



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES
A DIVISION OF HEBREW UNION COLLEGE – JEWISH INSTITUTE OF RELIGION

MS-831: Jack, Joseph, and Morton Mandel Foundation Records, 1980-2011.

Series F: CIJE Accrual, 1981-2011, undated.

Subseries 1: Barry Holtz, 1988-2005, undated.

Box	Folder
71	3

Baltimore lay leaders, 1998.

For more information on this collection, please see the finding aid on the [American Jewish Archives](http://AmericanJewishArchives.org) website.

11/12/98

Barry:

Sorry this is without a written "guide," still frozen before me on the screen.

What I'm sending you:

The documents I sent Elie as background for his study group and a couple of others - in chronological order, selected from the voluminous Milwaukee files. A note in my writing in the upper-right corner identifies each.

(All hand-written notes are Elie's, subsequent to my sending him these pages.)

What we need to do:

Set up 20 minutes to talk after you've read these, so that I can tell you the "lessons learned," as indicated on my final page.

Nessa

ABH: What do we know abt educating lay people to bec. agents of change and transform
the community of Baltimore? How to develop these ideas in terms of their Jewish and human growth & mak change
in Milwaukee?

GZO: What will it take to get
people on bd?

To move their yards forward?

BALTIMORE CJE/FRD LEADERSHIP DEVELOPMENT PLAN
"BALTIMORE INSTITUTE FOR LEADERSHIP IN EDUCATION"
working draft for 2/15/98 phone consultation

GOAL: Develop a Baltimore-based funder group conversant in the major issues of Jewish education so that they can a) embark on educational initiatives either solely or collaboratively, b) be knowledgeable and competent evaluators of educational proposals that come to them, and c) create a critical mass of individuals who have both the resources and the "power" to influence the communal agenda in favor of substantive and lasting Jewish educational reform.

1st CUT CRITERIA FOR INVITATION TO JOIN INSTITUTE:

- ✓ direct control over or access to significant funding resources already allocated or that can be allocated to education (\$25k/yr +?) New \$ or 2nd, 3rd, 4th generation of old \$ (Current investors and potential investors)
- ✓ willingness/interest to learn more about Jewish education
- ✓ willingness/interest to engage in Jewish learning
focus: not *Torah lishmah*, but role in Jewish tradition of education in building community, sustaining identity; responsibility of funders and leaders to support and promote education

DESIRABLE BUT NOT ESSENTIAL:

- ✓ expertise in general education—either secondary or higher education-- involvement on boards or directly in schools-- check out independent school and university board rosters
- ✓ acquired expertise in specific area of education: curriculum development, professional development, school construction etc.

POTENTIALLY PROBLEMATIC OUTSET BUT COULD ALSO BE AN OUTCOME IN SOME CASES:

- ✓ Ability to drop parochial agenda (that is bias towards magic bullet approach to Jewish education and promotion of favorite magic bullet)

CLASS SIZE AND MAKE-UP:

~40-45 participants
2/3 laymen, 1/3 professionals

CURRICULUM:

A full year of study Sunday evenings for ~ 2 hours plus socialization time every 6 weeks (7-8 sessions total)

Focus is on the big ideas/questions in Jewish education (behind every big idea is a big question) and, where possible, focus on the local implications of the ?:

- ? Is there a chance for supplementary education to work?
- ? How do we measure educational success?
markers, methodologics, indicators
- ? What can we learn from general education (in America and elsewhere) that we can apply to the challenges of Jewish education? e.g., Dewey/progressive movement, portfolio assessment, curriculum integration, use of arts to "get at" humanities, foreign language instruction
- ? What would early childhood have to look like in order to succeed?

- ②
- ? Does the Hebrew language have a future in America?
 - ? How can a community engage in a strategic plan for Jewish education?
 - ? How do private foundations sustain innovation in education?
 - ? What kinds of problems can't be solved on a national level?
 - ? What kinds of problems can't be solved on a local level?
 - ? What does the national community need that only a local community can provide?
Lab sites, change models, reallocation of \$'s process and rationale

DESIGN CHALLENGES:

- ☺ To create sufficient opportunity for engagement while recognizing the low levels of knowledge of most participants (how much pre-session reading is reasonable to expect, striking proper balance between frontal and participatory learning)
- ☺ To identify and teach the vocabulary that needs to be learned
- ☺ To convince doers to sit and learn 1st rather than plan and act, yet acknowledging that there needs to be a continuum from theory to practice built into the program
- ☺ To realign funder thinking re reasonable timeframes for educational funding investments-- move from a 1-3 year model to a 5-10 year model
- ☺ To structure learning so that at end of year each person has acquired a cumulative residue that stays with them helping them to meet over-all program goals

YEAR-END GOALS:

What do we want program to lead to at end of first year? →

- funding for initiatives in supplementary school programs
- emerging vision for role that BHU could play
- more money going to synagogue-based programs
- resolve to address the communal funding allocation issues
- identification of an educational challenge that we may want to address locally through a coalition of funders

POSSIBLE PARTICIPANTS:

Laymen

Crane Foundation
Weinberg Foundation
Meyerhoff Foundation
Blaustein Foundation
Hoffberger Foundation
Rosenbloom Foundation
Genine Fidler
Sonny Plant
Ben Greenwald

