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Series D: Adam Gamoran Papers. 1991–2008.

Subseries 1: Lead Communities and Monitoring, Evaluation, and Feedback (MEF),
1991–2000.

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Lead Community Consultation seminar. Cleveland, Ohio.
Correspondence, notes, and background material,
May 1993-June 1993.

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Post-it brand fax transmittal memo 7071		# of pages = 2
To: <i>Ellen T</i>	From: <i>Ellen</i>	
Co:	Co:	
Dept:	Phone #:	
Fax # <i>416-593-3127</i>	Fax #:	

TO: Adam, Roberta, Julie and Claire

FROM: Ellen

DATE: April 21, 1993

*please fax to
Adam & TRS. She
hope this is helpful
to you all this morning.
Ellen*

RE: Suggestions from Steve Hoffman for Feedback Issues

In a recent phone conversation with Steve Hoffman, I asked him what issues he would like us to address during our meeting in May. He made the following suggestions:

1) Nature of the coalitions being built in the lead communities:

He is specifically interested in the role of the congregations and the movements. For example, he is particularly interested in the extent to which the congregations and movements are really represented. (It is not enough to say that someone who is active in the LC process happens to be an active member of a particular congregation, or has a husband who is president of a congregation). In this context he asked about the place of the Rabbis in the process. Are they being represented? Do they feel represented? Are the Rabbis engaged in the process?

2) The role of the Federation in coalition building:

Has the Federation succeeded in building partnerships where other elements are equally involved--equal partnerships--or does the Federation have a "script" and have decisions already made, where they coopt others to take part? Is the Federation playing a gatekeeper role?

3) The nature of the intellectual capacities in the lead communities to deal with the LC process:

Are there knowledgeable educational personnel (educators) involved in the process who are actively involved in asking and answering questions? Or, are most of the plans and processes being tackled by Federation and lay leaders. What plans are being made to enrich the decision making process? Are they (those in charge) aware of dilemmas and the need for including "thoughtful" educators?

4) In the planning process are there discussions about visions at this early stage? Are there discussions about setting up "vision discussions" which will lead to strategies and planning in the long run?

5) What is being done to get baseline data in the communities? (I think this is more of a question for us about our work, and we may want to incorporate a type of mini-report about our work. I also think he may raise again issues of what we are "measuring" as he did in the past. We should be prepared to answer these types of questions and have a tentative plan for year two and three of our work. Clarie, you may want to share this line of questioning that came up in the CJC meeting in Atlanta as examples here):

He specifically asked beyond the educators' survey and educators' report, how will we evaluate everything else that is going on in the community? (Although he did not mention it, he may be thinking about the link between our project and best practices and other implementation efforts). He wants to be sure that we will not have to retrospectively try to figure out "what happened" to understand LC progress and impact.

I think these suggestions are very useful and we should try to incorporate them in our presentation. I look forward to hearing what other folks (Shulamith, Barry Annette and Seymour) have in mind too.

TO: ADAM GAMORAN

FROM: CLAIRE ROTTENBERG



Julie Tammivaara
58 Penny Lane
Baltimore, MD
21209

5 May 1993

Dear Adam and Ellen,

Claire, Roberta and I spoke this afternoon concerning the Cleveland meetings. Claire will prepare the handout on the staff's questions. There is some confusion regarding our presence in Cleveland. Claire and I understood we were to stay through the night of the 11th and so we booked flights in the late morning, early afternoon of the 12th. Roberta understood we were to stay through the 12th. In any case, you know our schedules.

Concerning the evening of the 10th. We would like to know:

1. When and where are we meeting. If the avion gods are with us, the three of us will arrive within 50 minutes of one another, i.e., between 3:15 p.m. and 4:05 p.m. We know the festivities begin at 6:00 p.m. but are unsure if that is the dinner hour, when we begin to present or both.
2. We agreed that we need a moderator and we think it should be Adam. Perhaps he could present a three minute introduction to the session and field all the really difficult questions that ensue. [Just kidding]. He could also serve to move things along if they look to get bogged down and make sure our time periods are kept. We are thinking of a 20 minute presentation with 25 minutes or so for questions and answers.
3. Do any of the CIJE staff have an agenda formal or otherwise for the evening? If they do, we should know about it. Can either of you check?
4. Regarding our discussions [the MEF team] on Tuesday:
 - We would like to begin discussion of a two to three year plan. What things will we be doing together, what things separately? Would like to discuss Marshall's idea of a three month window to accommodate community differences. He discussed this with the troops in Israel.
 - How do the educator survey and the interviews articulate?
 - We need to discuss the professional lives of educators report.
 - How can/will we give feedback to the participants in our interviews? Claire is already getting pressure on this and the other two of us likely will soon.
 - How will the communities get feedback on the educator survey? Who is doing the analysis?
 - Need to discuss further the issue of feedback. Who should be getting reports? Do we need multiple reports? How to handle communication about project in the communities versus feedback to the communities.



- Date for June meeting in Madison.
- What are plans to staff CIJE on this continent?
- Reimbursement issues: where is our medical coverage? why is it taking so long to get reimbursed?
- Vacation dates.
- Contracts: when will we be receiving them?
- What changes, if any, will occur in your roles upon Adam's return?

who knows

Ginny

is June ok?

Regards,



FACSIMILE TRANSMISSION

58 Penny Lane
Baltimore, Maryland
21209

410 653 4648 (res)
410 653 3727 (fax)

TO: Adam Gamoran
FAX NO: 011 44 31 668 3263
FROM: Julie Tammivaara
DATE: 5 May 1993
PAGES: 3 including cover

COMMENTS.

Notes re: Cleveland meetings.



<u>Steve</u>	<u>Milu</u>	<u>Balt</u>	<u>ATI</u>
1) coalitions	yes	no	no
2) Fed. in coalit-bldg	scripted	scripted in process but not content	scripted
3) intelle capac	?	?	excluded
4) d-sc of vis.ans	yes	yes	limited
5) baseline data?			

Shulamith

1) culture + sentiments	?	within the Fed	* UNCOMMON
2) what CIJE can contrib	?	training, stimulus	?

Bany

1) underst BP?	sort of	no	?
2) exc. ted about BP?	?	no	?
3) d.f + "takes"	?	?	?
4) sense of how to proceed?	NO	?	?

This fax transmission consists of 10 pages including this cover sheet. If you have any problems with its transmission, please contact in the United States, Roberta Goodman at 608-231-3534 or fax 608-231-6844.

To: Dr. Adam Gamoran
Dr. Ellen Goldring

From: Roberta Goodman

*Adam -
I tried to fax
this to you on
Sunday, but
could not
get it
through
RGG*

This fax includes: 1) comments from Barry Holtz about a direction for our Cleveland reports; 2) an outline of my Cleveland report; and 3) my self-evaluation.

I believe that both of you know that Julie came to Milwaukee last week. We discussed this visit several weeks ago when we got the green light from Annette. What you may not know is that Claire made the choice not to come to Milwaukee and not Julie or I.

I will be arranging for an operator to set up the conference call with Ellen. Ellen, be expecting an AT&T operator to contact you. Claire will be on that call. I will call Julie. Julie will call you Adam.

I am in Milwaukee almost all day on Monday. Speak to you on Tuesday!

Memo to: Claire Rottenberg, Julie Tammivaara, Adam Gamoran and Ellen Goldring

From: Roberta Goodman

April 30, 1993

I spoke to Barry Holtz today. I asked him to identify what items the field researchers should discuss at the Cleveland meeting that would be both useful and timely. He came up with these two issues:

- 1) Given that he has done a round of presentations in Milwaukee and Atlanta, what sense is there in the community about how to move forward with Best Practices?
 - a) Do people understand the Best Practices project?
 - b) Are they excited about Best Practices? If not, why?
- 2) In terms of lay people, professionals - rabbis and educators, are there:
 - a) different takes on what is going on?
 - b) do they have a sense of how the project proceeds next?

FACSIMILE TRANSMISSION

58 Penny Lane
Baltimore, Maryland
21209

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TO: Adam Gamoran
FAX NO: 011 44 31 668 3263
FROM: Julie Tammivaara
DATE: 2 May 1993
PAGES: 8 including cover

COMMENTS:

I am sending my self evaluation and a draft of my outline for the Cleveland seminar for your comments. I have spoken with Shulamith about what she thinks the field researchers should do and she suggested that we should focus on items not likely to be known to the staff. She thinks the culture and sentiments of the three communities are areas where we can contribute to their understanding. In addition, she suggested we tackle the question of what can the CIJE contribute to the communities that they could not do by themselves. I am looking forward to our telephone conference on the 4th.

Cheers,

Julie

Ellen,

I've given the issue of the fr's attending the meetings some further thought. I just don't think sending a memo to Annette about this is a good idea. I think we should resign ourselves to excluding the fr's from the lc meeting, despite the drawbacks, except for the discussion of "support projects." I will try to insure that they can attend that meeting. I'm not sure yet how I'll go about it.

If you agree, I will send the following fax to Roberta, with a note asking her to fax it to Claire and read it over the phone to Julie:

May 6, 1993

Dear Claire, Julie, and Roberta,

I trust that we are all set for Monday night, and I'm looking forward to the meeting. In addition to the presentations we have planned, we should be prepared to speak about (a) the steps we've taken so far to establish a feedback loop in the communities; and (b) how we see the field researcher roles in the communities. On the latter point, I will also be prepared to talk about the need for CIJE to permit the field researchers to become integrated into the community's efforts, within the constraints placed by our need to be responsive to CIJE.

The main reason I'm writing is to discuss our schedule on Tuesday and Wednesday. As you'll recall, I was originally told by Annette in April that adding three more persons to the meetings would be "overwhelming" so she did not want the field researchers to attend. Ellen and I, she explained, could fill you in on what happened at the meeting. Later I heard that Ellen and I were to "use our discretion" about inviting you to the meetings. We thought this was great -- it would be much better for you to see it first hand (not to mention the symbolic issue of your being in Cleveland but not attending the meeting). Now Ellen and I have been told that we are not to invite you to the Tues-Wed meetings with the l.c. members, for the original reason. So there you have it.

My intention is to invite you anyway to the portion of the meeting during which our project is to be discussed. I was told this will be "sometime on Tuesday."

