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Goals Project. Jerusalem Goals Seminar. Summary of proceedings and summary reports, July 1994-August 1994.

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Alan Hoffmann

TO: Participants of the Goals Seminar

FROM: Alan D. Hoffmann

DATE: August 4, 1994

Now that several weeks have passed, I hope you have had an opportunity to digest much of what we did at the Goals Seminar and to begin to think of ways it applies to your work.

I am pleased to enclose a copy of the proceedings for the final day of the seminar, as well as an article by Moshe Greenberg which was referred to during the seminar. We have asked the community representatives who reported on the final day of the seminar to provide us with summaries of their remarks and will forward them to you in the near future. For those of you who were not able to join us for the concluding dinner at which the biographical summaries were distributed, a set is enclosed.

I look forward to staying in touch with you as we undertake the next steps in this Goals project.

GOALS SEMINAR: DAY 1 PROCEEDINGS

INTRODUCTORY SESSION

The morning began with words of welcome from Alan Hoffmann. Alan recalled for the group the decision on the part of the Mandel Commission on Jewish Education to avoid the issue of substantive goals for Jewish education. The basis for this avoidance was the belief that addressing this kind of a substantive issue would destroy the Commission: the views of the Commissioners on matters of substance were so disparate and at odds, there was good reason to think that no good purpose would be served by focusing on them at a time when the challenge was to work towards a shared agenda for the improvement of Jewish education in North America. At the same time, it was recognized by everyone that in the aftermath of the Commission, the issue of substantive goals for Jewish education would have to be addressed. Increasing the number of full-time educators or the number of children who get to Israel are goals of an important kind; and so is the larger goal of changing demographic trends. But these kinds of goals cannot substitute for substantive educational goals -- that is, for goals that identify the kinds of skills, attitudes, understandings, and approach to life one would hope to guide the young towards. Indeed, if the problem of Jewish continuity in North America is to be effectively addressed, getting clearer about our goals and trying systematically to achieve them will prove critical.

Alan indicated that the seminar represents the beginnings of a process in which we jointly explore the various issues that need to be understood and addressed. While the seminar should help us clarify the issues and our agenda, it will not eventuate in neat formulas. Alan also commented on the rich diversity of the group: lay/professional, different denominational affiliations, different communities, different kinds of institutions, etc. Such diversity promises to enrich the seminar in numerous ways.

This last point was reiterated by Seymour Fox in his words of introduction. Seymour went on to speak of the background to the Goals Project. He referred to the way in which near the turn of the century the Flexner Report turned medical education on its head, and he expressed the hope that the work of Mandel Commission had launched a similar revolution in Jewish education.

No sooner was the work of the Commission over than the Educated Jew Project was launched. The reason was simple: in a world like our own, where we can choose whether to remain Jewish or not, Jewish education must frontally address the "Why remain Jewish?" question. If they are to reach the young and engage them they must initiate them into forms of Jewish existence that they will find so meaningful that they will win out in the competition with other forms of life that may beckon. What this means is that these educating institutions must seriously ask the question: towards what kind of an individual and towards what kind of a society are we educating? The "Educated Jew" Project is designed to produce a variety of answers to this question, answers which can serve as guides, as resources, or as foils for communities, institutions, and individuals in process of developing their own answers to such questions.

Seymour underscored his point concerning the importance of having a powerful vision with reference to general education. According to the work of Mike Smith, now Under-Secretary of

Education and former Dean of the Stanford School of Education, Troubled by the fact that most reform efforts failed, Smith looked carefully at those that succeeded. What he found: the presence of a powerful vision, internalized by the staff and reflected in the institution's goals and daily life, was the critical variable. Not only, Seymour added, does the presence of a compelling vision and associated goals make for greater effectiveness, it's also a condition of accountability -- the kind of accountability that is increasingly being demanded of Jewish educating institutions by the agencies and leaders that are looking to them to improve our situation.

Following Seymour's introductory comments, Daniel Pekarsky walked participants through the scheduled program. He noted that the seminar was designed to offer participants an opportunity to deepen their understanding of the kinds of problems to which the Goals Project is a response; to work towards a shared set of concepts, assumptions, and issues that would establish a working universe of discourse; to better understand what it means to speak of an institution as vision-driven by looking at a number of such institutions; to look carefully, but with attention to alternatives, at Moshe Greenberg's vision of an educated Jew as a way of a) developing a deeper understanding of what enters into a vision and b) reflecting on the difficult task of moving from vision to the design of an educational environment. In the last days of the seminar focuses on how institutions might approach the process of become more vision-driven and goals-oriented than many now are, as well as on the important question of what participants in the seminar and CIJE can do when the seminar is over to help catalyze progress in this arena. Addressing this question is one of the issues that the Community-based work groups will be struggling with.

Daniel ended his comments by asking participants to be sure to fill out the biographical information sheet included in the packet of materials. Please try to return it by Monday evening.

PRESENTING THE PROBLEM

The structure of this session was as follows: participants were given a series of general statements, some positive and some negative, concerning the place of goals in Jewish education, and they were asked to offer examples from out of their own experience of the different generalizations. In the context of discussing these examples, various dimensions of the goals-problem in Jewish education emerged. In addition to helping to articulate this problem, the exercise was intended a) to encourage participants to use the lens of goals to review educational settings they are familiar with, b) to emphasize the importance of using their own experience to test out claims or hypotheses considered in the seminar; and c) to highlight the fact that the picture in Jewish education is not all bad -- that in fact some good things have been and are happening. It is important to note in this connection that a variety of positive examples were discussed in this session, but because the focus of the session was on "the problem", these examples are not highlighted below. (This said, it's important to note that there is a lot to be learned from such success-stories! They may well be worth returning to.) Below are some of the points discussed in this session:

No goals- or vague goals - informing the educational process. The initial point made under this heading is that oftentimes educators are handed teaching assignments without any specification of the goals to be achieved. They may, for example, be told to "teach Bible," as though it were self-evident what educational goals are to be worked towards in the study of Bible. But this is far from

true: the Bible could be used as a vehicle of numerous and varied educational goals -- as a vehicle of teaching reading skills or interpretive skills; as a vehicle of encouraging certain attitudes or beliefs; as a vehicle of learning about history, or about theology, etc. To say "Teach Bible," unless the context is one that make it very clear what that means, is to leave up to chance what will actually be the focus of instruction.

Sometimes there are goals, but they may be very vague goals like "a strong Jewish identity," which, acceptable though they be, don't offer much practical guidance. We spoke in this connection about two matters worthy of emphasis:

a. that lay-leaders and professional educators sometimes talk about the aims of Jewish education using very different kinds of language. Whereas lay leaders may use language like "strong Jewish identity", professional educators may be inclined to use much more concretely focussed concepts to define their mission. There is a need for these groups to talk to each other about goals in more fruitful ways.

b. While vaguely expressed goals may sometimes grow out of unawareness that what is being expressed is very vague, there are times when vagueness is more deliberate. The more general, the more vague the language in which a goal is expressed, the easier it is to galvanize consensus around it. But at a price! The price is that the goal fails to offer significant guidance for the educational enterprise. For it's consistent with numerous interpretations. [Ideals expressed in vague language may also serve another purpose: they may allow us to avoid thinking through carefully what we ourselves really believe. It's easy to say that I'm for "a strong Jewish identity;" it's much harder to offer a serious interpretation of what that means to me.

Goals that are inadequately embodied in the life of the institution. The general point here is that while one can point to activities in the curriculum that correspond to goals, the relationship of means to ends is often seriously problematic. That is, if one looks honestly at what's being done, it becomes apparent that it's highly unrealistic to imagine that the activities in place are likely to realize the goals in question.

In fact, there are times when a careful scrutiny of what's being done might lead one to the conclusion that our efforts are actually counter-productive.

To approach a goal seriously is to step back and to ask: "If we're really serious about trying to realize this goal, what would we really have to do?" This might involve careful clarification of the goal as well as a systematic effort to reflect on the kinds of experiences and settings that would be likely to make goal-attainment a reasonable prospect. To work seriously towards the achievement of a particular goal may require an enormous amount of effort and significant transformations of the educational environment.

This point gave rise to the suggestion that educational institutions are more likely to be effective if they limit themselves to a few carefully conceived goals, rather than to address a whole lot of them. For the result of the latter is that they may end up not doing justice to any one of them.

To concentrate on just a few central goals is to make it possible to organize the institution's energies and resources around their achievement in a way that would be impossible if there were many goals. Reference was made in this connection to David Cohen et. al.'s book **THE SHOPPING MALL HIGH SCHOOL**, which describes the way in which American high schools avoid deciding what's really worth teaching and learning by incorporating every which goal and subject.

This comment prompted the observation that institutions - educational and otherwise -- are well know to add new goals and priorities; but they find it much more difficult to subtract priorities -- that is, to say that in order to concentrate on X, which we now realize is really critical, we will no longer emphasize Y and Z.

Are the goals compelling to the stakeholders? The next set of generalizations focused on whether or not key stakeholders themselves identified strongly with the goals that define the work of the institution. According to Senge, unless people are strongly identified with a goal, they are unlikely to work hard towards its achievement -- especially when the going is rough. Conversely, if they are really committed to the goal, they are likely to approach the effort with a seriousness and ingenuity that may be very powerful in its effect. The reality in Jewish education is that many stakeholders, including key educators, often don't identify at all, much less very strongly, with the beliefs and norms of the institution in which they are teaching.

This point brought forth a number of issues, including the following:

1) given realities in the field, it may be difficult to find educators share the institution's outlook (but here the question was raised: do institutions invest much energy in guiding the educators that work for them towards a serious appreciation of the institution's goals and outlook?)

2) When one asks, "Are the goals compelling to the key stakeholders, who does one have in mind? Whose goals are they? To what extent do they reflect views of the frontline educators or the views of the parents? And to what extent are efforts made to get these categories of individuals to understand and identify with the institution's priorities and aspirations? In this connection, the point was made that parents are sometimes viewed by educators as "the pollution" which children need to be protected against; whereas in fact they should be regarded as part of "the solution". The point here is that efforts to educate parents concerning the institution's goals and to elicit their understanding and support are far more likely to be helpful than are efforts to simply try to ignore or to compete with what children get at home.

In the course of this discussion, a number of other points were put on the table:

1. Issues relating to pluralism. Educating institutions that are committed to the acceptance of diversity within the Jewish community often try to construct a tent that's large enough to house everybody. This can give rise to a serious problem: if the institution wants to continue to be a place where everybody feels at home, it may be forced to adopt educational goals that are so vague and general as to offer little positive sense of direction. If, on the other hand, the institution decides to

develop more concrete substantive goals that offer more guidance to the enterprise, the result may be to marginalize and possibly exclude individuals who don't fall within the framework of these goals. Particularly in smaller communities, where there are few educational options for families, there may be a reluctance to define the educational enterprise in terms of goals that will make some people feel excluded in this way.

2. Turf-issues. A question arose concerning a situation in which more than one institution had a stake in being the address for the attainment of a particular goal. For example, in a given community, local congregations, a JCC and College of Jewish Studies might both have a desire to engage the adult population in serious study. While it was noted that this kind of competition is not necessarily a bad thing, it was also clear that it could be, and that this might be an arena in which communal planning, guided by a larger vision of what the community should be working towards, could prove invaluable.

VISION-DRIVEN INSTITUTIONS: GIVE ME A FOR INSTANCE

This session began with a final point concerning the place of goals in Jewish education: namely, that sometimes it is not obvious why the achievement of a particular goal is desirable. The point was made in this connection that educational goals are not self-justifying, that they are to be justified by showing how they contribute to a form of Jewish existence that is intrinsically worthwhile. That is, if one can show that and how the achievement of a particular goal is essential to living a kind of Jewish life that is already recognized to be richly meaningful, then the importance of achieving the goal is self-evident.

This is one of the meanings of the phrase that goals must be anchored in vision. One's vision of a meaningful Jewish existence becomes a source for identifying important educational goals -- namely, those the achievement of which are written into the vision. Beyond this, the vision functions to interpret the goal. The example of Hebrew proficiency was given: a number of people might agree that Hebrew proficiency is important, but depending on the vision of Jewish existence that guided their endorsement of Hebrew proficiency, they might understand Hebrew proficiency and its contribution to life very differently. A secular-Zionist and the head of a Haredi Yeshiva might both think Hebrew proficiency is important, but because of underlying differences in their visions of the way we should live as Jews, they would understand the nature of Hebrew proficiency, the contexts in which it is to be used, its purposes, and the attitudes to accompany the use of Hebrew in very different ways. In such cases, vision does more than to say that Hebrew proficiency is important; it also explains why it's important and even what it means. (Later a similar point was made in relation to the ideal or goal of "life-long learning": the teachers in the Haredi Yeshiva described by Heilman and a teacher in the Dewey School might both espouse a passionate commitment to life-long learning. But this commitment grows out of radically different visions of how life should be lived, of why life-long learning is important, of what kind of learning is worthwhile learning, and of what kinds of skills and attitudes are necessary for it. It is only in relation to the underlying vision of a meaningful existence that "life-long learning" acquires its meaning, its justification, and its educational implications.

The suggestion that goals need to be justified in a vision of a meaningful Jewish existence

raised questions about how we are to understand the concept of "meaningfulness". The comment was made that to speak of a Jewish existence is meaningful is to say that the person (whose existence it is) finds it personally meaningful (on one or more levels). As noted earlier, if our contemporaries do not find living Jewishly personally meaningful, they may go elsewhere. Though this point was not challenged, the point was made that to speak of Jewish existence as "meaningful" may -- and perhaps should - also mean something else: namely, that it is a worthy form of Jewish existence.

THE DEWEY SCHOOL AS A VISION-DRIVEN INSTITUTION

A simulation of a short episode in the kitchen of the Dewey school provided the background for looking at Dewey's vision of a meaningful human existence and the way it was embodied in the life of his school. In the simulation, the teacher and the 6th graders struggled with two problems: the cake that didn't rise and the child whose kashrut would stand in the way of his eating the hamburgers that had been put on the menu.

After the simulation, key elements of Dewey's vision were discussed: his commitment to the method of science as the method of everyday life; his belief that life at its best is a process in which we are constantly learning and growing from the experiences that we have; and his beliefs concerning the importance of encouraging individuality and personal growth but in such a way that the individual continues to contribute to the well-being of the community. The ideal community is one in which each is engaged in work that is a source of personal growth and that contributes in a perceptible way to the welfare of the community.

After clarifying elements of the vision, we examined the ways in which this vision was implicit in the episode we looked at; for the claim was made that in a vision-driven institution, you'd find evidence of the vision in any snapshot or cross-section you looked at. In the context of this discussion, questions arose concerning a) the adequacy of the simulation as an example of what Dewey would have done; b) whether Dewey's ideas are appropriate to the arena of Jewish education; c) questions concerning Dewey's vision -- for example, does it have room in it for an individual who wants to go his/her way in independence of the group?

This part of the session concluded with a summary of some key features of vision-driven institutions:

1. there is a clear, shared, and compelling vision of the kind of individual and community toward which one believes one should educate.
2. Anchored in this vision are clear educational goals which guide the enterprise.
3. Curriculum, pedagogy, physical organization, social organization, ethos all in various ways reflect the goals and the vision that the institution is committed to. The vision suffuses the life of the institution.
4. The educators are whole-heartedly identified with the vision and goals the institution represents; they embody it in their own lives and it guides their efforts at education.

5. Because the vision is genuinely compelling to the key stakeholders, because they genuinely care about its actualization, gaps between the vision and actual outcomes are deeply troubling and serious efforts are made to close these gaps.

Another feature of such institutions, noted as a follow-up to this list by one member of our group, is that such institutions have a profound sense of mission; they believe that they are necessary to achieve some important state-of-affairs which, in their absence, would not be accomplished.

In response to point #5, the point was made that the gap between vision and outcome can be closed in more than one way: one of them to transform our educational practices so as to achieve the vision; another is to revise the vision in such a way that the gap disappears. This matter is discussed by Senge, who claims that, faced with a gap between aspiration and attainment, we are often too quick to lower our aspirations rather than to tackle the difficult but challenging question of what we might do to actually achieve our aspirations.

Another issue that was raised was the following: can a vision-driven institution be successful in its efforts when it is not surrounded by a familial or general culture that is at one with its at one with its outlook? That is, what other the social conditions under which such an institution is likely to have a profound impact?

At the conclusion of the Dewey discussion, the point was made that although Dewey himself works from vision to educational design, this is not the only route for an institution interested in becoming more adequately organized around compelling goals. While an institution's efforts at self-improvement might begin with a systematic effort to articulate its vision, its efforts might begin at another level – say, with an effort to figure out what it's really after in its history, or Bible, or Hebrew curriculum. Taken seriously and pursued, such questions might only illuminate practice but carry one "upwards" to reflection concerning questions of basic goals and vision.

THE EXAMPLE OF EARLY SECULAR-ZIONISM

The Deweyan example of vision-drivenness was followed by a discussion of the role that vision played in guiding early secular-Zionist debates concerning education. Daniel Marom suggested that Palestine was a kind of "lead community" for secular-Zionist ideology, the arena in which its leading ideas were to be tested out and embedded. It was clear to the leaders of the Yishuv that education would need to play a critical role in this process, and they set about systematically trying to embed the tenets of their vision in early educational institutions. These tenets included:

1. Hebrew as a living language, integral to being a nation.
2. Integration of Jewish and general aspects of existence.
3. The Land of Israel, with emphasis on the role of the Jewish People as producers (rather than middlemen)
4. Incorporation of Jewish tradition into national consciousness.

The power of this example lies in the fact that efforts of the visionaries who were dedicating to embedding their vision in the Yishuv were successful! An example, Eliezer Ben Yehudah's passionate commitment to the Hebrew language, his insistence on speaking it at all times in a period when nobody else used it as an everyday tongue, eventuated in the development and spread of the language.

An examination of the debates surrounding, say, the attempt to turn Tu Bi"Shvat into a tree-planting festival clearly revealed the extent to which the Teacher's Union that struggled with this matter were guided their vision of what a secular-Zionist community needs to be and how education can contribute to this effort.

This being an example of the successful effort to transform a vision into a shared social reality, the question was raised: what happens after the vision is realized? Once it's fully embedded in the life of the community -- in the way, say, that Hebrew or the celebration of Tu B'Shevat now are in Israel - does the vision become routinized? Does it lose its power? In response, it was suggested that though this may sometimes happen, sometimes ways are found to pour new meaning into the vision, or into the customs associated with it. An example of this was linking Tu B'Shevat in the USA to issues of ecology that were on the minds of Americans.

The session concluded with a discussion of the fact that the two themes that are central to Dewey -- life-long learning and the integration of individual and community -- are also central within Judaism, there being a variety of textually grounded interpretations of these notions. It was agreed that in our efforts to think about the kinds of visions that guide Jewish education, such interpretations need to be considered. One such interpretation will be found in Professor Greenberg's vision of an educated Jew.

CONCLUDING ACTIVITIES

The end of the day included the first opportunity for the Community-based work groups to meet together to discuss ideas put on the table and to begin thinking about the development of a community plan designed to encourage local institutions to wrestle with increasing seriousness concerning issues of goals. There was also, after dinner, a chance for small groups to gather to discuss the portraits-exercise.

In addition, over dinner, Shmuel Wygoda offered an orientation to our upcoming visit to Yeshivat Har Etzion. His discussion began with an articulation of the vision that guided traditional Lithuanian Yeshivot and the ways in which that vision has been expanded by the Hesder movement in Israel. The ideal of Torah Li'Shmah, of Torah as a guide to life, and of the Talmid Chacham remains intact, but it is accompanied by a vision of the ideal Jew as one who is also deeply committed to securing the welfare of Israel as a political and social community. While the rabbis who head Yeshivat Har Etzion are in their own lives "on the Left", they don't urge this on their students; what they do urge is that they take seriously the political, social and military issues that the country faces

and do their share to address them. In various ways that Shmuel articulated, institution reflects this complex vision that he described.

CIJE GOALS SEMINAR -- PROCEEDINGS FOR DAY 2

DVAR TORAH

The morning began with Bob Hirt's Dvar Torah. Using an interpretation of the story of Cain as a springboard, he articulated a classical Jewish position concerning the parental responsibility to educate one's children. To assume that one's child is already an 'Ish', a fully developed person (as did Cain's parents), and thus to abdicate the responsibility to educate is to ask for serious trouble. Cain belatedly understood how he himself had suffered from this abdication; in the spirit of tshuvah he took his own responsibilities as an educator very seriously, as evidenced by his naming his son "Chanoch" -- "the educated one." The Dvar Torah concluded with a very moving image of Jewish learning drawn from the writings of the late Rabbi Joseph Soloveitchik. In the piece we looked at Rabbi S. is engaged in learning with a group of students -- in the presence of figures like the Rambam, who add their voices to the conversation. The students discuss and argue not just with the Rabbi but also with these giants of Jewish thought who show up as partners to a conversation that spans the generations.

REVIEW OF DAY 1 PROCEEDINGS

The review of Day 1's proceedings brought forth a number of observations. The statement that Rabbi Lichtenstein was "on the Left" was corrected with the suggestion that what needed to be said is that the leaders of the Har Etzion Yeshiva are "identified in their own lives with the political center and the Left."

It was observed that the proceedings did not adequately emphasize that one of the serious obstacles to the development and implementation of educational goals is that there is often a substantial dissonance between the outlooks of professionals and the student-population.

We also returned to issues concerning pluralism and inclusivity that had not been adequately summarized in the proceedings. Here are some points that were made:

1. One of the points that was reiterated in this context is that sometimes in the effort to include everyone, there is a tendency to bow to the requirements of the most observant, of skewing things in their favor.
2. In the beginnings of an educational institution, it may be easier to discuss goals and vision in a serious way -- to articulate what you are and are not strongly committed to -- than later on; but even then, there are counter-pressures, e.g. the need to generate a clientele.

3. The push towards inclusivity may derive from financial necessity (in institutions struggling for membership), or from a desire not to "leave someone out in the cold," or from a commitment to an ideal of pluralism. But the push towards inclusivity may bring a number of problems that were articulated: a) sometimes the most powerful faction ends up dictating the terms of the institution's life; b) sometimes, in the name of creating consensus the institution develops a very watered-down, pareve agenda -- for example, the institution that gave up all tfillah because of an inability to find a form of prayer that would be satisfactory all around; c) sometimes the search for a vision that will satisfy everyone leads to an effort to achieve a consensus of different views, without any serious effort to engage in the kind of serious study in which an adequate vision could be grounded.

4. It was suggested in this connection - really reiterated from the day before - that mature and wise institution is one that realizes that the price of trying to satisfy everyone is too high, that, even at the price of excluding some, it must take a stand concerning what is and is not important to it. As suggested above, this may be easier to do in some stages of an institution's life than in others.

In general, the issue of inclusivity and pluralism --of the possibility of reconciling inclusivity with a vision that is substantively rich and compelling enough to guide but not marginalize the constituent groups - was addressed in this discussion. It remains in need of further discussion.

VISIT TO YESHIVAT HAR ETZION

This visit offered an opportunity to see a living example of a vision-driven institution. Therefore, both parts of the experience -- the chance to look around and the chance to hear about the underlying vision -- were critical. The summary of what we saw when we looked around is selective; it focuses on those features (some, certainly not all) of the settings we visited that seemed to aptly reflect the vision. Only in some cases do the proceedings explicitly make these connections; if in the other cases, the connections are unclear, this should be discussed.

Looking around. In the Bet Midrash, we saw young and not so young men, including Rabbi Lichtenstein, engaged in study. Some studied alone, others in pairs. There was a lot of noise, some movement. The sun shining through the windows created an airy atmosphere; looking through the windows, one could see the beautiful hills in the distance. The room was filled with chairs that were tied to the floor; but they swiveled in such a way that one could face the table in front of one or turn towards one's study partner with ease.

In the library, we were told, the books cover a much greater range than is typically associated with a Yeshiva — books that go beyond the world of Talmud and Halacha. In the library many of the cabinets are dedicated to students who had served as soldiers and been killed. To honor their memory, their names and their pictures were found on these cabinets.

In the Pedagogic Center upstairs, we discovered an even broader array of books -- including books written by non-traditional Jews and gentiles. These books, which might include general history, philosophy, and literature, were sometimes read by the students when, after a long day's study, they wanted "a break." The Pedagogic Center was regarded as the critical site in the movement from vision to educational practice, and there were many books devoted to the work of the educator.

THE MEETING WITH RABBI LICHTENSTEIN

Some of us saw Rabbi Lichtenstein in three settings in the short time we were there: studying alone in the Bet Midrash, teaching a class to a group of some 60 students, and meeting with us to discuss the institution's vision. In his presentation, Rabbi L. began by speaking of the gap between "what we are and what we would like to be". Though there is significant resemblance between actuality and ideal, there is inevitably a gap -- a gap which energizes the institution towards improvement.

Rabbi L. characterized the Yeshiva by explaining what yeshivas, in general, are like; what Hesder is; and what the unique features of this institution are. In speaking of the features of yeshivot in general, he began by stressing their non-professional character -- the fact that those studying there are doing so not to secure professional advancement, but for very different reasons. The engagement in study is a response to a Mitzvah -- the commandment that we exercise our intellectual powers in the world of Revelation. The goal of the Yeshiva is to prepare its students for a full and proper engagement in such a life.

The focus of study is the "Oral Tradition", not the Written Law. In the Oral Law much more than in the Written Law, there is an emphasis on normativity. The focus is on our religious life as commanded beings.

In the Yeshiva, the atmosphere and the modes of study all testify to the existential significance of what is going on. Study is grounded in the belief concerning the divine character of the text that is being examined. In this sense, though the activity is heavily intellectual, it is not merely intellectual; it is an act rich with spiritual, religious meaning and provides the student with spiritual uplift. The inviolate sanctity of the text also explains the loud arguing that goes on and the careful attention to detail: for if the text really is an expression of God's law, it is of the utmost importance that we do everything we can to clarify its meaning.

In speaking of Hesder Yeshivot, Rabbi L. emphasized their emphasis on "Torat Chesed" – on Torah that is accompanied by the desire to do good, to engage in acts of mercy and kindness. Interpreted within the framework of Hesder Yeshivot, this means a commitment to study and live with an eye towards contributing in positive ways to interpersonal situations as well as to the life of the nation. Torat Chesed is associated with study informed by a desire to teach; but it is also associated with the desire to participate in Israel's overall defense effort and to respond in other ways to national and communal needs. Such activity is not separate from, but an expression of, one's spiritual life and groundedness in Torah.

Yeshivat Har Etzion, as distinct from other Hesder Yeshivot, reflects a much broader range of ideas and books -- a much greater openness to the larger secular culture. Many of the faculty are university educated, and Rabbi L. himself frequently alludes to the likes of Milton, Ben Johnson, Burke, etc. Rabbi L. said quite explicitly that he felt that there were important things one could learn from such figures. While this bespeaks a kind of openness, he acknowledged that to outsiders the Yeshiva might still seem somewhat monastic. The general message: to the extent that the students are solidly grounded in Torah, reaching out to the general culture may be ok and even desirable. (One of the questions raised by one of our group concerned whether the ideology and the practices of the institution in areas relating to "outside learning" were sufficiently developed.)

In discussing the Rav's role as an authority, Rabbi L. was asked how his political views did or did not enter into his teaching and guidance. He indicated that most students in the yeshiva do not share his views; nor does he seek to impose them. Still, an important kind of political education does go on at Yeshivat Har Etzion. Students are encouraged to appreciate the importance of understanding and participating in the political life of their time and responding in a thoughtful and active way to the issues and needs of their time. The same kind of thoughtfulness that enters into study should go into the investigation of the country's political issues. In addition, the yeshiva emphasizes respect for other views.

The Rav was asked whether the institution's vision was transmitted to new faculty by formal orientations or through the kind of osmosis that takes place when one participates in the life of the institution. His answer: most of the faculty are themselves graduates of the institution and hence already share its outlook. Great care is taken in deciding who to allow in as faculty -- with greater emphasis put on their spiritual outlook than on their approach to teaching.

ELUL

In listening to Ruth and to Moti, we got a picture of a very different kind of vision-driven institution. Ruth, who describes herself as a secular woman, expresses her strong unhappiness that there is no room for her at an institution like Yeshivat Har Etzion. Elul is

a place where anyone - Orthodox or secular - can come to study as an equal with others. Below are summarized some of the central tenets of its vision and the practices associated with them. As you look at them, you may want to think about the very different ways each of the items mentioned would be addressed at Yeshivat Har Etzion.

Range of students. The students include males and females, Orthodox and non-Orthodox. Everyone who wants to study is welcome. The school is, say Ruth, a bus; everyone is welcome to come on aboard, sit down, and participate on the journey. The presence of cribs for babies highlights the institution's commitment to make it possible for everyone to participate.

Range of texts studied. The texts studied include classical Jewish texts like the Bible and the Talmud but also works in modern Jewish philosophy and modern Hebrew literature and poetry. What is actually studied from year-to-year is determined through a democratic process in which all members can participate. Topics are proposed, and subjects are determined through election.

What is "learning" in Elul? Learning Elul is done without the guidance of a rabbi and without frontal teaching. There is a lot of learning in Chevruta, which is followed-up by group discussions. Study tends to be inter-disciplinary. A subject is chosen and a variety of texts that might illuminate it are then selected from out of a variety of disciplines that might include Tanach, Talmud, philosophy, literature, and the like. In the eyes of members, their study is enriched by the different voices that participate in the dialogue, male and female, orthodox and secular. Participants are encouraged to bring their very different sensibilities and concerns to the discussions that bring them together. There is a lot of disagreement, a lot of argument together, but also a lot of closeness among the participants.

Study, not prayer. Rabbi Lichtenstein has stressed that there is no separation between prayer and study, that they are really one with one another; hence, the Bet Midrash which serves as the setting for both. In Elul, the opposite is true. As Moti put it: "I can't study with the people I pray with; and I can't pray with the people I study with."

AFTERNOON PROCESSING SESSION

Here are some of the observations that were made:

1. To some people, the role of a powerful individual -- of "a zealot" - seemed to be critical in helping to establish an institution. Such a person is willing to say what he/she is genuinely for and not for -- even at the price of losing potential members.
2. Someone commented that it may be easier for a visionary person to establish a new institution than it is for a long-established institution to work towards a meaningful

consensus concerning vision.

3. It was suggested that if existing institutions do want to work towards any kind of shared vision, a good place to begin is by giving the rank-and-file members the chance to discuss their own journeys and visions in a kind of narrative form. Feeling heard is a good start in the process.

4. The question of "community-visions" came up again, and the suggestion was made that a community-vision could include:

a. encouragement to local institutions to develop their own visions, including and especially efforts to engage them in serious discussions concerning questions of vision and goals;

b. an effort to discover in what local institutions come up with certain common themes (the Israel experience, Tzedaka, Text Study) that might be meaningfully woven together and turned into a community-vision.

This discussion moved towards the articulation of convictions and concerns relating to the ways in which a vision-driven institution might come into being (e.g. starting from scratch or finding a way to work towards shared vision in an existing institution). Acknowledging the importance of such issues and noting that they are on the agenda for later in the seminar, Alan closed the session by taking note of the fact that the intent of this session was to provide a powerful living example of a vision-driven institution. Running through the formal features of a vision-driven institution articulated the day before by Daniel P., he suggested that the two institutions we had looked at each satisfied each of these criteria.

INTRODUCTION TO THE EDUCATED JEW PROJECT

In Seymour Fox's introductory comments, he discussed 5 critical elements that define the different dimensions of the Educate Jew Project -- elements that range from philosophy of education, to curriculum, to implementation, to evaluation. He indicated that while the Educated Jew Project began its efforts with attempts to articulate visions of an educated Jew and to examine their educational implications, the effort to move towards more goals-sensitive education could begin at any of the levels he described.

Seymour described the range of individuals who have written for the project and described the ways in which the conversations they have had with educators have forced both the educators and the writers to address difficult questions concerning the meaning of the

conception and the feasibility of implementation.

Each vision, Seymour urged, suggests very different educational implications, including a different conception of the ideal teacher and teacher education and a different set of emphases for educational policy. He emphasized in this connection the role that having a compelling conception of an educated Jew can play in helping educators select from among competing goals (and thus avoid the deadly temptation to try to do a little of everything.)

The session also included some comments concerning the importance of evaluation. Reference was made to Ralph Tyler's claim that we usually evaluate too late in the game -- long after it will do us any good.

At the end of this session, we broke into two sub-groups charged with working towards a better understanding of Greenberg and developing questions for him.

QUESTIONS GRAVITATING TO THE TABLE

In the course of the last couple of days, we've done a lot of talking concerning a number of issues. As we have done so, a number of questions seem to be surfacing for at least some members of our seminar, questions that we may need to be adding to and paying attention to before the seminar is done. Here is a list of some of these questions, some of which have not yet reached the table in any formal way:

1. Is it really necessary to spend so much time looking at visions? Would we lose anything if we only looked at vision-driven institutions and didn't then go on to focus our energies on images of an educated Jew?
2. Exactly what are the five levels Seymour referred to in his presentation, and what did he mean when he said that efforts to become more goals-sensitive and vision-driven could begin at any one of them? Could he offer examples? What might this mean concretely for a community interested in encouraging its institutions to become more goals-sensitive or vision-driven?
3. We have seen examples of vision-driven institutions begun by charismatic visionaries. We have yet to see examples of existing institutions that have become more vision-driven, especially institutions that feature the kinds of diversity and apathy we are familiar with. What might this process look like?
4. Is it possible to have meaningful communal goals or a meaningful communal vision? What might they look like? How might they function? How might they arise?

5. What role will CIJE be playing beyond the seminar in our efforts to encourage and guide the efforts of local institutions?
6. What role, if any, could the portrait-exercise play in institutional efforts to become more vision-driven? Are there reasons to encourage and/or to be wary of relying on this activity?

If there are other questions you think are worth raising now that we are almost half way through the seminar, this might be a good time to articulate them so that - over the next 3 days - we can find ways of addressing them,

CIJE GOALS SEMINAR, DAY 3 PROCEEDINGS

DVAR TORAH

In keeping with the seminar's interest in vision, Rob Toren's Dvar Torah built on some comments from the Talmud Bavli to point to the power that a vision may have. In this passage, Rabbi Yishmael b. Elisha suggests that it is the vision of a life guided by Torah and Mitzvot that ultimately justifies our continued existence; stripped of the opportunity to be guided by these, {we decreed upon ourselves not to marry and have children. That is, Rabbi Yishmael suggests that so fundamental is the vision that life itself is not worthwhile if we cannot live according to it.

REVIEW OF DAY 2 PROCEEDINGS

Pointing to a passage in which it was said that in the desire to be inclusive, sometimes basic things like Tfillah are gotten rid of, it was suggested that if the issue of tfillah does in fact divide people in an educating institution, perhaps it is not so bad to remove it from the communal agenda--particularly if, through so doing, the various participants who walk through the door are able to fulfill the higher Mitzvah of study. Others disagreed with this view, suggesting that the tfillah-example ably exemplified the dilution of substantive in the name of inclusivity.

