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

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Strategic Plan. Mission statement and Vision statement,
1990-1998.

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Get down
1017 &
Mission +
Time to Act
from Shulmanth.

A handwritten signature in blue ink, consisting of a large, stylized 'O' followed by a horizontal line that curves upwards at the end.

COUNCIL ON INITIATIVES IN JEWISH EDUCATION

I. Mission

The CIJE has six basic roles to fulfil -- advocacy on behalf of Jewish education; initiating action on the specific recommendations on personnel and community development called for by the Commission on Jewish Education in North America; forging new connections among communities, institutions and foundations; establishing and acting on a new research agenda; helping to facilitate synergism within the emerging foundation community; and energizing new financial and human resources for Jewish education.

A. Advocacy

The best lay and professional leadership of the Jewish community need to be attracted to the cause of Jewish education. Visions of what should and can be achieved in the 21st century need to be repeatedly placed before our communities' leadership and the wherewithal to do so obtained. The CIJE can provide a unique blend of individual and institutional advocacy in North America.

B. Initiatives

Several specific recommendations are being promoted by the Commission on Jewish Education in North America. These include the need to radically strengthen personnel in the field and deepen local community leadership's commitment to Jewish education. Through comprehensive planning programs and experimental initiatives in designated lead communities, CIJE will bring together continental institutions and other experts to yield breakthroughs in Jewish education development at the local level.

C. Connections

Creative people, institutions, organizations and foundations are all acting on new ideas in Jewish education. The CIJE seeks to provide a meeting place that will bring together:

- Funders and those with proposals for action;
- Proven ideas developed through foundation initiatives and communities eager to know what works;

- Institutions that are developing new approaches and the personnel and resources to make breakthroughs possible.

The CIJE will be a setting where funders can share accomplishments and possibly agree to join together in supporting new undertakings of large magnitude.

D. Research

While there are many people engaged in Jewish education research, there still appears to be no coordinated, systematic analysis of what works in Jewish education. Research interests have been understandably idiosyncratic. The Commission on Jewish Education in North America found gaping holes in what we can say we know with real confidence, rather than relying on conventional wisdom. A comprehensive, multi-year research agenda needs to be outlined by the best thinkers on the continent, assigned to the most promising talent, supported, and the findings critically examined and disseminated.

E. Synergism

One of the most exciting new developments in Jewish education -- one that holds great promise for the field -- is the serious entry of strong private foundations into Jewish life in general and Jewish education in particular. This is an unprecedented development. The foundations are deploying creative staffs and developing recognizable signatures of their interests and accomplishments. Recruitment, day schools, media, training high potential professionals, identifying master teachers and programs, and Israel experiences are just a few of the interests being pursued. The richness of foundation endeavors is a real blessing. Through the synergy of coming together at the CIJE, foundations could efficiently diffuse their best innovations throughout the lead communities and should they desire it even help each other advance their agendas by consulting with each other, exchanging professional resources, avoiding recreating notions, etc.

F. Energize

Through the work of the Commission on Jewish Education in North America and the work of other entities, a new group of professionals

for Jewish education has begun to be identified. Generally these are people who are experts in general education who have an interest in Jewish affairs. Also, academicians with expertise in Judaica, the humanities, and social sciences want to contribute. CIJE will seek to identify these people and provide them with effective avenues to use their talents on behalf of the Jewish people, much the way we now benefit from many of the best lay leaders in the business community and other professions.

Further CIJE will attempt to generate new financial resources within local communities in partnership with existing resources and on a continental basis to back the ideas that are proven to work in Jewish education.

CIJE hopes to energize new professional and financial resources to add to the gifted people already at work. Ultimately local federations, school supporters, congregations, and consumers will need to commit more resources to accomplish the Jewish education agenda for the next century. This will not be an easy thing to achieve. It is hoped that CIJE will be able to facilitate foundations interested in providing a quick start to the development of new innovative efforts and then provide some longer term support.

II. Method of Operation

The CIJE will not be a big new comprehensive direct service provider. It isn't seeking to displace any existing institution or organization. Rather, CIJE expects to operate with a very small core staff -- no more than 3 or 4 professionals -- and work through the efforts of others -- JESNA, JCCA, CJF, Yeshiva University, JTS, HUC-JIR, Reconstructionist College, Torah U Mesorah, denominational departments of education, Brandeis, Stanford, Harvard, Spertus, Boston Hebrew College, educator organizations, etc. This list could go on and on! The need is not for a new service delivery mechanism but for a catalytic agent -- one that can convene meetings of peer organizations on the national scene, including denominational institutions and departments, communal agencies, foundations, and the like.

No existing organization plays this role today in Jewish education. CIJE, building upon the already successful engagement of these entities through the Commission on Jewish Education in North America, can play this role. The identity of all partners would be preserved and their missions enhanced. The rich diversity of foundation interests would be infused into the consciousness of the established community.

III. Structure

A simple structure to govern the CIJE is envisioned.

A. Board

Approximately 20 to 30 people will govern the CIJE. They will be drawn from among the leaders of the foundation community, continental lay leaders, outstanding Jewish educators, and leading Jewish academicians.

B. Senior Policy Advisors

A group of 10 to 12 senior policy advisors will provide ongoing professional guidance to the professional staff and board of the CIJE. They will be drawn from the ranks of the continental organizations and institutions and outstanding individual professionals.

C. CIJE Fellows

Beyond the Senior Policy Advisors group, the CIJE intends to assemble 50 or so fellows to provide intellectual, educational content to its work. These Fellows would be identified from among the people currently at work in Jewish education, and leading academicians and practitioners in general education, Judaica, humanities, and social sciences with a strong interest in Jewish life. In addition to providing ongoing advice to CIJE, the Fellows should be a rich resource for consultants for lead communities, foundation initiatives, the research agenda of CIJE, and the institutional objectives of CIJE working in concert with others.

D. Advisory Council

At least once a year CIJE will reconvene the members of the Commission on Jewish Education in North America, augmented with other key figures in Jewish education. This will provide an opportunity to check on the progress of implementing the Commission's recommendations and provide fresh insight on new developments that should be on CIJE's agenda.

E. Staff

The staff of CIJE will consist of a chief professional officer (initially Stephen Hoffman, the Executive Vice-President of the Cleveland Federation); a chief educational officer; and a planner. Appropriate support staff would be in place as well. An initial budget is attached.

8/28/90

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Att.



~~II. ESTABLISHING LEAD COMMUNITIES~~

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~~Many of the activities described above for the building of a profession of Jewish educators and the development of community support will take place on the continental level. However, the plan also calls for intensified local efforts.~~

*Lead Communities As
Local Laboratories for Jewish Education*

Three ~~to five~~ model communities will be established to demonstrate what can happen when there is an infusion of outstanding personnel into the educational system, when the importance of Jewish education is recognized by the community and its leadership, and when the necessary funds are secured to meet additional costs.

These models, called "Lead Communities," will provide a leadership function for other communities throughout North America. Their purpose is to serve as laboratories in which to discover the educational practices and policies that work best. They will function as the testing places for "best practices" — exemplary or excellent programs — in all fields of Jewish education.

Each of the Lead Communities will engage in the process of redesigning and improving the delivery of Jewish education through a wide array of intensive programs.

~~Selection of Lead Communities~~

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Fundamental to the success of the Lead Communities will be the commitment of the community and its key stakeholders to this endeavor. The community must be willing to set high educational standards, raise additional funding for education, involve all or most of its educational institutions in the program, and thereby become a model for the rest of the country. Because the initiative will come from the community itself, this will be a "bottom-up" rather than a "top-down" effort.

~~A number of cities have already expressed their interest, and these and other cities will be considered. The goal will be to choose those that provide the strongest prospects for success. An analysis will be made of the different communities that have offered to participate in the program, and criteria will be developed for the selection of the sites.~~

~~Once the Lead Communities are selected, a public announcement will be made so that the Jewish community as a whole will know the program is under way.~~

~~Getting Started~~

will each

The

Lead Communities ~~may initiate their programs by creating~~ a local planning committee consisting of the leaders of the organized Jewish community, rabbis, educators, and lay leaders in all the organizations involved in Jewish education. They would ~~prepare a report on the state of Jewish education in their community. Based on their findings, a plan of action would be developed~~ that addresses the specific educational needs of the community, including recommendations for new programs.

a community plan

Lead Communities As Local Laboratories for Jewish Education

What is a Lead Community?

In its report *A Time to Act* the Commission on Jewish Education in North America decided on the establishment of Lead Communities as a strategy for bringing about significant change and improvement in Jewish Education. A Lead Community will be an entire community that will undertake a major development and improvement program of its Jewish education. The program—prepared with the assistance of the

CJJE, will involve the implementation of an action plan in the areas of building the profession of Jewish education, mobilizing community support and in programmatic areas such as day-schools or Israel experience programs. It will be carefully monitored and evaluated, and feedback will be provided on an ongoing basis.

Each LC will prepare and undertake the implementation of a program most suited to meet its needs and resources, and likely to have a major impact on the scope and quality of Jewish education provided. Each community will negotiate an agreement with the CJJE, which will specify the programs and projects to be carried out by the community, their goals, anticipated outcomes, and the additional resources that will be made available. Terms for insuring the standards and scope of the plan will also be spelled out. ~~The agreement will specify the support communities will receive from the CJJE.~~ A key element in the LC plan is the centrality of on-going evaluation of each project and of the whole plan.

Through the LCs, the CJJE hopes to implement a large number of experiments in diverse communities. Each community will make significant choices, while they are being carefully guided and assisted. The data collection and analysis effort will be aimed at determining which programs and combination of programs are more successful, and which need modification. The more successful programs will be offered for replication in additional communities, while others may be adapted or dropped.

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The project

This conception of Lead Communities is based on the following conceptions:

a. ~~Gradual Change~~. A long-term project is being undertaken. Change will be gradual and take place over a period of time.

b. **Local Initiative**: The initiative ~~for establishing LCs~~ will come from the local community. The plan must be locally developed and supported. The key stakeholders must be committed to the endeavor. A local planning mechanism (committee) will play the major role in generating ideas, designing programs and implementing them. With the help of the CIJE, it will be possible for local and national forces to work together in designing and field-testing solutions to the problems of Jewish education.

c. **The CIJE's Role**: **Facilitating implementation and ensuring continental input**. The CIJE, through its staff and consultants will make a critical contribution to the development of Lead Communities. (See Item 2a Below)

d. **Community and Personnel**: Meaningful change requires that those elements most critical to improvement be addressed. The Commission has called these "the building blocks of Jewish education" or "enabling options." It decided that without community support for Jewish education and dealing with the shortage of qualified personnel, no systemic change is likely to occur. All LCs will therefore, deal with these elements. The bulk of the thinking, planning, and resources will go to addressing them.

likely

e. **Scope and Quality**: In order for a LC's plan to be valid and effective, it must fulfill two conditions:

1. It must be of sufficient scope to have a significant impact on the overall educational picture in the community.
2. It must ensure high standards of quality through the input of experts, through planning, and evaluation procedures.

f. **Evaluation & Feedback-Loop**: Through a process of data- collection, and analysis for the purposes of monitoring and evaluation the community at large will be able to study and know what programs or plans yield positive results. It will also permit the creation of a feedback-loop between planning and evaluation activities, and between central and local activities.

g. **Environment**: The LC should be characterized by an environment of innovation and experimentation. Programs should not be limited to existing ideas but rather creativity should be encouraged. As ideas are tested they will be carefully monitored and will be subject to critical analysis. The combination of openness and creativity with monitoring and accountability ~~is~~ is vital to the concept of LC.

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4 Relationship Between the CIJE and Lead Communities

X The CIJE will offer the following support to Lead Communities:

1. Professional guidance by its staff and consultants
2. Bridge to continental/central resources, such as the Institutions of Higher Jewish Learning, JESNA, the JCCA, CJF, the denominations, etc.
3. Facilitation of outside funding—in particular by Foundations
4. Assistance in recruitment of Leadership
5. Ongoing trouble-shooting (for matters of content and of process)
6. Monitoring, evaluation and feedback loop
7. Communication and networking

*Join -
Probably
not this*

2. Lead Communities will commit themselves to the following elements:

1. To engage the majority of stakeholders, institutions and programs dealing with education in the planning process—across ideological and denominational points of view.
2. To recruit outstanding leadership that will obtain the necessary resources for the implementation of the plan.
3. To plan and implement a program that includes the enabling options and that is of a scope and standard of quality that will ensure reasonable chance for significant change to occur.

3. The Content:

The core of the development program undertaken by Lead Communities must include the “enabling options.” These will be required element in each LC program. However, communities will choose the programmatic areas through which they wish to address these options.

yes!

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(6)

a. Required elements:

1. Community Support

Every Lead Community will engage in a major effort at building community support for Jewish education. This will range from recruiting top leadership, to affecting the climate in the community as regards Jewish education. LCs will need to introduce programs that will make Jewish education a high communal priority. Some of these programs will include: new and additional approaches to local fund-raising; establishing a Jewish education "lobby," inter-communal networking, developing lay-professional dialogue, setting an agenda for change; public relations efforts.

2. Personnel Development:

The community must be willing to implement a plan for recruiting, training, and generally building the profession of Jewish education. The plan will affect all elements of Jewish education in the community: formal; informal; pre-service; in-service; teachers; principals; rabbis; vocational; a-vocational. It will include developing a feeder system for recruitment; using previously underutilized human resources. Salaries and benefits must be improved; new career paths developed, empowerment and networking of educators addressed. The CLIE will recommend the elements of such a program and assist in the planning and implementation as requested.

b. Program areas

Enabling options are applied in programmatic areas. For example, when we train principals, it is for the purpose of bringing about improvement in schools. When supplementary school teachers participate in an in-service training program, the school should benefit. ~~The link between "enabling" and programmatic options was made clear in the work of the Commission. It is therefore proposed that each lead community select, as arenas for the implementation of enabling options, those program areas most suited to local needs and conditions. These could include a variety of formal and informal settings, from day-schools, to summer camps, to adult education programs or Israel experience programs.~~

will

c. The Role of the CLIE

The CLIE ~~will need to~~ be prepared with suggestions as to how LC's should work in program areas. ~~Therefore, it will need to build a knowledge base from the very inception of its work.~~ The CLIE will provide LCs with information and guidance regarding "best practices" (see ~~separate paper on~~ "best practices"). For example, when a community chooses to undertake an in-service training program for its supplementary school or JCC staff, it will be offered several models of successful training programs. The community will be offered the rationale behind the success of those programs. They will then be able to either replicate, make use of, or develop their own programs, in accordance with the standards of quality set by those models.

CIJE MISSION STATEMENT

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

or

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

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

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

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

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

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

THE COUNCIL FOR INITIATIVES IN JEWISH EDUCATION (CIJE) is a continental organization created to provide the North American Jewish community with a planful strategic design for systemic change of Jewish education through building the profession of Jewish education, mobilizing continental leadership for Jewish education and developing a meaningful research program.

CIJE is a hothouse for developing and then disseminating state-of-the-art innovation for Jewish education and Jewish continuity in North America.

CIJE develops, tests, monitors and disseminates new models and approaches to personnel development and community organization for both formal and informal Jewish education.

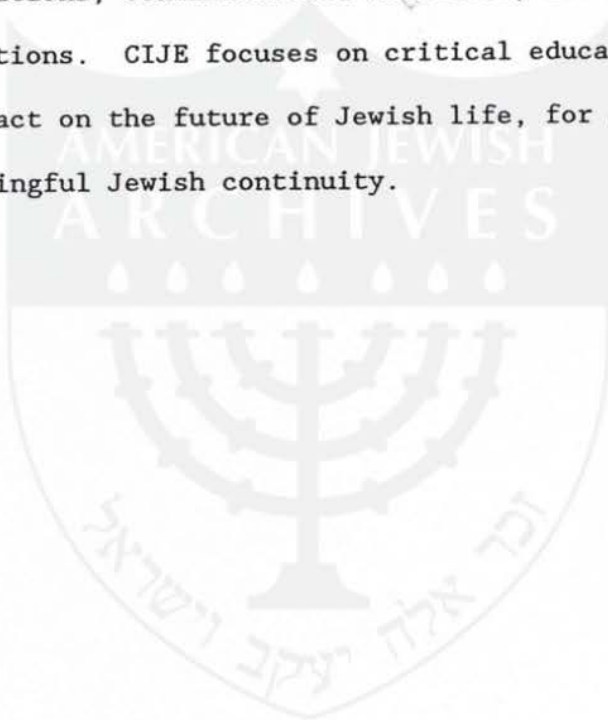
CIJE engages in specific content areas which undergird all Jewish education - an example is the Goals Project which will help community leadership to develop and think through institutional and community visions of Jewish education. The Best Practices project documents outstanding practice throughout North American Jewish education (supplementary schools, day schools, JCC's, camping, early childhood, etc.) as a basis for developing new models for upgrading and revitalizing institutions at the local level. The Monitoring, Evaluation and Feedback project has created, in three communities, a paradigm for formative and summative evaluation of Jewish educational intervention in a community. The Personnel Project has produced a design for a community-wide personnel project which moves from research (a diagnostic profile of a community's educators) through policy analysis to a comprehensive action plan for improving Jewish educational personnel in a community.

