this point, so that you would see the larger conceptual/empirical context in which I think I am operating.

#### GOALS AND EDUCATION: WHAT GOALS ARE AND WHY THEY'RE IMPORTANT

1. No sense of direction, no adequate deliberation. Absent a clear understanding of what one hopes to accomplish via one's educational efforts, it is impossible to make intelligent decisions concerning the design of social environment, the determination and interpretation of content, and the appropriateness of different kinds of curricular choices and pedagogical decisions.

2. What are goals. "What one hopes to accomplish" could plausibly be understood as "one's goals." By "goals" we understand general statements of purpose that identify specific kinds of skills, attitudes, understandings, beliefs, commitments, values, dispositions (and so forth) that are to be imparted, encouraged, or cultivated through the process of education. An educational philosophy is likely to include a number of distinct, though inter-

related goals, each of which is tied to the other in a meaningful way.

3. Critical role of goals. Goals play a critical role in the educational process: a) as intimated above, they are an indispensable guide to the design of educational environments and practices, to the determination of curriculum content and objectives, and to the selection and training of personnel; b) goals offer a lens, or organizing principle, for scanning the interests, capacities, understandings, and skills of the students; c) without clear goals, serious evaluation of one's efforts to educate are impossible, and this makes systematic effort as improvement hard to achieve; d) a corollary of c) is that in the absence of clear goals, accountability is not possible.

## GOALS IN JEWISH EDUCATION: SOME ROUGH GENERALIZATIONS

Like many - indeed, most - general educating institutions, most Jewish educating institutions fail the test of being, in any serious sense, goals-oriented. In many instances, institutions have not developed a mission-statement that articulates their goals; and even when such a mission-statement does exist that purports to articulate the institution's educational goals, these goals fail to be adequately related to the world of practice. This failure reflects one or more of a number of problems, some of which are articulated below.

1. Vague and decontextualized. They are often so vague as to offer no real guidance to practice. To be helpful, goals have to be clear and concrete enough to offer a sense of direction and to communicate what it would mean to succeed or fail in a meaningful way. The phrase "in a meaningful way" is meant to underscore the importance of thinking about goals in a broad and generous sense. Specifically, the goal of, say, "Hebrew proficiency" must include not just abstract abilities; it must also consider the contexts in which this ability is to be exhibited and the attitudes that should accompany the development of this proficiency. Dewey's comments concerning "collateral learnings" in *EXPERIENCE AND EDUCATION* are germane here -- particularly his concern that students may acquire a given skill in ways that lead them to hate the context in which they learned it and to be despising of the skill itself.

2 Achievement of goals not central to articulation of the educator's task. Many educators are not in any serious way encouraged to approach their teaching assignments with clear goals in mind. They may be told to teach a particular body of subject-

matter, e.g. Hebrew, Bible, Israel, Jewish Holidays, but without any specification of what goals are to be achieved via this subject-matter. The result is that how educators approach the subject-matter is often very idiosyncratic and thoughtless. The guiding principle is often "what will keep them interested," rather than "How will the learning experiences I am designing fit into a comprehensive sequence of learning experiences that will move the students towards achievement of particular goals that we think important.

3. Problems of non-identification with goals and/or despair of achieving them. Even when educators are familiar with the institution's goals, and even if the curriculum comes with specific goals (itself a significant achievement!), implementation of the goals is hampered by a variety of typical circumstances: i. the educator does not in any personal way identify with the goal or embody it in his/her life; ii. the educator despairs of the very possibility of realizing the goal, given the cultural and familial environment from which the students come and to which they return and the available time.

4. Symbolic rather than systematic efforts to achieve avowed goals. There is no systematic effort to design the environment and the curriculum so as to accomplish goals that have been identified. By "systematic effort" is meant a thoughtful, careful assessment, informed by honest good judgement and whatever empirical data are at hand, of whether the practices in place or proposed have a reasonable chance of achieving the desired outcomes (in the face of constraining conditions). On the contrary, oftentimes the relationship between avowed goals and educational practice is primarily "symbolic"; that is, the institution feels comfortable if it can show that there is some educational practice which corresponds to the goal in question, but does not ask what constellation of efforts would be required if the goal is to be meaningfully achieved. corollary of this is that there is no serious and honest effort to evaluate the success of our efforts.

5. Too many goals. One of the reasons why any particular goal identified in a mission-statement is not meaningfully achieved is that oftentimes there are too many goals, a circumstances that diffuses any sense of purpose or direction. Institutions would often be better off committing themselves to the attainment of a few clearly articulated goals (or else deciding what is essential and what peripheral), rather than trying to cover the water front.



## VISION

Many of the weaknesses identified in the preceding section (points 1 through 5) speak to problems in the relationship between goals and practice. But some of these weaknesses also reflect a more fundamental difficulty, and that is that the goals identified by an educating institution are often not anchored in a coherent, organic vision of the kind of Jewish human being and the kind of Jewish community it is hoping to cultivate through its educating efforts.

1. A vision of the kind of person one is trying to cultivate does the following:

- a) Elements: it identifies the attitudes, understandings, skills, dispositions, beliefs, commitments, knowledge, and so forth that are important;
- b) Integration of elements: it explains how these various ingredients hang together and support one another in pattern of life; inevitably this integration identifies the nature of the ideal community of which the individual is a part. That is, there is a social dimension to the envisioned state-of-affairs.
- c) Meaningfulness criterion: it makes evident why the kind of life that is represented in b) is "meaningful" in a twofold sense: i) it is a "worthy" way of living Jewishly; and ii) it is experienced as personally meaningful "from the inside", that is, by individuals who in their own life embody this vision.

2. A vision interprets traditional Jewish categories. A vision of a meaningful Jewish existence takes a position on the significance of key concepts like "God", "Torah", "the Jewish People," "Mitzvot," and "the Land of Israel." In the vision these concepts are interpreted, assigned a value, and understood in their inter-relationship.

3. The distinction between fixed visions and process-visions. Typically, we think of a vision as specifying an outlook and way of life, organized around certain fundamental beliefs, concerns, and values. It is, so to speak, a picture of what life at its best is like, a snapshot of a way of life viewed as ideal. But it is also possible for a vision to have a more open-ended, dynamic quality.

What might be called a "process-vision" is one that specifies attitudes, skills, and abilities that engage the individual in an ongoing process of constructing and reconstructing his or her relationship to Jewish culture and tradition. A process-vision is not necessarily, as its critics might contend, agnostic about what is important Jewishly. A process-vision might well specify the importance of studying Jewish texts (narrowly or broadly understood) or experimenting with Jewish celebration in one's efforts to develop as a Jew; it might also stress the importance of understanding diverse views that Jews of different kinds and periods have taken on critical issues and the different ways they have lived. Chances are, any process-vision one will encounter will implicitly or explicitly endorse certain bottom-line moral and intellectual virtues. Still, the emphasis (within this framework) is on growth, development and change in one's understanding of an ideal Jewish life -- and the ideal Jewish life is one that allows for and encourages such growth. In general education, Dewey represents a kind of process-vision; in the Educated Jew Project, it is arguable that Menachem Brinker represents such a position.

2. Why vision is important -- Vision is the anchor for goals. To say that vision is the anchor is to convey a number of important but inter-related points:

- a. Goals are not self-justifying; rather, they are justified by showing how they are anchored in a vision of Jewish existence that the critical stakeholders genuinely regard as meaningful. Absent this showing goals exist in a vacuum; they may well seem arbitrary and meaningless.
- b. Vision also anchors goals in that it interprets and thus makes more concrete what the goals really signify. "Hebrew proficiency" à la Greenberg, Ahad Ha-Am, Menachem Brinker is not one thing but many: why Hebrew is important, the settings in which it is to be used, the attitudes that surround its use, and so forth are very different. The kind of clarity provided by vision gives direction to the educational enterprise of a kind impossible in the absence of vision.
- c. Vision anchors goals in the sense that it explains not only the meaning and relative importance of goals, but also how the elements identified in different goals hang together to constitute a meaningful way of life.

3. What is a vision-driven institution? For reasons stated above, the Goals Project assumes that efforts at Jewish education will be substantially improved if educating institutions become significantly more vision-driven than they now are. A vision-driven institution is one that, down to its very details, Specifically, a vision-driven educating institution features the following formal elements:

- a. The existence of a vision in the sense specified above. To say that the vision "exists" is to suggest that the critical stakeholders identify strongly with this vision, that they regard it as worthy and compelling.
- b. The goals that guide educational practice can be explained with reference to the guiding vision.
- c. The curriculum, as well as the physical and social environment, exhibit commitment to the guiding vision and the particular goals that are derived from it.
- d. The educators who do the work of the institution strongly identify with and themselves exemplify the vision that the institution represents and thus approach efforts to actualize the vision whole-heartedly.
- e. Because the institution cares deeply whether it is successful in realizing its goals and vision, it looks for gaps between intention and outcome and works hard to remedy them, There is here a tacit commitment to serious assessment and self-improvement -- this being a sign of a really serious commitment to the underlying goals and vision.

## CONTENT ON THE DEWEY SCHOOL

The conceptual and empirical points to be made in the morning of the first session are, as explained at the beginning of the document, included in the sections on "Goals," "Goals in Jewish Education," and "Vision". Here I want to fill in the Dewey content that will be used to provide a referent for the major concepts.

A. DEWEY'S CONCERNS and DEWEY'S VISION OF HUMAN WELL-BEING: with some attention to Dewey's own experience, I will stress two things:

1) his conviction that neither the lonely, isolating, exhilarating freedom of the city nor the warm but stifling sense of community found in Old World small towns was adequate to our lives as individuals and as a society. Dewey worked towards a vision of human life that offered an integration of these historically opposed ways of being: a society in which there is room for each to grow as an individual while yet feeling connected and actively contributing to the community. A world in which work is meaningful in the sense that a. it is congenial to one's aptitudes and provides endless opportunities for personal growth, b. it's engaging, c. it contributes in discernible ways to the welfare of the community.

2. his commitment to the experimentalist ideal as applied not just to science but to social and individual life. Dewey's belief that an experimentalist ethos is the key to stability in a rapidly changing world and to success in realizing one's own purposes gives rise to an image of the individual as a being who possess the habits of mind and attitudes that make him/her adept at approaching his/her activities in an experimentalist mode.

## B. HOW DEWEY'S VISION IS EMBODIED IN THE SCHOOL HE DESIGNED.

With special but not exclusive attention to the place of the kitchen in the Dewey School, I will exhibit the ways in which Dewey's vision is expressed in the life of the school. Some critical points are the following:

1, The experimentalist ideal is embodied in particular activities kids engaged in (like baking and deliberation); in the ways that teachers approach curriculum design and pedagogy; in the way Dewey thinks about the significance of the school itself.

2. Dewey's vision of the relationship between individual and group is exhibited in the ways in which baking goes on in the Dewey school. Each individual has a role in the baking of the cake which is personally rewarding and a source of personal growth; but simultaneously, each is contributing to the social welfare (the meal that they will share) and has a stake in the success of the others.

C. With their help, I will draw out from this description some central, indeed, defining characteristics of vision-driven

institutions. As an aid, I will hand out a sheet that summarizes the central points; this sheet will prove handy, I hope, when they focus in the afternoon on other educational visions.

D. Time permitting, I will also engage them in thinking about the assumptions that intervened between Dewey's vision of the proper aims of education and the kind of educational environment he designed. Such assumptions identify, for example, stages of human growth, ideas concerning motivation, and also general pedagogical principles like the following: if trait X is intended for use down the road in a human context of a certain kind, it will be best acquired in a social context that resembles this future context of use and in which it functions in the same way. The point to be stressed is that variation in the assumptions would give rise to a very different educational environment.

IV. THERE FOLLOWS NOW THE FULL DOCUMENT FROM WHICH SOME OF THE PRECEDING WAS LIFTED: IT'S INTENDED TO OFFER A CONCEPTUAL MAP, EMPHASIZING IMPORTANT POINTS AND DISTINCTIONS THAT HAVE EMERGED OVER THE LAST SEVERAL MONTHS. IT'S A WORKING DOCUMENT AND FEEDBACK WOULD BE ENORMOUSLY HELPFUL.

AN IN-HOUSE INTERPRETATION OF CRITICAL CONCEPTS AND THEMES THAT DEFINE THE GOALS PROJECT

## GOALS AND EDUCATION

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d. The educators who do the work of the institution strongly identify with and themselves exemplify the vision that the institution represents and thus approach efforts to actualize the vision whole-heartedly.

e. Because the institution cares deeply whether it is successful in realizing its goals and vision, it looks for gaps between intention and outcome and works hard to remedy them. There is here a tacit commitment to serious assessment and self-improvement -- this being a sign of a really serious commitment to the underlying goals and vision.

4. "Vision-driven" does not necessarily imply "planful" or "designed". Not all vision-driven institutions emerge through systematic efforts to translate a shared vision into a blueprint for an educational institution, which is then translated into practice under real world conditions. In some vision-driven institutions, nobody has thought systematically about what the guiding vision is or about the way to translate that vision into educational terms.

a. Invisible hand institutions. Some such institutions have evolved more organically, spontaneously, and unself-consciously through a variety of cooperating circumstances over a period of time. [Such institutions come into being and exist in a way that is described by many "Conservative" social and educational theorists like Edmund Burke, Michael Oakshott, and Michael Polanyi. These thinkers are often skeptical, if not actually critical, of efforts to systematically articulate and then implant a vision.]

b. Sometimes institutional visions precedes the vision of ideal educational outcomes. Sometimes an institution grows out of someone's vision of what an ideal educational institution looks like (and not out of a vision of the product of the educational process). In such cases as well, while there may be an animating vision of the kind of person and community one is hoping to nurture, it will not necessarily be articulated or readily articulable by the participants.

5. "Visions" and "Visions-in-Use". While the participants in an institution may not be capable of identifying a guiding vision that

is at work in the institution, an anthropologically-oriented observer may be capable of doing precisely that. That is, the observer may be able to tie the predictable outcomes of participation in the institution to the body of practices, customs, organizational structure, and norms exhibited in the institution. The delicate balance of institutional life seems to operate, as though and perhaps in fact invisibly, to maintain this state-of-affairs: the outcomes remain the same over long periods of time, and institutional arrangements, down to the very details, tend to support them. Efforts to change these patterns change. In such a case, we might want to speak of a vision-in-use. "Vision-in-use" is a conception of the outcome of the educational process which, were it actively subscribed to, would go a long way towards explaining the patterns of activity and organization and other features of the institution's living reality.

It is possible that when a vision-in-use is articulated, the participants will say, "Yes -- that is exactly what we're after -- except that now you've given voice to it." It is, however, also possible that the vision-in-use articulated by the observer will be disavowed by participants in the institution: "This is not at all what we're after," they might say. a) It is possible that this denial is an act of Sartreian "bad faith;" that is, they don't want to own up to the vision that they are in fact committed to. b) Another possibility is that they have simply failed up to now to understand the impact of the educational arrangements they have created and that they are truly disturbed by what they have discovered.

Suppose now that, disturbed by what they have learned, they set about trying to improve things but that these changes come to nought. It is an open question which of the two possibilities discussed above this state-of-affairs would support. Concrete study into the particulars of the case would probably be necessary to make a determination as between these - or perhaps other - possibilities.

## TOWARDS COHERENT, SHARED, AND COMPELLING VISIONS

Jewish educating institutions typically serve an extraordinarily diverse clientele. Many of those who are tied to an institution have not ever engaged in trying to clarify their own visions of a meaningful Jewish existence, and to the extent that they have, what they discover is that there is great diversity of views amongst them. If vision-driven institutions are to become

more prominent features of our educational landscape, the problem of how to generate shared vision must be addressed. Two very general approaches to the problem will be articulated: A. Trying to transcend diversity; B. Structural reforms that make it unnecessary to try to dissolve diversity.