It was also suggested that the term "zealot", which had been used to describe those passionate visionaries who seem to play such an important role in the development of many vision-driven institutions, carries a negative connotation and should probably be abandoned in favor of more neutral language like "passionate visionary." This prompted a number of comments:

a. some disagreement. It was suggested by the person who had made the original comment concerning "zealots" that the kinds of people whom he was thinking of have something that goes beyond being passionate visionaries.

b. In a very different vein, one participant suggested that we shouldn't forget that sometimes, under the right circumstances, very ordinary people do very great things. More specifically, there are times when people who may in fact be quite ordinary may play the pivot role in organizing a group's understanding of and efforts towards a vision. (Here a comparison was drawn to Schindler in the movie SCHINDLER'S LIST.)

c. The comment was made that the proceedings did not adequately capture Ruth Calderon's sense of passion, as well as her narrative. It would, this person indicated, have been important to highlight her inability to be fulfilled in traditional settings and the way in which this inability led her in the direction of founding Elul.

It was noted that although an institution may begin to lose membership if its desire for inclusivity leads it to dilute everything too much, there is sometimes an opposite phenomenon. That is, there are times when trying to build too much substance and too many expectations into an institution may operate to drive people away.

ISSUES IN NEED OF BEING PLACED ON THE TABLE

Day 2's Proceedings ended with an articulation of a number of questions and issues concerning the seminar that seemed to have been surfacing for some of the participants. Participants were asked to review these questions and then to put whatever concerns they may have on the table. Here is what came out:

1. One person suggested that we ought not to limit the concept of vision to the ideal product of a Jewish education. On the one hand, we should be thinking of our vision for, say, 7 year-olds; on the other hand, adults are not finished products. Having moved in the direction of actualizing one vision, there will be new ones on the horizon.
2. A number of folks felt that question #3, which focuses on reform in already-established institutions, definitely needed attention.
3. The view was expressed that we need to understand the difference between developing and receiving a vision. In the one case, the vision is offered by leadership and then, if the leadership is successful, the vision will be received; in the other case, the emphasis is on growing a vision.
4. How does the Greenberg piece relate to the CIJE enterprise?
5. What is the vision that guides the Educated Jew Project -- and what's the role of the seminar participants in this vision? What are we supposed to be buying into?
6. How do visions arise? What does the process look like? Who should be part of it? How could such things be decided? Is there a model, or a good example, of how a vision is arrived at in an already-established institution?
7. Are we looking to arrive at a community vision which will then guide local efforts -- or should we be encouraging local visions which will eventually give rise to a community-vision?? That is, do community visions arise deductively or inductively?
8. The point was made that as important as it may be to get ideas down on paper in the effort to formulate a vision, it must be kept in mind that "it's just words" until the ideas on paper are interpreted more and more concretely. This led to the thought that we may need to focus on the role of the community as a living interpreting body.
9. It is an error to convey to local institutions that they know and have nothing in the domain we are interested in. It is critical to look at their efforts, listen to them as part of the effort to work with institutions in local communities?
- 10 Does CIJE have all the expertise it may need to work with institutions struggling to become more vision-driven.

11. Another participant reported on effective schools research that suggests the critical role of the principal in galvanizing energy and direction.

In light of such questions and the one reflected in the proceedings, participants were asked to identify two or three central themes in the comments that had been made -- themes on which we could concentrate in the last part of the seminar. The two themes that stood out were: a) community-vision, and b) the question of encouraging progress in already-established institutions of the kind we are familiar with back home. The latter effort was described as "developing vision and goals in messy situations!" It was agreed that these two issues would need to occupy a prominent part of our agenda in the last two days of the seminar. Staff of the seminar agreed to look for useful ways to address them in the light of the developing discussion.

TRANSLATING GREENBERG

If the development of a clear, coherent, and compelling vision is an important achievement, so is the translate of that vision into educationally meaningful terms. This session was devoted to the subject of translation, with Greenberg to be used as an illustration. A byproduct of such a discussion might also be a better understanding of Greenberg's outlook prior to meeting with him.

Because the Camp Ramah movement was guided by an ideal that is close to Greenberg, In his discussion of translation, Seymour Fox used the development of Camp Ramah to illustrate a number of the critical points. He stressed and developed a number of themes, including the following:

a. that Greenberg's vision could not be adequately realized in a school, that an enclave was necessary that included and integrated both formal and informal dimensions. The informal domain was critical if there was to be an arena in which to live out, interpret, and apply the general principles learned in one's formal studies; moreover, those things that happened in the informal domain -- say, on the baseball field -- would become material for what happened in the classroom setting. It would be in the informal domain - on the ball field - that educators would have the chance to see whether the learnings had actually been meaningfully internalized. The idea of an enclave suggested in this discussion, and found in the Ramah idea, is an educational sub-culture that is much more than a traditional school, on the one hand, or a youth group, on the other. [Just as in the Dewey School the shop teacher, like everyone else involved, could explain what he/she was doing in terms of the larger Deweyan vision, so too in the Greenberg-enclave, or in the Ramah Camp, everyone, down to the swimming or baseball coach, understands his/her work in Jewish terms.

b. The space and time provided by the enclave-setting provides the student, whose development as a spiritual being is of the essence, with a space and time needed to develop. In contrast, the pressure towards achievement found in the traditional school may make such development an impossibility. Implicit here is the suggestion that the adoption of spirituality as an educational aim, if taken seriously, also represents a

decision not to make "achievement" (getting as many students into Harvard as possible) the aim of one's efforts. The systematic effort to pursue the one aim may well preclude the systematic effort to pursue the other.

c. For both Ramah and for Greenberg, the initiation of students into the activity of studying Jewish texts is at the heart of education. Seymour's discussion of the Ramah Camp's approach to reading texts highlighted the complex set of skills that enter into that activity and the correspondingly complex set of educational principles that guided the Ramah effort to enable students to study texts meaningfully. His discussion of the effort to develop these skills in the appropriate sequence in more than one subject-area year-by-year highlights some of the complexity involved in a systematic effort to translate a vision into practice.

At various points in the course of Seymour's discussion, questions and concerns were voiced. In one case, a comment was made suggesting that the kind of integration of formal and informal that Seymour was recommending was already, in at least a few schools, a reality.

In another case the question was raised whether the Greenberg ideal was at all applicable outside a Day School setting - say, for high school aged children attending a supplemental school. In the words of one participant, our major problem is this latter population -- that is, that great majority of students that attend supplemental schools. Seymour's response was to note that while the education of those not attending Day Schools represents a critical challenge, so, too, is the education of children attending Day Schools. For here, too, education often fails to be clear about and to systematically work to achieve its major purposes. Hence there is good reason to take time to do what this session is concerned with: namely, to look at the way the Greenberg ideal would play out in a Day School setting.

Nonetheless, the question concerning the high school aged student who found text study for the birds continued to occupy some attention. One thought expressed was that the key to solving this kind of a problem is to begin at a very early age to initiate the child into appropriate skills and attitudes. Another thought expressed was that educational institutions, supplemental or otherwise, rarely reflect systematically on the question: If we're really committed to encouraging serious text-study (as we understand it) what kinds of preparatory experiences, pedagogy, settings, etc. have a chance of being successful with the category of individual we're thinking of. Perhaps a careful effort of this kind, one that perhaps learns from success-stories we're familiar with, would give rise to educational efforts that are much more successful than we might think possible.

(Greenberg himself, when asked about the possibility of cultivating his vision in a supplemental school setting of the kind most American Jewish children participate in, expressed some skepticism concerning the possibility of success. By implication, his own instinct would probably be to encourage increasing numbers of children into Day School settings.

Some people felt that Greenberg was unduly pessimistic concerning the possibility of success in the supplemental setting; a single success, it was suggested, in catalyzing

a powerful spiritual encounter with the text might itself have a revolutionary impact on the student -- and one should not give up on the possibility of catalyzing such an experience in the supplemental school setting.)

In the course of the discussion, one of the participants noted that if the teacher himself/herself quietly but perceptibly embodies the profound relationship to the text that Greenberg stresses, this might powerfully affect his/her effectiveness with students in the classroom setting. The point underscored the importance of personnel and suggested an important guiding principle both in selection and education of educators.

Though the preceding point was not exactly about charisma, it gave rise to some discussion of charisma. In contradistinction to some of the comments made at the seminar concerning the importance of this trait (whatever it actually is), one of the comments made at this stage was that in some instances emphasis on the role that charismatic leadership plays may serve to discourage educators who don't think of themselves and their colleagues as particularly charismatic. The point was illustrated by Walter Ackerman in his comments concerning showing the movie *STAND AND DELIVER* to a group of educators working with a reform project in an Israeli development town. Though the movie was supposed to inspire them, in fact it filled them with a sense of inadequacy.

Towards the end of this session a question arose concerning the feasibility of Greenberg's Hebrew requirements in the American setting. Related to this, could you, in the absence of Hebrew, still do something very meaningful that would get at much that Greenberg was after? (As explained by Greenberg later on, his own feeling is that reading the text in the original really is the ideal -- for the same reason that one loses a lot if one tries to read *Huckleberry Finn* in Hebrew. But while he would not in any way compromise his sense of what's really ideal, he by no means implied that this is an "all or nothing" matter and suggested that in the absence of Hebrew something meaningful could nonetheless be accomplished.)

In response to a question raised concerning the place of Greenberg in the Educated Jew Project in relation to CIJE, Seymour stressed there was no intention at all that anybody would accept Greenberg's vision or that of any other paper represented in the Educated Jew project. Rather, the intent is to catalyze serious thinking concerning what one should be educating towards through the struggle with these visions. To come away thinking Greenberg is dead-wrong may be extremely valuable, if accompanied by an effort to understand what's inadequate about his view and what a more adequate view would look like.

THE SESSION WITH MOSHE GREENBERG

The session began with the articulation of a number of questions that were on people's minds, questions which Professor G. then responded to in sequence of his choosing.

Greenberg stressed that Jewish texts offer us answers to basic questions concerning the meaning of our existence. This does not mean that literature from outside the Jewish domain is irrelevant: on the contrary, disciplines like mathematics are common to a wide variety of traditions; as for the (non-Jewish) humanities, they can be invaluable in offering contrast and comparison with

Jewish views and thus can make us much more aware of the nature and significance of our beliefs. In this respect, the Diaspora, where Jews are constantly being asked to see the world through non-Jewish eyes, may have an advantage over Israelis. To see the world in this way, to step out of one's tradition temporarily and to see it critically from the outside, has historically served Judaism well, preventing fossilization.

A number of Greenberg's comments focused on issues concerning feminism and women. While Greenberg is doubtful that feminist scholarship has done much in the way of producing significant exegetical insights concerning the original meaning of the Biblical text, this scholarship has served to sensitize many, including Greenberg, to the way a woman who has not been specially prepared to encounter the text might experience the Bible. Greenberg illustrated these observations with the story of Jephtha, as understood by him, by the Midrash, and by some recent feminist scholarship. Greenberg also spoke extensively concerning the basis for his view that many Halachic rules that result in differential expectations of men and women no longer apply today.

Another question he was asked about concerns the participation of students in creating Midrash. Greenberg's response was that it would not be possible to create Midrash until one had significant exposure to Midrash -- just as one could not invent new dances until one had become familiarized with dances that already exist. Not everyone agreed with Greenberg on this point, and Seymour suggested that the disagreement reflected one of the great lines of division among educators: those who feel that one cannot begin to create a personal version of a given form (Midrash, dance, song, etc.) prior to serious opportunities to understand the form in the ways that it has come down to us, and those who feel that it is possible spontaneously to create such forms without such prior immersion. How one settles this issue has significant educational implications.

BREAKOUT GROUPS

In the late afternoon, the comment was made that some people seemed eager to go significantly further with the exercise of translating the Greenberg-idea into practice, with an eye towards better understanding the process and issues associated with translation. Others seemed ready to move on to other subjects, notably "community-vision". Based on this, it was proposed that we self-select into two groups, each dealing with one of these topics. The suggestion seemed acceptable and this is what we proceeded to do.

CIJE GOALS SEMINAR, DAY 4 PROCEEDINGS

DVAR TORAH

Barbara Penzner's Dvar Torah used the story of the Exodus from Egypt as the prototype or model for the realities, the challenges, and the possibilities that need to be addressed by CIJE and the communities it is working with in their effort to encourage revolutionary change in Jewish education. Through Barabara's playful yet serious comments, the Biblical tale was shown to illuminate our current situation; similarly, our current situation offered a new perspective on the biblical tale. Whether this was the first time Moshe was described as a Federation Executive is a question for which one or more of you may have the answer.

REVIEW OF DAY 3 PROCEEDINGS

On p. 3, item 11 discussed the emphasis in effective schools research on the critical role of the educational leader, or principal. What was not adequately treated was the role that the educational leader played. Two very different kinds of views (with a variety of intermediate variants) can be found in the literature on change: one of them focuses on the principal as someone with a vision that he/she encourages others to identify with [See, for example, the work of Edgar Schein on organizational development], while the other focuses on the leader's role in stimulating a process that allows a vision to emerge from among the people who make up an institution [Senge's view is closer to the latter].

Referring to the comment on p.2, #7 concerning deductive and inductive approaches to community vision, one participant added to the preceding day's discussion by introducing Michael Fullan's view. According to Fullan, whereas we sometimes tend to think it is important to start with "the big picture," with a grand, over-arching vision, sometimes - and very fruitfully - the process begins with small projects, each guided by a compelling vision. Over a period of time, the visions guiding these small projects get drawn together and woven into a larger community vision. It was commented that it is a mistake to assume that successful small projects will automatically "spread," that is, impact what goes on in other spheres. An educational leader hoping for such spread should develop mechanisms for encouraging it.

REPORT CONCERNING THE GREENBERG-TRANSLATION EXERCISE

Barry and Gail reported concerning the work that went on in this exercise. The exercise asked participants to experiment with translating Greenberg's ideas into educational practice in a Day School and supplemental school setting: "if you were working as a planner and had decided you wanted to create a Greenbergian school, how would the Greenberg vision affect the varied details?"

Barry's group focused on the supplemental school setting and explored the sub-topics of staff-issues, home/family, and curriculum. They thought about these topics in relation to the furthering of concrete goals that derive from a Greenbergian educational agenda -- for example, the development in the student of the kind of interpersonal morality Greenberg thinks desirable, or the development of the ability and desire to be seriously engaged in text-study.

In discussing this latter subject in relation to staff, it was clear to the participants that all the staffing a Greenbergian school would need "to know texts" very well; but it was added that the very idea of "knowing texts" was not self-evident; indeed, it -- and the skills it involved -- would themselves have to be interpreted in relation to Greenberg's larger conception. Once clarified, this would be provide a helpful tool in selecting staff and doing in-service training.

Gail's Day School Group focused on spirituality, and they considered the question, How would parents/family have to be involved if we are to have a chance of encouraging spirituality in these children? Believing that the family's involvement is critical if we are to succeed in this area, questions concerning the kind of family involvement that would be helpful were addressed.

When the two sub-groups returned from their activities, they discussed the question: "What difference did it make to have a vision (of the kind of person you were educating toward) as a guide to your deliberations? The answer they came up with was that while anchoring your deliberation in a vision may limit you in some ways, it also frees you to focus on a few critical goals and to pour your energy into accomplishing them well.

In the course of the translation-group's discussion, a tension was identified between what the vision seemed to dictate and what the translator may have felt or wanted "in his/her guts." This in turn resurrected the question of whether it is possible/ok selectively to use Greenberg's ideas -- that is, to make use of some and to ignore some of the others.

Reacting to the report of the translation sub-group, the comment was made that only in certain kinds of educational settings would educators have the time, ability, and desire to engage in the kind of careful effort to translate Greenberg's ideas into educational terms and then to try to implement them in a thoughtful way. Most educational settings are not made to encourage this kind of thoughtful approach to their work on the part of teachers. Engaged, by virtue of the way the educational environment had been set up, in such activities as crowd-control, they do not have the time to engage in the translation effort.

In the course of this discussion, it was noted that although the translation of his conception into educational terms is not at the heart of Greenberg's agenda, he has written a powerful essay on the role of the teacher -- with special attention to the problem of what

the teacher should do in dealing with a text in which he/she does not believe. A number of people expressed an interest in this text, and it was agreed that an effort would be made to get hold of it and to get it to interested individuals in the seminar.

COMMUNITY-WIDE VISION GROUP

Alan reported that this group viewed its task as opening up a discussion which would provide a springboard to a discussion that will follow on Thursday. Our initial question, "Is there, can there be, such a thing as a community-wide vision" soon led to a more basic question, "What do we mean by community?" After discussion, the group seemed to gravitate towards the following operating definition of community: all of those institutions that are providers of education, with Federation as convener of the process. To this it was added that the character of "the community" might grow clearer through the conversation on goals.

Alan added that the group went on to discuss a number of different ways of interpreting the notion of a "community-wide vision. While there was no closure the group settled on what some might view as a minimalist interpretation of the term. According to this interpretation, the community-vision appropriate for a community that is serious about Jewish education is that of a community which makes it possible for all local educating institutions to be vision-driven along the lines specified in the seminar (see, for example, the proceedings for Day 1). The community's role in encouraging local institutions to wrestle with issues of vision was referred to as its "envisioning role". Is such an interpretation of "community vision" all form and no process? Not necessarily: it was felt that the effort to become vision-driven in the sense specified would necessarily involve institutions in wrestling with serious content issues.

Alan's concluding comments focussed on the disappointment expressed by one member of the "community vision" group that the seminar had not yet provided significant opportunities for the different communities to hear from one another concerning the efforts they have previously undertaken to encourage a stronger goals-orientation, as well as insights and issues that had emerged through these efforts.

In response to Alan's comments, three observations were made:

1. that while we have tended to distinguish between "the community" and "institutions," in fact we need to remember that institutions are themselves communities, and that it may be very helpful to so regard them in deliberating about their needs and about how to interact with them.
2. There is considerable research concerning different ways of understanding the concept of community; and it may be that a study of some of this research

would provide us with new and perhaps very revealing ways of conceptualizing what we are doing.

3. While it may be fine to define "community" as the organized Jewish community (along the lines suggested by Alan), it needs to be remembered (if such a definition is accepted) that there are many individuals - and perhaps the majority! - who are in some sense members of the greater community who may feel no ownership in, or understanding of, decisions and programs emanating from "the community" in the narrow sense described above.

KYLA EPSTEIN'S CASE-STUDY

The morning's principal session was organized around Kyla's case-study of her congregation's efforts to develop a vision that was supposed to carry significant implications for the congregation's educational program. The session began with a request to participants that they respect the delicacy of Kyla's situation in discussing her congregation's efforts in this forum, and that, in this spirit, they treat whatever Kyla was to say about her institution as confidential.

Kyla began by describing the institution along various dimensions and went on to explain what prompted the effort to develop and then interpret a new vision, as well as the way that effort developed. She paid special attention to the composition, the work, and outcomes of the task-force that was concerned with education. Along the way she discussed the extent of her own involvement and that of other central figures (like the Rabbi), and she also identified what were for her the critical issues that the overall process raised for her. Because much of the material describing the case was handed out to you, no attempt will be made to summarize these various matters in any systematic way. Below some of the issues that were central for Kyla and that transcend the particulars of this case are summarized:

1. lay/professional roles in the process of developing and interpreting the implications of a vision for different arenas of congregational life. Who should be part of the process and at what point in the process? What kinds of roles should the participants decided on have? Who should be deciding these matters?

In the case-study, there was a great deal of ambivalence on the part of the congregation concerning the involvement of its professionals -- along with a strong reluctance (really, an inability) to address the issue frontally. The result was many mixed messages and the exclusion of the professionals from a great deal of deliberation. The upshot of this is that in the educational arena a whole lot of decisions were made concerning strategic goals without significant involvement on the part of the congregation's senior educator and the Board she works with.

2. What/who is to be regarded as authoritative in the process as a whole and/or at its different stages?? That is, who should have, or should be regarded as having, final authority over the process as applied to education and other domains? Possible candidates include: the president, the Text, the Rabbi, God, the educational director, the Congregation's membership, an outside consultant offering social scientific or other kinds of wisdom?

In the case-study, the congregation had formally announced in its new vision-statement that it is a democratic institution, an institution in which everyone, except professionals, have a vote. What this implies is that the greater Judaic and educational knowledge which the senior professionals in the institution possess do not establish for these professionals any special status of authority in the overall process. On the contrary, at many points they were actively kept out of the process. Another implication of the congregation's democratic structure is that members who come to the Temple once a year carry as much weight in the process as those who are actively involved on an ongoing basis.

3. What is the appropriate balance of process and content in the effort to develop a vision for the congregation as a whole and for its educational program in particular? Is it important to insist that content-issues (relating to both educational and Judaic knowledge) be given prominence in the effort to arrive at a shared vision? If so, can such content be introduced in such a way that the non-expert lay participants in the effort do not feel overwhelmed and disempowered by the professionals who bring with them various kinds of expertise? Is the introduction of content and employment of content-experts consistent with a sense of real ownership on the part of the lay membership? Also, if content is deemed desirable, what kind of content would be most helpful? What kinds of expertise might be desirable?

In the case-study described by Kyla, content and the "content-experts" (the professionals) tended not to play a significant role; the emphasis was on process. As an example, the task-force concerned with education recommended a school newspaper on the grounds of a need for "communication", but it seemed very little interested in what the newspaper would communicate, that is, in the kind of content that the educating institution should be trying to pass on.

4. What are appropriate criteria for evaluating the kinds of activities and programs that should have a place in the congregation as a whole and especially in its educational program? And what is the basis for deciding on these criteria? To what extent should basic decisions be made based on whether the membership "is happy with them"?

In the case-study, "the bottom-line" seemed to be "customer-satisfaction" -- that is, the extent to which a given program or activity was found satisfying by the participants. There seemed to be no attention to, nor any acknowledged principles that would allow anyone to judge, whether the program or activity was "important" and worth doing (quite apart from whether it made people "happy"). It was suggested by one of our participants that a principal reason for this kind of approach was the institution's reliance on social scientific expertise.

5. In the process of trying to move from vision to practice, what role does the vision-statement that has been arrived at play? How is it utilized? Is the periodic re-visiting of the vision-statement built into the process? How can the process be structured so that, along the way, attention to means doesn't push to the side the vision-statement that is supposed to guide the overall effort?

In the case-study, once the focus turned to strategy, attention turned away from the vision-statement, and a number of the strategies decided on were utterly disconnected from the vision-statement.

6. Emotional process. The effort to arrive at a vision and a strategic plan is time-consuming, stressful, exhausting, and sometimes very frustrating. How can the process be organized so as to reduce negative emotionality, and how can such emotionality be dealt with so as to stave off an overflow of frustration, or cynicism, or withdrawal?

SOME OF THE ISSUES/INSIGHTS DISCUSSED AFTER THE INITIAL PRESENTATION

1. It was striking to some individuals that organizations and institutions like the UAHC and Hebrew Union College were not encouraged to enter into this process. It was felt by those who made these comments that involving them might have led to the design of a much more effective process and to the introduction of content in a way that could have been very helpful.

2. A comment was made that the completely process-dominated approach described in the case-study stands in sharp contrast to CIJE's strong emphasis on content. The question was raised; can an approach be developed that marries content- and process-issues in an effective way?

3. A point - one that has frequently been made in CIJE-discussions - was made concerning the importance of "the Holy Trinity" in effecting significant change in institutional settings, the trinity consisting of the Rabbi, a powerful lay leader, and the educational leader. All three must be seriously engaged and working together if the process is to have a good chance of turning out well. In the case under consideration, two of the three -- the educator and the

rabbi -- were rendered relatively disenfranchised and powerless. Related to this, the point was made that a critically important role for the larger community leadership is to find a way of encouraging institutions to engage all 3 of the relevant parties in the process.

4. At various points in the seminar, the point has been made that serious discussion concerning vision and/or goals can be launched in more than one way or context. As an illustration, the point was made that the list of strategic educational goals that had been developed in the course of the process that Kyla described were in many cases extremely vague and ambiguous. But this, it was suggested, could itself be positive in that it could be used to force a serious discussion of what these vague, ambiguous statements should be taken to mean. Such a discussion could serve to raise the level of consciousness concerning goals in significant ways.

5. There was some discussion of the relationship between visions and vision-statements. The suggestion was made that having a vision-statement may or may not be evidence of having a vision. What was intended was that in order for the vision-statement to qualify as, or to represent evidence of, a vision:

a) it would need to include (or be known to its drafters to entail) an interpretation of what is really meant by general terms it employs like "behaving ethically" or "committed to the activity of study", etc.

b) it needs to be, as Senge puts it, not just a series of statements but "a force in people's hearts."

In this connection, it was mentioned that it might well be possible to develop a vision-statement that is sufficiently detailed as to offer a real sense of what the institution is and is not about, without being so detailed as to leave no room for refining, reinterpreting, and re-visioning along the way. Just as it may be very important to establish a vision-statement that, by going beyond vague rhetoric, can offer real guidance, so too, it was suggested it may be important for the vision-statement to be open enough to allow acts of re-visioning along the way.

6. A question was raised, but not discussed at length, concerning the possible or desirable role of students in the process of developing a vision for an educating institution.

7. The suggestion was made that if the process of developing a vision and a strategic plan is not to be very counter-productive, it is very important that it be implemented in a meaningful way without too great a lag-time.

GENERAL INSIGHTS AND ISSUES EMERGING FROM THE CASE STUDY

Many of the general points that people expressed in the statements they drafted at the end of the session are represented above. An unedited copy of the statements that were drafted is available to anyone who want it -- except that names have been removed. Below is a summary of a few of the themes that seemed to me (DP) salient in your statements:

1. The lay-professional alliance is of critical importance. It needs to be nurtured in such a way that both parties feel included both in the process and in the product of their efforts. To this someone added that "in the absence of ongoing involvement, the professional needs to be able to "ride the crest" and use the process to further his/her legitimate educational goals.
2. While outside consultants may offer an institution important insights that they may be incapable of generating for themselves, they may also steer the institution in undesirable directions (as a result of the ways of thinking that they bring to their analysis and their lack of concrete familiarity with the religious tradition and the institution they are looking at.
3. "Process must never be allowed to bury or overpower the vision. "When you are up to your "tuchis" in alligators, it is hard to remember that the original purpose is to drain swamp."
4. A way must be found that marries serious attention to content to a process that empowers the stakeholders and gives rise to a sense of shared ownership.
5. The planning- or visioning process needs to be developed in such a way as to minimize the likelihood that participants will walk away or become cynical. One cannot assume that being involved in such a process is necessarily rewarding.

AFTERNOON EXERCISE

The introduction to the exercise stressed that there are many ways of facilitating/encouraging efforts towards becoming more focussed around meaningful goals and more vision-driven. The exercise prepared for the afternoon is an attempt to marry process with content. Four questions were to guide the exercise: 1. how would you imagine a process like this taking place in your situation? 2. what issues would need to be addressed? 3. How would this effort be launched? 4. What would you need to carry the process through successfully?

On this occasion, seminar-participants were divided based on job-a-like criteria. After they met in groups a de-briefing process took place. With apologies, the summary of what

went on in the de-briefing will not be included below; it will be included in the next set of proceedings (which will be mailed to you).



CIJE GOALS SEMINAR, DAY 5 PROCEEDINGS

DVAR TORAH

With Tishah B'Av only three days away, Beverly Gribetz's Dvar Torah called our attention to the 8th Mishnah in Masechet Ta'Anit, which describes the customs and the joyousness associated with the 15th of Av, only 6 days after the 9th of Av, on which day our attention is focused, in a spirit of mourning and atonement, on our tragedies as a nation. Beverly suggested that the 15th of Av celebration is an antidote to the 9th of Av. Equally important the carefully chosen words of the 8th Mishnah are themselves comments on, and antidotes to, several verses in the Book of Lamentations. As against the cessation from dancing and the destruction of the young men described in the Book of Lamentations, the Mishnah describes the 15th of Av as a festival in which the young men have re-appeared, in which the daughters of Jerusalem go forth to dance in the vineyards, and in which marriage unions that will reach into the future are made with great joy. The message of the Mishnah, Beverly suggested, is an affirmation, against the background of national tragedy, of Jewish continuity.

ANNETTE HOCHSTEIN ON THE MANDEL INSTITUTE FOR THE ADVANCED STUDY AND DEVELOPMENT OF JEWISH EDUCATION

Speaking on behalf of the Mandel Institute, Annette Hochstein described the Institute's work, with attention to purpose and rationale, to the way the Institute works, and to kinds of activities and initiatives the Institute launches. The Institute invents and sets up institutions for which there is a need; these institutions eventually become independent of the Institute but retain a kind of familial relationship to the Institute. Among the activities the Institute has been engaged with over the years are the following: it staffed the Mandel Commission; it developed the School for Educational Leadership; it guided CIJE in its initial phases; it organized and continues to sponsor the Educated Jew Project, and it has become the organizational home of the Jerusalem Fellows Program.

The Institute's activities are grounded in a number of convictions: 1) Great ideas in combination with great leaders are the source of change; 2) Communities are the locus of change; 3) Planning is the critical means for promoting change. Without strong leaders and careful, thoughtful planning, powerful ideas prove sterile.

As an illustration of the way in which the Institute works, Annette discussed the School for Educational Leadership, which is a response to the shortage of senior personnel in education in Israel. Annette took us through the process through which the School for Educational Leadership came into being. The upshot of this effort is that in each of the last two years there have been close to 1,000 applicants for 20 positions. The curriculum of the school testifies to the Institute's insistence on serious philosophical thinking. Its commitment to pluralism is reflected in the fact that its student body, which includes both secular and religious Jews of very different kinds, is immersed in a curriculum which requires everyone to engage both with traditional Jewish sources and study (for example, through encounters with the Talmud) and with the more general Western intellectual tradition.

REVIEW OF DAY 4 PROCEEDINGS

As a follow-up to the comments in the Proceedings concerning the role of the consultant in the process described by Kyla, the comment was made that, for better or for worse, the choice of the consultant is a critical decision, since his/her orientation will determine the language and direction of the inquiry and the nature of the findings.

Scanning the preceding day's Proceedings, one participant suggested that the distinction between process and content was not always being drawn in a consistent and/or helpful way. The main point was this: there were times in the proceedings and possibly in our discussions where the term "process" was being used to describe activities in which there was indeed a lot of content -- for example, the efforts of a group of individuals to unearth and reflect on their own and one another's beliefs and understandings concerning the nature of their Jewish commitments. The fact that in such situations the participants are not listening and reacting to outside-inputs which put new kinds of content before them does not mean that they are not seriously wrestling with content. This comments suggests

- 1) that we need to be more careful in the way we distinguish process from content,
- 2) that within the domain of content, we distinguish between content-oriented sessions in which there is an encounter with a body of ideas that flows towards the participants "from the outside" and content-oriented sessions where the emphasis is on unearthing the participants' own ideas.

It is worth stressing that while separated out here for purposes of clarification, the kinds of activities referred to in this paragraph are not, in practice, mutually exclusive. Indeed, at the heart of our seminar is the suggestion that they are all pertinent and important and that ways need to find to integrate them.

As a follow-up to a comment concerning the critical importance of engaging the Rabbi, the lay-leader, and the educational leader in the effort at educational reform, the comment was made that an important challenge for CIJE may be to work with rabbinical seminaries with an eye towards better preparing future rabbis to understand and adequately address the challenges they will face in the arena of Jewish education. It is, for example, important that they come to understand the importance of developing an enthusiastic united front in the educational domain that includes rabbi, lay-leader, and educational leader; similarly, it is important that they become more thoughtful about how to nurture a culture that supports educational reform in their institution.

CIJE, THE GOALS PROJECT, AND THE LOCAL COMMUNITIES

Alan Hoffmann's comments concerning the role of CIJE began with the suggestion that it is important to view the Goals Project in a larger CIJE context. He reminded participants that the basic mission of CIJE is not Lead Communities or the Goals Project, but systemic reform in North America. Its task is to transform the terms of reference in Jewish education in North

America, principally via two strategies: 1) building the profession; 2) mobilizing community leadership.

Viewed in this context, Lead Communities are to be understood as laboratories in which to demonstrate the possibility of systemic reform. This effort needs to be recognized as long-term, difficult and very important. The last two years have witnessed slow progress -- but progress nonetheless. Below - and as background to our efforts in the area of goals - is Alan's skeletal summary of what has been, and will be happening.

Personnel front. The effort to diagnose strengths, weaknesses, and challenges is already well under way, via the research efforts that have been undertaken in the Lead Communities. The data that have been collected will help these communities develop Personal Action Plans that address their personnel weaknesses. The Principals Seminar that will take place at Harvard in the fall represents one way in which CIJE is working with the local communities to encourage improvement in the area of personnel in response to what we are learning.

While the knowledge generated through the study of personnel in the Lead Communities is expected to help these communities, CIJE believes that its value will go beyond these local endeavors. Its suspicion is that some of what will be learned in the Lead Communities will be generalizable, and hence of practical value, to many other communities as well.

Monitoring, evaluation, and feedback. Alongside the personnel-efforts has been the work of the Monitoring and Evaluation and Feedback team. Not only have they been integrally involved with the personnel-piece, but they have also been systematically engaged in studying the process through which the Lead Communities have been trying to mobilize their resources and energies towards the improvement of Jewish education.

Work with other communities. CIJE has been rethinking its self-imposed limitation to only three communities. It has entered into conversations with other communities concerning ways in which there might be fertile, though somewhat more limited, partnerships. The guiding principle is that at the same time as CIJE will be working with 3 systemic laboratories (in the Lead Communities), it will work with certain other communities around specific, narrowly defined issues.

Mobilization at the Continental Level. CIJE needs to be more systematic in its effort to reach an ever wider audience with the story of what it is and what can be done. It has recently hired a new, full-time person whose responsibility will include answering this challenge.

Against the background of these efforts, Alan turned his attention to those CIJE initiatives that speak to the question, "All of this - for what?" Two significant CIJE initiatives bear on this question: one of them is the "Best practices" project; the other is the Goals Project.

The Goals Project emerged out of different kinds of concerns: one of them was the conviction that to be effective, educating institutions would need to arrive at concrete interpretations of "meaningful Jewish continuity" to guide their efforts; another was the recognition that evaluation and accountability are not possible in the absence of significantly greater clarity concerning what our goals are and what success would look like.

How does CIJE see itself engaging with the communities in the Goals Project? While the particulars of the process may well vary somewhat from community to community, using the prototype of discussions under way with Milwaukee, Alan sketched out a three-stage process:

Stage 1: the communities decide whether they feel ready to engage with the Goals Project. Does the Project speak to their needs? Does it integrate satisfactorily with efforts planned and under way? etc. If the answer is yes, the community's task is to inform and recruit the key stakeholders in educating institutions to participate in the next stage of the process.

