



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
72	3

Harvard principals, 1994-1998.

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

Mary Diez Meeting
August 17, 1998

Use ability based learning as a backdrop to how we think about our JEWEL projects. What abilities are needed...religious dimension and other educational leadership dimensions.

Ability Based Learning at Alverno College

Tried to create big concepts that are developed in an on going way and that are continuously developed throughout life and that would help organize the curriculum.

Eight levels that students need to know to graduate. They are what made sense to the faculty that teachers need to know. They build upon each other.

Videotape: Alverno keeps video portfolios on each of their students. Students can see how they change over time.

Ellen: to what extent does the change have to do with the population and students that attend Alverno? Is the process dependent on the range of students who attend Alverno? Where one starts and where you want them to go...are the strategies the same for different populations?

Gail: How do we make the things that we think count more visible to someone else? What is the desirable of the manifestations of those abilities? Would we create a different template if we work with senior level personnel versus novice personnel?

Barry: How do the different disciplines work together so that the students make process with the different levels.

Mary: showed us four levels of connecting with their audience while speaking from the different frameworks—speaking on one's feet, support and development, Working in the academic frameworks that the students are comfortable with depending on the major and minor. Lays the expectation for students and faculty. The faculty worked together in assessing the students. Students need to be able to speak and write about what they are learning.

Ability = knowledge, skill (application of knowledge)/performance, attitudes, values, dispositions (to employ skill and knowledge in appropriate situations)

Communication and social interaction are both abilities and content areas. These are taught with a content: i.e. autobiography

Many of the courses offer validations (i.e. validate communication skills). Nearly every major deals with analytic ability. Students must demonstrate analysis across the curriculum. Must demonstrate levels 1-4 across 3 areas of study (to demonstrate transferability of the skill).

Motivation to do well and to learn becomes self-improvement and mastery of skills and abilities. Validations that are offered in a course are a description of the course. Focus in the courses is on developing the person.

How do you assess the development of content knowledge?

Can't be validated on levels 3 and 4 without understanding the content. Content and ability are woven together.

Each department needs to decide what they want their students to know and be able to do. In general, the philosophy is that it is more important they the students understand and know more frameworks than tons and tons of content.

KAB: is there any way to assess breadth of knowledge and not just frameworks?

BWH: Question of transfer of knowledge...also question of breadth of knowledge.

Each department defines their majors and what is required in content to complete the major.

The trick is trying to figure out what enough really is. So that knowledge is wide and deep enough in some areas to be a Jewish educator (or any other profession). Jewish tradition has so many texts, which are interconnected and interwoven that are necessary to truly understand and be able to teach...there may be different levels for different areas in the profession. What do we mean about content?!?

Mary: can't take refuge in content. Need to be able to apply to other areas...this is why the abilities are so important, it connects the human aspect...what will they understand for their lives...

Off-campus experiential learning = field experience, internship, externship

What do we mean by the Jewish content knowledge that leaders in the Jewish community have to have?

What abilities are needed for leadership roles in jewish education?

Start off by making a list of characteristics of a Jewish leader...

Leaders are people who are involved in developing/implementing programs in their communities.

= People who had ultimate responsibility for their institutions (direct service institutions and JCCs)

= Institutional leaders of educational programs – schools, camps, JCCs, adult ed programs, synagogues, etc.

Institutional Leaders

What does the person need to do? What do we most care about?

Communication abilities:

- Ability to advocate for different ideas to people who work for you and to people for whom you work
- Written/oral/listening (to others/ flexibility/ accepting/ non-defensiveness)

Relationships with people

Live with paradoxes/ Live with dilemmas/Helping people work together

Delegating responsibility

Accountability

Charismatic

Role model of a Jewish person

High moral/ethical standards

Ability to follow through/ follow-up

Organizational processing

Willingness to take and live with unpopular decisions

Think conceptually and strategically

Idea of what it takes to make a good educational experience

Strategy of institution work—vision

Sees the big picture

Ability to function under stress (incl. See vision under stress, ways to resolve problem under stress)

Ability to respond to events and people which recognize their uniqueness

Principles/decisions of principles

Personal vision of Jewish life

Love for Yiddishkeit/ things Jewish (culture, expressions, etc)

Jewish literacy within context of community

Spiritual (all levels, forms)

Apply Jewish ideas to life

Great teacher – (impossible to be a great Jewish leader without being a great Jewish teacher)

Understanding of developmental issues

Craft an educational program

Management of resources and systems

Developing people

Problem solving

Team building

Developing people

Data gathering and analysis

Change management

A sense of vocation, calling, (passionate about the enterprise)

Sense of the possible/ optimism

Ability to synthesize different thoughts etc (intellectual level)

Reflectiveness –does it and is able to get others to do it

Able to raise the discussion up a level
Ability to inspire others
To understand context of institution (time, place, historically, communally)
Supervision and coaching of others
Sense of humor
Manage conflict
Wisdom
Creativity
Being a planner/ planful
Thinking out of the box
Entrepreneurial
Effective decision maker
Welcomes problems
Views role as building a community
Setting boundaries for institution while engaging others in dialogue
Ability to manage the differentiation between personal and professional roles
Intentions –
Openness to learn/ interested in learning (can be grounded in Jewish text learning)
Learns from others and own experiences
Willing to make / learn and own mistakes
Self-management (managing life/ prioritization)

Is there a developmental path?
(is there a way to create a path toward dispositions)

Are there certain things that we would give greater priority to for Jewish leaders?

How is this leader different from leaders in other jewish settings

We've taken a cut on our JEWEL pilot and some of those things are there and some aren't.

These are not yet the ABILITIES. These are raw materials

Life time program – people are in different places with regard to all of these (is there a way to assess people in terms of where they are).

Competences are part of the teaching. What kinds of learning could come into JEWEL pilot that would help us?

How would you curricularize this in terms of helping people attain these things?

Generic and individual program could grow out of this. Some things at core for everyone and some things that individuals could figure out ways to maintain it themselves.

What is distinctively Jewish about being a Jewish educational leader?

Kennedy's book Profiles of Courage (images of leaders who influence us)...
 Are there images of leaders that can function in this way for us?

