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Goals Project. Pekarsky, Daniel. "The Theory of the Goals Project", undated.

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Dear Seymour:

Enclosed please find my summary on the theory of the goals project. The assignment, as I understood it was to summarize our ongoing deliberations on this subject, particularly at the meeting which we held with Shmuel Wygoda just before passover and at the meeting which we held alone just after the holiday (I saved the large sheets on which you wrote some of the basic points of your conception at that meeting). This was to be an internal summary, written as if you were to be the audience.

As I began to undertake this assignment, it became clear to me that our deliberations had been based on a larger theory on the development and use of goals in education and that the educated Jew and the goals project were different, though interrelated, entry points into the same discussion. At that point, it occurred to me that the summary would be clear if it began with the larger picture and moved from there to the specific theory behind the educated Jew and the goals project (including the understanding of how these two projects are interrelated). This would then provide the basis for Shmuel to summarize his understanding of how this would play itself out in lead communities.

The challenge of this summary, as I saw it, was to commit myself to an understanding of the larger theory and then to use the terminology of that theory in order to accurately describe the projects (I therefore bolded "key words" throughout the document). Though I am sure that there are missing elements and awkward formulations (as is my habit to devise) I found this challenge to be very useful.

First, it forced me to begin making explicit what has been implicit in many of our deliberations. I felt as if this is a more accurate description of the larger conception than that which I wrote for you in my first draft of the opening chapter for the publication. From this document, one should have a better understanding of the difference between our conception of goals and that which reigns in the field. Second, as I wrote I sensed how the pieces really do begin to fit together. Finally, I found it useful in clearing the path for a discussion on how to move from theory to practice.

I have given this document over to Shmuel and he is digesting it. Though he finds the first part to be somewhat unclear, we are in agreement about the issues involved in moving from the theory of the goals project to its practice. (I have summarized some of these issues on the last page of the summary). He is now working on the preparation of a document which summarizes our deliberations as they relate to the practical aspect of the project.

I hope that you find it useful in preparation for your meetings with Mort. In every case, I assume that it will provide a basis to make corrections and thereby further sharpen our understanding of what we are talking about and what needs to be done (add another tick for the sweat factor barometer).

I spoke to Greenberg about May 5th (As usual, Brinker is hard to reach; still working on Mike too). As it turns out, that day is no good for him. He suggested the Thursday the 6th after 4:30 or Friday the 7th any time. After going over your calendar with Suzzanah, it appears that Friday at 9:00 is a good time. I await your approval. By the way, did you know that Greenberg's mother died? He told me that they kept it quiet.

I have enclosed at the end of this transmission a copy of an outstanding though awesome piece of evidence for Schwab's inquiry into the educational use of the substantive structures of various disciplines. As I was reading a book by the Italian Jewish chemist, Primo Levi, on his experiences in concentration camp, I noticed that he was, in essence, describing how what he had learned from his particular study of chemistry had helped him survive. This was given as an example of his counterclaim to the theory of Jean Emery, who argued in "The Limits of the Mind" that being an intellectual put one in a disadvantage in the struggle for survival in the camps.

Please send warm regards to Felix and Mort. As always, I am sincerely yours,

  
Daniel Matom.





## THE THEORY OF THE GOALS PROJECT

1. THE GOALS PROJECT is based on a specific understanding of the way education can work effectively. According to this understanding, education should draw upon profound CONCEPTIONS of human and societal excellence deeply embedded within a culture.

This is not to suggest that these CONCEPTIONS become the subject matter which should be taught in the classroom. It is the understanding which is provided by these conceptions which is necessary for educational undertakings. These conceptions should provide answers to questions such as "in what way do humans learn?", "what is the nature of the understanding which the learning experience aims to generate?" and "how will those who have successfully learned behave towards others in their society?". These, in turn, would become FIRST PRINCIPLES by which educational programs could be planned, implemented and evaluated.

An analogy from the field of psychoanalysis may be useful. A psychoanalyst does not discuss Freud's theory of personality in the midst of a session with his patient, but he needs to be thoroughly proficient with this theory in order to be able to provide therapy. With education, however, the scope of this inquiry is very broad. Its practice requires a grasp not only of the student, but of many other elements such as the subject matter, the teacher, and the milieu in which learning takes place.