Stage 2: For those who are prepared to commit themselves to Stage 2 of the process, CIJE will sponsor a series of 3 or 4 substantial seminars designed to foster understanding and reflection concerning the basic beliefs that inform the Goals Project, to communicate what it might mean for an institution to be involved in the project, and to encourage institutions to embark, or continue, on a journey towards more substantial vision-drivenness. The precise content and structure of these seminars would be worked out by CIJE in partnership with each participating community, based on a number of factors including the situation of the participating institutions..

Stage 3: CIJE begins working with a small group of institutions from among those that have participated in Stage 1. These are institutions which, through their work at Stage 1, have developed a serious understanding of the energy and thought that will be needed to become significantly more vision-driven, believe in the importance of becoming so, and want in cooperation with CIJE and other relevant institutions to enter intensively into this process. A clear agreement concerning what is expected on the part of CIJE and on the part of participating institutions is a precondition of involvement in the Stage 3 process.

Among the Stage 3 entry requirements is the identification by each participating institution of an individual, or "coach", whose responsibility it will be to oversee and guide the institution's Stage 3 activities. Active involvement at this stage of denominational movements and the training institutions, so that their resources and talents are available to participating institutions that are working to identify and actualize their guiding visions, is highly desirable.

In relation to these educating institutions, CIJE's job would be: 1. to work with the institution to develop a plan of action that identifies both foci and strategies; 2. to train and work with the institutional coaches. Beyond this, it may prove desirable and feasible for CIJE to identify and work with a small cadre of additional coaches, with special kinds of expertise, who will serve as resources to a number of Stage 3 institutions. It is also a possibility that at the beginnings of Stage 3 it will be desirable to identify in each community that has more than one Stage-3

institutions an individual who will serve as a community-wide guide to the process.

Among the comments/questions called forth by Alan's presentation were the following:

1. The suggestion was made that the word "train" to describe CIJE's anticipated effort to cultivate the group of individuals who will work with educating institutions at Stage 3 was inappropriate. This issue was discussed for several minutes until an individual who identified herself as a layperson suggested that this might be the kind of issue which the education professionals might want to tackle on their own without the presence of laypeople.

2. Based on her experience with the **ECE** project, Isa Aron warned against the danger of going too fast and trying to do too much. The work is labor-intensive and one might do better working intensively with a few institutions than trying to work with a large number.

3. One participant commented that our week-long seminar had done something very important in bringing many different parties together in an arena where relationships as well as a sense of shared understandings and values that go beyond labels could develop. He added to this, however, that there is still a need for greater clarity and awareness on the part of participating communities and institutions concerning the kinds of resources, especially emanating from the denominational movements and institutions, that would be available to them. This person concluded by noting that it would be important to create at Stages 2 and 3 the kind of ambiance that we had jointly created in Jerusalem.

4. The suggestion was made that particularly in the context of social realities in the United States it would be very important to commission articles in the Educated Jew Project that give a prominent place to notions like feminism, egalitarianism, and pluralism which figure prominently in the outlook of many contemporary American Jews. It was suggested, in this connection, that it might be of value to invite each of the denominations to write, or make available to CIJE, an article that articulates systematically its perspective on the aims of Jewish education, with attention to their view on such issues.

TOWARDS A COMMUNITY-WIDE AGENDA - Professor Michael Rosenak's presentation.

Introduction to Mike Rosenak's presentation. Daniel Pekarsky introduced Mike Rosenak's presentation by noting that although the focus of much of our seminar had been on educating institutions, many of the participants had come as representatives of communities and were interested in what a community-wide vision might be. Drawing on some of the conversation that had gone on in a seminar sub-group that had focused on this question, Daniel painted what might be viewed as a minimalist understanding of community-vision. According to this view, an appropriate vision for a community that took Jewish education seriously is that of a community 1) that supports and encourages all educating institutions in their efforts to clarify and actualize their own guiding visions and goals; and 2) that is actively committed to upgrading personnel; 3)

that galvanizes continuing community interest in and appreciation of educational issues. The question posed was the following: what, if anything, beyond these minimalist ideas might plausibly and meaningfully enter into a community-wide vision?

Mike Rosenak's presentation offered many insights concerning this and other matters. Below is an attempt to point to (without any pretense of doing justice to the richness of) some of the major ideas.

Mike Rosenak's presentation. There is a sense in which a community almost by definition features a shared vision - for what makes a group of people "a community" is the presence of shared rules, recognized authorities, a common agenda, and a vision. But while this was true of pre-modern communities, this older understanding of community no longer fits our contemporary communal reality. The Jewish community of today does not have a self-understanding defined by shared rules and a shared vision; what it does have is a desire for the Jewish People to continue. It is a desire for us to be united as a people -- but without anybody having to sacrifice any of his or her autonomy.

Under contemporary conditions two versions of what it means to be a pluralistic community suggest themselves as models for the Jewish community, each of them with a different understanding of what, amidst our differences, we do and can have in common. The first is a minimalist understanding of our existence as a community: ours is a covenant of faith; we are thrown together by the accident of common needs -- for example, those needs that spring from the presence of anti-Semitism. Beyond our efforts to address these common needs, the principle - the only principle - that we stand for and that guides our existence as a community is this one: "All forms of Jewish life are good and legitimate." Period!

Jewish diversity under modern conditions is, however, consistent with a richer and more positive understanding of what it means for us to exist as a community. It is possible for the community to incorporate significant diversity and yet to be organized around a set of shared assumptions. Different sub-groups within the community will seek to interpret and implement these assumptions in very different ways; but these assumptions establish an arena in which discussion and controversy can go on among the varied groupings.

What are these shared assumptions? What is it that we share and can educate towards in a state of controversy? Mike Rosenak listed 5 elements:

1. A sacred literature. We share a sacred literature that speaks to origins and purposes, a literature that addresses matters of ultimate concern. Though we will no doubt approach this sacred literature in very dissimilar ways, study of this literature is capable of uniting us, as can our efforts to find points of contact in our readings of this literature.
2. A common vocabulary. As different as we are from each other, we share a common vocabulary that is wonderfully rich in its associations. The multitude of words, phrases and concepts that we share -- like "Motza-ay Shabbat", "Parve", "Milchig", "Tikkun Olam" -- go a long way towards establishing, even as we are very different, a shared universe.

3. Shared practices. Even though, as Jews, we largely go our own ways, it is entirely possible for us to agree on the desirability of certain shared practices, for example, in the arena of Tzedaka or in the matter of the kinds of ritual observances that are appropriate at communal functions.

4. Problems. In the midst of our diversity, a measure of unity can be established by the determination to regard the problems faced by some Jews as problems for all Jews -- that is, by a determination on the part of all to address seriously the problems that any segment of the Jewish people face.

5. Israel. It is true that identification with Israel is no substitute for a shared agenda; at the same time, it should not be left out of an effort to identify and forge a unifying core. While Jews may interpret the significance of Israel very differently, they can come to a shared understanding that Israel is a special and important place, not just another place where Jews happen to live.

Mike Rosenak's suggestion that these various elements, taken together, establish the possibility of a fairly rich shared universe among Jews who are otherwise very different from each other, called forth a number of questions and comments from seminar participants. His talk shed new light on questions that had emerged at various points in the seminar: questions concerning the possibility of a meaningful shared Jewish universe among contemporary Jews, as well as questions/dilemmas concerning inclusivity and exclusivity. For example, is it possible to have a Jewish community or educational institution that stands for something substantial without at the same time excluding or marginalizing some members of the community?

CONCLUDING SESSIONS

Following discussion of Mike Rosenak's presentation and a final opportunity to gather in work groups, the group gathered for a final work-session. The session began with an opportunity for participants to respond to a form that invited their feedback concerning the strengths and weaknesses of the seminar, suggestions for improvement, etc. We then moved on to hear and discuss the plans of action that were emerging from the deliberations of the Baltimore, Cleveland, and Milwaukee delegations. The three presentations situated their developing plans of action in the context of local realities and of continuing efforts of a variety of kinds. A summary of these plans will be made available to seminar participants on a separate occasion.

After the community plans-of-action had been presented and discussed, Alan Hoffmann expressed his excitement concerning what was emerging. He noted in this connection that, quite apart from any community-wide efforts, some of the participating educating institutions emerged from the seminar with a desire to work intensively in the areas addressed by the seminar. He also indicated the possibility of some fruitful coalitions among institutions represented around the table.

Following a break, the week's activities concluded with a festive dinner. At this dinner, participants were given a short booklet that included short autobiographical statements developed by the seminar participants. These autobiographies included addresses, phone numbers, fax

numbers, etc., and it is hoped that participants will use this information to continue back home conversations and discussions commenced during the week in Jerusalem.

CIJE AND THE COMMUNITIES: POSSIBLE NEXT STEPS IN OUR COLLABORATION

Below is a description of a two-stage process through which CIJE might work with local communities beyond the summer seminar.

STAGE 1:

CIJE offers a set of some three or four seminars next year, designed for critical stakeholders in local educating institutions. These seminars are designed to heighten their understanding and appreciation of the ways in which vision and goals are relevant to the improvement of their educational efforts; to guide them into a careful analysis of their current goals and/or vision-statement and of the ways these are or are not adequately reflected in their institutions; to help them grow more aware of the different arenas, levels and approaches that might be adopted in the effort to become more goals-sensitive or vision-driven; to encourage some thoughtful reflection concerning what a desirable vision for each institution might be, possibly through encouraging dialogue with the kinds of visions represented in the Educated Jew Project.

STAGE 2:

By the time they will have finished Stage 1, institutions would have a good sense of the challenges involved in undertaking a serious commitment to become significantly more goals-sensitive and vision-driven. Those among them that are prepared to move on to the next stage and can meet the specified requirements for participation would be invited into the second stage. In the second stage, each participating institution would be involved a systematic effort to begin making serious progress in the arena of goals. In order participate, institutions would have to agree to a number of expectations. Though these need to be clarified, they might include: a) an expectation that specified kinds of study on the part of key stakeholders be a part of the process; b) the institution's identification of an individual who would guide the process along; c) a willingness to address in the process a number of critical issues that need attention if progress towards vision-drivenness has a chance of being substantial, e.g. issues of evaluation.

At stage 2, CIJE's role is to work with the individuals selected by the institutions to guide their process along. CIJE would help to train these individuals and to provide them with appropriate kinds of counsel and support. As part of their entry into the process, these institutional guides would have to develop a propose set of goals and a course of action, which would then be reviewed and strengthened in consultation with the CIJE staff. It is likely that along the way the various institutional guides would be convened for special sessions, some of them devoted to the sharing of the insights and concerns arising out of their work.

**THE CIJE GOALS SEMINAR
JERUSALEM, JULY 10-14, 1994**

EVALUATION AND FEEDBACK

What is your position in your Jewish community?

I. The CIJE Goals Seminar was designed with specific objectives in mind. Below is a list of some of the desired outcomes of the Goals Seminar. Please provide us with feedback about each objective. For example: in what ways do you feel that the objective was met to your satisfaction? Which of the materials, presentations, and discussions were and were not sufficient and useful to address the objective? What else could have been done to reach each of these objectives?

The participants in the Goals Seminar will:

A. Better understand the concept of visions and its importance for effective educating institutions.

B. Appreciate the importance of vision in relation to educational design.

C. Understand what the next steps are in encouraging vision drivenness at the communal and institutional levels.

II. A. What is something new that you learned during the seminar?

B. What made this learning meaningful and beneficial to you?

III. What suggestions would you make for us that would have improved this seminar.

IV. As you continue to think about your role and your work with the Goals Project, what areas, topics, and issues would you like to learn more about? In what format?

V. We would welcome any additional comments:

CIJE'S GOALS PROJECT

WHAT IS THE GOALS PROJECT?

The Goals Project of the Council on Initiatives in Jewish Education grows out of the conviction that effectiveness in Jewish, as in general, education depends substantially on whether educating institutions are 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 it is trying to bring into being. Guided by the belief that Jewish educating institutions need to become significantly more vision-driven than they typically are, the Goals Project is an effort to encourage vision-drivenness in Jewish education. It will do so in two ways: first, through efforts to foster an appreciation among relevant constituencies of the importance of being vision-driven; and second, through strategies designed to encourage educating institutions to develop their underlying visions and to identify and actualize the educational implications of these visions.

RATIONALE

To make good educational sense, an institution's decisions concerning what educational goals to pursue, as well as how to interpret and prioritize them, need to be anchored in, and justified by, a coherent vision of what it is trying to achieve. That is, its efforts need to be guided by compelling answers to the following questions: what kind of a Jewish person, featuring what constellation of beliefs, knowledge, attitudes, skills, commitments, and dispositions, should we be cultivating? And what form of Jewish community, defined by what purposes, ethos, patterns of activity, customs, norms, and forms of human relationship, are we trying to encourage? An adequate guiding vision does not offer a laundry-list of miscellaneous characteristics to be cultivated in students but exhibits how they fit together to compose a picture of a meaningful form of Jewish existence. Absent such a vision, not only are basic decisions concerning educational goals hard to reasonably make, so too are decisions concerning other important matters, including the organization of the physical and social environment, appropriate forms of pedagogy, and the skills desirable in educators. In addition, the absence of a vision of the kind of human beings and community it is hoping to cultivate deprives an educational institution of an important basis for evaluating the success of its efforts.

The effort to develop a substantive vision that is compelling to the relevant stakeholders and whose educational implications have been worked out in a meaningful way is a labor-intensive, intellectually and Jewishly demanding activity; nor are there any guarantees of success. But it must also be stressed that the potential rewards for the participants in the process, both as individuals and as representatives of their institutions, can be very significant.

THE GOALS PROJECT'S RESOURCES AND AGENDA

In its efforts to encourage Jewish educating institutions to become vision-driven, CIJE benefits from the resources and the ongoing support of the Mandel Institute for the Advanced Study and Development of Jewish Education. Of special value to the Goals Project is the Mandel Institute's Educated Jew Project, which explores a number of significant conceptions of an educated Jew and then examines the implications of these conceptions for the goals and organization of Jewish education. The Educated Jew Project has developed through significant contributions by some extraordinary Jewish thinkers and educational theorists, including 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. The contributions of such individuals to CIJE'S Goals Project has been and will continue to be invaluable.

In collaboration with the staff of the Mandel Institute and the Educated Jew Project, the Goals Project is launching a number of initiatives designed to encourage vision-drivenness in Jewish educating institutions. Principal initiatives include:

1. Development of a library of materials concerning the importance and the process of becoming vision-driven. This library will be made available to interested communities and educating institutions.
2. A Summer Seminar on Goals in Jerusalem for lay and professional leaders from Lead Communities and elsewhere. The seminar is designed to foster an appreciation for the critical role that vision plays in education and to think through critical issues that must be addressed if Jewish educating institutions are to become more vision-driven. Participants are expected to encourage local efforts in this arena on their return home.
3. Local seminars in Lead Communities (and beyond). CIJE will sponsor a series of seminars in each Lead Community next year for representatives of local educating institutions. These seminars are designed to encourage these institutions to wrestle with issues that need to be addressed in order to begin the process of becoming, or becoming more, vision-driven.

CONCLUDING COMMENTS

CIJE does not believe that becoming vision-driven is easy or that it is sufficient to remedy the ills of Jewish educating institutions. But it is convinced that it is indispensable to success, and it welcomes your participation in the effort to encourage more careful attention to vision and goals among educating institutions in Lead Communities and elsewhere.

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ON TEACHING THE BIBLE IN RELIGIOUS SCHOOLS

By DR. MOSHE GREENBERG

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THE TASK OF THE TEACHER

THE OBJECT of teaching the Bible in a religious school is, I submit, to make the student aware of the spiritual issues raised by the Bible, and to delineate the manner in which these issues are answered or otherwise dealt with. A teacher having this as his object will allot time to linguistic or merely historical matters—much as these may intrigue him personally—only to the extent necessary for clarifying the thought, taking as his model the Bible itself, which treats language and history not for themselves but as vehicles of a religious message.

In order to carry out his duty the teacher is not required to assent personally to the answers given by the Bible, or to the manner in which it deals with the issues it raises. He may have a different viewpoint, or he may not yet have reached sure ground in his own mind on these matters. This does not disqualify him from teaching. For the basic requirement of a Bible teacher is not faith, but understanding; not assent, but recognition of the profound issues of which the Bible treats. It is not necessary to subscribe to Islam, or Christianity, or Buddhism in order to teach them well. It is necessary to recognize in them a significant, possible position on ultimate religious problems. Before systems of belief which have been meaningful to millions of men for ages one must have the humility to acknowledge, and the breadth of mind to perceive, that there is a faith in which mature minds

might, indeed did and do, believe. The teacher who so presents his material as to make it appear trivial or irrelevant is not only planting the ruinous conceit in the heads of his students that the men of ages past were more stupid than they, he may be certain that he has failed wholly to appreciate the issues with which that faith deals. The teacher of Islam, of Christianity, of the Bible has it as his duty to become the spokesman, even the advocate, of his subject. Because only by taking this extreme obligation upon himself can he be sure that he will do justice to the complex, insightful systems of classical religions. This does not imply assent to the truth of the position he expounds; it does mean that he must comprehend it thoroughly enough to make clear the problems that have agitated the faith in question, and to give the color of plausibility to the solutions it has found. The teacher who is satisfied with less is false to his subject and his students; he is a bad teacher.

This is a severe demand to make upon teachers of the Bible in religious schools. It is in a way more than is required of university teachers, who can content themselves with the Bible as literature or as archeology without responsibility for its religious teaching — i.e., for that upon which its claim to a place in history chiefly rests. But teachers in a religious school can indulge in no such luxury. Their task is to convey the religious significance of the Bible, and they can do this only after having gotten hold of the great spiritual issues that animate it. This means that

they must go beyond what usually constitutes biblical studies in colleges and seminaries. They must study Hebrew and become acquainted with the civilizations of the ancient Near East; but they must do more. They must also familiarize themselves with the history of ideas, with religious thought in general, with philosophy, especially in its religious garb—theology. This study ought to begin in teachers' training schools, where it is all but disregarded today, but it is of little value if not pursued throughout life, if increase of experience is not matched by a corresponding increase in concern over the issues to which experience exposes one. The one commitment that may be fairly expected of a teacher of Bible is to the contemplative and reflective life. This commitment is sufficient, is indeed a warrant—the only possible warrant—that his teaching will not be trivial. This much may be expected of the teacher, since it is in the hope that his students will themselves be directed toward making a similar commitment that they have been entrusted to him. The step beyond this, from understanding to conviction and faith, must be left to the effect of the material itself. Religionists ought to have enough faith in the worth of biblical teaching to allow that if it be presented honestly and sympathetically it will work by its own authority—today it can have no other—on the soul of the student.

In the sequence an attempt will be made to meet some of the characteristic problems of Bible teaching in the spirit suggested above. As far as possible these problems will be approached in the context of biblical thought, though, in proposing solutions, the contemporary viewpoint will not be ignored. I do not know at what student level one ought to begin to treat the Bible narrative as more than mere stories, nor do I know that any broad rule can be laid down about this. The problems will arise sooner or later, and when they do, here, I suggest, is an approach to them. While there is no vir-

tue in raising questions in advance of the students, one must ever bear in mind that eventually these questions will be raised. The teacher who is guided by this consideration will teach in such a way that he will not have to backtrack later and repudiate what he taught before.

THE TRUTH OF BIBLICAL HISTORY

The historical narrative of the Bible relates events that befell nations and individuals. Of events that befell Israel many involved other nations, and are referred to in the surviving monuments and literatures of those nations (archeological remains of the invasion of Canaan, the Moabite stone, the inscriptions of Assyrian and Babylonian kings). The internal life of Israel too is illuminated by newly recovered relics of the past (remains of Solomon's buildings and other enterprises, administrative inscriptions of Samaria, the Siloam inscription, etc.). In most cases the extrabiblical material accords well with biblical tradition, a circumstance which accounts for the greater regard that modern historians of Israel have for the Bible as a historical source than did their predecessors a generation or two ago. Conflicts with the extrabiblical evidence—and there are these as well—are not always certain, and where certain are not always as serious as has sometimes been represented. Needless to say it is the task of the teacher of Bible to keep abreast of the discoveries of archeology so as to claim neither too much nor too little on this head (see bibliographical notes at end).

What happened to individuals is by nature not subject to this sort of external corroboration. No one outside of the circle of immediately affected persons can have been interested in the migration of Abraham or the family history of Jacob; it is not to be expected that these events were noticed in the official records of Mesopotamia and Canaan. Here we must be content with testing the general back-

ground of the stories. Are the political, social, and economic conditions described in the patriarchal narratives in accord with what can be independently established for that area at that time? Here again, with the increase of our knowledge has come an increase of material illustrative of the biblical traditions regarding the patriarchs, the sojourn in Egypt, etc. To be sure, we do not find references to Abraham, Jacob, or even Moses, but we did not expect to. The most recent studies of the early traditions of Israel accept their substantial historicity.

This does not mean that everything related happened in just that way. The Biblical narrative doubtless incorporates the workings of the creative, poetic imagination of the narrator who supplied a now undeterminable element of dialogue and detail to the outline of tradition. This must be especially the case of stories about events at which no one but the protagonists were present (the dialogue in the story of Eliezer's quest for a wife for Isaac, in the story of David and Jonathan, etc.). Of interest and significance is the way in which the poet portrayed the chief characters: the insights into their motives, the interrelation of events implied rather than expressed by juxtaposition and phraseological echoes. These matters, in which the values of the narrator are embodied, must be brought out by the teacher. Emphasizing and adequately developing them will not only make the question of the literal historicity of the narratives seem a bit irrelevant; it is true to the spirit of Scripture, whose interest in persons centers chiefly in their exemplary, paradigmatic features. The rabbis had good precedents for the view implied in their *aggada* that the historical truth of biblical tales is secondary to their poetic truth.

THE CREATION AND PARADISE STORIES

The object of the first chapters of Genesis is to relate how the world as we

know it came about. The viewpoint of the narrator is that the present state of affairs cannot have been original. The present condition of man and the world is the problem, and these chapters are the Bible's answer to it. This being so, it follows that no appreciation of these narratives can be gained unless the teacher points out what in the present state of the world appears problematic to the Bible. It must be pointed out, for example, that the Bible is troubled by the fact that man has to spend the best part of his life making a living—i.e., working so that he can satisfy his physical needs. Man, after all, is the image of God; could it have been the divine intention from the first that the image of God, for whom the earth was created, spend his energies grubbing for food and shelter like an animal? The serpent terrifies, is repulsive to, and yet fascinates, man; he alone of the animals has no feet. Was this always so? When God originally created the world did he intend that there be fear and enmity between his creatures? Did he create the serpent deformed? The fact that these are problems to the biblical author reveals one of his basic theological tenets: God is benign; he did not, out of his own malice, saddle man with this blemished world. What is now, therefore, cannot always have been, but has come about through a radical change.

The why of this change as set forth in these stories is the next arresting point. In every case the fate of God's creatures is made to depend on their relation to the will of God. Not "the nature of things," nor capricious fate, but the moral choices of creatures have determined what their world shall be. The material universe is subservient to and conditioned by the spirit. The ideas operative in the first chapters of Genesis are fundamental for the rest of the biblical interpretation of history. Those forces and principles that shape Israelite (and world) history throughout the Bible are rooted in the cosmos from its creation. But why does

the Bible have to go back to such a remote past? Why could it not have begun with the events of the Exodus or the patriarchal age, more fully in the light of history? Its desire to embrace the totality of phenomena in its view, to represent all as governed by the same underlying principle is the reason. The history of man, or Israel—it asserts—is not an island of meaning in a cosmic ocean of meaninglessness.

The science of later ages has superseded the science of Genesis; there is no reason to hide this fact from students. We can no longer regard as adequate the biblical account of the process by which heaven and earth came to be in their present state. These stories have therefore become for us *aggadot*, Platonic myths, expressing in a striking, imaginary way profound insights into reality. An *aggada*, like a fable, does not depend for truth on the actual historicity of its content. The "Boy who Cried Wolf" may never have lived, but that does not alter one whit the significance of that fable, because its author has managed to embody in his imaginary story a truth that is perennially relevant. Fabular truth is not dependent upon the circumstances that illustrated it. What is important is that the fabulist had the insight to light upon an aspect of moral reality, and the artistry to articulate it memorably.

Just so the truth of biblical *aggadot* is entirely independent of particular circumstances whose historicity may be confirmed or confuted by science. Indeed it deals with a realm left untouched by science: the detail of what happened does not interest it so much as the human significance, the value, in that happening. It is not crucial to the truth of the creation story that the world was made in six days as the writer seems to have believed. Whatever cosmology one subscribes to, the judgements of that story will still be pertinent: that the world has a creator, and is not a product of chance or merely mechanical forces; that the ultimate prin-

ciple of the cosmos is one and moral; that evil is not rooted in the nature of things; that men are free in the sense that they are capable of making moral decisions which are decisive for their well-being. These judgments are not immediately interesting to science, which carefully excludes from its scope such questions of value about which no demonstrations on its terms can be made. They are, however, of vital concern to man as a human being, with a conscience and an awareness of a realm of value. These stories address the moral consciousness of man; their truth can be appreciated by the student only after he has been sensitized to the great moral issues which are set forth in them with such simple yet moving artistry.

That is the task of the teacher. Let him teach stressing the meaningful interrelation of events, (e.g., how the creations of days 1-3 were preparatory for those of days 4-6 [1 for 4, etc.]; how all preceded and were preparatory for man, the master of the house), the author's values and ideals (the benevolent purposes of God; the vegetarian ideal; the uniqueness of man; his right of dominion over all—subject only to the will of God; evil and misery as products of man's abuse of his freedom; the ideal relation between man and woman). The intrinsic moral and artistic worth of these stories must be set forth, and the student's mind opened to appreciate them. The stumbling blocks of "unhistoricity," and "fairy tale" will be cut down to size, if not altogether removed, when the referents of the story are understood to be aspects of spiritual, rather than historical reality, an account of what befell and still befalls the soul of man rather than his body.

It may be asked: If the biblical narratives are "merely" *aggadot*, how are they in any way different from, say, the Greek myths? Why should they be given any more consideration?

The Greek myths indeed do not deserve less consideration than their biblical

counterparts. Nothing but illumination accrues from the study of Greek creative literature with the same concern for its fundamental issues that is here advocated for the study of the Bible. Such study has much to contribute toward clarifying the alternatives that confront man in the interpretation of existence. There would result a heightened awareness that the categories through which biblical *aggadot* interpret reality arise in man's consciousness of will and purpose and value. These categories are congenial to, and are required to satisfy, his moral sense. They root will, purpose, morality, and value in the nature of cosmic reality. The Greek myths take their departure from the world outside of man. The Greek gods personify the powers and drives of nature. Having been born out of pre-existent chaos they are forever subject to material conditions (food, sacrifice, aging), and to forces and compulsions inside and outside of them (sin, magic, fate). An ultimate realm of blind, amoral forces is the meaning-aoulling framework within which all phenomena of will and purpose exist. Man is in the grip of superior forces, which, while regarding him as morally responsible, may yet deal out to him a fate that has no relation whatever to his just deserts (the view of tragedy). Man's sense of right and wrong, his feeling of responsibility, those parts of his consciousness to which he attaches highest human value, have but faint echoes, and are without firm roots, in cosmic reality.

Greek myth and biblical *aggada* are each classic expressions of their respective world-views. The job of the teacher of Bible is to present the biblical view in its full stature, exposing his students in accord with their capacity to these issues, whose relevance to the contemporary situation is clear enough. The aggadic nature of the first chapters of Genesis does not detract in the least from their enduring value as ideal vehicles for expounding one of the alternative world-

views through which man has interpreted his experience. Apologues full of insight and simple beauty, they excite in themselves admiration and awe, and the belief of earlier ages that they were divinely inspired can at least be sympathized with even by the modern reader.

MIRACLES

Miracles are too integral a part of the chief narratives of the Bible for a discussion of them to be avoided indefinitely. There are public miracles (the crossing of the Red Sea; the Sinaitic theophany) and private ones (Elisha's healing of Naaman). Belief both in the possibility and in the actual occurrence of miracles is an ineluctable element of biblical faith. It is up to the teacher to explain why.

Any explanation must sooner or later advert back to the fundamental doctrine of creation. It is the presupposition and, to the Bible, the sufficient ground of all miracles. The doctrine of creation asserts that God is outside and superior to all that he has created. He is not part of nature, but prior to and author of nature and its laws. Hence the laws of nature do not bind him. A miracle, then, is nothing more than an exercise by God of his transcendence of nature in an interference with the regular course of nature for purposes of his own. Since these purposes are always good, while the processes of nature operate mechanically, belief in miracles is another expression of the biblical conviction that the ultimate principle of the cosmos is purposive and good.

Miracles have always been a scandal to a rationalistic view of God. Noteworthy attempts have been made to diminish the supernatural element in biblical faith, or so to reinterpret it as to do away with it altogether. These efforts are highly significant and interesting in themselves, but they are tangential to an understanding of the Bible. The teacher is called upon sympathetically to explain the biblical viewpoint rather than some

ancient or modern divergence from it. Simple honesty precludes interpretations of Scriptural miracles in such a way as to do away with the supernatural power of the biblical God. The basis of the biblical viewpoint must be set forth clearly; this having been done, one can then proceed—as in the treatment of the Genesis *aggadot*—to assess the nature of the challenge to it.

Belief in miracles, then, is a consequence of the biblical faith in the moral government of the cosmos, the latter being incompatible with unalterably fixed, mechanically operating laws of nature. Assuredly this is lofty doctrine; its concretization in biblical narratives is what raises problems. The particular miracles reported tax our credulity. Once again the question of historicity comes up, this time the more urgent because it is of the essence of the biblical belief in miracles that they actually occurred.

Two types of miracles must be distinguished: the one, in which events not in themselves unnatural take on significance from the crucial role they play in the life of men; the other, in which the events are intrinsically unnatural. An event such as the crossing of the Red Sea (as related in Exod. 14; the poem of ch. 15 employs characteristic poetic hyperbole) was made possible, to speak neutrally, by a coincidence. The desperate need of the Israelites was filled by a timely natural circumstance. Such a coincidence of human need and timely circumstance is called by the skeptic fortuitous; the religious man calls it a miracle—i.e., a providential, morally determinative turn of events in favor of the righteous brought about by the lord of history. Since the facts are not in dispute, it all turns on one's presuppositions; an "objective" test of the miraculous quality of such an event is hardly available.

As to the intrinsically unnatural miracle: once its possibility has been granted—as it is by the Bible—the question of actual occurrence depends on the evidence

adduced for it. Private miracles of this sort lie beyond examination; the evidence is simply inadequate. However, it is not out of place to point out that once an individual has become convinced of the reality of miracles (as were people in biblical times), his readiness to interpret sudden, unlooked-for changes of fortune as providential or miraculous is heightened. This readiness, moreover, is capable at times of exciting the imaginative faculty of a susceptible individual so far that it introduces into his perception of a critical experience more than can be seen there by others. It will be noted that unnatural miracles cluster about men of God (e.g., Elijah, Elisha) who, as agents and messengers of God, were credited by the populace with the ability infallibly to foretell or effectively to invoke the instant intervention of God. Among such a populace, reports of wonder-working will gain credence more readily, and on a slighter basis of evidence than we should be satisfied with. Our recognition of the susceptibility of the individual to put forth, and of the people to believe, a report of a miracle makes it difficult for us to accept these stories today at face value. Reserving judgment on the historicity of any private miracle for lack of adequate evidence does not, however, necessarily entail a repudiation in principle of the biblical faith in its possibility. And, although this critical reserve must dampen our enthusiasm for miracle stories, it ought not to prevent the teacher from explaining what basic faith they concretized, that they were so cherished in antiquity.

Accounts of unnatural events that took place in the sight of the whole people present a somewhat different problem. Of these, the account of the Sinaitic theophany is at once so crucial and so singular that it merits special attention. Here the evidential question is posed most acutely: Were an entire people deluded? Or, alternatively, were certain unusual, though perfectly natural, events that occurred at Sinai later interpreted in this

unparalleled way? Was it a delusion or fabrication, as the case may be, that was perpetuated by the cream of Israelite, Jewish and Christian thinkers through the ages? Precisely because the tendency of contemporary thought is to answer "yes" to these questions it is salutary to pause and weigh them carefully. The following considerations must be taken into account: (a) The account of the Sinaitic theophany belongs to the earliest traditions of Israel, whose written form is generally dated to the early monarchy. A fabrication after the event must therefore have soon displaced the presumed non-miraculous account of the lawgiving, without leaving a trace of the latter anywhere in biblical tradition. (b) The idea of a public theophany in the light of day with a deity proclaiming lofty moral laws in the hearing of an entire people is without analogy in the religions of Near Eastern antiquity. If the story is a fabrication, where did the idea come from? What literary convention, what conceptual pattern guided the author? If he desired merely to endow the Decalogue with divine sanction why was it necessary to set aside the generally accepted conception of prophecy in favor of this fantastic story? And again, how could such an unheard of tale have so quickly and completely displaced a presumably more sober account of Moses' work? (c) The suggestion of a mass delusion (engendered by Moses? Moses and the Levites?) presupposes an anomalously primitive mentality for the Israelite of the 13th century. The mature cultures of Egypt and Mesopotamia within which the Israelite tribes lived were neither primitive nor did they furnish the conceptual pattern for such a delusion to follow. Assume, then, that Israel was less sophisticated. But so far as is known, not even the most barbarous and benighted cultures offer a parallel to the Sinaitic theophany: the proclamation by a deity of a lofty moral law to an entire people. Analogies can be found neither high nor

low.

These considerations are not put forth in the hope or expectation that they will compel assent to the historicity of the Sinaitic theophany. Their purpose is rather to suggest the inadequacy of the facile naturalistic or rationalistic explanations that have been offered for this distinctive Israelite tradition. The teacher is not called upon to inspire his students with faith in the historicity of that tradition; he is required at least to point out its singularity and the failure of analogy to account for it.

THE CESSATION OF PROPHECY

That prophecy appears as a phenomenon exclusively of the biblical age must be reckoned among the chief stumbling blocks of a modern acceptance of the idea that God speaks to man. Even granting that the prophet's "God spoke to me" is a metaphor forced upon him by the inadequacy of language to express unique experiences, such things do not happen; why believe that they ever did?

Is the biblical conception of prophecy consistent with its cessation from antiquity till now?

The presence of prophets in Israel is considered a sign of God's favor; one of the tokens of divine wrath is the muting of prophecy (cf. I Sam. 28:6). Israel is repeatedly warned that if it continues sinning, prophecy would come to an end (Amos 8:11f.; Jer. 18:18; Ezek. 7:26; cf. also Lam. 2:9). The idea is that Israel's sin intervenes between it and God as an iron wall (cf. Ezek. 4:3), and causes God to hide his presence from them (Isa. 59:2). Divine communication with man depends, then, as much upon man as upon God. Willful disregard of God, or the denial of his care and supervision of man is repaid in kind: God withdraws his grace from the human scene (cf. Deut. 31:16f.; Ezek. 9:9f.).