Professionals

Joel Zaiman (Rabbi)
Gus Buchdahl (Rabbi)
Michael Wegier (Melitz sheliach)
Steve Solomon (JFS)
Rachel Glazer (SS Principal)
Stuart Seltzer (SS Principal)
Bernie Cooperman (U of MD Jew. Studies)
Ralph Fessler (?)
Marci Dickman (Day school principal)

Terry Rubenstein(Meyerhoff)
 David Hirshhorn (Blaustein)
 Mark and Traci Lerner
 Bernie Siegel (Weinberg)
 Shale Stiller (Crane & Weinberg)
 Bud Meyerhoff (Meyerhoff)
 Shoshanah Cardin

Hersh Weinrab (Rabbi)
 Chaim Botwinick (Exec Dir CJE)
 Judy Meltzer (Adult Ed specialist)
 Darrell Freidman(Exec of Associated)
 Mark Terrill (FRD/HRD Exec of Associated)

Foundation professionals:
 George Hess (Meyerhoff)
 Betsy Nelson (Blaustein)
 Jan Rivitz (Straus)
 Tim Armbruster (Goldseker)

Lec Hendler (Meyerhoff)
 Joe Meyerhoff (Meyerhoff)
 Heller Halpert Zaiman (Hoffberger)
 Wendy Jachman
 Morty Macks?
 Hal Dahan?
 Brian Weese?
 Linda Blumenthal (Pres of CJE)
 Sam Himmelrich?
 Roy Hoffberger (Hoffberger)
 Jack Hoffberger (Hoffberger)
 Peter Hoffberger (Hoffberger)
 Brenda Lipitz
 Freddy Saxon
 Jo Fruchtman
 Howie Cohen
 Ray Bank
 Steve Fader
 Nancy Kohn Rabin
 Sara Shapiro (Blaustein)
 Lois Halpert (Hoffberger)

NEXT STEPS:

- ☑ LMH to circulate this outline to KB and CB and to share 2/15 conversation with CB
- ☑ KB proposes doing 2-3 interviews with key top laymen, LMH and CB to go along with to discuss Jewish ed in general and possibility of this program specifically. What ought such a program address? What are their concerns? What are their hypotheses, biases? Goal is to build their buy-in and nail their participation down.

KB sees three tiers of lay participants

- a)6-8 "movers and shakers" with established foundations in town
- b)individual donors who are serious and have enough \$ to have clout but not at same level as top group
- c)emerging funders who will be flattered to be included in the group

Interviews are with "a" group

Idea would be to portray project as a collaborative effort between 4-5 major funders and federation.

- ☛ Determine CIJE role. Options are:
 - a) Advisor-- helps us to construct curriculum. We are general contractor, they suggest, we hire the teachers and we identify and recruit local facilitators for small group work. Baltimore provides director of program and manages all logistics
 - b) Hire CIJE to do whole project-- they coordinate, monitor program, hire all the teachers, manage all the logistics. CIJE provides director of program. We take care of mundane local details.
 - c) Combo of a and b-- CIJE designee and Chaim co-direct. We take care of all local issues, CIJE manages over-all curriculum and faculty. Both directors attend all sessions.
- ☛ KB submits rough budget for cost of option c
- ☛ CB, LMH go to NYC for day to meet with KB and CIJE curriculum specialists to begin planning year's programming.

file:Associated\cjeFRDpl.298

May 14, 1998

Elie Holzer
495 Boylston St./ Apt. 2
Brookline, MA 02146

Handwritten notes at the top of the page, including the word "legislation" and other illegible scribbles.

Handwritten notes in the upper right quadrant, possibly related to the "legislation" note.

Dear Elie:

Handwritten notes and a large bracket on the right side of the page, spanning across the "Dear Elie:" line and the first paragraph.

Here are selected materials from the Milwaukee experiment in which Dan and I were engaged.

Background: In the spring of 1996, a planning team of lay leaders, including several who had been involved with CIJE for years as part of the Lead Community initiative, invited us to help them create a seminar whose goal was the nurturing of lay leaders specifically on behalf of Jewish education in Milwaukee.

Although the seminar has not come to pass, we learned an enormous amount about the relationship between learning and leadership as we attempted to move the process forward in partnership with them.

Of my voluminous file, I've selected some documents that may stimulate your own thinking. I've annotated the documents and put them in chronological order. If they are still confusing, please call and I'll attempt to clarify.

Karen thinks the study group is a splendid idea. Dan is eager to participate by phone each week and Barry in person. I have not yet had a chance to discuss it with the others. I did have a very interesting conversation with Karen in which she told me that she had met with former McKinsey colleagues who told her that the current cutting-edge in leadership development is the "psychological school; transforming your inner person; bringing out an individual's leadership qualities." Although this may be merely the trend of the moment, it happens to align with my own intuitive convictions about leadership and "a Jewish approach to leadership."

Handwritten note on the right margin: } ? P.S.

It also seems more harmonious than some other approaches with the question that interests Dan and me: What kind of Jewish education would it take to nurture people who would be capable of leading their communities toward deeper, richer, more important Jewish education? What kind of text study would be part of that education?

Looking forward to exploring these questions and creating a framework for next year that would enable us to think about those kind of questions in a more informed way.

I'm sending Dan a copy of this letter and the materials. I hope the three of us can sit together on the first day of the staff retreat--perhaps over a meal--and at least schedule a planning meeting before the summer.

Nessa

Nessa Rapoport

Handwritten signature and date: June 23, 26 P. 2
Below it, more illegible handwritten notes.