The process of drawing upon these conceptions involves thorough and long-winded deliberation and discourse. It requires a negotiation between those who have great familiarity with and deep understanding of the CONCEPTIONS of human and societal excellence and those who are aware of the nature and scope of FIRST PRINCIPLES necessary for educational practice. Together, they would work towards a reformulation of the conceptions in terms which can guide educational planning.

If, for example, a CONCEPTION claims that an excellent society is one which allows for a pluralism of viewpoints within its definition of unity, an educator may ask "what would be the attitudes which this conception would see as being necessary for individuals in such a society in order for it to function properly?" The question clearly seeks to explicate the CONCEPTION from a sympathetic point of view. Yet, behind it lay a concern for what is pertinent to education. Once the CONCEPTION delineates the necessary attitudes - for example, that one must be able to empathize with conflicting viewpoints as one considers one's own - the educator has a guideline which can help him consider what and how to teach.



What characterizes a **FIRST PRINCIPLE** for education is that it provides knowledge both in terms of desired motifs and values and in terms of the desired response from the learner. Each of these aspects will be defined on different levels. Desired motifs and values may be formulated in terms of one's relation to oneself, to others, to society, to God, etc. and desired responses may be formulated in terms of cognition, emotion, action, both short and long term, etc. In order to move from a general **CONCEPTION** to a usable set of **FIRST PRINCIPLES** for education, these varying levels have to be considered. One way of doing this would be to create a grid - a series of desired motifs and values would appear on one axis and the various levels of desired learner responses would appear on the other. **FIRST PRINCIPLES** would then be delineated at each meeting point between the two grids (see example of Melton Faculty Seminar grid - appendix #1).

This, however, would only be the first stage of "drawing upon" the **CONCEPTIONS**. In order to be able to guide practice, **FIRST PRINCIPLES** need to be "translated" into educational **GOALS**. If, for example, the **FIRST PRINCIPLE** is that the learner's capacity to empathize with conflicting viewpoints is necessary for good citizenship in a pluralist society, then the task of educators would then be to formulate this into educational **GOALS** such as:

- history will be understood by students in terms of an unfolding and open-ended drama; rather than viewing the past with hindsight, they will experience the limited foreknowledge of the various protagonists in each situation and learn to respect their different responses to similar dilemmas;
- student participation in classroom discussion on current events should generate their capacity to defend positions with which they do not agree and/or to change positions in the middle of a debate.

These **GOALS** statements are attempts to embody **FIRST PRINCIPLES** in a language which is useful in educational contexts. One could imagine the development of a grid here as well. The first principles would be set up along one axis and the various subject matter areas (eg. Bible, Talmud, Hebrew language and literature, Jewish history, Jewish thought, etc.) would be set up along the other (for an example, see appendix #2). From here, one could derive a first theoretical picture of an educational strategy or approach.



However, in and of themselves, GOALS statements will not be sufficient to guide practice. This involves a third stage in which educational GOALS would be "translated" into specific OBJECTIVES and PROGRAMS.

The movement from GOALS to specific PROGRAMS and OBJECTIVES is complex. On a macrocosmic level it involves the development of a larger SYLLABUS which organizes the sum total of subject matter to be learned in an educational institution in terms of the GOALS to which it has committed itself. Once GOALS are formulated and ranked, educators would attempt to "translate" them into a program of study which specifies which subject matter areas and which topics within each subject matter area would be learned by students from the time they begin studying until their graduation (grade 1, grade 2, etc.; for examples, see appendix #3). In essence, by examining both the development of study within each subject matter area and the relative weight and interrelation of the various subject matter areas within each year, one should be able to see how educators intend to achieve their GOALS in practice.

Keeping with the above examples of GOALS, one could imagine that the history component of the SYLLABUS would be broken down along the lines of a series of dilemmas. For the period of the Second Temple it could be the dilemma of whether or not the Judeans should revolt against the Romans, and for the modern period it could be the dilemma of whether to stay in Eastern Europe or immigrate to America or Israel in the period preceeding the second world war. And if the study of these dilemmas was apportioned relatively less learning time than discussions on current events, one could learn from this that the educational planners thought that the second GOAL was more likely to achieve the FIRST PRINCIPLE than the first (i.e. that discussion of current events in which students are asked to defend positions with which they do not agree will be more effective in developing the capacity to empathize with conflicting viewpoints than learning history as a responses to a series of dilemmas).