CIJE works with local communities, from three selected lead communities to additional communities who wish to commit themselves to meaningful systemic change. At the continental level CIJE will engage the denominational training institutions and other Jewish and general centers of excellence to provide expert support in its projects. A continental strategy for change also includes helping selected existing institutions build the capacity for new initiatives in recruitment and training of formal and informal educators and in providing that expert support to local communities.

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

CIJE: A Catalyst for Change

Launched in 1990, the Council for Initiatives in Jewish Education (CIJE) is an independent organization dedicated to the revitalization of Jewish education across North America through comprehensive, systemic reform. through strategic planning and the management of change, CIJE initiates reform by working in partnership with individual communities, local federations, continental organizations, denominational movements, foundations, and educational institutions. CIJE focuses on critical educational issues which will ultimately impact on the future of Jewish life, for Jewish education is a cornerstone of meaningful Jewish continuity.



FROM: Dan
RE: Emerald City

Here's a slightly revised draft of what I sent you last week - along with a section that speaks to how having the kind of vision I describe would be helpful to us in our work. This new section responds to the concern that the described features of Emerald City are too "apple pie-ish" to offer any real guidance. If it's helpful to do so, please feel free to distribute this piece in-house to stimulate conversation.

I hope Labor Day weekend was enjoyable. Talk to you soon.



CONTEXTUALIZING AND DEFINING THE EMERALD CITY CHALLENGE

Introduction. CIJE does not exist as an end-in-itself; it is an instrument in the service of a larger purpose, one that we have identified, roughly, as the revitalization of the American Jewish community. CIJE's role needs to be defined relative to this challenge, and there are at least two - not mutually exclusive - ways of approaching it. One of them avoids the larger question of what a revitalized Jewish community would look like, and instead asks the question: What critical preconditions will need to be in place if we are to make progress towards defining and achieving any credible vision of a revitalized community? The second is to ask a perhaps harder question: "What would a revitalized Jewish community look like -- and what role would be appropriate to an organization like CIJE in making progress in this direction?" Note that this second question is not intended to elicit a prediction of what the future will look like; it invites reflection on the question, "What should the Jewish community of the future look like? What kind of a Jewish community should we be trying to bring into being?"

Historically, CIJE has primarily elected the first of these routes. In encouraging community mobilization, the upgrading of personnel, attention to Jewish content, and a strong emphasis on research and evaluation, CIJE has in effect said: "Even without knowing what the contours of a revitalized Jewish community will look like, we are confident that we will make progress towards its formulation and achievement if we systematically nurture these preconditions."

As I understand it, what is now being suggested is not an abandonment of this route but complementing it with the second -- that is, with an attempt to formulate the challenges of Jewish education and CIJE's work with attention to what a revitalized Jewish community (what KB has called "Emerald City") might look like. The guiding hope is that clarity concerning the contours of Emerald City (and the role that education will play both in Emerald City and in moving us there) will give CIJE a stronger basis than it now has for making basic strategic and policy decisions -- decisions concerning what needs to be done and what role CIJE is to play in the doing.

A likely objection to the attempt to characterize Emerald City runs like this: either this effort will produce a kind of "Motherhood and Apple Pie" vision that will not afford us any real guidance; or it will produce a richly substantive vision which will prove destructively controversial. The hypothesis informing the current effort is that we may be able to avoid both these alternatives --that it will prove possible to say something meaningful about the future we hope to bring into being that will not be wildly controversial but will be rich and concrete enough to offer us real guidance in thinking about CIJE's challenges. It is this hypothesis that has given rise to the initial sketch

of Emerald City found below.

In presenting this sketch, it is important to note that the elements of Emerald City that are described do not reflect a systematic approach to the problem. Rather, the Emerald City I describe reflects intuitively compelling ideas that readily came to mind when I undertook the Emerald City challenge. Whether this lack of system is a serious drawback is something we may want to discuss, but it should in any case be noted.

Characterizing Emerald City. Emerald City is a community in which American Jews exhibit **rich diversity in Jewish outlook, in sensibility**, and in the ways they express themselves as Jews. But cutting across these differences are a number of similarities:

1. Engagement and authenticity

Jews are engaged in Jewish life, and this engagement is primarily through activities which are compelling to them as human beings (intellectually, morally, spiritually, and/or culturally). Some of their basic human needs will be addressed through Jewish channels.

2. Cultural literacy

Jews are at a high state of Jewish cultural literacy, and this literacy informs their understandings and self-understandings, including their understanding of their own activities.

3. Learning

Across the life-cycle, Jews are engaged in significant forms of Jewish learning.

4. Tolerance, working together, caring for one another

Different though they be, the sub-groups making up Emerald City will not only be tolerant of one another, they will also be able and willing to work together to maintain the community that allows them all to thrive and on other matters of shared concern. The suffering or problems of any one group will be a matter of concern for the others.

5. Relationship to Israel

Jews in Emerald City will feel a special connection, defined differently perhaps in different sub-groups, to the land of Israel.

6. Relationship to Jews world-wide

Jews in Emerald City will feel a special connection to, and responsibilities for, Jews world-wide.

7. Relationship to America

Jews in Emerald City will feel that they are loyal, contributing members to American society. They recognize the ways in which America makes possible their rich existence as Jews, and they believe that their activities and sensibilities as Jews enrich their contribution to America.

8. Moral passion

Jews in Emerald City will share the belief that injustice and human suffering are matters to which Jews must respond, and their conduct will bear witness to this belief.

9. Support for the enabling social structure

The Jews of Emerald City recognize and appreciate the critical role that communal policies and institutions [yet to be characterized] play in making possible their rewarding Jewish life, and they contribute in financial and non-financial ways to the support of this social structure.

10. Support for education.

As an aspect of #9, recognizing the critical role of Jewish education both as a resource for maintaining the kind of community just described and as an inherently valuable part of Jewish life, the Jews of Emerald City invest substantial financial and non-financial resources in ensuring that their educational institutions are of the highest quality.

Education in Emerald City [to be filled in].

How, if at all, will this vision of Emerald City illuminate our work? Does it get us anywhere? To put a major concern alluded to earlier crassly, is the 1 - 10 list that is summarized above too much in the "Motherhood and apple pie" genre to offer us rich guidance? For purposes of discussion, I will make the case - which I'm coming to think is pretty strong - that it does help us along.

Here are some pertinent points.

First, the commitment to pluralism, while not surprising or controversial, carries significant implications for Jewish life and for Jewish education. The character of these implications becomes increasingly clear when viewed through the lens of the kinds of assumptions articulated in #s 1-10 (to which I now turn).

Second, far from being "motherhood and apple pie", I would conjecture that some of the points summarized in #s 1 - 10 could prove controversial in some quarters. For example, there are sub-groups in the American Jewish community who do not view Israel as central to Jewish life and who might well object to the notion that the sense of Israel's importance be written into our understanding of Emerald City. To this extent, asserting Israel's importance is by no means trivial, even if not wildly controversial.

The third point is that the points summarized in 1 - 10 do, if taken seriously and used appropriately, carry significant educational implications. For example:

#1 - engagement and authenticity. Taken seriously, this carries major implications for the conduct of Jewish education. Not just the content of Jewish education, but the process of education, and the organization of educational environments are answerable to this decisively important criterion: is it reasonable to expect that those educated in the way we are proposing will grow into Jews who participate whole-heartedly and enthusiastically in one or more arenas of Jewish life? Thoughtful and honest attention to this criterion will decisively influence what we do as educators.

#2 - cultural literacy. The insistence on what I am describing as cultural literacy also carries powerful educational implications. Whatever its form and orientation, Jewish education will be much more content-rich than it is today, and its graduates will know and understand a great deal more than they now do. Equally important, educational planners and educators will be mindful that the Jewish content thought central to education enter into the student's experience in ways that seriously honor the desiderata identified in the other criteria. Thus, literacy bought at the price of engagement will be unacceptable; and literacy that is disconnected from the way those being educated experience themselves and the world will not be worth very much.

#5 - relationship to Israel. Taken in conjunction with some of the other points on the list, #5 carries significant educational implications. For example, #2 and #5 together suggest that the attachment to Israel be seriously grounded in Jewish ideas concerning the significance of Israel in the life of the Jewish People; and #5 and #7 together suggest that the tie to Israel not be grounded in hostility to American society.

In any event, my suggestion is that, some such list as this may well prove helpful to us in thinking about what the content, the process, and the social organization of Jewish education should be. There are, moreover, at least two ways in which this kind of list could offer even more guidance: a) at the risk of greater controversiality, by making the items more specific than they are; or b) by narrowing the list to, say, 3 or 4 items that we come to view as of over-riding importance.

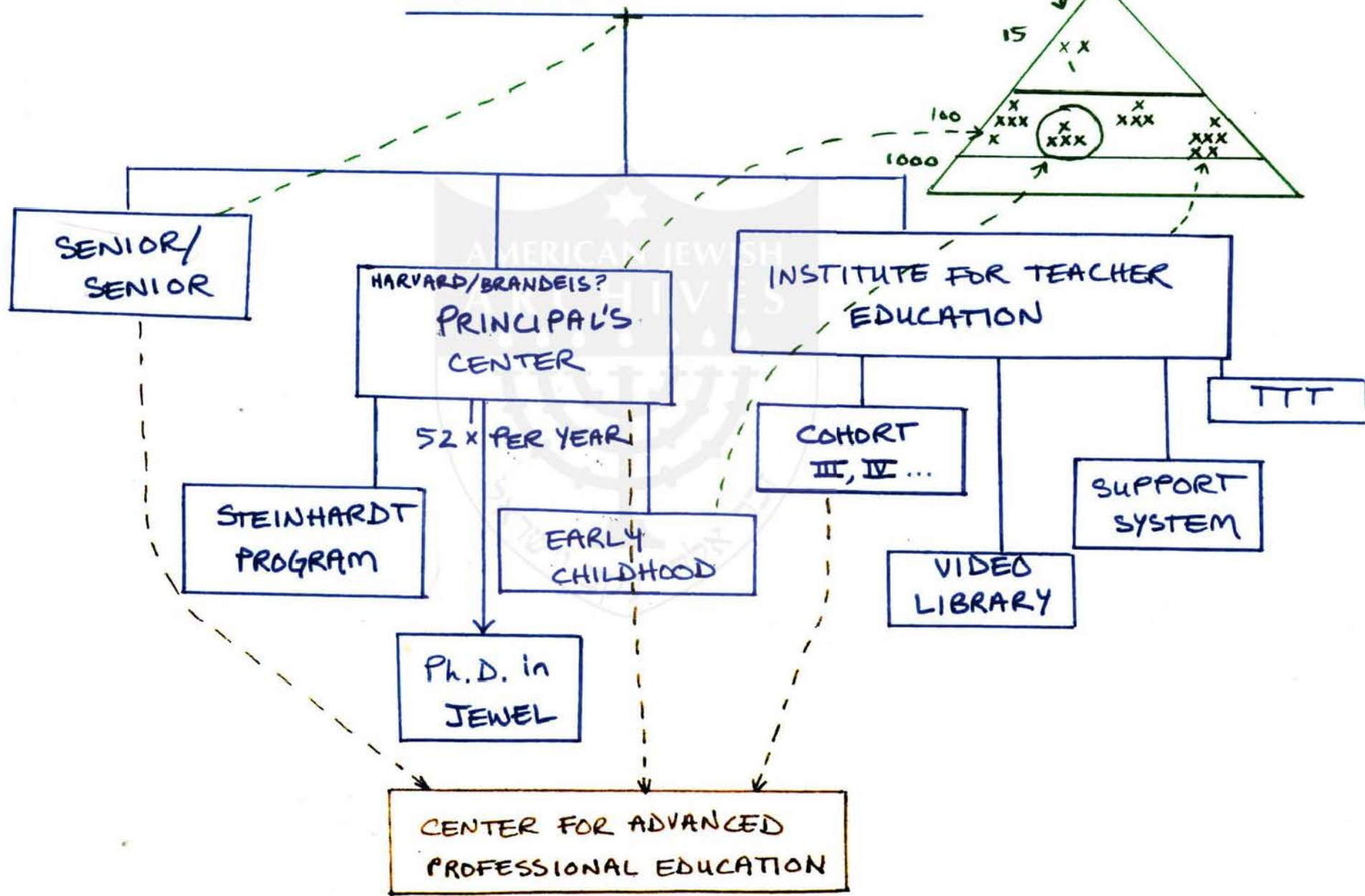
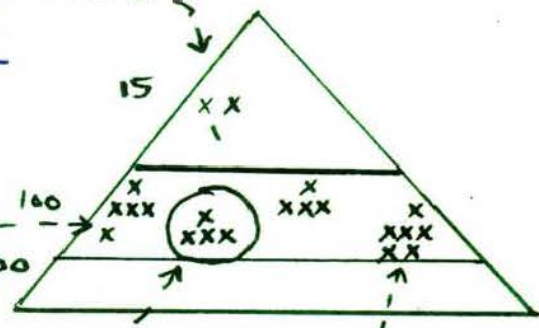


BUILDING THE PROFESSION : 1996

CAPACITY BUILDING	PLANNING AND CONSULTATION	STRATEGIC INITIATIVE
<ul style="list-style-type: none"> 1. TEI 2. PRINCIPALS CENTER 3. EDUCATION PROFESSORS <p>- DAY SCHOOLS (TTT)</p> <p>- TORAH U'MESORAH AND TEI</p> <p>- PRINCIPALS FOR COMMUNITY DAY SCHOOLS</p>	<ul style="list-style-type: none"> - LEAD COMMUNITY PERSONNEL ACTION PLANS ↓ - NEW COMMUNITIES PERSONNEL ACTION PLANS - BRANDEIS - "RABBIS AS EDUCATORS" - COMPREHENSIVE PLAN FOR BUILDING THE PROFESSION ↓ - PLAN NATIONAL CENTER FOR JEWISH EDUCATIONAL LEADERSHIP (JEWEL) PLAN - PLAN FOR RECRUITMENT AND TRAINING OF KEY POSITIONS 	<p>EARLY CHILDHOOD</p> <div style="border: 1px solid red; padding: 5px;"> <ul style="list-style-type: none"> 1. TEI - type x 40 2. DEVELOP (3-4 ppl.) CJE / JCL / NATIONAL 3. RESEARCH 4. MACHON L'MORIM (LABORATORY) </div> <p>↓</p> <p>POLICY BRIEF Nov. '96 / 197?</p>

CENTER FOR JEWISH EDUCATIONAL LEADERSHIP

8/98



FROM: Karen Barth, 104440,2474
TO: Nessa Rapoport, 74671,3370
CC: Sarah Feinberg, 74043,423
DATE: 9/2/96 11:36 PM

Re: VISION

A DRAFT STATEMENT OF CIJE'S VISION FOR THE NORTH AMERICAN JEWISH COMMUNITY

Our work at CIJE should be informed by and focused on bringing about the following type of Jewish Community in the year 2020, when the children of today are bring up their own families:

1. The North American Jewish community will be a community of diverse sub-communities loosely held together by a shared heritage and a set of shared, high-level values (e.g. the importance of tzedakah, the value of learning). These sub-communities might be synagogues, chaverot, JCC's, camps, communities of families organized around a day school, Rosh Hodesh groups, internet chat groups or other types of groups not even yet envisioned. The majority of individual Jews will identify as Jewish through their membership and involvement in one or more of these sub-communities. Their involvement in these sub-communities will not be a sideline to their lives but rather will be a focal point around which their lives revolve, with the members of their sub-community serving almost as an extended family.

2. These sub-communities will be built around one or more activities. Most often they will focus on either learning, prayer or good deeds, or a combination of all three, but there will be sub-communities focused on other activities as well, such as music, art, language, politics, women's issues, child-rearing, aging, etc.. Regardless of their primary focus, these sub-communities will be learning communities. The study of Jewish texts, both modern and ancient will inform their activities and permeate their culture. They will also be imbued with a sense of moral purpose that will make it clear to all participants that this is more than just a social club.

3. There will be tremendous diversity of opinion, practice, lifestyle and language among North American Jews. Some Jews will be living solidly in the world of modern America; others will live more insular lives within their Jewish communities. Some will be committed Americans; others will be just living in America. Some will feel a real love for Israel; others will not. Some will be committed to a Halachic lifestyle; others will believe that this unimportant. There will be (as there is today) much debate and hard feelings between groups, yet the sense of cohesive and mutual dependency will be stronger than it is today.