The next iteration of a curricular framework

CONCEPTUALIZATION OF MILWAUKEE LEADERSHIP DEVELOPMENT SEMINAR

October 1996

AIM: provide lay leaders of Jewish education in Milwaukee with a sequence of personally rewarding experiences that will deepen their understanding of their challenges, that will enhance their ability to address those challenges thoughtfully and effectively, and that will build among them a sense of collegiality that forwards their shared and individual educational agendas.

DURATION: Approximately 16 monthly sessions spread out over a two year period.

FORMAT: Opportunities to wrestle with powerful Jewish ideas drawn from classical and recent Jewish sources, powerful ideas about education, and powerful ideas about leadership. Organized around several critical themes, substantially grounded in concerns of participants.

Examination of each critical theme includes the following elements: identifying **participants' pre-existing ideas and concerns**; **powerful Jewish and other ideas** that illuminate the issue; the **practical implications** of these ideas for the work of leaders; **skills** needed to handle the issue more effectively.

Seminar includes **an experiential dimension** (for example, field trips to sites of excellence), **a personal dimension** (that is, opportunities to use participants' own past educational and leadership experiences as vehicles of serious learning), and **opportunities to analyze true-to-life or actual cases** that capture challenging situations that leaders face.

SUGGESTED TOPICS

LEADING JEWISHLY

Images of leadership: Different understandings of the nature and tasks of leadership and of the leader's relationship to his/her community.

Jewish texts and ideas in the leader's role; sanctioning the leader's right to speak in a Jewish voice

Critical Leadership challenges: resistance, factionalism, responsible delegation, succession;

Ethical dilemmas of leadership (for example, honoring the individual vs. the needs of the group).

Guiding ideals: what does our tradition tell us about the guiding ideals that inform the leader's efforts.

In the footsteps of Solomon: Perspectives and criteria - some basics of wise deliberation over educational priorities and policies.

Lay Leaders working with other leaders (rabbis and educational professionals): tensions, opportunities, division of labor.

VISIONS OF COMMUNITY

Powerful visions of a thriving Jewish community and the implications of each for education and leadership.

Visions of tomorrow: what would a revitalized American Jewish community look like, and how will our answer to this question shape the work of leading.

EDUCATIONAL EXCELLENCE

Powerful ideas (from Jewish and general sources) about the practice and aims of education.

Images of excellent educational institutions, with attention to what makes us think they're excellent.

Reaching for excellence: educational innovation - perils and opportunities.



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Milwaukee Leadership Seminar

Daniel Pekarsky/Nessa Rapoport

The curriculum for this seminar will be organized around powerful ideas-- ideas about the nature of Jewish life, about education, and about leadership. Integrating the Jewish and general components of the program, the seminar will enable participants to emerge with a deep understanding of critical issues in Jewish education in order to be informed champions of the kind of innovative teaching and learning that forges community. Participants will know what questions to ask of proposed and existing educational practices; they will also be better able to weigh their merits and flaws.

The first part of the program will have three major themes: **Change; Excellence; and the Jewish Future.**

Change

From personal change to communal change: The theme of change--or growth--is at the heart of Jewish education. What kinds of change would we want to catalyze and why? What powerful ideas about the meaning and purpose of Jewish life can illuminate our thinking about this question?

Additional questions to be addressed include: Can teaching change lives? What is the nature of the extraordinary commitment of Jews to literacy and learning? How can our own experiences in general education contribute to our ideals of Jewish education? What would a revitalized community look like? How has dynamic leadership led to change in the past--and what role might it play toward a new vision? What does Judaism have to say about an individual's power to make a significant difference?

An important component of this theme will be: How can we learn from educational failures of the past, in both general and Jewish education? Why do change efforts so often fail? How can we avoid some of the pitfalls and resistance to change that have been well documented in general education?

Resources: Suggested readings to include: Seymour Sarason on "the problem of change" in general education; a case study of a "vision-driven" institution in Jewish life, such as a revitalized Hillel or a new community school; Jonathan Sarna's essay, "A Great Awakening: The Transformation that Shaped Twentieth Century American Judaism and its Implications for Today."

Exercise: In pairs, we will consider a proposal for Jewish educational change. What are the criteria for assessing its strengths and possible pitfalls? How can we know a good idea from a weak one? What are the financial implications and how feasible will it be to implement the idea based on the estimated budget? Will this idea lead to genuine improvement? How will we measure its impact? (This exercise can be repeated in the closing session of the seminar as a lens for measuring our own change.)

We will view the documentary “28 Up” by Michael Apted. This film traces the evolution of several British children every seven years from the age of seven and shows the influence of their varying education and environment on the kind of adults they became.

Excellence

What does educational excellence look like? We will examine models of visionary ideas and their settings in general and Jewish education. Sessions will include looking at examples of what is considered excellent teaching and analyzing them for criteria we might apply to current educational settings as well as to ideas for the future.

Resources: We will invite four transformational educators and learners in Milwaukee to “testify” about the educational experiences that have shaped them. We will also read the “Best Practices” volumes in Jewish education (Early Childhood; Supplementary School; JCC). We will invite Deborah Ball and/or Sharon Feiman-Nemser to speak about the Teacher Educator Institute and the cutting-edge of professional development for educators, including Deborah Ball’s work in mathematics reform and its implications for Jewish teaching.