On a microcosmic level, the movement from GOALS to PROGRAMS and OBJECTIVES is highly explicit. Here the educational planner suggests means of achieving the said GOALS in relationship to more specific sub-topics and/or texts (not just "the story of Genesis" but the emphases within this story and the specific verses which need to be studied in order to focus upon them). This would involve a complex deliberative process in which considerations concerning issues such as the nature of the subject matter, the psychology of the student, the professional level of the



teacher, and the specific conditions in which the learning experience takes place are taken into account.

Keeping again with the above example of GOALS, one could imagine a program for the teaching of Second Temple history which would suggest just how the dilemma of whether or not the Judeans should revolt against the Romans should be presented so that the student will come out feeling empathy for the various positions. For example, it could provide the teacher with:

- a) specific OBJECTIVES for teaching texts which represent each of the positions in a way which will lead to empathy (eg. the student will understand that Josephus' position was that the revolution would be useless because he had faith that the Romans would be more tolerant of the Judeans' religious sensitivities);
- b) the texts which represent each of the positions in a format which is reproduceable for students - and the textbook discussions which enable appropriate background understanding (eg. War of the Jews, book 5, chapter 9; Encyclopedia Judaica, volume 10, pages 1150-1155);
- c) a series of suggested interpretive exercises or experiences which could be utilized by the teacher in order to achieve the said OBJECTIVES through the study of the specific texts and/or textbooks (eg. a mock trial of Josephus);
- d) a series of suggested EVALUATIVE TECHNIQUES by which the teacher can determine whether or not the students have indeed empathized with each of the positions (eg. assess a student's assessment of a non-empathetic position on Josephus);

Altogether, these would represent one attempt to formulate goals in terms which are immediately operative in an educational setting.

Optimally, the movement from GOALS to PROGRAMS and OBJECTIVES would be summarized in the form of an extended or "annotated" SYLLABUS. Each topic and sub-topic would be accompanied by a list of specific OBJECTIVES and PROGRAMS. (see various examples from the syllabus project in appendix #4). An annotated SYLLABUS which covers all the years of study would be a basic working document for an educational institution



A significant investment of energy and resources into the **TRAINING** of educators would be necessary in order to implement the plan set out by such a document. Even if we assume that educators identify with the deeper **CONCEPTION** and which stands behind this document (this assumption has been made all along since the educators will be members of the culture from which the original **CONCEPTION** was chosen; in some cases, however, there could be a need to ensure consensus from the outset), it would be necessary for them to have some level of faith in and understanding of the **FIRST PRINCIPLES** and **GOALS** which guide its **OBJECTIVES** and **PROGRAMS** in order for them to undertake the implementation process.

It is one thing to be given a **PROGRAM** on the dilemma of whether or not the Judeans should have rebelled against the Romans. It is quite another to be told to implement it in a way which arouses empathy for conflicting positions. Even if all the **OBJECTIVES** in the program are designed to facilitate the achievement of larger **EDUCATIONAL** goals, the actual moment of teaching will demand more than the obedience of a robot. In essence, in order to achieve optimal effectiveness, educators would need to be trained to be "applicators" rather than simply "doers." This would mostlikely involve a continuous rather than a "one-time" form of **TRAINING**.

Similarly, the concern for effectiveness would necessitate the involvement of **EVALUATION** in the implementation process from the outset. The role of evaluators would be twofold. One the one hand they would monitor the implementation process by constantly seeing to it that practice aims to carry out the **OBJECTIVES** and **GOALS** which it is designed to achieve. Is the teacher navigating the classroom discussion in a way which leads students to empathize with positions with which they do not agree or is s/he himself taking sides?

On the other hand, the evaluators' role is critical even when practice is carried out appropriately. They would still have to determine whether or not the desired **GOALS** were being achieved through the implementation process. Perhaps the teaching of history as alternative responses to dilemmas does not enhance the learner's capacity to empathize with positions with which he does not agree? In such cases, he may discover either that the **GOALS** demand a different set of **OBJECTIVES** and **PROGRAMS** (eg. a different version of how to teach the dilemma of whether or not to revolt against the Romans), or that the **GOALS** themselves are unfeasible or misconceived (eg. one cannot rid oneself of hindsight in the study of history, therefore it is impossible to empathize with those who chose to stay in Europe before the holocaust).