Principles of the way people in our institutions are to be treated (in image of God)..
 Is that a strategy?

Can this list be reduced to general categories into clusters in a meaningful way:
 Problems: attitudes toward etc

Is the person a Jewish educational leader in a non-Jewish institution? Or an educational leader in a Jewish institution?

- Individual exploration
- Institutional skills (planning, organization skills)
- Sector development (educational models/skills)

Can you be a leader of a Jewish institution without looking at one's own connection to Judaism?

Are there any big categories or clusters? Spread Jewish stuff across the clusters as opposed to separating it out.

KAB's first cut at categories:

Communication	Advocacy Speaking Writing Listening
Problem Solving	Data gathering Analysis Strategic thinking Conceptualization Decision-making Understanding context in history
Leadership characteristics	Risk-taking Wisdom Creativity Sense of humor Passion Optimism
Inspiring and managing others	Team-building Developing people Building a working community Open dialogue plus setting boundaries Supervision Mentoring Coaching
Managing oneself	Organizing Prioritizing

	Balancing personal and professional Career management
Ability to envision and implement a great educational program	Educational vision Knowledge of educational theory and practice Being a great teacher
Managing resources and systems	Budgets Fundraising Administration
Jewish	A vision of Jewish life Jewish role model Jewish literacy Ability to apply Jewish ideas to life

- Uncomfortable separating Jewish from everything else also the leadership staff
- Is there another way to cut up the pie?
- We need to be clear about what our leadership program is and is not—based on our guiding principles and visions
- We can lay out the map of how we conceptualize Jewish educational leadership, but highlight the areas that we deal with in our program and that participants need to get the other stuff elsewhere
- We haven't dealt with the different levels, yet and highlight the different levels that we are working on
- We devise rubrics which grow out of and reflect our school of thought, i.e. communication doesn't show up as communication but comes into play somewhere else
- If this is what it takes to be a great leader, how do we envision that people will grow into this place?

Don't keep Jewish separate, because the Jewish has to be in the other areas for them to really work for us and to be unique. I.e. the management of self would come out of sense of self and Jewish imperatives.

What does it mean to take a perspective that draws on the rich history of Judaism?

Critical perspectives that a leader of a Jewish institution needs to take...

Separate column → list Jewish ideas/phrases/texts/ethical principles/etc. that relate to each principle

There are 2 ways to think about this:

1. what is risk taking 101 and what is #300?
2. Some things on this list are appropriate for a beginning leader and others are for more senior leaders

As a curriculum

As developmental stages

What is the developmental path for learning? How do you form the curriculum to fit this path?

Is the developmental frame also a diagnostic tool for who comes into the program?

What's their view of education (besides administration)?

We need to be tentative of what we put on paper about the program and be flexible about how the program moves.

Ability to envision and implement a great program in a Jewish context

Program focuses on:

- Jewish content
- Jewish faith
- Jewish culture
- Educational goals and Jewish values → practices lead to both of these for coherence

“Ability to envision and implement a great program in a Jewish content” is too huge. This is one of the major goals of the whole thing. What are the big things under this goal?

Each one of these things are integrated into the other categories. These categories are arbitrary and we could choose others if we choose.

BWH: are we missing something here by doing it in the way we've been working? Is there an alternative way to looking at this?

Visioning and then the implementation
Personal and institutional

	VISION	IMPLEMENTATION
PERSONAL	Vision of Jewish life Education theory Vision of Jewish education	Communication Self management Risk taking
INSTITUTIONAL	Creating institutional vision Stakeholders	Change management Strategic planning Problem solving Decision making

Ability to conceptualize and analyze using a variety of frameworks which come out of different places

A big category: conceptual/analytic—being able to take big picture questions and see how they lay out

- Vision of something Jewish
- Educational theories (design based on theory and practice)

A good ability → needs to be in all the boxes??

We are struggling with the pre-requisites, but we are probably working with people who are beyond that—they have BA's and probably also MA's. Also life and living sort of stuff.

It is really important and people have to come and value using different frameworks and developing analytical tools.

We need to think in three dimensions, not 2 dimensions.

Main subjects: management, communication,

Look at abilities and then see how they help us and move us forward and which ones don't.

ABILITIES	Conceptualization	Communication	Problem solving	Social and integration interaction
Visioning				
Implementation				
Change Management				

The y-axis is the building blocks and the x-axis is the competences/basic abilities. Communication is where it is so that we can say what its about.

It's not change for change sake; it's the intention piece.

What are the conceptual underpinnings—this is where yiddishkeit would come in.

	Jewish	Education	Management
Visioning—individual • Conceptualizing • Intentionality			
Visioning— institutional •			
Implementing—Ind • communicating • personal char. • Self management			
Implementing—Inst			Change management

<ul style="list-style-type: none"> • Planning and problem solving • Motivating and influencing groups • Managing systems and resources • Evaluation 			
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RABBINIC EDUCATION

Can we think about structuring a piece of the rabbinic ed conference so that we can introduce this to the rabbinic programs?

Is there a way to get them to have a more matrix approach to the professional abilities?

There is no assessment in the rabbinate—unless get fired by congregation, rabbi doesn't get evaluated. How can we add this concept into the training programs and the field?

How can we think about a way to introduce this way of thinking that would be powerful enough for them to start thinking about adopting into their programs?

We are going to survey (structured interview) 50 rabbis in the field to provide data for what we believe to be true about the training programs.

What is the benefit to doing some of the things we did today?
i.e. the tape, listing aspects of the leader, etc.

Maybe use Elie as a resource... He attended the assessment workshop at Alverno and has a different perspective because he is male and a rabbi.

How can we make sure that the heads of these rabbinic schools have an aha moment?

Not one of the heads of these programs is an educator—they are not curriculum design people, they don't have a notion about means and ends. They don't know how to think educationally and the issues that come with it. They have a disciplinary approach.

Consistency of school of thought, commitment of the faculty → what is it of the "it" that we want them to take away from the conference?

As a pedagogic strategy, the notion of common language would be appealing and it would be inside Jewish concepts.