Exercise: We will make a site visit to a non-Jewish education setting of excellence in Milwaukee and speak to the educators about their vision and its implementation. We’ll then look at Jewish educational settings, formal and informal.

The Jewish Future

We live in the most embracing society of any diaspora in our history. The conditions of Jewish life in North America offer unprecedented opportunity to live a rich, engaged Jewish life--but also to leave the Jewish community entirely, without adverse consequence. How can Jewish life be more vital and more enticing in an era of choice? What are those who leave the Jewish community seeking that they have been unable to find within? What role might Jewish education play in reversing the trend lines? What role might our institutions--schools, JCCs, synagogues, camps--play? What can we learn about currents in American society that can enrich our understanding of the challenges facing us? What might a renewed Jewish community contribute to America?

Resources: Arthur Green's essays on spiritual quest in North America: "Judaism for the Post-Modern Era" and "Restoring the Aleph: Judaism for the Contemporary Seeker." Menachem Brinker's work on a secular vision of Jewish education. Michael Rosenak's essay on whether there can be a community-wide vision for Jewish life and education.

Exercise: At this point the group would go on a two-day retreat, to which we can invite a number of teachers and leaders from across the country who have been intensely involved in creating a range of visions and institutions to address the Jewish future.

Other Themes for Consideration

Arts and Education: What can we learn from the imaginative arts that is essential to the way we think about problem-solving and education? Why are Jews so deeply committed to the American arts as artists, patrons and participants--and yet Jewish educational institutions do not reflect the best capacities of the arts? What would it mean to focus educationally on the development of creativity and imagination as resources for transforming Jewish life?

The Jewish Family: What kind of Jewish men and women do we want our children to become? How do our educational settings prepare children, as well as young men and women, to love, work, and create community? Are the models they transmit authentic and useful for the coming century? What can we learn about how families transmit culture? What is the face of the Jewish community for boys and girls--and is it different for each? What is the meaning of contemporary research on how girls learn for Jewish girls in our educational settings?

"Dreaming of Zion": Toward a real relationship with Israel: What vision/s do we have of this partnership? How do we teach it? How do we live it?

"Too Jewish": How do our ideas about ourselves and Jewish education ("too parochial, too insular") affect what we demand of our educational institutions? Of our community? What kind of changes would need to take place in order for communal leaders to say with pride: "My child is a Jewish educator."

Evaluating the Impact of the Seminar: Can we tell a good idea from a bad one? When we examine a proposal, do we weigh its merits and flaws differently as a result of the seminar? Have we set up institutional structures in Milwaukee to transmit what we've learned? Are we making a difference in the institutions in which we play a leadership role? And have we drawn in others by our own engagement?

9/96



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**Report on Planning Meeting:
Milwaukee Leadership Development Action Team
June 23, 1996**

TO: Leadership Development Action Team
FROM: Nessa Rapoport; Dan Pekarsky
DATE: July 3, 1996

This consultation took place following a series of meetings on leadership development, resulting from the Lead Community Initiatives Project.

Summary of previous decisions: The program under consideration would be a systematic approach to developing leadership for Jewish education in Milwaukee--not a one-shot workshop or retreat. It would have high entry requirements (including a written application) based on ability, access to decision-making, and commitment. Participants' different levels of knowledge and experience with educational issues will need to be taken into account. To build a knowledge base, there will be a work project undertaken in teams of two from a shared setting. To transmit that knowledge, there will be a mentoring component.

Content: The curriculum would incorporate:

1. Powerful Jewish ideas: It would address such questions as: What are different visions of community in Jewish thought? What is a meaningful Jewish existence in North America? What role can education play?
2. Powerful educational ideas: It would address such questions as: What can educational excellence look like? What are models of visionary ideas and their educational settings in Jewish and general education? What is cutting-edge thinking today about teaching and learning?
3. Powerful ideas about leadership: It would address such questions as: How does Judaism, philosophically and historically, illuminate the role and responsibilities of leaders? How have informed leaders transformed Jewish life? Jewish and general education? What skills are necessary to implement vision?

These elements will be presented in an integrated rather than sequential way.

Context: This pilot program would be a pioneering one, providing a model for other communities interested in mobilizing support for Jewish education. In the landscape of North American Jewish education, there are not currently:

1. A serious, well-developed knowledge base and curriculum to address the question: What does a leader need to know to be an informed champion of Jewish educational change?
2. Ongoing local frameworks within which leaders who serve educational roles (school presidents; synagogue education chairs; community leaders; etc.) could meet their counterparts to augment their learning and forge partnerships for improving Jewish education. These ongoing frameworks also do not exist at a national level.
3. Mechanisms for transmitting acquired knowledge to successors.

Outcomes: In order to describe how Jewish education might be different in Milwaukee as a result of this initiative, we discussed personal experiences of outstanding--or poor--teaching, in Jewish and general education. Among the elements common to teachers who were models of excellence:

1. Comprehensive knowledge.
2. Passion for the material; ability to "make it come alive."
3. Gift for connecting with participants; for stimulating people to think, care, and grow.

What, then, would success look like? We focussed on two questions:

- Question 1.** What do leaders need to know to make sound, sophisticated decisions about education in institutional or communal settings? What will they be able to do that they cannot do now?
- Question 2.** If you took a visitor on a tour to Milwaukee to show the successes of Jewish education in the future as a result of this program, what would he/she see?