I wish I could append a detailed schedule for us on Tues and Wed. The reason I can't is because although I've received a list of topics, no times are indicated. It looks like our project will be discussed on Tues. afternoon. If that's the case, I'd like to propose the following schedule:

TUESDAY

8-9am Adam and Ellen meet with fr's

9-12 Adam and Ellen attend LC meeting, fr's meet among themselves to plan reports on educators
(a) share impressions about educators observed and interviewed so far
(b) discuss outline of report

12-1 lunch

1-3 Adam, Ellen, and fr's at LC meeting to discuss "support projects"

3-5 Adam, Ellen, and fr's meet to discuss fr's plans for reports on educators

6 dinner -- further meetings if necessary

WEDNESDAY

8-9 Adam and Ellen meet with fr's

9-12 Adam and Ellen at l.c. meeting, fr's meet among themselves (?)

Who knows how closely this schedule will be followed? We'll have to play it by ear.

The one positive note is that looking over the list of topics, there is much more emphasis on collaboration between CIJE and the communities, instead of a directive approach. The relationship between CIJE and the communities is featured in almost every part of the list, just as you (particularly Julie) have been advocating for months.

I look forward to seeing you on Monday.

Yours, Adam

RECEIVED FROM 972 2 619951
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P. 2/5

CIJE / LEAD COMMUNITIES MAY CONSULTATION

AGENDA

Desired outcomes:

- To continue joint planning and intensify partnership.
- To foster and develop relationships within and across Lead Communities and with the CIJE
- To agree upon the role, content, and method of implementation of each element involved in the Lead Communities project.
- To develop an integrated joint action plan and calendar for each L.C. ("within") and for the three L.C. ("across") and the CIJE

D Overview

CIJE + LC's

q-12

Partnership and joint planning

Examples of issues to be covered:

- a) Issues related to launching a Lead Community.
- b) How to coordinate and integrate the Communities' agenda and the CIJE agenda.
- c) The relationship of the CIJE to funding and fundraising in L.C.
- d) Different visions of the project by the various partners.
- e) CIJE chain of command.
- f) Partnership issues, e.g.:
 - 1) Relationship within and across the L.C. and with the CIJE.
 - 2) The denominations, the L.C. and the CIJE.
 - 3) Relationship with major institutions, e.g. JESNA, JCCA, CJF

1-5 II) Draft Action Plan .

A) The three Lead Communities together and the CIJE.

- Jointly draft a 18/24 months calendar / action plan for the 3 Lead Communities and the CIJE.

Related reading material:

1) Commission on Jewish Education in North America: Background materials for the meeting of February 14th 1990: " Community Action Sites " pp 18-25

B) Elements:

1) Systemic change

a) The concept

b) The role of enabling & programmatic options.

c) Personnel:

- Educators' survey
- Addressing the shortage of qualified personnel
- Strategies to recruit and train personnel (short & medium term)

d) Community mobilization:

- The concept
- Wall to wall coalition - lay leaders, rabbis, educators, professionals, & academics..
- Building strategies for Community mobilization

2) Support projects

Comprehensive and planned approaches to content , scope & quality.

a) Best Practices:

- Best Practices as an inventory of " success stories " in Jewish Education.
- Pre-conditions for replicating Best Practices
- Initial areas in which Best Practices will be developed.
- Best Practices in the Supplementary school : Initial findings and implementation.
- Pilot Projects and Best Practices

b) Goals

- The role of Goals for education
- Articulate goals for effective evaluation
- Participants in the deliberation on Goals

c) Monitoring Evaluation and Feedback (MEF)

- MEF as a tool to document the entire L.C. project and gauge its success.
- Developing the feedback loop
- The role of the Field Researchers
- Relationship of the Field Researchers to the Lead Communities

C) Individual Lead Communities and the CIJE

- Each community's strategy and action plan

Used

III) Synthesis:

II)A and II)C integrated into a joint action plan / calendar

IV) Open issues

Concluding discussion



מכון מנדל

Mandel Institute

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Facsimile Transmission

To: ר' אדאן גאן רא Date: 5/5/93

From: שחזר לרן No. Pages: 5

Fax Number: 00 44 31 668 3263



COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

P.O. Box 94553, Cleveland, Ohio 44101

Phone: (216) 391-1852 • Fax: (216) 391-5430

Chair

Morton Mandel **TO: CIJE Staff & Consultants**

Vice Chairs

Charles Goodman **FROM: Ginny Levi**

Neil Greenbaum

Matthew Maryles

Lester Pollack

DATE: 5/5/93

Honorary Chair

Max Fisher

SUBJECT: Cleveland Consultation

Board

David Arnow

Daniel Bader

Mandell Berman

Charles Bronfman

Gerald Cohen

John Colman

Maurice Corson

Susan Crown

Irwin Field

Alfred Gottschalk

Arthur Green

Thomas Hausdorff

David Hirschhorn

Henry Koschitzky

Mark Lainer

Norman Lamm

Norman Lipoff

Seymour Martin Lipset

Florence Melton

Melvin Merians

Charles Ratner

Esther Leah Ritz

Richard Scheuer

Ismar Schorsch

Isadore Twersky

Bennett Yanowitz

A few notes, in addition to the attached, specifically for you.

1. There will be a van from the Holiday Inn to the Federation at 5:45 on Monday, May 10. Please be downstairs promptly in order to catch it. A van will return you to the hotel at 10:00 PM.
2. The room charge for our staff and consultants is being billed directly to CIJE. However, you will be responsible for any phone, meal, or other expenses charged to the room.
3. The following documents are being sent to community representatives. I am sending you only the items you may not already have received (marked by *). The others will be available in Cleveland.
 - a) "Lead Communities at Work" by Annette Hochstein
 - *b) "The Challenge of Systemic Reform: Lessons From the New Futures Initiatives for the CIJE " by Adam Gamoran
 - c) "The Preparation of Jewish Educators in North America: A Status report" by Aryeh Davidson
 - d) "Pilot Projects" Working paper from 2/22/93, by Barry Holtz
 - e) "Monitoring, Evaluation & Feedback In Lead Communities- Tentative Plan of Work for 1992-93" (August 1992) by Adam Gamoran
 - *f) Goals paper by Seymour Fox & Daniel Marom

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

P.O. Box 94553, Cleveland, Ohio 44101
Phone: (216) 391-1852 • Fax: (216) 391-5430

TO: Participants in CIJE Consultation

Chair

Morton Mandel

FROM: Ginny Levi

Vice Chairs

Charles Goodman

Neil Greenbaum

Matthew Maryles

Lester Pollack

DATE: 5/5/93

SUBJECT: Lead Communities Consultation

Honorary Chair

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Board

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Seymour Martin Lipset

Florence Melton

Malvin Merians

Charles Ratner

Esther Leah Ritz

Richard Scheuer

Ismar Schorsch

Isadore Twersky

Bennett Yanowitz

We look forward to your participation in the CIJE Lead Communities consultation in Cleveland at the Jewish Community Federation, 1750 Euclid Ave. (216-566-9200) on Tuesday, May 11th and Wednesday, May 12th. We will begin at 9:00 AM on Tuesday and meet through dinner. On Wednesday we will begin at 9:00 AM and conclude by 4:00 PM.

In preparation for the consultation, a meeting was held in Jerusalem with the participation of Marshall Levin from Baltimore to prepare an agenda which we suggest concentrate on building a joint action plan. Following his return, Marshall was in touch with people in Atlanta and Milwaukee to discuss proposed plans for the meeting. The enclosed agenda is the result and will serve as the basis of our consultation.

Enclosed are several papers which we believe will be useful in our discussions, some of which will be familiar to you. Other materials will be distributed at the meeting.

In terms of logistics, reservations have been made for all out-of-town participants at the Holiday Inn-Lakeside, 1111 Lakeside Ave., (216) 241-5100. We have given flight information to the Holiday Inn and there should be a courtesy van at Exit 2 of the airport baggage claim area when you arrive. If the van is not there, you will find a Holiday Inn-Lakeside courtesy phone at the baggage level.

The hotel will have a van available at 8:45 each morning to take you to the Federation and another to return you to the hotel on Tuesday evening. We are also arranging for transportation from the Federation to the airport on Wednesday. If you prefer to leave from the hotel, you can tell me once you are here.

I look forward to seeing you.

GOALS FOR JEWISH EDUCATION IN LEAD COMMUNITIES

The Commission on Jewish Education in North America did not deal with the issue of goals for Jewish education in order to achieve consensus. However, the Commission knew that it would be impossible to avoid the issue of goals for Jewish education, when the recommendations of the Commission would be implemented.

With work in Lead Communities underway, the issue of goals can no longer be delayed for several reasons;

- 1) It is difficult to introduce change without deciding what it is that one wants to achieve.
- 2) Researchers such as Marshall Smith, Sara Lightfoot and David Cohen have effectively argued that impact in education is dependent on a clear vision of goals.
- 3) The evaluation project in Lead Communities cannot be successfully undertaken without a clear articulation of goals.

Goals should be articulated for each of the institutions that are involved in education in the Lead Communities and for the community as a whole. At present there are very few cases where institutions or communities have undertaken a serious and systematic consideration of goals. It is necessary to determine the status of this effort in the Lead Communities. There may be individual institutions (e.g. schools, JCCs) that have undertaken or completed a serious systematic consideration of their goals. It is important to learn from their experience and to ascertain whether an attempt has been made to develop curriculum and teaching methods coherent with their goals. In the case of those institutions where little has been done in this area, it is crucial that the institutions be encouraged and helped to undertake a process that will lead to the articulation of goals.

The CIJE should serve as catalyst in this area. It should serve as a broker between the institutions that are to begin such a process and the various resources that exist in the Jewish world -- scholars, thinkers and institutions that have deliberated and developed expertise in this area. The institutions of higher Jewish learning in North America (Y.U., J.T.S.A. and H.U.C.), the Melton Centre at the Hebrew University and the Mandel Institute in Jerusalem have all been concerned and have worked on the issue of goals for Jewish education. Furthermore, these institutions have been alerted to the fact that the institutions in the Lead Communities will need assistance in this area. They have expressed an interest in the project and a willingness to assist.

The Mandel Institute has particularly concentrated efforts in this area through its project on alternative conceptions of "The Educated Jew." The scholars involved in this project are: Professors Moshe Greenberg, Menahem Brinker, Isadore Twersky, Michael Rosenak, Israel Scheffler, Seymour Fox and Daniel Marom. Accompanied by a group of talented educators and social scientists, they have completed several important essays offering alternative approaches to the goals of Jewish education as well

as indications of how these goals should be applied to educational settings and practice. These scholars would be willing to work with the institutions of higher Jewish learning and thus enrich their contribution to this effort in Lead Communities.

It is therefore suggested that the CIJE advance this undertaking in the following ways:

1. Encourage the institutions in Lead Communities to consider the importance of undertaking a process that will lead to an articulation of goals.
2. Continue the work that has begun with the institutions of higher Jewish learning so that they will be prepared and ready to undertake community-based consultations.
3. Offer seminars whose participants would include Lead Community representatives where the issues related to undertaking a program to develop goals would be discussed. At such seminars the institutions of higher Jewish learning and the Mandel Institute could offer help and expertise.