Alverno's tape on assessment—what does it mean to take an ability seriously and both inside and outside means of assessment. Who actually assesses the person in the work?

Think about this in a theoretical way and take the principles that underlie Alverno, without mentioning Alverno, and then at the end bring in a “case” which brings in real life stuff which deals with these issues.

Use Elie as a plant at the conference...or a dialogue with Mary Diez or Sister Joel and Elie.

If we can forge a team that can work together in the institution, because the head of the training programs don't own the entire school or even the whole program. There are strong personalities, politics that are involved, etc.

If we can plant a seed of an idea at the conference, then with our consultants, we could work with them and really try to spin it out.

PARKING LOT

What do we mean by Jewish content and how much do people have to know?

Rabbinic education conference—how work with them? How bring Alverno model to the table?

*Council
for
Initiatives
in
Jewish
Education*

עת
לעשות
A
Time to
Act

CIJE

CIJE: *A Catalyst for Change*

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

עת
לעשות
Time to
Act

The CIJE Strategic Agenda

CIJE was established to implement the recommendations of the Mandel Commission on Jewish Education in North America, a distinguished coalition of community and foundation leaders, scholars, educators, and rabbis from all denominations. After deliberating for eighteen months about how to “enlarge the scope, raise the standards, and improve the quality of Jewish education,” the Commission concluded in June 1990 that educational reform depends foremost on the achievement of two vital tasks: building the profession of Jewish education and mobilizing community support for Jewish education and continuity. These are the building blocks of the CIJE agenda.

■ **Building the Profession**

Although there are many talented educators involved in Jewish education, the system suffers from a shortage of quality teachers, principals, educational directors, camp directors, and other professionals committed to the field, in both formal and informal settings. CIJE’s efforts to enhance the Jewish educational profession are multi-pronged. On the local level, CIJE strategizes with communities to develop plans and initiate action to recruit new educators and to offer better salaries and benefits, ongoing professional development programs, and career

track opportunities. Simultaneously, CIJE serves as an intermediary with universities, training institutions, and continental agencies to create innovative programs to build an infrastructure for attracting excellent people to the field.

■ Mobilizing Community Support

One essential element of community mobilization is significant new funding, another is leadership. CIJE promotes local efforts to attract a new generation of leaders committed to Jewish education and to recruit and build “wall-to-wall coalitions”—community leaders in tandem with educators, academic specialists, philanthropists, and rabbis, with all segments of the community represented—to support and sustain reform. CIJE also works to develop a cadre of leaders at the continental level who will be advocates for Jewish education.

To demonstrate these interrelated principles in concrete ways, CIJE has established lead communities — laboratories for change—where CIJE staff works closely with lay and professional leaders. In these cities, CIJE seeks to showcase the positive results that emerge when personnel and community issues in Jewish education are taken seriously. Atlanta, Baltimore, and Milwaukee were selected in Fall 1992 as the initial lead communities. CIJE’s next step is to widen its efforts and form new partnerships, disseminating the lessons learned in the lead communities to communities across North America.

Reform Through Thoughtful Action

CIJE sees itself as an architect for reform—planning an innovative strategic design for Jewish education and working with others to implement it. If building the profession and mobilizing community support are the foundations of CIJE’s plan, its support projects are the pillars:

■ Documenting Success— *The Best Practices Project*

Throughout North America there are examples of successful Jewish education—outstanding early childhood programs, supplementary schools, day schools, summer camps, adult education, and other venues of Jewish education that *do* work. CIJE researchers are identifying and documenting successful models; published guides based on their work analyze and explore how such models can be translated to other educational settings. Through the Best Practices Project, CIJE is furthering the understanding of the components of excellence.

■ Building “Vision-Driven” Institutions—*The Goals Project*

The Goals Project is a CIJE initiative toward the development and actualization of visions and goals for Jewish educational institutions.

Some educational institutions have underlying, but often unspoken, visions of what they seek to accomplish; many others need to generate a comprehensive vision of their mission. When visions and goals are clarified, communicated, and put into action, they can play a significant role in shaping the educational experience. Through the Goals Project, CIJE engages educational institutions and the local community in a process of learning, reflection, and analysis to define their institutional vision, understand its educational implications, and use that knowledge in setting priorities and planning. An important aim of the Project is to create a climate in communities that encourages and supports serious attention to this process.

■ **Creating a Framework for Educational Research**

Ongoing analysis and research informs and supports all of CIJE's efforts. A leader in bringing professional tools of monitoring and evaluation to Jewish education, CIJE is involved with research on two levels: building a comprehensive research agenda for Jewish education and using cutting-edge techniques to evaluate its ongoing projects in the field. In its work with the lead communities, CIJE moves responsively from research to analysis to action.

CIJE At Work: A New Vision of Jewish Education

CIJE's staff includes experienced educators, consultants, and internationally-renowned experts in the areas of Jewish and general education, community planning, Judaic Studies, educational philosophy, research, leadership, and organizational change. They bring the latest thinking in their fields to the endeavor of Jewish education.

Engaged in efforts with communities across North America and with a wide range of communal organizations, foundations, universities, and denominational movements, CIJE is bringing together a new alliance of talented people committed to its agenda of Jewish educational reform. CIJE is forging new connections, developing effective means to join forces toward a common goal.

Through its innovative approach and strategic partnerships, CIJE seeks to demonstrate the significant breakthroughs that are possible when funding, planning, and leadership coalesce on behalf of Jewish education.

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Dear Ellen,

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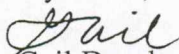
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I want to take this opportunity to thank you formally for helping make the Harvard Principal Center -- CIJE Leadership Institute possible. Your help in conceptualizing this institute as well as your serious attention to the "insides" of its educational contents were critical elements in making it into a high quality educational program for all of the participants. Your expertise and commitment came through in a whole host of ways--from the session that you and Terry Deal co-facilitated to your participation in the other sessions.