Among the answers to Question 1.:

A leader who completed this program would:

1. Know how to ask the right questions, and have criteria for good decisions--to judge the merits of a proposed initiative, for example.
2. Have an appreciation for the richness of Jewish learning as a rewarding activity.

3. Have an awareness of the big questions in Jewish life and their relationship to Jewish education: Where are we heading as a Jewish community? Where do we want to be heading? What is our vision of a meaningful Jewish existence?
4. Have the ability to see the relationship between local problems in Milwaukee and larger systemic realities (the severe national shortage of senior personnel in Jewish education; the undertraining of Jewish teachers; etc.)
5. Understand the cost of education and the finances required for excellence.
6. Share a common language about Jewish educational issues with a cadre of peers.
7. Build relationships to encourage cross-setting partnerships to improve Jewish education in Milwaukee.

Among the answers to Question 2.:

A visitor to Milwaukee's Jewish education would see:

1. "A glint in people's eyes!"
2. As few barriers as possible to participation: Everyone should have access to meaningful Jewish education in a range of possibilities. "A friendly, open-door environment."
3. A central address to direct individuals to the experience best suited to their age, interest, need.
4. More dollars available to the enterprise.
5. An environment of institutional cooperation.
6. A clear vision for Milwaukee's Jewish education, being translated into different settings; a system of Jewish education that is part of the real world and not relegated to secondary status; a sense that learning matters.
7. A body of leadership wisdom that is worth passing on.
8. Educational standards in place, both institutionally and communally.
9. A community whose educational needs are met, so that no Jewish person has to leave Milwaukee because of a lack of specific educational opportunities, and, equally, no one feels prevented from coming.

Ultimately, the goal is to create a tradition of leadership in Milwaukee, so that a hallmark of the Milwaukee community will be informed and effective leadership on behalf of always- improving Jewish education.

Criteria for participants:

In a preliminary discussion of criteria for participants, these factors were emphasized in addition to those decisions already taken in previous meetings:

1. A basic knowledge of Judaism, from which to be able to make decisions.
2. The ability to use knowledge in a leadership role; with the goal of "a Jewish approach to solving problems."
3. Good interpersonal skills and a sense of community.
4. Willingness to nurture this process, to "find their own replacements."

Next steps:

Among the issues to be addressed at subsequent meetings are these:

Content:

1. What will be the major themes and questions to be addressed?
2. In light of those choices, on what expertise can we draw?
3. What are the criteria for participants?

Process:

1. Who will be the local coordinator to be proactive in initiating and implementing recommendations?
2. If a partnership between lay people and professional educators is critical for making change, how will that issue be taken into account?
3. What is the application process, with a target of starting the program in the winter of 1977?
4. Funding.
5. Calendar for subsequent meetings.

The next meeting will be organized to take place before the Jewish holidays.

From: Daniel Pekarsky at ☐ 608-233-4044
To: Nessa Rapoport at ☐ 12125322646

☐ 09-19-96 09:34 pm
☐ 003 of 005

WHAT THEMES AND ISSUES WOULD EXCITE YOU?
--Participant Responses

Dan's summary of the
planning team's
responses at the 6/23
meeting.

The questions we formulated looked something like this: a) formulate 1 or 2 dilemmas/issues that you face as a leader that you wish you had a sustained opportunity to think about? b) If you read through a syllabus for a leadership education course, what would excite you? Here's what we got back.

A VERBATIM SUMMARY (except for a few comments I couldn't decipher)

1) "I keep getting pulled back to how you create that vision-driven institution -- how you work to move lots of people to see the need to verbalize and then more to that vision." [How do you get lay people serious about creating a vision and setting goals, both in institutions and in the community at large.]

How build consensus around an institutional vision?

"Ideas about the meaning of Jewish pluralism."

"The role of lay people and professional.."

"Models of excellence..."

The possibility of a meaningful Jewish existence in North America.

2. "almost any kind of Jewish learning that will expand my base of knowledge.."

"Great frustration with emerging young leadership who don't even understand why they need to support their Jewish community?"

"What will keep American Jews Jewish? How do we keep our kids Jewish, excited about being Jewish and doing Jewish things?"

"How do we keep Jewish education in the forefront of Jewish funding priorities?"

3. "Burnout as leader."

"Outreach/inreach."

"Ideas what would help in my business or profession."

"Dealing with professional staff; dealing with rabbis."

"Business approach vs. non-profit (Jewish) approach"

"Jewish historical basis"

4. How do people learn?

Education for what?

Meaning of Jewish education

Change as a vehicle for building community

How to move ideas from secular world into Jewish educational settings.

Enriching the lay/professional partnership.

How to establish funding priorities in a pluralistic environment.

5. Issue 1: whether educational goals/funding should be unified among/across all religious sects in the community.

Issue 2: where do you place the baseline: all-inclusiveness or minimum goals, i.e. every meal a Kosher meal.

Exciting themes: "Leading Jewishly" -- what does it mean?

6. How to integrate textual themes into dynamic situations. }

How to apply ethical studies and motivate others.

How can traditional texts and commentaries apply to contemporary issues and problem-solving.

7. What is the "community hat in decision making -- not just \$? How do we reach consensus more thoughtfully and quickly - on the same playing field? How can we possibly give all players their due? [How give all the players the ability to take a genuine community-perspectives as opposed to a narrowly institutional hat?]