A. Towards Shared Vision where none has heretofore existed.

1. Most generally, assume for the moment an institution featuring at least the impression of significant diversity of outlook among the critical stakeholders. Through what kind of process can a group of individuals be brought together under the umbrella of a vision that will be both shared and compelling? A multitude of overlapping questions cluster around this general issue. For example:

1. Assuming that there is more than one process that lead to this achievement, are there reasons to encourage one or some among them and not others?

2. What is the role of professional, lay, and denominational leadership in this process?

3.. To what extent, if at all, should some variant of the "democratic process" guide or define the outcome?

4. Is it the leadership's job:

a. to guide the rank-and-file towards an appreciation of a vision they judge appropriate?,

b. to help draw out from their constituencies a vision that reflects "where they are and want to be", that is, to work towards the development of a vision that integrates the visions of the key stakeholders?

c. to encourage a process that guides the membership towards disciplined, content-based reflection concerning what they want to be educating towards?

5. In what way does serious study enter into the process of working towards a shared vision? Must it be insisted on?

6. To what extent and in what ways should some variant of the democratic process enter into the process of developing a shared vision?

7. Who are the key stakeholders that must buy into a vision - and at what stages - if an institution is to have a meaningful chance of becoming more vision-driven?

8. Is it possible that the attempt to define an institutional vision -- of the kind of institution we'd like to see - should sometimes precede the attempt to define a guiding vision of the kind of person and community we want to cultivate?

9. To what extent will appropriate answers to these various questions depend on a variety of local circumstances, e.g., the nature of the leadership, the attitudes of the constituency, the history and culture of the institution, the desire of denomination leaders to be involved, etc.?

10. Through what process can members of an institution be brought to appreciate the importance of working towards vision-drivenness and to agree to make the effort?

11. Through what set of activities/processes should the stakeholders of an educating institution take stock of the institution's present state-of-affairs -- its structures, its impact, its vision-in-use, etc., and how can participation in such activities and processes encourage the effort to move towards vision-drivenness?

## **B. STRUCTURAL REFORM AS A SOLUTION TO THE PROBLEM OF GENERATING SHARED VISION**

The immediately preceding section pointed to different strategies by which an institution lacking a coherent and compelling guiding vision might move - or be moved - towards one. Briefly and crudely summarized, the three strategies suggested involved: a) through a carefully devised process, a vision predesignated by the leadership comes to be shared by the critical stakeholders; b) an effort is made to elicit from the key stakeholders what their own visions are and then to develop a vision which integrates their respective visions into a coherent whole; and c) a process that involves the interplay between efforts to clarify one's own vision and efforts to understand and struggle with the articulated visions of

thoughtful individuals who have wrestled with this problem in a penetrating way over a long period of time, e.g. Greenberg, Brinker, Twersky. The actual process may lean in one direction or another but may involve elements of all three strategies.

Here I'd like to suggest an altogether different approach to this problem - an approach that works from the assumption that it may be very difficult if not impossible to move people holding diverse views towards a shared and compelling vision of what they would hope to accomplish. The intuitive idea at the heart of the two proposals summarized below is that it may be easier to create structures that will encourage individuals who share a common vision to self-select into a congenial educational environment than it is to develop a shared vision among people who may begin light-years away from each other.

**PROPOSAL 1:** This proposal is modelled on magnet-school programs and choice-plans found in general education. In community X, a decision is made to dissolve the existing educational system which assigns children to educating institutions based on congregational affiliation. Instead, the community self-consciously establish a number of educating institutions, each informed by a different guiding vision. One institution might heavily emphasize text study as the heart of Jewish existence; another might emphasize social action, yet a third might make spirituality its core theme, etc. Parents, who have heretofore been expected to send their children to their congregation's educational institution, would be told that by virtue of their membership in the congregation they are eligible to attend any one of the educating institutions in the system. Their job is to pick an institution whose guiding vision they identify with. Through a process of self-selection different institutions tend to attract a population of individuals who share values, outlook, and aspirations. Under this system, parents wishing to enroll their child in a particular vision-driven institution would need to apply, and they might well be asked to agree to various ground-rules and expectations as a condition of admission. In such a system, we would not have to create shared visions; rather, individuals already sharing a vision would, through the operation of the system, be brought together under one roof.

**PROPOSAL 2:** A congregation announces that within its existing educational system - say, a congregational school -- it is about to open a smaller and very selective "school within a school." All members of the congregation are eligible to enroll their children in the school-within-the-school, with the qualification that they

must understand the vision animating the experimental institution and agree to its ground-rules and expectations.

Like Proposal 1, the arrangements identified in Proposal 2 operate to draw in a select group of families who understand and identify with the guiding vision of the educating institution -- in this case "the school within the school". The advantage of this strategy enjoys, as compared with the first, is that it does not require elaborate structural changes on the order of dissolving the institution of the congregational school.

## FROM VISION TO EDUCATIONAL DESIGN

1. Having a vision does not guarantee the ability to create a vision-driven institution. Having a vision of a meaningful Jewish existence, even one that is shared and compelling, is no guarantee that one will be able to develop educational institutions that ably express and guide students in the direction of this vision. Indeed, although it sometimes happens that a single individual is adept both at articulating a powerful vision and at developing educational arrangements that nurture that vision into being, there is no reason to think that typically these very different skills go hand in hand.

2. No unique translation. There is no unique translation of a vision into educational terms. It is not just that the elements of the vision will inevitably be somewhat differently interpreted, but that the translation into goals and educational practices necessarily relies on a variety of beliefs concerning human nature and education, e.g., the way, and the conditions under which, human beings learn and grow. Different beliefs concerning such matters will give rise to very different educational arrangements, even if one begins with the same vision of the ideal to be striven for.

3. Dimensions of the translation. To translate a vision into practice involves attention not only to curriculum and pedagogy but also to the organization of the social and physical environment -- to what some describe as "the culture" of the institution.

3. The how question. Through what kinds of processes and expertise can a vision, once agreed on, be meaningfully translated into goals, and from goals into the design of curriculum, institutional norms, patterns of physical organization, etc.? Where is the appropriate expertise to be found?

4. Variations in one's conception of the process of



translation. While, as noted above, one's translation may vary depending on one's interpretation of the vision and one's assumptions about human nature, human growth, and human learning, translations may also vary because people understand the process of translation itself in very different terms. For example, one school of thought may insist that one begin with vision, then move in linear fashion to goals, and then to objectives, and then to concrete learning experiences spread over X number of years. Regardless of the wisdom of that approach, it is worth noting that there are others. For example, Dewey's approach would probably be to use the guiding vision as an observational and planning tool. Meeting up with a new group of children, the educator interprets their impulses, behaviors, understandings and skills through the lens of the vision. Keeping the vision clearly in mind, the educator struggles, in true progressive fashion, to guide the young into activities that they will find exciting but that will help to develop understandings, desires, and dispositions that will incline the individual towards the world that the vision represents. Impulses and desires that might heretofore have been viewed as distractions from the educational process are now suddenly viewed as wrestling with some critical questions.

#### QUESTIONS FOR THE GOALS PROJECT THAT CHALLENGE ITS CONCEPTUAL FRAMEWORK AND ASSUMPTIONS

1. "Our pressing need today is not for conceptions or visions of the ideal product of a Jewish education. Rather, our principal need is to provide children and adults in our communities with experiences that bring home to them the life-transforming power of Jewish customs, understandings, and activities, so that they will develop a thirst for more and deeper such experiences. What we need is to catalyze a drive to seriously explore the resources of Judaism -- not a vision of the end of that exploration. Our energies should therefore focus on activities like Shabbatonim, Israel experiences, and text-study encounters that will awaken in adults and children alike a thirst for Jewish growth."

2. Do we really need an underlying "vision" in which our educational goals are anchored? Might it not be possible and enough for an educating institution to develop a clear and coherent set of guiding goals which are not wedded to any particular conception of "the Good Life" (Jewishly speaking)? Moreover, given the diversity of outlook among stakeholders within even most individual institutions, isn't it more realistic to think that we could generate widespread support for a set of general goals than for an over-arching vision of the kind of person we want to nurture? Perhaps we should be encouraging institutions to

identify and commit themselves seriously to a small number of core-goals and give up the effort to develop an anchoring vision.

3. "Our problem is not 'vision', but something else. Many educating institutions do have visions (i.e. conceptions of where they want to head, of the kind of person they want to cultivate). Their problem is not an absence of vision but that the conditions of life make it impossible to realize this vision (for example, the culture that surround the children day-in-day-out, the time available for Jewish education, the attitudes of their parents, the unavailability of educators who have any commitment to the institution's vision). These problems - not "the vision-thing" -- are what we need to address.

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Ginny,

The following is the list of participants at the Goals Seminar and their work and home addresses, and telephone numbers:

(staff)

Gail Dorph  
Seymour Fox  
Annette Hochstein  
Alan Hoffmann  
Barry Holtz  
Ginny Levi  
Daniel Marom  
Danny Pekarsky  
Shmuel Wygoda

1 Isa Aron - Professor Education

(w) Hebrew Union College - Jewish Institute of Religion 3077 University Ave, Los Angeles, CA 90007-3796 tel: 313-749-3424

2 Irving Belansky - Co-Chair Commission on Jewish Continuity

(w and h) 10 Saddle Club Road, Lexington, MA 02173 tel: 617-861-9360

3 Chaim Botwinick - Executive Director BJE of Baltimore

(w) Center for the Advancement of Jewish Education c/o The Associated, 101 West Mount Royal Ave, Baltimore, MD, 20201-5781 tel: 410-578-6914

(h) 7519 Slade Ave, Baltimore, MD 21208 tel: 410-653-6313

4 Ruth Cohen - Project Director

(w) 1360 North Prospect Ave, Milwaukee, WI 53202 tel: 414-271-8338

(h) 4323 North Stowell, Shorewood, WI 53211 tel: 414-332-6393

5 Aryeh Davidson (?)

6 Marci Dickman - Director of Jewish Educational Services

(w) Council on Jewish Educational Services 5800 Park Heights Ave, Baltimore, MD, 21215 tel: 410-578-6955

(h) 20 Elwell Ct., Randallstown, MD, 21133 tel: 410-655-6577

7 Kyla Epstein - Educational Director of Anshe Chesed / Fairmont Temple

(w) 23737 Fairmount Blvd., Cleveland OH, 44122 tel: 216-464-5890

(h) 2548 Channing Road, Cleveland OH, 44118 tel: 216-397-9952

8-9 Jane and Larry Gellman - (Jane: Co-Chair Milwaukee Lead Community Project)

(h) 3535 North Summit Ave, Milwaukee, WI 53211 tel: 414-963-9196



10 Ellen Goldring - Co-Director, Monitoring, Evaluation and Feedback

(w) POB 514, Peabody College, Vanderbilt University, Nashville TN, 37203 tel: 615-322-8000

(h) 852 Highland Crest, Nashville TN, 37205, tel: 615-356-5504

11 Mark Gurvis - Director of Administration, Jewish Education Center of Cleveland

(w) 2030 South Taylor Road, Cleveland, OH 44118 tel: 216-371-0446

(h) 2407 Eardley Road, Cleveland OH, 44118 tel: 216-932-6419

12 Rabbi Robert Hirt

(w) Yeshiva University, 500 West 185th Street, New York, NY 10033 tel: 212-960-5263

(h) tel: 914-352-8835

13 Carolyn Keller - Director Commission on Jewish Continuity

(w) Combined Jewish Philanthropies 1 Lincoln Plaza, Boston, MA 02111-2627 tel: 617-330-9591

(h) 47 Washusett Drive, Lexington, MA., 02173 tel: 617-862-1926

14 Ray Levi - Principal

(w) Agnon School 26500 Shaker Blvd. Beachwood Oh, 44122, tel: 216-464-5055

(h) 3124 Chadbourne Road, Shaker Heights, OH, 44120, tel: 216-752-3124

15 Richard Meyer - Executive Vice President

(w) 1360 North Prospect Ave. Milwaukee, WI 52302 tel: 414-271-8338

(h) 6039 North Shoreland Ave, Milwaukee, WI 53217 tel: 414-964-1095

16 Searle Mitnick - incoming president of CJES.

(w) Caplan, Hyman, and Greenberg 20 South Charles Street, Baltimore, MD 21201 tel: 410-539-6967

(h) 6307 Fairlane Drive, Baltimore, MD, 21209 tel: 410-358-9449

17 Barbara Penzner

(she is here in Israel; send the material to us, and we will get it to her)

18 Dan Polster

(we received information that he was participating from you; we have no address or tel: number)

19 Ina Regosin - Executive Director - Milwaukee Association for Jewish Education

(w) 6401 North Santa Monica Blvd., Milwaukee, WI, 53217 tel: 414-962-8860

(h) 9580 North Regent Road, Milwaukee, WI, 53217 tel: 414-352-2912

20 Jay Roth - Executive Vice President JCC of Milwaukee

(w) 6255 North Santa Monica Blvd, Milwaukee, WI 53219 tel: 414-964-4444

(h) 9290 North Fairway Drive, Milwaukee WI, 53217 tel: 414-228-8583

21 Lifsa Schachter - Director Cleveland Fellows

(w) 26500 Shaker Blvd. Cleveland, OH 44122 tel: 216-464-4050

(h) 27650 North Woodland Road, Pepper Pike, OH, 44124 tel: 216-831-3903

- 22 Zipora Schorr - Director of Education - Beit Tefilloh Community School  
(w) 3300 Old Court Road, Baltimore, MD, 21208 tel: 410-486-1905  
(h) 3502 Sherburne Road, Baltimore, MD 21208, tel: 410-358-0136
- 23+  
24 Louise and Jerry Stein - (Louise: Co-Chair Milwaukee Lead Community Project, Jerry: President  
elect Milwaukee Jewish Federation)  
(h) 2510 West Dean Road, Milwaukee, WI tel: 414-352-3140
- 25 Barbara Steinberg - Executive Director Commission for Jewish Education of the Palm Beaches  
(w) 4603 Community Drive, West Palm Beach, FL, 33417 tel: 407-640-4304  
(h) 331 Eagleton Golf Drive, Palm Beach Gardens, FL, 33418 tel: 407-627-5314
- 26 Robert Toren - Director of Judaica JCC of Cleveland  
(w) 26001 South Woodland Blvd., Beachwood, OH 44122 tel: 216-837-0700  
(h) 1515 Compton Road, Cleveland Heights, OH 44118 tel: 216-371-0302
- 27 Susan Wyner - Educational Director - B'nai Jeshurun  
(w) 27501 Fairmont Blvd. Pepper Pike, OH 44124 tel: 216-831-6555  
(h) 2550 Windy Hill Drive, Pepper Pike, OH 44124 tel: 216-473-3136





✓  
1 ISA ARON  
HEBREW UNION COLLEGE  
3077 UNIVERSITY AVE  
LOS ANGELES CA 90007-3796

CK  
copy

✓ = Fed Ex

OK = Mail regular

2 IRVING BELANSKY  
10 SADDLE CLUB ROAD  
LEXINGTON, MA 02173

3 CHAIM BOTWINICK  
CENTER FOR ADVANCEMENT OF  
JEWISH EDUCATION  
101 WEST MOUNT ROYAL AVE  
BALTIMORE MD 21201-5781

fed ex

Shapiro  
Gibitz

4 RUTH COHEN  
1360 NORTH PROSPECT AVE  
MILWAUKEE WI 53202

mail January

5 ARYEH DAVIDSON  
JEWISH THEOLOGICAL SEMINARY  
OF AMERICA  
3080 BROADWAY  
NEW YORK NY 10027

Roanna Sharofsky ✓  
Heschel School  
270 W. 89th St.  
NY, NY 10024  
212-595-7087

6 MARCI DICKMAN  
COUNCIL ON JEWISH  
EDUCATIONAL SERVICES  
5800 PARK HTS AVE  
BALTIMORE MD 21215

7 KYLA EPSTEIN - Fairmont Temple  
23737 FAIRMOUNT BLVD  
CLEVELAND OH 44118

OK

427-1000  
212-517-5955 ✓  
Dr. Beverly Gibitz  
60 E. 78th St.  
New York, NY 10021