The issue of goals for a Lead Community as a whole, as well as the question of the relationships of the denominations to each other and to the community as a whole will be dealt with in a subsequent memorandum.

Seymour Fox & Daniel Marom



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Council for Initiatives
in
Jewish Education

Date sent: *5/6* Time sent: *3:20* No. of Pages (incl. cover): *5*
To: *Adam Samaran* From: *Simmy Levi*
Organization:
Phone Number: Phone Number:
Fax Number: *011 4431 668-3263* Fax Number:
Comments:



If there are any problems receiving
this transmission, please call:
216-391-1852

MONITORING, EVALUATION, FEEDBACK PROJECT

MEETING OF MONDAY, MAY 10, 1993

CLEVELAND

AGENDA

1. Establishing the feedback loop

- a. With CIJE
- b. With communities

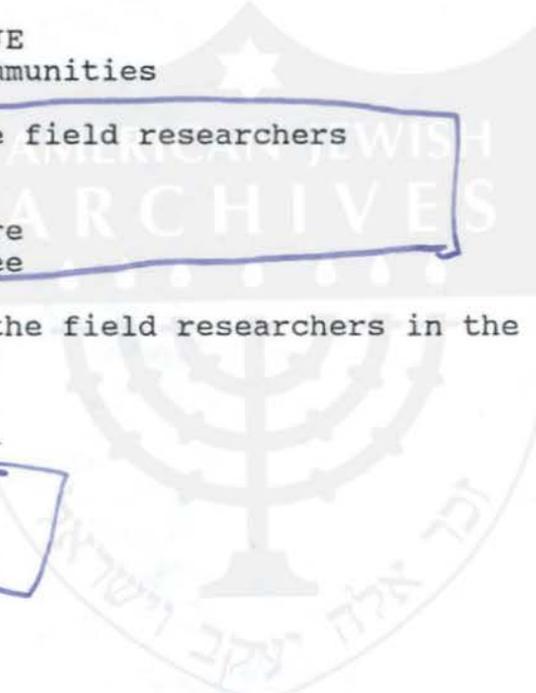
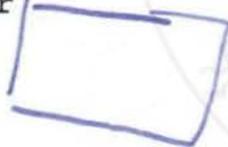
2. Report by the field researchers

- a. Atlanta
- b. Baltimore
- c. Milwaukee

3. The role of the field researchers in the community

4. Next steps

5. Other



£3
place.

16-MAY-1993 03:00:24.89

NEWMAIL

She asked that we have the FR be "flies" on the wall and provide some short term feedback in terms of what is going on in the LC post the May meetings. Are people paying into IT CiJE and its agenda more? How are the people from the meetings telling the story and perhaps most importantly to whom and when now, in a month not at all etc. How do you want to proceed with this? Do you want me to write a memo to the FR asking them to "look" into this?
Or call them, or do you want to? and we need to think of a time line on it that is reasonable for it to be of interest to A and S.

We also talked about the integrated request from Milwaukee..it has gained interest from all.

So, we will be in touch,E.

MAIL>

Esc-chr: ^] help: ^]? port:l speed: 9600 parity:none echo:rem VT102





FACSIMILE TRANSMISSION

CENTRE for EDUCATIONAL SOCIOLOGY

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TO : Roberta Goodman
FAX NO : 010 1 608 231 6844
FROM : Adam G
DATE : 17 May
PAGES : (including top sheet) 4

NOTES :

Dear R, C, & J,

I think we did excellent work ~~last~~ Wed, but the document was still more of a list than a memo. Attached is my revision, which I hope is very true to the content of your list.

I wish I could send a disk, but in the interests of time and expense I ask that you retype ~~the~~ my revision, incorporating any changes that the three of you see as fit. (If there are major changes I would like to be apprised.)

[Note to Roberta: Would you please fax this to Julie and Claire? Also, I've sent a copy to Ellen - would you please check with her to see if she wishes to make any suggestions? Thanks.]

I leave for a conference in Norway on May 19, so hopefully this memo can be finalized and sent by then.

FAX NUMBER FOR REPLY +31 668 3263.

PLEASE TELEPHONE +31 650 4186/4187 IF THERE ARE ANY PROBLEMS WITH THE RECEIPT OF THIS DOCUMENT.

HLCZ
Probs - funding (nods from Nita)
- tensions that derive from external interests

ML

partnership

- prof
- lay } w/in, across communc, CIJE

who do you need to communicate w/
who needs to interact?

- no

- lay



eg from Milw

Let's say 3 Milw cases are
going to do a fam ed proj

SF on content: no - should be personnel
mobilize

Louise - need issues around which
to mobilize

SF - do personnel ~~versus~~ ~~specific~~ issues

- raise attention about systemic
issues

BF - do personnel in specific areas

LA - a way to get them to the table

SF - need sufficient scope
- and standards (quality)

CIFE pros

Den

clie
consult

FRS

Fed pros

Sr staff-planner, exec, lcdirector
other fed staff

senior ed-cators in comm-ty

rabbis

all other ed-rabbs

Fed syst

other fed funded agencies

- JCC

- BJE

etc.

denominations

cons, ref, otho

informal Joss

Hadassah

ZOA

etc - nat ass w/ local chaps

Foundats

- in the local community

colls +
univers. ties in the local comm



use local common to trigger
national disc

ML's probl - how to control - this is
too much to control

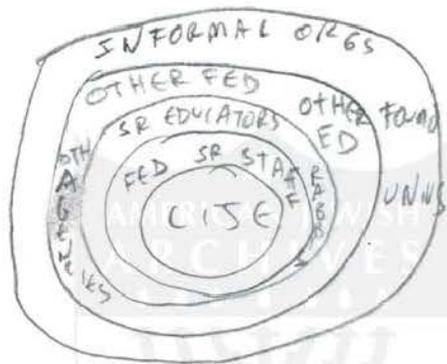
SF - drop "top-down-bottom up" thinking

ML - managing community change



Communication
— not necessary

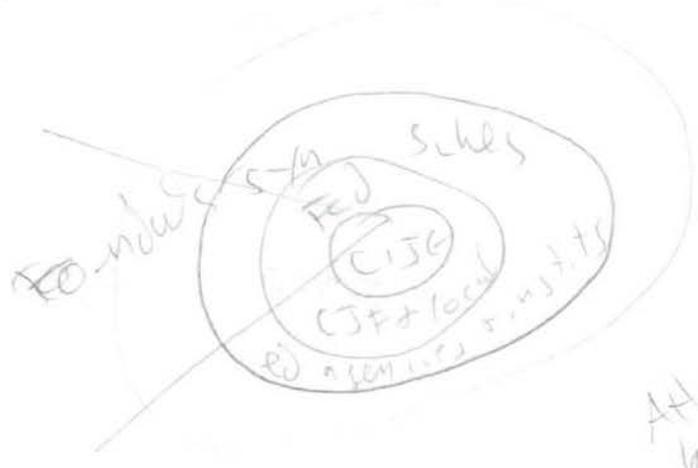
policy
chart



lay involvement

- bottom line is, even if all pros agreed about everything, nothing would move w/o lay involvement

- 1 CIFE
- 2 CJF
- 3 local federation
- 4 educ agencies
- 5 Congs syns
- 6 denominations
- 7 Schs in local community
- 8 informal Jewish orgs
- 9 nat'l Jewish orgs
- 10 Foundations
- 11 local + nat
- 12 universities



AA - fluid participation
- enlarge CIFE core

systemic

- not solved mind by mind
- 1c means whole is greater than sum of parts
- eg diff goals best addr in diff settings
- so need suppl skills + camp + Isr trip

Ellen must keep ELR informed

what will make things better

- there are Comm. ss. ans BP
- so far has something to look at
- there will be connectives to the lenses

ideas for next yr

goals proj
underst + implm of system ref
as basic idea of IC

Does Roberta have political acumen?

- be on top of the s!
- put Ellen at first mtg

ask all of us on eval team

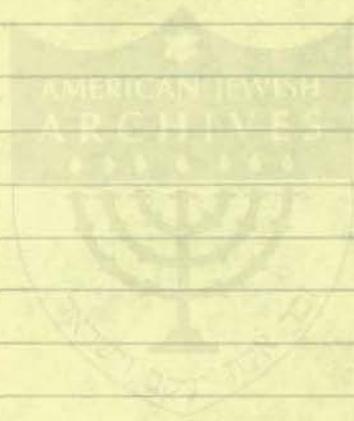
- how savvy are we pol. t...>>>

theoret issue

- common agenda to be lc w/
systemic reform
- then they say we want action
 - you say what about syst ref?
 - turns out they only wanted to be selected lc, non only want quick actions

..
- MI administrators

Carmella Rotem about funding





FACSIMILE TRANSMISSION

CENTRE for EDUCATIONAL SOCIOLOGY
Department of Sociology

TO : Julie, Roberta, & Claire
FAX NO : 0101410 653 3727
 : 0101608 2316844
FROM : Adam
DATE : May 18
PAGES : (including top sheet) /

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NOTES :

In response to the comments on our memo:

1. I prefer ~~2~~ 3 components but do not have strong feelings. This is mainly a rhetorical matter. Revise as you see fit and let's see how it looks.
2. Good idea.
3. OK to say recruitment will be discussed later! I don't agree that the problem of ~~not~~ not interviewing persons who did not decide to become educators affects other issues as much as recruitment. For example, questions about training apply mainly to educators. The issue is somewhat relevant for other topics, but not nearly as salient.
4. Good idea on final P.

Please send me a copy of the revised memo by tonight your time (tomorrow morning my time).

Adam

FAX NUMBER FOR REPLY +31 668 3263.

PLEASE TELEPHONE +31 650 4186/4187 IF THERE ARE ANY PROBLEMS WITH THE RECEIPT OF THIS DOCUMENT.

17 May 1993

Dear Adam,

I am writing on behalf of Roberta and Claire to respond to your memorandum of May 16. I must mention that due to the illness of Claire's father, she has not yet seen the memo. Here are the suggestions:

1. It is not clear in paragraph two whether there is one report with three components or three reports each with a different focus on professional lives of educators. We would prefer the latter interpretation. no, but ok

2. We suggest you cite pages in *A Time to Act*. We found the "six concrete elements" something less than clear and it would be helpful if the planners had the reference. Also, we have planned to include pre-school educators in our net. Could you include them in the last paragraph of page one?