How do we present, discuss, process ideas and promote suggestions that are less popular. Open-minded considerations/sensitivity involved/required as a member of the community-at-large.

How to instill confidence in all types of participants so they believe others interpret their opinions as valid, creative, and manageable.

Development of framework of Jewish perspective based on enhanced education and participatory discussion/interaction so

that it's natural and requires no real thought or effort -- and how to develop that throughout the community.

ADDITIONAL ISSUES/THEMES ARTICULATED (based on dp's notes)

a. Shared goals for different groups--is it desirable? is it possible? if so, which ones

b. What functions belong to lay boards, which to professionals -- what's the optimal division of labor.

c. How bring people from "the outside" in and make them feel confident?

d. How apply traditional texts to contemporary issues? How use them to illuminate our deliberations? (e.g. Arna Poupko)

e. Is it possible to create a meaningful communal vision? Are there successful examples? How would having a communal vision help us? Is it worth struggling to achieve? (community mobilization for what?? community-wide goals for Jewish education)

f. What does/should the common good over-ride the needs of the individual (at the level of community, at the level of the classroom, in hiring/firing decisions, etc.)

The questions I found interesting.

Leadership Development Action Team
Milwaukee: 6/20/96

1. Can teaching change lives? Personal reflections on why education matters. History of Jewish commitment to literacy and learning. Theory of transformative education. Where do ideas in general education intersect with Jewish ideals? [Character/value education]

2. "There's nothing as practical as a great idea," Part I: Using tradition to make change [Sarna reading]. How have Jews revitalized themselves through history? What kind of leaders have we had--and what do we believe about the individual's power to make a difference, theologically and historically?

3. Why be Jewish? How do we think of ourselves in North America now? Ideals of Jewishness through education. Ideals of American life through education. Are those visions reflected in the educational settings we've experienced?

4. "There's nothing as practical as a great idea," Part II: In Jewish education: What can Jewish educational excellence look like? What does it take to get there? Models of visionary ideas and their settings from Jewish and general education. Best Practices examples, Jewish and general.

5. Inside great teaching and learning: What is the cutting-edge thinking about teaching and learning? What do we know about Jewish teachers in how they are trained and how they grow professionally? What would it take to change Jewish teaching? What are the missing pieces on the American-Jewish landscape? In Milwaukee? }

6. Culture and education: What can we learn from the imaginative arts that is essential in the way we think about education? The arts as problem-solving. Why are Jews so deeply engaged in the American arts as artists, patrons, and participants, and yet Jewish institutions do not reflect the best capacities of the arts?

7. Gender and education: What kind of men and women do we want our children to become? How do our educational settings prepare children, as well as young men and women, to love, work, and create community? Are the models they transmit authentic and resourceful? Do they merely imitate American culture at its worst or do they present a real alternative? What is the message of Jewish intellectual culture for boys? For girls? What is the face of the Jewish community for boys? For girls? What is the meaning of the research on how girls learn for Jewish girls?

If we know that Jewish women will be the best educated of American women and that Jewish men will be among the best educated American men; if we know that both are likely to work in demanding jobs; if we know that Jewish commitments to school, camp, synagogue, JCC and Israel require a high income, how are we preparing the next generation to revitalize Jewish life while contributing to American life? What can we learn about how families transmit culture?

8. Spiritual strength, goodness and healing: Besides the ability to get into Harvard and make it in the global marketplace; besides literacy and competence; what other qualities do we value that education might foster? What other qualities might be considered that are underestimated as goals?

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9. "Dreaming of Zion": Toward a real relationship with Israel. What vision/s do we have of this partnership? How do we teach it? How do we live it?

10. Great failures in American and American-Jewish education: What can we learn?

11. "Too parochial; too insular; too Jewish": How do our ideas about ourselves affect what we demand of our educational institutions? Of our community? What would it take for us to say, with pride: "My child is a Jewish educator"?

12. Making a difference: Models for the role of lay people/community in education, in partnership with educators, both in general and Jewish education. How do we keep learning and growing? What frameworks exist or need to be created for continual learning about educational leadership within Milwaukee? Nationally? How do we transmit a knowledge base to our institutional successors? [Mentor program?] How can we imagine Milwaukee as a place whose hallmark is active, sophisticated educational leadership in partnership with sophisticated educators? What have we learned that can be useful to other communities?

13. Evaluating the impact: Can we tell the good from the bad? Have we set up structures to transmit what we've learned? Are we making a difference in the institutions in which we play a role? Have we drawn others in by our engagement?

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Lead Community Initiatives
Lay Leadership Development Action Team
May 20, 1996

Notes on the plan before
Don and I met with
the planning team.

SUMMARY NOTES

Attendance: Jeanette Peckerman and Joel Schindler, Co-Chairs; Jody Kaufman Loewenstein, Chip Mann, Jim Zucker. Staff: Ruth Cohen.

I. Program Development Plans.

A telephone conference call with Dr. Danny Pekarsky and Nessa Rapoport from CIJE was held. The purpose of the call was to outline the plan for the creation of the lay leadership development curriculum.

Dr. Pekarsky suggested that the curriculum will be comprised of three integrated themes:

- powerful Jewish ideas
- powerful educational ideas
- ideas about leadership

Theme 1 – Powerful Jewish Ideas

It should focus on "Torah Lishmah" – study of Jewish text, and should be taught by the "best available teachers". The ideas selected will provide a platform for reflection on important issues such as: what does it mean to live a meaningful Jewish life, and what does it mean to be a Jewish community.