I especially want to thank you for your help "behind the scenes" that made this institute different from most other programs that I have seen and experienced. The following list only begins to catalogue what I mean. You insisted on articulating clear assumptions and objectives for the program. You generated a list of names of presenters who would be able to both "speak" to the educational leadership issues and to our group of participants. You took the time to speak personally to those presenters with whom you already had special relationships. You kept us focused on our agenda. I think particularly of your insistence that Barry present the CIJE approach to vision and goals in Jewish education. And, of course, you stayed up with me and helped prepare the proceedings for the three evenings of the institute for which you were present.

I thank you for sharing your expertise, your enthusiasm and your energy. I personally feel that I learned a lot working with you to plan and implement this program. And even better, working together was a lot of fun! I look forward to future opportunities to collaborate in this way.

B'yedidut,


Gail Dorph

Executive Director

Alan Hoffmann

CC. Alan Hoffmann, Barry Holtz

November 10, 1994

Dr. Gail Dorph
Council for Initiatives in Jewish Education
15 East 26th Street
New York, NY 10010

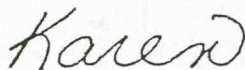
Dear Gail:

Thank you for providing the opportunity for Milwaukee educators to participate in the "Building A Community Of Leaders Seminar" last week.

I personally gained an important perspective on the strengths which I bring to Jewish education, as well as the practical ways in which I can increase my effectiveness at work.

The conference's success went far in enhancing the relationship between Milwaukee principals and the CIJE. More participants are willing to become part of the local Lead Project due, in part, to having found personal value in this particular CIJE initiative.

Todah Rabba,



Karen Sobel
Coordinator for Professional Development

KS:lk

November 10, 1994

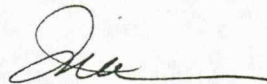
Dr. Gail Dorph
Council for Initiatives in Jewish Education
15 East 26th Street
New York, NY 10010

Dear Gail:

I want to add my hearty congratulations to you and the entire staff of CIJE for envisioning and then coordinating a very worthwhile seminar for principals. In addition to the potential for practical application, I thought the seminar was noteworthy in that it enabled participants to get to know others (job-alikes), their Milwaukee colleagues, and most importantly, themselves.

I truly believe that the self-reflection, analysis and sharing will lead to new practice. We, at MAJE, look forward to encouraging this process.

With best personal regards,



Ina S.G. Regosin
Executive Director

IR:lk

Jewish Educational Services

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November 8, 1994

Dr. Gail Dorph
Senior Education Officer
CIJE
15 East 26th Street
New York, New York 10010

Dear Gail,

I want to thank CIJE for the opportunity to participate in the seminar at the Harvard Principals Center, "Building a Community of Learners: Creating a Shared Vision." It was, by far, one of the best professional experiences I have ever had.

I was delighted to study with so many people whose work I have read over the years-- Terrence Deal, Roland Barth, Rabbi Isidore Twersky, and Art Green. There were moments when I felt I was sitting at the feet of a Rav even though we were dealing strictly with pedagogic issues and not Jewish content. It was a wonderful feeling.

For the Atlanta community it was a very special experience. Most of the attendees were in Atlanta for several years, yet never had opportunities to interface with each other. Others only knew each other in passing. Being together in this seminar allowed us to not only build a community of learners, but to begin to build an internal network that will help us move forward.

I did share most of my thoughts on the evaluation form, however, I would like to give you some additional ideas.

1. I think we needed longer breaks in the afternoon. The half hour morning breaks could have been shortened.
2. It would have helped to continue to have the Jewish layer introduced into the pedagogical elements. After all, we are in Jewish settings, and there is a value system we transmit which does not appear in secular or other religious settings. I am not exactly sure how to address this, but I think it is worthwhile considering.
3. While the presenters knew we were from Jewish schools, I am not sure they totally understood the synagogue/supplemental school concept. Conversely, there needed to be some work with the supplemental school participants on how to extrapolate the information into their work settings. I will be doing a lot of this here in Atlanta as we continue to move forward in the vision process.

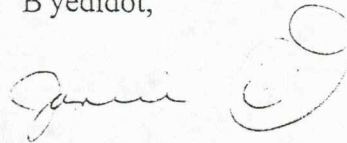
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4. I felt sorry for Art Green. He is marvelous and we could have used him Tuesday morning to set the tone for models of leadership. If you are going to have such a long day, do it the second day, not the first.
5. There should have been an evaluation form for each session.

I am sure you know that none of this detracted from the experience. Please extend my thanks to everyone for making this possible.

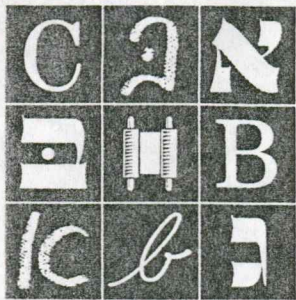
Best personal regards.

B'yedidot,

A handwritten signature in cursive script, appearing to read "Janice P. Alper", followed by a large, stylized flourish or scribble.

Janice P. Alper
Executive Director

semltr



M I L W A U K E E

4 Kislev, 5755
November 7, 1994

Dr. Gail Dorph
C. I. J. E.
P.O.B. 94553
Cleveland, Ohio 44101

Dear Gail,

You deserve so much more than a mere 'thank you' for the yeoman's job you did of putting the seminar at Harvard together! Please know that I found the week more than worthwhile. More important than coming back home with a new "bag of tricks, I came back to my job with a renewed sense of purpose and direction.

Initially I did not want to attend for a variety of reasons - the most important of which was that I obtained my Masters Degree just last week in the very same areas that were discussed (Educational Leadership). However, the four days effectively encapsulated and crystallized the studying I have been doing over the last five years. What a refreshing look at very important material!

A very special aspect of the program was the ability to communicate with other educators struggling with the same questions. Issues of where one is on the spectrum of Jewish observance fell away in light of our common struggle to educate the next generation.

May HaShem grant you continued success in your *m'leches haKodesh*! Kindest regards always.