3. Since on the third page you discuss the inclusion of recruitment, why not just state this will be addressed in the paragraph following the list at the top of page 2? There is the implication that while recruitment will not be addressed in the qualitative reports, it will be in the quantitative one. To our knowledge, the survey will cover the same categories of educators as the qualitative study. Please clarify. Actually, the argument that those who are not educators are not covered and thus the coverage is less than well-rounded goes equally for all elements; why single out recruitment? no

4. Make the final paragraph of the memo more positive, i.e. instruct them to add or modify and tell them each of us will definitely meet with our respective planners.

We found the difference between recruitment and developing new personnel extremely subtle. It would be helpful if what the authors had in mind was officially made clear.

Best of luck on your journey to Denmark,

TO: ADAM GAMORAN
FROM: JULIE TAMMIVAARA
410-653-3727
16 PAGES

The Use of Narrative in Jewish Educational Research

Julie Tammivaara

Roberta Goodman

May 1993

The wind was snapping a temple flag, and two men were having an argument about it. One said the flag was moving, the other that the wind was moving; and they could come to no agreement on the matter. They argued back and forth. Eno the Patriarch said, "It is not that the wind is moving; it is not that the flag is moving; it is that your honorable minds are moving."

Platform Sutra

For those of us nurtured in societies dominated by ideas from the enlightenment, that is, that the world is rational, that time is linear, and that things happen for reasons that precede their effects, the idea of a life as an unfolding and continuous process is compelling. We need only look to the great biographies of our own time to get see this pattern. They begin with the "early years," progress to the "middle years," and, for those subjects blessed with a long life, end with the "later years." Modern social science is a child of the enlightenment, and we are familiar with the sociological and psychological explanations that point to early circumstances and experiences as shapers of the human condition. We see this view reflected in the structure of the many surveys with which we are familiar. If they are done well, they have a shape easily detectable to those who would look. Survey makers define their topic, theoretically conceptualize it, generate relevant categories, and then structure items that ask the respondents to situate themselves within the researcher's notion of the topic. By filling in the boxes, we give the surveyors the information they need to describe our lives or parts of it, after, of course, the data have been coded and analyzed. There is a tendency to think about the descriptions thus elicited as relatively neutral and unproblematic even if the methods we use to generate them are not always without their challenges.

Today, we would like to discuss another way of thinking about and investigating lives, a way that is not accommodated by the scientific view. This way directs us to consider lives not as a cumulative result of a series of chronologically determined experiences but as a function of personal narratives made and re-made throughout one's life.

What is a narrative?

The idea of narrative takes many of us back to high school or college English classes and to the idea of stories. Indeed, the word "narrative" derives partly from the Sanskrit *narro* meaning to "relate" or "tell," but it also derives from the Latin *gnarus* meaning "knowing," "acquainted with," and "expert" among other things¹. Hayden White suggests that narrative addresses the problem of how to translate knowing into telling.² The problem of translating knowing into telling is confronted by many of us here today whether we be researchers or teachers. As teachers, we want and need to know what students know; as researchers, we want and need to know what those we study know. Both teachers and researchers are discovering a richness in the stories being told that is proving illuminating.

Traditionally, stories or narratives consist of five elements: plot, setting, character, point of view, and theme.³ *Plot* refers to a sequence of events that form the action or movement of the story. A story's *setting* is the context within which the events occur, for example, the place, the time, the social, political, and religious milieu, and so forth. *Character* refers to the person or persons included in the telling of the story. The perspective from which a story is told is called its *point of view*. This may be the narrator of the story or may arise from the voice or voices of the characters. Finally, stories have a *theme* that reveals the underlying meanings intended by the teller or extracted by the reader. Today, we shall discuss in some detail two of these narrative features: plot and point of view. We are making this choice because they are most problematic for social researchers and distinguish the method we are discussing most sharply from traditional educational research.

Without a plot there is no story. Narratives progress because events happen by virtue of a character acting to make them, by a character reacting to externally imposed events that may be

human or otherwise inspired, or by some combination of the two. What we shall call a story for our purpose here does not necessarily, in fact, usually does not, entail the dramatic sequence suggested by Freitag of exposition, climax, and denouement.⁴ Nevertheless, a story must consist of events connected in some minimal manner, what Kermode refers to as "connexity."⁵ Causality is the shadow of event sequences. If a story possesses action, it is presumed there are actors who are acting for some reason. In his *Poetics*, Aristotle suggested two causes of action: *dianoia* and *ethos* or thought and character [in the sense of dispositions or attitudes of persons in the story].⁶ If we understand him correctly, people act because they have reasoned a particular course is sensible or because some inherent trait drives them to do so. Usually stories possess this quality of causation: I did this, so, of course, that happened. As Connelly and Clandinin note: "a sequence of events looked at backward has the appearance of causal necessity and, looked at forward, has the sense of a teleological, intentional pull of the future,"⁷ their articulation of Crites' reference to the "topsy turvy hermeneutical principle" characteristic of narratives.⁸ Where cause is left ambiguous or is apparently absent, the listener or reader of a story will work all the harder to impose one, for action without cause is pointless. [Purposeless action is, however, the point for some adherents of existentialism, but that belongs to another conversation.]

As we can see, narrative causality is not the same as scientific causality in that it is not subject to hypothesis testing aimed at probing the validity of theories to discover necessary antecedents for particular consequences. Thus, while humans seem driven to think in terms of purpose, whether it be their own or outside themselves, they do not necessarily or even usually, define causality in the same way as do scientists trained in the hypothetico-deductive method. To be able to explain why we did what we did or arrived at the place where we are and so forth allows us to believe that there is an order to the world and we can purposefully act within it. It is much less important to us that this understanding constitutes an ultimate and perfect understanding than that it be sufficiently persuasive such that we can carry on with our daily lives.

While we insist on imposing order on our lives, most of us do not insist that a particular order or meaning is not open to challenge. Given a particular traumatic event, we may explain it at

one point as having occurred as a result of some defect in our character, at another point as a consequence of unreasonable social demands emanating from magazine advertisements or cinematic images of people like us, for example. Thus, our stories are made and re-made throughout our lives.⁹

Stories are told from a point of view. We take this to mean that stories arise from [and are heard with] a meaning structure within which the story makes sense. Accounts of stories, if written by someone other than the teller, for example a researcher, are told from a joint point of view, the teller and the renderer. Written stories engage yet a third party, the reader. The seemingly simple act of reading a story entails a complex adventure in meaning making involving the creative skill of the teller to compose the story, the social context of its reception by the researcher and the multiple social contexts of the many readers of the story.

If this line of thinking is plausible, then what happens to any notion of "truth?" On the one hand, we can say that truth possesses a flexibility that is altered as our experience and conceptual skills advance; on the other, we must recognize that people can sequence events and attribute causation in a way that knowingly or unknowingly are not truthful. An individual may tell you he met a celebrated woman three years after her well-documented demise, for example, or an account may point a finger at a given individual out of spite rather than out of respect for veracity. [The idea of a particular telling deriving from a vested interest in that particular version was explored by Josephine Tey in *The Daughter of Time*.] This phenomenon relates to the rhetorical notion of "narrator reliability," that is the assessment of the account rests on the hearer or reader's faith in the teller. He may be unreliable due to naiveté as in Bret Harte's *The Haircut*, unreliable due to impure motives as in Agatha Christie's *The Murder of Roger Ackroyd*, or initially unreliable then progressively more reliable as in Isaac Bashvis Singer's *Gimpel the Fool*. Thus, as in art, researchers must consider narrators' veracity problematic.

In the research encounter that employs face-to-face conversations between an informant and a researcher, informants often remark that they surprise themselves in what they say. This observation, we believe, stems from a recognition that in being asked to contemplate some topic or

other, the teller is actively imagining events in a way that would not occur had the encounter not taken place.

In hearing narratives from those one is studying, the researcher attempts to hear them with the ears of the teller, that is, from their perspective. To do this perfectly, of course, is impossible. When it comes to re-telling a story in written form, the author must make decisions, most of which concern the audience to whom such she is writing. Without further contemplation of this complex phenomenon, we wish to make the point that meaning is not frozen in a story at the moment of telling, at the moment of its writing, nor at the moment of its reading. In our practical lives, this point is self-evident to anyone who has been misunderstood within a conversation or who has had the crushing experience of having his text critically panned. In much educational research however, this point is elided, particularly when numbers are involved. Somehow, against all logic, we approach the most de-contextualized, thinnest summaries of people's lives as if they were closer to truth than accounts that are drenched in the nuanced meanings of the researched and the researcher. Reducing the lives of the researched to categories--numerical or otherwise--privileges the author whose interpretation becomes the only one available to the reader.

Narrative as a Jewish Way of Knowing

Storytelling and narrative interpretation are two methods by which Jews are socialized to become Jews. Through stories, Jews teach and are taught the principles of Judaism and its values. This Jewish approach to socialization parallels the role of narrative in character or faith formation touched upon by human developmentalists. In addition, outsiders can come to understand Jews and Judaism through narratives of the Jewish people.

"Jews are a storytelling people. We cherish our memories and celebrate them through our stories."¹⁰ As a storytelling people, Jews have created narratives manifold both in variety and quantity. Types of Jewish narratives include: Biblical, halachic, and aggadic midrash stories; Chassidic tales, folk tales, and fairy tales. Jews have used the short story, novel and biography genres to convey their narratives. A narrative form that is particularly poignant and familiar to us in the post-Holocaust era is oral history: individual accounts of life experiences. Through their

narratives Jews both remember and celebrate. Their stories provide a vehicle for generational enculturation and Judaic continuity.

Narrative is a Jewish way of knowing. Stories are an encounter between text and reader or a teller and a listener. Stories demand interpretation. Through narratives, we learn what the text has to say and explore what it has to say to us.¹¹ The historical texts of the Jewish people can speak personally to our lives.¹² The act of interpreting text, of both understanding what the text is saying and then making the connection between a narrative and one's own existence, is a Jewish way of knowing. Through this interpretive act, both the text and oneself come alive and are filled with meaning. The stories of the Jewish people become integrated into individual personal stories.

When we read or hear a story, we are simultaneously understanding and interpreting the story and our own lives. We construct meaning through the narratives we create and tell about ourselves. Narrative is a form of human knowing, of understanding ourselves. Being human involves being a hermeneut, a myth-maker, an interpreter of experience.¹³ The narratives we construct are a way of giving order and sense to our experiences. They guide our actions, relationships and choices; reflect our values and world view; and define who we are and what we want to be. We are known through our stories.