4. Jewish life within these sub-communities will be vibrant and alive and charged with meaning for its participants. Some Jews will connect on a spiritual level, others on an intellectual level, others on a cultural level, still others on a social/communal level, but regardless of the type of connection, the feeling of connectedness will be deep and powerful for a large number of participants.

5. The majority of Jews will have a sense of commitment and obligation both to the wider Jewish community and to the sub-communities to which they belong. This commitment will result in a much higher level of financial support than exists today as well as much greater levels of personal participation and volunteerism.

HOW THIS TYPE OF VISION WOULD INFORM OUR WORK:

This would lead us to focus on the following issues:

How do we ensure that the right type of professional and lay leaders are trained to create and sustain these vibrant sub-communities?

What kind of Jewish education of "the masses" of Jews would lead them to recognize the value of membership in such sub-communities?

How can Jewish education at all levels and in all setting encourage people to believe in the concept of "one people," and to maintain the community-wide connections.

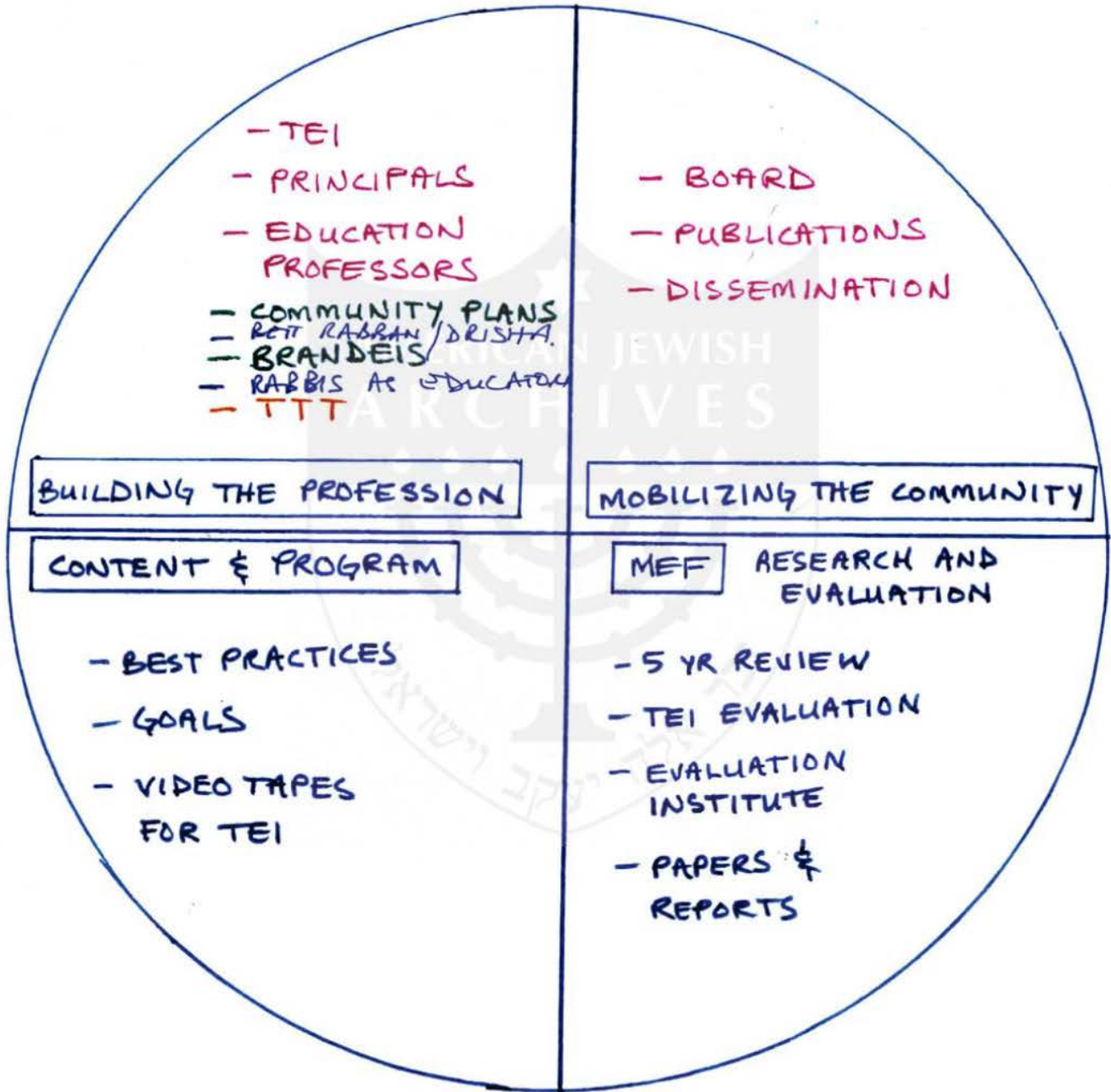
How can a sense of obligation and commitment be instilled in the generation being brought up today?

What support mechanisms at a community-wide level need to be in place to help create and sustain these vibrant sub-communities?

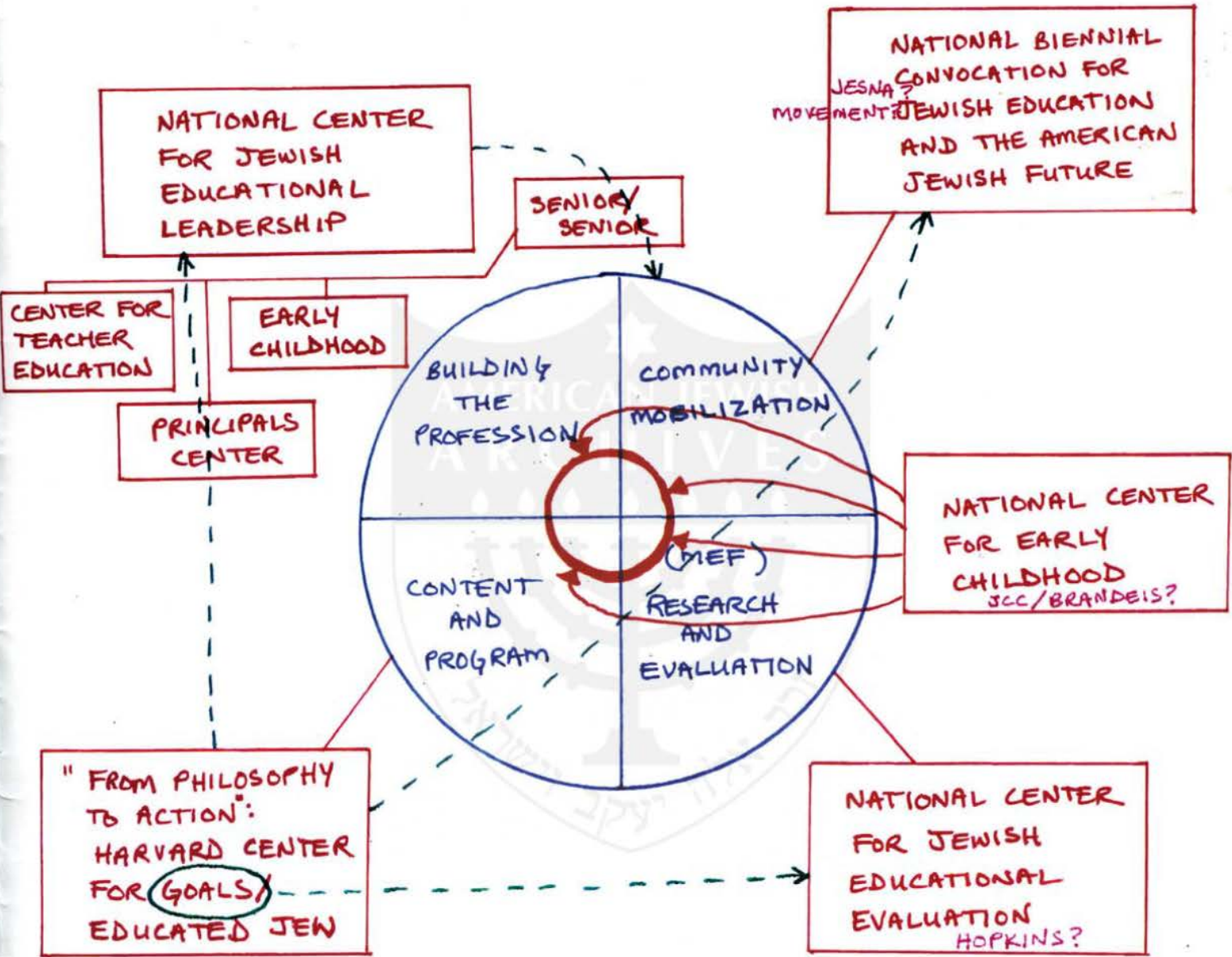


CISE: 1996

Green- Consulting



CIFE : 2003 ?



TO: Karen
FROM: Dan
RE: Vision for North American Jewry

As I mentioned to you over the phone, because I didn't have the hard copy in front of me, it was hard to react to the draft the group was looking at the other day. Though I now do have the hard copy, it is probably an out-of-date hard copy (since you indicated that you were making revisions based on the staff's comments. Nonetheless, I'll offer some comments based on what is before me. I won't repeat some of the things said at the meeting (concerning, for example, helpful ways of organizing different themes), but will focus instead on themes which may not have been emphasized. In the course of reacting to the draft, I'll try to take note of certain themes that were prominent in some of the interviews I was part of which were not strongly reflected in the draft. I hope this proves helpful.

SOME LARGER QUESTIONS

My largest question pertains to "the Jewishness" of the vision for North America that is being proposed. It seems to me that we've constructed a vision of the future out of an array of intuitions -- but that we have yet to go the next step, which consists in fleshing out the assumptions and conceptions that underlie these intuitions. In the effort to encourage this effort, I'm proposing questions like those spelled out below. Note that the questions point in two different but inter-related directions: a) what conceptions or ideas underlie the vision we are proposing? b) going in the other direction, is it possible to be more specific concerning the meaning and implications of some of the ideas that are being proposed? Here are the kinds of questions I have in mind:

1. What's our basis for declaring that the future state-of-affairs you describe represents "a thriving Jewish community" or "an optimal Jewish future"? What are the criteria we're using to judge this state-of-affairs to be desirable? Is it a judgment driven by market-considerations, by a desire to do justice to the varied opinions of people whom we respect (including ourselves), or by something else? More generally, is our judgment grounded in any underlying and coherent Jewish perspective concerning what a thriving Jewish community looks like? Put somewhat differently, what does our conception of a thriving Jewish community say about our understanding of Judaism?

2. Somewhat more specifically (but in the same general vein), what is our basis for saying that in the Jewish community of our dreams, "moral passion" "social action," "learning", "Israel", etc., will have a prominent place? I am in no way challenging these elements, but I would like to better understand their source -- and it is possible that better understanding their source will help us in translating these commitments into more practical CIJE emphases and priorities.

3. On the subject of Jewish pluralism, in addition to clarifying the foundation of our commitment to it, it might be helpful to say somewhat more concerning a) what is shared across groups (practices, beliefs, knowledge, attitudes, etc.), and b) the limits of our pluralism, i.e., what are the limits of membership in the community? who is the community not willing to invest in and support, or to endorse as "a living Jewish option" for members?

4. In a similar vein, we might want to say more about "the active, mutual relationship with Israel", and what Jewish beliefs underlie our understanding of this relationship?

OTHER REACTIONS TO THE DRAFT THAT I SAW

1. In describing "vision-driven institutions, I might change the phrase "vision of what is an educated Jew" to the following: "vision of Judaism is about and what is an educated Jew."

2. In speaking of quality adult learning, I'm not sure I would commit to congregations and JCCs as the primary vehicles. To put it differently, if we do commit to this notion, that carries real implications? Note also that in some communities, like Boston and Cleveland, Colleges of Jewish Studies play an important role in delivering quality adult education.

3. Under the "two high quantity options for children":

a) should this say "quality" rather than "quantity"?

b) I might have titled the section "Heart-and-mind engaging educational options for all children" rather than referring to the two tracks. The two tracks represent examples of what we want, but not necessarily the only options. This would allow us room to look for other kinds of options.

c) As someone said at the meeting the other day, I'm concerned about assuming that "informal educational options" go exclusively with the non-Day School track.

d) though I often forget myself and use the term, I personally am uncomfortable with the baggage carried by the term "supplemental school", am more comfortable with the phrase "congregational school."

4. Under "state-of-the-art methods of teaching and learning, I would include the phrase "Informed by powerful Jewish ideas". This would guard against the misunderstanding the method and content are divorceable.

5. As someone said at the meeting last week, the formulation of the vision doesn't make room for or indicate an hospitality to new kinds of institutional forms (for, say, education or

religious life).

SOME ABSENT OR UNDER-EMPHASIZED THEMES

Certain themes came up in some of the interviews I was involved in that are not represented here; I am not suggesting that they necessarily should be, but I would like at least to take note of their appearance in the interviews.

1. Spirituality

There were references, especially in Art Green's article and comments, to the need to emphasize "spirituality" in Jewish life. In a transformed Jewish landscape, there will new kinds of Jewishly sponsored religious practices that facilitate spiritual experiences for Jews; American Jews will also be comfortable with new, more congenial metaphors than are now available to most for understanding their spiritual experience.

2. A grass-roots-sensitive community

Art Green, Joe Riemer, and Jonothan Sarna in his article (is it a coincidence they're all from Brandeis?) all took note of the fact that some of the riches developments in Jewish life have bubbled up from the grass-roots rather than coming "downwards" from the organized Jewish community. Examples include the Chavurah movement, the Rosh Chodesh groups, etc. They all implied that a vibrant Jewish community is one that is carefully listening to needs, desires and ideas that bubble up from the grassroots and that is flexible enough to adapt to these tendencies. This is to be contrasted with a communal pattern that offers people "take it or leave it options" which do not try to respond to their design of their own lives.

3. Welcoming and addressing the needs of marginalized groups

Especially strong in Joe Riemer's comments was the desirability of being more welcoming and/or, in the best sense, exploiting the possible contributions of groups that have often been marginalized -- for example, gays and lesbians, Jews by choice, Russian and other immigrants, women, retirees, and inter-married families. It is not just, Riemer suggested, that we should be meeting their needs and be welcoming, but also that some of these groups have the potential to profoundly enrich Jewish life (if given appropriate opportunities).

4. Secular Jews

Especially prominent in Scheffler's comments (and also in an essay by Walzer which I'll show you) is the belief that the community needs to be more responsive to groups that designate themselves as secular. Both suggested the need to find meaningful ways to engage them in Jewish intellectual and

cultural life that go beyond lox-and-bagel/ethnic self-interest Jewish identification.

5. New communal/educational forms

A number of interviewees referred to new kinds of institutions/practices that seemed to them promising. Here is a list of some of the ideas proposed:

a) Virtual Universities.

David Gordis emphasized the potentialities of new electronic media (email and video-conferencing) to allow for new educational forms unavailable in the past.

b) New forms of informal education.

In particular, Joe Riemer mentioned the possibility of "pilgrimage"-like programs that go beyond traditional Israel-programs. A "pilgrimage" might be to "Ellis Island" or to other sites and individuals that have been carefully developed to exploit their educational potentialities.

Riemer also mentioned as a model Boston's "Keshet-program" -- an after-school program for Boston public school children that is more camp-like than school-like.

c) New forms of religious life.

Art Green mentioned meditation groups, silent retreats, Friday night services situated in nature and in silence. He also pointed as a model to Synagogues that house a variety of minyans which interact in varied ways.

6. The arts

1) Internally pluralistic institutions

Scheffler and Gordis both emphasized the need for an expanded understanding of "texts" to include "the arts" as vehicles for Jewish education. "The arts" here include drama, literature, dance, film, the plastic arts, etc.

That's it for now. I hope this proves helpful.