In terms of biblical thought, then, the disappearance of prophecy is an indictment of the age. The necessary precondition

Biographies of CIJE Goals Seminar Participants

Walter Ackerman

I have just completed 20 years of service at Ben Gurion University in the Negev. During that time I was variously chairman of the Dept. of Education, Dept. of the Faculty of Humanities and Social Services, and Director of the School of Continuing Education. Prior to settling in Israel, I have been Principal of a Day School, Director of Camp Yavneh and then Ramah in California and Canada. I was also Vice President of Academic Affairs of the University of Judaism in Los Angeles. I am currently also engaged in editing a book which deals with the beginning of Jewish educational institutions.

Isa Aron

-Professor of Jewish Education at the Rhea Hirsch School of Education at HUC-JIR in Los Angeles.

-Ph.D. in Philosophy of Education at the University of Chicago.

-Areas in which I have worked and published include: moral education, museum education and alternative Jewish education.

-Currently also serve as director of the Experiment in Congregational Education, which works with seven congregations throughout the U.S., assisting them in the process of re-thinking and re-structuring of congregational schools.

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I am a synagogue Jew that is trying to become more Jewishly literate. I have been trying to share my passion for Judaism through organizational involvement. I have served as President of Temple Isaiah-Lexington, President of the Synagogue Council of Massachusetts, President of UAHC Northeast Council, Co-Chair of "Commission on Jewish Continuity", Chair of Family Education Committee.

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A graduate of an Israeli teachers college. Winner of a Fulbright scholarship for studies in the USA. Holds a Ph.D. in education from the University of Michigan, Ann Arbor. Served as a lecturer at Oranim - the school of education of the kibbutz movement, and at the University of Haifa. Worked on curriculum development projects at the Center of Educational Technology at Tel Aviv University. Served as a teacher and supervisor at the Milwaukee public schools. Has extensive experience in administration and evaluation of educational programs in various settings. Co-authored a book: "Quest: Academic Schools Program" published by Harcourt Brace, and authored several articles published in a number of educational journals. Currently serves as the director of the Milwaukee Lead Community Project.

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Aryeh Davidson

For the first 12 years of my career I devoted my efforts to work in the private and public sectors of general education in New York City. This included directing a school for behavioral and learning disabled children, university teaching, staff development initiating in central and lower schools, and research and evaluation. The more involved I became in general education the more I realized the unsurmountable difficulties of changing an entire sector. Moreover, it became evident that my primary commitment was not to public education (where I would not enroll my

children), but to Jewish education.

In 1983 I joined the faculty of JTS as an assistant professor of education and director of the Prozdor High School. After four years of high reaching work and modest success in restructuring the Prozdor, I went to Jerusalem to further my Judaica and research skills within the context of the Jerusalem Fellows Program. When I returned to the Seminary in 1988 I assumed leadership of the Department of Education which focuses on the preparation of educational personnel, research and professional development.

My research focus includes Jewish identity development, leadership training and support and the evaluation of the preparation of rabbis in the twentieth century.

I hold a Ph.D. and M.A. in special education and development psychology from Columbia University and am a graduate of the Seminary and Columbia's undergraduate joint program.

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Marci Dickman

I am a product of an American public school education and a Reform Sunday School. My early Jewish education was very powerful and complimented my family's involvement in Temple and the larger Jewish community.

I am also a product of a strong youth group experience with leadership opportunities and a teen trip to Israel.

As the college decision loomed overhead, I looked at opportunities for Judaic studies. By selecting Brandeis University, I was able to enter doors of many "denominational" groups and to expand my Jewish comfort level.

I am also a product of my friends; each of whom could be categorized - Christian, Orthodox, Conservative and Reform - and each of them had a major effect on my spiritual development.

While I did an eclectic search for graduate school, HUC Rhea Hirsch School of Education in LA was the one which most responded to my desire to study Jewish special education. I studied and davened during the week in a Reform institution, while on Shabbat I davened in a Conservative shul.

Continuing my eclectic path, I married a wonderful man from a modern Orthodox family, and we have made our "intermarriage" work. Of course, the blending of "visions" is difficult.

Today, my weekdays are filled with the endeavor of Jewish education. I work for the Baltimore Jewish Community at the Council of Jewish Education Services as the Director of Education Services. Each Shabbat my family davens in a Conservative shtebel. The oldest of my three children is now in 2nd grade at the Kreiger Schechter Day School in Baltimore.

This last role, that of parenting Jewish children, is the most difficult, and yet the one in which I take the most pride.

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Gail Dorph

Gail Dorph is senior education officer for the CIJE and former director of the University of Judaism Fingerhut School of Education. She lives in NY with her husband Shelly who is the national director of Camp Ramah.⁷ They have three wonderful daughters, Michele, Rena and Yonina and one (so-far) wonderful son-in-law.

Kyla Epstein (submitted by Roberta Goodman)

Kyla Epstein is a dynamic Jewish educator who makes things happen. Text speak to her as the heart, soul, and mind of Jewish learning and living. This translates to all her roles as congregational educator: teacher, supervisor, mentor, curriculum designer, leader and colleague.

You can always count on Kyla for an intense provocative conversation on the significant issues facing the Jewish community and Jewish education. Kyla has high standards, and a quick mind. Her conviction comes through the difficult questions and challenges she raises as well as through the statements she makes.

Kyla grew up in the Reform movement in Chicago's south suburbs. her education at HUC in both Jewish Education and Communal Service, for which she received Master's degree in 1985, helped shape her development as an educator. She now serves Anshe Hesed Fairmount Temple, a Reform Congregation in Cleveland. She served as education director of a conservative congregation in St. Louis for 6 years.

Jane Gellman

I am currently co-chair of Milwaukee's Lead Community Project and Chair of the Federation Women's Division Campaign. I am actively involved in the JCC and the Milwaukee Jewish Day School as well as the Federation. I am trained as a gym teacher but have been happily unemployed for 12 years. My husband Larry and I have a 16 year old daughter and a 12 year old son. I'm a graduate of the Wexner Heritage Foundation Program.

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Larry Gellman

I am a 45 year old stockbroker who has spent the last 10 years becoming increasingly serious and excited about Judaism.

Since participating in the Wexner Heritage Foundation Program 7 years ago, I have developed a love for the study of text. I am constantly amazed by the practical applications I find in passages written so long ago.

I believe the future of Judaism depends largely on the development of non-orthodox religiosity. People immersed in general society need to develop a knowledge of Judaism while people who know and understand Judaism need to become involved with and touch the broader community.

Institutionally, I am past-president of the Milwaukee Jewish Day School, a member of the board and strategic planning committee of CLAL, and officer of the Milwaukee Jewish Federation, and the incoming chairman of Wisconsin Israel Bonds.

Ellen Goldring

Presently, I am Professor of Educational Leadership at Peabody College, Vanderbilt University. I am a consultant to CIJE, co-directing the Monitoring, Evaluation and Feedback Project with Adam Gamoran, and working on Leadership Development. Before coming to Vanderbilt, I was on the faculty of Tel Aviv University and served as chair of the program on Educational Administration and Organization. I am on the Board of Akiva Day School in Nashville, TN and chair of the education committee.

I grew up in Kensington, MD, and received my doctorate from the University of Chicago. I have two boys, Ariel (7) and Oren (6).

(Ellen Goldring cont'd)

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Roberta Goodman (submitted by Kyla Epstein with assistance from Gail Dorph)

- Synthetic thinker
- High School tennis champion
- Strong willed
- EDD candidate from Columbia
- Experienced Congregational Director
- Empathetic yet critical listener
- Ethnographic Field Researcher
- Graduate of Rhea Hirsch School of Education HUC - MAJE '81
- Photographic recall of names and faces
- Sensitive questioner
- Graduate of USC - MS Education
- Resident of Madison, WI, citizen of every other major city in US

(Roberta Goodman cont'd)

- Warm and caring friend
- Current president of the National Association of Temple Educators
- Dissatisfied and impatient with mediocrity
- Skillful Diplomat
- Effective and motivating collaborator
- Compelling teacher
- Pursuer of clarity
- Note taker via word processor par excellence (fastest "tick-tocker" in the mid-west and places East)

Beverly Gribetz

I am currently Headmistress at Yeshivat Ramaz in New York, where I was a student for 11 years. I run the Junior High School and I work with new teachers throughout the school. In addition, I coordinate staff development and am beginning a project to revisit our elementary school curriculum in light of our Mission Statement.

We spend as much time as possible living in Israel. During the many periods in which we have lived here, I have been a member of the Project on the Educated Jew, worked at the Melton Centre for Jewish Education in the Diaspora in many different capacities, taught at the Pelech Religious Experimental High School for Girls, at Pardes, and at the David Yellin Teacher's Seminary.

My own research and academic interests center on the teaching of Talmud and on the creation of change on the "micro" rather than the "macro" level, especially through the role of the school principal.

I am married to Ed Greenstein and right now we see the world through the eyes of a bilingual 4-year old with a developing religious personality.

Mark Gurvis

Mark Gurvis is Director of Administration at the Jewish Education Center of Cleveland, a new Jewish education planning and service agency resulting from the merger of Cleveland's Bureau of Jewish Education and Commission on Jewish Continuity. Prior to assuming this role in July 1993, Mark worked for nine years for the Jewish Community Federation in planning, fundraising, and community relations, including 6 years directing the Commission on Jewish Continuity. Mark has an M.A. in Jewish Communal Services from Hebrew Union College; an M.S.W. from University of Southern California, and a B.A. in rhetoric and communications from the State University of New York at Albany. In 1989 Mark received the L. Kraft Award for Outstanding Young Professionals from the Conference of Jewish Communal Services.

Rabbi Robert S. Hirt

- 1- Vice President for Administration and Professional Education - Rabbi Isaac Elchanan Theological Seminary Yeshiva University.
- 2- Coordinates University Planning for Jewish Education
- 3- Holds the Shoham Chair for Rabbinic and Communal Leadership at Rabbi Isaac Elchanan Theological Seminary.
- 4- Major professional interests:
 - a. Identify, attract and deploy talented and dedicated young people into the fields of Jewish education, the Rabbinate and Jewish Communal Service.
 - b. create bridges between Yeshiva University, as a Jewish educational resource center, and the broader Jewish community it seeks to serve.

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Annette Hochstein

Director, Mandel Institute, Jerusalem
Policy Planner, trained at the Hebrew University, the New School and M.I.T.

For the past decade I have plied my trade in the area of Jewish education - staffing the Commission on Jewish Education in North America, running the project that created an initial knowledge base on the Israel Experience, another project aimed at shedding some light on the problem of the shortage of personnel. Prior to joining Mort Mandel and Seymour Fox in the establishment of the Mandel Institute (in 1990) I headed "Nativ Consultants" - a company that specialized in policy planning for social and educational programs.

I came on Aliyah from Antwerp (Belgium) and am married to Shaul who is a scientist at the Hebrew University. We have two daughters, Avital, who is an undergraduate at Hebrew University, and Naama who serves in the I.D.F.

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Alan Hoffmann

Alan is presently the Executive Director of the CIJE, on loan from the Hebrew University of Jerusalem for three years. Until last August, he was Director of the Melton Centre for Jewish education in the Diaspora at Hebrew University.

Alan made aliyah in 1967 from South Africa and has worked in education in Israel ever since completing his army service in 1970. He and his wife Nadia have four children, and they are presently preparing themselves for a year in New York.

Barry Holtz

I am the director of the CIJE Best Practices Project and a Senior Education Officer of the CIJE. I am on leave from my position as Associate Professor of Jewish Education at the Jewish Theological Seminary of America. For the past 12 years I was co-director of the Melton Research Center at JTS where I supervised the writing and testing of Melton's Graded Curriculum program.

I have been the author or editor of four books:

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Carolyn Keller

Carolyn Keller is currently the Director of the Commission on Jewish Continuity in Boston. She previously served as Family Education Consultant at the Boston Bureau of Jewish Education having done research in the field during her tenure as a Jerusalem Fellow. Carolyn has also served in numerous positions at congregational schools in New York, Philadelphia, and Boston and as a director of Camp Ramah in New England.

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Ginny Levi

Associate Director, CIJE and Mandel Associated Foundations
BA- Oberlin College
MA - Case Western University

Worked for Oberlin College for many years as admissions officer, then in the office of the President, CWRU.

In addition to a full work schedule, I am an active volunteer - trustee of Suburban Temple, chair of Social Action Committee. On the board of East Side Interfaith Ministries and chair of membership committee.

Have 2 daughters, ages 17 and 14.

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Ray Levi

I am presently the Head of School at the Agnon School (Cleveland), a Community Day School committed to an integrated approach to learning through personalized attention and the development of Jewish identity through experience and understanding. My undergraduate degree is from Oberlin College (Ohio). I have a Masters degree from Claremont Graduate School (California) and a Ph.D. from Case Western Reserve University (Ohio). I bring twenty years of primary progressive classroom teaching to my work at Agnon as well as experience in staff development and teacher education. I have worked closely with Project Zero at Harvard's Graduate School of Education. Agnon is a research site for their work in alternative approaches to assessment. I have developed a staff development/research partnership between the Melton Centre (Jerusalem) and Agnon which brings General and Judaic Studies faculty to Jerusalem each summer to study and write curriculum together. My present research interests are focused upon developing integrated curriculum and approaches to sustaining innovation within schools.

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Daniel Marom

Senior researcher at The Mandel Institute; co-director of the Educated Jew Project; researcher for and consultant to the CIJE's Goals Project; currently working on Ph.D on alternative conceptions of Jewish education at the national level; have worked as a teacher trainer, curriculum writer, and teacher of Judaica in secular frameworks; special interest in Zionist education, Americana in Jewish perspective

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Rick Meyer

Not to describe me but some of my activities . . . I am currently:

- Executive Vice President of the Milwaukee Jewish Federation
- On the Board of Artist series at the Pabst (P. Classical & Jazz music organization)
- On the Board of Milwaukee Forum (_____, ethnic, politically diverse group of young leaders in business, government and social welfare who network and meet to discuss key issues affecting the future of the Milwaukee city)
- On the Board of Hunger Task Force (self-explanatory)
- On the Board of Association of Jewish Communal Organizational Professionals (AJCOP) - part of National Conference of Jewish Communal Service.

I have a somewhat schizophrenic educational background in that after receiving my undergraduate degree from UCLA (with one year spent at Hebrew U.), I received my double Masters from USC in social work and HUC in Jewish Communal Services.

Much of my professional and personal life is focused on "building a strong Jewish community" So too is this conference visioning for the purpose of continuity.

By being a committed/practicing Jew today results from two of the three key elements that emanate from the 1990 National Jewish Population study; the Israeli experience and residential Jewish camping. I did not participate in intensive Jewish education. I am now gaining a vicarious sense of number three through my two young daughters (ages 10 and 7) who attend a community Jewish Day School.

Searle Mitnick

Although I was always active in Federation and Synagogue, I really got turned on to serious Jewish learning through participation in the Wexner Heritage Foundation. I'm now in my third year as President of Beth T'filoh Community School which has 750 students in the Day School and approximately 250 in a supplemental school. We have just been through a two year evaluation and are about to re-examine our mission statement so this conference comes at a very good time. I work closely with Zippy Schorr who is our outstanding education director.

I'm also serving as First Vice President of our central bureau of Jewish ed. called the Council of Jewish Education Services. In that capacity I have the pleasure of working with Chaim Botwinick

(Searle Mitnick cont'd)

who has become the educator "czar" of the Baltimore Jewish community. We are looking to redirect the words and mission of our Board.

Professionally, I'm the Managing Partner of a 25 person general practice law firm in Baltimore.

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Daniel Pekarsky

The birth 3 1/2 years ago of our son Zach has enriched my own life and that of my wife Stephanie beyond words. It has also added a very personal dimension to my interest in Jewish education. I grew up in a relatively traditional family, richly suffused with Jewish rhythms, customs, and sentiments, and I was fortunate to spend 5 years in childhood in Jerusalem. Outside my work in Jewish education, I am a professor at the University of Wisconsin, where my work focuses on questions concerning character education and the rights of parents and children. That work, coupled with my work in Jewish education, has made my professional life wonderfully fulfilling.

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Barbara Penzner

Barbara Penzner is a Reconstructionist rabbi who is concluding the first of two years in Jerusalem as a Jerusalem Fellow. In addition to serving as a congregational rabbi, she staffed the Commission on Jewish Continuity in Boston for two years.

Barbara received her undergraduate degree in Russian studies at Bryn Mawr College. She earned an MA in Religion at Temple University and the title of rabbi as well as an MHL from the Reconstructionist Rabbinical College in Philadelphia. She was asked to attend the Goals Seminar (Barbara Penzner cont'd)

as a representative of the Reconstructionist movement). Originally from Kansas City, Barbara and her family have spent the last six years in Boston. She is married to Brian Rosman. They have two children, Akiva, age 6, and Yonah, born in Jerusalem in November.

(Barbara Penzner cont'd)
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Dan Polster

I am currently the president of Agnon School in Cleveland, where my 2 oldest children will be entering grades 6 and 3 this fall. If I am successful in raising the money to expand our building, there will be room for my one-year old when she is ready. From 1984-88, I was Chairman of the Board of Cleveland College of Jewish Studies. One measure of how far that institution has come in 10 years is that nobody today would consider entrusting the Chairmanship to an untested 32 year old. As I said when we went around the room on Sunday, in my spare time I am an Assistant U.S. Attorney, specializing in white-collar crime and fraud prosecutions.

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Ina Regosin

I grew up in Brooklyn, New York, having lived in the same house until I was married. Our family has since made friends, planted gardens, and joined shuls in Philadelphia, Summit, New Jersey, Boston, and most recently, Milwaukee. Change and variety mark my professional career as well. I have worked in early childhood, supplementary, day school, camp, college of Judaica, and central agency settings; currently serving as Executive Director of the Milwaukee Association of Jewish Education.

A couple of my current goals/struggles are: 1) to be an administrator who manages to maintain a hands-on capacity (teaches or otherwise keeps in touch). 2) to bring 'camp' into the winter months on a regular basis.

Zipora Schorr

I come from a family of educators: all of my siblings are teachers or principals, and we have all been in the field of education ever since I can remember. In fact, my nursery school teacher was my sister, and my earliest memories are the songs she taught me.

Born in Jerusalem, a fifth generation Sabra, I came to Detroit as an infant. Because I began teaching Sunday School at the age of twelve, I claim over twenty years of experience in the field. Over the years, I have taught English and math at the high school level, general and Judaic studies at the elementary level, Hebrew language and Biblical grammar at the college level, and have done a good amount of teacher training.

Since my overwhelming passion has always been education, I have never left the classroom. Thus, I have continued to teach uninterrupted throughout my administrative experience. That administrative experience includes supervision and training in Silver Spring, MD, where we lived while my husband, Nahum, completed his Doctorate in psychology; it spans my work in Potomac, MD., where I built, staffed, and recruited for a new pre-school and Hebrew School; and it has taken a more mature form in my present position as Director of Education of a Community Day School and Hebrew School that encompasses pre-school through High School.

My most exciting professional accomplishment was the establishment of the first co-ed Day High School in Baltimore, and watching (and helping) it grow to over 100 students in eight years. Seeing those students connecting Jewishly, going on to Universities and Yeshivot, and becoming the Jewish voices on their campuses is enormously gratifying.

My most satisfying personal role is that of mother of six children, around whom our home life revolves. In each one of them, I see the commitment to Eretz Yisrael, Klal Yisrael, and Ahavat Habriot that we have tried to model for them, and we get great nachas as we watch them deepen their own involvement in learning, while continuing to serve Hashem through service to others and becoming mentsches.

- ממשיכה ללמוד - continue to learn - from my students, my colleagues, and all those with whom I come in contact. I do hope you contact me, as well.

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Gerald Stein

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Community Activities:

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- Milw. Jewish Home, officer and director
- Israel Bonds, current state general chairman
- Jewish Vocational Service, past president
- AIPAC - co-chair - Wisconsin
- Milw. Jewish Federation Foundation - chair Harvest program
- University Wisconsin Milwaukee Foundation - member Board of Directors
- Marquette univ. - multi cultural committee
- Univ. of Wisconsin Business School, Advisory Board
- Milw. Public Museum, past president, board member

7 previous Israel trips - all Federation Missions

Family - married, 3 daughters all married, 3 grandchildren

Born and raised Milwaukee Wisconsin

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Louise Stein

Co-chair Lead Community Project
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Past Pres. Women's Division Milw. Jewish Fed.
Past. Pres. Mil. Assoc. Jewish Federation
Board of Directors Hillel Academy
Past Chair Human Resource Development Cabinet (Federation)
Past Leadership Roles

- Budget and Allocation (Federation)
- Education Committee (Conservative Syn.)

Married -3 daughters
-3 grandchildren

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Barbara Steinberg

Education - BA - UCLA (Psychology); MA - Columbia (Ancient and Semitic Languages); MA-Jewish Theological Seminary (Jewish Education); 1 year - visiting Graduate student - Hebrew University.

Professional Life

- youth work and Hebrew School teaching in Los Angeles and New York
- Principal - synagogue school; Hebrew High School - Long Island
- Consultant - Jewish Education Association - Metro West
- Founding Director, Solomon Schechter Day School, East Brunswick, NJ
- Executive Director, Jewish Community Day School, West Palm Beach, FL
- Executive Director, Central Agency for Jewish Education, Philadelphia
- Executive Director, Commission for Jewish Education of the Palm Beaches, FL
- Founding Chairman, Jewish Community Day School Network.

My recent professional work has been guided by a commitment to work with curriculum development, staff development and organizational development programs and processes. I am also committed to the teaching of Hebrew as a living language in day schools and have had success with the approach in two settings (NJ, FL); the need for Jewish educators to be knowledgeable about the field of general education, in many areas, but especially in educational methodology ; and the need for a development perspective in designing Jewish educational programs.

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Robert Toren

Living in Cleveland, Ohio, married to Jocelyn with four sons, Jonathan 15, Jeremy 12, Benjamin 8, Akiva 5; struggling to live in the two worlds of halakah and Western culture authentically and meaningfully. Educated at Harvard, JTS, the Academy for Jewish Religion; most meaningful educational experiences with Professors Nechama Leibovitz, Natan Rotenstreich, Seymour Fox, Rabbi Chaim Brovender, Joshua Levinson during two year Jerusalem Fellows stint. Shared intense feeling of community living in Israel during Gulf War, running to sealed room, listening to the radio announcements in Hebrew, English, Russian, and Amharic. New job to begin August 1: director of educational planning at Jewish Education Center of Cleveland.

Shmuel Wygoda

-Born in Strausburg, France.
Studied at Yeshivat Kerem Beyavneh and mainly at Yeshivat Har Etzion. Studied philosophy and Education at Hebrew University. Created and taught at the first Yeshiva High School in France. Jerusalem Fellows, and educational director of the Hebrew Academy in Montreal. Since then, Mandel Institute in Sept. 1992. Married + 5 children.

SusanWyner

Thirteen years ago I was teaching Sunday School part-time, when I received a calling. This calling has moved my career from the world of general education to Jewish education, now serving as Educational Director for B'nai Jeshurun Congregation in Cleveland, Ohio. Next year I plan to complete a masters' degree in Judaic Studies in Education at the Cleveland College of Jewish Studies. Also served as Chair of the Jewish Educators Council. In spare time, I have the privilege of being Jeff's wife, and Matt and Brad's mom.

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**CIJE GOALS SEMINAR
JULY 1994
SUMMARY REPORT**

Professor Daniel Pekarsky
University of Wisconsin

The Goals Seminar brought to Jerusalem delegations of lay and professional leaders from a number of American Jewish communities for a week of intensive and, it turned out, very fruitful study and deliberation concerning the place of goals in Jewish education.

Organized by CIJE in collaboration with the Mandel Institute for the Advanced Study and Development of Jewish Education, the seminar represented the culmination of a lengthy process of planning and the beginnings of an exciting process of educational improvement for communities and institutions represented at the seminar. Including CIJE staff, there were a total of approximately 37 participants. Substantial delegations came to the seminar from Baltimore, Cleveland, and Milwaukee, but other communities, notably Boston and West Palm Beach, were also represented. Also in attendance were a number of lead-educators associated with the Conservative, Orthodox, Reform, and Reconstructionist movements. Sessions were held in extraordinarily beautiful sites, sites which helped to create an atmosphere conducive to the kinds of serious study and dialogue that were characteristic of this seminar.

The Place of Goals in Jewish Education

At the outset of the seminar, participants were reminded that in its deliberations in the late '80s the Mandel Commission on Jewish Education in North America deliberately avoided dealing with substantive issues concerning the goals of Jewish education. It did so not because it felt these issues were unimportant but because it recognized that it would not be profitable for a group as ideologically diverse as were the members of the Commission to engage in this discussion. At the same time, the Commission recognized that, along with an emphasis on personnel, community mobilization, best practices, and monitoring and evaluation, careful attention to the goals of Jewish education on the part of educating institutions and other bodies concerned with Jewish education is of decisive importance if the field as a whole is to make significant progress.

As common sense and evidence from general education suggest, a powerful vision of what

2. educational goals that are anchored in this vision;
3. curriculum, pedagogy, ethos, social and physical organization that reflect the vision and the goals;
4. educators who wholeheartedly identify with the institution's vision and goals;
5. insistent efforts to identify and close gaps between the vision aspired to and actual outcomes.

The nature of guiding visions and their relationship to educational practice were further illuminated in sessions that considered work going on under the auspices of the Mandel Institute's Educated Jew Project. The seminar focused on an essay written by Professor Moshe Greenberg in which he articulated his vision of the ideal product of a Jewish education. Through discussion with Professor Greenberg and study of his essay, seminar participants were afforded an opportunity to better understand his view, to clarify their own, and to think about the kinds of guiding visions that might have a chance of thriving in American educational settings. Equally important, the encounter with Greenberg's work offered an opportunity to wrestle with the difficult but critical question of moving from vision to educational practice: if one were seriously committed to Greenberg's vision of the aims of Jewish education, what implications would this carry for educational practice -- for the selection of materials and of educators, for pedagogy, for the organization of the physical and social environment, for family education, etc?

Catalyzing Vision in Existing Institutions

Important as it was for participants to examine institutions that exhibited a strong relationship between vision, goals, and educational practice, it was also important for them to struggle with the difficult question of catalyzing improvement in existing institutions that are not presently driven by a coherent vision or set of goals. Given the diverse array of groups and outlooks that make up many contemporary congregations and free-standing educating institutions, as well as other complicating variables (for example, the often complex relationships between lay and professional stakeholders), it is often difficult for an institution that is not already committed to a clear and compelling vision of what it wants to accomplish in education to arrive at one.

With the aid of a structured exercise and a case-study that looked carefully at one institution's effort to develop a vision that would guide its practice, seminar participants succeeded in identifying significant issues and insights that are pertinent to any effort to encourage existing institutions to develop a coherent and compelling set of educational goals.

In the first stage, Alan Hoffmann discussed the place of the Goals Project in the context of CIJE's overall efforts, and he then went on to detail some concrete ways in which CIJE might contribute to progress on the goals-front in local communities represented at the seminar. Hoffmann explained CIJE's interest in sponsoring a series of seminars in local communities represented at the conference, seminars designed to engage the energies of representatives of local educating institutions in the effort to wrestle, both intellectually and very practically, with the problem of identifying a set of meaningful educational goals and developing educational practices that are consonant with these goals. CIJE will work with interested communities in developing the agenda for these seminars. It is anticipated that from among institutions participating in these seminars, some will meet criteria that render them appropriate candidates for intensive work aimed at becoming significantly more vision-driven. CIJE anticipates working indirectly with such institutions, primarily through seminars and consultations offered to educators identified by a community or an institution to oversee and guide the process of self-improvement.

In the second stage of the seminar's last discussion, participants heard from the three major delegations represented at the seminar (Baltimore, Cleveland, and Milwaukee) concerning their emerging plans of action. Each day of the seminar, time had been allotted for participants from each community to meet as a community to discuss how issues addressed in the seminar applied back home, as well as to develop a strategy for engaging local educating institutions in the effort to become more effectively organized around meaningful educational goals. The plans of action discussed in this last session indicated the significant progress these communities had made in their discussions, as well as their excitement about the work ahead.

Before the seminar concluded, participants had a chance to write up their reactions to the seminar. CIJE staff has been impressed with the thoughtfulness and insightfulness of the comments that were made; and it has been gratified by the participants' generally very positive response to the seminar.

CIJE GOALS SEMINAR, JULY 1994
SUMMARY OF CONFERENCE PROCEEDINGS

INTRODUCTION

The following report is a summary of what transpired at the CIJE Goals Seminar that took place in Jerusalem in July, 1994. Anyone interested in a more detailed account is referred to the actual day-to-day seminar proceedings, which are the basis for this summary-report. The seminar took place over 5 days, July 10-14, 1994 in Jerusalem. It was organized by CIJE in collaboration with the Mandel Institute for the Advanced Study and Development of Jewish Education.

At the suggestion of one of the participants, each day of the seminar began with a Dvar Torah presented by a different participant. This was followed by an opportunity to review and react to an extensive written interpretation of the preceding day's activities and discussions. Against this background, the group moved on into daily sessions organized around particular content-themes. The principal directions of the seminar had been blocked out in a lengthy planning process that preceded the seminar; but efforts were made to make revisions as the seminar proceeded in response to emerging group-needs and concerns. Each day also featured opportunities for participants to break down, by community, into smaller groupings. In these smaller work-groups, participants were asked to reflect on the ways in which the seminar's themes might apply back home, as well as to develop a conception and a strategy for engaging local educating institutions in a process of becoming, in collaboration with CIJE, more goals-oriented and vision-driven than many currently are. Each of the three major work-groups (Baltimore, Cleveland, and Milwaukee) emerged on Day 5 of the seminar with an oral report, which was presented to the group as a whole, which articulated their projected plan of action for the coming year.

DAY 1

Introductory. In their introductory comments, Alan Hoffmann, Seymour Fox, and Daniel Pekarsky sketched out the seminar's historical and ideational background, as well as its agenda. Participants were reminded that in its deliberations in the late '80s the Mandel Commission on Jewish Education in North America deliberately avoided dealing with substantive issues concerning the goals of Jewish education. It did so not because it felt these issues were unimportant but because it recognized that it would not be profitable for a group as ideologically diverse as were the members of the Commission to engage in this discussion. At the same time, the Commission recognized that, along with an emphasis on personnel, community mobilization, best practices, and monitoring and evaluation, careful attention to

the goals of Jewish education on the part of educating institutions and other bodies concerned with Jewish education is of decisive importance if the field as a whole is to make significant progress. As common sense and the evidence from general education suggest, a powerful vision of what one is educating towards is an indispensable ingredient of effective educational practice and reform. In addition, in the absence of clear goals, it is impossible for educational institutions to be seriously accountable for what they do - accountable in ways that will enhance their efforts and illuminate decision-making at institutional and communal levels. The Mandel Institute's Educated Jew Project and CIJE's Goals Project were both born of these concerns.

The Goals Seminar is designed to offer participants an opportunity to deepen their understanding of the place of goals in Jewish education, to surface and explore pertinent issues; to develop a shared universe of concepts, assumptions, questions, insights, and issues that will provide a framework and agenda for continuing discussions; and to give participants a chance to think about how to encourage a goals-agenda in their local communities. As this suggests, the Goals Seminar is intended as the beginning of a process of collaboration, not as an isolated event cut off from future efforts.

Pointing to the problem. While it was recognized that the field of Jewish education offers significant examples of institutions in which meaningful goals figure prominently and productively in their efforts to educate, it was also observed that this is not the norm and that our own efforts in the seminar will grow out of reflection on some of the ways in which educating institutions often fall short in the area of goals. Guided by Daniel Pekarsky, and with the help of an exercise designed to focus the attention of seminar-participants on the ways in which goals have and have not figured in institutions they are familiar with, the group looked at a number of examples that illustrated some typical institutional failings with respect to goals. These failings included the following:

1. Sometimes a teacher is asked to teach a subject or a body of material with no clear goal in mind -- or else the goal is vague to the point of giving no concrete guidance in efforts to plan appropriate learning experiences.
2. Sometimes an educating institution is identified with certain clear goals but there has been no systematic effort to organize the educational environment and the experiences of the student in a way that will make it likely that the goals in question will be realized. Though there are activities in the

institution that in some sense correspond to these goals, there is little reason to think that these activities will powerfully contribute towards their attainment.

3. While the institution may be identified with certain goals, critical stakeholders -- including the educators themselves - may not personally identify with these goals or find them very compelling.

4. While goals may be present, they are sometimes not anchored in a vision of the kind of Jewish human being and/or community the institution is hoping to cultivate. Absent a sense of the way in which achievement of a particular goal will enter into a Jewish way of life that will prove meaningful to the one who lives it, the importance of the goal may be far from obvious and it may also be very difficult to interpret the goal effectively. This is illustrated by showing how a goal like "Hebrew proficiency" will be valued and interpreted very differently by different ideological streams within Judaism.

In discussing these points, a dilemma emerged that was returned to on a number of occasions: on the one hand, educational effectiveness may depend on developing a set of clear and coherent goals, sufficiently concrete to guide practice; on the other hand, given the diversity of outlook represented in many institutions, it may be difficult to identify a set of concrete goals that will sit comfortably with the membership. Either it will prove impossible to identify a set of concrete and powerful goals that will guide educational practice; or else, the cost of identifying such goals may be to exclude or marginalize certain constituencies.

Vision-driven institutions: "Give me a "For Instance..."

After enumerating some of the ways in which educating institutions fall short of being guided by compelling visions of what they hope to accomplish and goals that flow from these visions, Daniel Pekarsky and Daniel Marom drew the attention of participants to examples of educational efforts that have been meaningfully guided by clear and powerful visions. One such example was the school pioneered by John Dewey in Chicago at the turn-of-the-century. This school grew out of a systematic effort on Dewey's part to trace out and actualize the educational implications of a vision of human existence that incorporated his ideas concerning human nature and growth, the Good Life, the nature of knowledge, and the ideal relationship between the Individual and the Society. The second example that was considered explored ways in which the ideology of early Secular-

Zionism was expressed in the educational debates, practices, and institutions that emerged from the efforts of its proponents.

In the course of looking at these examples, some defining features of vision-driven institutions emerged:

1. There is a clear, shared, and compelling vision of the kind of individual and community toward which one believes one should educate.
2. Anchored in this vision are clear educational goals which guide the enterprise.
3. Curriculum, pedagogy, physical organization, social organization, ethos all in various ways reflect the goals and the vision that the institution is committed to. The vision suffuses the life of the institution.
4. The educators are whole-heartedly identified with the vision and goals the institution represents; they embody it in their own lives and it guides their efforts at education.
5. Because the vision is genuinely compelling to the key stakeholders, because they genuinely care about its actualization, gaps between the vision and actual outcomes are deeply troubling and serious efforts are made to close these gaps.