Sincerely,

Rabbi Shabse Werther
Learner - in - Chief

CIJE - HARVARD PRINCIPALS' CENTER SEMINAR

BUILDING A COMMUNITY OF LEADERS: CREATING A SHARED VISION

OCTOBER 30 - NOVEMBER 3, 1994

SUNDAY, OCTOBER 30

6:00 - 7:15 pm Registration, Dinner, Opening Remarks
7:30 - 8:45 pm **Susan Shevitz**

MONDAY, OCTOBER 31

8:30 - 9:00 am Opening Remarks
9:00 - 10:30 am **Terry Deal and Ellen Goldring: *Understanding Leadership***
10:30 - 11:00 am Break
11:00 - 12:00 pm Terry Deal and Ellen Goldring
12:00 - 1:00 pm Lunch
1:15 - 2:30 pm Terry Deal and Ellen Goldring
2:45 - 4:30 pm **Steve Truitt: *Experience in Leadership: Creating Community***
6:45 - 8:15 pm **Art Green: *Images of Hasidic Leadership***

TUESDAY, NOVEMBER 1

8:30 - 9:00 am Opening Remarks
9:00 - 10:30 am **Richard Ackerman and Chuck Christensen:**
Developing Case Stories
10:30 - 11:00 am Break
11:00 - 12:00 pm Richard Ackerman and Chuck Christensen
12:00 - 1:00 pm Lunch
1:15 - 2:15 pm Richard Ackerman and Chuck Christensen
2:30 - 5:00 pm **Sharon Rallis: *The Principal as Flag Bearer or Bridger:***
Establishing Community Partnerships
Evening Free

WEDNESDAY, NOVEMBER 2

8:30 - 9:00 am Opening Remarks
9:00 - 10:30 am **Isadore Twersky: *The Educator as Leader***
10:30 - 11:00 am Break
11:00 - 12:30 pm Groups
12:30 - 1:30 pm Lunch
1:45 - 3:45 pm **Bill Firestone: *Engaging Teachers in the Decision Making Process***
5:30 - 8:00 pm Peabody Museum (?)

THURSDAY, NOVEMBER 3

8:30 - 9:00 am Opening Remarks
9:00 - 10:30 am **Roland Barth: *Creating A Vision***
10:30 - 11:00 am Break

11:00 - 12:30 pm	Roland Barth
12:30 - 1:30 pm	Lunch
1:45 - 3:30 pm	Barry Holtz
	Gail Dorph

October 12, 1994

Dear

We are delighted that you will be part of our CIJE-Harvard Principals' Center Seminar, **Building a Community of Leaders: Creating a Shared Vision**. Over 40 principals across denominational and educational settings will be part of our group. We are planning opportunities to work together as a large group as well as opportunities to work together in small groups both within and across job-alike settings, both within and across communities.

Enclosed in this packet are three things: a tentative schedule, a map of the Harvard campus (and its relationship to the hotel) and several articles that we encourage you to read before the seminar.

"The Flag Bearer and Bridger" suggests a framework for thinking about the role of the principal and is tied specifically to our session on Tuesday afternoon. The other three articles are related to our Tuesday morning session on "Creating Case Stories."

Our seminar will begin Sunday evening at 6:00 PM with dinner, and an opening program. Each morning we will begin promptly at 8:30 AM. All of our sessions will take place at the Harvard Graduate School of Education in the Gutman Library Building which you will find circled on your map.

Looking forward to seeing you at the end of the month.

B'shalom,

Gail Dorph

The
PRINCIPALS'
Center

617-495-1825/6

Harvard Graduate School of Education
336 Gutman Library, 6 Appian Way
Cambridge, MA 02138

June 9, 1994

Barry Holtz and Gail Dorff
Council for Initiatives in Jewish Education
FAX# 212-864-6622

Dear Barry and Gail,

I enjoyed meeting with you to discuss a collaborative effort in providing a four and a half day conference for Jewish day and supplemental school leaders.

Based on our conversation, my understanding is that we will together decide on curriculum and speakers. Some speakers will be contacted by The Principals' Center while you will contact some of the evening presenters. The Principals' Center will be responsible for the following:

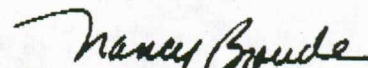
- Confirm all presenters. Collect readings and curriculum materials from all presenters.
- Work with all faculty to conceptualize their presentation.
- Create a brochure describing the Institute.
- Mail brochure to a select list of school principals in Atlanta, Milwaukee, and Baltimore and handle registration for those attending.
- Make arrangement with the Sheraton Commander in Cambridge for participants to stay there.
- Make all conference, media, food, and other logistical arrangements to ensure a smooth, well run conference.
- Provide all participants with appropriate registration, hotel, and travel information.
- Prepare all conference materials to be distributed to participants.
- Serve as co-facilitators in the administration of the conference.

It is also my understanding that CIJE will provide the Center with the money to cover the expense of running this conference. This fee will not include participant meals. Please see attached budget. I would like to request that the money be received by September 2, 1994.

You will note some changes on the budget. I revised it based on the inclusion of a Sunday evening dinner and program and additional evening programs.

Please do not hesitate to call me with questions. I look forward to hearing from you.

Sincerely,


Nancy Broude
Coordinator of Programs
and Administration

NB:jlj

06/07/1994 12:07 617435300 PRINCIPALS CENTER PAGE 01

The
PRINCIPALS'
Center

Harvard Graduate School of Education
336 Gutman Library, 6 Appian Way
Cambridge, MA 02138

Kathy's

For Gail

617-495-1825/6

June 7, 1994

Barry Holtz
Council for Initiatives in Jewish Education
FAX# 212-864-6622

Dear Barry,

Attached you will find a preliminary curriculum outline for the October 30-November 3 conference. I thought it might be helpful for you and Gail to review it prior to our telephone conversation tomorrow.

I look forward to talking with you.

Best wishes,

Nancy
Nancy Broude
Coordinator of Programs
and Administration

NB:jlj

Gail:

I received this by fax.

Barry

ER-17572
800 232 1234

CIJE INSTITUTE
OCTOBER 30 - NOVEMBER 3, 1994
PROPOSED CURRICULUM

Sunday, October 30

Evening - Israel Scheffler: purpose of education...pose global questions for participants to think about during this conference.

Monday, October 31

Morning - Richard Ackerman and Chuck Christensen
(Harvard University & University of Massachusetts at Lowell)
Developing Case Stories

Evening - Steve Truitt (Harvard University)
Experiential education, teambuilding
•Steve could go Monday afternoon if you want to bring in a speaker for that evening.