7. More on "leadership"
- Art/Bernie



VISION STATEMENT - DRAFT 2

Steering Committee Meeting

December 5, 1996

DRAFT VISION FOR OUTCOMES IN THE NORTH AMERICAN JEWISH COMMUNITY

1. Centrality of Learning/Knowledge Jewish learning broadly defined (e.g., including arts, history, meditation as well as traditional types of learning) is central to the life of North American Jews. There is a recognized minimum level of knowledge and skills that most Jews achieve and a substantial group that achieves much higher levels.
2. Jewish Identity Being Jewish is at the heart of the self-image of most Jews.
3. Moral Passion Moral passion and a commitment to repairing the world is recognized as being at the heart of what it means to be Jewish.
4. Jewish Values Jews and the organized Jewish Community are actively involved in bringing Jewish values to bear on their own lives and on the problems of the wider society.
5. Pluralism Many different ways exist of being and living as a committed Jew but there is a recognized core common “language” and an atmosphere of mutual respect.
6. Involvement/Commitment Most Jews are deeply involved in one or more organizations that engage in learning, community work, cultural activities, prayer and/or other Jewish activities and that are central to their identities. These communities serve almost as extended families.
7. Intensity/Energy There is a feeling of energy in these organizations and an intensity of involvement. These organizations engage the heart and mind.
8. Relationship with Israel There is an strong, active, positive, mutual relationship with Israel.
9. Leadership There is a large, talented group of lay and professional leaders driving continuous improvement and innovation in all aspects of Jewish Life.
10. Continuous Renewal There is an ongoing process of continuous innovation and change and a built-in culture of creativity that drives this process.

THE SYSTEM OF JEWISH EDUCATION - DRAFT VISION

Institutions

- A multiplicity of high-quality institutions provide life-long learning opportunities. These include synagogues, day schools, supplementary schools, JCC's, camps, youth groups, Israel trips, Universities, early childhood programs and possibly other new institutional forms that do not exist today. Also much learning takes place outside of formal institutions (e.g., within the family) and there are programs that support these informal learning institutions.
- Institutions within the system are driven by their own clear vision of what Judaism is about and of what is an educated Jew. Every aspect of their design is geared to support this vision.

Community support

- The community strongly supports education, providing access to high-quality formal and informal Jewish educational experiences for all children and adults regardless of their financial situation or where they live. The community provides support to existing educational institutions in their continuous effort to refine their goals and improve the quality of the educational services they provide. It also funds the development of new institutional forms.

Lay leadership

- There is a substantial, highly talented group of senior lay leaders who are committed to working on the continuous development and improvement of the system of Jewish education in their own communities and across North America. There is a much larger group of more junior lay leaders who are committed to supporting individual educational institutions. There is an accepted cultural norm among lay leadership that education is a critical area of communal focus.

Professionals

- The profession of Jewish education is a high-status occupation with compensation and benefits competitive with other professional fields. It attracts many of the best and brightest.
- There is a group of committed, senior professional educators of the caliber of leaders in medicine, law, business and academia in the most important senior-level positions.
- There are mid-level professionals in key positions throughout the system including principals, central agency personnel, teacher educators and field evaluators who are Jewishly committed, Jewishly literate and well-trained in the relevant areas of educational theory and practice from the field of General Education.
- Teachers are well-qualified Jewishly and in the field of General Education and are continuously updating their skills.
- Rabbis have the skills and training to be dynamic, inspiring spiritual leaders and teachers, and they view education as central to their mission.

Content

- Jewish educational content is different in every educational setting but there is an evolving understanding of a core knowledge base that is crucial to basic Jewish literacy. The Jewish community is struggling both formally and informally to define and redefine this knowledge base.
- There are multiple connection points each with their own types of content. These might include spiritual/meditative learning, the arts, Yiddish language and culture, historical learning as well as more traditional types of text study.
- The content of Jewish learning is relevant and infused with meaning for those who participate. It is based in tradition but is presented in such a way that it captures the hearts and minds of those who engage with it at any age.

Continuous improvement/innovation

- Jewish education uses state-of-the-art teaching methodologies from general education as well as methods from the Jewish tradition. There is active ongoing development of new materials, curricula, programs and institutional forms. New technologies (e.g., CD ROM, Internet) are integrated into the Jewish system of education.



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dub-img-1.compuserve.com (8.6.10/5.950515)
id XAA13308; Mon, 10 Mar 1997 23:02:34 -0500
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id WAA12313; Mon, 10 Mar 1997 22:03:10 -0600
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104440.2474@compuserve.com
CC: Pekarsky@mail.soemadison.wisc.edu
Date: Mon, 10 Mar 1997 18:11:00 -600
Subject: Strategic Plan
X-Gateway: iGate, (WP Office) vers 4.04m - 1032
MIME-Version: 1.0
Message-Id: <3324D934.2C24.021C.000@mail.soemadison.wisc.edu>
Content-Type: TEXT/PLAIN; Charset=US-ASCII
Content-Transfer-Encoding: 7BIT

While they're still fresh, I want to pass on some concerns/suggestions, etc. relating to the latest strategic planning materials.

VISION STATEMENT

1. Under "The System of Jewish Education", in the first paragraph dealing with "Institutions", I would suggest getting rid of the phrase "possibly other" in speaking of new institutional forms. This would signal our strong sense that there is a need for new institutions on the landscape.
2. In the second paragraph of the "Content" discussion, I would move the phrase "more traditional types of study" to the beginning of the sentence (getting rid of the phrase "as well as"). The sentence would read "These might include traditional types of text study, spiritual meditative language and culture...." The concern animating this suggestion was that placing traditional study at the end of the sentence prefaced with an "as well as" might imply a somewhat demoted status in the New World Order.
3. In the same general section under "Continuous improvement/innovation", I was concerned that the formulation separates process from content in the first sentence. I'd suggest

the following: "Selectively chosen and adapted so as to conere with educational purposes grounded in Jewish content, Jewish education uses state-of-the-art teaching methodologies....."

4. In "CRITICAL OUTSTANDING ISSUES", there's a reference to the "unaffiliated." Who are we counting as "unaffiliated"?

BELIEFS ABOUT CHANGE

5. INDIVIDUAL/COMMUNITY - I want to reiterate Gail's comment at the meeting about the need in belief #1 to formulate the point in a way that acknowledges the importance of community and doesn't make us sound overly-individualistic or atomistic in our understanding of Judaism. My initial re-formulation (which may not be adequate) ran like this: "The ultimate goal needs to be the development of a vibrant community made up of Jews for whom being Jewish is central to their lives and to their quest for meaning."

6. CHANGING PEOPLE VS. FACILITATING CHANGE. I also want to reiterate the point from the meeting concerning language that makes it sound like we're in the business of changing people (which makes them sound inadequate - in need of being changed - and passive), rather than being in the business of "supporting transformative Jewish growth" [or something like that]. See the existing paragraph 2 that begins with "The Direct Service institution..." for an example of the language I'd like to replace.

7. In this same paragraph, it is implied that direct service institutions are critical because they allow for "finding a sense of community". This is a narrower understanding of the ways in which direct service institutions contribute to Jewish growth than I thought we were committed to. For some people, for example, the direct service institution might better be thought of as mediating their spiritual growth than as an arena for developing a sense of community. In any case, do we want to imply that it is through the development of a sense of community in such institutions that Jews will become more committed....?

8. Does the emphasis on "direct-service institutions" pull away from interventions like journals which may shape consciousness in important ways without being very clearly connected to direct service institutions?

9. In this same general section, the effect of "scattered, infrequent experiences" is described as "often non-existent." My Deweyan socialization (which leads me to think that no experience leaves NO mark on the future) would lead me to replace "non-existent" with "negligible".

10. In the EXPLANATIONS section, par. that begins: "If resources are limited...", I'd add the words "powerfully" after "impact".

11. In the WHAT WE BELIEVE section on "Vision", in the "Explanation" section, I would change the EXPLANATION section, as follows: "While its vision needs to reflect the views of critical stake holders, the development of these views should be informed by powerful ideas about the nature of Judaism expressed in Jewish sources and by pertinent philosophers of Judaism. External facilitators may prove helpful in growing this vision and in specifying its implications for practice."

DISPERSION SECTION

12. In Stage #3, my guess is that "Adaption" should be "Adaptation" or "Adoption"

13. At the end of five stages, it's said that we're at 2 and 3 right now. I'm not sure there's much to lose, and I think it might be accurate to say that we're at 1, 2, and 3 -- that is, many are still struggling to understand what the problem is.



Questions/Critiques/Ideas on “Strawman” Vision from the Steering Committee Meeting

Overall

- Is it too blue sky?
- Is it too rooted in existing institutions and approaches?
- Is this going back to the shtetl?
- Does it confront the realities?
- Is it too cerebral--need more focus on prayer/spirituality/the arts?
- How do we deal with pluralism, trans-denominationalism?
- How does a learning-infused culture relate to the spiritual, ethical, and organizational questions?
- Does a learning-infused culture permeate other aspects of Jewish life?
- Can we be more specific about Israel? Should it permeate the whole vision -- not just the last page?

Institutions

- Instead of describing the specific institutions, shouldn't we be envisioning a structure that allows for out-of-the-box thinking and grass roots development of institutions?
- What about the community at the local and national level?

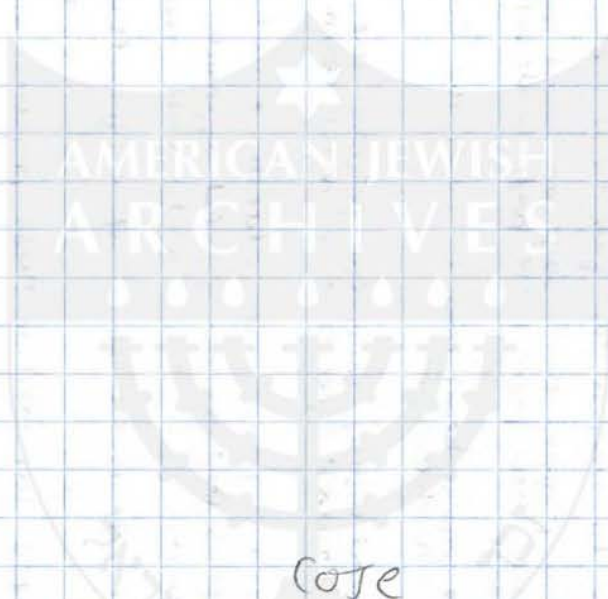
Profession

- Shouldn't we devote a whole page to lay leaders?
- Should we deal explicitly with the issue of part-time teachers?
- Shouldn't we talk about mechanisms for building the profession, not instituting?

12 Generic Change Approaches

	Name	Description	Examples
1	Relationships	Organizing opportunities for role modeling and mentoring by effective change leaders	Women's campaign in Milwaukee (Esther Leah)
2	Leadership Training	Teaching the how and why of change in the classroom to people currently in leadership positions or potential leaders/change agents	Jerusalem Fellows TEI Harvard Seminars Alberto Senderay Wexner Heritage Wexner Fellows
3	Convening/Networking	Bringing together like groups of people with institutions to support each other in the work of change	Coalition of Essential Schools CAJE
4	Consulting	Sending in process and/or content experts to help build and implement a change vision at the institutional or community level	CIJE consultations Goals Project
5	Publishing and Speaking	Writing or speaking about the why and how of change	CIJE Publications JESNA Publications
6	R & D (Let a thousand flowers bloom)	Seeding many small experiments in the hope that some will succeed and can be "rolled out" broadly	NY Continuity Commission
7	Research	Using rigorous research and evaluation to motivate change and to set direction	The CIJE Study of Educators

8	Modeling Systemic Change	Modeling change across a system with a new or existing institution or within an entire community	Lead Communities
9	Modern Marketing	Motivating people to change through media advertising, direct marketing, personal sales	Willow Creek Church Lubavitch National Jewish Outreach
10	Magic Bullets	Introducing a simple initiative into an environment that catalyzes change on a broad scale	Bookshelves in former Soviet Union (Coleman)
11	Money	Using financial incentives to change behavior	
12	Accreditation/Prize	Encouraging organizations to change so that they can receive a prize or accreditation	Baldrige awards



Core

1. Retreat Sust - Shabbatons - Group of people to consult to Syn
2. Project Carr Renewal
3. Educ Training - Cleveland Fellows
4. JES^{Jewish} Proj^{Program} - Prof Dev. Thru Central Agency
- 5.

Board Members
Intervensiator Strategic
Plan -
June, 1997



CIJE MEMO

TO: Karen
FROM: Barry Holtz
RE: John Colman
DATE: June 4, 1997

I spoke with John Colman today about the strategic plan. He had given this a good deal of thought and said the following:

In general "do I buy into the plan generally? The answer is yes." But he raised some interesting issues:

- 1) He feels that the plan is very ambitious. It's ambitious in the sense that it's complex; and it's ambitious in the sense that it is highly "resource dependent."
- 2) The plan focuses primarily on building institutions.

What he'd like to see in response to these two concerns:

A) First he does not feel that there is a clear statement of our objective. (This he admits may be because he missed that earlier meeting.) He thinks we need to state very clearly up-front what our objective is, and his crack at it was: "to increase the number and quality of participating Jews in North America." Everything we do-- especially vis a vis building institutions-- should be seen in the light of this objective. (He is open to other possibilities, but this was his try. I suggested that the objectives were outlined in the vision part, but he didn't have it before him and I had not sent it to him. Moreover, it's not such a pithy statement as his!)

B) Then he would like to see a clear delineation of our strengths and our weaknesses in the light of this (or whatever) objective. As examples he raised: *strengths*: our concerns for our children; *weaknesses*: declining institutional ties; increased hedonism; declining volunteerism.

C) He thinks that given #2 above, we need to ask what are the *non*-institutional factors that could make for change? "What will help us induce change?"

E.g. Reading. Many people are influenced by reading which is a non-institutional activity. He was influenced by reading an article in The Economist recently which was about electronic commerce-- an internet bookseller (Amazon perhaps) that has become the world's largest bookstore via the internet. They have this e-mail response method that allows people to comment on the books and in doing so create this huge data base for themselves.

To John this was an example of the way that people today don't want to join institutions, yet "non-institutions" have a huge influence on people-- and we've bet on institutions.

D) He would like to see us rank order the elements of the (10 year) plan so that if CIJE can't do it all (see #1 above), we'd know what we're going to do. What is the most/least important of these things? What is the "impact factor"? What is the "time factor"?

I suggested that rank ordering might not mean eliminating one or more of our 4 arenas (what do we call these anyway-- "areas," "domains"?), but rather doing fewer things *within* the arenas, but keeping all four. He did not seem opposed to that approach, but obviously the "you're planning to do too much or even too *many* (domains)" looms as a big issue for June 26th.



Steering Committee Questions on the Strategic Plan: Lee Hendler

6/16/97

In general: Lee said that on re-reading the plan she thought it was a terrific job; very impressive; stunning. She wishes each institution with which she's involved had such a plan.

Summary of Change Philosophy (p. 3):

Incentives: She has been looking at a manual on managing complex change (produced by the American Productivity and Quality Center Consulting Group). It names 5 essential components for change: vision; skills; incentives; resources; and action plan.

When she looks at our list of 6, she asks whether we have paid enough attention to the question of incentives. Given the arduous nature of change, she is asking whether we have delineated what incentives the institutions will have in order to undertake this process. We need to be more explicit about this.

Outside change agent/s: Do we think that for institutions to change there must be an outside catalyst/s? If so, it's not mentioned in our list of 6 factors.

Jewel (p. 5):

"Senior lay and professional leaders": Our current objective reads: "Recruit and develop senior leaders for Jewish education." She thinks we should be upfront that we are talking about lay and professional leaders. The mention at the bottom of the page is too late.

World Leadership Conference: Where does Infeld's project, which he presented at the last Steering Committee meeting, fit into our work and plan?

Options for Change Laboratory (p. 8):

One geographic location: She wants to articulate her preference for Option A. She thinks the community has tried variations of the others, but no one has tried Option A. Ultimately, each community will need to try this option, but one community may already be more ready and able.

Synergy: She thinks the community "doesn't know anything" about the key to unlocking "common energy." That is, a community can have a great synagogue, a great JCC, but "so what?" in terms of change. Perhaps those great institutions have a ripple effect or provide a standard for others to aspire to. But that is different from taking on all the institutions together. Which leads to her third point about the change lab:

Choosing only the best exemplars: She believes that within the chosen community, we must work with the greatest exemplars of each kind of institution. She does not believe that if we take on a great synagogue, a mediocre JCC, and a terrible supplementary school and "see what happens," anything will. She'd prefer "the highest return" by our choosing the most "change-ready" institutions. It would be "foolhardy and wasteful to dedicated resources" to places that don't have that attribute.

CIJE Core: The Concept (p. 9):

Range and flexibility: She likes that the end product is not uniform; that we say in the last line "the end product could be these or others such as...."

Personnel (p. 11):

Low estimate: She thinks we have not allocated enough people to do the amount of work illustrated on pp. 12 and 13.

How Strategic Plan Builds on Current Plan (p. 15):

Application to real-world problems: She is not convinced that we have created the feedback mechanisms and necessity of being in touch with the real world. The idea of a change lab "makes a stab at it" but doesn't address it adequately.

In her view, this is the single most important point in her comments.