Portrait-exercise. In the belief that efforts to think about goals for Jewish education should include opportunities for educators to explore their own views on what Jewish education should try to educate towards, participants had been asked to write up a portrait of the kind of person they would hope to nurture through Jewish education. Day 1 of the seminar concluded with an opportunity to discuss this exercise in small groups over coffee and dessert.

DAY 2

Yeshivat Har Etzion and Ellul. In the first part of the second day and guided by Shmuel Wygoda, participants extended their exploration of vision-driven institutions with the help of two living examples found in Israel. An early morning bus-ride brought us to Yeshivat Har Etzion, a yeshiva informed by a vision that renders it both like and very dissimilar to typical yeshivot. As we discovered in the course of our tour of the institution and our meeting with the institution's co-director, Rabbi Aharon Lichtenstein, this institution resembles other Yeshivot in its emphasis on study -- independently as an individual, in Chevruta, and through classes with the faculty.

As in other typical Yeshivot, the object of study is the Oral Law, which pertains to our religious life as commanded beings. The engagement in study is not guided by a desire for professional advancement; rather, it is a response to a Mitzvah - the Commandment that we exercise our intellectual powers in the world of Revelation. The goal of the Yeshiva is to prepare its students for a full and proper engagement in such a life.

Rabbi Lichtenstein discussed the ways in which the atmosphere and the modes of study all testify to the existential significance of what is going on. The fact that study is grounded in a belief concerning the divine character of the Text renders this activity spiritual as well as intellectual. Belief in the Text's divine character also explains the loud arguing and attention to detail: for it is of the utmost importance that we do everything to clarify its meaning, down to its very details.

Yeshivat Har Etzion's animating vision differs from that of most yeshivot in two significant respects. Like other Hesder Yeshivot, it interprets Torat Chesed to require a linkage of study with a desire to contribute to the welfare of the State of Israel (through participating in the overall defense effort and responding in other ways to national and communal needs). Students are encouraged to view such activity as important--indeed, as an extension of their spiritual lives that is grounded in Torah. They are urged to approach the political concerns of their day with the same energy and thoughtfulness with which they approach the study of Torah. A moving sign of this dimension of the Yeshiva's vision is to be found in the library, where many of the cabinets are dedicated to the memory of individual students who had been killed as soldiers in the Israel Defense Force.

Yeshivat Har Etzion also differs from many other Hesder Yeshivot. It is intellectually far more open than most. For example, not only does its library feature Jewish texts that go far beyond the world of Halacha (for example, works in Jewish philosophy and history), there is also a greater openness to the larger secular culture. A case-in-point is Rabbi Lichtenstein's own approving references to non-Jewish thinkers like John Milton and Edmund Burke.

Ellul. Through a conversation with two of its co-founders, our group went on to encounter a second example of a vision-driven institution, Ellul. In presenting Ellul to us, Ruth Calderon and Moti Bar-On stressed the ways in which the vision guiding this institution resembled and differed from the vision guiding Yeshivat Har Etzion. While Ellul also emphasizes the importance of serious study, the differences are substantial. Students include males and females, ranging from Orthodox to secular; the institution is committed to the inclusion of anyone who is interested in study. While the texts studied include the kinds of classical Jewish texts studied in Yeshivat Har Etzion,

they also include works in modern Jewish philosophy and Hebrew literature. What is actually studied from year to year is determined through a democratic process in which all participate. In Ellul learning is done without the guidance of a Rabbi, and there is an emphasis on the equality of all learners and on inter-disciplinarity. In the eyes of Ellul's members, their study is enriched by the different sensibilities and outlooks - male and female, Orthodox and secular - that enter into their discussions. Disagreements are plentiful, but there is also a strong sense of closeness. But there are limits to this closeness: whereas at Yeshivat Har Etzion study and prayer go hand in hand, in Ellul, the opposite is true. As Moti put it: "I can't study with the people I pray with; and I can't pray with the people I study with."

Processing the field-trip. In thinking about the two institutions the group had encountered during the field-trip, it was clear that they reflected very different underlying visions, and that these visions were critical in defining the character of the institution's structures and activities. Discussion focused substantially (and inconclusively) on whether it is necessary to have a passionate and dedicated leader (in the words of one participant, a "zealot") in establishing a new vision-driven institution -- a person who is willing to say loud and clear what he/she is genuinely for, even at the price of losing potential members. It was also suggested that it may be easier for a visionary to establish a new institution than for a long-established institution to move towards a meaningful consensus concerning its animating vision.

While questions concerning the genesis and creation of vision-driven institutions were prompted by the field-trip, the session ended with a reminder that the intent of the trip was to witness two powerful and living examples of vision-driven institutions, and that the two institutions the group had encountered during the trip ably satisfied the criteria for a vision-driven institution that had been spelled out at the end of Day 1 of the seminar.

Introduction to the Educated Jew Project and to Professor Moshe Greenberg's Vision of an Educated Jew. In the second half of Day 2, Seymour Fox introduced the Educated Jew Project by discussing its major dimensions. He described the range of individuals who have written for the project and described the ways in which their conversations with educators had forced them and the educators to address difficult questions concerning the meaning of the underlying conception and the feasibility of implementation. He stressed that the Mandel Institute harbored no hope that anyone accept wholesale any of the educational visions articulated within the framework of the Educated Jew Project. Rather, the intent has been to catalyze serious thinking concerning the kind of person and community one would hope to

nurture through Jewish education. Struggling with the views of the kinds of thinkers the Project has included has the potential to help a person to clarify his or her own beliefs even if one strongly disagrees with the views represented by these thinkers. For the effort to understand why these views are inadequate and what a more adequate view would look like can take one a long way towards clarifying one's own beliefs.

Each vision, he observed, carries very different educational implications, including a different conception of the ideal teacher and different emphases for educational policy. He emphasized the way in which having a clear and compelling conception of an educated Jew can help educators select from among competing goals (thus avoiding the deadly temptation to try to do a little of everything).

His comments also emphasized that while the Educated Jew Project began its inquiry into goals for Jewish education at the level of philosophy of education -- that is, by looking at full-blown conceptions of an educated Jew, it may not be necessary, desirable, or possible for educating institutions to launch their own efforts to become better organized around meaningful goals at this level. Meaningful progress can be made, and sometimes more fruitfully, by starting at other levels -- for example, by looking at the goals that now animate the Hebrew curriculum, or by focusing in on how to evaluate the success of the institution's educating efforts in a particular domain.

Against the background of Seymour Fox's introduction, and as a way of better understanding the varied dimensions and the richness of the Educated Jew Project, the seminar moved on to an examination of one of the articles commissioned by the Project, the essay written by Professor Moshe Greenberg in response to a request that he articulate his own vision of an educated Jew. To launch this inquiry, we broke into two sub-groups, one led by Seymour Fox and the other by Daniel Marom, for the purpose of studying Professor Greenberg's views and of developing questions to pose to him during his meeting with the group the next day.

DAY 3

Mid-course feedback and corrections. Midway through the seminar, the group paused briefly to identify concerns, issues, and questions that might be surfacing and that might prove useful in shaping the remaining time available in the seminar. A variety of important points were made, many of which clustered around two themes: a) Since many of the participants had come representing communities rather than individual institutions, they were particularly interested in exploring what it might mean to have "a community-vision" (as distinct from the kinds of institutional visions we had been discussing; b) While the seminar had thus far focused on institutions that were from their

inception organized around a a powerful guiding vision, there is a need to consider how to improve long-established institutions of the kind of we are familiar with back home, institutions featuring a broad diversity of outlook and interest. The effort to improve such institutions was described as "developing vision and goals in messy situations!" It was agreed that, following our treatment of Professor Greenberg's work, these two themes would occupy a prominent part of the seminar's last two days.

Translating Greenberg. If the development of a clear, coherent, and compelling vision is a difficult but important achievement, so is the effort to translate that vision into educationally meaningful terms which make its attainment a genuine possibility. Having a vision of the kind of Jewish person or community one would hope to cultivate is, of course, no guarantee that one will be able to devise an educational environment and a curriculum that are appropriate to this vision.

Guided by Seymour Fox, this session was devoted to the subject of translation, with Greenberg's ideas on the aims of Jewish education to be used as an illustration. Because the Camp Ramah movement was guided by an ideal close to Greenberg's, Seymour's discussion of translation used the development of Camp Ramah to illustrate certain points.

In his comments, Seymour developed a number of themes, including the following:

1. Greenberg's vision couldn't adequately be realized in a school. Rather, an enclave that integrates formal and informal elements is necessary. The informal domain is critical as an arena in which to interpret, apply, and live out the general principles learned in one's formal studies; equally important, those things that happen in the informal domain - say, on the baseball field - become important material for activities in classroom settings. It is, moreover, in informal settings like the ball field that educators have the chance to see whether classroom learnings were being meaningfully internalized.

2. An educating institution built on Greenberg's vision would take to heart the notion that the student's development as a spiritual being is of the essence. To be serious about this objective involves a willingness to preclude or at least be less serious about other possibly attractive educational aims. The reason is simple: to try to do too many things, even if all of them are individually good, diminishes the likelihood that any of them will be accomplished.

3. Central to Greenberg's conception of an educated Jew is that at the heart of this person's intellectual and spiritual life is the activity of studying classical Jewish texts. In the form envisioned by Greenberg, such study is guided not just by an

appropriate set of attitudes but also by a set of skills that mediate the encounter with the text. The challenge of translating Greenberg's vision into educational practice is in part the challenge of identifying what these skills are and thinking through how and in what sequence they might be meaningfully acquired in an educational setting that involves participation across different subject-areas over several years. The complex educational challenge posed in this particular area exemplifies the kind of serious educational thinking that needs attention in relation to all serious goals that enter into a vision of the kind of person one hopes to cultivate.

Seymour's presentation called forth a comment to the effect that Greenberg's conception seems suited to a Day School setting but not to the kinds of supplemental school settings where the majority of youngsters are to be found. This observation prompted a number of responses, including the following: a) one should not assume that all is well with Day Schools, and that it is unimportant for the Jewish community to invest its thought and energy in their improvement; b) perhaps it is premature to conclude that institutions much less intensive than Day Schools are incapable of achieving Greenbergian educational goals, like those associated with the capacity and desire to engage in serious text study. If, such institutions were systematically to address questions concerning the kind of preparatory experiences, pedagogy, settings, etc. which might effectively lead the student to an acquisition of appropriate skills and attitudes, perhaps we might see significant results.

Discussion of Greenberg's ideas also brought forth some comments concerning how important it is that front-line educators working in a Greenbergian educational setting themselves exemplify the kind of relationship to the text he hoped to nurture in students. This point served to reiterate for seminar-participants the importance of personnel and suggested an important guiding principle in the selection and education of educators.

The session with Professor Greenberg. This session was organized around questions that were posed to Professor Greenberg. A range of topics were explored including the following: a) his views on the importance of literature that comes from outside the Jewish domain; b) the place of women in his religious outlook; c) his reaction to contemporary efforts to encourage students to create their own Midrashim; d) his views on the place of Hebrew in the study of Jewish texts; e) his views on the possibility of achieving his educational aspirations in a less intensive setting like a supplemental school.

Breakout groups. In response to the different needs expressed by seminar participants, the third day of the seminar concluded with a choice of activities. As a way of deepening its

understanding of what's involved in translating a vision into educational practice, one group, led by Gail Dorph and Barry Holtz, focused its energies on a more systematic effort to understand what an educational environment seriously organized around Greenberg's ideas would look like. The other group, led by Seymour Fox and Daniel Pekarsky, undertook a preliminary discussion of what it might mean to have "a community-vision".

DAY 4

Report from sub-groups. After a review Day 3's proceedings, participants heard reports from the preceding day's breakout groups. The group that had decided to concentrate on what might be involved in building an educational environment around Greenberg's ideas reported that it had split into two sub-groups, one of them devoted to a Day School setting and the other to a Supplemental School setting. The group focusing on the supplemental school setting explored issues relating to staff, to home/family, and to curriculum. In struggling with the issue of staffing in relation to Greenberg's emphasis on text study, it became clear to them that faculty in a Greenberg school would need "to know texts" very well; but it also became clear to them that what it means "to know and to study texts" would mean something very different to Greenberg than to many other thinkers and that getting clearer on what it does mean for Greenberg would be indispensable to efforts to select and educate faculty for a Greenbergian school.

The sub-group that focused on a Greenbergian Day School setting focused on spirituality and considered the kind of parental involvement that would be necessary if spirituality, as understood by Greenberg, were to be successfully nurtured in children.

Commenting on the effort to translate Greenberg into practice, participants observed that while anchoring their deliberations in a vision was limiting, it also freed them up to focus on a few critical goals and pouring their energies into their attainment. The group also reported that they found themselves struggling with the question of whether it is okay to use the ideas of a thinker like Greenberg selectively, making use of some while ignoring others. The discussion of this effort at translation concluded with the suggestion that some seminar-participants might be interested in reading Greenberg's own essay on the role of the teacher.

A representative of the group dealing with "community-vision" then reported on this group's efforts to get clearer on what it meant by "community" and on different ways of interpreting the notion of a community-wide vision. While no clear consensus emerged, there did seem to be agreement that a critical task of the community is to encourage local educating

institutions to become increasingly vision-driven. A community's efforts to encourage such efforts was referred to as its "envisioning role".

In reacting to the community-vision report, one seminar participant commented on the importance of remembering that the distinction between "institutions" and "community" is somewhat artificial inasmuch as institutions are themselves living communities. It was also noted that while it may be useful to define "community" as the organized Jewish community, as convened by Federation, it needs to be remembered that there may be many Jewish individuals and perhaps some institutions that may feel no ownership in, or understanding of, decisions and programs emanating from "the community" in the narrow sense just specified.

Case-study. The fourth day's principal morning session was organized around Kyla Epstein's case-study of a congregation's efforts to develop a vision that was supposed to carry significant implications for the congregation's educational program. After a request to participants by the session's moderator to respect the delicacy of Kyla's situation in discussing her congregation in this forum and to treat all that was said as confidential, Kyla described her institution and the circumstances which prompted its efforts to develop a new vision; she then went on to detail the process that unfolded, identifying what for her were critical issues the process raised in her own mind. These issues included the following ones:

1. What role should lay and professional participants in the life of the institution have in the process of developing a vision - and who should be deciding what these roles should be? If it is important for both categories of participant to feel some ownership in the process, how can this be accomplished?
2. What/who should be regarded as authoritative in this process? Who should have final authority over the process as applied to education and other domains?
3. What is the appropriate balance between process and content in the effort to develop a vision for the congregation as a whole and for its educational program in particular? If it is important for Jewish and educational knowledge to be given a prominent place in the process, can this be introduced in such a way that non-expert lay participants do not feel overwhelmed and disempowered by the professionals?
4. What are appropriate criteria for evaluating the worthiness or success of activities and programs sponsored by the congregation in educational and other

domains? Is client-satisfaction a necessary and/or sufficient criterion?

5. How can the overall process be organized so that, once developed, the vision-statement (in letter and spirit) is not pushed aside as attention shifts to means and to practical realities?

6. Since the process of arriving at a vision and a strategic plan is time-consuming, stressful, and exhausting, it is necessary to think through how to organize the process so as to reduce the kind of negative emotionality that can give rise to an overflow of frustration, or to cynicism and withdrawal.

Kyla's presentation prompted a very fruitful discussion, some focused on her particular situation and some on more general issues suggested by her account. A number of participants came away from the session impressed by the importance of the lay-professional alliance; both parties, it was felt, need to feel seriously included in the process of developing a vision that will inform their efforts, so that they will emerge with a shared sense of ownership. While a sense of ownership on the part of the various stakeholders was recognized as indispensable, many also felt that it was critical that the process designed to achieve this sense of ownership not push content-issues to the periphery. Based on Kyla's presentation a number of participants also commented on the care that must be exercised in the selection of a consultant to guide the process of developing a meaningful vision.

Towards the development of shared vision in an institutional setting: an exercise. In an effort to encourage further thinking concerning the process through which an educating institution might become more vision-driven, Gail Dorph and Barry Holtz broke seminar participants into small groups, in which they were invited to react to a hypothetical process for moving an institution towards a shared and compelling vision. What distinguished this process is that it was self-consciously designed to incorporate process- and content-dimensions. In this particular instance, job-alike criteria were used to break participants into smaller sub-groups.

DAY 5

The Mandel Institute. The day opened with Annette Hochstein's overview of the purposes and activities of the Mandel Institute for the Advanced Study and Development of Jewish Education. The Institute's general way of operating is to invent and set up institutions for which it sees a clear need; eventually these institutions become independent of the Institute, but they retain a kind of familial relationship to the

Institute. She indicated that the Institute's activities are grounded in a number of basic convictions, including: 1) Great ideas in combination with great leaders are the source of change; 2) communities are the locus of change; 3) planning is the critical means of promoting constructive change. Without strong leaders and careful, thoughtful planning, powerful ideas prove sterile. Guided by such beliefs the Institute has since its inception been engaged in a number of activities, including the following: it staffed the Mandel Commission; it developed the School for Educational Leadership; it guided CIJE through its initial phases; it organized and continues to sponsor the Educated Jew Project; and it has become the organizational home of the Jerusalem Fellows.

Day 4's Proceedings. The review of Day 4's proceedings brought forth the comment that we need to be more careful than we sometimes are in distinguishing between content and process. Some of the activities which we tend to describe under the rubric of "process" in fact have substantial content associated with them. We need to be careful not to reserve the term content for in-puts that flow at us from the outside. The activity of unearthing and reflecting on some of our own convictions is also in an important sense a "content"-activity.

CIJE, the Goals Project, and the Local Communities. Alan Hoffmann's presentation concerning the role of CIJE began by locating the Goals Project in relation to a larger CIJE context and agenda. He reminded participants that the basic mission of CIJE is not Lead Communities or the Goals Project, but systemic reform in North America via two principal strategies: building the profession and systemic reform. Viewed in this context, Lead Communities are to be understood as laboratories in which to demonstrate the possibility of systemic reform. This effort needs to be recognized as long-term, difficult, and very important. The last two years have witnessed slow but very real progress, and Alan sketched out what has been happening and what is in the works under the following general headings: the personnel front; the monitoring, evaluation, and feedback project; work with communities other than Lead Communities; and mobilization at the continental level.

Against the background of these various efforts he turned his attention to those CIJE initiatives that speak to the question, "All of this-for what?" Two significant projects bear on this question -- "Best Practices" and the Goals Project, and Alan proceeded to talk about the latter. After reminding participants of the kinds of concerns that gave rise to the Goals Project, he went on to sketch out the way CIJE envisioned the next stages of the Goals Project, with special attention to the respective roles of CIJE and local communities. While emphasizing that what actually happens will probably vary from community to community and will be determined through dialogue

between the community and CIJE, he sketched out what is in essence a three-stage process that represents one prototype.

In Stage 1, communities that decide that going further with the Goals Project is in their best interest will need to recruit appropriate stakeholders and educating institutions to participate in Stage 2. In Stage 2, these stakeholders and institutions participate in a series of CIJE-sponsored seminars designed to foster serious reflection concerning the place of vision and goals in education and what might be involved in an institutional effort to become more vision-driven. The precise content and structure of such seminars would be determined by CIJE in partnership with each participating community. In Stage 3, CIJE begins working with a small group of institutions from among those that have participated in Stage 2. These are institutions that are prepared in every sense to enter into an intensive effort to become more vision-driven. A clear agreement concerning what is expected on the part of CIJE and each institution is a precondition for involvement in Stage 3. It was stressed that active involvement at this stage of denominational movements and training institutions could prove invaluable. It was also observed that CIJE's primary work at Stage 3 would not be with individual institutions but with coaches identified by these institutions whose job it would be to oversee and guide the process of change.

Alan's discussion prompted a number of reactions, including the following: a) CIJE needs to be careful not to try to do too much. The process of institutional change is labor-intensive, and one might do better to work intensively with a few institutions than trying to work with too many; b) given social realities in the U.S.A., it would be important to commission articles for the Educated Jew Project that give a prominent place to notions like feminism, egalitarianism, and pluralism which figure prominently in the outlook of many contemporary American Jews. Such articles might prove very helpful to educating institutions struggling to develop a vision that can guide their efforts.

Towards a Community-wide agenda. Off and on in the course of the seminar questions relating to the possibility and to the possible meanings of "community-wide vision" had surfaced. This matter was richly illuminated by Professor Michael Rosenak's presentation dealing with his views on the possibility for a community-wide vision and agenda. His presentation developed the view that though contemporary Jewish communities are extraordinarily diverse, more can - and in fact does - unite us than the common needs, e.g., dealing with anti-Semitism, which sometimes have thrown us together. It is, he argued, possible for the Jewish community to incorporate significant diversity and yet be organized around a set of shared assumptions. Different sub-groups within the community may seek to interpret and implement these assumptions very differently; but the assumptions

establish an arena in which discussion and controversy can go on. Mike went on to identify 5 elements that we can share - and educate towards! - in a state of diversity and controversy:

1. A sacred literature. We share a sacred literature that speaks to origins and purposes, a literature that addresses matters of ultimate concern. Though we will no doubt approach this sacred literature in very dissimilar ways, study of this literature is capable of uniting us, as can our efforts to find points of contact in our readings of this literature.

2. A common vocabulary. As different as we are from each other, we share a common vocabulary that is wonderfully rich in its associations. The multitude of words, phrases and concepts that we share -- like "Motza-ay Shabbat", "Parve", "Milchig", "Tikkun Olam" - go a long way towards establishing, even as we are very different, a shared universe.

3. Shared practices. Even though, as Jews, we largely go our own ways, it is entirely possible for us to agree on the desirability of certain shared practices, for example, in the arena of Tzdaka or in the matter of the kinds of ritual observances that are appropriate at communal functions.

4. Problems. In the midst of our diversity, a measure of unity can be established by the determination to regard the problems faced by some Jews as problems for all Jews -- that is, by a determination to take and address seriously the problems that any segment of the Jewish people faces.

5. Israel. It is true that identification with Israel is no substitute for a shared agenda; at the same time, it should not be left out of an effort to identify and forge a unifying core. While Jews may interpret the significance of Israel very differently, they can come to a shared understanding that Israel is a special and important place, not just another place where Jews happen to live.

Mike Rosenak's suggestion that these various elements, taken together, establish the possibility of a fairly rich shared universe among Jews who are otherwise very different from each other, called forth a number of questions and comments from seminar participants. His talk shed new light on questions that had emerged at various points in the seminar -- especially questions concerning the possibility of a meaningful shared universe among the very diverse Jews of today. His talk also served to reintroduce an important question concerning the

possibility of having or developing an educational institution that stands for something substantial without at the same time excluding or marginalizing some actual or potential members.

Concluding sessions. In the afternoon of Day 5 participants responded to a form inviting their feedback concerning the seminar's strengths and weaknesses. This was followed by an opportunity to hear about and discuss the plans of action that were emerging from the week-long deliberations of the Baltimore, Cleveland, and Milwaukee delegations. These presentations situated their developing plans of action in the context of local realities and continuing efforts.

Alan Hoffmann brought our formal discussions to a close by expressing his excitement at what was emerging. He noted in this connection that, independent of any community-wide efforts, some educating institutions represented at the seminar had emerged with a desire to work intensively in areas addressed by the seminar. Alan pointed to the possibility of some fruitful coalitions among these institutions.

The week's activities concluded with a festive dinner. At this dinner, participants were given a booklet that included short autobiographical sketches developed by seminar participants. These sketches included addresses and phone numbers, and it is hoped that participants will use this information to continue back home conversations launched during the week in Jerusalem.

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(MEMO MARKED "(NOT ENCLOSED)" NEXT TO THAT ITEM.)

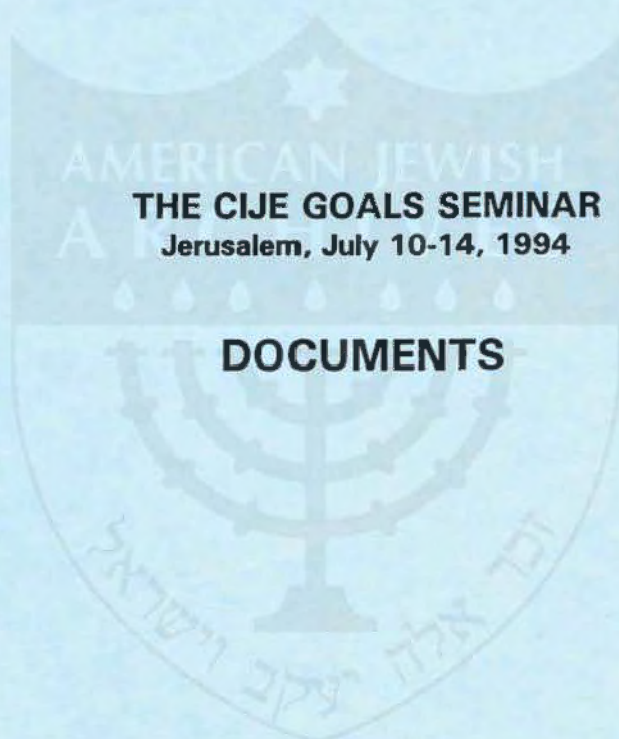
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CIJE

Council
for
Initiatives
in
Jewish
Education



THE CIJE GOALS SEMINAR
Jerusalem, July 10-14, 1994

DOCUMENTS

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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 (Zionist Confederation House) <i>Alan Hoffmann, Seymour Fox, Daniel Pekarsky</i>
9:45 - 10:15	THE PARTICIPANTS - INTRODUCTIONS
10:30 - 12:00pm	DEFINING THE PROBLEM <i>Daniel Pekarsky</i>
12:00 - 1:00	Lunch
1:00 - 3:30	VISION-DRIVEN INSTITUTIONS: GIVE ME A "FOR INSTANCE..." ¹ <i>Daniel Pekarsky and Daniel Marom</i>
	DISCUSSION AND SUMMARY COMMENTS <i>Seymour Fox</i>
3:30 - 5:00	Break
5:00 - 6:30	PLENUM AND FIRST WORK GROUP MEETINGS (at Mishkenot Sha'ananim)
6:30 - 7:30	Dinner AN ORIENTATION TO GROUP VISIT TO YESHIVAT HAR ETZION <i>Shmuel Wygoda</i> (Mishkenot Sha'ananim)
7:30 - 9:00	DISCUSSION OF PORTRAIT EXERCISE (over dessert in small sub-groups)

¹ 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 ² <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 ³ (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>

². Refer to Rabbi Aharon Lichtenstein's letter and "Ideology of Hesder".
Refer to Gedalyahu Alon's article: "Lithuanian Yeshivas".

³. 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 ⁴

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)

⁴. Refer to Prof. Seymour Fox's article: "Ramah: A Setting for Jewish Education"

Wednesday, July 13th, 1994

ח' 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

CIJE 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)

GOALS SEMINAR: DAY 1 PROCEEDINGS

INTRODUCTORY SESSION

The morning began with words of welcome from Alan Hoffmann. Alan recalled for the group the decision on the part of the Mandel Commission on Jewish Education to avoid the issue of substantive goals for Jewish education. The basis for this avoidance was the belief that addressing this kind of a substantive issue would destroy the Commission: the views of the Commissioners on matters of substance were so disparate and at odds, there was good reason to think that no good purpose would be served by focusing on them at a time when the challenge was to work towards a shared agenda for the improvement of Jewish education in North America. At the same time, it was recognized by everyone that in the aftermath of the Commission, the issue of substantive goals for Jewish education would have to be addressed. Increasing the number of full-time educators or the number of children who get to Israel are goals of an important kind; and so is the larger goal of changing demographic trends. But these kinds of goals cannot substitute for substantive educational goals — that is, for goals that identify the kinds of skills, attitudes, understandings, and approach to life one would hope to guide the young towards. Indeed, if the problem of Jewish continuity in North America is to be effectively addressed, getting clearer about our goals and trying systematically to achieve them will prove critical.

Alan indicated that the seminar represents the beginnings of a process in which we jointly explore the various issues that need to be understood and addressed. While the seminar should help us clarify the issues and our agenda, it will not eventuate in neat formulas. Alan also commented on the rich diversity of the group: lay/professional, different denominational affiliations, different communities, different kinds of institutions, etc. Such diversity promises to enrich the seminar in numerous ways.

This last point was reiterated by Seymour Fox in his words of introduction. Seymour went on to speak of the background to the Goals Project. He referred to the way in which near the turn of the century the Flexner Report turned medical education on its head, and he expressed the hope that the work of Mandel Commission had launched a similar revolution in Jewish education.

No sooner was the work of the Commission over than the Educated Jew Project was launched. The reason was simple: in a world like our own, where we can choose whether to remain Jewish or not, Jewish education must frontally address the "Why remain Jewish?" question. If they are to reach the young and engage them they must initiate them into forms of Jewish existence that they will find so meaningful that they will win out in the competition with other forms of life that may beckon. What this means is that these educating institutions must seriously ask the question: towards what kind of an individual and towards what kind of a society are we educating? The "Educated Jew" Project is designed to produce a variety of answers to this question, answers which can serve as guides, as resources, or as foils for communities, institutions, and individuals in process of developing their own answers to such questions.

Seymour underscored his point concerning the importance of having a powerful vision with reference to general education. According to the work of Mike Smith, now Under-Secretary of

Education and former Dean of the Stanford School of Education, Troubled by the fact that most reform efforts failed, Smith looked carefully at those that succeeded. What he found: the presence of a powerful vision, internalized by the staff and reflected in the institution's goals and daily life, was the critical variable. Not only, Seymour added, does the presence of a compelling vision and associated goals make for greater effectiveness, it's also a condition of accountability -- the kind of accountability that is increasingly being demanded of Jewish educating institutions by the agencies and leaders that are looking to them to improve our situation.

Following Seymour's introductory comments, Daniel Pekarsky walked participants through the scheduled program. He noted that the seminar was designed to offer participants an opportunity to deepen their understanding of the kinds of problems to which the Goals Project is a response; to work towards a shared set of concepts, assumptions, and issues that would establish a working universe of discourse; to better understand what it means to speak of an institution as vision-driven by looking at a number of such institutions; to look carefully, but with attention to alternatives, at Moshe Greenberg's vision of an educated Jew as a way of a) developing a deeper understanding of what enters into a vision and b) reflecting on the difficult task of moving from vision to the design of an educational environment. In the last days of the seminar focuses on how institutions might approach the process of become more vision-driven and goals-oriented than many now are, as well as on the important question of what participants in the seminar and CIJE can do when the seminar is over to help catalyze progress in this arena. Addressing this question is one of the issues that the Community-based work groups will be struggling with.

Daniel ended his comments by asking participants to be sure to fill out the biographical information sheet included in the packet of materials. Please try to return it by Monday evening.

PRESENTING THE PROBLEM

The structure of this session was as follows: participants were given a series of general statements, some positive and some negative, concerning the place of goals in Jewish education, and they were asked to offer examples from out of their own experience of the different generalizations. In the context of discussing these examples, various dimensions of the goals-problem in Jewish education emerged. In addition to helping to articulate this problem, the exercise was intended a) to encourage participants to use the lens of goals to review educational settings they are familiar with, b) to emphasize the importance of using their own experience to test out claims or hypotheses considered in the seminar, and c) to highlight the fact that the picture in Jewish education is not all bad -- that in fact some good things have been and are happening. It is important to note in this connection that a variety of positive examples were discussed in this session, but because the focus of the session was on "the problem", these examples are not highlighted below. (This said, it's important to note that there is a lot to be learned from such success-stories! They may well be worth returning to.) Below are some of the points discussed in this session:

No goals- or vague goals - informing the educational process. The initial point made under this heading is that oftentimes educators are handed teaching assignments without any specification of the goals to be achieved. They may, for example, be told to "teach Bible," as though it were self-evident what educational goals are to be worked towards in the study of Bible. But this is far from

true: the Bible could be used as a vehicle of numerous and varied educational goals -- as a vehicle of teaching reading skills or interpretive skills; as a vehicle of encouraging certain attitudes or beliefs; as a vehicle of learning about history, or about theology, etc. To say "Teach Bible," unless the context is one that make it very clear what that means, is to leave up to chance what will actually be the focus of instruction.

Sometimes there are goals, but they may be very vague goals like "a strong Jewish identity," which, acceptable though they be, don't offer much practical guidance. We spoke in this connection about two matters worthy of emphasis:

a. that lay-leaders and professional educators sometimes talk about the aims of Jewish education using very different kinds of language. Whereas lay leaders may use language like "strong Jewish identity", professional educators may be inclined to use much more concretely focussed concepts to define their mission. There is a need for these groups to talk to each other about goals in more fruitful ways.

b. While vaguely expressed goals may sometimes grow out of unawareness that what is being expressed is very vague, there are times when vagueness is more deliberate. The more general, the more vague the language in which a goal is expressed, the easier it is to galvanize consensus around it. But at a price! The price is that the goal fails to offer significant guidance for the educational enterprise. For it's consistent with numerous interpretations. [Ideals expressed in vague language may also serve another purpose: they may allow us to avoid thinking through carefully what we ourselves really believe. It's easy to say that I'm for "a strong Jewish identity," it's much harder to offer a serious interpretation of what that means to me.

Goals that are inadequately embodied in the life of the institution. The general point here is that while one can point to activities in the curriculum that correspond to goals, the relationship of means to ends is often seriously problematic. That is, if one looks honestly at what's being done, it becomes apparent that it's highly unrealistic to imagine that the activities in place are likely to realize the goals in question.

In fact, there are times when a careful scrutiny of what's being done might lead one to the conclusion that our efforts are actually counter-productive.

To approach a goal seriously is to step back and to ask: "If we're really serious about trying to realize this goal, what would we really have to do?" This might involve careful clarification of the goal as well as a systematic effort to reflect on the kinds of experiences and settings that would be likely to make goal-attainment a reasonable prospect. To work seriously towards the achievement of a particular goal may require an enormous amount of effort and significant transformations of the educational environment.

This point gave rise to the suggestion that educational institutions are more likely to be effective if they limit themselves to a few carefully conceived goals, rather than to address a whole lot of them. For the result of the latter is that they may end up not doing justice to any one of them.

To concentrate on just a few central goals is to make it possible to organize the institution's energies and resources around their achievement in a way that would be impossible if there were many goals. Reference was made in this connection to David Cohen et. al.'s book **THE SHOPPING MALL HIGH SCHOOL**, which describes the way in which American high schools avoid deciding what's really worth teaching and learning by incorporating every which goal and subject.

This comment prompted the observation that institutions - educational and otherwise -- are well know to add new goals and priorities; but they find it much more difficult to subtract priorities -- that is, to say that in order to concentrate on X, which we now realize is really critical, we will no longer emphasize Y and Z.