Through Judaism's stories, the Jewish people are shaped. Wiesel writes of Jewish tales as showing that the road to God is through human beings.¹⁴ More specifically, Alter views Biblical narrative as giving rise to moral, spiritual and historical knowledge.¹⁵ The Torah is a record of a formative encounter between God and the Jewish people. This encounter is re-lived through the weekly Torah reading as it engages people in an ongoing dialogue centuries old. The role of midrash is the act of interpreting the Torah. Participating in this process connects the realities, visions, values and existence of present-day Jews to the Jews of the past. As Holtz has noted, "Learning and reflection, in other words, must point in two directions--toward the past, toward the values at the source of what one is as part of a people, but also toward the here and now, toward the 'design' of our lives today."¹⁶ Interpretation entails active listening to the voices of the past while giving rise to the creation of meanings for today's Jews.

The Jewish people are known to others as well as to themselves through their stories. As noted earlier, all stories share the five elements of plot, theme, character, setting, and point of view. What distinguishes the stories of one people from another are the particularities, the content of the people's stories. Stories are filled with values. Many Jewish stories deal with ethical and spiritual concerns. From the story of Abraham's treatment of the three strangers in which he washes their feet and serves them food, we learn the value of *hachnasat orchim*, which exemplifies the value of hospitality. These values inform our behavior.

Stories reveal a people's orientation. Certain stories appear in different cultures in altered forms. Those deviations in plot, point of view, or character are precisely what identifies them as belonging to a people and distinguishes them from other people's stories. Syd Lieberman, a storyteller, relates an incident illustrating this point. One evening, Mr. Lieberman told a particular story where Jewish wit, determination, and action get the Jews in the tale out of a dilemma. Upon completing the tale, he noticed a woman with a puzzled look. "Why is this woman puzzled?" he wondered. She explained that in her culture, the characters in the story would have waited for fate to take its course. Stories are culture or people specific.

Recurring themes reveal a people's history and identity. Every Pesach, we retell the Exodus story from the perspective of having been slaves in Egypt. Redemption--being rescued--and freedom are key themes that reappear with the Maccabees, Jews in medieval times, and the deliverance of Soviet and Ethiopian Jews in modern times. The Jewish experiences of redemption, slavery, and freedom are often connected with our dedication to social justice, for example, in the U. S. civil rights movement. Our actions reflect our connection to these narrative themes that are part of our collective memory and our treasure chest of stories.

To summarize, narrative is a way of knowing as Judaism is textually based and narratively oriented. Stories are a mode for shaping and creating meaning in the lives of Jews. Conversely, narrative is a way that Jews become known to others. Through the stories that Jews tell about themselves, they reveal to others their values, perspectives, orientation, concerns, history, rituals, and traditions.

Why Narrative?

One reason often given for doing social or educational research is that what one learns can inform institutional policy decisions. If, for example, we learn through a survey that good supplementary teachers are more Judaically knowledgeable, a Board of Jewish Education might plausibly conclude that increased workshop offerings in Judaic studies and required attendance by a community's teachers would be a good thing. A community's BJE might develop a series of workshops, offer incentives for teachers to attend, and even require they come to some minimal number of offerings. Over the years, observers might conclude, as one rabbi recently told us, that this remedy hasn't worked; that, in fact, "Some of the worst teachers attend the most classes and workshops." What went wrong in this apparently logical application of a research finding?

To begin our analysis, let us assume that better teachers are more Judaically knowledgeable. The solution of more workshops, based as it is on a reduced conception of a complex problem, cannot fully respond to the problem of enhancing teacher performance. Even if they do increase teachers' knowledge [and this cannot be assured], they are unlikely in and of themselves enhance teaching if this is their only goal. Workshops designed on such limited understanding of teachers cannot anticipate the situation of teachers' students, the reasons why some teachers are more Judaically knowledgeable, what those teachers do in the classroom that makes them better or worse teachers, what meanings teachers give for wanting to become more knowledgeable, what they do with the knowledge once they get it, and so on. One analogy for this solution is an engine and gasoline: engines run better when they are fueled than when they are not fueled; they run better when a higher grade of fuel is used. People, however, are not engines and knowledge is not fuel. What matters in the teaching encounter as in any human encounter is what sense is being made of that encounter independently and jointly by the parties involved. Without the type of understanding [*verstehen*] one can gain through narrative inquiry, we cannot fully inform policy decisions.

Previously, we mentioned our informants' observation that they are surprised by what they say in the research encounter. We took this to mean that in the act of telling stories, participants

are making their stories. By entering into a conversation with us, they are provided an opportunity to tell certain stories for the first time. They are surprised on three levels: they have a story to tell, their story has a particular shape and point, and someone else--that is the researcher--is interested in hearing their stories. By asking teachers to tell us about their teaching lives, we are providing an occasion for them to actively reflect upon those lives. As a rule, teachers have few opportunities to share what they do with interested listeners and, we may suppose, for many this failure can stifle the richness of meaning making that can occur jointly with others. When we are left alone to ponder our lives, two not so positive things can happen. First, we can avoid thinking about our professional lives as fluid and problematic [the robotic worker], and second if we do engage in meaning making, we can choose explanations that seem to make sense from our own perspective but do not connect well with the meaning structures of those around us [the pathologic worker]. The very act of sharing and jointly producing meanings can help us integrate meanings that will serve us professionally. As Philip Jackson in *Life in Classrooms* and Daniel Lortie in *Schoolteacher* among scores of others have documented, the work of teachers is labor intensive. Yet, given the opportunity to speak of their lives as we have tried to do for many years, we find very few if any who are not willing to do so and who do not feel energized by having done so. For example, a group of teachers in central Philadelphia have been meeting monthly for the last ten years to do just this. Originally inspired by sharing their lives with researchers at the University of Pennsylvania, they continued the conversations begun in the research setting on their own. They have broken the barriers of solitude that typically enclose teachers and draw strength from listening and sharing with one another. They are engaged in an ongoing dialogue about things that matter to them and to their profession. Because they understand one another and the contexts in which they work, they are able to confront the challenges of their work in a connected and sensible way. They are able to incorporate new ideas in a manner that makes sense and connects sensibly with their everyday teaching situations. For them as with the monks in the quotation at the beginning of this treatise, the important thing is that their honorable minds are moving.

We have seen that narrative inquiry can inform institutional policy and individual practice; it can also provide an opportunity for the story tellers to find their voice as they are asked to reflect, imagine, and envision aspects of their lives. When teachers reflect, imagine, and envision their lives, they are prepared to share their lives in a concrete way. Through sharing, they find their voices and can become a powerful force in matters that are important to them, their students and their schools. Today there is much talk of institutional and systemic change in schools. We believe it is important to allow teachers opportunities to influence policy decisions in their schools; however, if teachers do not have an opportunity to find their voices and have places to give voice to their concerns, different institutional arrangements will make little difference.

Finding One's Voice: Two examples

As researchers in the field of Jewish education, we are interested in how people came to choose careers in Jewish communal service. We have asked many people to share their stories with us, and we have selected two to share with you today. Both are young women who work full time; one is married with children, one is single. In responding to the same question [Of all the careers you could have chosen, how did you come to choose one in Jewish communal service] Miriam and Susan gave brief accounts. Their stories are similar in that both acknowledge that they have always felt most comfortable in explicitly Jewish settings. Both recalled the pleasure they felt in participating in Jewish youth activities and both went to Israel as teenagers, and both expressed that their chosen lines of work fit their value structures. For both, then, working within a Jewish context is both comfortable and a logical extension of lifeways begun in childhood. Their stories are not exactly the same, however. We see in Miriam's story a relatively smooth transition from a Jewish home to a Jewish professional life with a possible small detour as she pursued to doctorate in American literature. But even here, "Most of the readings I was doing . . . were Jewish authors, so I always imposed the Jewish world upon whatever I was doing anyway." Susan's path was not so seamless. As an undergraduate she pursued an education degree with an eye toward a teaching degree in secular education. [Elsewhere in the interview we learn that she taught for several years while her husband pursued his graduate degree, but she was always the last hired and first to

receive a pink slip.] When Susan's husband secured a position several hundred miles from where they were living, she viewed the move as an opportunity to "make a clean break" with a profession she was being shut out of. She briefly considered an MBA degree, before being encouraged by a friend to enter Jewish communal life. The chance remark by a friend at a wedding led to a decision that at the time "made a lot of sense" to her. She pursued graduate work and has been employed in a Jewish institution for eight years.

Neither story employs time in a linear way. Miriam begins with an image of a beloved grandfather whose lapel pins symbolize her joint Israeli and American identities. She is locating us in her childhood to express values she holds today. She skips ahead to her years as a graduate student, goes back to recall her grandfather and then concludes in the present with a hope for the future. Susan structures her story time a little differently. She begins with her undergraduate years, moves to her early work years, her husband's relocation, and her new beginning. She then moves back in time to her youth to explain the sense of a career in Jewish communal life and concludes back at the time of the fateful wedding and repeats the sensibleness of such a career choice.

While time does not permit us to consider these stories in greater detail nor share with you the many other, sometimes very different stories we have heard, we are beginning to see in these stories both connections and differences. These stories will be valuable in helping Jewish communities develop plans for recruiting talented people into Jewish institutions and for understanding why they want to stay and what would motivate them to leave. In becoming aware of their own stories, we can hope that they will be re-told and inspire others.

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Choosing to Work in a Jewish Communal Setting: Miriam and Susan's stories

Miriam's Story

I always have a vision in my mind of my grandfather sitting on his front porch. He was an immigrant to this country from Russia, and I have a very strong vision of him smoking his cigar and sitting on his front porch in the rocking chair with two pins in his lapel that he wore always. One of the American flag and one of the Israeli flag. I think that dualism has been imprinted in my life since I was a young child. I did attend a Jewish elementary school. It was an Orthodox elementary school here [in this town].

Whatever happens to you in those formative years stays with you, whether good or bad, it stays with you. I think as a teenager a visit to Israel really cemented for me the idea that this was a part of me and would become a part of my career. I went into the field of education almost second-hand. I went through completing everything but my dissertation in American literature and then started all over again through the field of education with the realization that everything is based in education and Jewish education in particular.

[While majoring in American literature] I felt out of my element. I've always felt so comfortable in any field that has to do, where I could put Judaism into it. That is where I am most comfortable. It is a knowledge base that I have and, again, I have this image of that grandfather with the two flags; they are not separate lives, but one complete package.

Most of the readings I was doing in my Ph.D. program in literature were Jewish authors, so I always imposed the Jewish world upon whatever I was doing anyway. Education was always a love for me, because I am convinced that educators are some of the most important people in the world. I used to say that in my lifetime, educators would be paid the salaries of the physicians. I no longer say in my lifetime, but one day this country is going to realize the resource it has in its teachers. It may not be in my lifetime.