How will we do this? Reports from the field? Links? Evaluation? (She mentioned the "yoatzot" in Machon L'Morim--liaisons between the program itself and the people charged with doing something about what they've learned.) Change in the classroom, for example, requires more than even the best faculty and classes for participants. Participants in education programs are not trained in taking what they've learned and transforming it into action (e.g., handling political problems; overwork that prevents looking at the "big picture"; having 3 people on your faculty excited about change but a senior rabbi and a board who aren't; etc.)

Change and personal meaning: Participants need help at the site of their work and need to spend time between formal programs debriefing about what was useful and how to implement it, but they also need a way to talk about and integrate what was meaningful to them personally. When you engage people in a change process, there's a personal component to what happens that is incredibly powerful; it can undermine the change or serve as a catalytic agent. Lee is not sure that the human aspect of change is taken into account in our plan. The way a person's institution changes means that he/she will need to change too. For leaders of change, the change is not external (part of their work during the day), but also and equally takes place within themselves.

TO: CIJE Senior Staff
FROM: Dan Pekarsky
RE: Esther Leah Ritz's reactions to Strategic Plan
DATE: Sept. 28, 1997

On Thursday of last week I spoke with Esther Leah Ritz concerning the latest version of our Strategic Plan. Esther Leah was generally comfortable with the plan we had laid out; her sense was that it flowed very naturally from the planning-work we had been doing over some time now. At the same time, her review of the materials that had been sent to her occasioned a number of significant questions/concerns; whether or not it's possible to revise the document in time for the October meeting, I think that the matters she has raised merit close attention.

Incidentally, as we talked, I neglected to remind Esther Leah (and myself) that this document is intended as an in-house guide to our work and not as a public document; and my sense is that some of her concerns would weigh especially heavily if the document became a public document. This said, my own sense is that even if the document remains completely in-house (which we may not be able to count on), it would be important to think through the concerns Esther Leah has raised.

In any case, below is a summary of her major concerns as I understood them; I am faxing her a copy of this document, so that if I missed or misunderstood any critical points, she'll catch them and pass additional comments on to me or to KAB.

1. Too weak an emphasis on "communal culture". Though one of the three emphases in our change-philosophy is "Communal Culture and Ideas", there is a tendency in this document to drop the references to "communal culture" so that what we are left with is "Ideas". The concern is that this may signal not just a semantic but also a strategic omission (reflected in the work-plan). Echoing a comment that Chuck Ratner made at our last Board meeting, Esther Leah encouraged us not to let go of the emphasis on communal culture. Though it may be true that federations have proved more difficult to work with than we had expected (an expectation grounded in the Cleveland-experience), it would be a mistake to bypass them. Rather, we need to recognize the engagement of federations in our work as an **educational** challenge.

While I think Esther Leah's concern meritorious and in need of attention, I did try to reassure her that we have not dropped "Communal culture" themes from our map, and as an example I pointed to the "seeding the culture" agenda associated with the various publication-projects that Nessa is overseeing.

2. A confusing "Institutional Priorities" grid. Esther Leah pointed out that the institutional priorities grid purports to rate **institutional** priorities; but if you look at the list, it includes **institutions** (e.g., Synagogues, Camps, JCCs), **target-**

populations (e.g., youth, seniors), and **kinds of educational programs** (for example, retreats). Especially because these are substantially overlapping categories (for example, a synagogue will sponsor retreats and will work intensively with different age-groups), she felt that this grid was confusing and was concerned that it might lead us awry.

As an alternative, she suggested a different and more fine-tuned kind of grid which would distinguish between target-population and institutional setting. Across the top of the grid we would identify different institutions (e.g. Synagogue, Day School, Camp), and then going down the left-hand side of the grid we would identify populations. Filled in, we would then have a clearer sense of which populations are and are not meaningfully addressable through interventions that focus on different institutional types. [(Conceivably, a separate grid could be developed that allows us to prioritize age-groups in the way that the Institutional Grid is designed to prioritize institutions. (DP)] In any case, whether or not this suggestion is adopted, her general feeling was that this grid could be conceptualized more cleanly. (Note that ELR's concern carries over to other pages -- like the "3-Year Objectives" Overview, as well as the 3-year work plan -- which work with the same cross-category schema.)

3. A need to avoid the appearance (and/or the reality) of bypassing good stuff that is already out there. Though she did not suggest that this was our intention or modus operandi, she was concerned that the document sometimes sounds as if we feel that there is nothing good out there on which to build in a number of domains, and that therefore we have to start everything from scratch. Her comments stressed two points: first, perhaps we don't have to re-invent the wheel in all cases -- perhaps there are already some good ideas on which we can build. Second, even if in some areas there is little out there on which to build, we need to be careful to avoid the impression that we are "trashing the field". Below are some examples drawn from the "3-Year Objectives" page:

a. Under "INSTITUTIONS," in the "Synagogues" category, the existing language could be taken to mean that there are no extant visions or institutions that represent excellence. As we talked, and as a remedy to this problem, we gravitated towards an opening clause which reads "Building on a careful examination of existing centers of excellence among American synagogues,...."

By the way, we also noted a problem that had already been picked up in a recent staff meeting but is not yet reflected in the document. That is, we speak of "a vision of a model synagogue" rather than of "visions of model synagogues", suggesting multiple ideals.

b. In a similar vein, also under "INSTITUTIONS", the 3-year objectives for Youth programs, JCCs, and Day

Schools seem to assume that there is no existing lore on which to build. Esther Leah wondered whether this is in fact true -- and even if it is, she was concerned about the appearance of by-passing whatever ideas and strategies may already be out there.

4. A need to engage stake holders in our leadership plan.

Reviewing our 3-year objective under "Leadership", Esther Leah noted that it sounded like we would be spending this three-year period developing the plan and beginning to implement it in select arenas. Her own sense was that all along the way it is critical to engage relevant stake holders in the development and support of the plan -- rather than waiting until, down the road, there's a finished product. And she added that the best way to do this is to engage such stake holders in the development of the plan.

Although our own thinking about how to develop a Leadership Development Plan is sensitive to this concern, it may be that some reference to the need to engage stake holders along the way would be an astute addition.

5. "Powerful ideas" in the "3-year objectives"

Note that this section offers a good example of point #1 above that concerns the tendency to emphasize "ideas" and to at least appear to let go of the "Communal culture" theme that is supposed to be coupled with it.

6. "Powerful ideas/Research Capacity" in the "3-year objectives" page: a need to expand the description. Esther Leah suggested that the challenge described under "3-year objective" needs to be identified in a more fine-tuned way. In addition to developing a point of view on what needs to be done to build research capacity, it would, she suggested, be valuable

a) to explicitly establish a linkage between the development of research capacity and the improvement of Jewish education; and,

b) to indicate that part of the challenge is to get clearer concerning the kinds of research that need to be done.

7. Finding language that might avoid generating resentment: the case of the Brandeis initiative.

Noting that on paper it looks like our only interest in the area of "Youth" is Brandeis, Esther Leah expressed concern that it might appear that we are not interested in other efforts to improve youth-focused organizations and efforts. While I pointed out that other youth-related efforts will probably be integral to other efforts, e.g., in work with Synagogues, and that they might emerge as important in the Consulting Firm Without Walls, her

sense was that the document made it look like our interest in "Youth" is limited to Brandeis. This, she thought, might cause us problems.

8. Do we work directly with individual institutions or with higher-level organizations? In the course of my trying to clarify the Consulting Firm Without Walls, Esther Leah asked whether we imagined this domain working with direct-service institutions or with organizations that serve or guide direct-service institutions. Behind the question were at least two matters:

First, she was concerned that we might get swallowed up by demand if we saw it as our role to respond to the demands of direct-service institutions.

Second, she offered the view that to the extent that we do decide to work with direct-service institutions, we should be doing so in ways that actively engage the appropriate local, regional, and/or national organizations (denominational, communal, etc.) to which these institutions are connected. In engaging such organizations in connection with a problem faced by one of its direct-service institutions, one of the things we should be inquiring into is whether the problem-situation faced by this institution is unique to it, or whether it is typical of many such institutions within the domain of the umbrella organization.

Esther Leah added her view that there should be a decided preference for work with institutions that represent "typical" kinds of problems. Once we recognize that the problems of a direct-service institution are typical, our work with it can be more readily justified as a "pilot project". Alternatively, once we identify a problem as typical of many direct service institutions, we can entertain the possibility of an intervention aimed at more than one institution.

In response to Esther Leah's comments, I indicated that our plan, as I understood it, was to work both with umbrella organizations **and** with direct-service institutions, with the understanding that our work with direct-service institutions would typically require a justification that goes beyond responding to an institution's need for help. That is, a pertinent consideration would be whether working with that particular institution (as in a pilot-project) would help forward our larger agenda (of learning, creating certain models of change, etc.).

1. Introduction and Overview

In 1996-97 the Council for Initiatives in Jewish Education (CIJE) carried out a strategic planning process to define its direction and programs during the coming decade. CIJE was founded in 19__ as a response to the educational needs of North American Jewry expressed in the influential 19__ report, A Time to Act: _____. Today CIJE is an independent national organization dedicated to the transformation of North American Jewish life through Jewish education. CIJE engaged in strategic planning to more effectively place the _____ of Jewish learning and powerful Jewish ideas at the heart of North American Jewish identity and of the Jewish community in North America.

CIJE conceives its program as having three broad dimensions, roughly as follows:

- **R & D:** North American Jewry needs creative, critical, and informed ideas on Jewish learning and educational change. Some will come from current thinking in general education, others will emerge from within the Jewish community. One of CIJE's core roles is to serve as a think-tank for Jewish education. **This role will be given expression in ongoing research, seminars, planning, and publications.** As new ideas and approaches emerge, they will need to be piloted and evaluated in carefully selected and monitored field sites. (This is the "D" part of R & D.) CIJE's field sites will feature partnerships with direct service educational institutions as well as with local and national agencies. Field sites will be concentrated in CIJE's lead communities as well as in selected additional communities.

Our goal over the next ten years is to make substantial advances toward a system of Jewish education in North America in which high-quality, vision-driven institutions and other setting provide a rich, varied offering of life-long educational opportunities to individual Jews, to Jewish families, and to the community as a whole. We believe that this effort will contribute to the realization of a North American Jewish community in which learning is central, Jewish identity and values permeate many aspects of life, there are strong commitments to Jewish involvement, to social justice, and to pluralism, and where Jewish learning is infused with innovation, energy, and a sense of meaning for those who participate.

To achieve its strategic goal, CIJE will work cooperatively with many of the national agencies, local institutions, and key individuals who are engaged in parallel and complementary efforts. CIJE's commitment to collegiality is central to this plan. It is our hope and expectation that we can achieve together what no single organization can achieve on its own: the continued revitalization of North American Jewish life and culture.

Leadership Development — Leadership is the most critical ingredient of successful educational endeavors. CIJE will create an Institute that will offer opportunities for professional development for existing leadership as well as recruiting new leaders into the field.

Consulting Capacity — CIJE will create a natural cadre of consultants who can work with communities and educational institutions in areas such as visioning, strategic planning, evaluation, organizational design, curriculum, professional development and fundraising. CIJE will offer training and networking opportunities for these consultants.



2. The Planning Process

CIJE strategic planning began in August, 1996 and was concluded in December, 1997. The planning process engaged both the CIJE Board, chaired initially by Morton Mandel and later by Lester Pollack, and all of the CIJE senior staff and consultants. Karen Barth, CIJE Executive Director-designate (and now Executive Director) managed and guided the strategic planning effort with the cooperation of Alan Hoffmann, then the CIJE executive and now the _____ at _____.

Out initial step in planning was to review CIJE's mission, goals, and programs. Board and staff examined the many CIJE programs, services, projects, and initiatives which had been undertaken during 7 years of activity. Many CIJE programs were found to have merit, but CIJE staff and Board were concerned to concentrate the organization's efforts so that limited resources could be most effectively leveraged.

Philosophy, ideology, and vision can be complex and sometimes contentious matters. Early on CIJE staff interviewed more than 100 individuals engaged in diverse undertakings including Jewish education, general education, academia, synagogue and communal organizations to solicit their views on issues, needs, and approaches in Jewish education. As might be expected, informants differed dramatically in their views of what is happening in the Jewish community. The mix of perspectives, however, greatly assisted CIJE planners in confronting the magnitude of the challenge and in identifying potential strategies.

The CIJE staff and Board used these differing perspectives as a jumping off point for a rich, in-depth debate on its vision of the future. As a "forcing mechanism" to encourage us to think creatively and aspirationally we tried to articulate a vision of what the North American Jewish Community would look like in 25 years if effort at enhancing "continuity" and education were to succeed. We tried to stretch ourselves to imagine a very different reality and to articulate that reality in a clear, concise form.

We then used this articulation as well as input from our interviews and from the imperative on institutional change to develop our own answer to the question "What would it take to get from here to there?" We developed a change philosophy to guide our choice of strategic direction.

As another input to the process, we developed a map of current work in Jewish education and continuity. This was not a comprehensive study but rather a survey of the landscape to gain a sense of the major efforts underway.

Based on the articulate change philosophy the map of what others are doing, and on an assessments of its internal strengths, CIJE began work on rethinking its role in the work of strengthening Jewish education and Jewish life in North America.

As clear priorities emerged, these coalesced into a 10-year plan and a near term strategic plan. All current programs were either folded into the new model, re-configured, or slated to be phased out. New programs, required to achieve CIJE's mission, were added to the workplan. The CIJE

strategic plan was then reviewed and refined several times between April and December 1997. This report presents our revised and approved plan.

3. What We Learned

The CIJE planning process has been a paradigm of Jewish learning. There has certainly been no shortage of ideas. Jewish traditions and texts, existing institutions and organizations, academic research, personal viewpoints, and spontaneous thinking have all had their roles in our deliberations. The CIJE discourse has produced a wealth of ideas about the critical challenges and issues confronting American Jewry and how Jewish education can enhance the vitality of American Jewish life. The CIJE planning process was deeply informed by conversations with many Jewish intellectuals, communal leaders, and educators whose visions of what North American Jewish life could be have shaped our organizational perspective. Of course, our respondents were quite diverse, and their comments were likewise varied. In many their views were dramatically opposed. Among the communal visions which were shared with us, the following were especially influential. Some of the more important dimensions of our discussion are summarized here:

- A community of learning in which Jewish study is central across all stages of the life cycle.
- A community which offers substantially richer opportunities for spiritual seekers in quest of a life that speaks to the need for meaning and transcendence.
- A more inclusive community in which groups now pushed to the margins of Jewish life, are embraced and encouraged to enrich Jewish cultural life.
- A community in which new, compelling intellectual frameworks serve to integrate modern sensibilities and beliefs with central Jewish categories.
- A community in which, informed by Jewish texts and traditions, American Jews actively interpret and address the central moral, ecological, and social challenges of contemporary life.
- A community in which Jewish insights and practices are central to the lives of Jews who live within a variety of diverse streams.

Defining the Problem: While many felt that Jewish cultural life and continuity are in disrepair (as witness the demographics of intermarriage, now exceeding 40-50%), others suggested that the core of North American Jewry is actually strengthening. The problem may not be so bad, some suggested that there only appears to be a problem because establishment institutions are losing their support to creative, grass-roots initiatives (e.g. the Jewish Renewal movement).

Views of the state of our institutions also differed dramatically. Some said American Jews are unlikely to be engaged in Jewish life under modern conditions. In contrast, others thought that we already possess the knowledge needed to develop educational institutions capable of revitalizing

American Jewish life. "We know what to do – we just need the will to do it." In between are those who are cautiously optimistic and who stress the importance of new ideas about Jewish life, new institutional forms, new target populations, or new kinds of Jewish leadership.

Institutional Change Philosophy: Conversations about institutional renewal and transformation tended to coalesce around four key issues:

- The role of leadership — One focus of the discussion was the value of dynamic leadership as a key to transformational change. But different kinds of leaders emerged as critical for different respondents. Some thought that informed, wealthy, and influential lay leadership was critical (and that too few young leaders like this were on the horizon). Others emphasized the need for "change-experts," people who could help Jewish institutions to plan and implement their agendas for renewal. Others focused on the role of charismatic rabbis, especially as teachers, spiritual guides, and communal organizers. Still others focus on the educators themselves – principals and teachers.
- To repair or not to repair. Some thought that meaningful interventions could be made in synagogues, day schools, congregational schools, and other institutions and that investment in these primary organizations should be sustained. In this view, the obstacle was not inability, but a failure of communal energy and will. Others argued that existing institutions are unlikely to bear fruit unless they are taken down and rebuilt from the ground up. At the extreme, some respondents suggested that synagogues are so deteriorated and unresponsive that they may be beyond repair altogether.
- New institutional forms: Skeptics about the prognosis for existing institutions, as well as some supporters of these institutions, urged development of new kinds of organizations that might better address contemporary needs. Among the forms mentioned by respondents were: "virtual" (electronic) universities that make use of interactive technologies; meditation and retreat centers; after-school programs; and institutes organized in and around family settings. A need was also expressed for pluralist institutions in which the distinctive ways of various groups would be honored, but in which opportunities for meaningful engagement across group lines would be written into the pattern of organization.
- Design or natural growth: Some respondents felt that we now know--or can come to know--a lot about the character of strong Jewish institutions and that therefore we can create programs to encourage, guide and support the development of these institutions in a systematic way. Others, especially those skeptical of our ability to design user-centered institutions, emphasized the importance of nurturing a culture that encourages and supports grass-roots efforts.