Jewish text can also be used to illuminate important issues in Jewish education.

Theme 2 – Powerful Ideas in Jewish Education

This theme will include the following:

- a. What are the implications of all of the above to Jewish education in our community; building bridges from big ideas to the educational challenges that Milwaukee faces.
- b. For some participants, this seminar may be their first opportunity to engage in serious Jewish study. How can we make quality Jewish education accessible to a larger audience in our community?
- c. Exploring powerful ideas in the world of secular education – cutting-edge thought about learning and teaching – and its implication to Jewish education in our community.

Theme 3 – Leadership

Our program should bring in people who can help us clarify ideas about what it means to be a lay or professional leader using information from the field of organizational behavior.

Dr. Pekarsky thought that the three themes need to be integrated. Moreover, the seminar needs to include a personal dimension – asking how these ideas resonant with what we think it means to be Jewish; the seminar program needs to connect with the life of the people who participate in it.

Joel Schindler: Most participants have had a negative Jewish education experience. We need to teach them the joy of Jewish education; later, they will be able to carry the banner.

Danny Pekarsky: You can create excitement around discussion of big ideas integrated with "Torah Lishmah". We should encourage integrated approach rather than a serial approach.

Chip Mann: Most people are already in Step 2 – they have an interest in Jewish education and a love for Jewish study, which brought them to table.

Nessa Rapoport: You can be a well-educated Jew without having an understanding of Jewish education issues. Jewish study may lead to Jewish education issues.

Joel Schindler: Who will develop the curriculum?

Danny Pekarsky: This is a lay-driven process; members of the Committee will work with CIJE, LCI and other professionals to develop the plan.

Joel Schindler: I don't know enough to design a curriculum, or what questions to ask.

Jim Zucker: We can do it in concert with others; we know what will interest other lay leaders.

Chip Mann: We can specify outcomes.

Danny Pekarsky: We need to decide together who will sit at the table.

Lay Leadership Development Action Team
Summary Notes
May 20, 1996
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Nessa Rapoport: Prime question is how to translate Leadership Development Program into action. We may need to combine a variety of experiences – formal study, examining Jewish education experiments, retreat, etc.

Jim Zucker: Integration is a key concept. We need to outline the plan and decide who should sit at the table.

The group decided to convene a planning session with CIJE consultants during June, 1996.

/map

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Notes from the
early Milwaukee-
CUE conversation
about the project.

Re: Milwaukee Lay Leaders

5/16/96

I spoke to Ruth Cohen and Louise Stein today for an hour. I can't go into the ins and outs on e-mail, but I stated (or restated) these points:

- Big ideas need to be a component of the program.
- They need a guide to their process of arriving at the curriculum, even though the initiative and energy should come from the lay leaders themselves.
- There needs to be a component of integration between lay and professionals. (Louise emphatically agreed; see her comments below.)
- Dan and I would be glad to be involved as resources in the planning stages of the curriculum, if they would want that. They both think extremely highly of Dan.
- Louise should talk to Alan; I've encouraged her to set something up with Debra today, and said that it was your suggestion, Alan.
- The committee meets on Monday night. They need to be consulted about whether Dan can speak with them at that meeting. If the committee says it's all right, I said I would be happy to plan with Dan ahead of time and perhaps to be on the call, if I can.

The main points I came away with on their end were:

Ruth: "We've done very well on the process of what this should be, criteria for admission, skills needed by leaders, etc., but are stuck on content issues. We're at the stage where we need to move into writing an action plan and address the question of how to use the various resources on the landscape that we know about--and discover those we don't."

Louise: "There's a big problem in lay/professional relations, and in the distinctive roles of each. Many of the lay leaders have come up against the barriers of Jewish educational professionals who don't know how to take the big ideas and move them further. And so they give up. When you don't have the personnel to work with, you as a lay leader cannot make anything important happen. The personnel has not yet been trained to think in this way."

"Meta-text"
for this group.

from the *Sihot*

Haran § 226 and 267), written by Rabbi Nathan.

Rabbi Nahman said that there are rabbinical masters who are famous for their knowledge of the Torah. They possess a wide knowledge of the texts and the interpretations given by their predecessors. But, precisely, as a result they are incapable of innovating (*lehadash*) in the Torah, because they are too knowledgeable.

When one of these masters goes to innovate something, his immense knowledge immediately disturbs him, closes him up, and he begins to formulate numerous preliminaries and sum up the synthesis of his knowledge on the subject, and, as a result, *his* own words get mixed up and he cannot pronounce any interesting new word.

When someone wishes to innovate new words (new meanings), he should limit his knowledge (literally: accomplish the *Tsimtsum* in his mind), that is to say, evacuate, not hurry into the known preliminary considerations that confuse his mind and that are not necessary for innovating. He should act like someone who does not know and only then can he progressively, and in order, innovate new meanings.

11/12/98

Barry: At this point, the charge to Dan and me was to develop a “model session” in which the members of the planning team would function as if they were participants in the actual project. The team felt that in order to recruit, they needed to “taste the stuff.”

As a think-piece, I sent Dan the 10/31/96 document that follows. At the session itself, which took place in 12/96, we co-taught. Dan did the Dewey excerpt on “transfer of knowledge” and I did the Buber excerpt.

Nessa

My ideas, sent to Don,
for a possible model
session with the planning
team.