Hani + Barry -

8  
9 JANE AND LARRY GELLMAN  
3535 NORTH SUMMIT AVE  
MILWAUKEE WI 53211

✓  
10 ELLEN GOLDRING  
POB 514, PEABODY COLLEGE  
VANDERBILT UNIVERSITY  
NASHVILLE TN 37203

11 MARK GURVIS  
JEWISH ED CTR OF CLEVELAND  
2030 SOUTH TAYLOR RD  
CLEVELAND OH 44118

OK

BARBARA STEINBERG  
COMMISSION FOR JEWISH  
EDUCATION OF THE PALM BEACHES  
4603 COMMUNITY DRIVE  
WEST PALM BEACH FL 33417

Titles of Doc.  
Dear Penner, Marom  
ADH  
AH  
SF

12 RABBI ROBERT HIRT  
YESHIVA UNIVERSITY  
500 WEST 185TH ST  
NEW YORK NY 10033

COMBINED 13 CAROLYN KELLER  
~~COMBINED~~ JEWISH PHILANTHROPIES  
1 LINCOLN PLAZA  
BOSTON MA 02111-2627

14 RAY LEVI  
AGNON SCHOOL  
26500 SHAKER BLVD  
BEACHWOOD OH 44122

OK - give me

15 RICHARD MEYER  
1360 NORTH PROSPECT AVE  
MILWAUKEE WI 52302

16 SEARLE MITNICK  
CAPLAN, HYMAN AND GREENBERG  
20 S CHARLES ST  
BALTIMORE MD 21201

17 BARBARA PENZNER  
ISRAEL

18 DAN POLSTER  
AGNON SCHOOL  
3075 CHADBOURNE RD  
SHAKER HTS OH 44120

OK

19 INA REGOSIN  
MILWAUKEE ASSOC FOR JEWISH ED  
6401 NORTH SANTA MONICA BLVD  
MILWAUKEE WI 53217

BARBARA PENZNER  
ISRAEL

20 JAY ROTH  
JCC OF MILWAUKEE  
6255 NORTH SANTA MONICA BLVD  
MILWAUKEE WI 53219

21 LIFSA SCHACHTER  
DIRECTOR CLEVELAND FELLOWS  
26500 SHAKER BLVD  
CLEVELAND OH 44122

messenger

22 ZIPORA SCHORR  
BEIT TEFILLOH COMMUNITY SCHOOL  
3300 OLD COURT RD  
BALTIMORE MD 21208

23  
24  
LOUISE AND JERRY STEIN  
2510 WEST DEAN ROAD  
MILWAUKEE WI 53217

25 BARBARA STEINBERG  
COMMISSION FOR JEWISH  
EDUCATION OF THE PALM BEACHES  
4603 COMMUNITY DRIVE  
WEST PALM BEACH FL 33417

*Mail sent pkg.  
for BS cover note  
only*

26 ROBERT TOREN  
JCC OF CLEVELAND  
26001 S WOODLAND BLVD  
BEACHWOOD OH 44122

27 SUSAN WYNER  
B'NAI JESHRUN  
27501 FAIRMONT BLVD  
PEPPER PIKE OH 44124

*Copied  
25  
Kellman, Kaplan  
Stein*



Subject: +Postage Due+Milwaukee briefing.  
Date: 23-Jun-94 at 01:10  
From: "Dan Pekarsky", INTERNET:PEKARSKY@mail.soemadison.wisc.edu

To: Virginia Levi, 73321,1223  
73321,1217  
73321,1221

Sender: pekarsky@mail.soemadison.wisc.edu  
Received: from dogie.macc.wisc.edu by arl-img-2.compuserve.com (8.6.4/5.940406sa  
id BAA07450; Thu, 23 Jun 1994 01:07:36 -0400  
Received: by dogie.macc.wisc.edu;  
id AA00573; 5.57/42; Thu, 23 Jun 94 00:07:33 -0500  
From: "Dan Pekarsky" <PEKARSKY@mail.soemadison.wisc.edu>  
Reply-To: PEKARSKY@soemadison.wisc.edu  
To: 73321.1217@COMPUSERVE.COM  
Cc: PEKARSKY@mail.soemadison.wisc.edu, 73321.1221@COMPUSERVE.COM,  
73321.1223@COMPUSERVE.COM, ALANHOF@VMS.HUJI.AC.IL,  
MANDEL@VMS.HUJI.AC.IL  
Date: Thu, 23 Jun 1994 00:06:00 -600  
Subject: Milwaukee briefing.  
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Here's a precis of my Milwaukee presentation, including issues that arose. I will be sending a copy of this on to Bill Robinson as well, because a reading of his document on vision-driven communities helped to focus some of my thinking about how to approach the Milwaukee presentation. Thanks to Bill and a long ride down to Milwaukee, I feel like I'm developing a better sense than I had about how to approach the notion of a vision-driven community. See text of this document for details.

In any event, conceptually, I now find myself thinking in terms of different kinds of visions: personal visions (e.g. the educated Jew); shared visions (dealing with the same theme); institutional visions (that is, a vision of what an optimal educational environment might look like); and, finally, a community-vision (as articulated in the attached file). Exploration of the relationships between them could prove very useful, I think.

I hope this proves helpful to you, Gail, as you think about your Baltimore presentation. As I said over the phone, people seemed friendly and engaged. What the impact in fact was is hard for me to judge.

Talk to you soon.

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## THE MILWAUKEE PRESENTATION

Background. Prior to the Milwaukee presentation, I had been briefed concerning several concerns they might have, including the following: 1. Are they being abandoned by CIJE, as it moves to expand? 2. What's next? What will be the outcomes and payoff of seminar participation? 3. What will the seminar look like?

I had prepared to organize my remarks around the following themes: background assumptions of the Goals Project; hoped-for outcomes of the seminar and the work ahead next year; the content of the seminar - the themes explored; the kinds of activities we will be engaging in; what CIJE does and does not have to offer in the way of an approach to the problem of encouraging vision-drivenness.

In fact, these were principal matters that I discussed -- but jogged by an early morning reading of a very helpful memo Bill Robinson had written at my request, I remembered that Milwaukee was very interested in the question of a COMMUNITY VISION. On the way down to Milwaukee, I found myself thinking a lot about this theme, and in the hour or so I had before my presentation, I made it into the starting-point of my presentation. I mention this because I feel that it this piece may in fact represent a contribution to the conceptual map of the Goals Project, and I will summarize what I had to say about this below.

Whether the meeting went well or not, I couldn't tell. In attendance were Louise, Jane, Ina, Jane's husband, Rick Meyer, Ruth, Jay Roth, and Tzivvia Blumberg. Everyone was polite, and the people we were particularly concerned about - Jay, Jane's husband, and Rick -- all seemed actively involved and asked questions. Whether they came away feeling this seminar would be worth their while I'm not sure.

When pressed for their hopes and questions:

1. Rick expressed his hope that the seminar would not be overly-academic, that it wouldn't shy away from practical concerns. He also expressed his interest in having a chance to talk during the seminar about how it and the Goals Project fit into the Lead Community effort.

2. A real issue for a number of them, rightly, was this: how is it possible in institutions featuring so much diversity to develop a shared vision that (in the name of consensus) so vague that it elicits no passion.

3. A question was also raised about whether we would discuss different models for encouraging institutions in the direction of shared visions. I intimated that there were several models that we are familiar with, and that the seminar would indeed focus on this general problem. I stressed that while CIJE has some decided ideas about this issue, especially concerning crucial ingredients, it has no formula to offer and, indeed, would welcome an opportunity for all of us to wrestle with this issue during the seminar.

4. Another issue that arose: the case of JCCs, and what vision-drivenness might mean in that kind of a setting.

5. CIJE was cautioned not to assume that local institutions have not done anything in the areas we're interested in; we should perhaps begin by asking them what they have accomplished. We should also not assume that they will feel they have much to learn from us. (I responded that this is where their help will be invaluable, that is, in bringing institutions to the table with an open mind).

6. When will there be breaks -- so that I can schedule meetings, etc.? Is the schedule concrete in that ways? I responded that two evenings were free and that there would be breaks of 1 to 2 hours in the afternoon, but that the schedule they are getting at this point doesn't go down to this level of specificity. Meyer, who asked this, seemed satisfied.

7. What clothes are appropriate? I said that with the exception of the visit to the Yeshiva, they should wear whatever's comfortable. Bermuda shorts are fine. (Louise's question)

8. A concern was expressed that they get the materials soon, especially by those leaving early.

#### DP'S PRESENTATION RECONSTRUCTED

I want to begin by locating the Summer Seminar in a larger context. The question I want to begin with is this: "What does it mean for a community to say that it cares about Jewish continuity? What is it committing itself to if it seriously announces this as its central concern?" My suggestion is that answering this question offers a sterling-opportunity to articulate a community-vision.

Communities might choose to answer this general question in many ways. I could, for example, imagine a community interpreting its "caring about Jewish continuity" as entailing the following:

1. We are a caring community. We are a community that in varied ways communicates to its members that they are cared about and that their basic needs will be met. To say that we are a caring community is also to say that we offer our members meaningful opportunities to be the givers of care to others (not just the receivers).

2. We are a community that offers its members opportunities for activities they will find personally meaningful. What these activities are -- whether in the realm of celebration or prayer, social action, study, meeting the needs of others - needs to be determined; but the key is for the community to offer its members opportunities for engagement that they might not otherwise have.

3. We are a community that takes education seriously.

Just as it is not self-evident what it means to be a caring community or a community that provides its members with avenues for meaningful engagement, so too, it is not self-evident what it means to be a community that takes education seriously. But here is one thing it does not mean: it doesn't mean that the community

announces works towards a vision of an ideal Jew and then proceeds to try to actualize it. Such matters, which are at the heart of the Goals Project, are more appropriately addressed at local, institutional levels.

But to say that a community shouldn't be in the business of articulating and trying to actualize its own vision of an ideal Jew doesn't mean that it is stuck with articulating "motherhood and apple pie" kinds of goals. On the contrary, a community that announces itself to be serious about education can articulate a coherent vision of itself with some real bite. Here are some possible elements:

1. We are a community that works hard to encourage its constituent institutions to develop an adequate personnel base. We are committed to their being an able educational director working full-time in each sizeable institution and we will do what we can to raise the educational level of the educators.

2. We are a community in which everybody - including lay and professional community leaders - is engaged in serious learning, and will work hard to make this image of ourselves a reality.

3. We are a community that develops meaningful educational opportunities for those (say, inter-marrieds) who may be currently excluded from our purview.

4. While we as a community do not have a vision of a meaningful Jewish existence which we represent, we believe it important to do what we can to encourage our constituent, local institutions to become vision-driven, and we commit ourselves to using our energies and resources to making this happen.

#4, which brings us to the Goals Seminar, has thus been introduced in a larger context -- a context that focusses on what it might mean to be a community that is seriously concerned about Jewish continuity and that believes Jewish education is integrally related to this effort. Against this background, I turn to the Goals Seminar.

#### THE GOALS SEMINAR

##### Background assumptions:

1. Goals are critical tools in the educational process; they are the basis for decisions of various kinds and for assessment, etc.

2. In many typical Jewish educating institutions, goals are often non-existent (Teach Chumash--or Israel, etc., as though the subject came tagged with a goal). Even where is an avowed goal, efforts to realize it are at best symbolic in the sense that there's been no systematic effort to assess the likelihood that the arrangements in place can achieve the avowed purposes. I focused on Prayer in this connection, developing this example in some detail, with attention to the thoughtlessness of our goals/efforts: is proficiency really enough? what does it mean to teach prayer to children whose views on God may be very non-traditional?

what's the real impact of the activities we've designed in this arena, etc.? I also stressed, in this connection, that goals are often disembodied - that is, they're not anchored in a vision which explains why they're important.

3. It is critical that Jewish educating institutions move towards goals- and vision-drivenness -- hence, the Goals Project.

Seminar outcomes: Here are the points I stressed.

1. Knowledgeability of participants concerning what it means to be goals-and-vision-driven, of the dimensions and complexity of the effort to move in this direction;
2. Conviction that the effort to become vision-driven is critical and needs to be encouraged.
3. A plan of action for engaging the local community and local institutions in the process, with special attention to the local seminars.
4. A sense of partnership with CIJE and other participating communities and bodies in this general effort.

Seminar content. I stressed the following:

1. What visions are and the ways they can inform decision-making.
2. What vision-driven institutions look like.
3. Translation from vision to educational design and practice.
4. The challenge and problematics of developing shared and compelling vision.
5. The development of a community plan of action in this arena.

Seminar form: a mix of activities, including field-trip, lectures, small group discussions that encourage reflection, learning, and deliberation, examining a case-study, etc. The seminar will be demanding, but we've worked hard to create sessions that will be individually engaging and with a rhythm that will keep people awake and with us.

Next steps. Under this heading I discussed the local seminars and who we would expect to be participating. I described this as the beginning of a process -- a process that not all participating institutions would necessarily continue with beyond this stage. I didn't but perhaps should have discussed the next stage at which we would be training one of "their" people to push the process along at institutional levels.

What CIJE has to offer. Do we have an approach? Here's what I said.

1. No formulae about how to become vision-driven will apply across the board. Institutions differ in their history, in their culture, in their leadership, and these matters are all pertinent to deciding how to proceed.

2. While aware of models that emphasize visionary leadership and of other models that emphasize consensus-building (a la values clarification), our own model a. recognizes that both may enter in, though in varying ways depending on the institution, and b. insists that a process of serious study of different conceptions of what we should be educating towards needs to be part of the process.

3. The major stakeholders -- in a congregation, Rabbi, educational leader, and lay leader - need to be involved and supportive of the effort.

4. "Having a vision" may not be an all-or-nothing matter. The important thing is to make progress towards being more vision-driven.

5. It is tempting to dismiss the effort to become vision-driven in advance -- on the grounds that "it's impossible." CIJE's view is that all the practical considerations that might be used to snuff out the effort need to be acknowledged but cannot interfere with the effort to understand what we're committed to and what would be entailed by a serious effort to realize this.

6. Brutal honesty! Institutions need to be brutally honest with themselves concerning what it is they are really committed to and prepared to realize - what really matters to them. They also need to be brutally honest in assessing the relationship between their hopes and the educational practices they now have in place. Such honesty must infuse the process.

Assignment. I briefly described the portraits-assignment and explained the rationale for it.