Targeting: While some explicitly resisted the notion that Jewish educational interventions should focus on a particular target population, others suggested that scarce dollars and human resources made it strategically wise to focus on specific constituencies. Some respondents felt that Jewish religious ideas need to be at the heart of any Jewish renaissance, others felt that peoplehood--the sense of ourselves as an enduring people with a multiplicity of outlooks, religious and secular--needs to be at the center of Jewish education. As might be expected, multiple definitions of the

Jewish people emerged in the discourse, echoing the ongoing debate over in-reach and outreach.

There were many, while there was consensus that Jewish education is not something that should be limited to ages 5-13, there were very different views as to whether adults, adolescents, or families with young children should be the primary focus of CIJE's strategic initiatives.



4. Our Vision

5. Our Change Philosophy

In the course of conceptual and philosophic discourse, CIJE staff and Board developed a parallel conversation grounded in education research and theories of institutional change. Together, the philosophic, policy, and pragmatic issues came together in an articulation of a change philosophy to guide the next generation of CIJE programs. In this section we outline the basic premises and principles that inform our proposed strategy.

Education as a vehicle of change: A strong system of Jewish education is not just a goal, it is in our view, the primary strategy for achieving a fundamental revitalization of Jewish life in North America. The change literature suggests that all social and institutional change is fundamentally a process of education. That change in policies in funding, in institutional priorities follow change in the mind-set and culture of the members of a community. Education is our primary tool for effecting change in mind-set and culture.

Transforming the lives of Individual Jews: Our mission is to strengthen the North American Jewish community through improved education. Our ultimate goal is to transform the lives of individual Jews, to make being Jewish central to their lives and their quest for meaning. We need to measure our success not in abstractions, but of how we impact the minds and hearts of individual Jews and how that turns into action in their lives.

Individual Transformation: Our goal is to transform the lives of individual Jews, to help them find meaning and relevance in Jewish community, traditions, texts, ethical teaching, practices, culture, peoplehood and/or other aspects of Jewish living. Ultimately our success must be measured by whether we can help input the minds and hearts of individual Jews and by how that turns into action in their lives.

Institutional Focus: Institutions, rather than individuals, are the key. Change needs to take place in those 'direct service' organizations where Jews engage in Jewish learning and living, so that they are more relevant, appealing, and effective. It is only by finding a sense of community within these institutions that Jews will become more committed to being Jewish.

This means transformation of existing institutions. It may mean

building new institutions or creating new types of institutions. Any change strategy that does not ultimately transform direct service institutions is not worth investing in.

Multiple Dimensions: Multiple access points are needed to reach different types of Jews. Change needs to happen across a broad range of direct service institutions to give a wide range of Jews the opportunity to connect with Jewish life and culture. Focusing on a single type of institution is not the answer. Any kind of institution or setting that has potential as a site for encountering authentic Jewish learning and living should be included.

Many Cohorts: Intergenerational _____ and family life are critical in the development of Jewish identity and commitment to Jewish living. Change programs that focus on one age group are going to be less effective than those that embrace people of many ages. Institutions need to be structured so that they support Jewish life in families and extend across generations.

Achieving Synergies: The effect of scattered, infrequent Jewish experiences is often null; the effect of multiple, positive experiences is synergistic. It follows that limited resources must be concentrated on a smaller number of people rather than spread around so that they barely touch the lives of many people.

Institutional Change: Piecemeal changes in institutions do not work; neither do changes imposed from the outside. For institutions to change, they must change from the inside out. This means institutions must develop their own broad visions of change. CIJE needs to help institutions transform themselves through:

- Leadership is an essential factor in bringing about institutional change. CIJE needs to help strengthen support for the development of effective lay and professional educational leadership.
- Vision cannot be created in a vacuum, but must be supported by an infrastructure of ideas. CIJE needs to facilitate an ongoing dialogue among educators, communal leaders, and philosophic thinkers around the development of "big ideas." CIJE also needs to assist institutions in adapting these ideas to their own situations.
- Culture changes must be part of any change program. Without a real shift in thinking, change will not be ambitious enough and is unlikely to stick. CIJE needs to help institutions change their cultures by providing appropriate training and tools.
- Change models are needed as road maps for turning visions into reality. CIJE needs to develop carefully specified methodologies that can help institutions through the difficult process of change. CIJE also needs to encourage evaluation as a component of these approaches.
- Skill-building is needed to support the methodologies and approaches initiated by change programs. CIJE needs to encourage training institutions need to develop visions

of the educated Jewish leader; CIJE may also need to create new supplementary training programs.

- Funding is needed to support a change process at the institutional level. The funding approaches of federations and foundation will need to focus resources on leadership development and institutional transformation. CIJE will need to advocate on behalf of long-term institutional change.

Transforming any complex social system is a long-term, complicated, and costly enterprise. Developing new ideas and strategies, integrating these models into key institutions, disseminating successful approaches, and institutionalizing ideas in multiple settings cannot be undertaken everywhere or all at once. Instead, CIJE proposes to focus its attention on developing models for change, testing these ideas in leading edge institutions, and then disseminating success to other institutions. By focusing energy and resources on a limited number of field sites or change laboratories, and by working with multiple institutions in specific communities, CIJE will encourage change not only within institutions, but within the systems in which they operate.

Social science research has shown that change does not correspond directly to effort. Small changes can have huge effects, depending on when and how the changes are made. Ordinary, stable conditions can be transformed if a threshold of change is achieved. It is our intention to achieve 'tipping points' in the educational systems with whom we work and thus to promote incisive changes with relatively modest levels of investment.



5. Strategic Initiatives and Programs

During ___ years of programming CIJE has developed a number of initiatives, services, and programs. Many of these CIJE programs have been developed in cooperation with local Federations, with major universities, and with other educational research centers, here and in Israel. At this point CIJE has a multi-dimensioned program, well-stocked with staff and consultants, serving a number of key constituencies throughout North America.

It is our intention to sustain and enhance these ongoing programs and services. However, to give each program clearer focus and to deepen its impact, CIJE proposes to cluster its programs in four major initiatives, each of which will advance a basic CIJE goal. The four components of the projected CIJE program are as follows:

- **Jewish Educational Leadership Center (JEWEL):** dedicated to recruiting and developing senior leaders for Jewish education.
- **CIJE CORE:** dedicated to developing ideas for educational reform and transformation.
- **Change Laboratory:** dedicated to piloting and evaluating models of excellence in Jewish education and models of change processes.
- **Consulting Firm Without Walls:** dedicated to disseminating and promoting models of excellence throughout the field of Jewish education.

These four program initiatives will interact in a single integrated system. The CIJE CORE will provide tools and ideas to each of the other three components; in turn, each of these components will feed back issues and information to inform ongoing planning. The interaction of the CIJE programs is represented graphically in the following diagram:

- 1. Developing Leadership:** Since its inception, CIJE has held the view that visionary lay and professional leadership is the most important ingredient in bringing about the systemic change needed in Jewish education. To this end, CIJE has organized a number of programs and services--the Goals Seminar, a Teacher Educator Institute, the Principals Seminar, an Evaluation Institute, and seminars for lay and professional leaders. In the CIJE Strategic Plan, leadership development will be integrated and broadened as part of the Jewish Educational Leadership Center (JEWEL).

The Need:

There is an urgent need for outstanding leadership personnel, yet Jewish education has difficulty in attracting the best and the brightest. Moreover, many of those currently in leadership positions have received no formal leadership training and few have the opportunity to develop a personal vision that could drive change in their institutions. Equally important, there is no system of on-going professional development through which educators can gain needed vision and skills. There is no systematic approach to developing lay leaders as champions and consumers of Jewish educational excellence. And there is no integrated leadership development system for bringing up the next generation of Jewish educational leaders

The Concept:

JEWEL staff and consultants will work with education professionals and lay leadership to provide four critical services:

- Planning for senior personnel needs, locally and nationally. CIJE will work with communities and national organizations on long-term personnel planning, evaluation of personnel and development of career paths, and creating a national database to facilitate the movement of personnel among communities.
- Recruiting outstanding new leadership for Jewish education. CIJE will develop a program for recruiting new leadership into the field of Jewish education, both from the pool of talented young people just starting careers and from among mid-career professionals in Jewish life and other fields.
- Providing training and in-service development of educational leaders. CIJE programs will allow professional and lay leaders to combine work in Jewish education with medium and long-term study, enhancing their leadership capabilities and ability to act as change agents.
- Placement services for highly qualified professional educators. CIJE will assist individuals to find jobs and mentors that will help them become high-quality, senior-level leaders.

JEWEL will not just be a training program, but a human resource development system for the field of Jewish education. In addition, the training component will be much longer-term than most current programs and will draw more heavily on state of the art thinking in general

education, business and other fields. Last, JEWEL will create opportunities for lay and professional leaders to work together.



2. **Generating and Testing Ideas:** North American Jewry needs creative, critical, and informed ideas on Jewish learning and educational change. Some will come from current thinking in general education, others will emerge from within the Jewish community. One of CIJE's core roles is to serve as a think-tank for Jewish education. CIJE's R&D program will be a provider and facilitator of ongoing research, colloquia, and publications.

The Need: The field of Jewish education has few opportunities for high-level thinkers to come together to wrestle with the most important problems and issues. As a result, leaders of Jewish educational institutions usually have to start from scratch in thinking through their vision and strategies. Moreover, there are few vehicles for disseminating lessons learned from successful projects and initiatives. In general, there is little solid research and few measurement tools available to Jewish educators. Yet leadership development and the continual strengthening of institutions depends on a foundation of thought, research, documentation, and dissemination.

Research: CIJE's program is the place where we will integrate, synthesize, and distribute what we are learning in the field as well as the learning of other teaching practices. The choice of projects will be driven by real-world agendas and the CORE network will engage practitioners in analysis and strategy development. An Advisory Board of lay and professional leaders will help set an annual agenda of key issues which will feed into and inform CIJE's current work.

- **Supporting and conducting research on key issues in Jewish education.** CIJE will create a process through which proposals are developed and evaluated by staff, consultants, and advisors. Each year CIJE will focus on 2-4 primary themes which will be the focus of its research efforts.
- **Creating materials and providing faculty for training programs.** In addition to reporting on the results of research, some projects will create cases and curriculum for leadership training and tools for consultants, institutions and communities.

CIJE's R&D will add badly needed capacity to the field of research in Jewish education. The linkage to leadership development and consulting activities will force us to carefully examine each project and activity for its applicability to real world problems.

- 3. Modeling Change:** As new ideas and approaches emerge, they will need to be piloted and evaluated in carefully selected and monitored field sites. Field sites will feature partnerships with direct service educational institutions cooperating within an overall system. CIJE efforts at modeling change will be located in a few selected communities, including those that have been involved in our Lead Community project.

The Need: At present there is no change laboratory, no place where we can test ideas for systemic change, learn from the test, and revise our ideas. While CIJE and other organizations have ideas about what exemplary institutions should look like, there is a lot of work yet to be done in defining visions for effective Jewish education and in developing processes to move organizations toward their goals. This work needs to be done "in the field." It is critical to focus on institutional transformation, on multiple types of institutions in a single place, and on improving the systems of infrastructure for these institutions. The Change Laboratory answers the need to learn from mistakes on a small scale rather than rolling out a defective product on a national scale.

The Concept: CIJE's Change Laboratory will provide a setting in which to develop models of excellence 'in the field.' The change process itself will focus on institutional transformation. Key characteristics of the Change Laboratory are:

- **Partnerships with local educational agencies, funders, and community organizations.** In order to focus on issues related to both institutions and infrastructure, the CIJE Change Laboratory will need to engage a wide range of individual and institutional partners.
- **Piloting of new ideas in multiple direct-service institutions.** A cluster of change-ready institutions in a single locale will form the core of the project. Participating institutions will include institutions and programs ranging from JCCs to day schools, Israel programs to adult education.
- **Systematic evaluation of pilot programs to document impact and challenges and to track leading indicators'.** Independent evaluators will be employed to document the costs and consequences of particular programs and initiatives.

Developing ideas and trying them out in a laboratory environment will enable CIJE to carefully monitor each initiative, to evaluate costs and benefits, and to focus on leading indicators of change. Organizing the Change Laboratory in one location rather than among scattered institutions is most likely to create a tipping point, the kind of powerful synergy which is needed for systemic change. A single location will also make it easier to study the process and outcomes of change.

4. **Disseminating Success:** Change is a difficult and painful process. Even great leaders will need help in planning and facilitating change. Typically, the deep institutional understanding of the insider needs to be complemented by the objectivity and broad expertise of the outsider. The interplay of these two perspectives is often crucial in institutional transformation. CIJE therefore proposes to organize a Consulting Firm Without Walls (CFWW)--a national network of qualified consultants who can work with CIJE, communities, and direct service institutions to disseminate models of success nation-wide.

The Need: The demand for consulting help in Jewish education is enormous. CIJE is barraged with demands for consultation and facilitation from educational leaders looking for help from a handful of people who are competent to do the work. Many other institutions want help, but do not even know whom to call. At the same time, for practitioners in the field there are no training programs, conferences, resource centers, or organized networks upon which to draw. Each consultant must reinvent the wheel.

The Concept: CIJE will set up a national network of consultants qualified to work with Jewish institutions. Membership in the Consulting Firm Without Walls will be by invitation only. CIJE staff will manage the consultant services and work on a few high-profile projects central to our work. Consultants will be paid primarily by the clients, though CIJE might support a few projects of great importance or potential impact. The basic elements of CFWW are:

- Creation of a national network of consultants qualified to assist with the transformation of Jewish institutions. CIJE will carefully screen potential consultants, maintain ongoing peer review, and grow its consultant network slowly and carefully.
- Courses, conferences, and workshops for the consultant network. Even outstanding consultants need colleagues and exchange of information. CIJE programs will assist both individuals and the network, providing continuing education on content and on consulting practice. CIJE will become a kind of post-graduate training ground for educational consultants (and also a place that helps to develop senior leaders for Jewish education).
- A library of tools and ideas for dissemination through the consultants. CIJE will provide case studies, instances of best practice, and other research findings to its consulting network. Information may also be exchanged via electronic media including a CFWW web-site.
- Matching service between consultants and projects in the field. CIJE will organize teams of professionals with both content and process knowledge to work on particular projects. CIJE will also assist in assembling advisory groups tailored to each project.

Developing a network of consultant-colleagues will enable CIJE to expand its capacity and to do a more thorough job in responding to critical, growing needs in many communities. CFWW will assist in leadership development, while promoting institutional transformation.

6. The Challenge of Program Development

CIJE will confront several related challenges in implementing its strategic plan--the need to integrate current programs under new rubrics, the need to develop partnerships, strategic alliances, and networks, and the need to assemble substantial new resources with which to carry out the proposed programs and initiatives.

CIJE's strategic planning process and past achievements provide important foundations for meeting the challenge of program integration. Both current and proposed programs grow out of identical convictions about the importance of visionary leadership and the need for systemic change. In addition, CIJE's own programs and research have provided many of the ideas and models embodied in the strategic plan. As a result, our initial goals and objectives, set out in the following table, emerge from our previous experience and ongoing programs as well as our intentions for the future:

CIJE has also postulated a gradual, phased process of program implementation. The following table, covering the first three years of the strategic plan, clearly identifies a step-by-step approach with continuous evaluation and feedback.

CIJE has also given considerable thought to the level of resource that will be needed to implement its strategic plan. The largest element of cost will be recruitment and retention of CIJE staff and consultants. The following chart projects the number and types of internal and external staff that will be needed to realize the CIJE strategic plan:

Developing partnerships, alliances, and networks will remain a major challenge. However, CIJE is confident, based on its experiences with the Lead Communities and many other initiatives, that many foundations, philanthropic donors, community leaders, and institutions will join with us in transforming Jewish education and the culture of the North American Jewish community.