Leadership Development for Jewish Education

Milwaukee: 10/31/96

Leadership for Our Day:

Finding Our Way: pp. 3-14.

The Way of Man: pp. 15-18; p. 29.

Handwritten notes in Hebrew and English. Includes phrases like "session" and "session" with arrows pointing to the text below.

"Everyone must have two pockets, so that he can reach into the one or the other, according to his needs. In his right pocket are to be the words: 'For my sake was the world created,' and in his left: 'I am dust and ashes.'" (Quoted in Martin Buber, *Ten Rungs: Hasidic Sayings* (Schocken Books), p. 106.

Leadership on Behalf of Learning:

"The study of Torah ranks above the building of the Temple; the study of Torah ranks above honoring father and mother; the study of Torah ranks above the saving of lives; Torah ranks above priesthood and royalty." (B. Meg. 16b; B. Er. 63B; Avot 6:6)

"Rabbi Simeon said: "There are three crowns: the crown of Torah; the crown of priesthood; and the crown of royalty. But greater than all of these is the crown of a good name." (Avot 4:13)

What does the conflict between these two passages signify about leadership?

Communal Responsibility and Pluralism:

"Rabbi Joshua ben Levi said: "When a man walks on the highway, a company of angels goes before him announcing, 'Make way for the image of the Holy One, blessed be He.'" (M'Teh. 17:8; Det. R. 4:4)

"Ben Azza used to say: 'Despise no man and consider nothing as impossible, for there is not a man who has not his hour and not a thing that has not its place.'" (Avot 4:3)

"No punishment may be imposed unless a warning preceded it." (B. Yoma 81a; Sif. Deut. 173)

How can we see the divine image within each of the many conflicting, contentious voices in a community? How can we move an agenda forward while granting each person "his hour and place"? If we are forced to make tough decisions, what might it mean to precede them by "a warning"?

Finding Our Way, pp. 136-158.

Sustaining Large Vision in the face of Daily Decision-making:

Inevitably, there is tension between the large vision that inspires people to give their wisdom and time to the community and the substance at most meetings of what must be debated and decided upon (allocations, recruitment, benefits, parking spaces, logistics). There may even be tension between studying "large Jewish ideas" and acquiring the managerial skills to exercise sound leadership.

(This tension may correspond to debates among commentators between the importance of study and the importance of practice, which we could study.)

"Pedagogic Content Knowledge"

This influential concept in general education distinguishes between learning a subject as a student, "for its own sake," and learning it for the sake of teaching it. It postulates that the student who learns in order to teach must learn in a different way.

(Might that not be true of Jewish leadership as well? In order to "lead Jewishly," perhaps Jewish texts must be studied differently than if they were studied "for their own sake.")

On Leadership vs. Management

Dr. Terrence Deal has written extensively on "The Four Frames" of organizations:

1. The structural frame, which emphasizes productivity, clarity of goals, and coordination in the organization.
2. The human resources frame, which highlights the importance of needs and motives, and therefore stresses the creation of a trusting, caring work environment, participation and decision-making.
3. The political frame, which points out the limits of authority, the scarcity of resources, and the inevitable jockeying for power. Goals emerge from bargaining and compromise among competing interests rather than from rational analysis at the top.
4. The symbolic frame, which centers attention on symbols, meaning and faith. Every human organization creates symbols to cultivate commitment, hope and loyalty. Stories, metaphors, ritual, ceremony, and play make the organization become a way of life rather than merely a place to work.

Leaders, too, have frame orientations. Typically, people prefer one over the other. Helping people reframe a situation usually allows new, more effective ways to deal with highly perplexing situations.

Deal and his partner, Lee G. Bolman, have studied many kinds of leaders, in business, higher education and health care; they have also studied school principals. Principals, particularly in the U.S., show a strong preference for the human resource and structural frames, in that order.

How all leaders think about their work is related to how well they perform. The structural frame dominates ratings of effectiveness as a manager, while the symbolic frame dominates ratings of leadership effectiveness. Successful leadership depends on the ability to apply multiple frames to complex situations and decisions. (Extracted from "Everyday Epistemology in School Leadership: Patterns and Prospects," April 1992.)

Lay-Professional Partnership

CIJE is currently developing a two-day institute to take place in January 1997 for lay and educational leaders involved in Jewish schools or federations committed to Jewish education. That curriculum will be available to us--as will feedback from the institute itself.

A Community of Leaders

"An underlying message in Terry Deal's theme of the importance of the symbolic, cultural and political aspects of leadership is building a community of leaders. We cannot raise the stakes and quality of Jewish education according to functions: We cannot make a difference by focusing only on principals, bureau directors, or community leaders. Rather, we must create the conditions to enable teachers, principals, parents and lay people to come together to forge the way in Jewish education." (Ellen Goldring, comments at the CIJE Board Seminar, Oct. 5, 1994.)

The Goals of Jewish Education

"Our goal should be to make it possible for every Jewish person, child or adult, to be exposed to the mystery and romance of Jewish history, to the enthralling insights and special sensitivities of Jewish thought, to the sanctity and symbolism of Jewish existence, and to the power and profundity of Jewish faith." (Professor Isadore Twersky, *A Time to Act*.)

11/12/98

(For our phone call)

I need to tell you:

-The “transformative effect” of the model session.

-The content/organization issues that developed in 1997 – and what the obstacles were to implementation.

Nessa