In order to undertake this kind of EVALUATION, however, the evaluators must be aware of the FIRST PRINCIPLES from which the goals have been translated. If GOALS can be deemed to be unfeasible, they must be able to determine if the problem lay on the level of translating the FIRST PRINCIPLES into GOALS (teaching history through dilemmas does not lead to the development of empathy for positions with which one does not agree), or whether it lay in the FIRST PRINCIPLES themselves (it is not appropriate to expect that one can empathize with a position with which one does not agree). In either of these cases, there would be a need to try to make the whole process more efficient by reformulation of the original CONCEPTION and/or FIRST PRINCIPLE and then "retranslation" of these to the level of OBJECTIVES and PROGRAMS.

It is precisely this kind of EVALUATION which can provide educators with an opportunity to be accountable for practice, to determine whether or not they are being effective, whether or not they are choosing the appropriate means for their aims. Yet this kind of evaluation is contingent upon the clear formulation of the GOALS of education (i.e. they reflect FIRST PRINCIPLES derived from CONCEPTIONS of human and societal excellence embedded within a culture), and upon a systematic attempt to carry them out (i.e. goals are translated into appropriate OBJECTIVES and PROGRAMS).

2) The Mandel Institute has launched a project dedicated to the development of Jewish educational systems on the basis of the above definition of education. This project will be available as a resource for THE GOALS PROJECT.

Initial research undertaken by the Mandel Institute revealed a lack of development in the area of GOALS for Jewish education. Despite the fact that Jewish religion and culture is flourishing with CONCEPTIONS of human and societal excellence, few real attempts have been made to "translate" these to FIRST PRINCIPLES and GOALS for Jewish education.

Hence, over the last two years, the project has involved a deliberation among scholars and educators in an attempt to develop three alternative approaches to the GOALS of Jewish education. These are based on three Jewish CONCEPTIONS of human and societal excellence: an orthodox CONCEPTION, presented by Professor Isadore Twersky, a classical conservative CONCEPTION, presented by Professor Moshe Greenberg, and a Zionist-secularist CONCEPTION, presented by Professor Menachem Brinker.



These scholars were asked to answer the question, "what would be the values, attitudes, knowledge and other attributes which you would see as characterizing a graduate of a successful Jewish education based on your CONCEPTION?" In short, describe your version of "the educated Jew" (this became the name of the project). Through deliberation with educators, an attempt was made to arrive at a set of educational FIRST PRINCIPLES for each presentation. Having done this, educators then attempted to translate each of these sets of FIRST PRINCIPLES into statements of GOALS for Jewish education.

One of the outcomes of this undertaking will be a publication (forthcoming in the next few months). In addition to the three statements on "the educated Jew" and their "translation" into statements of GOALS for Jewish education, the publication will include a chapter which discusses the definition of education described above and the rationale which lays behind its claim to greater effectiveness. As well, it will include a series of related discussions dealing with "minimal goals for all systems of Jewish education" (generated by a paper delivered by Professor Michael Rosenak) and "the debate on the educated person over the last three decades and its implications for the discussion on the educated Jew" (by Professor Israel Scheffler, based on his research at the Harvard University Philosophy of Education Research Center). Finally, the publication will include a bibliography of writings suggesting FIRST PRINCIPLES or GOALS for Jewish education.

Another outcome of this undertaking will be that it will provide an opportunity to learn about how others could go about developing GOALS for Jewish education. To be sure, the three statements of GOALS for Jewish education which were developed in this project will be the basis for experiments in implementation. However, since the project is dedicated to developing the knowledge and the conditions which will enable systems of Jewish education all over the world to develop their own GOALS, energy has been invested in order to formulate a general statement on methods and procedures involved in the development of GOALS for education.

3) THE GOALS PROJECT is an attempt to apply the definition of education described above (point #1) to the field of Jewish education, specifically in lead communities in North America.

In most Jewish educational insitutions in these communities, practice is not based on an systematic attempt to implement clearly formulated GOALS. The Mandel Institute's experience with a project for the development of a SYLLABUS for systems of Jewish education has revealed that most



Jewish schools do even not have comprehensive SYLLABI which guides their work, annotated or otherwise. Practice is determined either by the talents of individual teachers (whose training - if they have had any - is unrelated to the implementation of the PROGRAMS which they teach) or by the availability of textbooks and other educational tools (irrespective of those who use them).