Tuesday, November 1

Morning - Lee Bolman (Vanderbilt University)
Frames of Leadership
Monday focused on their specific issues. On day two they can begin to think more about the implications of what they have learned for their own leadership style.

Afternoon - Susan Moore Johnson (Harvard University)
How do you inspire teachers to take on leadership roles in substantive ways? A good lead into day three which is focused on good teaching.

Evening - free

Wednesday, November 2

Jon Saphier or Greg Ciardi (Research for Better Teaching)
Supervision and Evaluation, Developing a Knowledge Base on Good Teaching

Evening - Special Event

Thursday, November 3

Morning - Susan Shevitz: The Process of Change

Afternoon - Roland Barth: Creating a Vision

Wednesday
morning or
afternoon

Monday
evening

Issues for Nancy Braude:

- Marketing
- PR
- Admissions
- Registering
- Handling the money
- Replying to applications
- Corresponding with the participants before conference
- Greeting people
- On-site logistics
- Content and making up the kits

Hiring the faculty (separate contracts?)

- Oct 30 - Nov 4
Sheraton Commander
\$120 per room
How do they handle matching roommates
- Eating
1 night at museum or something
- \$?
meals covered - listed in registration
card is sent
and letter w/ travel info.

Creating a shared vision

- Roland Barth
- Millie
- a hrs → 1/2 day [interactive]

Leadership via cases

- ~~Karen~~ Seth
- Ray merseth
- Susan moere Johnson
- Dick Elmore [more policy-oriented]

Keynote

David Curans

case writing { Richard Ackerman
Chuck Christianson

Lee Bolman [far away]

Harvard outdoor Band
[Steve ~~Trout~~ Trout]

FROM: INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu,
INTERNET:GOLDRIEB@ctrvax.Vanderbilt.Edu
TO: (unknown), 73321,1217
(unknown), 73321,1220
barry holtz, 73321,1221
(unknown), 73321,1223
DATE: 5/7/94 12:17 PM

Re: Re: principals seminar

Sender: goldrieb@ctrvax.vanderbilt.edu
Received: from ctrvx1.Vanderbilt.Edu by arl-img-1.compuserve.com (8.6.4/5.940406sam)
id MAA10432; Sat, 7 May 1994 12:15:38 -0400
From: <GOLDRIEB@ctrvax.Vanderbilt.Edu>
Received: from ctrvax.Vanderbilt.Edu by ctrvax.Vanderbilt.Edu (PMDF V4.2-15
#3899) id <01HC20AM1K2U8XMMV1@ctrvax.Vanderbilt.Edu>; Sat,
7 May 1994 11:12:59 CDT
Date: Sat, 07 May 1994 11:12:59 -0500 (CDT)
Subject: Re: principals seminar
To: 73321.1217@CompuServe.COM
Cc: 73321.1220@CompuServe.COM, 73321.1221@CompuServe.COM,
73321.1223@CompuServe.COM, alanh@vms.huji.ac.il
Message-id: <01HC20AM1TQ08XMMV1@ctrvax.Vanderbilt.Edu>
X-VMS-To: IN%"73321.1217@CompuServe.COM"
X-VMS-Cc: IN%"73321.1220@compuserve.com", IN%"73321.1221@compuserve.com",
IN%"73321.1223@compuserve.com", IN%"alanh@vms.huji.ac.il"
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I'll be happy to follow up with Cliff when a decision is made. I did not discuss with him any of the details, finances, etc so I had no way of knowing what the cost would be. Obviously, we need to think both in terms of long term and short term, and what Cliff brings to us, in terms of Harvard, expertise in knowing who the "good" folks are to do this type of work, etc. Maybe an alternative approach is that we use Cliff as a consultant to put together this first seminar, but then , as he suggested we have to do all the leg work and logistics of time, place, inviting both participants and presenters, etc. One thing that was not clear, he said to expect 2500 a day, in addition to the 10,000-12, 000? I still feel from a substance and content point of view as well as "process and type of interactions with our participants duiring the 3 days", he will be very helpful since he has had so many different types of people present and work for him in his institutes. Ellen

Oct 16 - Oct 17 #1
23 - 27 #2

Programs & Professional
Education — cliff

The Principals' Center and the Council for Initiatives in Jewish Education
Building a Community of Leaders: Creating a Shared Vision
October 30 - November 3, 1994

As part of this conference faculty have suggested readings that will enhance your knowledge and understanding of their presentation.

Sunday, October 30	Presenter
Creating an Environment that Transforms Jewish Lives by Susan Shevitz	Shevitz
Leadership: Examining the Elusive ed. by Linda T. Sheive and Marian B. Schoenheit	Shevitz
The New Meaning of Educational Change by Michael G. Fullan	Shevitz
What We Know About Jewish Education ed. by Stuart L. Kelman	Shevitz
 Monday, October 31	
Effective School Principals: Counselors, Engineers, Pawnbrokers, Poets... or Instructional Leaders by Terrence E. Deal	Deal & Goldring
Typologies of Leadership and the Hasidic Zaddiq by Arthur Green	Green
 Tuesday, November 1	
The Jewish Legacy and Storytelling's Modern Revival by Yitzhak Buxbaum	Ackerman Christensen
Genuine Reward: Community Inquiry into Connecting Learning, Teaching, and Assessing by Owen, Cox & Watkins - Chapter 1	Rallis
The Flag Bearer and Bridger by Goldring & Rallis - Chapter 5	Rallis
 Wednesday, November 2	
CIJE Goals Seminar, July 1994, Summary Report by Daniel Pekarsky	Holtz
Teacher Empowerment Under "Ideal" School-Site Autonomy by Paula A. White	Firestone
Teacher Participation in School Decision Making: Assessing Willingness to Participate by Mark A. Smylie	Firestone
 Supplemental	
The Principals' Center at Harvard University by Roland Barth	
Tzimtzum: A Mystic Model for Contemporary Leadership by Eugene Borowitz	

CIJE-Harvard Leadership Institute

Proceedings from Day 2

Monday, October 31, 1994

Gail handed out the Proceedings from Day 1.