--BoUnD\_8KcZuX86QvYVtGo2e090ab3--

Ginny,

*Travel Tips faked to H's checked (✓)*

The following is the list of participants at the Goals Seminar and their work and home addresses, and telephone numbers:

*X = readings*  
*X - schedule*

4. *X Nessa needs readings*

(staff)

✓ Gail Dorph *→ To do \* speed 13*

✓ Seymour Fox *→*

✓ Annette Hochstein

✓ Alan Hoffmann

✓ Barry Holtz *- to do*

✓ Ginny Levi *- to do*

✓ Daniel Marom

✓ Danny Pekarsky *+*

✓ Shmuel Wygoda

*also Janney ✓ 212 598-2521*  
*to do } Ginkety 2.*  
*Ginkety's lay person 3.*  
*Kevin*  
*Barry*

1. ✓ Isa Aron - Professor Education

(w) Hebrew Union College - Jewish Institute of Religion 3077 University Ave, Los Angeles, CA  
90007-3796 tel: 313-749-3424 *213-939-9526 ✓*

✓ Irving Belansky - Co-Chair Commission on Jewish Continuity

(w and h) 10 Saddle Club Road, Lexington, MA 02173 tel: 617-861-9360

*617-674-2551 ✓*

✓ Chaim Botwinick - Executive Director BJE of Baltimore

(w) Center for the Advancement of Jewish Education c/o The Associated, 101 West Mount  
Royal Ave, Baltimore, MD, 21201-5781 tel: 410-578-6914

(h) 7519 Slade Ave, Baltimore, MD 21208 tel: 410-653-6313 *410-466-1727 ✓*

✓ Ruth Cohen - Project Director

(w) 1360 North Prospect Ave, Milwaukee, WI 53202 tel: 414-271-8338

(h) 4323 North Stowell, Shorewood, WI 53211 tel: 414-332-6393 *414-271-7081 ✓*

Aryeh Davidson (?) *212-678-8947 ✓*

Marci Dickman - Director of Jewish Educational Services

(w) Council on Jewish Educational Services 5800 Park Heights Ave, Baltimore, MD, 21215 tel:  
410-578-6955

(h) 20 Elwell Ct., Randallstown, MD, 21133 tel: 410-655-6577 *410-466-1727 ✓*

Kyla Epstein - Educational Director of Anshe Chesed / Fairmont Temple

(w) 23737 Fairmount Blvd., Cleveland OH, 44122 tel: 216-464-5890

(h) 2548 Channing Road, Cleveland OH, 44118 tel: 216-397-9952 *216-464-3628 ✓*

Jane and Larry Gellman - (Jane: Co-Chair Milwaukee Lead Community Project)

(h) 3535 North Summit Ave, Milwaukee, WI 53211 tel: 414-963-9196 *414-963-9535 ✓ ✓*



Ellen Goldring - Co-Director, Monitoring, Evaluation and Feedback  
(w) POB 514, Peabody College, Vanderbilt University, Nashville TN, 37203 tel: 615-322-8000  
(h) 852 Highland Crest, Nashville TN, 37205, tel: 615-356-5504

615-343-7094 ✓

Mark Gurvis - Director of Administration, Jewish Education Center of Cleveland  
(w) 2030 South Taylor Road, Cleveland, OH 44118 tel: 216-371-0446  
(h) 2407 Eardley Road, Cleveland OH, 44118 tel: 216-932-6419

371-2523 ✓

Rabbi Robert Hirt

(w) Yeshiva University, 500 West 185th Street, New York, NY 10033 tel: 212-960-5263  
(h) tel: 914-352-8835

212-960-5228 ✓

Carolyn Keller - Director Commission on Jewish Continuity  
(w) Combined Jewish Philanthropies 1 Lincoln Plaza, Boston, MA 02111-2627 tel: 617-330-9591  
(h) 47 Washusett Drive, Lexington, MA, 02173 tel: 617-862-1926

617-330-5197 ✓

Ray Levi - Principal

(w) Agnon School 26500 Shaker Blvd. Beachwood Oh, 44122, tel: 216-464-5055  
(h) 3124 Chadbourne Road, Shaker Heights, OH, 44120, tel: 216-752-3124

HAND CARRY

464-3229

Richard Meyer - Executive Vice President

(w) 1360 North Prospect Ave. Milwaukee, WI 53202 tel: 414-271-8338  
(h) 6039 North Shoreland Ave, Milwaukee, WI 53217 tel: 414-964-1095

(same as Ruth Cohen) ✓

Searle Mitnick - incoming president of CJES.

(w) Caplan, Hyman, and Greenberg 20 South Charles Street, Baltimore, MD 21201 tel: 410-539-6967

(h) 6307 Fairlane Drive, Baltimore, MD, 21209 tel: 410-358-9449

410-752-0605 ✓

\* Barbara Penzner

(she is here in Israel; send the material to us, and we will get it to her)

Dan Polster

(we received information that he was participating from you; we have no address or tel: number)

522-8354 X

Ina Regosin - Executive Director - Milwaukee Association for Jewish Education

(w) 6401 North Santa Monica Blvd., Milwaukee, WI, 53217 tel: 414-962-8860  
(h) 9580 North Regent Road, Milwaukee, WI, 53217 tel: 414-352-2912

414-962-8852 ✓

Jay Roth - Executive Vice President JCC of Milwaukee

(w) 6255 North Santa Monica Blvd, Milwaukee, WI 53219 tel: 414-964-4444  
(h) 9290 North Fairway Drive, Milwaukee WI, 53217 tel: 414-228-8583

414-964-1345 ✓

Lifsa Schachter - Director Cleveland Fellows

(w) 26500 Shaker Blvd. Cleveland, OH 44122 tel: 216-464-4050  
(h) 27650 North Woodland Road, Pepper Pike, OH, 44124 tel: 216-831-3903

Too late X



Zipora Schorr - Director of Education - Beit Tefilloh Community School  
(w) 3300 Old Court Road, Baltimore, MD, 21208 tel: 410-486-1905  
(h) 3502 Sherburne Road, Baltimore, MD 21208, tel: 410-358-0136

410-653-7223 ✓

Louise and Jerry Stein - (Louise: Co-Chair Milwaukee Lead Community Project, Jerry: President  
elect Milwaukee Jewish Federation)  
(h) 2510 West Dean Road, Milwaukee, WI tel: 414-352-3140

414-352-1080

Barbara Steinberg - Executive Director Commission for Jewish Education of the Palm Beaches  
(w) 4603 Community Drive, West Palm Beach, FL, 33417 tel: 407-640-4304  
(h) 331 Eagleton Golf Drive, Palm Beach Gardens, FL, 33418 tel: 407-627-5314

407-640-4304 ✓

Robert Toren - Director of Judaica JCC of Cleveland  
(w) 26001 South Woodland Blvd., Beachwood, OH 44122 tel: 216-837-0700  
(h) 1515 Compton Road, Cleveland Heights, OH 44118 tel: 216-371-0302

831-0966 ✓

Susan Wyner - Educational Director - B'nai Jeshurun  
(w) 27501 Fairmont Blvd. Pepper Pike, OH 44124 tel: 216-831-6555  
(h) 2550 Windy Hill Drive, Pepper Pike, OH 44124 tel: 216-473-3136

831-4599 ✓

ROANNA ✓ Shorafsky fax 212-595-7252 ✓ Heschel  
BEVERLY Libets fax 212-517-5955-60 E 78th St NY 10021  
RAE ✓ Janney fax (pt) ✓ Ramaz  
Steve Kron? Ramaz ✓

Subject: goals' seminar  
Date: 04-May-94 at 22:48  
From: Gail Dorph, 73321,1217

To: Virginia Levi, 73321,1223  
danny, INTERNET:danpek@macc.wisc.edu

CC: Barry, 73321,1221  
AlanIsrael, INTERNET:alanhof@vms.huji.ac.il

boker tov, danny.

Sitting here in the Newark airport, waiting in the plane to be cleared to fly to Atlanta which is presently fogged in, I'm reflecting about our meeting yesterday. I thought it was a great meeting. We now have, Danny, a year's course and I think the challenge is to go back and ask ourselves, what will make for a good 5 day seminar for our audience of professionals and lay leaders.

One thing, I think we all agree is that we need to vary presentation with individual reflection and small group work both so that the days can have a manageable pace and so that participants can come to understand something of the nature and the complexity of the endeavor.

Second, I think we all felt that participants needed to understand perhaps three cognitive pieces:

1. to walk away with an image of a VISION in the way we are using the term. As we asked the question yesterday, what kind of human being are we trying to nurture? Thus, they must come away with at least one such image. (although in my heart of hearts, I'd love it to be two, I'm not sure there is the time)

2. To struggle with the question: once you have a vision, what has to happen to it in order for it to "drive" an educational institution?

3. A portrait of a vision driven institution which demonstrates the power of the vision to shape a variety of elements (i.e., climate, curriculum, class arrangements, discipline, staff development, hiring policies, etc.)

I'm not sure in what order these elements need to be introduced. Although logically one may come first, I think given our audience we might do better starting from three -- "Vision-driven Institution Live" and move to two to one. Just as you were able to do when you used the kitchen.

Although the suggestions we made yesterday implied looking at varieties in order to understand complexity, in the light of day I'm wondering how feasible that approach will be given the time. Is it not possible to set up "straw men" as it were, just as you set up the kitchen? Perhaps, it is possible to set up "a case" of each of these (1, 2, 3) and draw them out alluding before we move to the next step (in each case) that this is only one example and spinning out another that people hear but do not engage in analyzing in any way.

Ad kan, my thoughts this am on an approach to the real question underlying our thoughts at this point: what are we actually going to do in Israel for five days that will be meaningful, inspiring and helpful to move this process along.

Subject: +Postage Due+Revised precis  
Date: 06-May-94 at 14:55  
From: "Dan Pekarsky", INTERNET:PEKARSKY@mail.soemadison.wisc.edu  
To: Virginia Levi,73321,1223

Sender: pekarsky@mail.soemadison.wisc.edu  
Received: from dogie.macc.wisc.edu by arl-img-1.compuserve.com (8.6.4/5.940406sa  
id OAA00797; Fri, 6 May 1994 14:50:41 -0400  
Received: by dogie.macc.wisc.edu;  
id AA08273; 5.57/42; Fri, 6 May 94 13:50:32 -0500  
From: "Dan Pekarsky" <PEKARSKY@mail.soemadison.wisc.edu>  
Reply-To: PEKARSKY@soemadison.wisc.edu  
To: 73321.1223@COMPUSERVE.COM  
Date: Fri, 06 May 1994 13:49:00 -600  
Subject: Revised precis  
X-Gateway: iGate, (WP Office) vers 4.03 - 1032  
Mime-Version: 1.0  
Message-Id: <2DCA9168.8A97.0002@mail.soemadison.wisc.edu>  
Content-Type: multipart/mixed; BOUNDARY=BoUnD\_8KcZuX86QvYVtGo2dca8374

--BoUnD\_8KcZuX86QvYVtGo2dca8374  
Content-Type: TEXT/PLAIN; Charset=US-ASCII; name="ENCLOSURE"  
Content-Transfer-Encoding: 7BIT

Date: 5/06/1994 1:46 pm (Friday)  
Subject: Revised precis

Here is a precis of the La Guardia meetings, revised some after a conversation with Barry Holtz on Friday morning. As I wrote and read it, I found myself impressed by how much we accomplished last Tuesday -- though conceptually and otherwise, there's still a lot to do. In particular, it seems unlikely that we can meaningfully do everything described in the file that is attached; there will need to be some hard choices, choices that should be driven by what we most want to accomplish.

All the best.

Files: C:\precis2

--BoUnD\_8KcZuX86QvYVtGo2dca8374  
Content-Type: APPLICATION/OCTET-STREAM; name="PRECIS2"  
Content-Transfer-Encoding: 7BIT

PRECIS2

THE LAGUARDIA MEETING: MAIN THEMES AND OUTCOMES

PARTICIPANTS: Dorph, Hoffmann, Holtz, Pekarsky, Wygoda

PLAN OF ACTION: Review the statement of "Desired outcomes" for the seminar developed by Pekarsky with attention to clarity and suitability, and to then use the revised/clarified statement of outcomes as a basis for thinking about the seminar.

The meeting began over lunch (before the arrival of Hoffmann and Wygoda) with a review of three inputs: a) Daniel Marom's most

recent fax summarizing his thoughts about the upcoming seminar; b) Pekarsky's list of desired outcomes; and c) Dorph's list of desired outcomes. Our sense was that these three pieces pointed in very similar directions, and, after discussion of issues suggested by the documents, we agreed to use Pekarsky's list as a basis for proceeding.

#### THE LIST OF DESIRED OUTCOMES WE BEGAN WITH: Participants....

1. Feel that participation has been worth the effort, and can identify specific benefits. (The nature of these benefits will depend on the other outcomes, but might include such things as new understandings, insights, or skills; a sense for the importance of being vision-driven; a plan of action; networking; personal growth)
2. Feel that they've been taken seriously as intellects and as sources of insight and knowledge.
3. Understand what visions are and can point to examples of them.
4. Appreciate the importance of vision in relation to a) Jewish continuity and b) educational design.
5. "Own" examples of vision-driven institutions.
6. Understand the ways and extent to which Jewish educating institutions are not vision-driven, as well as the consequences of this weakness.
7. Appreciate that the development of personal and shared visions is difficult, energizing along the way, and do-able.
8. Appreciate that the effort to embody a vision in a living educational setting is complex, labor-and-time-intensive, energizing, and do-able.
9. Come away with a better sense of what they need to know, committed to learning more, and eager to encourage local efforts in this arena.
10. Understand what the next steps are: what events, activities, and efforts will be taking place when (both locally and nationally); their responsibilities in the process; role of CIJE; role of denominations.

#### DISCUSSION OF LIST OF DESIRED OUTCOMES

A. There was some discussion, in relation to #3, of what the term "vision" refers to, and a number of important and germane points were made:

1. the importance of disintguishing between a vision of a meaningful Jewish existence, understood in its social and individual dimensions, and a vision of an ideal educational environment. That the two are intimately connected is clear, but also that they are different. There is a need a. to discuss both and to exhibit their interrelationship, and b. a need to make sure our language is not ambiguous (so that people know what we're referring to).

2. We noted that we've been approaching "the nature of vision" issue in more than one way. Sometimes we talk about "meaningful Jewish existence", and sometimes we talk about the "constellation of skills, attitudes, understandings, dispositions, etc." that we want to nurture/cultivate. Once again, the two are related but not identical. If the constellation of skills, attitudes, etc. does not add up to a Jewish existence that the possessor finds personally compelling or "meaningful", we've failed. At the same time, if we talk in generalities about "a meaningful Jewish existence" but can't identify attitudes, understandings, skills, commitments, etc. that enter into it, we have no guidance for our educational efforts.

3. The question got raised "what do we mean by "a meaningful Jewish existence"? and an initial response of the following kind surfaced: "A meaningful Jewish existence (one of us felt "life" was better than "existence"...linguistically speaking, that is) is a form of life that answers to one's basic human needs - needs for existential meaning, for filiation, for direction, etc."

To this it was responded that while such a definition of a meaningful Jewish existence may be adequate for some people and/or streams within Judaism, it is too strong/narrow. The point made was this: there are many people for whom being Jewish is important and indeed central, but who do not view their Jewish identity as co-extensive with everything that is important to them in life. We need to be careful not to imply that it is not possible to live meaningful Jewish lives that represent only a piece of who we are, what we do, what we value, etc.

The discussion highlighted the need for clarity -- clarity of a kind that is more than linguistic -- concerning what we mean by a "meaningful Jewish life". Certainly a safer definition might be "A form of Jewish existence that the individual experiences as personally meaningful, so much so that he/she desires to identify with Judaism and the Jewish community and to encourage such identification in his/her children." This is, however, a strictly formal definition, and it is important that individual institutions fill it in with specific understandings of the kinds of things that will create the sense of meaningfulness.

4. In offering a seat of the pants, intuitive response to the question concerning what counts a vision of a meaningful Jewish existence, Pekarsky suggested that it includes answers to questions concerning the place of Israel, God, Mitzvot, Torah, and the Jewish People in one's world-view. In response to this, a concern was voiced about the desirability of encouraging what is essentially a theological inquiry amongst our participants and in the institutions we work with; but,

on the other hand, questions were raised concerning our ability to proceed in our efforts without getting more clarity on such matters. It was pointed out that one of the merits of Greenberg's paper is that it succinctly does offer answers to such larger issues.

In any event, this conversation raised the question: Is it really necessary for a principal or a school to have substantive answers to such theological questions, or is it possible to proceed with something more minimal -- namely, with a commitment to address such questions within the school? This discussion led into the next point (See B. below)

B. In relation to Outcome #5, there was a discussion of what counts as a "vision-driven" institution. Is it an institution that represents a specific answer to basic questions, e.g., concerning God, Mitzvot, etc. -- or is it sufficient if the institution commits itself to dealing in some meaningful way with such topics. The latter commitment might be carried out via a classical liberal approach, according to which students would be meaningfully exposed to a number of perspectives on a given topic and then be encouraged to develop their own views.

The discussion of this point revolved around the question: is this "liberal" approach adequate to our situation and to the needs of our students? Does it represent "a different kind of vision" or "an absence of vision" -- a declaration that we have no vision, except that you should develop your own vision (which might be called a liberal rather than a specifically Jewish vision). The discussion, which was left before there was any closure, points to an issue that we felt might be worth taking up at the seminar itself. One could even imagine writing up a brief dialogue that simulates the dialogue we had on this point as a trigger to discussion.