Ideally, lead communities would be defined as places in which all Jewish educational institutions were involved in the thorough development and systematic implementation of their GOALS. At the same time, excitement over having been chosen as lead communities has led to a growing expectation for immediate action leading to more effective Jewish education. Lay leaders who have hitherto been wary of entering into the domain of Jewish education - precisely because of this unsystematic mode of operation - are now playing a central role in the lead communities project. Hence, a primary concern of theirs is for a minimal level of accountability on the part of the practitioners of Jewish education in the communities. As they see it, educational institutions in lead communities must be immediately defined by a mode of operation which involves basic planning, implementation and evaluation - i.e. they must work with GOALS.

This demand for immediate work with GOALS presents a problem for those who would see effectiveness as an outcome of the form of education described above. In essence, it is asking educators to work with GOALS and OBJECTIVES which, though they may be operative, are not based on long-winded deliberative processes (moving from CONCEPTIONS of human and societal excellence to FIRST PRINCIPLES for education and from these to GOALS) which lend such work the promise of effectiveness.

Problematic as this may be in terms of the total picture presented above, the expectation here is so great that it would be almost impossible to circumvent this demand on the part of lay leaders without losing their support and enthusiasm. It would also be dangerous to ask them to delay immediate action in favour of a drawn out philosophical process.

As a result, THE GOALS PROJECT would have to be implemented on a number of levels at the same time. The first level is related to the lay leaders' demand for immediate action in the development of a mode of education based on GOALS. The aim here would be to bring practitioners to the point at which they become in search of the GOALS for their institutions.



In many cases, practitioners will claim that their institutional mission or vision statements are statements of their GOALS. Keeping with the definition of GOALS given above, this would not be sufficient. What would have to be conveyed is that:

- GOALS must be formulated in terms which guide everyday practice (eg. in terms of the aims of teaching a specific subject matter area);
- GOALS must be broken down into a plan of action (eg. a SYLLABUS);
- GOALS must be translated into specific OBJECTIVES and PROGRAMS for each activity which is implemented in the institution;
- practice must be evaluated in light of the institutions GOALS.

It is foreseen that in most cases, educational institutions in lead communities will realize that they do not have a clear sense of their goals and that, since the majority of them are denominational, they would turn to their central offices for guidance. The national CIJE has forewarned the training institutions of the various denominations of this probable development. In order to facilitate an effective consultation between these central agencies and their local affiliates in lead communities, it would be suggested that they make an effort to summarize the GOALS which they have seen as appropriate for their constituencies.

This would most probably involve the extraction of GOALS statements which can be found in some of these agencies' published curricula. There could also be a need for some reformulation and ranking of these GOALS (and perhaps the development of new GOALS in specific areas). It would also be reasonable to assume that in order to act upon these GOALS, local institutions in lead communities will be in need of appropriate in-service TRAINING seminars and corresponding OBJECTIVES and PROGRAMS from the denominational training institutions.

The involvement of the national agencies would not reduce the need for a great investment of energy and resources on the local level in order to meet the lay leaders' demand for work based on GOALS. The development of SYLLABI, for example, would have to take into account local conditions, personnel, etc. It would be necessary for the CIJE, both national and local, to create the conditions which will make this work possible (eg. create special forums for



local educators to invest extra-time in planning, training, etc.; bring in outside consultants, syllabus experts, and trainers in appropriate subject matter areas, etc.). In addition, by arranging local community-wide conferences for educators who are dealing with similar issues in GOALS development, the CIJE would be enabling them to learn from each other's experiences (this is another example of how community-wide processes can create a greater input into Jewish education; also, the Mandel Institute's research on common minimal GOALS for Jewish education could be useful at such a conference). Similarly, it would be necessary for the CIJE's monitoring, evaluation & feedback team to consider its role in facilitating the EVALUATION of practice in the local educational institutions in terms of their GOALS.

A second level of THE GOALS PROJECT would be undertaken while this first level would be implemented. This level is related to the concern for the development of GOALS on the basis of thorough and long-winded deliberation (moving from CONCEPTIONS of human and societal excellence to FIRST PRINCIPLES and GOALS for education). It is on this level that the Mandel Institute's project on "the educated Jew" would be available as a resource.

The bulk of the effort on this level would be with the central agencies of the denominations (this does not exclude efforts to work with the Jewish Community Center Association or directly with non-affiliated and/or community institutions in lead communities\*). As they would be working to provide GOALS to their constituents in lead communities, the denominations would also be encouraged by the CIJE to undertake more thorough efforts at developing their GOALS for Jewish education. This effort could be enhanced by intensive seminars on any or all of the three statements of GOALS for Jewish education developed at the Mandel Institute and/or by consultation with the Institute's staff on appropriate methods and procedures for developing their own statements of GOALS.