After reading one correction was made: "the assignment from last night was to think of an educational program where you were not the leader."

Gail explained that we would be reviewing the protocols each day and that they would be on the table when the participants come in.

Shabse presented a Dvar Torah.

Understanding Leadership : Ellen Goldring and Terry Deal

Ellen and Terry explained that people tend to view situations from a dominant perspective. They emphasized how important it is for leaders not only to know their own dominant perspective, but also how to use alternative perspectives. The ability to use alternatives provides leaders with ways to analyze problems, view situations and seek solutions. It also allows a framework by which a community of leaders can be developed to solve problems.

Our work together had five distinct phases which helped participants learn the frames and work with them to address issues emerging from Jewish educational settings.

Part 1: A leadership orientation questionnaire was handed out in order to help participants determine their own dominant perspective. Ellen explained that there are four leadership perspectives: structural (factory metaphor--leader as social architect), human resource (family metaphor--leader as parent), political (jungle or game metaphor--leader as negotiator/advocate) and symbolic (temple metaphor--leader as poet).

After scoring the forms, it became evident that the large majority of the group identified the "human resource" perspective as their preferred orientation. Participants moved to sit with others who shared their dominant perspective. (Three tables were filled with "human resource perspectives" people).

Part 2: The football video. The role of expertise in allowing one to both see and describe a situation was exemplified by this video. Two young women, an expert and a novice, viewed the same football plays and described them quite differently.

Part 3: Five brief video clips, each representing a dominant perspective (one combining several perspectives) were viewed and analyzed in terms of their major themes. Ellen and Terry handed out explanatory materials which summarized the main themes. The analysis and discussion of the videos helped participants apply the underlying assumptions and tenets of each perspective.

Part 4: Working in groups based on job-alike settings, participants had the opportunity to analyze cases set in Jewish educational settings. They were asked to analyze:

What is going on from the point of view of each of the four perspectives? and,

What are strategies for addressing the issues that emerge from the analysis based on these perspectives?

Part 5: After participants shared their groups' work, Terry summarized the mornings' work. We learned that viewing situations from various perspectives provides the leader with the ability to generate options and choose among known alternatives. When implementing change, it is important to look at all these alternatives. Structurally, change creates confusion. Often roles need to be renegotiated. From a human resource perspective, change often pushes people down in Maslow's hierarchy and people feel incompetent. Politically, there needs to be arenas with rules, rounds, and referees to deal with issues. Symbolically, change implies loss and issues of loss and transition need to be attended to. The essence of leadership is knowing how to ask the questions rather than applying generic solutions.

Experience in Leadership: Creating Community - Steve Truitt

The group participated in three different exercises: Dreams and Wishes(toxic waste), Create a Square (blindfolded) and The Maze. Through these exercises participants explored how it feels to work in community. Participants learned about themselves as individuals and about themselves as members of a group. The point that one can learn profound truths "through play" was brought home both in the experiences themselves and in the discussions that followed each of the experiences.

More specifically, during the dream exercise, participants mentioned the importance of cooperation to fulfill the task. In addition, the option of "hanging back" was explored as a positive contribution to the group's task.

In the blindfold experience, the difference in the responses of the four members of the group who had worked on creating the square versus those who had watched the exercise were noted. Those who were watching were quicker to be critical of the end product whereas those who had created the square were elated by the "successful" product that they created.

In processing the maze experience, participants spoke about certain values that had emerged: relying on others, trust and risk taking, cooperation and compassion, honesty and integrity. People spoke about which was harder; guiding others or walking. People spoke about the role of specialization in getting the task done (being a guide on a certain area of the maze) and how that was fulfilling and rewarding, but also prevented them from seeing the whole picture. Last but not least issues of competition and cooperation between the teams was explored.

Images of Hasidic Leadership - Arthur Green

Art gave a brief history of the origins of Hasidism and its success in framing and reframing its message to meet peoples' needs and address their particular contexts. He spoke of Hasidism emerging as a democratic revolution breaking with tradition, reframing itself in the face of the Haskalah as a movement focused on conserving tradition and then reframing itself yet again after the holocaust.

Art raised the issue of leadership and the authority of the leader as key in Hasidism. The Hasidic leader's claim to leadership was not as the bearer of revelation or tradition, but through being a Tzaddik. He said that one way in which the Tzaddik as leader could be viewed is as a rejection of the rabbinic model of the talmid hakham and a reframing of biblical models of leader based on priest, king and prophet.

After studying a text in which the Tzaddik is described, participants discussed the implication of the model of the charismatic leader for today. One participant (who works particularly with teens) raised the concern that charismatic leadership can be dangerous. Others raised that opposite concern: lack of charisma and passion often leads to lifelessness.

CIJE-Harvard Principal's Institute
Evening One -- Proceedings

Sunday, October 30, 1994

Gail Dorph welcomed the participants to this first institute for educational leaders sponsored by CIJE and the Harvard Principal's Center. She introduced Nancy Broude, Coordinator of Programs and Administration at the Harvard Principal's Center. Nancy welcomed the group on behalf of the center and explained its purpose in providing opportunities for nourishment, support and guidance for principals. Alan Hoffmann, Executive Director of CIJE, added his words of welcome. He described the Mandel Commission on Jewish Education in North America and its conclusions: Educational reform for North American Jewry depends foremost on 1) building the profession of Jewish education and 2) mobilizing communal support for Jewish education and continuity. He discussed the importance of lead communities as experimentation sites for implementing the conclusions of the Commission. He also informed the group that findings from the study of Jewish educators implemented in these three lead communities would be presented at the GA. He concluded his remarks by introducing the CIJE staff.

Introductions continued by table. One person at each table introduced all the others at the table. Each table reported the names, positions, and communities of the participants. Some reporters introduced everyone but themselves; some reporters grouped their introductions by work settings; and others reported by "gender and geography".