6. Conclusion: Outcomes and Benefits

The intention of the CIJE Strategic Plan is to improve the system of Jewish education in North America in partnership with other organizations, foundations, individuals, and communities. Our vision is really quite simple: we want to make accessible rich heritage of Jewish civilization, culture, traditions, and values to present and future generations of American Jews. As the late Prof. Twersky put this so eloquently, " TWERSKY QUOTE

CIJE board and staff envision a North American Jewish community in which there is:

- Centrality of Jewish learning
- Strong Jewish identity and Jewish values that permeate life
- A high level of involvement in Jewish life and institutions
- Concern with social justice and a commitment to pluralism
- Strong leadership with innovation, energy, and vision

For North American Jewry to realize these goals, we will need to strengthen and transform the current system of Jewish education. CIJE believes that we need a system of education with:

- High-quality, vision-driven institutions providing a variety of life-long learning
- Content infused with meaning for those who participate
- Talented, well-trained lay and professional leadership
- Well-prepared, committed educators at all levels
- Strong community, foundation, and individual support

We at CIJE believe that the program and strategic initiatives outlined in this report can assist the North American Jewish community to move closer to a community of learners, a community of commitment, and a community of continuity.

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1. Introduction and Overview

In 1996-97 the Council for Initiatives in Jewish Education (CIJE) carried out a strategic planning process to define its direction and programs during the coming decade. CIJE was founded in 19__ as a response to the educational needs of North American Jewry expressed in the influential 19__ report, A Time to Act: _____. Today CIJE is an independent national organization dedicated to the transformation of North American Jewish life through Jewish education. CIJE engaged in strategic planning to more effectively place the _____ of Jewish learning and powerful Jewish ideas at the heart of North American Jewish identity and of the Jewish community in North America.

Jewish identity, culture, and community are complex matters. So, too, is the system of Jewish education in North America. The number, scale, and diversity, dispersion and linkages, of Jewish educational institutions and learning experiences make it impossible for any one organization to effect wholesale transformation. Thus, CIJE is committed to working in partnership with a range of organizations, foundations and denominations to make outstanding Jewish education a communal priority.

The thrust of CIJE's strategic planning is quite simple: over the next ten years, how could CIJE make its best contribution to the strengthening of Jewish education and the American Jewish community? This fundamental question entailed others: What is our vision of 'a learning community'? What are the most important issues, needs, and ideas? How do we think change is effected in systems and institutions? Which strategies and programs should CIJE adopt to realize its ideas?

To answer these questions, CIJE engaged in a ____-long process of reflection and consultation. In addition to the CIJE Board and staff, more than 100 people participated in the discourse. A wide range of ideas, perspectives, and strategies were considered, then reconsidered, revised, and recast in an iterative process. At every juncture assumptions were challenged and provisional decisions re-examined. This strategic plan is the product of the process; indeed, it might fairly be said that the strategies outlined here are the outgrowth and continuation of the planning process.

CIJE's ultimate goal is to help transform the lives of individual Jews, to make being Jewish central to their lives and their quest for meaning. The most important vehicle for achieving this transformation are direct service institutions, the places where individual Jews can find a sense of community and become more committed to being Jewish. Because American Jews are so diverse, many kinds of educational institutions are needed to reach different people with distinct needs, interests, and expectations. Since the effects of scattered, infrequent learning are limited, CIJE needs to focus its efforts on effecting multiple, synergistic experiences. In short, given limited resources, it is best to concentrate effort and resources to impact a smaller number of individuals than to spread resources around so that they barely touch the lives of many people.

CIJE's strategic plan is premised on the belief that institutional change can be effected, but that this requires six kinds of effort:

CIJE conceives its program as having three broad dimensions, roughly as follows:

- **Leadership Development** - Leadership is the most critical ingredient of successful educational endeavors. CIJE will create an Institute that will offer opportunities for development for existing lay and professional leadership as well as recruiting new leaders into the field.
- **Consulting Capacity** - CIJE will create a national cadre of consultants who can work with communities and educational institutions in areas such as visioning, strategic planning, evaluation, organizational design, curriculum, professional development and fundraising. CIJE will offer training and networking opportunities for these consultants.
- **R & D** - North American Jewry needs creative, critical, and informed ideas on Jewish learning and educational change. Some will come from current thinking in general education, others will emerge from within the Jewish community. One of CIJE's core roles is to serve as a think-tank for Jewish education. This role will be given expression in ongoing research, seminars, planning, and publications. As new ideas and approaches emerge, they will need to be piloted and evaluated in carefully selected and monitored field sites. (This is the "D" part of R & D.) CIJE's field sites will feature partnerships with direct service educational institutions as well as with local and national agencies. Field sites will be concentrated in CIJE's lead communities as well as in selected additional communities.

Our goal over the next ten years is to make substantial advances toward a system of Jewish education in North America in which high-quality, vision-driven institutions and other settings provide a rich, varied offering of life-long educational opportunities to individual Jews, to Jewish families, and to the community as a whole. We believe that this effort will contribute to the realization of a North American Jewish community in which learning is central, Jewish identity and values permeate many aspects of life, there are strong commitments to Jewish involvement, to social justice, and to pluralism, and where Jewish learning is infused with innovation, energy, and a sense of meaning for those who participate.

To achieve its strategic goal, CIJE will work cooperatively with many of the national agencies, local institutions, and key individuals who are engaged in parallel and complementary efforts. CIJE's commitment to collegiality is central to this plan. It is our hope and expectation that we can achieve together what no single organization can achieve on its own: the continued revitalization of North American Jewish life and culture.

1. Developing Leadership

Since its inception, CIJE has held the view that visionary lay and professional leadership is the most important ingredient in bringing about the systemic change needed in Jewish education. To this end, CIJE has organized a number of programs and services--the Goals Seminar, a Teacher Educator Institute, the Principals Seminar, an Evaluation Institute, and seminars for lay and professional leaders. In the CIJE Strategic Plan, leadership development will be integrated and broadened as part of the Jewish Educational Leadership Center (JEWEL).

The Need:

There is an urgent need for outstanding leadership personnel, yet Jewish education has difficulty in attracting the best and the brightest. Moreover, many of those currently in leadership positions have received no formal leadership training and few have the opportunity to develop a personal vision that could drive change in their institutions. Equally important, there is no system of on-going professional development through which educators can gain needed vision and skills. There is no systematic approach to developing lay leaders as champions and consumers of Jewish educational excellence. And there is no integrated leadership development system for bringing up the next generation of Jewish educational leaders.

The Concept:

JEWEL staff and consultants will work with education professionals and lay leadership to provide four critical services:

- Planning for senior personnel needs, locally and nationally. CIJE will work with communities and national organizations on long-term personnel planning, evaluation of personnel and development of career paths, and creating a national database to facilitate the movement of personnel among communities.
- Recruiting outstanding new leadership for Jewish education. CIJE will develop a program for recruiting new leadership into the field of Jewish education, both from the pool of talented young people just starting careers and from among mid-career professionals in Jewish life and other fields.
- Providing training and in-service development of educational leaders. CIJE programs will allow professional and lay leaders to combine work in Jewish education with medium and long-term study, enhancing their leadership capabilities and ability to act as change agents.
- Placement services for highly qualified professional educators. CIJE will assist individuals to find jobs and mentors that will help them become high-quality, senior-level leaders.

JEWEL will not just be a training program, but a human resource development system for the field

I. Introduction and Overview

When CIJE was created in 1990, as part of the implementation of the recommendations of The Commission on Jewish Education in North America, it was given the basic outlines of a strategic plan in the influential report of the Commission, A Time to Act.. An enormous amount of learning has taken place in the seven years since. We have learned from our own successes and failures and we have also learned much from the ideas and experiences of the many other organizations that are involved with Jewish education and with efforts to enhance Jewish continuity. We felt that it was important to step back, at this point, from the day-to-day work of programs and projects, to reflect upon this learning and its implications for the future.

It was out of this desire for serious reflection that we embarked on a strategic planning process designed to provide focus and direction for CIJE in the coming decade. The thrust of CIJE's strategic planning process was quite simple: over the next ten years, how could CIJE build on its success and strengths to make its best contribution to the strengthening of Jewish education and the American Jewish community? This fundamental question required that we address four specific issues. The first two issues required us to do some serious thinking about our dreams and aspirations for the Jewish community in North America:

- **What is CIJE's vision of a vibrant Jewish community and the educational system that supports it?** Every educational endeavor should have at its heart a vision of the outcomes of the type of education it hopes to create. Within the constraints of our commitment to support the entire spectrum of Jewish denominations, we need to be able to articulate a vision of the future that we want to help create. As John Dewey puts it "....."
- **What is our change philosophy?** – What do we believe about what it would take to get from here to there? As an organization dedicated to the transformation of Jewish life through education, we need to be able to articulate our belief about how transformative change could take place within the Jewish community and within its educational institutions. What are the key leverage points? What are the most important ingredients of successful change?

Based on our working answers to the above questions (keeping in mind that we could never finish answering such questions) we addressed two issues regarding CIJE's mission:

- **What part of the work that needs to be done should CIJE attempt to accomplish?** What should be CIJE role in this transformative process. The number, scale and diversity, dispersion and linkages of Jewish educational

institutions and learning experiences make it impossible for any one organization to effect wholesale transformation. Thus CIJE is committed to working in partnership with a range of organizations, foundations, and denominations. We need to clearly define the nature of those partnerships and the role and mission of CIJE in relation to these partners.

- **What specific initiatives should CIJE undertake to begin to carry out this mission?** What are the most critical and urgent priorities for CIJE to work on in the next three years to move toward its 10 year goals?

To answer these questions, CIJE engaged in an 18-month long process of reflection and consultation. A wide range of ideas, perspectives and strategies were considered, then reconsidered, revised and recast in an iterative process.

The strategic plan that resulted has three broad dimensions:



INSERT A

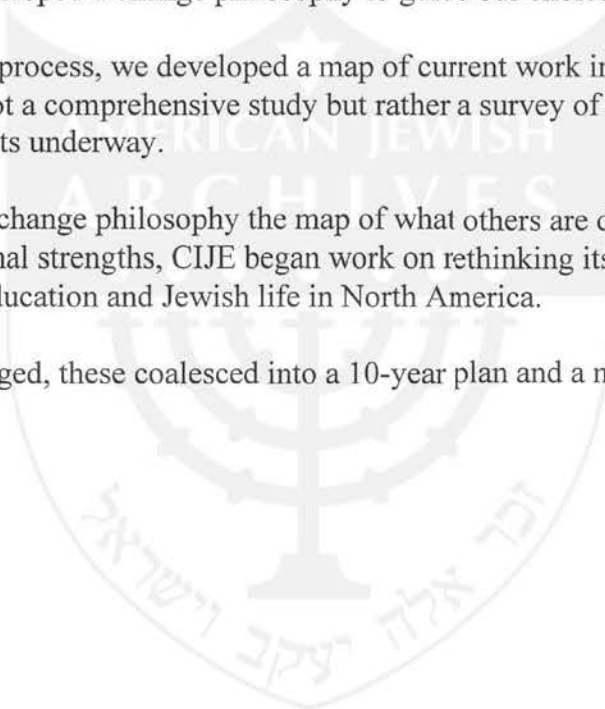
The CIJE staff and Board used these differing perspectives as a jumping off point for a rich, in-depth debate on its vision of the future. As a "forcing mechanism" to encourage us to think creatively and aspirationally we tried to articulate a vision of what the North American Jewish Community would look like in 25 years if effort at enhancing "continuity" and education were to succeed. We tried to stretch ourselves to imagine a very different reality and to articulate that reality in a clear, concise form.

We then used this articulation as well as input from our interviews and from the imperative on institutional change to develop our own answer to the question "What would it take to get from here to there?" We developed a change philosophy to guide our choice of strategic direction.

As another input to the process, we developed a map of current work in Jewish education and continuity. This was not a comprehensive study but rather a survey of the landscape to gain a sense of the major efforts underway.

Based on the articulate change philosophy the map of what others are doing, and on an assessments of its internal strengths, CIJE began work on rethinking its role in the work of strengthening Jewish education and Jewish life in North America.

As clear priorities emerged, these coalesced into a 10-year plan and a near term strategic plan.



Council for Initiatives in Jewish Education

To: The CIJE Steering Committee

From: Barry Holtz

April 11, 1994

Total Vision

Draft Two

In the last meeting of the Steering Committee, we discussed the first draft of a long-range plan for the work of CIJE, using the phrase "Total Vision" to describe that plan.

The current draft takes the suggestions offered by the Steering Committee, still using the rhetorical device suggested by Mort that one could think of total vision as the 10 year report of CIJE outlining what it had accomplished, written today instead of in the year 2004.

The CIJE 2004: A 10-Year Report

The CIJE was created by the Commission on Jewish Education in North America in order to implement "on both the local and continental levels" the plan of the Commission "to revitalize Jewish education so that it is capable of performing a pivotal role in the meaningful continuity of the Jewish people." CIJE was given the mandate to "develop comprehensive planning programs and experimental initiatives for the two building blocks . . . to achieve breakthroughs in Jewish education." (A Time to Act)

In the past ten years CIJE has tried to realize its mission through work in a number of different areas described below.

I. CIJE and Local Communities: "From 3 to 23"

When CIJE began, one of its primary innovations was the creation of the concept called "Lead Communities," local laboratories in which to discover the educational practices and policies that work

best." The first years of CIJE's life were very much dominated by spreading the word about Lead Communities, creating criteria for choosing the communities, implementing the selection process and beginning the delicate work of this new experiment with the original three sites, Atlanta, Baltimore and Milwaukee.

Lead Communities were only the beginning of CIJE'S work in local interventions. Over the past decade CIJE has evolved an approach that draws on experiments in general education, such as the Coalition of Essential Schools and the Accelerated Schools Program, while evolving its own unique approach to this area. During this time CIJE has had to balance the challenge of serving as Jewish educational "consultants" to communities, while staying sufficiently distant from the communities so as not to be drawn into the managerial tasks of running a change process. At times this has been difficult, but as time has passed the particular contributions that CIJE can make to a local community as well as the limitations on its involvement have been communicated and negotiated.

One can attribute CIJE's success in this operation to a number of factors: a) Its articulation of those areas in which it does and does not work. In particular CIJE has kept its focus on the two "building blocks" of the original Commission report (building the profession and community mobilization) and it has not involved itself in other areas that communities may need help with. By doing so CIJE has succeeded in keeping the communities focused on the two building blocks; b) By choosing communities which exemplify the three crucial elements of committed Federation director, local lay champions with influence and means, a local professional of high quality in charge of Jewish education, CIJE was able to eliminate certain problematic communities from consideration; c) CIJE's having a first-class staff. d) Effective use of adjunct staff and consultants; e) Ongoing monitoring, evaluation and feedback of its work.

CIJE began with the three original Lead Communities and then moved toward creating an "outer" circle of like-minded communities interested both in hearing about the work of CIJE and using meetings with CIJE as a way of talking about mutual concerns across communities. These meetings included discussion of the issues of research and evaluation, fund-raising and community leadership mobilization as well as analysis of specific educational initiatives in the areas of building the profession.

Various other communities joined as partners in this work. Communities that decided that they wanted to share in the CIJE agenda and receive the CIJE expertise in a more intensive fashion -- as long as they met the CIJE criteria -- could apply to become "affiliated communities" themselves. To be chosen the community had to exhibit the three factors mentioned above as well as evidence indicating that the communities have already committed themselves to working on the "building block" agenda. CIJE developed a set of certifying standards to determine if applicant communities were so engaged.

Communities paid a fee to CIJE to be members of the outer circle and a consulting fee to CIJE to be affiliated communities.

II. Building the Profession

One of the two key building blocks of the Commission report was "building the profession," improving the quality and quantity of Jewish educators in both the formal and informal domains. CIJE launched two main thrusts in this effort-- local efforts at building the profession through its work in particular communities (as mentioned above) and a continental effort that tried to attack the problem in a more global fashion.

A. Local Efforts

CIJE began its work in each community with the quantitative and qualitative research work of the Educators Survey. This report which began by looking only at the educators in formal settings was expanded in 1995-96 to include informal educational settings as well because the formal domain only encompasses part of the scope of communal Jewish education.

The reports discovered, among other findings, that most Jewish communities needed a significant upgrade in the skills and knowledge of their educators. Educators had in many cases insufficient Judaic background and pedagogic preparation. In some areas-- such as early childhood education-- the problem centered more on Jewish knowledge. Teachers in this field tended to have good credentials and skills in general education, but they lacked the Jewish knowledge to be able to develop interesting pedagogic activities that would enhance the Jewish dimensions of the educational program. In some areas (such as day schools teachers) the study discovered that teachers lacked pedagogic skills though in many cases they did have sufficient Jewish knowledge.

The study found that in all areas of Jewish education, formal and informal, with the possible exception of early childhood programs, teachers received insufficient opportunities for professional growth through inservice programs.

In addition the surveys discovered that salary and benefits were a major concern for educators and improvement of salary and benefits would help attract more educators to full time work in Jewish education.