C. Some discussion focussed on what participants should "come away with". Alan stressed that they needed to feel -- indeed, to know -- that the seminar would lead into and contribute to an articulable plan of action to be embarked on beginning next year. Based on our knowledge of the clientele for this seminar (ranging from Rick Meyer to the Steins), our sense is that for them to come away feeling "We've learned how important this is; and we know that we need to do a lot more learning," is important but not sufficient. They need a clear sense of a tangible future into which the seminar leads. This point leads on to the next (See D)

D. We returned to a discussion we've had in the past concerning what will happen beyond the summer seminar. Reiterating and further clarifying this may be very valuable as we think about the organization and content of the seminar. Here is our tentative plan of action:

1. LOCAL SEMINARS: As planned, hold a set of seminars in each of the Lead Communities next year for representatives of local educating institutions who meet the (fairly minimal) requirements for participation in the seminars. The seminars could be a variant of the Summer Seminar (depending on our experience with the summer seminar), but will differ because we'll be dealing with educating

institutions rather than community-representatives. We may want to be encouraging them to begin the process of developing a vision (via steps to be determined).

We also spoke about the importance of including in, or as an accompaniment to seminar, a content-piece designed to encourage participants to encounter and wrestle with a number of conceptions of a meaningful Jewish existence as they develop their own guiding educational visions. (Clearly this is an arena in which denominational involvement - see #3 below - will be very pertinent). In stressing this content piece, we differentiate our approach from any number of other approaches emphasizing vision which invite people "to envision" without expecting them to be challenged by the views of people who may have pondered the issues at stake longer and more deeply than most of us have. Our sense has been that such an encounter could greatly enrich the deliberations.

Conceivably, at least one of the seminars might be a joint one, that is, for the participants from each of the local seminars. This would afford opportunities to network, trade experiences with the effort, begin building a trans-local sense of esprit de corps. It's also conceivable that some real "pro" in this area, e.g. a Senge, a Drucker, a Sizer, a Levin, could be featured at such a seminar.

The point of these seminars: to educate about the importance of vision-drivenness, but also to encourage efforts in this direction.

2. TRAINING A CADRE OF INDIVIDUALS WHO WILL WORK WITH THE FIELD: It will be announced that while CIJE will not directly work with educating institutions that want to work systematically towards vision-drivenness, it is prepared to train a group of individuals who will work with such institutions.

(Unresolved questions include the following: a. what kinds of people are desirable for this role? b. what would the training look like? c. would they be employees of individual institutions or of the communities? d. would CIJE or local bodies be responsible for identifying the appropriate individuals?)

3. DENOMINATION-ORIENTED SEMINARS: If the summer seminar goes as we hope and enthusiasm is generated, there may well be a demand placed on denominational bodies and training institutions to help institutions address "the content piece," that is, the development of a guiding vision of a meaningful Jewish existence.

With this in mind, CIJE will announce and organize a seminar for next fall or winter for the representatives of national denominational institutions. Here the issues discussed in the summer will be addressed, with special attention to the ways in which denominational personnel and institutions can move the process along.

4. COALITION OF VISION-DRIVEN INSTITUTIONS: Lurking in the background, there remains the notion of a Coalition of Vision-Driven Educating Institutions. We will have to consider whether, or under what conditions, it will prove desirable to go ahead with this idea - and if yes, when to announce it as part of "the plan."

#### HOW SHOULD THE SPECIFIED OUTCOMES BE APPROACHED IN THE SUMMER SEMINAR: SEMINAR CONTENT AND STRATEGIES - THE CURRICULUM

To facilitate our discussion, we agreed that certain outcomes need not be focussed on at this time, since they will be achieved fairly spontaneously if we do a good job with some of the others. #'s 1, 2, and 9 were in this category.

As it turned out, although we imagined that we would proceed outcome-by-outcome in this part of the meeting, the discussion developed in a much more integrated way. Below are themes and, in some cases, activities that showed promise. The caveat is that it may well be impossible to do a good job with all the things described below -- hence, the probable need to make some hard choices.

#### I. THE GREENBERG PIECE

A. Because of the character of his essay, because of the work done in the Mandel Institute based on that essay, and because of his availability during our seminar, we thought long and hard about ways to use Greenberg's vision as a springboard to much that we want to accomplish at the seminar. Greenberg is a wonderful point of entry into the following important discussions:

1. What counts as "a vision" of a meaningful Jewish existence? What are the elements? On the one hand, this can focus attention on the way in which a vision addresses and interprets then nature and significance of "God", "Torah," "The Jewish People", "Israel", and the relationship between them to our surrounding cultural milieu; on the other hand, the "elements" question focusses on formal features of a vision -- that is, on the way the portrait it presents is made up of such things as dispositions, skills, attitudes, knowledge, patterns of activity, commitments, beliefs, etc.

2. An opportunity for participants to begin, or continue, a process of reflecting on their own visions of a meaningful Jewish existence, something that should happen as they encounter and react to Greenberg's.

3. From vision to goals: How might one approach this effort?

4. From goals to educational practice: a chance to introduce participants to the importance, as well as to



the issues and complexities of this movement.

B. In relation to these various themes, we began to think about the kinds of activities that might be valuable in relation to the Greenberg piece. These include the following:

1. Read the Greenberg essay.

2. An exercise based on the Greenberg essay designed to encourage participants a) to develop an active understanding of his ideas, and b) to react to his view in personal terms and thus to use it as a way of clarifying their own ideas about a meaningful Jewish existence. [Note: we must be careful about whether we want to ask them to think about Greenberg's vision as an educational vision for their community, or whether we want to ask them about how they, as individual Jews, respond to his ideas.]

3. A chance to discuss Greenberg's ideas in group-settings, to see what the major questions, issues are.

4. A chance to meet with Professor Greenberg to discuss his ideas and participants' questions and concerns.

5. In order to encourage both a better understanding of Greenberg and an understanding of the kinds of questions that a vision answers and the elements it includes, we discussed an exercise designed to get participants to analyze Greenberg's vision in a fairly systematic way. They would be given a list of fairly concrete questions that focus their attention on the vision's elements (along lines suggested in A.1. above). Along with the analytical piece of the exercise would be an effort to encourage them to discern an elementary, core idea that is at the heart of and animates the entirety of the vision, e.g. "We are a studying community."

6. An exercise (perhaps in the context of #5) designed to get them to think about what educational goals flow from Greenberg's vision -- with an emphasis not just on, say, "identification with the Jewish People" but on the way in which this notion is understood by Greenberg. The exercise will need to highlight the way in which the real meaning of the goal depends on its relationship to the total vision.

7. An exercise designed to illustrate the difficulty and complexity of moving from goals to educational design.

- a. Participants would be asked to take one particular goal and then, possibly in small groups, develop an educational strategy for realizing it.

- b. A subsequent exercise in which participants are given a series of questions that encourage

them to identify the many assumptions of different kinds that inform the move from goals to educational design -- and the basis, or lack thereof, for these varied assumptions.

c. A discussion, probably best led by Seymour, that engages participants in Socratic conversation and reflection on what informed their efforts to move from goals to practice.

d. A presentation by Daniel Marom concerning the ways in which he and other Mandel Institute staff have been wrestling with this issue and where they've gone with it.

e. A discussion, perhaps led by Daniel Pekarsky, concerning different approaches in the education literature to the problem of embodying a vision in educational environments.

## II. PORTRAITS OF VISION-DRIVEN INSTITUTIONS

We imagined looking at three very different kinds of institutions - both ideologically and institutionally. Possibilities are: St. Paul's School as described by Sarah Lightfoot, Heilman's portrait of a Haredi Yeshiva in DEFENDERS OF THE FAITH, and Camp Ramah.

The aim is to show how the vision gives coherence and direction to the enterprise -- but also, how, depending on the vision, this direction is very, very different.

## III. INSTITUTIONS THAT ARE NOT VISION-DRIVEN

Through reading and discussing theoretical pieces that point to the ills that flow from the absence of vision-drivenness (e.g. Newmann, THE SHOPPING MALL HIGH SCHOOL, Heilman's and Shoem's pieces on supplemental schools ETC.) and looking at examples of institutions that are not vision-driven, participants will be led to better understand why having a vision is important and what happens in its absence.

An exercise that we think might be powerful in relation to this material is the following:

A. Students are presented with a case in which there is a great chasm between the institution's avowed mission and what the institution looks like and accomplishes. The first part of the exercise is to simply describe the gap.

B. Participants are asked to suggest some different hypotheses that might account for the gap (e.g., Nobody knows or identifies with the vision; or, there's been no effort to translate the vision into practice)

C. Further analysis designed to better understand the problem, e.g., What does ignorance of, or disidentification with the vision, signify?

D. In the concluding part of the exercise, participants would be brought to understand how, depending on their diagnosis of the problem, different kinds of strategies would suggest themselves. This last discussion would include some conversation about how one would go about assessing proposed diagnoses and strategies.

#### IV. INSTITUTIONS THAT HAVE TRAVELLED FROM EGYPT TO SINAI; INSTITUTIONS THAT HAVE BECOME VISION-DRIVEN.

A. Examples (if we can find them)

B. What are the critical variables? To what extent is leadership a key issue? What styles of leadership are effective? Competing views of the role of the leader in the change process.

#### V. GETTING STARTED

Ways of thinking about the process of catalyzing the movement towards vision-drivenness in educating institutions.

Among the issues to be explored is the following: different approaches to the problem of generating a vision that is sufficiently shared, compelling, and concrete to play a significant role.

Relevant materials might include the work of Senge in THE FIFTH DISCIPLINE and ideas expressed by Levin and Sizer in their respective efforts to catalyze educational reform.

#### VI. WHERE DO WE -- CIJE AND THE PARTICIPANTS -- GO FROM HERE? BEYOND THE SUMMER SEMINAR

To whoever reads this:

Sorry that the last few items are described so briefly, but I wanted to get this done in time for my telephone meeting Friday morning with Barry Holtz.

A few concluding comments:

1. Note that this document does not discuss the question of how to make use of individuals like Isa Aron who might be coming to the seminar. This needs to be addressed soon.

2. A second unaddressed issue is whether it is possible and/or desirable to include a second vision (additional to Greenberg's) in

the seminar -- and if so, which one. Here are the considerations we discussed.

IN FAVOR OF A SECOND VISION: A. A better understanding of what a vision is; B. Participants will better appreciate the existential and moral choices implicit in, say, Greenberg's vision by seeing how someone else, equally thoughtful, makes very different judgments and choices; C. An opportunity to see the ways in which, educationally speaking, different visions pull practice in very different directions; D. A more political consideration: if the only vision in the curriculum is Greenberg's (which bears an affinity to Conservative Judaism) and Ramah is also part of the curriculum (which we think it should be), will people be upset that other kinds of views have not been seriously examined?

AGAINST A SECOND VISION: As it is, we may not have enough time for everything we want to do in the seminar. To introduce a second vision in a meaningful way is not possible given the time-constraints in the seminar.

If we were to decide that it is possible to find a meaningful way to introduce a second vision, the question is, "Whose?" The critical question is, "Whose would be most worth looking at?" Twersky's may be well-developed (though the North American staff have not seen its latest incarnations), and it might be reassuring to the Orthodox community that his ideas are getting serious play in the seminar; but does a Greenberg-Twersky combination put the center of gravity of the discussion much further to "the Right" than many of the participants are? Would it be worth looking at a "more liberal" vision? Brinker's vision meets the "more liberal" criterion and he's likely to be fruitfully provocative and thought-provoking; moreover, his vision of liberalism as applied to Jewish education might be very worth discussing. BUT: are his views too much grounded in Israeli life to be optimally useful with this audience? And does the fact that his view presupposes a sense of connection with "the family", whereas in the States it is nurturing that very sense of connectedness that is of concern, work against his usefulness in the seminar context? A third possibility would be to look the vision of a thinker not included in the "Educated Jew" project -- for example, Buber, and to ask someone like Rosenak to develop the vision.

3. The conversation with Barry Holtz this morning gave rise to an interesting Jewish conceptualization of the challenges of the Goals Project. In my memo, in speaking of institutions that had travelled from mediocrity to vision-drivenness as institutions that had gone from Egypt to Sinai. Barry spoke of their going from Sinai to Israel. As we played around with the different implications, we arrived at something like this: From Egypt to Sinai -- this is the road from Visionlessness to Vision; from Sinai to Israel -- this is the effort to take that vision and make it come alive in the everyday life of the community. Jointly these images seem to capture much that the Goals Project is about.

4. Barry Holtz and I agreed that between now and Tuesday, I will take the various ideas discussed as possible ingredients in the seminar and try to come up with a conceptualization that will enable us to decide which of them to include, with what emphasis, etc. On Tuesday, or before, I will send this draft out to the core-staff working on the seminar for feedback.

Dear Danny:

The following is a set of notes on your proposed schedule for the goals project seminar in Jerusalem this summer. The notes summarize the conversation between Alan, Seymour, Shmuel and myself as regarding your document. The comments relate directly to the content, not to questions of the breakdown and ordering of sessions:

**GENERAL:** We felt that there were three kinds of frameworks that are necessary for this seminar: plenum; small groups; and probably one to one staff-participant meetings. We thought that we should divide up the responsibility for each one of the plenum and small group sessions as well as for each participant. This should be one of the topics for a conference call between you, Barry, Gail and the four of us here in Israel.

**DAY 1: FIRST SESSION: "The origins and presuppositions of the Goals Project" - "What we mean by vision":** We need to make sure that we all generally have a similar understanding of this point - its content, technicalities, the issues it raises, etc. (what we discussed at the consultation meeting with you in Israel). This probably applies to the whole introduction to vision. This should be one focus in our conference call.

**DAY 1: SECOND SESSION: "WHAT DO VISION-DRIVEN INSTITUTIONS LOOK LIKE?":** Excepting Heilman, all the examples are from general education. Jewish examples exist from the world of yeshivot, Zionist education, and American-Jewish education. We thought that we should be highlighting these.

**DAY 2: FIRST SESSION: PREPARATION FOR GREENBERG:** We thought that this is the framework in which Jewish texts could be studied by the participants. The texts would be those upon which Greenberg bases his paper. We could do this with our own staff.

**DAY 2: THIRD SESSION: PART ONE: "ALTERNATIVES TO GREENBERG":** Greenberg will provide the participants with a live opportunity to learn a vision from the inside. We thought that our goal, however, should be to present Twersky's and Brinker's conception as well - except that here the participants could be given a straightforward summary. By the end, the participants could have some understanding of three alternatives.

*file - Goals Seminar*

**DAY 3: FIRST SESSION: IMPLICATIONS OF GREENBERG FOR PRACTICE (INCLUDING HOMEWORK ASSIGNMENT FROM NIGHT BEFORE):** Based on prior experience with educators groups, this seemed to us to most likely be beyond the scope and capacity of our participants at this stage. On the other hand, we thought that the discussion of implications can and should be presented straightforwardly for all three conceptions. This would be a major part of the participants' understanding of the alternative conceptions.

**DAY 3: SESSION TWO AND DAY 4: FROM VISION TO REALITY:** The point about overemphasizing the Conservative movement is critical. It appeared to us to rule out using the Ramah example. On the other hand, we understood the need to justify the seminar being in Israel and to inspire through real live examples is important. Though Hartman does inspire, a visit to his institution will not demonstrate how one moves from vision to practice. Instead of Pardes, it may be more effective to visit Rabbi Lichtenstein's Yeshiva, Rut Calderone's Elul (beit midrash for secular and orthodox men and women to study together; Rut is a fellow at the School for Educational Leadership), or visit an Orthodox Kibbutz. We thought that we need to consider the possibilities here carefully.