Susan's Story

I was actually trained as a teacher. My original degree or my undergraduate degree was a Bachelor of Science in Education, and I graduated and started teaching in junior high school and high school. [I taught] English. I enjoyed it, I really did, but it was not a great time to be teaching. My husband was just about finishing his work at the university, and a job brought him here. I started looking into teaching and was pretty much hearing the same thing. There were [hiring] freezes. There were just no openings, and I said, "This is it. I have to re-do a career and I am going to start from scratch." It was really good. [Since we had just moved,] I felt so new. I said, "This is a great time to make a clean break." It wasn't like I didn't have time to go back to graduate school. I didn't have any kids, didn't have any friends, didn't have anything to do. How long can you go to the mall? So I thought, "I'll go back to grad school."

What happened was really sort of what we call B'sharet, fated, sort of right in the process of moving. I was at a wedding. It was the month we were moving, and I ran into an old friend who happened to be working at the federation and she said, "You really ought to go into Jewish communal work." She knew my background, she knew what my interests were and she said there was a program [I] ought to look into [here in the community]. It was all completely new to me. It made a lot of sense.

[At the beginning] I was thinking maybe I'll get my MBA, not that I knew what that was either. It was, "Let's try something different." It made a lot of sense because everything I had been doing up until that point in my spare time was always related to something Jewish. I mean, everything I was doing on a volunteer basis or on a part-time basis. My husband and I were youth group leaders [when we were going to school]. We taught Hebrew Sunday School for high school kids. Everything that was probably meaningful to me as a teenager related to the youth group, the Jewish youth group I was a member of on my trips to Israel. I was a big part of my life so I thought, "This sounds really good." It sounds like a good match.

(Draft #2 - revised by Adam, May 16)

May 19, 1993

MEMORANDUM

To: Chaim Botwinick, Ruth Cohen, and Lauren Azoulai

From: Roberta Goodman, Claire Rottenberg, Julie Tammivaara, Adam Gamoran, and Ellen Goldring

CC: Annette Hochstein

Re: Reports on the professional lives of Jewish educators

The main purpose of this memo is to describe the issues we expect to address in the qualitative component of our forthcoming reports on educators' professional lives in Atlanta, Baltimore, and Milwaukee. We would appreciate any feedback you can provide that would help guide the reports.

Schedule and Coordination with Other Reports

Each community will receive its own report. The reports will have three components: (1) A qualitative component, based on interviews conducted by the field researchers [this component is the main focus of the present memo]; (2) A preliminary report on the survey of educators; and (3) An integrated report, which will synthesize the findings of the first two components and address policy questions.

In Milwaukee, both the interviews with educators and the educator surveys are being conducted this spring. Thus, the first two pieces of the report will be delivered this summer, and the integrated report will come in the late summer. In Atlanta, we have been carrying out the interviews and will release the qualitative report this summer. The survey component and the integrated report will be prepared after the survey is conducted in the fall. In Baltimore, interviews with educators will begin after June 1, so we will have to prepare all three components of the report on educators in the fall.

Issues for the Qualitative Component

A Time to Act lists six concrete elements of personnel development, and we take them as our starting point. The qualitative data (interviews with teachers, education directors of supplemental and day schools, and informal educators) do not provide all the information needed for policy decisions, and only four of the six elements from A Time to Act are clearly addressed by the qualitative approach. Thus, the qualitative reports will need to be supplemented by the survey results to obtain a full picture.

The six elements listed in A Time to Act are:

MEMORANDUM

May 26, 1993

To: Annette, Shmuel, and Seymour
From: Adam and Ellen
CC: Claire, Julie, and Roberta
Re: short-term monitoring: issues for the next 30-90 days

At the meetings in Cleveland, and in a follow-up conversation with Shmuel, we discussed issues for which you would like short-term monitoring and feedback. We are writing to list these issues to make sure we all have the same set of issues in mind.

MONITORING OF CIJE

The main question here, we think, is whether CIJE follows up on the May meetings by maintaining contacts with the communities. Did the meetings ignite an ongoing dialogue between CIJE and the communities? How easy or difficult is it for community members to reach CIJE staff to express questions or concerns? Are community members able to reach the CIJE staff members who have authority to answer their questions and respond to their concerns? Do visits by CIJE staff take place every 4-6 weeks as promised? Positive answers to these questions would indicate positive changes in the relationship between CIJE and the communities.

Note that we will be reporting community PERCEPTIONS on these issues, not the "objective" circumstances. We will not be "grading" CIJE for effort, but only reporting what we hear from community members.

MONITORING OF THE COMMUNITIES

In all communities, we are monitoring reactions to the May meeting. How are participants following up? What are people saying, what stories are being told, and to whom are they talking about CIJE?

Other questions differ dramatically across communities, since the communities are in different phases and are progressing in somewhat different ways:

MILWAUKEE

(1) Are larger donors being mobilized, by being added to the commission or becoming involved in any other way? [NOTE: We do not know if anyone from CIJE has told anyone from Milwaukee that this is a matter of concern. If not, then we should monitor whether CIJE follows through on this issue, not whether Milwaukee follows through.]

(2) Are the commission meetings continuing? If so, is there follow through? That is, what happens as a result of commission meetings?

(3) Is PERSONNEL incorporated as a central issue for all task forces? Are visions and goals incorporated? How are issues of scope and quality addressed?

(4) What stage are they at in administering the educator's survey? Did they finish with teachers on June 6 as expected? Have they prepared versions of the survey for administrators and/or informal educators?

BALTIMORE

(1) Who attends the July 1 kickoff of the lead communities project? What is the follow-up to the project? Is it widely discussed in the community? After July 1, does participation in the lead community project advance outside the Federation? In other words, does mobilization begin? If so, who becomes involved?

(2) In the July kickoff and in subsequent follow-up, how are issues of visions and goals, and the content, scope, and quality of educational change addressed?

(3) Does planning take place for administering the educators' survey in the fall?

ATLANTA

(1) After Lauren's upcoming mission to Israel, does she take on full responsibility for the CIJE project in Atlanta? If so, does that mean she is the only one responsible, or that CIJE and the lead community is her only responsibility? How much of her time is available for the lead community project? What are the demands on her as the local lead-community coordinator, and how do these plans fit with her interests and experience?

(2) In what way does the CJC address visions and goals, as well as the content, scope, and quality of educational change? Or are there other mechanisms besides CJC for addressing these issues?

From: CBS%EDU.VANDERBILT.CTRVAX::GOLDRIEB 27-MAY-1993 14:35:29.42
To: EKJC68
CC:
Subj: Re: draft memo -- any changes needed?

Via: UK.AC.NSFNET-RELAY; Thu, 27 May 93 14:35
Received: from ctrvx1.Vanderbilt.Edu by sun3.nsfnet-relay.ac.uk
with Internet SMTP id <sg.01975-0@sun3.nsfnet-relay.ac.uk>;
Thu, 27 May 1993 14:35:05 +0100
Received: from ctrvax.Vanderbilt.Edu by ctrvax.Vanderbilt.Edu (PMDF £3899)
id <01GYNW6V7AQO8XDLVC@ctrvax.Vanderbilt.Edu>;
Thu, 27 May 1993 08:33:06 CDT
Date: 27 May 1993 08:33:06 -0500 (CDT)
From: GOLDRIEB@Edu.Vanderbilt.ctrvax
Subject: Re: draft memo -- any changes needed?
To: EKJC68@UK.AC.EDINBURGH.ERCVAX
Message-id: <01GYNW6V7AQO8XDLVC@ctrvax.Vanderbilt.Edu>
X-VMS-To: IN%"EKJC68@ERCVAX.EDINBURGH.AC.UK"
MIME-version: 1.0
Content-transfer-encoding: 7BIT

Hi, here are a few suggestions for the memo, most of them are about things that were discussed after you left:

1) Monitoring of CIJE: Has CIJE distributed or provided the LC's with materials and documents as a basis for their discussions, such as What is an Educated Jew? (The LC expressed need and interest in having "papers" or short think pieces to center their discussions around, rather than just relying on themselves.

Has there been any follow up on the synthesis of the calendar for the other meetings, the LC + CIJE seminars and Lay and LC and CIJE meetings, or dates being discussed, etc.

Communities

IN General, I would ask the question which I will be able to say something about when I come, that is "what are people saying and what stories are being told, in other words, how did people react to and interpret the May meeting? and what has happened since then, have more and different groups heard about LC's?

The next two questions really are for Milwaukee but I also think for Atlanta to a certain extent since they do have the CJC, and later on in the summer for Baltimore:

- a) Are there discussions about visioning and goals? Both in terms of process and content?
- b) Especially for Milwaukee but others as well: Are there discussions about the criteria to be used to characterize LC projects? What are the standards for LC projects, what is the process of discussion to decide at the community level?

An after thought, the contacts with the LC from CIJE need to be based around content areas such as goals, BP, etc.

OK, I hope this is helpful but as usual, take it as you wish.
\$

call from SW May 24

Dear Annette,

As always I enjoy working with you and Seymour, and despite (or perhaps because of) the difficulties and challenges of the meetings last week, I am ready to push onward. (Lo alecha ha-m'lacha ligmor...)

We discussed some short-term monitoring, both of CIJE's follow-up to the communities, and of the communities' follow-up to the meetings last week. I am writing to ask for elaboration on both of these points.

You had a moment to write ^{four} five items that CIJE is supposed to do for follow-up. You wrote:

- (1) staffing - exec ^{CHED officer (exec director)}
- (2) funding - response "encourage" ^{communities to seek funding - local foundations}
- (3) holding communities' hands - follow-up - ^{in touch w/ communities}
- (4) ed survey

resp to m.75 from IC's
 (Art keeps looking)
 help IC's develop approach to new foundations
 aligned feedback expectations of case
 (current steps they're taking) / ongoing committee
 - vrs. ts
 - calls

I think I know what the 3rd and 4th points mean. Could you explain the first two? What do you want us to monitor there?

Regarding the communities, I need a similar list: What, exactly, are they supposed to do over the 30-90 days following the meetings, that you wish us to monitor? Let me try the following:

MILWAUKEE

- (1) Finish administering ed survey.
- (2) Follow through with commission meetings.
- (3) Expand mobilization [to larger donors???? They don't know about this.]
- (4) Incorporate personnel into all task forces.

BALTIMORE

- (1) Kick off lead communities on July 1.
- (2) ~~2~~ Educator's survey - when? Sept 1 or Oct 1?
 follow-up - principals

Disagreement: CIJE thinks need full-time person
 BIT thinks CB is that role.