In the final analysis, the aim of THE GOALS PROJECT would be for this second level to have a bearing on the work of the local constituents of the denominations in lead communities. Having set up a primary infrastructure for working with GOALS, educational institutions in lead communities would eventually be ready for and capable of considering work with the more thoroughly and deeply formulated statements of GOALS derived from the work of the denominations on the second level.

Minimally, this would raise the level of discourse among educators, as they work with their own GOALS. Maximally, it

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would provide the basis for healthy competition among effective and dynamic systems of Jewish education in lead communities.





אוכל להקדים את שעשוי להחרש סביבי בעור רגע, או מחר או בעוד חודש? אם כך, מה הם הסימנים שיש להתחשב בהם ואלו סימנים אפשר להוניה? האוכל לצפות מראש את המהלומה, לדעת מאיוה צד תבוא, להתגונן מפניה, לחמוק ממנה? אבל בפירוט יתר: מיציתי ממקצועי בעיקר הרגל שאפשר להעריכו במגוון של דרכים וניתן להגדירו, לפי הרצון, כאנושי או לא-אנושי: לעולם לא לעמוד שווה נפש בפני הדמויות הנקרות בדרכי. אלו הם יצורי אנוש, אבל עם זאת הם "דגימות", דוגמאות סגורות במעטפה, שיש להכירן, לנתח ולשקול אותן. הנה כך, המדגם שסיפקה לי אושויץ היה שופע, מגוון ומשונה; מורכב מידידים, מאיבים וממי שאינם נוקטים עמדה. מכל מקום מוון לסקרנותי, שאחדים מהם שפטוה, או ולאחר מכן כמנוחקה. מוון, שבוודאי תרם לשמירתו בחיים של צד אחד שלי, וסיפק לי בהמשך חומר למחשבה ולבניית ספרים. כפי שאמרתי, אינני יודע אם "שם" הייתי אינטלקטואל: אולי בהבוקים, אולי בהיתמתן הלחץ; ואם נעשיתי לימים אינטלקטואל אין ספק שהנסיון ששאבתי מתקופה זו סייע בידי. אני יודע, גישה "נטורליסטית" זו איננה באה מהכימיה בלבד ולא בהכרח נובעת ממנה, אבל אצלי היא באה מן הכימיה. מאידך גיסא, בל ייראה הדבר ציני אם אומר: לגבי, כמו לגבי לידנה רולפי ולגבי ניצולים רבים אחרים ש"נחמול מולם", היה הלאגר בחוקת אוניברסיטה; הוא לימדנו להתבונן כה וכה סביבנו ולאמוד את בני האדם. מבחינה זו השקפת העולם שלי היתה שונה, ומשלימה, להשקפת עולמו של חברי ומתנגדי אמרי. מכתביו נודף עניין אחר: עניינו של הלוחם הפוליטי שהתגייס למאבק בנגע שהאליח את אירופה ואיים (ומאיים עדיין) על העולם; של הוגה הדעות הלוחם למען ה"רוח" שנעדרה מאושוויץ; של המלומד שהצטמק, שכוחות ההיסטוריה נטלו ממנו את המולדת ואת הזהות. ואמנם, מבטו פונה כלפי מעלה, ואך לעתים נדירות הוא מביט בהמון של הלאגר ובדמות האופיינית בו, ה"מוולמן", האדם המוחש שכוחו השכלי גזוע אט-אט או מת.

התרבות יכולה היתה אפוא לעזור ולו גם במקרים שוליים בלבד ולענות קצרות; היא יכולה לייפות איוו שעה, לבסס קשר חמקמק משהו עם חבר, לשמר את הדעת בערנותה ובכרי-אוהה. אך בוודאי שלא הועילה להתמצאות ולהכנה: בעניין

חיים שנכפה עלינו לחיותם בלי ספרים, ועד כמה יגדל ערכו של זכרון הספרים בעולם כזה. גם זה היה הלאגר לגבי; לפני יוליסס ולאחריו, אני זוכר שהטרדתי כאחוז דיבוק את חברי האיטלקים, כדי שיעזרו לי להשלים קטע זה או אחר בעולם האתמול שלי, ולא העליתי אלא חרס בידי; להיפך, קראתי בעיניהם טירדה וחשדנות: מה הוא הולך ומחפש פה את ליאופרדי ואת "מספר אבוגדרו"? הייתכן שהרעב מתחיל לשגע אותו?