Are the goals compelling to the stakeholders? The next set of generalizations focused on whether or not key stakeholders themselves identified strongly with the goals that define the work of the institution. According to Senge, unless people are strongly identified with a goal, they are unlikely to work hard towards its achievement -- especially when the going is rough. Conversely, if they are really committed to the goal, they are likely to approach the effort with a seriousness and ingenuity that may be very powerful in its effect. The reality in Jewish education is that many stakeholders, including key educators, often don't identify at all, much less very strongly, with the beliefs and norms of the institution in which they are teaching.

This point brought forth a number of issues, including the following:

1) given realities in the field, it may be difficult to find educators share the institution's outlook (but here the question was raised: do institutions invest much energy in guiding the educators that work for them towards a serious appreciation of the institution's goals and outlook?)

2) When one asks, "Are the goals compelling to the key stakeholders, who does one have in mind? Whose goals are they? To what extent do they reflect views of the frontline educators or the views of the parents? And to what extent are efforts made to get these categories of individuals to understand and identify with the institution's priorities and aspirations? In this connection, the point was made that parents are sometimes viewed by educators as "the pollution" which children need to be protected against; whereas in fact they should be regarded as part of "the solution". The point here is that efforts to educate parents concerning the institution's goals and to elicit their understanding and support are far more likely to be helpful than are efforts to simply try to ignore or to compete with what children get at home.

In the course of this discussion, a number of other points were put on the table:

1. Issues relating to pluralism. Educating institutions that are committed to the acceptance of diversity within the Jewish community often try to construct a tent that's large enough to house everybody. This can give rise to a serious problem: if the institution wants to continue to be a place where everybody feels at home, it may be forced to adopt educational goals that are so vague and general as to offer little positive sense of direction. If, on the other hand, the institution decides to

develop more concrete substantive goals that offer more guidance to the enterprise, the result may be to marginalize and possibly exclude individuals who don't fall within the framework of these goals. Particularly in smaller communities, where there are few educational options for families, there may be a reluctance to define the educational enterprise in terms of goals that will make some people feel excluded in this way.

2. Turf-issues. A question arose concerning a situation in which more than one institution had a stake in being the address for the attainment of a particular goal. For example, in a given community, local congregations, a JCC and College of Jewish Studies might both have a desire to engage the adult population in serious study. While it was noted that this kind of competition is not necessarily a bad thing, it was also clear that it could be, and that this might be an arena in which communal planning, guided by a larger vision of what the community should be working towards, could prove invaluable.

VISION-DRIVEN INSTITUTIONS: GIVE ME A FOR INSTANCE

This session began with a final point concerning the place of goals in Jewish education: namely, that sometimes it is not obvious why the achievement of a particular goal is desirable. The point was made in this connection that educational goals are not self-justifying, that they are to be justified by showing how they contribute to a form of Jewish existence that is intrinsically worthwhile. That is, if one can show that and how the achievement of a particular goal is essential to living a kind of Jewish life that is already recognized to be richly meaningful, then the importance of achieving the goal is self-evident.

This is one of the meanings of the phrase that goals must be anchored in vision. One's vision of a meaningful Jewish existence becomes a source for identifying important educational goals — namely, those the achievement of which are written into the vision. Beyond this, the vision functions to interpret the goal. The example of Hebrew proficiency was given: a number of people might agree that Hebrew proficiency is important, but depending on the vision of Jewish existence that guided their endorsement of Hebrew proficiency, they might understand Hebrew proficiency and its contribution to life very differently. A secular-Zionist and the head of a Haredi Yeshiva might both think Hebrew proficiency is important, but because of underlying differences in their visions of the way we should live as Jews, they would understand the nature of Hebrew proficiency, the contexts in which it is to be used, its purposes, and the attitudes to accompany the use of Hebrew in very different ways. In such cases, vision does more than to say that Hebrew proficiency is important; it also explains why it's important and even what it means. (Later a similar point was made in relation to the ideal or goal of "life-long learning": the teachers in the Haredi Yeshiva described by Heilman and a teacher in the Dewey School might both espouse a passionate commitment to life-long learning. But this commitment grows out of radically different visions of how life should be lived, of why life-long learning is important, of what kind of learning is worthwhile learning, and of what kinds of skills and attitudes are necessary for it. It is only in relation to the underlying vision of a meaningful existence that "life-long learning" acquires its meaning, its justification, and its educational implications.

The suggestion that goals need to be justified in a vision of a meaningful Jewish existence

raised questions about how we are to understand the concept of "meaningfulness". The comment was made that to speak of a Jewish existence is meaningful is to say that the person (whose existence it is) finds it personally meaningful (on one or more levels). As noted earlier, if our contemporaries do not find living Jewishly personally meaningful, they may go elsewhere. Though this point was not challenged, the point was made that to speak of Jewish existence as "meaningful" may -- and perhaps should - also mean something else: namely, that it is a worthy form of Jewish existence.

THE DEWEY SCHOOL AS A VISION-DRIVEN INSTITUTION

A simulation of a short episode in the kitchen of the Dewey school provided the background for looking at Dewey's vision of a meaningful human existence and the way it was embodied in the life of his school. In the simulation, the teacher and the 6th graders struggled with two problems: the cake that didn't rise and the child whose kashrut would stand in the way of his eating the hamburgers that had been put on the menu.

After the simulation, key elements of Dewey's vision were discussed: his commitment to the method of science as the method of everyday life; his belief that life at its best is a process in which we are constantly learning and growing from the experiences that we have; and his beliefs concerning the importance of encouraging individuality and personal growth but in such a way that the individual continues to contribute to the well-being of the community. The ideal community is one in which each is engaged in work that is a source of personal growth and that contributes in a perceptible way to the welfare of the community.

After clarifying elements of the vision, we examined the ways in which this vision was implicit in the episode we looked at; for the claim was made that in a vision-driven institution, you'd find evidence of the vision in any snapshot or cross-section you looked at. In the context of this discussion, questions arose concerning a) the adequacy of the simulation as an example of what Dewey would have done; b) whether Dewey's ideas are appropriate to the arena of Jewish education; c) questions concerning Dewey's vision -- for example, does it have room in it for an individual who wants to go his/her way in independence of the group?

This part of the session concluded with a summary of some key features of vision-driven institutions:

1. there is a clear, shared, and compelling vision of the kind of individual and community toward which one believes one should educate.
2. Anchored in this vision are clear educational goals which guide the enterprise.
3. Curriculum, pedagogy, physical organization, social organization, ethos all in various ways reflect the goals and the vision that the institution is committed to. The vision suffuses the life of the institution.
4. The educators are whole-heartedly identified with the vision and goals the institution represents; they embody it in their own lives and it guides their efforts at education.

5. Because the vision is genuinely compelling to the key stakeholders, because they genuinely care about its actualization, gaps between the vision and actual outcomes are deeply troubling and serious efforts are made to close these gaps.

Another feature of such institutions, noted as a follow-up to this list by one member of our group, is that such institutions have a profound sense of mission; they believe that they are necessary to achieve some important state-of-affairs which, in their absence, would not be accomplished.

In response to point #5, the point was made that the gap between vision and outcome can be closed in more than one way: one of them to transform our educational practices so as to achieve the vision; another is to revise the vision in such a way that the gap disappears. This matter is discussed by Senge, who claims that, faced with a gap between aspiration and attainment, we are often too quick to lower our aspirations rather than to tackle the difficult but challenging question of what we might do to actually achieve our aspirations.

Another issue that was raised was the following: can a vision-driven institution be successful in its efforts when it is not surrounded by a familial or general culture that is at one with its at one with its outlook? That is, what other the social conditions under which such an institution is likely to have a profound impact?

At the conclusion of the Dewey discussion, the point was made that although Dewey himself works from vision to educational design, this is not the only route for an institution interested in becoming more adequately organized around compelling goals. While an institution's efforts at self-improvement might begin with a systematic effort to articulate its vision, its efforts might begin at another level — say, with an effort to figure out what it's really after in its history, or Bible, or Hebrew curriculum. Taken seriously and pursued, such questions might only illuminate practice but carry one "upwards" to reflection concerning questions of basic goals and vision.

THE EXAMPLE OF EARLY SECULAR-ZIONISM

The Deweyan example of vision-drivenness was followed by a discussion of the role that vision played in guiding early secular-Zionist debates concerning education. Daniel Marom suggested that Palestine was a kind of "lead community" for secular-Zionist ideology, the arena in which its leading ideas were to be tested out and embedded. It was clear to the leaders of the Yishuv that education would need to play a critical role in this process, and they set about systematically trying to embed the tenets of their vision in early educational institutions. These tenets included:

1. Hebrew as a living language, integral to being a nation.
2. Integration of Jewish and general aspects of existence.
3. The Land of Israel, with emphasis on the role of the Jewish People as producers (rather than middlemen)
4. Incorporation of Jewish tradition into national consciousness.

The power of this example lies in the fact that efforts of the visionaries who were dedicating to embedding their vision in the Yishuv were successful! An example, Eliezer Ben Yehudah's passionate commitment to the Hebrew language, his insistence on speaking it at all times in a period when nobody else used it as an everyday tongue, eventuated in the development and spread of the language.

An examination of the debates surrounding, say, the attempt to turn Tu Bi"Shvat into a tree-planting festival clearly revealed the extent to which the Teacher's Union that struggled with this matter were guided their vision of what a secular-Zionist community needs to be and how education can contribute to this effort.

This being an example of the successful effort to transform a vision into a shared social reality, the question was raised: what happens after the vision is realized? Once it's fully embedded in the life of the community – in the way, say, that Hebrew or the celebration of Tu B'Shevat now are in Israel – does the vision become routinized? Does it lose its power? In response, it was suggested that though this may sometimes happen, sometimes ways are found to pour new meaning into the vision, or into the customs associated with it. An example of this was linking Tu B'Shevat in the USA to issues of ecology that were on the minds of Americans.

The session concluded with a discussion of the fact that the two themes that are central to Dewey – life-long learning and the integration of individual and community – are also central within Judaism, there being a variety of textually grounded interpretations of these notions. It was agreed that in our efforts to think about the kinds of visions that guide Jewish education, such interpretations need to be considered. One such interpretation will be found in Professor Greenberg's vision of an educated Jew.

CONCLUDING ACTIVITIES

The end of the day included the first opportunity for the Community-based work groups to meet together to discuss ideas put on the table and to begin thinking about the development of a community plan designed to encourage local institutions to wrestle with increasing seriousness concerning issues of goals. There was also, after dinner, a chance for small groups to gather to discuss the portraits-exercise.

In addition, over dinner, Shmuel Wygoda offered an orientation to our upcoming visit to Yeshivat Har Etzion. His discussion began with an articulation of the vision that guided traditional Lithuanian Yeshivot and the ways in which that vision has been expanded by the Hesder movement in Israel. The ideal of Torah Li'Shmah, of Torah as a guide to life, and of the Talmid Chacham remains intact, but it is accompanied by a vision of the ideal Jew as one who is also deeply committed to securing the welfare of Israel as a political and social community. While the rabbis who head Yeshivat Har Etzion are in their own lives "on the Left", they don't urge this on their students; what they do urge is that they take seriously the political, social and military issues that the country faces

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4. Incorporation of Jewish tradition into national consciousness.

and do their share to address them. In various ways that Shmuel articulated, institution reflects this complex vision that he described.

CIJE GOALS SEMINAR -- PROCEEDINGS FOR DAY 2

DVAR TORAH

The morning began with Bob Hirt's Dvar Torah. Using an interpretation of the story of Cain as a springboard, he articulated a classical Jewish position concerning the parental responsibility to educate one's children. To assume that one's child is already an 'Ish', a fully developed person (as did Cain's parents), and thus to abdicate the responsibility to educate is to ask for serious trouble. Cain belatedly understood how he himself had suffered from this abdication; in the spirit of tshuvah he took his own responsibilities as an educator very seriously, as evidenced by his naming his son "Chanoch" -- "the educated one." The Dvar Torah concluded with a very moving image of Jewish learning drawn from the writings of the late Rabbi Joseph Soloveitchik. In the piece we looked at Rabbi S. is engaged in learning with a group of students -- in the presence of figures like the Rambam, who add their voices to the conversation. The students discuss and argue not just with the Rabbi but also with these giants of Jewish thought who show up as partners to a conversation that spans the generations.

REVIEW OF DAY 1 PROCEEDINGS

The review of Day 1's proceedings brought forth a number of observations. The statement that Rabbi Lichtenstein was "on the Left" was corrected with the suggestion that what needed to be said is that the leaders of the Har Etzion Yeshiva are "identified in their own lives with the political center and the Left."

It was observed that the proceedings did not adequately emphasize that one of the serious obstacles to the development and implementation of educational goals is that there is often a substantial dissonance between the outlooks of professionals and the student-population.

We also returned to issues concerning pluralism and inclusivity that had not been adequately summarized in the proceedings. Here are some points that were made:

1. One of the points that was reiterated in this context is that sometimes in the effort to include everyone, there is a tendency to bow to the requirements of the most observant, of skewing things in their favor.
2. In the beginnings of an educational institution, it may be easier to discuss goals and vision in a serious way -- to articulate what you are and are not strongly committed to -- than later on; but even then, there are counter-pressures, e.g. the need to generate a clientele.

3. The push towards inclusivity may derive from financial necessity (in institutions struggling for membership), or from a desire not to "leave someone out in the cold," or from a commitment to an ideal of pluralism. But the push towards inclusivity may bring a number of problems that were articulated: a) sometimes the most powerful faction ends up dictating the terms of the institution's life; b) sometimes, in the name of creating consensus the institution develops a very watered-down, pareve agenda — for example, the institution that gave up all tfillah because of an inability to find a form of prayer that would be satisfactory all around; c) sometimes the search for a vision that will satisfy everyone leads to an effort to achieve a consensus of different views, without any serious effort to engage in the kind of serious study in which an adequate vision could be grounded.

4. It was suggested in this connection - really reiterated from the day before - that mature and wise institution is one that realizes that the price of trying to satisfy everyone is too high, that, even at the price of excluding some, it must take a stand concerning what is and is not important to it. As suggested above, this may be easier to do in some stages of an institution's life than in others.

In general, the issue of inclusivity and pluralism —of the possibility of reconciling inclusivity with a vision that is substantively rich and compelling enough to guide but not marginalize the constituent groups - was addressed in this discussion. It remains in need of further discussion.

VISIT TO YESHIVAT HAR ETZION

This visit offered an opportunity to see a living example of a vision-driven institution. Therefore, both parts of the experience — the chance to look around and the chance to hear about the underlying vision — were critical. The summary of what we saw when we looked around is selective; it focuses on those features (some, certainly not all) of the settings we visited that seemed to aptly reflect the vision. Only in some cases do the proceedings explicitly make these connections; if in the other cases, the connections are unclear, this should be discussed.

Looking around In the Bet Midrash, we saw young and not so young men, including Rabbi Lichtenstein, engaged in study. Some studied alone, others in pairs. There was a lot of noise, some movement. The sun shining through the windows created an airy atmosphere; looking through the windows, one could see the beautiful hills in the distance. The room was filled with chairs that were tied to the floor; but they swiveled in such a way that one could face the table in front of one or turn towards one's study partner with ease.

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In the library, we were told, the books cover a much greater range than is typically associated with a Yeshiva -- books that go beyond the world of Talmud and Halacha. In the library many of the cabinets are dedicated to students who had served as soldiers and been killed. To honor their memory, their names and their pictures were found on these cabinets.

In the Pedagogic Center upstairs, we discovered an even broader array of books -- including books written by non-traditional Jews and gentiles. These books, which might include general history, philosophy, and literature, were sometimes read by the students when, after a long day's study, they wanted "a break." The Pedagogic Center was regarded as the critical site in the movement from vision to educational practice, and there were many books devoted to the work of the educator.

THE MEETING WITH RABBI LICHTENSTEIN

Some of us saw Rabbi Lichtenstein in three settings in the short time we were there: studying alone in the Bet Midrash, teaching a class to a group of some 60 students, and meeting with us to discuss the institution's vision. In his presentation, Rabbi L. began by speaking of the gap between "what we are and what we would like to be". Though there is significant resemblance between actuality and ideal, there is inevitably a gap -- a gap which energizes the institution towards improvement.

Rabbi L. characterized the Yeshiva by explaining what yeshivas, in general, are like; what Hesder is; and what the unique features of this institution are. In speaking of the features of yeshivot in general, he began by stressing their non-professional character -- the fact that those studying there are doing so not to secure professional advancement, but for very different reasons. The engagement in study is a response to a Mitzvah -- the commandment that we exercise our intellectual powers in the world of Revelation. The goal of the Yeshiva is to prepare its students for a full and proper engagement in such a life.

The focus of study is the "Oral Tradition", not the Written Law. In the Oral Law much more than in the Written Law, there is an emphasis on normativity. The focus is on our religious life as commanded beings.

In the Yeshiva, the atmosphere and the modes of study all testify to the existential significance of what is going on. Study is grounded in the belief concerning the divine character of the text that is being examined. In this sense, though the activity is heavily intellectual, it is not merely intellectual; it is an act rich with spiritual, religious meaning and provides the student with spiritual uplift. The inviolate sanctity of the text also explains the loud arguing that goes on and the careful attention to detail: for if the text really is an expression of God's law, it is of the utmost importance that we do everything we can to clarify its meaning.

In speaking of Hesder Yeshivot, Rabbi L. emphasized their emphasis on "Torat Chesed" – on Torah that is accompanied by the desire to do good, to engage in acts of mercy and kindness. Interpreted within the framework of Hesder Yeshivot, this means a commitment to study and live with an eye towards contributing in positive ways to interpersonal situations as well as to the life of the nation. Torat Chesed is associated with study informed by a desire to teach; but it is also associated with the desire to participate in Israel's overall defense effort and to respond in other ways to national and communal needs. Such activity is not separate from, but an expression of, one's spiritual life and groundedness in Torah.

Yeshivat Har Etzion, as distinct from other Hesder Yeshivot, reflects a much broader range of ideas and books – a much greater openness to the larger secular culture. Many of the faculty are university educated, and Rabbi L. himself frequently alludes to the likes of Milton, Ben Johnson, Burke, etc. Rabbi L. said quite explicitly that he felt that there were important things one could learn from such figures. While this bespeaks a kind of openness, he acknowledged that to outsiders the Yeshiva might still seem somewhat monastic. The general message: to the extent that the students are solidly grounded in Torah, reaching out to the general culture may be ok and even desirable. (One of the questions raised by one of our group concerned whether the ideology and the practices of the institution in areas relating to "outside learning" were sufficiently developed.)

In discussing the Rav's role as an authority, Rabbi L. was asked how his political views did or did not enter into his teaching and guidance. He indicated that most students in the yeshiva do not share his views; nor does he seek to impose them. Still, an important kind of political education does go on at Yeshivat Har Etzion. Students are encouraged to appreciate the importance of understanding and participating in the political life of their time and responding in a thoughtful and active way to the issues and needs of their time. The same kind of thoughtfulness that enters into study should go into the investigation of the country's political issues. In addition, the yeshiva emphasizes respect for other views.

The Rav was asked whether the institution's vision was transmitted to new faculty by formal orientations or through the kind of osmosis that takes place when one participates in the life of the institution. His answer: most of the faculty are themselves graduates of the institution and hence already share its outlook. Great care is taken in deciding who to allow in as faculty – with greater emphasis put on their spiritual outlook than on their approach to teaching.

ELUL

In listening to Ruth and to Moti, we got a picture of a very different kind of vision-driven institution. Ruth, who describes herself as a secular woman, expresses her strong unhappiness that there is no room for her at an institution like Yeshivat Har Etzion. Elul is

a place where anyone - Orthodox or secular - can come to study as an equal with others. Below are summarized some of the central tenets of its vision and the practices associated with them. As you look at them, you may want to think about the very different ways each of the items mentioned would be addressed at Yeshivat Har Etzion.

Range of students. The students include males and females, Orthodox and non-Orthodox. Everyone who wants to study is welcome. The school is, say Ruth, a bus; everyone is welcome to come on aboard, sit down, and participate on the journey. The presence of cribs for babies highlights the institution's commitment to make it possible for everyone to participate.

Range of texts studied. The texts studied include classical Jewish texts like the Bible and the Talmud but also works in modern Jewish philosophy and modern Hebrew literature and poetry. What is actually studied from year-to-year is determined through a democratic process in which all members can participate. Topics are proposed, and subjects are determined through election.

What is "learning" in Elul? Learning Elul is done without the guidance of a rabbi and without frontal teaching. There is a lot of learning in Chevruta, which is followed-up by group discussions. Study tends to be inter-disciplinary. A subject is chosen and a variety of texts that might illuminate it are then selected from out of a variety of disciplines that might include Tanach, Talmud, philosophy, literature, and the like. In the eyes of members, their study is enriched by the different voices that participate in the dialogue, male and female, orthodox and secular. Participants are encouraged to bring their very different sensibilities and concerns to the discussions that bring them together. There is a lot of disagreement, a lot of argument together, but also a lot of closeness among the participants.

Study, not prayer. Rabbi Lichtenstein has stressed that there is no separation between prayer and study, that they are really one with one another; hence, the Bet Midrash which serves as the setting for both. In Elul, the opposite is true. As Moti put it: "I can't study with the people I pray with; and I can't pray with the people I study with."

AFTERNOON PROCESSING SESSION

Here are some of the observations that were made:

1. To some people, the role of a powerful individual — of "a zealot" - seemed to be critical in helping to establish an institution. Such a person is willing to say what he/she is genuinely for and not for — even at the price of losing potential members.
2. Someone commented that it may be easier for a visionary person to establish a new institution than it is for a long-established institution to work towards a meaningful

consensus concerning vision.

3. It was suggested that if existing institutions do want to work towards any kind of shared vision, a good place to begin is by giving the rank-and-file members the chance to discuss their own journeys and visions in a kind of narrative form. Feeling heard is a good start in the process.

4. The question of "community-visions" came up again, and the suggestion was made that a community-vision could include:

- a. encouragement to local institutions to develop their own visions, including and especially efforts to engage them in serious discussions concerning questions of vision and goals;

- b. an effort to discover in what local institutions come up with certain common themes (the Israel experience, Tzedaka, Text Study) that might be meaningfully woven together and turned into a community-vision.

This discussion moved towards the articulation of convictions and concerns relating to the ways in which a vision-driven institution might come into being (e.g. starting from scratch or finding a way to work towards shared vision in an existing institution). Acknowledging the importance of such issues and noting that they are on the agenda for later in the seminar, Alan closed the session by taking note of the fact that the intent of this session was to provide a powerful living example of a vision-driven institution. Running through the formal features of a vision-driven institution articulated the day before by Daniel P., he suggested that the two institutions we had looked at each satisfied each of these criteria.

INTRODUCTION TO THE EDUCATED JEW PROJECT

In Seymour Fox's introductory comments, he discussed 5 critical elements that define the different dimensions of the Educate Jew Project — elements that range from philosophy of education, to curriculum, to implementation, to evaluation. He indicated that while the Educated Jew Project began its efforts with attempts to articulate visions of an educated Jew and to examine their educational implications, the effort to move towards more goals-sensitive education could begin at any of the levels he described.

Seymour described the range of individuals who have written for the project and described the ways in which the conversations they have had with educators have forced both the educators and the writers to address difficult questions concerning the meaning of the

a place where anyone - Orthodox or secular - can come to study as an equal with others. Below are summarized some of the central tenets of its vision and the practices associated with them. As you look at them, you may want to think about the very different ways each of the items mentioned would be addressed at Yeshivat Har Etzion.

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2. Someone commented that it may be easier for a visionary person to establish a new institution than it is for a long-established institution to work towards a meaningful

conception and the feasibility of implementation.

Each vision, Seymour urged, suggests very different educational implications, including a different conception of the ideal teacher and teacher education and a different set of emphases for educational policy. He emphasized in this connection the role that having a compelling conception of an educated Jew can play in helping educators select from among competing goals (and thus avoid the deadly temptation to try to do a little of everything.)

The session also included some comments concerning the importance of evaluation. Reference was made to Ralph Tyler's claim that we usually evaluate too late in the game — long after it will do us any good.

At the end of this session, we broke into two sub-groups charged with working towards a better understanding of Greenberg and developing questions for him.

QUESTIONS GRAVITATING TO THE TABLE

In the course of the last couple of days, we've done a lot of talking concerning a number of issues. As we have done so, a number of questions seem to be surfacing for at least some members of our seminar, questions that we may need to be adding to and paying attention to before the seminar is done. Here is a list of some of these questions, some of which have not yet reached the table in any formal way:

1. Is it really necessary to spend so much time looking at visions? Would we lose anything if we only looked at vision-driven institutions and didn't then go on to focus our energies on images of an educated Jew?
2. Exactly what are the five levels Seymour referred to in his presentation, and what did he mean when he said that efforts to become more goals-sensitive and vision-driven could begin at any one of them? Could he offer examples? What might this mean concretely for a community interested in encouraging its institutions to become more goals-sensitive or vision-driven?
3. We have seen examples of vision-driven institutions begun by charismatic visionaries. We have yet to see examples of existing institutions that have become more vision-driven, especially institutions that feature the kinds of diversity and apathy we are familiar with. What might this process look like?
4. Is it possible to have meaningful communal goals or a meaningful communal vision? What might they look like? How might they function? How might they arise?

5. What role will CIJE be playing beyond the seminar in our efforts to encourage and guide the efforts of local institutions?

6. What role, if any, could the portrait-exercise play in institutional efforts to become more vision-driven? Are there reasons to encourage and/or to be wary of relying on this activity?

If there are other questions you think are worth raising now that we are almost half way through the seminar, this might be a good time to articulate them so that - over the next 3 days - we can find ways of addressing them,

CIJE GOALS SEMINAR, DAY 3 PROCEEDINGS

DVAR TORAH

In keeping with the seminar's interest in vision, Rob Toren's Dvar Torah built on some comments from the Talmud Bavli to point to the power that a vision may have. In this passage, Rabbi Yishmael b. Elisha suggests that it is the vision of a life guided by Torah and Mitzvot that ultimately justifies our continued existence; stripped of the opportunity to be guided by these, {we decreed upon ourselves not to marry and have children. That is, Rabbi Yishmael suggests that so fundamental is the vision that life itself is not worthwhile if we cannot live according to it.

REVIEW OF DAY 2 PROCEEDINGS

Pointing to a passage in which it was said that in the desire to be inclusive, sometimes basic things like Tfillah are gotten rid of, it was suggested that if the issue of tfillah does in fact divide people in an educating institution, perhaps it is not so bad to remove it from the communal agenda--particularly if, through so doing, the various participants who walk through the door are able to fulfill the higher Mitzvah of study. Others disagreed with this view, suggesting that the tfillah-example ably exemplified the dilution of substantive in the name of inclusivity.

It was also suggested that the term "zealot", which had been used to describe those passionate visionaries who seem to play such an important role in the development of many vision-driven institutions, carries a negative connotation and should probably be abandoned in favor of more neutral language like "passionate visionary." This prompted a number of comments:

a. some disagreement. It was suggested by the person who had made the original comment concerning "zealots" that the kinds of people whom he was thinking of have something that goes beyond being passionate visionaries.

b. In a very different vein, one participant suggested that we shouldn't forget that sometimes, under the right circumstances, very ordinary people do very great things. More specifically, there are times when people who may in fact be quite ordinary may play the pivot role in organizing a group's understanding of and efforts towards a vision. (Here a comparison was drawn to Schindler in the movie SCHINDLER'S LIST.)

c. The comment was made that the proceedings did not adequately capture Ruth Calderon's sense of passion, as well as her narrative. It would, this person indicated, have been important to highlight her inability to be fulfilled in traditional settings and the way in which this inability led her in the direction of founding Elul.

It was noted that although an institution may begin to lose membership if its desire for inclusivity leads it to dilute everything too much, there is sometimes an opposite phenomenon. That is, there are times when trying to build too much substance and too many expectations into an institution may operate to drive people away.

ISSUES IN NEED OF BEING PLACED ON THE TABLE

Day 2's Proceedings ended with an articulation of a number of questions and issues concerning the seminar that seemed to have been surfacing for some of the participants. Participants were asked to review these questions and then to put whatever concerns they may have on the table. Here is what came out:

1. One person suggested that we ought not to limit the concept of vision to the ideal product of a Jewish education. On the one hand, we should be thinking of our vision for, say, 7 year-olds; on the other hand, adults are not finished products. Having moved in the direction of actualizing one vision, there will be new ones on the horizon.
2. A number of folks felt that question #3, which focuses on reform in already-established institutions, definitely needed attention.
3. The view was expressed that we need to understand the difference between developing and receiving a vision. In the one case, the vision is offered by leadership and then, if the leadership is successful, the vision will be received; in the other case, the emphasis is on growing a vision.
4. How does the Greenberg piece relate to the CIJE enterprise?
5. What is the vision that guides the Educated Jew Project — and what's the role of the seminar participants in this vision? What are we supposed to be buying into?
6. How do visions arise? What does the process look like? Who should be part of it? How could such things be decided? Is there a model, or a good example, of how a vision is arrived at in an already-established institution?
7. Are we looking to arrive at a community vision which will then guide local efforts — or should we be encouraging local visions which will eventually give rise to a community-vision?? That is, do community visions arise deductively or inductively?
8. The point was made that as important as it may be to get ideas down on paper in the effort to formulate a vision, it must be kept in mind that "it's just words" until the ideas on paper are interpreted more and more concretely. This led to the thought that we may need to focus on the role of the community as a living interpreting body.
9. It is an error to convey to local institutions that they know and have nothing in the domain we are interested in. It is critical to look at their efforts, listen to them as part of the effort to work with institutions in local communities?
- 10 Does CIJE have all the expertise it may need to work with institutions struggling to become more vision-driven.

11. Another participant reported on effective schools research that suggests the critical role of the principal in galvanizing energy and direction.

In light of such questions and the one reflected in the proceedings, participants were asked to identify two or three central themes in the comments that had been made — themes on which we could concentrate in the last part of the seminar. The two themes that stood out were: a) community-vision, and b) the question of encouraging progress in already-established institutions of the kind we are familiar with back home. The latter effort was described as "developing vision and goals in messy situations!" It was agreed that these two issues would need to occupy a prominent part of our agenda in the last two days of the seminar. Staff of the seminar agreed to look for useful ways to address them in the light of the developing discussion.

TRANSLATING GREENBERG

If the development of a clear, coherent, and compelling vision is an important achievement, so is the translate of that vision into educationally meaningful terms. This session was devoted to the subject of translation, with Greenberg to be used as an illustration. A byproduct of such a discussion might also be a better understanding of Greenberg's outlook prior to meeting with him.

Because the Camp Ramah movement was guided by an ideal that is close to Greenberg, In his discussion of translation, Seymour Fox used the development of Camp Ramah to illustrate a number of the critical points. He stressed and developed a number of themes, including the following:

a. that Greenberg's vision could not be adequately realized in a school, that an enclave was necessary that included and integrated both formal and informal dimensions. The informal domain was critical if there was to be an arena in which to live out, interpret, and apply the general principles learned in one's formal studies; moreover, those things that happened in the informal domain — say, on the baseball field — would become material for what happened in the classroom setting. It would be in the informal domain — on the ball field — that educators would have the chance to see whether the learnings had actually been meaningfully internalized. The idea of an enclave suggested in this discussion, and found in the Ramah idea, is an educational sub-culture that is much more than a traditional school, on the one hand, or a youth group, on the other. [Just as in the Dewey School the shop teacher, like everyone else involved, could explain what he/she was doing in terms of the larger Deweyan vision, so too in the Greenberg-enclave, or in the Ramah Camp, everyone, down to the swimming or baseball coach, understands his/her work in Jewish terms.

b. The space and time provided by the enclave-setting provides the student, whose development as a spiritual being is of the essence, with a space and time needed to develop. In contrast, the pressure towards achievement found in the traditional school may make such development an impossibility. Implicit here is the suggestion that the adoption of spirituality as an educational aim, if taken seriously, also represents a

decision not to make "achievement" (getting as many students into Harvard as possible) the aim of one's efforts. The systematic effort to pursue the one aim may well preclude the systematic effort to pursue the other.

c. For both Ramah and for Greenberg, the initiation of students into the activity of studying Jewish texts is at the heart of education. Seymour's discussion of the Ramah Camp's approach to reading texts highlighted the complex set of skills that enter into that activity and the correspondingly complex set of educational principles that guided the Ramah effort to enable students to study texts meaningfully. His discussion of the effort to develop these skills in the appropriate sequence in more than one subject-area year-by-year highlights some of the complexity involved in a systematic effort to translate a vision into practice.

At various points in the course of Seymour's discussion, questions and concerns were voiced. In one case, a comment was made suggesting that the kind of integration of formal and informal that Seymour was recommending was already, in at least a few schools, a reality.

In another case the question was raised whether the Greenberg ideal was at all applicable outside a Day School setting - say, for high school aged children attending a supplemental school. In the words of one participant, our major problem is this latter population - that is, that great majority of students that attend supplemental schools. Seymour's response was to note that while the education of those not attending Day Schools represents a critical challenge, so, too, is the education of children attending Day Schools. For here, too, education often fails to be clear about and to systematically work to achieve its major purposes. Hence there is good reason to take time to do what this session is concerned with: namely, to look at the way the Greenberg ideal would play out in a Day School setting.

Nonetheless, the question concerning the high school aged student who found text study for the birds continued to occupy some attention. One thought expressed was that the key to solving this kind of a problem is to begin at a very early age to initiate the child into appropriate skills and attitudes. Another thought expressed was that educational institutions, supplemental or otherwise, rarely reflect systematically on the question: If we're really committed to encouraging serious text-study (as we understand it) what kinds of preparatory experiences, pedagogy, settings, etc. have a chance of being successful with the category of individual we're thinking of. Perhaps a careful effort of this kind, one that perhaps learns from success-stories we're familiar with, would give rise to educational efforts that are much more successful than we might think possible.

(Greenberg himself, when asked about the possibility of cultivating his vision in a supplemental school setting of the kind most American Jewish children participate in, expressed some skepticism concerning the possibility of success. By implication, his own instinct would probably be to encourage increasing numbers of children into Day School settings.

Some people felt that Greenberg was unduly pessimistic concerning the possibility of success in the supplemental setting; a single success, it was suggested, in catalyzing

a powerful spiritual encounter with the text might itself have a revolutionary impact on the student -- and one should not give up on the possibility of catalyzing such an experience in the supplemental school setting.)

In the course of the discussion, one of the participants noted that if the teacher himself/herself quietly but perceptibly embodies the profound relationship to the text that Greenberg stresses, this might powerfully affect his/her effectiveness with students in the classroom setting. The point underscored the importance of personnel and suggested an important guiding principle both in selection and education of educators.