ATLANTA

- (1) Dedicate someone to the lead community project--did they agree to this?? Lauren?? How much of Lauren's time is available?
 (Is Lauren available?)

As you can see I am struggling to come up with concrete steps that were promised to you. Do you have specific items or questions we can be looking out for?

Adam
\$

What are experts of local economies?



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May 28, 1993

Ms. Roberta Goodman
Dr. Julie Tammivaara
Council for Initiatives in Jewish Education

Dear Roberta and Julie,

Thanks for sharing with me your paper, "The use of narrative in Jewish educational research." As a methodological paper which does not specifically draw on or refer to your work in lead communities, I agree with you that it falls outside the jurisdiction of our advisory committee, so I have not submitted it to them. Still, I feel much better having had the chance to review it. If you intend to submit it for publication, I'd like to send the paper to Annette first so that she can have the same opportunity as I did.

Having read the paper, I thought I'd share a few reactions. I am convinced by the paper that narrative is a useful approach for relating research, and I particularly liked the way you show its special value for research in a Jewish context. Despite my own interest in hypothesis-testing, I think there's a lot we can learn from a narrative approach. For me, the narrative approach would serve the hypothesis-testing approach -- it would set the stage for hypotheses, or elaborate on the findings of hypothesis-testing research. But that reflects my own interests, and I accept that the narrative approach can stand on its own as well.

I think it is important to cast the references to literary methods as metaphoric rather than literal. Otherwise, despite assurances to the contrary, it may appear that you would permit the researcher to use what the subjects say to fit the researcher's point of view. The author of a novel can make up the story, after all, but the researcher must allow the story to emerge from his/her subjects.

Finally, I would add that hypothesis-testing research also makes use of a narrative approach in an important way. There is a craft to reporting research findings, which makes use of plot, setting, point of view, and theme, at least. (Character seems often to be ignored.) The plot is critical to engaging the reader; this usually means asking a question and getting the reader interested in finding out the answer (i.e., testing the hypothesis.) The major difference, I think, is that in a hypothesis-testing project, the plot, setting, point of view, and theme are explicitly established by the researcher, and thus we are not interested in whether they are "true" or "false"; only the climax and denouement determined by the subjects, and that's where the issue of "truth" (or validity) comes in. In the qualitative approach you advocate, the plot, point of view, theme, and character emerge from the subjects, so the question of "truth" or "validity" is essential at every step.

Yours,

Adam

P.S. Dan Lortie goes by Dan, not Daniel (p.9).

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

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Phone: (216) 391-1852 • Fax: (216) 391-5430

Chair

Morton Mandel

Vice Chairs

Charles Goodman

Neil Greenbaum

Matthew Maryles

Lester Pollack

TO: CIJE Executive Committee

FROM: Morton L. Mandel, Chair

SUBJECT: Progress Report

DATE: May 28, 1993

Honorary Chair

Max Fisher

Board

David Arnow

Daniel Bader

Mandell Berman

Charles Bronfman

Gerald Cohen

John Colman

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Susan Crown

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Seymour Martin Lipset

Florence Melton

Melvin Merians

Charles Ratner

Esther Leah Ritz

Richard Scheuer

Ismar Schorsch

Isadore Twersky

Bennett Yanowitz

We are pleased to report to you on the activities of the Council for Initiatives in Jewish Education since the last Board meeting on February 25. The next Executive Committee and Board meetings are scheduled for 9:30 a.m. to 4:00 p.m. on Thursday, August 26, at UJA/Federation of Jewish Philanthropies, 130 East 59th Street, New York City. Please save the date.

Lead Communities

The Lead Communities Project remains the focus of CIJE activities, and in each of the three Lead Communities--Atlanta, Baltimore and Milwaukee--activities are under way to develop these cities as local laboratories for Jewish Education.

In Atlanta, under the able chairmanship of Dr. William Schatten and with the strong leadership of Board member Gerald Cohen, the Commission on Jewish Continuity has begun its work on the Lead Community Project and in the development of lay and professional leadership for Atlanta's education agenda for the year 2000.

In Baltimore the official "launch" of the project will take place in the Fall under the leadership of Leroy Hoffberger. This initiative will closely follow the release of the community's Strategic Plan for Jewish Education, an ambitious undertaking that has taken some four years to complete, and has involved all aspects of Jewish education in the community. The CIJE project will now focus on the personnel and community mobilization aspects of this plan.

In Milwaukee the Commission on Visions and Initiatives in Jewish Education, the local Lead Communities coordinating body, has been actively led by co-chairs Louise Stein and Jane Gellman. They have assembled and are working with a Steering Committee and a local Commission that represents many of the elements of the Milwaukee Jewish community. With the support of the Helen Bader Foundation, Milwaukee has a full-time professional director of the Lead Communities Project.

Each of the three communities has been visited several times over the past several months by the CIJE staff and consultants, and we are pleased with the partnerships and the collaboration that have begun.

This report is being written just days following the conclusion of a most productive working seminar of the key professional leadership of the communities, with staff and consultants of the CIJE. The agenda was developed in collaboration with the three communities, so that following the meetings in Cleveland each of the communities and the CIJE would have a calendar and action agenda for the year ahead.

In addition to informative updates from the field researchers on progress in each of the communities, the topics and issues focused on systemic approaches to change through the "enabling options" (personnel development and community mobilization) and the integration of the CIJE projects-- Best Practices; Monitoring, Evaluation and Feedback; and a new project being designed to help the communities set long term goals with the involvement of the institutional and denominational resources marshalled by the CIJE.

Best Practices Project

Critical to the success of the Lead Communities Project are the continuing activities of the CIJE in the area of Best Practices. Since the Annual Meeting, the project has been active in the implementation of best practices in supplementary schools, and in the development of consultations in the areas of day schools and college campus activities. We anticipate the publication -- in the coming months--of the materials on Early Childhood education, an area that has been identified as of concern and interest to the communities and the field. To date, the day school consultation has involved educators from the Orthodox community--convened by Yeshiva University--and the Conservative movement through the efforts of the Solomon Schechter Day School Association. Similar consultations involving the Reform community and community day schools will be convened in the near future. The campus consultation was convened by the Hillel Foundation and included Hillel directors and campus professionals from throughout the country. Additional meetings are planned in both areas.

Monitoring, Evaluation and Feedback

The Field Researchers have been in their assigned communities since the project began, collecting baseline data for use in monitoring progress and providing feedback to both CIJE and the communities as we move ahead. Community representatives worked with CIJE consultants to design an educators survey to be administered this spring (in Milwaukee) and next fall (in Atlanta and Baltimore). The results, when analyzed, should provide us with extremely useful information on which to base our plans for future personnel training.

So far, so good. We look forward to sharing more detail on these activities at our August 26 meeting in New York.

Warmest personal regards.

- 1) Recruitment
- 2) Developing New Sources of Personnel
- 3) Training
- 4) Improvement of Salaries and Benefits
- 5) Career Track Development
- 6) Empowerment of Educators

Of these, the last four will be centrally featured in the qualitative reports. (Recruitment and New Sources of Personnel are difficult to address when one is interviewing only those who are already educators.) Below, we list policy outcomes for the four latter issues, and describe how we will address them in our reports.

Training. A policy outcome for this area would presumably include a plan to strengthen existing and develop new opportunities for training. Such a plan might enlarge training programs, expand in-service education, provide training in specialty areas (e.g., family education), and so on. We have spoken with educators about the training they have received (pre-service and in-service), and our reports will describe the extent and nature of their training, their perceptions of opportunities for training, reasons for taking advantage or ignoring such opportunities, and their desires for professional development. We will also seek evidence of their functioning as "reflective practitioners" (i.e., professional growth through reflection on one's own practices), as well as growth through support from administrators and informal contacts with colleagues.

Salaries and benefits. Important questions exist about the extent to which salaries and benefits constitute a motivating factor for Jewish educators. It is likely, for example, that financial rewards are more central in some segments of the Jewish educational community than others, and this information can help guide policy. Our report will address the extent to which educators are motivated by salaries and benefits, as well as administrators' perceptions of the impact of extending benefits, and how educators think about issues of part-time versus full-time work.

Career track development. Information we provide on this topic should help inform decisions about developing career tracks for teachers, administrators, and informal educators. Our data will describe educators' perceptions of existing opportunities, the connection between training and opportunities, career chances seen as desirable by educators, and the circumstances that constrain or enable their taking advantage of career opportunities. To what extent do career opportunities motivate Jewish educators? Have they encouraged educators to enter or remain in their profession? Are they a major source of dissatisfaction?

Empowerment of educators. A policy outcome in this area would include a plan to assist educators--teachers, administrators, and informal educators--to participate in decision-making, and to gain access to resources needed to implement their decisions. In our reports, we intend to discuss the nature of educators' perceived autonomy: Do they really have discretion, or are they autonomous only in the sense that no one pays attention to them? We will also describe the types of issues educators say they would like to affect, how educators are judged and would

like to be evaluated, how they think others view them, and their self-images. Teacher accountability is another topic that is relevant for this policy area.

Recruitment and other issues. Although we cannot provide a well-rounded analysis of recruitment, we can offer an overview of how people are presently being recruited into the field and why they remain. We will describe how educators came to their present roles and what attracts them to Jewish education. We will also address goals and socialization in the profession of Jewish education.

Conclusion

We welcome any additions or modifications of these issues. We would be pleased to meet with you in person to discuss the details of this memo, to answer any questions you may have, and to respond to your suggestions as we begin to draft our reports.



From: CBS%EDU.VANDERBILT.CTRVAX::GOLDRIEB 1-JUN-1993 15:41:33.12
To: EKJC68
CC:
Subj: dRAFT MEMO FOR ISRAEL FOLKS AND A FOLLOW UP NOTE

Via: UK.AC.NSFNET-RELAY; Tue, 1 Jun 93 15:41
Received: from ctrvx1.Vanderbilt.Edu by sun3.nsfnet-relay.ac.uk
with Internet SMTP id <sg.01566-0@sun3.nsfnet-relay.ac.uk>;
Tue, 1 Jun 1993 15:40:44 +0100
Received: from ctrvax.Vanderbilt.Edu by ctrvax.Vanderbilt.Edu (PMDF £3899)
id <01GYUY6PWCG08XHMRG@ctrvax.Vanderbilt.Edu>;
Tue, 1 Jun 1993 09:37:14 CDT
Date: 01 Jun 1993 09:37:14 -0500 (CDT)
From: GOLDRIEB@Edu.Vanderbilt.ctrvax
Subject: dRAFT MEMO FOR ISRAEL FOLKS AND A FOLLOW UP NOTE
To: EKJC68@UK.AC.EDINBURGH.ERCVAX
Message-id: <01GYUY6PWM368XHMRG@ctrvax.Vanderbilt.Edu>
X-VMS-To: IN%"EKJC68@ERCVAX.EDINBURGH.AC.UK"
MIME-version: 1.0
Content-transfer-encoding: 7BIT

To: Annette, Seymour, and Shmuel
From: Ellen and Adam
Subject: Notes for Upcoming Meeting with Ellen
Date: June 3, 1993

We have suggested a number of issues to discuss when we meet on June 13:

- 1) Updates since the Cleveland meetings
- 2) Update regarding the Educator Survey, and
- 3) Next steps for year two of MFE Project (including Claire's resignation).