אל לי להתעלם, כמו-כן, מן העזרה ששאבתי ממקצועי ככימאי. במישור המעשי, הציל אותי מקצועי למצער מכמה סלקציות לגאוו: לימים קראתי בנושא (J. Borkin, The Crime and Punishment of IG-Farben, London, 1978) of IG-Farben, London, 1978) ולמדתי לדעת שמחנה מונוביץ, על-אף שהיה כפוף לאושוויץ, היה רכוש של חברת IG-Farbenundustrie; בקיצור, זה היה לאגר פרטי והתעשיינים הגרמנים, שהיו קצת פחות קצרי-ראי מראשי הנאציוס, נוכחו לדעת כי לא בנקל אפשר למלא את מקומם של המומחים, שעמם נמנית, לאחר שעברתי את מבחן הכימיה שהוטל עלי. אין בכוונתי לעסוק כאן באותו מצב של זכות יתר, ביתרונות המובנים מאליהם של עבודה תחת גג, בלא מאמץ גופני ובלא קאפוס בעלי יד נמהרת להכות; אני מתכוון ליתרון אחר. סבורני ש"מנסיון אישי" יכול אני לערער על קביעתו של אמרי שהוציא ממנין האינטלקטואלים את המדענים ועל אחת כמה וכמה את הטכנאים: לדעתו יש לקבץ את האינטלקטואלים מתחום מדעי הרוח והפילוסופיה בלבד. וליאונרדו דה וינצ'י, שהגדיר את עצמו כ"omo senza lettere" (אדם בלא השכלה), לא היה אינטלקטואל?

יחד עם מטען הידיעות המעשיות שרכשתי בלימודי הבאתי עמי אל הלאגר גם אוצר של הרגלי חשיבה שקשה להגדירם: הרגלים שמקורם בכימיה ובתחומים הקרובים לה, אבל בעלי תחום החלה רחב יותר. אם אני פועל בדרך מסוימת, איך יגיב החומר שבידי או האדם בן-שיחי? מדוע החומר, מדוע הוא או היא מתנהג, חדל להתנהג, או משנה אופן התנהגות מסוים? האם

\* אמדיאו אבוגדרו (1776-1856), פיזיקאי איטלקי. "המספר" הקרוי על שמו מציין את מספר המולקולות בגראם מולקולות והוא אחד לכל הגזאים בטבע (המערך).

## ISSUES FOR PRACTICE

1. How and by whom will the goals project be explained to the national CIJE (including the Gamoran team), the local CIJE, local lay leaders, local educators?
2. How will the lay leaders' demand for goals be presented to the lay leaders and educators in institutions in lead communities?
3. How will educators in institutions be brought to the recognition that they do not have goals? (or in cases in which they do, what will be the response to them?) By what authority will they allow outside evaluators to come in and check their goals out? Who will do this evaluation?
4. How will the training institutions be brought to prepare a first iteration of their goals statements for lead communities? Who will be responsible for this?
5. How will the training institutions be brought to engage in the long-winded process of developing their goals?





goals

MEMO TO: Seymour Fox  
FROM: Daniel Pekarsky  
RE: A proposal  
DATE: Aug. 6, 1996

As I mentioned over the phone, an intriguing idea emerged in the CIJE staff meeting held at the tail-end of the Goals Seminar. It began with an articulation of the group's shared sense that the 1 - 5 schema is proving itself to be enormously helpful in thinking about and illuminating the complex relationships between ideas and practice in education. A number of people voiced the view that for them personally, as well as for the invited guests, it was proving a valuable tool in our efforts to think about education and educational reform.. Though mindful of your own caution that this schema ought to be treated a revisable tool and not as something writ in stone, it was nonetheless felt that it is a tool that needs to be taken seriously in our work.