**DAY 5:** We felt that the content of this whole last part of the seminar should be determined by the answer to the question: "what do we want the participants to be able to do when they leave the seminar?" As we understood it, their task would be to go back to their communities, bring their constituents to the realization of how important it is to undertake goals development, and draft the representatives of these institutions (at least one lay, one administrative, and one educator) into the local goals seminars which will take place a few months later (with the prospect of participating in the coalition at the next stage - though its number of members will be limited).

We considered this aspect to be critical to the success of the seminar and thought, therefore, that it should be given appropriate time and effort. We thought that in order to undertake an effort in this direction, it would be necessary to figure out what kind of exercise could enable the participants to play their post-seminar role effectively (the educators who participate in the seminar may have an important role here in telling how this could work in their institutions). Also, we thought that it would be important to check that the list of participants has a "core group" from each community which could undertake this assignment. All these reflect back on what we set out to do in the earlier sessions. The participants have to understand enough to effectively ask/invite their

institutions in their communities should be invited/required to present their goals and that, having done so, be prepared to evaluate their practice in the light of these goals and reexamine their goals in light of ideas such as those which emerge from conceptions of the educated Jew.

I will get Abby to get in touch with you in order to set up the conference call.

Sincerely,

A handwritten signature, likely of Daniel, consisting of stylized initials and a surname.

Daniel

MINUTES: GOALS SEMINAR TELECON

DATE OF MEETING: Thursday, May 26, 1994

DATE MINUTES ISSUED: Monday, May 30, 1994

PRESENT: Caroline Biran, Gail Dorph, Prof. Seymour Fox, Alan Hoffmann, Barry Holtz, Ginny Levi, Daniel Marom, Prof. Danny Pekarasky, Abby Pitkowsky (sec'y), Shmuel Wygoda

COPY TO: Annette Hochstein

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## **I. PARTICIPATION**

The current list of participants was reported. Questions were raised regarding the number of participants from each community, and the number of participants of the same position (lay leader, educator, federation).

Alan suggested that Caroline and Ginny work together to create a master list and to circulate it amongst those participating in the telecon. Alan also suggested a need for the creation of short confidential bios on participants. It will be decided who will work on this.

Prof. Fox inquired whether our major audience should be lay people. Prof. Pekarasky asked for whom are we planning this seminar. Pekarasky expressed the concern that there will be many different levels at this seminar, and questioned whether a meaningful way can be found to use those who are on a sophisticated level; will they get something out of it. Barry mentioned that some participants are in a completely different category, such as Bob Hirt, and Isa Aron, and suggested that they play the role of helpers, rather than audience. Pekarasky replied that this has to be conveyed to them. Fox suggested that the people Barry mentioned can be assigned a role; to prepare themselves to respond to their constituents.

## **II. REACTIONS TO PEKARSKY'S DOCUMENT**

Pekarasky told the group that he was grateful for their insights and reactions on his document. He said that he felt comfortable with the overall framework.

### **A. Group Discussions**

Pekarasky raised the question about the nature of the small groups. He added that these groups must be designed in such a way to insure the best possible discussion. It was suggested that some of these groups will be formed by community. It was further



suggested by Prof. Fox that it will also be worthwhile for some groups to meet by denomination.

It was clarified that a "1 to 1 staff participant meeting" is similar to that of a "camper" role.

### B. Vision

Pekarsky emphasized that the term "vision" needs to be very clear. Fox added that we need to be clear as to why vision is playing such a crucial role. Pekarsky said he would write a draft why vision plays a crucial role and what is the problem it's answering.

Pekarsky raised the topic of descriptions of vision-driven education. He suggested using works by Heilman (Defenders of the Faith) and Dewey ("Protocols of the Lab School", an appendix to the Dewey School) as an illustration of the process from vision to practice. He also suggested getting additional material from a "different world", besides the ultra Orthodox in Heilman's work. Fox said he was aware of the published protocols from the Dewey School (in Chicago), and it was agreed that Pekarsky and Fox would exchange the Dewey materials.

Fox expressed the concern that Heilman's work may be difficult for the participants to view as applicable to "real life" and to their institutions. He suggested the need to look for a piece that is a better example for the seminar participants. A need was expressed to focus on Jewish educational examples. Pekarsky assigned the task of collecting 1 - 3 Jewish examples to Marom.

Marom expressed concern about people learning from bad examples in the field, and suggested learning the textual examples on the same day as the field trips.

Alan inquired whether reading is expected to be done prior to the seminar. If so, Alan suggested that it needs to be sent with guided questions.

### C. Greenberg

Pekarsky said that the second day will have a great focus on preparation for Greenberg.

Fox suggested to do this in very small groups - almost private lessons. He added that it will be very challenging to prepare 1 or 2 lay persons on this topic. Fox distinguished between understanding the sources, and understanding the paper, and the challenge would be to show how Greenberg moves from sources to education.

Alan suggested to work on the Greenberg class in a Beit Midrash - Chevrutot [pairs] style.

Pekarsky suggested to bring a live embodiment of an alternative to Greenberg; a person whom the seminar participants wouldn't have the opportunity to meet in North America.

Fox mentioned that there are such people here in Israel, such as Rosenak and Brinker.

#### D. Examples of Vision-Driven Institutions

Pekarsky suggested that it might be useful for participants to wrestle with the problem of moving from vision to practice as a preparation for discussion on this topic in the seminar.

The question was raised regarding including or omitting the material on Camp Ramah as an example of a vision driven institution. Fox suggested using Ramah as an example of Greenberg's idea of "enclave" (if the historical examples above included one from the Orthodox world). An alternative, in discussing the implications of Greenberg's paper for educational practice, would be to draw a portrait of an hypothetical Solomon Schechter day school on the basis of the paper.

Additional possibilities for the fieldtrips included Rav Lichtenstein's Yeshiva, [Shmuel said that he would make available the article "Zot HaTorah HaHesder"], and Ruth Calderone's "Elul" (a Beit Midrash for secular and Orthodox participants).

Fox raised the need for the overall program to be very flexible in the event that the participants are really "hooked" into a topic.

Fox suggested that rather than thoroughly enter the topic of how to build vision in an institution, it would be useful to ask an educator/principal to speak a bit about what it would involve to develop vision-based education in their institution.

Alan suggested that instead of leaving the discussion of what the participants should tell their communities to the last day, there should be an opportunity for small discussion groups two hours a day.

### III. FUTURE MEETINGS

It was decided at the end of the telecon that Pekarsky would work over the Memorial Day holiday weekend in order to send an updated version of the seminar.

#### A. Telecon

Two possible dates were set for the next telecon.

- Tuesday, May 31, 8:00a - 10:00a EDT (3:00p - 5:00p Israel time)
- Wednesday, June 1, 7:00a - 9:00a EDT (2:00p - 4:00p Israel time)

The U.S. participants will inform Israel participants if they will be prepared for a telecon Tuesday, due to the American holiday of Memorial Day on Monday, May 30.

#### B. Meeting

A date was set for a meeting in Israel prior to the seminar: **Thursday, July 7.** (entire day).

**IV. ASSIGNMENTS**

<b>Assignment</b>	<b>Assigned To</b>	<b>Date Assigned</b>	<b>Date Due</b>
Create a master list of participants and circulate it amongst seminar staff	Caroline and Ginny	May 26	TBD
Short bios of seminar participants	TBD	TBD	TBD
Draft of why vision plays a crucial role and what is the problem it's answering	Pekarsky	May 26	
Exchange Dewey materials	Fox and Pekarsky	May 26	
Collecting 1-3 Jewish examples of an illustration of the process from vision to practice	Marom	May 26	
Make available the article "Zot HaTorah HaHesder"	Shmuel	May 26	
Create an updated version of the seminar	Pekarsky	May 26	Next telecon

## **Council for Initiatives in Jewish Education**

Israel Office: POB 4556, Jerusalem, 91044 ISRAEL tel: 972-2-617-418 fax: 972-2-619-951

### **FACSIMILE TRANSMISSION**

Date: May 30, 1994

No. of pages (incl. cover) 5

To: Karen

From: Abby Pitkowsky

Organization: Mishkenot Sha'ananim

Fax Number: 972-2-619-951

Fax Number: 246-015

Karen,

Below are several new reservations, and attached is informational material about our seminar. Let me know if you need something additional.

- 1) John Coleman: Thursday, July 8 - Thursday, July 14. One bedroom suite - single.
- 2) Lifsa Schachter and husband: Sunday, July 10 - Thursday, July 14. One bedroom double.
- 3) Searle Mitnick: Friday, July 8 - Sunday, July 17. Mr. Mitnick is requesting a one bedroom suite for his first two nights, a two bedroom suite for Monday, Tuesday, Wednesday, and to return to the one bedroom for Thursday, Friday, Saturday. (Karen - I know this is unusual; I am stating his request as I received it. We will discuss the possibilities)
- 4) Ellen Goldring: Saturday, July 9 - Friday, July 15. One bedroom single.
- 5) Please extend Rabbi Hirt's reservation starting Friday, July 8.

**If there are any problems receiving  
this transmission, please call  
972-2-617-418**



## GOALS SEMINAR

This summer's Seminar on Goals, developed in collaboration with the Mandel Institute for the Advanced Study and Development of Jewish Education\*, brings to Israel lay and professional leaders in Jewish education, primarily but not exclusively from Lead Communities, for a period of intensive study and planning.

This seminar is one of several activities organized by CIJE to foster a climate and initiatives that will encourage Jewish educating institutions to become vision-driven. To describe a Jewish educating institution as vision-driven is to say that it is animated by a vision or conception of the kind of Jewish human being and the kind of Jewish community toward which it is educating. A vision-driven institution is one that is clear about its answers to the following questions: "What kind of Jewish person, featuring what constellation of beliefs, knowledge, attitudes, skills, and commitments, are we trying to cultivate? What form of Jewish community, characterized by what sense of purpose, ethos, norms, customs, characteristic activities, and forms of relationship, are we trying to encourage?" Equally important, a vision-driven educating institution is one that has found meaningful ways of embodying its answers to these questions in its daily workings.

The Seminar on Goals is designed to foster a thoughtful appreciation for the role that animating visions and the goals associated with them should, but usually do not, play in Jewish education, and to think through critical

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\* The staff and resources of the Mandel Institute for the Advanced Study and Development of Jewish Education have been central to the development of the Goals Project and the Summer Seminar. Through its Educated Jew Project, the Institute has engaged the thinking of some extraordinary Jewish thinkers and educational theorists in exploring the questions at the heart of the Goals Project. To date, these thinkers have included Professors Israel Scheffler and Isadore Twersky of Harvard University, Professors Menachem Brinker, Moshe Greenberg, and Michael Rosenak of the Hebrew University, and Professor Seymour Fox, Rabbi Shmuel Wygoda, and Daniel Marom of the Mandel Institute.

issues that must be addressed if Jewish educating institutions are to become more vision-driven. The seminar is offered with the expectation that on their return to their local communities, participants will collaborate with CIJE in its efforts to encourage local initiatives in this important area.

Topics include:

- a. What visions are, why they are important, and how they give coherence and direction to the educational process;
- b. The challenge, at the local, institutional level, of identifying a vision that is shared, compelling, and concrete enough to guide practice;
- c. The process of developing goals and educational practices that are informed by a designated vision;
- d. Plans and strategies for engaging communal and institutional stakeholders back home in efforts to develop vision-driven educating institutions.

#### WHERE and WHEN?

The Goals Seminar will take place in Jerusalem. It will start Sunday, July 10, 1994 at 9:00 am and will end Thursday, July 14, 1994 at 8:00 pm. The seminar will include daily morning and afternoon sessions as well as at least two evening sessions. Participants are expected to attend all sessions of the seminar.

#### ACCOMMODATIONS/RATES

Accommodations will be at Mishkenot Sha'ananim in the picturesque neighborhood of Yemin Moshe. Mishkenot Sha'ananim is Jerusalem's official guest house. At its completion in 1860, it was the most important building outside the Old City walls and marked the beginnings of modern Jerusalem. Although it has gone through restorations and renovations, the original structure still remains, which creates an atmosphere of simplicity, elegance and charm. We are very fortunate to be able to host our seminar in this unique establishment and to give you the opportunity to learn in a house whose guests include world-famous writers, philosophers, artists, and musicians from around the world.

Available are:

	<u>Single</u>	<u>Double</u>
One bedroom; full bath	\$ 87	\$101
One bedroom suite: bedroom, living room, full bath	\$ 95	\$108
Two bedroom suite: two separate bedrooms, each of which may accommodate two people, two full bathrooms, living room	\$126	\$137

All accommodations include breakfast. Please let us know your preference as soon as possible so that we may try to honor your wishes.

GENERAL

For reservations and information regarding the seminar, please contact Caroline Biran or Abby Pitkowsky at our CIJE Jerusalem office:

CIJE  
POB 4556  
91044 Jerusalem  
Israel

Tel: 972-2-617-418  
Fax: 972-2-619-951  
E-Mail: internet:Abby@vms.huji.ac.il

In the United States you may write or call Virginia Levi at:

CIJE  
P.O. Box 94553  
Cleveland, OH 44101

Tel: 216-391-1852  
Fax: 216-391-5430  
E-Mail: 73321.1223@compuserve.com

# CLJE - GOALS SEMINAR REGISTRATION FORM

(Please Print)

\_\_\_\_\_ I plan to attend the Goals Seminar

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Home Address: \_\_\_\_\_

Work Address: \_\_\_\_\_

Home Ph: ( ) \_\_\_\_\_ Fax: ( ) \_\_\_\_\_

Work Ph: ( ) \_\_\_\_\_ Fax: ( ) \_\_\_\_\_

Room Type Desired: \_\_\_\_\_ One Bedroom \_\_\_\_\_ Single \_\_\_\_\_ Double

One Bedroom  
\_\_\_\_\_ Suite \_\_\_\_\_ Single \_\_\_\_\_ Double

Two Bedroom  
\_\_\_\_\_ Suite \_\_\_\_\_ Single \_\_\_\_\_ Double

(For those sharing) I would like to share a room with:

\_\_\_\_\_

(For those sharing a two bedroom suite): I would like to share a suite with:

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

There are several availabilities at Mishkenot Sha'ananim during the Shabbat preceding and the Shabbatot following the seminar. Please indicate whether you will be in need of these Shabbat accommodations and when you are intending on arriving and departing.

Date of Arrival: \_\_\_\_\_

Date of Departure: \_\_\_\_\_

If you will be arriving before the seminar and have plans for other accommodations, please let us know how we can contact you in Israel.

Address: \_\_\_\_\_

Tel: ( ) \_\_\_\_\_

Signature: \_\_\_\_\_



FAXED ON 5-19-94 to HARRY STERN  
404-898-9612

*Chair*  
Morton Mandel

*Vice Chairs*  
Billie Gold  
Matthew Maryles  
Lester Pollack  
Maynard Wishner

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Richard Scheuer  
Ismar Schorsch  
David Teutsch  
Isadore Twersky  
Bennett Yanowitz

*Executive Director*  
Alan Hoffmann

May 19, 1994

Mr. Harry Stern  
Atlanta Jewish Community Center  
1745 Peachtree Rd. NE  
Atlanta, GA 30309

Dear Harry,

For some time now, we at the CIJE have been speaking about an exciting new initiative which we have been planning to launch: "The Goals Project." I am happy to report that the Goals Project is going to begin with a seminar in Israel in July to which a select number of lay and professional leaders from North America are being invited.

I am enclosing with this letter a description of the project and the summer Goals Seminar, and I would like to invite you and one of your lay leaders to join us in Jerusalem.

We at the CIJE believe that the Goals Project has the potential to have a profound impact on contemporary Jewish education and Jewish life as well by giving institutions the impetus to focus on their own education missions in a serious and reflective manner.