These and other findings led to the creation of a Personnel Action Plan for each affiliated community. CIJE helped each community develop its own particular action plan by working with local educators and Federation lay leaders and professionals. The plan was comprehensive and wide-ranging, and

communities with CIJE advice and counsel phased in segments of the plan in an orderly fashion. The Personnel Action Plans were organized around four key areas: inservice education, recruitment, career ladder, and salary and benefits.

Inservice Education

One of the key areas for upgrading personnel throughout the affiliated communities, and in any community interested in improving its Jewish education, has been in the area of inservice education. CIJE began with a set of Leadership Institutes which were open to all affiliated communities since it was clear that improving the quality of educational leadership would underpin all efforts to improve Jewish education throughout the system. The Leadership Institutes took place twice a year and have been done in coordination with major educational institutions. Some have taken place at Vanderbilt University, some at Columbia University Teachers College, etc.

The program was designed for principals of Day Schools and Supplementary Schools and it focused on issues of leadership such as supervision, board relations, goal setting and a variety of other topics to help improve the quality of leadership in these educational institutions. Day School Principals and Supplementary School Principals met together for some sessions and in other sessions they worked on cases which were individualized for their own particular settings. A second Leadership Institute was designed for Early Childhood Directors from Day Schools, Synagogues and Jewish Community Centers. Similar issues were raised and experts in the field of Early Childhood Education, as well as Jewish Education, worked with these Directors to help improve the quality of their educational institutions.

At the same time, a set of leadership seminars took place within communities. These seminars used the results of the Best Practices Project of CIJE and other resources including outside expertise and consultants from the denominations. These leadership seminars were designed for a more intensive and ongoing approach to issues of leadership and there were separate seminars organized for principals of Early Childhood units, of Supplementary Schools and of Day Schools.

In addition, inservice education took place at not only the level of leadership, but also in an intensive fashion for teachers. A set of differentiated and systematic inservice programs have been designed for Early Childhood teachers, Day School teachers, and Supplementary School teachers. These inservice programs were conducted by a combination of CIJE staff, personnel from the local BJE or the local Jewish College of Jewish Studies as well as national personnel from the training institutions and denominations. Some of the programs focused on pedagogic skills, some focused on subject matter knowledge. There was in addition, a Retreat Program which focused particularly on the experiential dimension of Jewish knowledge and Jewish teaching.

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A series of seminars and retreats for the personnel of informal Jewish education have been launched in all of the communities as well. These included seminars and retreats for Youth Group Leaders, Camp personnel and Center workers. In addition, there was a Seminar across all communities for leaders of Israel experience trips.

Another dimension of the inservice program that CIJE has helped design for its communities was a series of mentoring programs for novice teachers. These programs began with the preparation of mentors who could help initiate novices into teaching. Following upon that, the mentoring programs themselves have been launched, both for novice principals and for novice teachers. In addition, CIJE has worked with the local communities to develop peer and expert coaching programs for experienced personnel. This included the preparation of peer coaches, followed by using coaching programs to help improve those principals and teachers who have even a considerable amount of experience.

Finally, CIJE succeeded in placing a number of educators from the Lead Communities in continuing education programs outside of their local cities. Educators attended year-long programs in Israel (which were partially subsidized by the local community), summer study programs in Israel and at universities and seminaries in North America, and degree programs at North American academic institutions.

Recruitment

Aside from inservice education, a second dimension of the Building The Profession improvement in each of the communities centered on recruitment of new personnel into the field. Some of those programs have consisted of leadership programs for teenagers that involved them as counselors, youth group advisers and teaching assistants. Other programs recruited and prepared volunteer teachers for supplementary schools. In these programs new populations, such as parents, retirees, public school or private school teachers, were brought into the teaching force and were prepared for work as Jewish educators. A third approach consisted of retooling public or private school teachers for careers in Jewish education particularly in supplementary schools.

The results of CIJE efforts in inservice education and recruitment have been: a) improvement in the quality of teaching and leadership in both formal and informal education in local affiliated communities ; b) greater staff stability and retention of educators in the field. c) greater job satisfaction among educators; d) greater parental satisfaction with their children's experiences in schools and informal programs. These results were determined and measured by the CIJE monitoring, evaluation and feedback teams in consultation with CIJE expert advisers.

Career Ladder

The third area of building the profession that CIJE has been working on has been to develop career ladders for educators. This involved the creation of full-time positions that include teaching, as well as mentoring new teachers and peer coaching. CIJE has helped launch projects to create community teachers-- teachers who teach in more than one institution and therefore can have full-time teaching jobs. Finally the career ladder included creating positions in day schools and in some cases in supplementary schools for curriculum supervisors, master teachers, Judaic studies coordinators and resource room teachers.

Salaries and Benefits

Finally, CIJE has been working with the communities in the area of improving salaries and benefits. Here CIJE has been helping local communities think through creating benefits packages for full-time teachers, develop proportional benefits packages for part-time teachers, work on reduced Day School and camp tuition for teachers in the community, along with other ideas to improve the packages offered to educators. CIJE has helped provide contacts with experts in these areas and has organized work with foundations to think about planning improvements.

The results of these initiatives has been increased job satisfaction, retention of educators in the field and recruitment of new individuals to the field.

B. Continental Initiatives

At the continental level CIJE has launched a number of initiatives to improve the quality and numbers of Jewish educators. Working with the denominations and the national training institutions, CIJE has advocated for new programs to retool avocational teachers for full-time work, to help prepare doctoral students in Judaic studies for careers in Jewish education and to create "fast track" programs (such as a National Jewish Teachers Project) to deal with the shortage of teachers in the field.

One area that CIJE has focused on has been revitalizing the National Board of License as a means to improve the quality of personnel in Jewish education. Working with the existing organization, CIJE brought in expert consultants from recent national projects in the field of general education to help rethink and reconceptualize the Board of License as a cutting edge initiative in the area of accreditation of educators. Local central agencies in CIJE affiliated communities helped experiment with the new standards and procedures and the results have been an improvement in both the numbers of accredited teachers and the quality of education throughout North America.

CIJE efforts in the Leadership institutes of the affiliated communities led to the creation of the National Center for Jewish Educational Leadership. This Center located at ???? is an institution that

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works on research in the area of leadership development as well as creating in-the-field programs to enhance Jewish educational leadership in a variety of settings. Through the Center we now have an increased knowledge base about leadership in the different domains of Jewish education-- for informal educators in Centers, for camp directors, for rabbis, for day school principals, for supplementary school principals-- and an ongoing inservice menu of opportunities for leaders to grow in their fields. Programs of the Center have been coordinated with the national denominations and training institutions, as well as taking advantage of expertise in the field of general education where relevant to the Jewish venues.

Another example of a project that CIJE has helped design and find the funding for is a major effort to recruit young people into the field of Jewish education-- involved the following elements: Working first with the Reform movement and then with the other denominations, CIJE developed a program through which Jewish teenagers are recruited by their synagogues, camps and youth programs to become Madrichim -- teachers, youth leaders or camp counselors in training. Through a specially designed program, these Madrichim receive training and initiation into the field of Jewish education. They work in their local institutions and are supervised by the Madrichim Training Institute, as well as by local supervisors in their home institution.

The names of the Madrichim are placed in a national data bank. When these teenagers graduate from high school and go on to college, Jewish educational institutions near their college are informed that one of the Madrichim will be attending a university nearby. The local rabbi or Center director can make contact with the college student and try to find educational employment for the student during his or her college years. Meanwhile the students attend an ongoing training program including courses, supervision and study visits to Israel.

The "Careers in Jewish Education" performs the dual purpose of providing prepared avocational teachers for local Jewish institutions during the students' college years and inspiring some of the students to enter the field of Jewish education as a lifelong career. In addition the program helps increase the Jewish commitments and involvement of the students during their college years-- and afterwards as well. This program has been launched in coordination with the national denominations, the JCCA and the International Hillel Foundation. The project has been funded by a variety of foundations.

III. Community Mobilization

One of the fundamental building blocks of CIJE as expressed in "A Time to Act" has been mobilizing community support for Jewish education, at both the local and national level. At the local level, CIJE

has been involved in helping local leaders and professionals recruit new leadership for Jewish education. This new leadership has been recruited in coordination with the local federation professionals and with intensive work by the CIJE's own Board. Specific programs have been designed to raise the consciousness of local lay leadership about the importance of Jewish education.

One project, for example, has been "adopting" local educational institutions by young leadership in local federations. In this program a local institution such as a communal supplementary high school has served as a setting for local young leadership to discuss the fundamental issues of Jewish education while at the same time, increasing their involvement in the institution. This has given CIJE the opportunity to increase the knowledge and sophistication of local lay leaders about Jewish education.

In addition, CIJE staff and others have been running Best Practices Seminars for local lay leadership which apprises this leadership of the latest work going on in Jewish education and gives these leaders a sense of significant developments in contemporary Jewish education, so that they can make more informed decisions. Moreover, the Goals Project as described below in this report, has been involved in the process of community mobilization. The Goals Project engages lay leadership in discussions about the purposes of Jewish education and indeed the purpose and goals of Jewish life in North America.

At the continental level, CIJE has been involved in mobilizing community support for Jewish education in a number of ways. One significant approach has been through its reports to the field, some of which are discussed in the section of this report on dissemination below. For example, CIJE has issued various "Policy papers" on specific issues within the field of Jewish education. The first was a report on the personnel crisis in Jewish education which was based on the research conducted by CIJE in the three Lead Communities and shaped to create a national policy and agenda in the area of building the profession. This report helped dramatize the current weak situation of the Jewish educational profession by pointing out the problems in areas such as Jewish knowledge and financial remuneration in Jewish education, as we have discovered them in our laboratory settings. Through this report CIJE was able to mobilize community support for a significant upgrading of the Jewish education profession.

A second paper of a similar sort was a commissioned report on the economics of contemporary Jewish education which looked at the amount of money currently spent throughout the continent and the way that that money is being utilized. This report made significant recommendations for rethinking the economics of Jewish education and has been a significant topic of discussion amongst the lay leadership of the North American Jewish community. Other reports have also looked at a variety of areas of interest to CIJE including the Israel experience, the goals of Jewish education and developing a research capacity for the field of Jewish education.

IV. Content

A. Best Practices Project

The primary purpose of the Best Practices Project is to document models of excellence in Jewish education-- the "success stories" of the field-- and to use what is learned from documentation to launch educational projects adapted from these models. The project involves two phases of work. First, is the documentation stage. Here examples of best practice are located and reports are written. The second phase consists of "work in the field," the attempt to use these examples of best practice as models of change in the local communities.

During the past ten years the Best Practices Project has evolved and led to the creation of the Center for the Study of Jewish Education. The Center is located at X university ????. This Center's work has two emphases, documentation and implementation:

Documentation

This component has been the main business of the Center. It includes:

a) **Current Best Practices:** The documentation, study and analysis of current best practices in Jewish education. Essentially, this has moved forward with the work of the Best Practices Project as it was launched in the early years of CIJE. The Best Practices Project identified nine different areas, the venues in which Jewish education took place: supplementary schools, day schools, early childhood programs, camps and youth groups, college campus, Israel experience, Jewish Community Centers, adult education, community wide programs for improving personnel. Volumes of best practice were put together for each of these areas over the course of the first five years of the project.

However, that work has been expanded as well by seeing the project as an ongoing research project in which the success stories of Jewish education are studied in depth and successive "iterations" of research are performed on each setting.

It also has meant convening conferences and consultations with those doing this research to try to discern patterns and implications of the analysis.

b) **Best Practitioners:** This project has sought to study the people who make best practices possible. The Center has developed a series of "educational biographies and autobiographies," video tapes of practice, studies of the process by which these practitioners have been able to succeed, trying to isolate the factors which led to success.

c) **Best Practices of the past:** Looking at those success stories of the past to see if we can reconstruct what was done and why it succeeded.

d) **The Department of Dreams:** This is the area that includes developing all the ideas in Jewish education that people have written about and never had the means to try. In addition this "department" has commissioned "dreams"-- encouraged people to invent solutions to problems and imagine new directions for Jewish education.

Practical Implications

The second thrust of the Best Practices Project has been to test out the practical implications of its work. In particular this has meant working closely with the affiliated communities as they try out the ideas discovered by the analysis of best practices, past and present and of dreams for the future. In addition, as described earlier, the Best Practices Project provides material for ongoing study and discussion with lay leadership.

B) The Goals Project

One of the major initiatives launched by CIJE during this period has been the Goals Project. The purpose of the Goals Project was to work with institutions and communities to help develop a sense of direction and purpose for the educational enterprises of the institution or the community. Much of Jewish education has been characterized by a lack of sense of direction and the Goals project has sought to address this difficulty. The Goals Project began with a seminar in Israel for communal leaders and professionals in the summer of 1994. At that session the basic concept of the project and its approach were explored.

Following upon the summer seminar CIJE offered each of the Lead Communities a series of four goals sessions during the course of the next year. At these sessions the concept of goals was discussed and in each session an important future piece of writing related to the issue of goals or a lecture by a speaker was presented to the participants. These sessions were offered to all the institutions in the community. Based on the experience of the goals sessions during that year, a number of institutions in each community chose to be part of a more intensive goals project that was launched over the course of the next five years.

One of the important tasks that CIJE undertook was developing a training program for people who would become the "goals experts" within affiliated communities. CIJE, in conjunction with the Mandel Institute, worked closely with the denominational training institutes in developing a training program for such individuals.

in general. The MEF Project represented a model that CIJE helped launch in a number of different communities throughout the continent. Not only the educators survey and the professional lives of educators but the general approach to evaluation and feedback became a significant example as communities tried to improve Jewish education throughout the continent.

B) Other Research

CIJE has helped design a large scale strategic plan for research in North American Jewish education through consultations from both Jewish and general education and careful explorations with existing institutions. There are currently a number of ongoing research projects that emerged out of the CIJE efforts and include the founding of four centers devoted to Jewish educational research, one being the Center for the Study of Jewish Education mentioned above in the section on the Best Practices Project. Three other research centers for Jewish education have been established at universities or seminaries--each taking a different focus.

CIJE has helped foster an appreciation of the importance of research and helped to broker foundations, Jewish education researchers (both in North America and in Israel) and researchers from general education in joint collaborations. These have included projects on teacher knowledge and teacher education, studies of the economics of Jewish education, qualitative studies of Jewish educational work, historical studies of Jewish educational projects, quantitative studies of student achievement and knowledge, and policy studies related to the issues involved in community mobilization.

CIJE was responsible for initiating a long term study of the impact of the changes that it has helped to foster through CIJE local initiatives. That project began with a major research effort aimed at establishing base lines of current Jewish identification and Jewish learning which would allow the results of interventions to be evaluated.

V. Conferences

CIJE has been the catalyst for a series of conferences on important issues related to the field of Jewish education, flowing out of defined needs. These conferences have emerged out of the CIJE's work in the field as well as through the intellectual work of the CIJE staff. These began in 1994 with the conference on "New Work in Supplementary School Education" which brought together people working in this area from a variety of institutions.

This was followed by the conference on "Evaluation and Assessment in the field of Jewish Education" which brought together academic researchers from both Jewish and general education as well as Federation leadership concerned with this problem. "The Religious Personality and the Challenge of

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Education" was a conference co-sponsored by the Lilly Endowment and brought together both Christian and Jewish perspectives and action projects in this area. Following upon this was the conference on "The Economics of Jewish Education" which involved Federations, major foundations and lay leadership. As various topics emerged in the CIJE work, conferences were held both to bring the best wisdom to bear on particular issues and to monitor progress in specific areas. Many of these conferences were co-sponsored with other institutions and organizations.

VI. Publications and Dissemination of Materials

CIJE has fostered the publication of significant materials in Jewish education. These include the reports of the Best Practices Project, the research papers that emerged out of the MEF project, the literature on goals that went hand in hand with the Goals Project, along with the papers commissioned for work in the area of goals (some of this in conjunction with the Mandel Institute in Israel.)

In addition CIJE has produced publications unrelated to the ongoing projects. These include a) the CIJE newsletter which informs the field of its ongoing work, b) the publications of the various CIJE conferences mentioned above, c) a series entitled "Current Issues in Jewish Education" which are the public lectures of the CIJE Board meetings in written form and related materials, and d) the various "Policy papers" mentioned earlier in this report.

These materials have been distributed through the CIJE's own publishing program, through commercial and university publishers and through other national Jewish education organizations--including JESNA, JCCA and CJF. New technologies such as on-line computer access to materials and CD-ROM publications have also been utilized. Finally CIJE has presented its work at a variety of national conferences both for professionals and lay leaders. These have included the CJF General Assembly, the CAJE conferences and other research gatherings.