Though the preceding point was not exactly about charisma, it gave rise to some discussion of charisma. In contradistinction to some of the comments made at the seminar concerning the importance of this trait (whatever it actually is), one of the comments made at this stage was that in some instances emphasis on the role that charismatic leadership plays may serve to discourage educators who don't think of themselves and their colleagues as particularly charismatic. The point was illustrated by Walter Ackerman in his comments concerning showing the movie *STAND AND DELIVER* to a group of educators working with a reform project in an Israeli development town. Though the movie was supposed to inspire them, in fact it filled them with a sense of inadequacy.

Towards the end of this session a question arose concerning the feasibility of Greenberg's Hebrew requirements in the American setting. Related to this, could you, in the absence of Hebrew, still do something very meaningful that would get at much that Greenberg was after? (As explained by Greenberg later on, his own feeling is that reading the text in the original really is the ideal -- for the same reason that one loses a lot if one tries to read *Huckleberry Finn* in Hebrew. But while he would not in any way compromise his sense of what's really ideal, he by no means implied that this is an "all or nothing" matter and suggested that in the absence of Hebrew something meaningful could nonetheless be accomplished.)

In response to a question raised concerning the place of Greenberg in the Educated Jew Project in relation to CJE, Seymour stressed there was no intention at all that anybody would accept Greenberg's vision or that of any other paper represented in the Educated Jew project. Rather, the intent is to catalyze serious thinking concerning what one should be educating towards through the struggle with these visions. To come away thinking Greenberg is dead-wrong may be extremely valuable, if accompanied by an effort to understand what's inadequate about his view and what a more adequate view would look like.

THE SESSION WITH MOSHE GREENBERG

The session began with the articulation of a number of questions that were on people's minds, questions which Professor G. then responded to in sequence of his choosing.

Greenberg stressed that Jewish texts offer us answers to basic questions concerning the meaning of our existence. This does not mean that literature from outside the Jewish domain is irrelevant: on the contrary, disciplines like mathematics are common to a wide variety of traditions; as for the (non-Jewish) humanities, they can be invaluable in offering contrast and comparison with

Jewish views and thus can make us much more aware of the nature and significance of our beliefs. In this respect, the Diaspora, where Jews are constantly being asked to see the world through non-Jewish eyes, may have an advantage over Israelis. To see the world in this way, to step out of one's tradition temporarily and to see it critically from the outside, has historically served Judaism well, preventing fossilization.

A number of Greenberg's comments focused on issues concerning feminism and women. While Greenberg is doubtful that feminist scholarship has done much in the way of producing significant exegetical insights concerning the original meaning of the Biblical text, this scholarship has served to sensitize many, including Greenberg, to the way a woman who has not been specially prepared to encounter the text might experience the Bible. Greenberg illustrated these observations with the story of Jephtha, as understood by him, by the Midrash, and by some recent feminist scholarship. Greenberg also spoke extensively concerning the basis for his view that many Halachic rules that result in differential expectations of men and women no longer apply today.

Another question he was asked about concerns the participation of students in creating Midrash. Greenberg's response was that it would not be possible to create Midrash until one had significant exposure to Midrash – just as one could not invent new dances until one had become familiarized with dances that already exist. Not everyone agreed with Greenberg on this point, and Seymour suggested that the disagreement reflected one of the great lines of division among educators: those who feel that one cannot begin to create a personal version of a given form (Midrash, dance, song, etc.) prior to serious opportunities to understand the form in the ways that it has come down to us, and those who feel that it is possible spontaneously to create such forms without such prior immersion. How one settles this issue has significant educational implications.

BREAKOUT GROUPS

In the late afternoon, the comment was made that some people seemed eager to go significantly further with the exercise of translating the Greenberg-idea into practice, with an eye towards better understanding the process and issues associated with translation. Others seemed ready to move on to other subjects, notably "community-vision". Based on this, it was proposed that we self-select into two groups, each dealing with one of these topics. The suggestion seemed acceptable and this is what we proceeded to do.

CLJE GOALS SEMINAR, DAY 4 PROCEEDINGS

DVAR TORAH

Barbara Penzner's Dvar Torah used the story of the Exodus from Egypt as the prototype or model for the realities, the challenges, and the possibilities that need to be addressed by CLJE and the communities it is working with in their effort to encourage revolutionary change in Jewish education. Through Barbara's playful yet serious comments, the Biblical tale was shown to illuminate our current situation; similarly, our current situation offered a new perspective on the biblical tale. Whether this was the first time Moshe was described as a Federation Executive is a question for which one or more of you may have the answer.

REVIEW OF DAY 3 PROCEEDINGS

On p. 3, item 11 discussed the emphasis in effective schools research on the critical role of the educational leader, or principal. What was not adequately treated was the role that the educational leader played. Two very different kinds of views (with a variety of intermediate variants) can be found in the literature on change: one of them focuses on the principal as someone with a vision that he/she encourages others to identify with [See, for example, the work of Edgar Schein on organizational development], while the other focuses on the leader's role in stimulating a process that allows a vision to emerge from among the people who make up an institution [Senge's view is closer to the latter].

Referring to the comment on p.2, #7 concerning deductive and inductive approaches to community vision, one participant added to the preceding day's discussion by introducing Michael Fullan's view. According to Fullan, whereas we sometimes tend to think it is important to start with "the big picture," with a grand, over-arching vision, sometimes - and very fruitfully - the process begins with small projects, each guided by a compelling vision. Over a period of time, the visions guiding these small projects get drawn together and woven into a larger community vision. It was commented that it is a mistake to assume that successful small projects will automatically "spread," that is, impact what goes on in other spheres. An educational leader hoping for such spread should develop mechanisms for encouraging it.

REPORT CONCERNING THE GREENBERG-TRANSLATION EXERCISE

Barry and Gail reported concerning the work that went on in this exercise. The exercise asked participants to experiment with translating Greenberg's ideas into educational practice in a Day School and supplemental school setting: "if you were working as a planner and had decided you wanted to create a Greenbergian school, how would the Greenberg vision affect the varied details?"

Barry's group focused on the supplemental school setting and explored the sub-topics of staff-issues, home/family, and curriculum. They thought about these topics in relation to the furthering of concrete goals that derive from a Greenbergian educational agenda -- for example, the development in the student of the kind of interpersonal morality Greenberg thinks desirable, or the development of the ability and desire to be seriously engaged in text-study.

In discussing this latter subject in relation to staff, it was clear to the participants that all the staffing a Greenbergian school would need "to know texts" very well; but it was added that the very idea of "knowing texts" was not self-evident; indeed, it -- and the skills it involved -- would themselves have to be interpreted in relation to Greenberg's larger conception. Once clarified, this would be provide a helpful tool in selecting staff and doing in-service training.

Gail's Day School Group focused on spirituality, and they considered the question, How would parents/family have to be involved if we are to have a chance of encouraging spirituality in these children? Believing that the family's involvement is critical if we are to succeed in this area, questions concerning the kind of family involvement that would be helpful were addressed.

When the two sub-groups returned from their activities, they discussed the question: "What difference did it make to have a vision (of the kind of person you were educating toward) as a guide to your deliberations? The answer they came up with was that while anchoring your deliberation in a vision may limit you in some ways, it also frees you to focus on a few critical goals and to pour your energy into accomplishing them well.

In the course of the translation-group's discussion, a tension was identified between what the vision seemed to dictate and what the translator may have felt or wanted "in his/her guts." This in turn resurrected the question of whether it is possible/ok selectively to use Greenberg's ideas -- that is, to make use of some and to ignore some of the others.

Reacting to the report of the translation sub-group, the comment was made that only in certain kinds of educational settings would educators have the time, ability, and desire to engage in the kind of careful effort to translate Greenberg's ideas into educational terms and then to try to implement them in a thoughtful way. Most educational settings are not made to encourage this kind of thoughtful approach to their work on the part of teachers. Engaged, by virtue of the way the educational environment had been set up, in such activities as crowd-control, they do not have the time to engage in the translation effort.

In the course of this discussion, it was noted that although the translation of his conception into educational terms is not at the heart of Greenberg's agenda, he has written a powerful essay on the role of the teacher -- with special attention to the problem of what

the teacher should do in dealing with a text in which he/she does not believe. A number of people expressed an interest in this text, and it was agreed that an effort would be made to get hold of it and to get it to interested individuals in the seminar.

COMMUNITY-WIDE VISION GROUP

Alan reported that this group viewed its task as opening up a discussion which would provide a springboard to a discussion that will follow on Thursday. Our initial question, "Is there, can there be, such a thing as a community-wide vision" soon led to a more basic question, "What do we mean by community?" After discussion, the group seemed to gravitate towards the following operating definition of community: all of those institutions that are providers of education, with Federation as convener of the process. To this it was added that the character of "the community" might grow clearer through the conversation on goals.

Alan added that the group went on to discuss a number of different ways of interpreting the notion of a "community-wide vision. While there was no closure the group settled on what some might view as a minimalist interpretation of the term. According to this interpretation, the community-vision appropriate for a community that is serious about Jewish education is that of a community which makes it possible for all local educating institutions to be vision-driven along the lines specified in the seminar (see, for example, the proceedings for Day 1). The community's role in encouraging local institutions to wrestle with issues of vision was referred to as its "envisioning role". Is such an interpretation of "community vision" all form and no process? Not necessarily: it was felt that the effort to become vision-driven in the sense specified would necessarily involve institutions in wrestling with serious content issues.

Alan's concluding comments focussed on the disappointment expressed by one member of the "community vision" group that the seminar had not yet provided significant opportunities for the different communities to hear from one another concerning the efforts they have previously undertaken to encourage a stronger goals-orientation, as well as insights and issues that had emerged through these efforts.

In response to Alan's comments, three observations were made:

1. that while we have tended to distinguish between "the community" and "institutions," in fact we need to remember that institutions are themselves communities, and that it may be very helpful to so regard them in deliberating about their needs and about how to interact with them.
2. There is considerable research concerning different ways of understanding the concept of community; and it may be that a study of some of this research

would provide us with new and perhaps very revealing ways of conceptualizing what we are doing.

3. While it may be fine to define "community" as the organized Jewish community (along the lines suggested by Alan), it needs to be remembered (if such a definition is accepted) that there are many individuals - and perhaps the majority! - who are in some sense members of the greater community who may feel no ownership in, or understanding of, decisions and programs emanating from "the community" in the narrow sense described above.

KYLA EPSTEIN'S CASE-STUDY

The morning's principal session was organized around Kyla's case-study of her congregation's efforts to develop a vision that was supposed to carry significant implications for the congregation's educational program. The session began with a request to participants that they respect the delicacy of Kyla's situation in discussing her congregation's efforts in this forum, and that, in this spirit, they treat whatever Kyla was to say about her institution as confidential.

Kyla began by describing the institution along various dimensions and went on to explain what prompted the effort to develop and then interpret a new vision, as well as the way that effort developed. She paid special attention to the composition, the work, and outcomes of the task-force that was concerned with education. Along the way she discussed the extent of her own involvement and that of other central figures (like the Rabbi), and she also identified what were for her the critical issues that the overall process raised for her. Because much of the material describing the case was handed out to you, no attempt will be made to summarize these various matters in any systematic way. Below some of the issues that were central for Kyla and that transcend the particulars of this case are summarized:

1. lay/professional roles in the process of developing and interpreting the implications of a vision for different arenas of congregational life. Who should be part of the process and at what point in the process? What kinds of roles should the participants decided on have? Who should be deciding these matters?

In the case-study, there was a great deal of ambivalence on the part of the congregation concerning the involvement of its professionals -- along with a strong reluctance (really, an inability) to address the issue frontally. The result was many mixed messages and the exclusion of the professionals from a great deal of deliberation. The upshot of this is that in the educational arena a whole lot of decisions were made concerning strategic goals without significant involvement on the part of the congregation's senior educator and the Board she works with.

2. What/who is to be regarded as authoritative in the process as a whole and/or at its different stages?? That is, who should have, or should be regarded as having, final authority over the process as applied to education and other domains? Possible candidates include: the president, the Text, the Rabbi, God, the educational director, the Congregation's membership, an outside consultant offering social scientific or other kinds of wisdom?

In the case-study, the congregation had formally announced in its new vision-statement that it is a democratic institution, an institution in which everyone, except professionals, have a vote. What this implies is that the greater Judaic and educational knowledge which the senior professionals in the institution possess do not establish for these professionals any special status of authority in the overall process. On the contrary, at many points they were actively kept out of the process. Another implication of the congregation's democratic structure is that members who come to the Temple once a year carry as much weight in the process as those who are actively involved on an ongoing basis.

3. What is the appropriate balance of process and content in the effort to develop a vision for the congregation as a whole and for its educational program in particular? Is it important to insist that content-issues (relating to both educational and Judaic knowledge) be given prominence in the effort to arrive at a shared vision? If so, can such content be introduced in such a way that the non-expert lay participants in the effort do not feel overwhelmed and disempowered by the professionals who bring with them various kinds of expertise? Is the introduction of content and employment of content-experts consistent with a sense of real ownership on the part of the lay membership? Also, if content is deemed desirable, what kind of content would be most helpful? What kinds of expertise might be desirable?

In the case-study described by Kyla, content and the "content-experts" (the professionals) tended not to play a significant role; the emphasis was on process. As an example, the task-force concerned with education recommended a school newspaper on the grounds of a need for "communication", but it seemed very little interested in what the newspaper would communicate, that is, in the kind of content that the educating institution should be trying to pass on.

4. What are appropriate criteria for evaluating the kinds of activities and programs that should have a place in the congregation as a whole and especially in its educational program? And what is the basis for deciding on these criteria? To what extent should basic decisions be made based on whether the membership "is happy with them"?

In the case-study, "the bottom-line" seemed to be "customer-satisfaction" -- that is, the extent to which a given program or activity was found satisfying by the participants. There seemed to be no attention to, nor any acknowledged principles that would allow anyone to judge, whether the program or activity was "important" and worth doing (quite apart from whether it made people "happy"). It was suggested by one of our participants that a principal reason for this kind of approach was the institution's reliance on social scientific expertise.

5. In the process of trying to move from vision to practice, what role does the vision-statement that has been arrived at play? How is it utilized? Is the periodic re-visiting of the vision-statement built into the process? How can the process be structured so that, along the way, attention to means doesn't push to the side the vision-statement that is supposed to guide the overall effort?

In the case-study, once the focus turned to strategy, attention turned away from the vision-statement, and a number of the strategies decided on were utterly disconnected from the vision-statement.

6. Emotional process. The effort to arrive at a vision and a strategic plan is time-consuming, stressful, exhausting, and sometimes very frustrating. How can the process be organized so as to reduce negative emotionality, and how can such emotionality be dealt with so as to stave off an overflow of frustration, or cynicism, or withdrawal?

SOME OF THE ISSUES/INSIGHTS DISCUSSED AFTER THE INITIAL PRESENTATION

1. It was striking to some individuals that organizations and institutions like the UAHC and Hebrew Union College were not encouraged to enter into this process. It was felt by those who made these comments that involving them might have led to the design of a much more effective process and to the introduction of content in a way that could have been very helpful.

2. A comment was made that the completely process-dominated approach described in the case-study stands in sharp contrast to CIJE's strong emphasis on content. The question was raised; can an approach be developed that marries content- and process-issues in an effective way?

3. A point - one that has frequently been made in CIJE-discussions - was made concerning the importance of "the Holy Trinity" in effecting significant change in institutional settings, the trinity consisting of the Rabbi, a powerful lay leader, and the educational leader. All three must be seriously engaged and working together if the process is to have a good chance of turning out well. In the case under consideration, two of the three -- the educator and the

rabbi -- were rendered relatively disenfranchised and powerless. Related to this, the point was made that a critically important role for the larger community leadership is to find a way of encouraging institutions to engage all 3 of the relevant parties in the process.

4. At various points in the seminar, the point has been made that serious discussion concerning vision and/or goals can be launched in more than one way or context. As an illustration, the point was made that the list of strategic educational goals that had been developed in the course of the process that Kyla described were in many cases extremely vague and ambiguous. But this, it was suggested, could itself be positive in that it could be used to force a serious discussion of what these vague, ambiguous statements should be taken to mean. Such a discussion could serve to raise the level of consciousness concerning goals in significant ways.

5. There was some discussion of the relationship between visions and vision-statements. The suggestion was made that having a vision-statement may or may not be evidence of having a vision. What was intended was that in order for the vision-statement to qualify as, or to represent evidence of, a vision:

a) it would need to include (or be known to its drafters to entail) an interpretation of what is really meant by general terms it employs like "behaving ethically" or "committed to the activity of study", etc.

b) it needs to be, as Senge puts it, not just a series of statements but "a force in people's hearts."

In this connection, it was mentioned that it might well be possible to develop a vision-statement that is sufficiently detailed as to offer a real sense of what the institution is and is not about, without being so detailed as to leave no room for refining, reinterpreting, and re-visioning along the way. Just as it may be very important to establish a vision-statement that, by going beyond vague rhetoric, can offer real guidance, so too, it was suggested it may be important for the vision-statement to be open enough to allow acts of re-visioning along the way.

6. A question was raised, but not discussed at lengths, concerning the possible or desirable role of students in the process of developing a vision for an educating institution.

7. The suggestion was made that if the process of developing a vision and a strategic plan is not to be very counter-productive, it is very important that it be implemented in a meaningful way without too great a lag-time.

GENERAL INSIGHTS AND ISSUES EMERGING FROM THE CASE STUDY

Many of the general points that people expressed in the statements they drafted at the end of the session are represented above. An unedited copy of the statements that were drafted is available to anyone who want it -- except that names have been removed. Below is a summary of a few of the themes that seemed to me (DP) salient in your statements:

1. The lay-professional alliance is of critical importance. It needs to be nurtured in such a way that both parties feel included both in the process and in the product of their efforts. To this someone added that "in the absence of ongoing involvement, the professional needs to be able to "ride the crest" and use the process to further his/her legitimate educational goals.
2. While outside consultants may offer an institution important insights that they may be incapable of generating for themselves, they may also steer the institution in undesirable directions (as a result of the ways of thinking that they bring to their analysis and their lack of concrete familiarity with the religious tradition and the institution they are looking at.
3. "Process must never be allowed to bury or overpower the vision. "When you are up to your "tuchis" in alligators, it is hard to remember that the original purpose is to drain swamp."
4. A way must be found that marries serious attention to content to a process that empowers the stakeholders and gives rise to a sense of shared ownership.
5. The planning- or visioning process needs to be developed in such a way as to minimize the likelihood that participants will walk away or become cynical. One cannot assume that being involved in such a process is necessarily rewarding.

AFTERNOON EXERCISE

The introduction to the exercise stressed that there are many ways of facilitating/encouraging efforts towards becoming more focussed around meaningful goals and more vision-driven. The exercise prepared for the afternoon is an attempt to marry process with content. Four questions were to guide the exercise: 1. how would you imagine a process like this taking place in your situation? 2. what issues would need to be addressed? 3. How would this effort be launched? 4. What would you need to carry the process through successfully?

On this occasion, seminar-participants were divided based on job-a-like criteria. After they met in groups a de-briefing process took place. With apologies, the summary of what

went on in the de-briefing will not be included below; it will be included in the next set of proceedings (which will be mailed to you).



CIJE GOALS SEMINAR, DAY 5 PROCEEDINGS

DVAR TORAH

With Tishah B'Av only three days away, Beverly Gribetz's Dvar Torah called our attention to the 8th Mishnah in Masechet Ta'Anit, which describes the customs and the joyousness associated with the 15th of Av, only 6 days after the 9th of Av, on which day our attention is focused, in a spirit of mourning and atonement, on our tragedies as a nation. Beverly suggested that the 15th of Av celebration is an antidote to the 9th of Av. Equally important the carefully chosen words of the 8th Mishnah are themselves comments on, and antidotes to, several verses in the Book of Lamentations. As against the cessation from dancing and the destruction of the young men described in the Book of Lamentations, the Mishnah describes the 15th of Av as a festival in which the young men have re-appeared, in which the daughters of Jerusalem go forth to dance in the vineyards, and in which marriage unions that will reach into the future are made with great joy. The message of the Mishnah, Beverly suggested, is an affirmation, against the background of national tragedy, of Jewish continuity.

ANNETTE HOCHSTEIN ON THE MANDEL INSTITUTE FOR THE ADVANCED STUDY AND DEVELOPMENT OF JEWISH EDUCATION

Speaking on behalf of the Mandel Institute, Annette Hochstein described the Institute's work, with attention to purpose and rationale, to the way the Institute works, and to kinds of activities and initiatives the Institute launches. The Institute invents and sets up institutions for which there is a need; these institutions eventually become independent of the Institute but retain a kind of familial relationship to the Institute. Among the activities the Institute has been engaged with over the years are the following: it staffed the Mandel Commission; it developed the School for Educational Leadership; it guided CIJE in its initial phases; it organized and continues to sponsor the Educated Jew Project, and it has become the organizational home of the Jerusalem Fellows Program.

The Institute's activities are grounded in a number of convictions: 1) Great ideas in combination with great leaders are the source of change; 2) Communities are the locus of change; 3) Planning is the critical means for promoting change. Without strong leaders and careful, thoughtful planning, powerful ideas prove sterile.

As an illustration of the way in which the Institute works, Annette discussed the School for Educational Leadership, which is a response to the shortage of senior personnel in education in Israel. Annette took us through the process through which the School for Educational Leadership came into being. The upshot of this effort is that in each of the last two years there have been close to 1,000 applicants for 20 positions. The curriculum of the school testifies to the Institute's insistence on serious philosophical thinking. Its commitment to pluralism is reflected in the fact that its student body, which includes both secular and religious Jews of very different kinds, is immersed in a curriculum which requires everyone to engage both with traditional Jewish sources and study (for example, through encounters with the Talmud) and with the more general Western intellectual tradition.

REVIEW OF DAY 4 PROCEEDINGS

As a follow-up to the comments in the Proceedings concerning the role of the consultant in the process described by Kyla, the comment was made that, for better or for worse, the choice of the consultant is a critical decision, since his/her orientation will determine the language and direction of the inquiry and the nature of the findings.

Scanning the preceding day's Proceedings, one participant suggested that the distinction between process and content was not always being drawn in a consistent and/or helpful way. The main point was this: there were times in the proceedings and possibly in our discussions where the term "process" was being used to describe activities in which there was indeed a lot of content -- for example, the efforts of a group of individuals to unearth and reflect on their own and one another's beliefs and understandings concerning the nature of their Jewish commitments. The fact that in such situations the participants are not listening and reacting to outside-inputs which put new kinds of content before them does not mean that they are not seriously wrestling with content. This comments suggests

- 1) that we need to be more careful in the way we distinguish process from content,
- 2) that within the domain of content, we distinguish between content-oriented sessions in which there is an encounter with a body of ideas that flows towards the participants "from the outside" and content-oriented sessions where the emphasis is on unearthing the participants' own ideas.

It is worth stressing that while separated out here for purposes of clarification, the kinds of activities referred to in this paragraph are not, in practice, mutually exclusive. Indeed, at the heart of our seminar is the suggestion that they are all pertinent and important and that ways need to find to integrate them.

As a follow-up to a comment concerning the critical importance of engaging the Rabbi, the lay-leader, and the educational leader in the effort at educational reform, the comment was made that an important challenge for CIJE may be to work with rabbinical seminaries with an eye towards better preparing future rabbis to understand and adequately address the challenges they will face in the arena of Jewish education. It is, for example, important that they come to understand the importance of developing an enthusiastic united front in the educational domain that includes rabbi, lay-leader, and educational leader; similarly, it is important that they become more thoughtful about how to nurture a culture that supports educational reform in their institution.

CIJE, THE GOALS PROJECT, AND THE LOCAL COMMUNITIES

Alan Hoffmann's comments concerning the role of CIJE began with the suggestion that it is important to view the Goals Project in a larger CIJE context. He reminded participants that the basic mission of CIJE is not Lead Communities or the Goals Project, but systemic reform in North America. Its task is to transform the terms of reference in Jewish education in North

CLJE GOALS SEMINAR, DAY 5 PROCEEDINGS

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America, principally via two strategies: 1) building the profession; 2) mobilizing community leadership.

Viewed in this context, Lead Communities are to be understood as laboratories in which to demonstrate the possibility of systemic reform. This effort needs to be recognized as long-term, difficult and very important. The last two years have witnessed slow progress -- but progress nonetheless. Below - and as background to our efforts in the area of goals - is Alan's skeletal summary of what has been, and will be happening.

Personnel front. The effort to diagnose strengths, weaknesses, and challenges is already well under way, via the research efforts that have been undertaken in the Lead Communities. The data that have been collected will help these communities develop Personal Action Plans that address their personnel weaknesses. The Principals Seminar that will take place at Harvard in the fall represents one way in which CIJE is working with the local communities to encourage improvement in the area of personnel in response to what we are learning.

While the knowledge generated through the study of personnel in the Lead Communities is expected to help these communities, CIJE believes that its value will go beyond these local endeavors. Its suspicion is that some of what will be learned in the Lead Communities will be generalizable, and hence of practical value, to many other communities as well.

Monitoring, evaluation, and feedback. Alongside the personnel-efforts has been the work of the Monitoring and Evaluation and Feedback team. Not only have they been integrally involved with the personnel-piece, but they have also been systematically engaged in studying the process through which the Lead Communities have been trying to mobilize their resources and energies towards the improvement of Jewish education.

Work with other communities. CIJE has been rethinking its self-imposed limitation to only three communities. It has entered into conversations with other communities concerning ways in which there might be fertile, though somewhat more limited, partnerships. The guiding principle is that at the same time as CIJE will be working with 3 systemic laboratories (in the Lead Communities), it will work with certain other communities around specific, narrowly defined issues.

Mobilization at the Continental Level. CIJE needs to be more systematic in its effort to reach an ever wider audience with the story of what it is and what can be done. It has recently hired a new, full-time person whose responsibility will include answering this challenge.

Against the background of these efforts, Alan turned his attention to those CIJE initiatives that speak to the question, "All of this - for what?" Two significant CIJE initiatives bear on this question: one of them is the "Best practices" project; the other is the Goals Project.

The Goals Project emerged out of different kinds of concerns: one of them was the conviction that to be effective, educating institutions would need to arrive at concrete interpretations of "meaningful Jewish continuity" to guide their efforts; another was the recognition that evaluation and accountability are not possible in the absence of significantly greater clarity concerning what our goals are and what success would look like.

How does CIJE see itself engaging with the communities in the Goals Project? While the particulars of the process may well vary somewhat from community to community, using the prototype of discussions under way with Milwaukee, Alan sketched out a three-stage process:

Stage 1: the communities decide whether they feel ready to engage with the Goals Project. Does the Project speak to their needs? Does it integrate satisfactorily with efforts planned and under way? etc. If the answer is yes, the community's task is to inform and recruit the key stakeholders in educating institutions to participate in the next stage of the process.

Stage 2: For those who are prepared to commit themselves to Stage 2 of the process, CIJE will sponsor a series of 3 or 4 substantial seminars designed to foster understanding and reflection concerning the basic beliefs that inform the Goals Project, to communicate what it might mean for an institution to be involved in the project, and to encourage institutions to embark, or continue, on a journey towards more substantial vision-drivenness. The precise content and structure of these seminars would be worked out by CIJE in partnership with each participating community, based on a number of factors including the situation of the participating institutions..

Stage 3: CIJE begins working with a small group of institutions from among those that have participated in Stage 1. These are institutions which, through their work at Stage 1, have developed a serious understanding of the energy and thought that will be needed to become significantly more vision-driven, believe in the importance of becoming so, and want in cooperation with CIJE and other relevant institutions to enter intensively into this process. A clear agreement concerning what is expected on the part of CIJE and on the part of participating institutions is a precondition of involvement in the Stage 3 process.

Among the Stage 3 entry requirements is the identification by each participating institution of an individual, or "coach", whose responsibility it will be to oversee and guide the institution's Stage 3 activities. Active involvement at this stage of denominational movements and the training institutions, so that their resources and talents are available to participating institutions that are working to identify and actualize their guiding visions, is highly desirable.

In relation to these educating institutions, CIJE's job would be: 1. to work with the institution to develop a plan of action that identifies both foci and strategies; 2. to train and work with the institutional coaches. Beyond this, it may prove desirable and feasible for CIJE to identify and work with a small cadre of additional coaches, with special kinds of expertise, who will serve as resources to a number of Stage 3 institutions. It is also a possibility that at the beginnings of Stage 3 it will be desirable to identify in each community that has more than one Stage-3

institutions an individual who will serve as a community-wide guide to the process.

Among the comments/questions called forth by Alan's presentation were the following:

1. The suggestion was made that the word "train" to describe CIJE's anticipated effort to cultivate the group of individuals who will work with educating institutions at Stage 3 was inappropriate. This issue was discussed for several minutes until an individual who identified herself as a layperson suggested that this might be the kind of issue which the education professionals might want to tackle on their own without the presence of laypeople.

2. Based on her experience with the **EE** project, Isa Aron warned against the danger of going too fast and trying to do too much. The work is labor-intensive and one might do better working intensively with a few institutions than trying to work with a large number.

3. One participant commented that our week-long seminar had done something very important in bringing many different parties together in an arena where relationships as well as a sense of shared understandings and values that go beyond labels could develop. He added to this, however, that there is still a need for greater clarity and awareness on the part of participating communities and institutions concerning the kinds of resources, especially emanating from the denominational movements and institutions, that would be available to them. This person concluded by noting that it would be important to create at Stages 2 and 3 the kind of ambiance that we had jointly created in Jerusalem.

4. The suggestion was made that particularly in the context of social realities in the United States it would be very important to commission articles in the Educated Jew Project that give a prominent place to notions like feminism, egalitarianism, and pluralism which figure prominently in the outlook of many contemporary American Jews. It was suggested, in this connection, that it might be of value to invite each of the denominations to write, or make available to CIJE, an article that articulates systematically its perspective on the aims of Jewish education, with attention to their view on such issues.

TOWARDS A COMMUNITY-WIDE AGENDA - Professor Michael Rosenak's presentation.

Introduction to Mike Rosenak's presentation. Daniel Pekarsky introduced Mike Rosenak's presentation by noting that although the focus of much of our seminar had been on educating institutions, many of the participants had come as representatives of communities and were interested in what a community-wide vision might be. Drawing on some of the conversation that had gone on in a seminar sub-group that had focused on this question, Daniel painted what might be viewed as a minimalist understanding of community-vision. According to this view, an appropriate vision for a community that took Jewish education seriously is that of a community 1) that supports and encourages all educating institutions in their efforts to clarify and actualize their own guiding visions and goals; and 2) that is actively committed to upgrading personnel; 3)

3. Shared practices. Even though, as Jews, we largely go our own ways, it is entirely possible for us to agree on the desirability of certain shared practices, for example, in the arena of Tzedaka or in the matter of the kinds of ritual observances that are appropriate at communal functions.

4. Problems. In the midst of our diversity, a measure of unity can be established by the determination to regard the problems faced by some Jews as problems for all Jews — that is, by a determination on the part of all to address seriously the problems that any segment of the Jewish people face.

5. Israel. It is true that identification with Israel is no substitute for a shared agenda; at the same time, it should not be left out of an effort to identify and forge a unifying core. While Jews may interpret the significance of Israel very differently, they can come to a shared understanding that Israel is a special and important place, not just another place where Jews happen to live.

Mike Rosenak's suggestion that these various elements, taken together, establish the possibility of a fairly rich shared universe among Jews who are otherwise very different from each other, called forth a number of questions and comments from seminar participants. His talk shed new light on questions that had emerged at various points in the seminar: questions concerning the possibility of a meaningful shared Jewish universe among contemporary Jews, as well as questions/dilemmas concerning inclusivity and exclusivity. For example, is it possible to have a Jewish community or educational institution that stands for something substantial without at the same time excluding or marginalizing some members of the community?

CONCLUDING SESSIONS

Following discussion of Mike Rosenak's presentation and a final opportunity to gather in work groups, the group gathered for a final work-session. The session began with an opportunity for participants to respond to a form that invited their feedback concerning the strengths and weaknesses of the seminar, suggestions for improvement, etc. We then moved on to hear and discuss the plans of action that were emerging from the deliberations of the Baltimore, Cleveland, and Milwaukee delegations. The three presentations situated their developing plans of action in the context of local realities and of continuing efforts of a variety of kinds. A summary of these plans will be made available to seminar participants on a separate occasion.

After the community plans-of-action had been presented and discussed, Alan Hoffmann expressed his excitement concerning what was emerging. He noted in this connection that, quite apart from any community-wide efforts, some of the participating educating institutions emerged from the seminar with a desire to work intensively in the areas addressed by the seminar. He also indicated the possibility of some fruitful coalitions among institutions represented around the table.

Following a break, the week's activities concluded with a festive dinner. At this dinner, participants were given a short booklet that included short autobiographical statements developed by the seminar participants. These autobiographies included addresses, phone numbers, fax

numbers, etc., and it is hoped that participants will use this information to continue back home conversations and discussions commenced during the week in Jerusalem.



CIJE'S GOALS PROJECT

WHAT IS THE GOALS PROJECT?

The Goals Project of the Council on Initiatives in Jewish Education grows out of the conviction that effectiveness in Jewish, as in general, education depends substantially on whether educating institutions are 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 it is trying to bring into being. Guided by the belief that Jewish educating institutions need to become significantly more vision-driven than they typically are, the Goals Project is an effort to encourage vision-drivenness in Jewish education. It will do so in two ways: first, through efforts to foster an appreciation among relevant constituencies of the importance of being vision-driven; and second, through strategies designed to encourage educating institutions to develop their underlying visions and to identify and actualize the educational implications of these visions.

RATIONALE

To make good educational sense, an institution's decisions concerning what educational goals to pursue, as well as how to interpret and prioritize them, need to be anchored in, and justified by, a coherent vision of what it is trying to achieve. That is, its efforts need to be guided by compelling answers to the following questions: what kind of a Jewish person, featuring what constellation of beliefs, knowledge, attitudes, skills, commitments, and dispositions, should we be cultivating? And what form of Jewish community, defined by what purposes, ethos, patterns of activity, customs, norms, and forms of human relationship, are we trying to encourage? An adequate guiding vision does not offer a laundry-list of miscellaneous characteristics to be cultivated in students but exhibits how they fit together to compose a picture of a meaningful form of Jewish existence. Absent such a vision, not only are basic decisions concerning educational goals hard to reasonably make, so too are decisions concerning other important matters, including the organization of the physical and social environment, appropriate forms of pedagogy, and the skills desirable in educators. In addition, the absence of a vision of the kind of human beings and community it is hoping to cultivate deprives an educational institution of an important basis for evaluating the success of its efforts.

The effort to develop a substantive vision that is compelling to the relevant stakeholders and whose educational implications have been worked out in a meaningful way is a labor-intensive, intellectually and Jewishly demanding activity; nor are there any guarantees of success. But it must also be stressed that the potential rewards for the participants in the process, both as individuals and as representatives of their institutions, can be very significant.