I hope that you join us in this exciting venture. If you have any questions, Daniel Pekarsky or I would be happy to talk to you about them. We hope to hear from you soon

Best wishes,



Alan D. Hoffmann  
Executive Director

519.ADH



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Marvin Lender

Norman Lipoff

Seymour Martin Lipset

Florence Melton

Melvin Merians

Charles Ratner

Esther Leah Ritz

Richard Scheuer

Ismar Schorsch

David Teutsch

Isadore Twersky

Bennett Yanowitz

*Executive Director*

Alan Hoffmann

May 26, 1994

Dr. Isa Aron

Hebrew Union College

3077 University Boulevard

Los Angeles, CA 90007

Dear Isa,

Recently when we spoke about the work of the CIJE I had the opportunity to tell you a bit about an exciting new initiative which we are about to launch: "The Goals Project." The Goals Project is going to begin with a seminar in Israel in July to which a select number of lay and professional leaders from North America are being invited.

I am enclosing with this letter a description of the Project and the summer Goals Seminar, and I would like to invite you and an appropriate lay leader that you would want to have at the seminar to join us in Jerusalem.

We at the CIJE believe that the Goals Project has the potential to have a profound impact on contemporary Jewish education and Jewish life as well by giving institutions the impetus to focus on their own education missions in a serious and reflective manner.

I hope that you join us in this exciting venture. If you have any questions, Daniel Pekarsky or I would be happy to talk to you about them. We hope to hear from you soon

Best wishes,

Alan D. Hoffmann  
Executive Director

526.ADH

List of participants who have sent us the registration form:

Marc Gurvis - Cleveland Fed.

Barbara Steinberg - Executive Director - Palm Beach

Robert Hirt - Vice president Yeshiva U. - NY

Ruth Cohen - Project Director - Milwaukee

Richard Meyer - Executive Vice President - Milwaukee

Susan Wyner - Educational Director

Chaim Botwinick - Executive Director - Baltimore

Marci Dickman - Director of Education services - Baltimore

Zipora Shorr - Director of Education services - Baltimore

Barbara Penzner - *Reconstructionist*

Searle Milnick - incoming president of CJES - Baltimore

Lifsa Shachter - Director of Cleveland Fellows

Ellen Goldring - Professor

John Coleman -

Staff:

Gail Dorph

Barry Holtz

Ginny Levi

F = Registration form in.

COMMUNITY	ATTENDING	POSITION	CATEGORIES
<b>BALTIMORE</b>			
Chaim Botwinick	Yes F	Executive Director of BJE	Professional/Federation
Botwinick's assistant	?		
Marci Dickman	Yes F	Director of Education Services	Professional/Educator
Ziporah Schorr	Yes F	Principal, Orthodox Day School	Professional/Educator
Searle Milnick	Yes F	Incoming president of CJES	Lay Leader
<b>ATLANTA</b>			
Deborah Goldstein (as of August, 1994)	?		Professional/Educator
William Schatten	?	Lay person	Lay Leader
Arnold Sidman	?	Lay person	Lay Leader
<b>MILWAUKEE</b>			
Ruth Cohen	Yes F	Project Director (MJF)	Professional/Federation and Educator
Larry Gellman	Yes		Lay Leader
Jane Gellman	Yes	Co-Chair of Commission on Vision & Initiatives	Lay Leader
Richard Meyer	Yes F	Executive Vice president	Lay Leader
Ina Regosin	?		
Jerry Stein	Yes		Lay Leader
Louise Stein	Yes	Co-Chair of Commission on Vision & Initiatives	Lay Leader
<b>CHICAGO</b>			
John Colman	Yes F	President Chicago Federation of Jewish Philanthropies	Federation
<b>NEW YORK</b>			
Aryeh Davidson	Yes	Head of Education at JTS	Professional/Educator (Conservative)
Robert Hirt	Yes	Vice-President - Yeshiva University	Professional/Educator (Orthodox)

MAY 31 '94 14:53 MANDEL INST. ISRAEL 972 2 619951

972 2 619951

John Ruskay	?		(Conservative)
Beverly Gribetz	?	Headmistress Ramaz Day School	Professional/Educator (Orthodox?)
Rowana Scharavsky	?	Principal of A.J. Heschel Day School	Professional/Educator
<b>CLEVELAND</b>			
Leslie Brenner (as of August 1994)	?	will be in Cleveland	Professional/Educator
Mark Gurvis	Yes	Cleveland Federation	
Ray Levi	was invited	Principal of Agnon Day School	Professional/Educator
Susan Wyner	Yes F	Educational Director	Professional/Educator
Dr. Lifsa Schachter	Yes F	Director of Cleveland Fellows	Professional/Educator
Kyla Epstein	?	Director of Fairmont Temple	Professional/Educator
<b>LAYMAN</b>			
<b>LOS ANGELES</b>			
Isa Aron	Yes	Prof. of Education - HUC	Professional/Educator (Reform)
<b>BOSTON</b>			
<b>PALM BEACH</b>			
Barbara Steinberg	Yes F	Executive Director - Commission for Jewish Education of the Palm Beaches	Lay Leader
<b>LAYMEN</b>			
<b>STAFF</b>			
Barry Holtz	Yes		
Gail Dorph	Yes		
Daniel Pekarsky	Yes		
Ginny Levi	Yes		
Ellen Goldring	Yes F		

COMMUNITY	ATTENDING	POSITION	CATEGORIES
<b>BALTIMORE</b> - 4	<i>from</i>		
Chaim Botwinick	Yes ✓	Executive Director of BJE	Professional/Federation
Botwinick's assistant	?		
Marci Dickman	Yes ✓	Director of Education Services	Professional/Educator
Ziporah Schorr	Yes ✓	Principal, Orthodox Day School	Professional/Educator
Searl Milnick	Yes ✓	Incoming president of CJES	Lay Leader
<b>ATLANTA</b>			
Deborah Goldstein (as of August, 1994)	?		Professional/Educator
William Schatten	?	Lay person	Lay Leader
Arnold Sidman	?	Lay person	Lay Leader
<b>MILWAUKEE</b> - 8			
Ruth Cohen <i>I shd. call</i>	Yes ✓	Project Director (MJF)	Professional/Federation and Educator
<i>from</i> Mr. Gellman	Yes		Lay Leader
Jane Gellman	Yes	Co-Chair of Commission on Vision & Initiatives	Lay Leader
Richard Meyer	Yes ✓	Executive Vice president	Lay Leader
Ina Regozin	?		
Jerry Stein	Yes		Lay Leader
Louise Stein <i>Jay</i>	Yes ✓	Co-Chair of Commission on Vision & Initiatives	Lay Leader
<b>CHICAGO</b>			
John Coleman	Yes ✓	President Chicago Federation of Jewish Philanthropies	Federation
<b>NEW YORK</b>			
Aryeh Davidson	Yes <i>spectator? clarify</i>	Head of Education at JTS <i>Has to leave AM of 14th. still come</i>	Professional/Educator (Conservative)
Robert Hirt	Yes ✓	Vice-President - Yeshiva University	Professional/Educator (Orthodox)



John Ruskay	?		(Conservative)
Judith Ginsberg	?	Covenant Foundation	
Beverly Gribetz	? <i>nothing for day person</i>	Headmistress Ramaz Day School	Professional/Educator (Orthodox?)
Rowana Scharavsky	?	Principal of A.J. Heschel Day School	Professional/Educator
CLEVELAND - 6			
Leslie Brenner (as of August 1994)	<i>NO</i> <i>maybe</i> <i>planner</i> <i>will be in Cleveland</i>		Professional/Educator
Mark Gurvis <i>Shd. call</i>	Yes	Cleveland Federation	
Ray Levi <i>Epstein</i>	was invited	Principal of Agnon Day School	Professional/Educator
Susan Wyner <i>Polster</i>	Yes	Educational Director	Professional/Educator
Dr. Lifsa Schachter	Yes	Director of Cleveland Fellows	Professional/Educator
DIRECTOR OF SUPP. SCHOOL	<i>Kyle Epstein</i>		
LAYMAN	<i>Sally Wachtel</i>		
LOS ANGELES			
Isa Aron	Yes	Prof. of Education - HUC	Professional/Educator (Reform)
BOSTON	<i>Keller</i> <i>Belinsky</i> <i>2</i>		
PALM BEACH			
Barbara Steinberg	Yes	Executive Director - Commission for Jewish Education of the Palm Beaches	Lay Leader
LAYMEN			
STAFF	5		
Barry Holtz	Yes		
Gail Dorph	Yes		
Daniel Pekarsky	Yes		
Ginny Levi	Yes		
Ellen Goldring	Yes		

Hoffmann

How are rooms being pd. for? Own credit card  
or central billing? (Mark G.)

<b>C I J E</b>	Date <u>7-1-94</u> # of pages <u>3</u>
TO <u>GZD + BWH</u>	FROM <u>VFL</u>
CO./DEPT. <u>C I J E - N I</u>	CO.
PHONE #	PHONE #
FAX #	FAX # <u>212-391-5430</u>

Michael Swirsky

Thu Jun 30 1994 11:49 pm

Page 1 of 3

Ginny, Please fax this on to Gail and Barry as soon as possible. Thanks.  
See you soon. Daniel P.

TO: Gail and Barry  
FROM: Dan Pekarsky  
RE: Some stuff we talked about.

Below is the material I had hoped to send you prior to our meeting but was unable to print. It turns out that Mike Swirsky, with whom I am staying, has a fax-modem, so I'm able to send you this stuff after all. The materials fall into three categories: a) general framework for work-group sessions - a sheet to be handed out day 1; b) Some more specific questions, some of which have been knocked out in tonight's conversations -- I'm simply starrng the ones we did away with; c) an exercise which may or may not be useful. The truth is, I like it but I'm not sure we want to clutter up the week with another dimension. I'll be interested in your thoughts.

#### WORK GROUPS (COMMUNITY-BASED)

Community-based and other kinds of work-groups will have an opportunity to address a number of important issues on a daily basis. The groups are being asked to accomplish a number of tasks:

- a. to reflect on the way issues discussed in the seminar apply, or don't apply, in local, community contexts. We will be suggesting some questions that may be helpful as a guide to this kind of reflection.
- b. to develop a presentation to the group as a whole which focuses on an issue or an experience related to the seminar's principal theme. The topic may be chosen based on a desire to share your experience with other communities, or it may be based on a desire to elicit feedback, questions concerning a matter the community has been struggling with. This presentation is scheduled for Wednesday afternoon.
- c. to develop an action-plan for engaging local educating institutions and key individuals in a process that will lead educating institutions towards more systematic attention to the development and implementation of educational goals.

JUN 30 '94 17:48

PAGE.001



Although we will be suggesting some specific questions to address, how you choose to structure your time in the daily sessions is up to you.

SOME GENERAL QUESTIONS (WITHOUT ATTENTION, AT THIS POINT, TO WHETHER THEY WILL ALL BE POSED AT ONCE OR SUGGESTED ONE DAY AT A TIME)

\* DELETE 1. Using the categories of vision-drivenness and goals-orientation, scan local educating institutions. To what extent are they and are they not animated by a coherent and compelling vision? The grid that has been handed out may be helpful in doing this scan.

\* DELETE 2. Which institutions strike you as having the potential to become significantly more vision-driven than they now are? Why do you think this? Via what kind of a process might this change take place?

3. One way of creating vision-driven institutions is to change existing institutions. Another is to create new ones. Is the latter route at all feasible in your community?

4. In our seminar participants are encouraged not only to look at others' visions of what we should be educating towards but also to reflect on their own developing visions. The working assumption is that the struggle to arrive at communally compelling visions also involves an effort on the part of individual stakeholders to work through their own visions. What is your reaction to this working-assumption?

#### A POSSIBLE INTRODUCTORY QUESTION FOR COMMUNITY-BASED WORK-GROUPS

"Vision" can be understood on a variety of different levels:

a. Jewish existence at its best understood in its individual and social dimensions: What we should be educating towards. Here "vision" refers to the kind of Jewish human being and kind of communal life towards which are educating efforts should be directed. "Vision" in this sense is at the heart of our seminar.

b. Institutional visions. Here "vision" refers to what we take to be the ideal educating institution we would like ours to become. Typically institutional visions are tacitly or explicitly tied to "vision" in the sense described in a).

c. Community-wide visions. Communities like Baltimore, Milwaukee, Cleveland, and Boston are not likely to arrive at shared visions in the senses specified in a. and b. that will be satisfactory to their varied constituencies. They may, however, still be capable of articulating a meaningful over-arching vision that interprets commitment to meaningful Jewish continuity.

This exercise that follows is designed to encourage some thinking about this kind of a community-wide vision. The question is this: what follows from announcing ourselves as communities genuinely committed to Jewish continuity? What more specific commitments follow from this general commitment? Although you are probably not in a position to speak for your communities in this matter, thinking about it may help provide a general framework for some of our work. Hence the exercise that follows.

#### EXERCISE

the following: What would you hope a satisfied member of our community would proudly say about this community as a way of explaining its success in promoting Jewish continuity?

"Our community has succeeded in its efforts to promote meaningful Jewish continuity. Its success is largely due to the following three circumstances:

- a. It's a community that is genuinely serious about Jewish education.
- b. It's a community that has succeeded in \_\_\_\_\_.
- c. It's a community that has succeeded in\_\_\_\_\_.

Here's the task.

1. Fill in b. and c. as you see it.
2. Discuss more specific objectives, aspirations, practices, etc. that fall under each of these general categories.

✓ = ABBY PITKOWSKY PLS. DISTRIBUTE (See.)  
TO PARTICIPANTS CHECKED ✓

★ MICHELE PLS DISTRIBUTE TO THOSE ~~STATED~~ <sup>ADH, BWH, GZO.</sup>

## THE CIJE GOALS SEMINAR

Jerusalem, July 10-14, 1994

### PARTICIPANTS

✓ **Bio** Walter Ackerman ✓  
Beer Sheva, Israel

**Bio** Isa Aron ✓  
Log Angeles, CA

Irving Belansky  
Boston, MA

✓ **Bio** Caroline Biran  
Jerusalem, Israel

Chaim Botwinick  
Baltimore, MD

Ruth Cohen  
Milwaukee, WI

**Bio** Aryeh Davidson ✓  
New York, NY

Marci Dickman  
Baltimore, MD

★ Gail Dorph  
New York, NY

**Bio** Kyla Epstein ✓  
Cleveland, OH

✓ Seymour Fox  
Jerusalem, Israel

Jane Gellman  
Milwaukee, WI

Larry Gellman  
Milwaukee, WI

Ellen Goldring  
Nashville, TN

**Bio** Roberta Goodman ✓  
Madison, WI

**Bio** Beverly Gribetz ✓  
New York, NY

Mark Gurvis  
Cleveland, OH

**Bio** Robert Hirt ✓  
New York, NY

✓ Annette Hochstein  
Jerusalem, Israel

★ Alan Hoffmann  
Cleveland, OH {Jerusalem}

★ Barry Holtz  
New York, NY

Carolyn Keller  
Boston, MA

△ Ginny Levi  
Cleveland, OH

Ray Levi  
Cleveland, OH

Daniel Margolis  
Boston, MA

✓ Daniel Marom  
Jerusalem, Israel

Richard Meyer  
Milwaukee, WI

Searle Mitnick  
Baltimore, MD

Daniel Pekarsky  
Madison, WI

✓ **Bio** Barbara Penzner  
Jerusalem Israel

✓ Abby Pitkowsky  
Jerusalem, Israel

Dan Polster  
Cleveland, OH

**Bio** Ina Regosin ✓  
Milwaukee, WI

Jay Roth  
Milwaukee, WI

Lifsa Schachter  
Cleveland, OH

Richard Scheuer  
New York, NY

Zipora Schorr  
Baltimore, MD

**Bio** Roanna Sharofsky ✓  
New York, NY

Jerry Stein  
Milwaukee, WI

Louise Stein  
Milwaukee, WI

**Bio** Barbara Steinberg ✓  
W. Palm Beach, FL

**Bio** Robert Toren ✓  
Cleveland, OH

✓ Shmuel Wygoda  
Jerusalem, Israel

Susan Wyner  
Cleveland, OH

bcc: Chervin ✓ **Bio**  
Sarnat ✓ **Bio**  
Schatten ✓ **Bio**  
Zaimen ✓ **Bio**  
★ Rapoport **Bio**

116 Bios  
44 Day 5  
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## THE CIJE GOALS SEMINAR

Jerusalem, July 10-14, 1994

**Sunday, July 10th, 1994**

ב' באב תשנ"ד

- |                 |   |
|-----------------|---|
| 9:00 - 9:45am   | WELCOME AND INTRODUCTION<br>(Zionist Confederation House)<br><i>Alan Hoffmann, Seymour Fox, Daniel Pekarsky</i>     |
| 9:45 - 10:15    | THE PARTICIPANTS - INTRODUCTIONS  |
| 10:30 - 12:00pm | DEFINING THE PROBLEM<br><i>Daniel Pekarsky</i>  |
| 12:00 - 1:00    | Lunch   |
| 1:00 - 3:30     | VISION-DRIVEN INSTITUTIONS: GIVE ME A "FOR<br>INSTANCE..." <sup>1</sup><br><i>Daniel Pekarsky and Daniel Marom</i>  |
|                 | DISCUSSION AND SUMMARY COMMENTS<br><i>Seymour Fox</i>   |
| 3:30 - 5:00     | Break   |
| 5:00 - 6:30     | PLENUM AND FIRST WORK GROUP MEETINGS<br>(at Mishkenot Sha'ananim)   |
| 6:30 - 7:30     | Dinner<br>AN ORIENTATION TO GROUP VISIT TO YESHIVAT<br>HAR ETZION<br><i>Shmuel Wygoda</i><br>(Mishkenot Sha'ananim) |
| 7:30 - 9:00     | DISCUSSION OF PORTRAIT EXERCISE<br>(over dessert in small sub-groups)   |

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<sup>1</sup> Refer to The Dewey School and selections from Heilman's Defenders of the Faith (in packet of readings).