The preceding set of considerations gave rise to a second set of observations. At the same time as we felt that this schema was proving very helpful, there was also a sense among us that its value would be enhanced if it were possible to articulate its character in writing more fully and systematically than, to our knowledge, it's been done in the past. Though we realize that an attempt at systematic treatment runs the danger of destructively freezing a flexible and evolving tool, our feeling was that a paper that was developed with awareness of this risk might prove very helpful in forwarding our discussions and our work. A paper that systematically does one or more of the following might meet the bill: 1) systematically explains each level of the schema and indicates what kinds of ideas, theories, tools, materials, etc. would be included at each level; 2) systematically explains how ideas at one level can be used (in conjunction with various additional assumptions) to move to ideas at other levels; 3) systematically explains how "the five levels" relates to other ideas informing our discussions (such as "the commonplaces"); 4) carefully identifies the various uses to which the schema can be put, along with its possible limitations.

With this in mind, I wanted to propose that the two of us work together on this project, with the final product to be a paper appearing under your name that could be used for "backstage"/in-house purposes or more publicly, depending on your preference. We might start like this: 1) a preliminary conversation that summarizes major points and allows me to interview you concerning questions in my mind; 2) an attempt, based on this conversation and my own previous exposures to 1 - 5, to develop an extended initial formulation of the major ideas; 3) a second set of conversations among us based on your reactions to the written draft and on questions that surfaced for me during the writing; 4) a second attempt to write up the paper, followed by another round of conversations aimed at clarifying, refining, etc.; 5) sharing the paper with CIJE/Mandel Institute staff and using their questions for further refining the paper. The

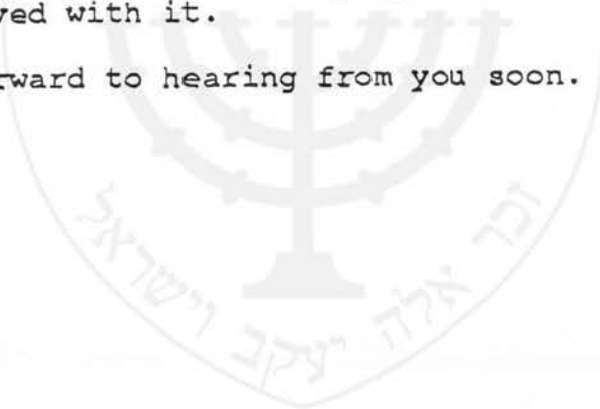
process would continue as long as we found it helpful.

I find the prospect of this kind of a project very exciting for a number of reasons, including the following: 1) I would welcome the chance to work closely with you on it; 2) I think it would help me to further my own understanding of 1-5 in ways that will prove invaluable for my own and CIJE's work; 3) I think the paper could make a useful contribution to our overall efforts and to the field.

I am hopeful that the idea interests you, but I would certainly understand if you think it an unwise project to pursue. If, however, you are interested in pursuing this matter, I'd be excited to proceed with it in the near-future. We could begin meeting in the U.S. on one of your visits and/or I could meet you in Israel in the course of the year.

I want to thank you again for everything you did to make the Goals Seminar in Jerusalem so powerful this summer; not only our invited guests but also our own staff (including myself) learned a great deal from the opportunity to work closely with you over the course of the week we spent together. I also wanted to thank you for your words of caution concerning not framing the Goals Project too ambitiously. I will be grateful for your advice and help down the road in further clarifying the direction and content of the project, and I hope you will continue to be actively involved with it.

I look forward to hearing from you soon.





Goals

Date: 08/09/1996 04:15 pm (Friday)  
Subject: Misc.

#### REACTIONS TO MY RESEARCH NETWORK PAPER

1. There was a lot of spirited discussion, some of it of real interest.
2. Michael Zeldin asked me whether I'd be interested in revising it for publication in a volume he is editing that will be comparable to A CONGREGATION OF LEARNERS. I was non-committal.
3. Chanan Alexander asked whether I'd be interested in publishing it (along with rejoinders) in RELIGIOUS EDUCATION. I was non-committal.

#### ISA IN MILWAUKEE

Whether it's worth thinking of a collaboration with Isa in Milwaukee is something we should consider. Preliminary, I would think, would be a serious set of conversations with her about our respective perspectives on change. Perhaps the California meetings will provide an occasion to begin this.

#### WORKING WITH SEYMOUR

Do you have any sense of whether he's interested in the project I proposed on 1-5?

#### MILWAUKEE PILOT-PROJECT

I'm pleased to report that my meeting with critical stake holders in the Conservative congregation in Milwaukee that I'm trying to launch a pilot-project with went well. Louise Stein participated, and I think she proved very helpful.

See you soon.

D.