THE GOALS PROJECT'S RESOURCES AND AGENDA

In its efforts to encourage Jewish educating institutions to become vision-driven, CIJE benefits from the resources and the ongoing support of the Mandel Institute for the Advanced Study and Development of Jewish Education. Of special value to the Goals Project is the Mandel Institute's Educated Jew Project, which explores a number of significant conceptions of an educated Jew and then examines the implications of these conceptions for the goals and organization of Jewish education. The Educated Jew Project has developed through significant contributions by some extraordinary Jewish thinkers and educational theorists, including 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. The contributions of such individuals to CIJE'S Goals Project has been and will continue to be invaluable.

In collaboration with the staff of the Mandel Institute and the Educated Jew Project, the Goals Project is launching a number of initiatives designed to encourage vision-drivenness in Jewish educating institutions. Principal initiatives include:

1. Development of a library of materials concerning the importance and the process of becoming vision-driven. This library will be made available to interested communities and educating institutions.
2. A Summer Seminar on Goals in Jerusalem for lay and professional leaders from Lead Communities and elsewhere. The seminar is designed to foster an appreciation for the critical role that vision plays in education and to think through critical issues that must be addressed if Jewish educating institutions are to become more vision-driven. Participants are expected to encourage local efforts in this arena on their return home.
3. Local seminars in Lead Communities (and beyond). CIJE will sponsor a series of seminars in each Lead Community next year for representatives of local educating institutions. These seminars are designed to encourage these institutions to wrestle with issues that need to be addressed in order to begin the process of becoming, or becoming more, vision-driven.

CONCLUDING COMMENTS

CIJE does not believe that becoming vision-driven is easy or that it is sufficient to remedy the ills of Jewish educating institutions. But it is convinced that it is indispensable to success, and it welcomes your participation in the effort to encourage more careful attention to vision and goals among educating institutions in Lead Communities and elsewhere.



Chair

Morton Mandel

PACKET OF READINGS

Vice Chairs

Billie Gold
Matthew Maryles
Lester Pollack
Maynard Wishner

Enclosed is the packet of readings for the Goals Seminar. Read what you can in advance of the seminar -- especially the selections we'll be referring to in the first couple of days of the (the articles by Dewey, Heilman, Lichtenstein, and Greenberg).

Honorary Chair

Max Fisher

Some of the readings offer portraits of very different kinds of vision-driven institutions. The Dewey selections offer an example of the school started by Dewey, a school based down to its very details on a systematically articulated and comprehensive social and educational philosophy. This reading explains some of his general philosophical and psychological ideas, as well as how they find their way into a cooking class.

Board

David Arnow
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Norman Lamm
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

The selection from Heilman's Defenders of the Faith offers a glimpse into a contemporary Haredi Yeshiva, a vision-driven institution that differs greatly from (and yet in some interesting ways resembles) Dewey's school. The article by Rabbi Lichtenstein describes yet a different kind of vision-driven institution - the modern Zionist, Hesder Yeshiva which he founded (and which we will visit).

These institutions are light-years away from each other in numerous respects; and all of them differ dramatically from secular-Zionist educating institutions which we will also be studying. But as different as they are, these institutions are alike in that all are animated by a coherent and, for their proponents, a compelling vision of what they want to accomplish. As you read these articles, think about what these visions are and about how they are reflected in practice.

The article by Moshe Greenberg offers his views on the kind of Jewish human being toward whom we should be educating. It is one of several essays developed under the auspices of the Mandel Institute's Educated Jew Project. Each of these essays represents a different perspective on the kind of person Jewish education should try to cultivate. We will be examining Greenberg's vision, with attention to the issues that arise in trying to translate a vision into practice.

The essay on Camp Ramah is background to our discussion of the translation of vision into educational design and practice.

Executive Director

Alan Hoffmann

The selection from Peter Senge's The Fifth Discipline and Seymour Fox's "Toward a General Theory of Jewish Education" are offered as general background.

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.

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.

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.	The educating institution has identified clear educational goals that are associated with particular activities
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.	The institution's seriousness about realizing certain goals is revealed in its activities and/or organization.
The institution is associated with a particular goal, but many of the key stakeholders, including educators, are not personally identified with the goal.	There is an educational goal which the key stakeholders genuinely and powerfully believes in.
There is a clear goal, but whether and how its attainment will contribute to the life of the student is not clear.	There is a goal, and it is clear to the educator how its attainment will enrich the student's life.

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.

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 successful if it provides to the Seminar's participants with a sense 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 nation's 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 .

wednesday, July 13

Session led by Barry Holtz and Gail Dorph:
Towards vision-driven education.

ELEMENTS IN THE PROCESS OF MOVING INSTITUTIONS TOWARD CREATING A VISION

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

A. 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?

(what are the individual and social dimensions of this issues)

B. Why is vision important?

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

What could a vision driven institution look like? (Dewey's kitchen; Heilman'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 is 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: Is there a way to arrive at a shared vision?

If so, via what process?

- Is this democratically decided? (1 person/1 vote)
- Is some oversight committee charge with decision?
- Is rabbinic/denominational entity charged with decision?
- Who can help community/school do this?

If not, are there other ways institutions can move toward being increasingly organized around shared, clear and compelling goals?

CJIE AND THE COMMUNITIES: POSSIBLE NEXT STEPS IN OUR COLLABORATION

Below is a description of a two-stage process through which CJIE might work with local communities beyond the summer seminar.

STAGE 1:

CJIE offers a set of some three or four seminars next year, designed for critical stakeholders in local educating institutions. These seminars are designed to heighten their understanding and appreciation of the ways in which vision and goals are relevant to the improvement of their educational efforts; to guide them into a careful analysis of their current goals and/or vision-statement and of the ways these are or are not adequately reflected in their institutions; to help them grow more aware of the different arenas, levels and approaches that might be adopted in the effort to become more goals-sensitive or vision-driven; to encourage some thoughtful reflection concerning what a desirable vision for each institution might be, possibly through encouraging dialogue with the kinds of visions represented in the Educated Jew Project.

STAGE 2:

By the time they will have finished Stage 1, institutions would have a good sense of the challenges involved in undertaking a serious commitment to become significantly more goals-sensitive and vision-driven. Those among them that are prepared to move on to the next stage and can meet the specified requirements for participation would be invited into the second stage. In the second stage, each participating institution would be involved a systematic effort to begin making serious progress in the arena of goals. In order participate, institutions would have to agree to a number of expectations. Though these need to be clarified, they might include: a) an expectation that specified kinds of study on the part of key stakeholders be a part of the process; b) the institution's identification of an individual who would guide the process along; c) a willingness to address in the process a number of critical issues that need attention if progress towards vision-drivenness has a chance of being substantial, e.g. issues of evaluation.

At stage 2, CJIE's role is to work with the individuals selected by the institutions to guide their process along. CJIE would help to train these individuals and to provide them with appropriate kinds of counsel and support. As part of their entry into the process, these institutional guides would have to develop a propose set of goals and a course of action, which would then be reviewed and strengthened in consultation with the CJIE staff. It is likely that along the way the various institutional guides would be convened for special sessions, some of them devoted to the sharing of the insights and concerns arising out of their work.

**THE CIJE GOALS SEMINAR
JERUSALEM, JULY 10-14, 1994**

EVALUATION AND FEEDBACK

What is your position in your Jewish community?

I. The CIJE Goals Seminar was designed with specific objectives in mind. Below is a list of some of the desired outcomes of the Goals Seminar. Please provide us with feedback about each objective. For example: in what ways do you feel that the objective was met to your satisfaction? Which of the materials, presentations, and discussions were and were not sufficient and useful to address the objective? What else could have been done to reach each of these objectives?

The participants in the Goals Seminar will:

A. Better understand the concept of visions and its importance for effective educating institutions.

B. Appreciate the importance of vision in relation to educational design.

C. Understand what the next steps are in encouraging vision drivenness at the communal and institutional levels.

II. A. What is something new that you learned during the seminar?

B. What made this learning meaningful and beneficial to you?

III. What suggestions would you make for us that would have improved this seminar.

IV. As you continue to think about your role and your work with the Goals Project, what areas, topics, and issues would you like to learn more about? In what format?

V. We would welcome any additional comments:

THE CJE GOALS SEMINAR

Jerusalem, July 10-14, 1994

PARTICIPANTS

Walter Ackerman
Beer Sheva, Israel

Isa Aron
Log Angeles, CA

Irving Belansky
Boston, MA

Caroline Biran
Jerusalem, Israel

Chaim Botwinick
Baltimore, MD

Ruth Cohen
Milwaukee, WI

Aryeh Davidson
New York, NY

Marci Dickman
Baltimore, MD

Gail Dorph
New York, NY

Kyla Epstein
Cleveland, OH

Seymour Fox
Jerusalem, Israel

Jane Gellman
Milwaukee, WI

Larry Gellman
Milwaukee, WI

Ellen Goldring
Nashville, TN

Roberta Goodman
Madison, WI

Beverly Gribetz
New York, NY

Mark Gurvis
Cleveland, OH

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

Barbara Penzner
Jerusalem Israel

Abby Pitkowsky
Jerusalem, Israel

Dan Polster
Cleveland, OH

Ina Regosin
Milwaukee, WI

Jay Roth
Milwaukee, WI

Lifsa Schachter
Cleveland, OH

Richard Scheuer
New York, NY

Zipora Schorr
Baltimore, MD

Roanna Sharofsky
New York, NY

Jerry Stein
Milwaukee, WI

Louise Stein
Milwaukee, WI

Barbara Steinberg
W. Palm Beach, FL

Robert Toren
Cleveland, OH

Shmuel Wygoda
Jerusalem, Israel

Susan Wyner
Cleveland, OH

Biographies of CIJE Goals Seminar Participants

Walter Ackerman

I have just completed 20 years of service at Ben Gurion University in the Negev. During that time I was variously chairman of the Dept. of Education, Dept. of the Faculty of Humanities and Social Services, and Director of the School of Continuing Education. Prior to settling in Israel, I have been Principal of a Day School, Director of Camp Yavneh and then Ramah in California and Canada. I was also Vice President of Academic Affairs of the University of Judaism in Los Angeles. I am currently also engaged in editing a book which deals with the beginning of Jewish educational institutions.

Isa Aron

-Professor of Jewish Education at the Rhea Hirsch School of Education at HUC-JIR in Los Angeles.

-Ph.D. in Philosophy of Education at the University of Chicago.

-Areas in which I have worked and published include: moral education, museum education and alternative Jewish education.

-Currently also serve as director of the Experiment in Congregational Education, which works with seven congregations throughout the U.S., assisting them in the process of re-thinking and re-structuring of congregational schools.

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e-mail: iaron@eis.calstate.edu

Irving Belansky

I am a synagogue Jew that is trying to become more Jewishly literate. I have been trying to share my passion for Judaism through organizational involvement. I have served as President of Temple Isaiah-Lexington, President of the Synagogue Council of Massachusetts, President of UAHC Northeast Council, Co-Chair of "Commission on Jewish Continuity", Chair of Family Education Committee.

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Dr. Chaim Botwinick

Dr. Botwinick currently serves as Chief Education Officer of the Council on Jewish Education Services of the Baltimore (formally the Board of Jewish Education) and is Executive Director of the Center for the Advancement of Jewish Education of The Associated Jewish Community Federation of Baltimore.

He is on the Executive Board of the Council for Jewish Education and is a member of the Editorial Board of Jewish Education quarterly.

Prior to assuming his current post, he was Director of Jewish Education for UJA-Federation in New York, and Director of Planning and Administration of the Board of Jewish Education in New York.

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Ruth Cohen

A graduate of an Israeli teachers college. Winner of a Fulbright scholarship for studies in the USA. Holds a Ph.D. in education from the University of Michigan, Ann Arbor. Served as a lecturer at Oranim - the school of education of the kibbutz movement, and at the University of Haifa. Worked on curriculum development projects at the Center of Educational Technology at Tel Aviv University. Served as a teacher and supervisor at the Milwaukee public schools. Has extensive experience in administration and evaluation of educational programs in various settings. Co-authored a book: "Quest: Academic Schools Program" published by Harcourt Brace, and authored several articles published in a number of educational journals. Currently serves as the director of the Milwaukee Lead Community Project.

work:

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Aryeh Davidson

For the first 12 years of my career I devoted my efforts to work in the private and public sectors of general education in New York City. This included directing a school for behavioral and learning disabled children, university teaching, staff development initiating in central and lower schools, and research and evaluation. The more involved I became in general education the more I realized the unsurmountable difficulties of changing an entire sector. Moreover, it became evident that my primary commitment was not to public education (where I would not enroll my

children), but to Jewish education.

In 1983 I joined the faculty of JTS as an assistant professor of education and director of the Prozdor High School. After four years of high reaching work and modest success in restructuring the Prozdor, I went to Jerusalem to further my Judaica and research skills within the context of the Jerusalem Fellows Program. When I returned to the Seminary in 1988 I assumed leadership of the Department of Education which focuses on the preparation of educational personnel, research and professional development.

My research focus includes Jewish identity development, leadership training and support and the evaluation of the preparation of rabbis in the twentieth century.

I hold a Ph.D. and M.A. in special education and development psychology from Columbia University and am a graduate of the Seminary and Columbia's undergraduate joint program.

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Marci Dickman

I am a product of an American public school education and a Reform Sunday School. My early Jewish education was very powerful and complimented my family's involvement in Temple and the larger Jewish community.

I am also a product of a strong youth group experience with leadership opportunities and a teen trip to Israel.

As the college decision loomed overhead, I looked at opportunities for Judaic studies. By selecting Brandeis University, I was able to enter doors of many "denominational" groups and to expand my Jewish comfort level.

I am also a product of my friends; each of whom could be categorized - Christian, Orthodox, Conservative and Reform - and each of them had a major effect on my spiritual development.

While I did an eclectic search for graduate school, HUC Rhea Hirsch School of Education in LA was the one which most responded to my desire to study Jewish special education. I studied and davened during the week in a Reform institution, while on Shabbat I davened in a Conservative shul.

Continuing my eclectic path, I married a wonderful man from a modern Orthodox family, and we have made our "intermarriage" work. Of course, the blending of "visions" is difficult.

Today, my weekdays are filled with the endeavor of Jewish education. I work for the Baltimore Jewish Community at the Council of Jewish Education Services as the Director of Education Services. Each Shabbat my family davens in a Conservative shtebel. The oldest of my three children is now in 2nd grade at the Kreiger Schechter Day School in Baltimore.

This last role, that of parenting Jewish children, is the most difficult, and yet the one in which I take the most pride.

(Marci Dickman cont'd)
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Gail Dorph

Gail Dorph is senior education officer for the CIJE and former director of the University of Judaism Fingerhut School of Education. She lives in NY with her husband Shelly who is the national director of Camp Ramah. They have three wonderful daughters, Michele, Rena and Yonina and one (so-far) wonderful son-in-law.

Kyla Epstein (submitted by Roberta Goodman)

Kyla Epstein is a dynamic Jewish educator who makes things happen. Text speak to her as the heart, soul, and mind of Jewish learning and living. This translates to all her roles as congregational educator: teacher, supervisor, mentor, curriculum designer, leader and colleague.

You can always count on Kyla for an intense provocative conversation on the significant issues facing the Jewish community and Jewish education. Kyla has high standards, and a quick mind. Her conviction comes through the difficult questions and challenges she raises as well as through the statements she makes.

Kyla grew up in the Reform movement in Chicago's south suburbs. her education at HUC in both Jewish Education and Communal Service, for which she received Master's degree in 1985, helped shape her development as an educator. She now serves Anshe Hessed Fairmount Temple, a Reform Congregation in Cleveland. She served as education director of a conservative congregation in St. Louis for 6 years.

Jane Gellman

I am currently co-chair of Milwaukee's Lead Community Project and Chair of the Federation Women's Division Campaign. I am actively involved in the JCC and the Milwaukee Jewish Day School as well as the Federation. I am trained as a gym teacher but have been happily unemployed for 12 years. My husband Larry and I have a 16 year old daughter and a 12 year old son. I'm a graduate of the Wexner Heritage Foundation Program.

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Larry Gellman

I am a 45 year old stockbroker who has spent the last 10 years becoming increasingly serious and excited about Judaism.

Since participating in the Wexner Heritage Foundation Program 7 years ago, I have developed a love for the study of text. I am constantly amazed by the practical applications I find in passages written so long ago.

I believe the future of Judaism depends largely on the development of non-orthodox religiosity. People immersed in general society need to develop a knowledge of Judaism while people who know and understand Judaism need to become involved with and touch the broader community.

Institutionally, I am past-president of the Milwaukee Jewish Day School, a member of the board and strategic planning committee of CLAL, and officer of the Milwaukee Jewish Federation, and the incoming chairman of Wisconsin Israel Bonds.

Ellen Goldring

Presently, I am Professor of Educational Leadership at Peabody College, Vanderbilt University. I am a consultant to CIJE, co-directing the Monitoring, Evaluation and Feedback Project with Adam Gamoran, and working on Leadership Development. Before coming to Vanderbilt, I was on the faculty of Tel Aviv University and served as chair of the program on Educational Administration and Organization. I am on the Board of Akiva Day School in Nashville, TN and chair of the education committee.

I grew up in Kensington, MD, and received my doctorate from the University of Chicago. I have two boys, Ariel (7) and Oren (6).

(Ellen Goldring cont'd)

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Roberta Goodman (submitted by Kyla Epstein with assistance from Gail Dorph)

- Synthetic thinker
- High School tennis champion
- Strong willed
- EDD candidate from Columbia
- Experienced Congregational Director
- Empathetic yet critical listener
- Ethnographic Field Researcher
- Graduate of Rhea Hirsch School of Education HUC - MAJE '81
- Photographic recall of names and faces
- Sensitive questioner
- Graduate of USC - MS Education
- Resident of Madison, WI, citizen of every other major city in US

(Roberta Goodman cont'd)

- Warm and caring friend
- Current president of the National Association of Temple Educators
- Dissatisfied and impatient with mediocrity
- Skillful Diplomat
- Effective and motivating collaborator
- Compelling teacher
- Pursuer of clarity
- Note taker via word processor par excellence (fastest "tick-tocker" in the mid-west and places East)

Beverly Gribetz

I am currently Headmistress at Yeshivat Ramaz in New York, where I was a student for 11 years. I run the Junior High School and I work with new teachers throughout the school. In addition, I coordinate staff development and am beginning a project to revisit our elementary school curriculum in light of our Mission Statement.

We spend as much time as possible living in Israel. During the many periods in which we have lived here, I have been a member of the Project on the Educated Jew, worked at the Melton Centre for Jewish Education in the Diaspora in many different capacities, taught at the Pelech Religious Experimental High School for Girls, at Pardes, and at the David Yellin Teacher's Seminary.

My own research and academic interests center on the teaching of Talmud and on the creation of change on the "micro" rather than the "macro" level, especially through the role of the school principal.

I am married to Ed Greenstein and right now we see the world through the eyes of a bilingual 4-year old with a developing religious personality.

Mark Gurvis

Mark Gurvis is Director of Administration at the Jewish Education Center of Cleveland, a new Jewish education planning and service agency resulting from the merger of Cleveland's Bureau of Jewish Education and Commission on Jewish Continuity. Prior to assuming this role in July 1993, Mark worked for nine years for the Jewish Community Federation in planning, fundraising, and community relations, including 6 years directing the Commission on Jewish Continuity. Mark has an M.A. in Jewish Communal Services from Hebrew Union College; an M.S.W. from University of Southern California, and a B.A. in rhetoric and communications from the State University of New York at Albany. In 1989 Mark received the L. Kraft Award for Outstanding Young Professionals from the Conference of Jewish Communal Services.

Rabbi Robert S. Hirt

- 1- Vice President for Administration and Professional Education - Rabbi Isaac Elchanan Theological Seminary Yeshiva University.
- 2- Coordinates University Planning for Jewish Education
- 3- Holds the Shoham Chair for Rabbinic and Communal Leadership at Rabbi Isaac Elchanan Theological Seminary.
- 4- Major professional interests:
 - a. Identify, attract and deploy talented and dedicated young people into the fields of Jewish education, the Rabbinate and Jewish Communal Service.
 - b. create bridges between Yeshiva University, as a Jewish educational resource center, and the broader Jewish community it seeks to serve.

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Annette Hochstein

Director, Mandel Institute, Jerusalem
Policy Planner, trained at the Hebrew University, the New School and M.I.T.

For the past decade I have plied my trade in the area of Jewish education - staffing the Commission on Jewish Education in North America, running the project that created an initial knowledge base on the Israel Experience, another project aimed at shedding some light on the problem of the shortage of personnel. Prior to joining Mort Mandel and Seymour Fox in the establishment of the Mandel Institute (in 1990) I headed "Nativ Consultants" - a company that specialized in policy planning for social and educational programs.

I came on Aliyah from Antwerp (Belgium) and am married to Shaul who is a scientist at the Hebrew University. We have two daughters, Avital, who is an undergraduate at Hebrew University, and Naama who serves in the I.D.F.

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Alan Hoffmann

Alan is presently the Executive Director of the CIJE, on loan from the Hebrew University of Jerusalem for three years. Until last August, he was Director of the Melton Centre for Jewish education in the Diaspora at Hebrew University.

Alan made aliyah in 1967 from South Africa and has worked in education in Israel ever since completing his army service in 1970. He and his wife Nadia have four children, and they are presently preparing themselves for a year in New York.

Barry Holtz

I am the director of the CIJE Best Practices Project and a Senior Education Officer of the CIJE. I am on leave from my position as Associate Professor of Jewish Education at the Jewish Theological Seminary of America. For the past 12 years I was co-director of the Melton Research Center at JTS where I supervised the writing and testing of Melton's Graded Curriculum program.

I have been the author or editor of four books:

Back to the Sources

Finding Our Way

The Schocken Guide to Jewish Books

Your Work is Fire

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Carolyn Keller

Carolyn Keller is currently the Director of the Commission on Jewish Continuity in Boston. She previously served as Family Education Consultant at the Boston Bureau of Jewish Education having done research in the field during her tenure as a Jerusalem Fellow. Carolyn has also served in numerous positions at congregational schools in New York, Philadelphia, and Boston and as a director of Camp Ramah in New England.

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Ginny Levi

Associate Director, CIJE and Mandel Associated Foundations
BA- Oberlin College
MA - Case Western University

Worked for Oberlin College for many years as admissions officer, then in the office of the President, CWRU.

In addition to a full work schedule, I am an active volunteer - trustee of Suburban Temple, chair of Social Action Committee. On the board of East Side Interfaith Ministries and chair of membership committee.

Have 2 daughters, ages 17 and 14.

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Ray Levi

I am presently the Head of School at the Agnon School (Cleveland), a Community Day School committed to an integrated approach to learning through personalized attention and the development of Jewish identity through experience and understanding. My undergraduate degree is from Oberlin College (Ohio). I have a Masters degree from Claremont Graduate School (California) and a Ph.D. from Case Western Reserve University (Ohio). I bring twenty years of primary progressive classroom teaching to my work at Agnon as well as experience in staff development and teacher education. I have worked closely with Project Zero at Harvard's Graduate School of Education. Agnon is a research site for their work in alternative approaches to assessment. I have developed a staff development/research partnership between the Melton Centre (Jerusalem) and Agnon which brings General and Judaic Studies faculty to Jerusalem each summer to study and write curriculum together. My present research interests are focused upon developing integrated curriculum and approaches to sustaining innovation within schools.

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Daniel Marom

Senior researcher at The Mandel Institute; co-director of the Educated Jew Project; researcher for and consultant to the CIJE's Goals Project; currently working on Ph.D on alternative conceptions of Jewish education at the national level; have worked as a teacher trainer, curriculum writer, and teacher of Judaica in secular frameworks; special interest in Zionist education, Americana in Jewish perspective

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Rick Meyer

Not to describe me but some of my activities . . . I am currently:

- Executive Vice President of the Milwaukee Jewish Federation
- On the Board of Artist series at the Pabst (P. Classical & Jazz music organization)
- On the Board of Milwaukee Forum (_____, ethnic, politically diverse group of young leaders in business, government and social welfare who network and meet to discuss key issues affecting the future of the Milwaukee city)
- On the Board of Hunger Task Force (self-explanatory)
- On the Board of Association of Jewish Communal Organizational Professionals (AJCOP) - part of National Conference of Jewish Communal Service.

I have a somewhat schizophrenic educational background in that after receiving my undergraduate degree from UCLA (with one year spent at Hebrew U.), I received my double Masters from USC in social work and HUC in Jewish Communal Services.

Much of my professional and personal life is focused on "building a strong Jewish community" So too is this conference visioning for the purpose of continuity.

By being a committed/practicing Jew today results from two of the three key elements that emanate from the 1990 National Jewish Population study; the Israeli experience and residential Jewish camping. I did not participate in intensive Jewish education. I am now gaining a vicarious sense of number three through my two young daughters (ages 10 and 7) who attend a community Jewish Day School.

Searle Mitnick

Although I was always active in Federation and Synagogue, I really got turned on to serious Jewish learning through participation in the Wexner Heritage Foundation. I'm now in my third year as President of Beth T'fillah Community School which has 750 students in the Day School and approximately 250 in a supplemental school. We have just been through a two year evaluation and are about to re-examine our mission statement so this conference comes at a very good time. I work closely with Zippy Schorr who is our outstanding education director.

I'm also serving as First Vice President of our central bureau of Jewish ed. called the Council of Jewish Education Services. In that capacity I have the pleasure of working with Chaim Botwinick

(Searle Mitnick cont'd)

who has become the educator "czar" of the Baltimore Jewish community. We are looking to re-direct the words and mission of our Board.

Professionally, I'm the Managing Partner of a 25 person general practice law firm in Baltimore.

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Daniel Pekarsky

The birth 3 1/2 years ago of our son Zach has enriched my own life and that of my wife Stephanie beyond words. It has also added a very personal dimension to my interest in Jewish education. I grew up in a relatively traditional family, richly suffused with Jewish rhythms, customs, and sentiments, and I was fortunate to spend 5 years in childhood in Jerusalem. Outside my work in Jewish education, I am a professor at the University of Wisconsin, where my work focuses on questions concerning character education and the rights of parents and children. That work, coupled with my work in Jewish education, has made my professional life wonderfully fulfilling.

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Barbara Penzner

Barbara Penzner is a Reconstructionist rabbi who is concluding the first of two years in Jerusalem as a Jerusalem Fellow. In addition to serving as a congregational rabbi, she staffed the Commission on Jewish Continuity in Boston for two years.

Barbara received her undergraduate degree in Russian studies at Bryn Mawr College. She earned an MA in Religion at Temple University and the title of rabbi as well as an MHL from the Reconstructionist Rabbinical College in Philadelphia. She was asked to attend the Goals Seminar (Barbara Penzner cont'd)

as a representative of the Reconstructionist movement). Originally from Kansas City, Barbara and her family have spent the last six years in Boston. She is married to Brian Rosman. They have two children, Akiva, age 6, and Yonah, born in Jerusalem in November.

(Barbara Penzner cont'd)
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Dan Polster

I am currently the president of Agnon School in Cleveland, where my 2 oldest children will be entering grades 6 and 3 this fall. If I am successful in raising the money to expand our building, there will be room for my one-year old when she is ready. From 1984-88, I was Chairman of the Board of Cleveland College of Jewish Studies. One measure of how far that institution has come in 10 years is that nobody today would consider entrusting the Chairmanship to an untested 32 year old. As I said when we went around the room on Sunday, in my spare time I am an Assistant U.S. Attorney, specializing in white-collar crime and fraud prosecutions.

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Ina Regosin

I grew up in Brooklyn, New York, having lived in the same house until I was married. Our family has since made friends, planted gardens, and joined shuls in Philadelphia, Summit, New Jersey, Boston, and most recently, Milwaukee. Change and variety mark my professional career as well. I have worked in early childhood, supplementary, day school, camp, college of Judaica, and central agency settings; currently serving as Executive Director of the Milwaukee Association of Jewish Education.

A couple of my current goals/struggles are: 1) to be an administrator who manages to maintain a hands-on capacity (teaches or otherwise keeps in touch). 2) to bring 'camp' into the winter months on a regular basis.

(Searle Mitnick cont'd)

who has become the educator "czar" of the Baltimore Jewish community. We are looking to redirect the words and mission of our Board.

Professionally, I'm the Managing Partner of a 25 person general practice law firm in Baltimore.

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as a representative of the Reconstructionist movement). Originally from Kansas City, Barbara and her family have spent the last six years in Boston. She is married to Brian Rosman. They have two children, Akiva, age 6, and Yonah, born in Jerusalem in November.

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Ina Regosin

I grew up in Brooklyn, New York, having lived in the same house until I was married. Our family has since made friends, planted gardens, and joined shuls in Philadelphia, Summit, New Jersey, Boston, and most recently, Milwaukee. Change and variety mark my professional career as well. I have worked in early childhood, supplementary, day school, camp, college of Judaica, and central agency settings; currently serving as Executive Director of the Milwaukee Association of Jewish Education.

A couple of my current goals/struggles are: 1) to be an administrator who manages to maintain a hands-on capacity (teaches or otherwise keeps in touch). 2) to bring 'camp' into the winter months on a regular basis.

Zipora Schorr

I come from a family of educators: all of my siblings are teachers or principals, and we have all been in the field of education ever since I can remember. In fact, my nursery school teacher was my sister, and my earliest memories are the songs she taught me.

Born in Jerusalem, a fifth generation Sabra, I came to Detroit as an infant. Because I began teaching Sunday School at the age of twelve, I claim over twenty years of experience in the field. Over the years, I have taught English and math at the high school level, general and Judaic studies at the elementary level, Hebrew language and Biblical grammar at the college level, and have done a good amount of teacher training.

Since my overwhelming passion has always been education, I have never left the classroom. Thus, I have continued to teach uninterrupted throughout my administrative experience. That administrative experience includes supervision and training in Silver Spring, MD, where we lived while my husband, Nahum, completed his Doctorate in psychology; it pans my work in Potomoc, MD., where I built, staffed, and recruited for a new pre-school and Hebrew School; and it has taken a more mature form in my present position as Director of Education of a Community Day School and Hebrew School that encompasses pre-school through High School.

My most exciting professional accomplishment was the establishment of the first co-ed Day High School in Baltimore, and watching (and helping) it grow to over 100 students in eight years. Seeing those students connecting Jewishly, going on to Universities and Yeshivot, and becoming the Jewish voices on their campuses is enormously gratifying.

My most satisfying personal role is that of mother of six children, around whom our home life revolves. In each one of them, I see the commitment to Eretz Yisrael, Klal Yisrael, and Ahavat Habriot that we have tried to model for them, and we get great nachas as we watch them deepen their own involvement in learning, while continuing to serve Hashem through service to others and becoming mentsches.

- מכל מלמדי השכלתי continue to learn - from my students, my colleagues, and all those with whom I come in contact. I do hope you contact me, as well.

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Gerald Stein

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Community Activities:

Milw. Jewish Federation, past campaign chair, incoming president

Milw. Jewish Home, officer and director

Israel Bonds, current state general chairman

Jewish Vocational Service, past president

AIPAC - co-chair - Wisconsin

Milw. Jewish Federation Foundation - chair Harvest program

University Wisconsin Milwaukee Foundation - member Board of Directors

Marquette univ. - multi cultural committee

Univ. of Wisconsin Business School, Advisory Board

Milw. Public Museum, past president, board member

7 previous Israel trips - all Federation Missions

Family - married, 3 daughters all married, 3 grandchildren

Born and raised Milwaukee Wisconsin

Education: Univ of Wisc. BBA - Accounting (CPA)

Marquette Univ. - LLB, JD, Law (Attorney at Law)

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Louise Stein

Co-chair Lead Community Project

Officer Mil. Jewish Federation (Continuity)

Past Pres. Women's Division Milw. Jewish Fed.

Past. Pres. Mil. Assoc. Jewish Federation

Board of Directors Hillel Academy

Past Chair Human Resource Development Cabinet (Federation)

Past Leadership Roles

-Budget and Allocation (Federation)

-Education Committee (Conservative Syn.)

Married -3 daughters

-3 grandchildren

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Barbara Steinberg

Education - BA - UCLA (Psychology); MA - Columbia (Ancient and Semitic Languages); MA - Jewish Theological Seminary (Jewish Education); 1 year - visiting Graduate student - Hebrew University.

Professional Life

- youth work and Hebrew School teaching in Los Angeles and New York
- Principal - synagogue school; Hebrew High School - Long Island
- Consultant - Jewish Education Association - Metro West
- Founding Director, Solomon Schechter Day School, East Brunswick, NJ
- Executive Director, Jewish Community Day School, West Palm Beach, FL
- Executive Director, Central Agency for Jewish Education, Philadelphia
- Executive Director, Commission for Jewish Education of the Palm Beaches, FL
- Founding Chairman, Jewish Community Day School Network.

My recent professional work has been guided by a commitment to work with curriculum development, staff development and organizational development programs and processes. I am also committed to the teaching of Hebrew as a living language in day schools and have had success with the approach in two settings (NJ, FL); the need for Jewish educators to be knowledgeable about the field of general education, in many areas, but especially in educational methodology; and the need for a development perspective in designing Jewish educational programs.

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Robert Toren

Living in Cleveland, Ohio, married to Jocelyn with four sons, Jonathan 15, Jeremy 12, Benjamin 8, Akiva 5; struggling to live in the two worlds of halakah and Western culture authentically and meaningfully. Educated at Harvard, JTS, the Academy for Jewish Religion; most meaningful educational experiences with Professors Nechama Leibovitz, Natan Rotenstreich, Seymour Fox, Rabbi Chaim Brovender, Joshua Levinson during two year Jerusalem Fellows stint. Shared intense feeling of community living in Israel during Gulf War, running to sealed room, listening to the radio announcements in Hebrew, English, Russian, and Amharic. New job to begin August 1: director of educational planning at Jewish Education Center of Cleveland.

Shmuel Wygoda

-Born in Strausburg, France.

Studied at Yeshivat Kerem Beyavneh and mainly at Yeshivat Har Etzion. Studied philosophy and Education at Hebrew University. Created and taught at the first Yeshiva High School in France. Jerusalem Fellows, and educational director of the Hebrew Academy in Montreal. Since then, Mandel Institute in Sept. 1992. Married + 5 children.

Susan Wyner

Thirteen years ago I was teaching Sunday School part-time, when I received a calling. This calling has moved my career from the world of general education to Jewish education, now serving as Educational Director for B'nai Jeshurun Congregation in Cleveland, Ohio. Next year I plan to complete a masters' degree in Judaic Studies in Education at the Cleveland College of Jewish Studies. Also served as Chair of the Jewish Educators Council. In spare time, I have the privilege of being Jeff's wife, and Matt and Brad's mom.

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