## Monday, July 11th, 1994

ג' באב תשנ"ד

8:30 - 9:15am	REVIEW DAY 1 PROCEEDINGS (Mishkenot Sha'ananim) <i>Daniel Pekarsky</i>
9:15	Depart for Yeshivat Har Etzion
10:00 - 10:45	Visit Beit Hamidrash, Library, Yaakov Herzog Center <i>Shmuel Wygoda, Yehuda Schwartz</i>
10:45-12:00pm	A CONVERSATION WITH RABBI AHARON LICHTENSTEIN <sup>2</sup> <i>Moderator: Shmuel Wygoda</i>
12:00 - 1:00	POINT COUNTER POINT <i>Ruth Calderon and Moti Bar-Or</i>
1:00 - 1:45	Lunch (Yeshivat Har Etzion)
1:45 - 2:45	PROCESSING THE MORNING SESSION <i>Shmuel Wygoda and Barry Holtz</i>
2:45 -	Depart for Jerusalem
3:30 - 5:30	Break
5:30 - 7:00	DINNER IN WORK GROUPS (Mishkenot Shaananim)
7:00 - 9:30	GREENBERG'S CONCEPTION OF AN EDUCATED JEW <sup>3</sup> (Zionist Confederation House)
7:00-7:45	Introduction to the Educated Jew Project <i>Seymour Fox and Daniel Marom</i>
7:45-9:30	Understanding Greenberg's Vision (In sub-groups) <i>Seymour Fox and Daniel Marom</i>

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<sup>2</sup>. Refer to Rabbi Aharon Lichtenstein's letter and "Ideology of Hesder".  
Refer to Gedalyahu Alon's article: "Lithuanian Yeshivas".

<sup>3</sup>. Refer to Prof. Moshe Greenberg's article: "We Were as Those Who Dream".

## Tuesday, July 12th, 1994

ד' באב תשנ"ד

9:00 - 9:45am

### REVIEW DAY 2 PROCEEDINGS

*Daniel Pekarsky*

(Zionist Confederation House)

9:45 - 1:00pm

### FROM VISION TO PRACTICE: ELEMENTS OF TRANSLATION

9:45 - 11:30 - TRANSLATING GREENBERG'S VISION <sup>4</sup>

*Seymour Fox and Daniel Marom*

11:30 - 12:00 - Break

12:00 - 1:00pm DIMENSIONS OF TRANSLATION

*Seymour Fox and Daniel Marom*

1:00 - 2:00

Lunch

2:00 - 3:30

### A CONVERSATION WITH PROFESSOR GREENBERG

*Moderators: Seymour Fox and Daniel Marom*

(Zionist Confederation House)

3:30 - 3:45

Break

3:45 - 5:15

### ALTERNATIVES CONCEPTIONS OF THE EDUCATED JEW - SESSION 1

*Seymour Fox and Daniel Marom*

5:30 - 6:45

### WORK GROUPS

(Mishkenot Sha'ananim)

6:45 - 7:30

Break

7:30

Dinner (at the home of Alan and Nadia Hoffmann)

YEHUDA AMICHAH READING HIS POETRY

(39 Tura Street, Yemin Moshe)

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<sup>4</sup>. Refer to Prof. Seymour Fox's article: "Ramah: A Setting for Jewish Education"



## Wednesday, July 13th, 1994

ה' באב תשנ"ד

(all day in Beit Shalom, 20 Ahad Ha'am St.)

9:00 - 9:45am

REVIEW DAY 3 PROCEEDINGS

*Daniel Pekarsky*

9:45 - 11:15

ALTERNATIVE CONCEPTIONS OF THE EDUCATED  
JEW - SESSION 2:

A CONVERSATION WITH PROFESSOR  
MENACHEM BRINKER

*Moderators: Seymour Fox and Daniel Marom*

11:15 - 11:45

Break

11:45-1:00pm

TOWARDS VISION DRIVEN EDUCATION - SESSION 1:  
STRATEGIES, INSIGHTS, ISSUES

*Gail Dorph and Barry Holtz*

1:00 - 2:30

Lunch

WORK GROUPS (Beit Shalom)

2:30 - 4:00

TOWARDS VISION DRIVEN EDUCATION - SESSION 2:

*Gail Dorph and Barry Holtz*

4:00 - 4:15

Break

4:15 - 5:00

THE WORK OF THE MANDEL INSTITUTE

*Annette Hochstein*

FREE EVENING -- DINNER ON YOUR OWN

## Thursday, July 14th, 1994

ד' באב תשנ"ד

(all day at Beit Shalom, 20 Ahad Ha'am St.)

9:00 - 9:45am

REVIEW DAY 4 PROCEEDINGS

*Daniel Pekarsky*

9:45 - 12:00pm

CASE-STUDY

*Kyla Epstein and Daniel Pekarsky*

12:00-1:00

TOWARDS A COMMUNITY-WIDE AGENDA

*Michael Rosenak and Alan Hoffmann*

1:00 - 2:30

Lunch

WORK GROUPS (Beit Shalom)

2:30 - 4:30

DISCUSSION OF COMMUNITY PLANS

*Gail Dorph*

4:30 - 5:30

CJE AND THE LOCAL COMMUNITIES: NEXT STEPS

*Alan Hoffmann*

5:30 - 6:00

EVALUATION SESSION

6:00 - 8:00

Break

8:00 - 10:00

CONCLUDING DINNER AND SUMMATION

(Beit Shalom)



## PRE-SEMINAR WRITTEN ASSIGNMENT

Our seminar will focus on some topics that are at once straight-forward and very difficult: 1) the nature and importance of educational goals; 2) the process of arriving at meaningful goals; and 3) the processes involved in moving from goals to educational design and practice. But goals do not come out of nowhere. Typically, they are rooted in our very basic beliefs concerning the kinds of Jewish human beings we hope to cultivate via Jewish education. The Goals Project assumes that many Jewish educating institutions need to work towards a clear and compelling vision of the kind of Jewish human being they would like to cultivate. The Goals Project further assumes that an important component of such efforts is for the individuals involved to clarify and develop their own personal views on this matter. The exercise described below is designed to encourage such an effort. It will serve as the basis of a small group discussion during the seminar.

Write up your initial thoughts about the kind of Jewish adult you would hope to see emerging from the process of Jewish education. In what ways would being Jewish be expressed in and enhance the quality of his or her life? In developing your view, you may find it helpful to think about what you would hope for in the case of your own child or grandchild. Below are three guidelines for the exercise:

1. For purposes of the exercise, don't settle for what you think feasible "under the circumstances." Rather, try to articulate what you would ideally hope for in the way of Jewish educational outcomes.
2. Be honest with yourself concerning this matter. The point is not to arrive at a position that someone else finds acceptable, but to identify your own views at this moment of time.
3. Approach the task not by listing characteristics but in the way a novelist might: present a vivid portrait or image of the Jewish human being you would hope to cultivate. Focusing on, say, a day, a week or some other interval of time, describe this person's life, emphasizing the ways in which the Jewish dimension enters into and enriches it. The challenge is to make this person (male, female, or gender-neutral - it's up to you!) "come alive." To accomplish this, it might prove helpful to give this person a real name. In addition, use any literary device you think might be fun and helpful. You might, for example, develop your portrait as a week-long diary entry written by the person portrayed; or you might choose to describe the person from the point of view of a spouse or a child.

Have fun with the assignment — and remember that nobody will hold you to anything you say. It's simply designed to stimulate some initial reflection on some questions we'll be addressing.

## ORIENTATION TO COMMUNITY-BASED WORK-GROUPS

Community-based work groups will have the opportunity to meet on a daily basis in order to accomplish some important tasks:

1. to reflect on the way issues discussed in the seminar apply in their home-community. We will be suggesting some questions that may be helpful as a guide to such reflection.
2. to develop an action-plan for engaging local educating institutions in a process that will lead these institutions to work with increasing seriousness and effectiveness towards the development and implementation of meaningful educational goals.

## ASSIGNMENT FOR INTRODUCTORY WORK-GROUP SESSION

We recommend that each group begin its work by designating a facilitator and a person who will keep a running log of the group's discussions and decisions. After doing this, we suggest that you go on to react in an informal way to ideas discussed the first day of the seminar. To the extent that this is helpful, you might want to begin thinking about the way the ideas discussed apply to your own community.



Name \_\_\_\_\_

Biographical Statement

In order for us to get to know one another more quickly in the time available to us, we would like to put together a handout that includes biographical sketches of the participants. In the space available below (and, if you would like, on the other side), please write a short autobiographical statement that tells other participants something about yourself. Include what you want, and structure it as you see fit. At the end, please write your address and phone number (home and work), as well as your fax number if you have one. Please return the statement no later than Monday evening.



## GUIDE TO FACILITATORS OF THE PORTRAIT-ACTIVITY

Our seminar deals with educational goals, with attention to ways they are anchored in visions of "an educated Jew" or of a "meaningful Jewish existence". The elaboration of such visions is a central ingredient in the Mandel Institute's Educated Jew Project, and, if the Goals Project is successful, it will play an important role in the efforts of local educating institutions in North America to become more vision-driven. Two assumptions have informed the development of the portrait-exercise.

1. One of these is that a student is much more likely to appreciate an issue (and the efforts of others to address the issue) if he or she has had a chance, even in a rudimentary way, to wrestle with the issue on his/her own. In this sense, the portrait exercise is good preparation for encountering the visions represented by Greenberg, Brinker, Yeshivat Har-Zion, etc.
2. The second assumption is that personal reflection on one's views of a meaningful Jewish existence - on what we should be educating towards - will be an important element in the process through which local educating institutions back home will become clearer about their educational goals and the vision that underlies them. Particularly when, as will be true in our seminar, this effort to clarify one's views is accompanied by the opportunity to hear the views of others and to study the views of individuals who have addressed these matters in very fruitful ways (for example, Greenberg), this process can be rewarding and conducive to personal and Jewish growth.

The small group session, scheduled for Sunday evening over dessert, is designed to give participants a chance to discuss the portrait-assignment they were asked to do in preparation for the seminar. Facilitators should work towards creating an atmosphere that is casual, relaxed, and thoughtful -- where the emphasis is on listening and understanding the views of the participants, not on challenging them. In a gentle way, facilitators can make this clear at the outset. If participants veer from this norm, it would be appropriate to remind them of this ground-rule.

The session is scheduled for approximately 1 hour. Here is how it might go. Participants are sitting around casually in the living rooms of Mishkenot Sha'ananim. They have brought their desserts and coffee with them.

### FACILITATOR'S INTRODUCTION

The facilitator might begin by explaining the assumptions that inform the exercise (see above). The facilitator would then suggest that participants discuss their reactions to the assignment - what they found interesting about it, what they found difficult, and what they may have learned from the opportunity to do it. You might also want to get their reactions to assumption #2 above. (If you get the sense that almost nobody has had a chance to think about it, you might give them a few minutes to review the assignment-sheet and think through how they might respond.)

After this initial discussion, the facilitator asks the participants if any of them are willing to share their portraits with the others. They should be invited to present them in the form that is most comfortable for them; some may choose to read them, others to present them orally.

The facilitator would stress that there is no expectation that the portraits represent anybody's "finished product;" and nobody should feel embarrassed if his/her ideas are not yet fully developed. In fact, it might be interesting to see if one's views get clearer or change through the process of listening to the views of others and reflecting about the place of vision and goals in Jewish education. You might also encourage them to listen for similarities and differences in their views.

Assuming that a few people are willing to share their portraits, they should do so. After each is done, the others should have a chance to ask a few questions -- not with an eye towards challenging but with an eye towards better understanding the view.

## POST-SHARING EXERCISE

After those who are interested in doing so have a chance to share their portraits, the facilitator may move the discussion along any lines that seem fruitful. The questions suggested below reflect some possible directions and should be ignored if they seem inappropriate.

1. What strikes you as you listen to these different views? Are you struck by any points of similarity and /or difference among all or some of them? What do you learn from the chance to hear these other views?
2. "Imagine that the person you painted has come alive', and you have the chance to question him/her. You ask the following question: "Tell me, I now have a sense for what your life as a Jewish human being looks like. Can you explain to me the way or ways in which the Jewish dimension of your life enriches or adds meaning to your life as a whole." Participants will be invited to respond "in character."
3. Visions of a meaningful Jewish existence often emphasize some or all of concepts like the following: "God", "the Land of Israel", "Mitzvot", "the Jewish People," and "Torah". Which of these concepts figure in your portrait (or would figure if you elaborated it further)? Which if any of these concepts play a central role in the portrait you are developing? How do they enter in? Are there perhaps other concepts that are important?

## CONCLUSION

Invite participants to think about the views they will be hearing over the next few days, using some of the questions and categories that have guided this conversation. As they listen to these other views, they may want to compare them with their own. It may be of interest to see whether their own views develop in any way through the encounter with other views.

It might be interesting to ask the participants what they might have learned from the process of doing the portraits and sharing their portraits.

## INTRODUCTORY EXERCISE ON GOALS

Our seminar is concerned with the place of goals in Jewish education, and reality as we know it is a good place starting point. From out of your own experience with Jewish educating institutions, jot down concrete examples of the general statements concerning goals summarized below. If no example comes to mind for a particular category, leave the space blank.

<p>Educational practices and activities are not tied to articulated educational goals — or else the goals are so vague as to give no direction at all.</p>	<p>The educating institution has identified clear educational goals that are associated with particular activities</p>
<p>Although the institution is identified with certain stated goals, there is no careful effort to realize this goal. Even a casual observer would realize that what is being done in the name of the goal is highly unlikely to achieve the result.</p>	<p>The institution's seriousness about realizing certain goals is revealed in its activities and/or organization.</p>
<p>The institution is associated with a particular goal, but many of the key stakeholders, including educators, are not personally identified with the goal.</p>	<p>There is an educational goal which the key stakeholders genuinely and powerfully believes in.</p>
<p>There is a clear goal, but whether and how its attainment will contribute to the life of the student is not clear.</p>	<p>There is a goal, and it is clear to the educator how its attainment will enrich the student's life.</p>