Year two of the MFE project should continue to monitor community mobilization, visioning, and the professional lives of educators. (per the project outline). We should continue to improve upon our feedback loops both for the communities and CIJE. It is clear, however, that the project must continue beyond these crucial areas.

The next logical step is to begin to collect baseline data in each community so it will be possible to ascertain outcomes as the lead community project proceeds. This may take several forms:

- 1) If the communities articulate specific goals, we can begin to collect process and outcome data that pertain to specific programs initiated as part of the lead community effort. This evaluation would entail both observations of specific programs, interviews of participants and personnel, and quantitative outcome measures. Similarly, the field researchers would aid the communities in developing evaluation components for each initiative and monitor the process by which visions, goals and initiatives become part of

the Lead Community concept.

2) The communities may not be articulating specific goals or implementing specific programs in September. In addition, it may be important to gain insights into the systemic impact of the lead community project on the transformation of the whole community. In this case we may want to begin collecting baseline data to assess advancement in areas which are crucial for Jewish continuity and Jewish education across all communities. For example, what is the level of Hebrew language proficiency across all educational institutions in the community for seventh graders? Such an effort would require broad-based input into the definition of the dimensions to be assessed. They may include participation, attitudes, practices, and knowledge.

3) In the long run, we may want to try to incorporate both options 1 and 2. If this is the case, option 2 may take priority, while the communities are working on their articulation of specific visions and goals.

Given these suggestions we propose that Claire's replacement have skills in qualitative research methodology, as did Claire, but also have a strong background in evaluation and quantitative measurement. The new field researcher could then take a lead role in implementing the quantitative parts of the project. This coincides with the team approach to the project.

In addition, we believe it is crucial to put on the agenda for all the lead communities their self studies for the fall. Like the educator survey, a common approach should be taken to the self study. The information from the self study will be crucial for measuring outcomes both in, and across communities.

Considerable attention must be given to the measurement of outcomes. We will need to be aware of available tests, surveys, and questionnaires pertaining to Judaica and Hebrew and have access to experts to help with the development of such measurements for Jewish education. Surveys and other "tests" will need to be developed. We may want to begin the process of commissioning papers to address the concrete outcomes of Jewish education and their measurement.

Adam,

Let me know what you think.

Should we get input from the FR on these issues for next year or wait until after I come back from Israel?

Do we have the personnel and capacity to do what we are proposing?

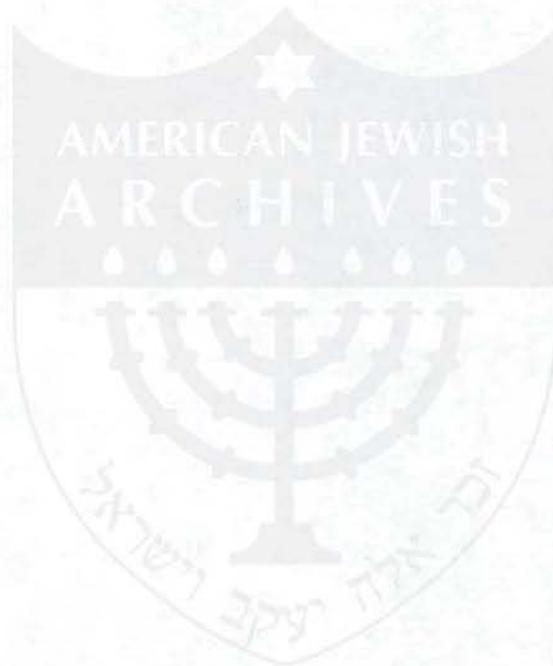
The last issue is very complicated. It also has budget implications if someone somewhere needs to do survey and test development.

I have asked the FR to fax me memos re updates for me to take to Israel by Monday, June 7. We will have a conference call in case there are any questions or clarifications. Do you want to join us in that call on Monday? I will tell them to fax the memo to you as well.

Julie is going to Atlanta on Sunday. Baltimore is not launching CIJE and LC project until September, and Roberta is busy helping Ruth revise the educator survey for principals.

When do we want to talk?

\$



From: CBS%UK.AC.EDINBURGH.CES.SRV0::AGAMORAN 2-JUN-1993 15:45:00.05
To: ekjc68
CC:
Subj: (Forwarded) Re: next message

Via: UK.AC.EDINBURGH.CASTLE; Wed, 2 Jun 93 15:44
Received: from afbl.ssc.ed.ac.uk by castle.ed.ac.uk id aal5366;
2 Jun 93 15:44 WET DST
Received: From SSC-AFBI/WORKQUEUE by bronze.uccs.ed.ac.uk
via Charon-4.0-VROOM with IPX id 100.930602154512.288;
02 Jun 93 15:45:01 +500
Message-ID: <MAILQUEUE-101.930602154418.320@srv0.ces.ed.ac.uk>
To: ekjc68@uk.ac.ed.ercvax
From: Adam Gamoran <AGAMORAN@uk.ac.ed.ces.srv0>
Organization: Centre For Educational Sociology
Date: 2 Jun 93 15:44:18 GMT
Subject: (Forwarded) Re: next message
Priority: normal
X-mailer: Pegasus Mail v2.3 (R5).
Sender: AGAMORAN%uk.ac.ed.ces.srv0@uk.ac.ed.ssc.afbl

Forwarded message:
Date: 02 Jun 1993 09:17:18 -0500 (CDT)
From: GOLDRIEB@ctrvax.vanderbilt.edu
Subject: Re: next message
To: AGAMORAN@srv0.ces.ed.ac.uk

This will be a quick message as I am out the door to St. Louis.

My concern is that what happens in september and beyond when and if the communities are not articulating specific initiatives? For Example Baltimore is only launching cije to the community in Sept, so does Julie continue monitoring as she has been, I think this will become more problematic as time goes on. I was looking for alternatives to the specific evaluations until the communities are actually proposing and making specific plans, Milwaukee will most likely be doing that, but I doubt Baltimore will be and it depends about Lauren and time issues for Atlanta. I think we need to have ideas in mind so expectations are clear.

The cf we did last time was ery very expensive, Julies bill for the one all was 175 dollars, so do you want to join us? Do we still want to talk before I leave for Israel, maybe we should to discuss my point above. You can call me in my office on Friday.

Did you want to delete the part about measurement from the memo as well. Even if we begin evaluating specific programs and initaitves the questions of tests, surveys etc is crucial and requires both conceptual work and knowledge of what is out there etc, I think we need to begin confronting those issues too.

I will check my messages on Friday to see where we stand. did you all Annette about Claire, will you? Did Claire tell Atalanta and the other FR, Etc etc. Bye, Ellen.

\$

From: CBS%EDU.VANDERBILT.CTRVAX::GOLDRIEB 4-JUN-1993 14:25:12.60
To: EKJC68
CC:
Subj: Re: memo

Via: UK.AC.NSFNET-RELAY; Fri, 4 Jun 93 14:25
Received: from ctrvxl.Vanderbilt.Edu by sun3.nsfnet-relay.ac.uk
with Internet SMTP id <g.00892-0@sun3.nsfnet-relay.ac.uk>;
Fri, 4 Jun 1993 14:24:50 +0100
Received: from ctrvax.Vanderbilt.Edu by ctrvax.Vanderbilt.Edu (PMDF £3899)
id <01GYZ26KC3T68XJJ71@ctrvax.Vanderbilt.Edu>;
Fri, 4 Jun 1993 08:22:59 CDT
Date: 04 Jun 1993 08:22:59 -0500 (CDT)
From: GOLDRIEB@Edu.Vanderbilt.ctrvax
Subject: Re: memo
To: EKJC68@UK.AC.EDINBURGH.ERCVAX
Message-id: <01GYZ26KC3T88XJJ71@ctrvax.Vanderbilt.Edu>
X-VMS-To: IN%"EKJC68@ERCVAX.EDINBURGH.AC.UK"
MIME-version: 1.0
Content-transfer-encoding: 7BIT

Hi, so where do we stand? as for the memo to israel, we can finalize it on Monday, I wil call you in the afternoon my time, so I can fax it and make any changes before i leave for the day. My only concern is that it is not specific enough in my mind, if the communities are not "moving". Fro example, Roberta is very very helpful to Milwuakee, now she is helping revise the teacher survey for a principal form with Ruth ad Shmulmith, but this does nto impacat on what CIJE sees or needs from us as MEF. I just want to make sure that we have in our own minds, at least, a clearer unerstanding of thier roles for next year. As for no replacement for Claire, I just do not know, I think we should play it by ear and see their reaction, it is not the manpower that I am interested in, it is the expertise, to diversify our team,e ven in the short run, if Milwuakee does get going with specific goals, we will need to do a lot of 'Pre-testing" and roberta does not know anything about that really, plus we cannot take into account the psychological impact on Atlanta if they do no have a FR, but that is not our issue.

Did Claire Tell Atlanta and did she tell the other FR? I need to know to knwo how to react on the phone call on Monday, as if they know or they do not know?

I will be at a meeting for a while, until 10:00 my time, so at any rate we will talk on Monday

PS: To what extent do we want input from the FR on our memo, my inclination is to leave it for now, given time constraints and possible changes, but obviously if Julie is going to "take" Atlnata we will have to discuss it with her, If the main role will be the self study for a while, we will have to make that explicit too, maybe in Madison. Oh, yes, the dates you said for Madison are correct, tues, 29 evening unitl Friday, 2 in the morning, but why morning, do we need time on Friday as well? I will check it out on the CF.
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COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

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MEMO TO: Participants in Lead Communities Consultation
FROM: Henry L. Zucker
DATE: June 2, 1993

HLZ

AMERICAN JEWISH
I was pleased with the meetings held in Cleveland on May 11 and 12 and hope you share my view that they helped to move the Lead Communities project forward. Enclosed are the minutes of those meetings.

Please note that the attached proposed calendar reflects the ideal toward which we intend to work. We will be in touch soon about scheduling future meetings of the group.

Best regards.