Gail introduced Susan Shevitz's first exercise, since Susan was ill. Gail asked the group to fold their hands, and then asked them to unfold them and re-fold them in the opposite way. Participants said this is what the "change process" feels like. They said, change is "awkward, silly, difficult, uncomfortable, one needs to think about how to do it, it needs more thought than what we are used to." Gail summarized by saying the goal of the institute is to help us become more aware of what we do and bring to consciousness the patterns and mindsets we take for granted.

Then Gail asked participants to think of an educational program or institution that they thought was successful and to characterize the role of the leader in that institution or program. The participants shared their list of leadership characteristics and arrived at the following: fosters collaboration, respects children, imparts sense of importance to each person involved in the project, creativity, shared vision

with clear expectations, "shared vision with the ability to mobilize and model with respect for the uniqueness of all people participating", good communicator, dynamic, passionate and energetic, gathers community resources, choose good personnel, and invests in training. One participant pointed out that the list could be grouped around three categories: vision and creativity, issues of respect, and personnel.

Gail summarized this activity by indicating that leaders interact with people, programs\content and contexts in organizations and there needs to be a good fit among all these in order for organizations to move forward.

She then asked participants to focus their attention on organizations not leaders and examine a list that characterizes learning organizations. Participants were asked to choose two of the values that they felt were of critical importance. They then reexamined their first list in the light of these two core values and reflect on whether and how the role of the leader might have to change in order to achieve these core values.

Summary: In its essence, every organization is a product of how its members think and interact. The first evening's exercises (and the institute itself) were designed to focus on both these processes helping participants become more aware of how we think about ourselves as leaders, about the settings in which we work, and about the ways in which we work.

Ellen Goldring explained the thinking that went into planning the institute. It is a time for reflection and renewal, a time away from day to day concerns of work allowing learning from each other, recognizing their own theory of leadership.

The institute rests on three assumptions:

1. Educational leaders are key in determining an institution's overall culture and climate through involving teachers, students, parents and the community;
2. The quality of educational programs depends on educational leadership;
3. Educational leaders who are active learners tend to encourage development of learning communities in their institutions.

By explicating the title of the institute, Ellen previewed the sessions that will be held during the coming four days.

Stame My first thoughts abt yesterday's program +
the implications for my own leadership are o o o

that the frames of leadership represent an important
mode of thinking about any organization. I could
imagine designing a curriculum for the school of ed.
that would be based around the 4 frames. Would
you have individ courses around each of the 4
frames or would you have 1 course that dealt
with all 4? I don't know which would be
better really but I think that it would
need to have certain things blah blah blah
what is the way to go next here yes!
It's that certain frames are easier to
imagine teaching to people than others - for
example, how would you teach the political
frame I wonder what movies would really
best represent that frame? It's not easy
to tell and how would you go about it?

well I think you need to break up the skills into
defined areas and topics. Let's see what
might be on the agenda? Certainly the
idea of power + structures -- mysterious
the structure of your own institution.
If you could do that it would be a
very good start -- how abt an institutional
portrait? what would you use to do that?
what tools are available. You would need to
set up some kind of structure to analyze it.

fund raising - symbolic needed
writing for diff frames

CIJE-HARVARD LEADERSHIP INSTITUTE

Proceedings from Day 3 -- **Tuesday, November 1**

Gail handed out the Proceedings from Day 2.

There were three additions made:

1. Not only were there 3 human resource tables, there were also 4 other tables that were filled.
2. Regarding the blindfold experience, the comments about the quality of the square were made by those who did not participate in the activity only after the clapping and after one of the blindfolded walkers mentioned that the square was not perfect.
3. In the Dreams experience, the comment was made that the activity provoked fear and anxiety in much the same way that change does.

The discussion then turned to reflections on day 2. The following comments were made:

One participant mentioned that she found the evening discussion on types of leadership and their appropriateness to different settings very interesting and wished that there had been more time to pursue this topic.

Another participant reflected that the leadership team in his larger institution (he is the principal of a day school sponsored by a congregation) is composed of people who hold various strengths in terms of their dominant perspectives. He reflected on the importance of taking all these perspectives into account when thinking about and assembling a team. This, he felt, was a new idea because previously he would have been looking for people like himself.

One participant reflected on the timing of the conference. The end and beginning of the month are times of payroll, etc. and she was finding herself distracted today, the first day of the month, because of her concern about loose ends.

Another participant reflected on the challenge of helping people understand and define their roles in the group. He suggested that it was important to think about how to confirm and commend people for their roles in a group and asked for strategies to help do this.

One participant reflected on how yesterday came together for her by thinking about her opinions in a different way.

Ellen added that she thinks it would be challenging to think how the models of leadership that Arthur Green spoke about (king, priest, prophet, talmid hakham) and the four perspectives (structural, human resources, political, symbolic) could be related.

Eliezer Rubin presented a Dvar Torah.

Developing Case Stories--Richard Ackerman and Chuck Christensen

Richard introduced the idea of using case stories as a way of accessing one's own leadership. He used a Buber story to illustrate this point and to introduce case story writing.

Part 1: Freewrite

The participants engaged in a 7 minute "freewrite" using the following stem to get started: "My first thoughts about yesterdays' program and the implications for my own leadership are..." Participants were asked to write in a more or less uninterrupted fashion using "I am stuck" as a place stop if they got stuck.

Participants took a few moments to read their writing and highlight the "gems" they wanted to share with others.

The sharing of the writing was in trios. Time allotment was 15 minutes. Each participant was given 5 minutes to speak. The other two members of the trio were asked to listen and not interrupt. The objectives: writing, sharing and engaging participants in issues of their own leadership.

Part 2: Writing Case Stories

Participants were given 45 minutes to write a one page case story that is "close to the bone." They were asked to think of a discrete event or critical incident in which there was a dilemma or a decision that had to be made. Their example: board member entering class and giving "free advice to teacher."

Debriefing followed strict instructions. Again in trios (created through creative milling process), participants were each given 15 minutes for their case. Each person had a role in each case presentation. One "owned" the case; one was facilitator of the process; and one was the time keeper. As each participant read his/her case, other members listened, then asked only clarifying questions and only then discussed and analyzed.

Part 3: Lunch groups by community

Participants were asked to reflect on three questions:

- 1, What was it like hearing and discussing colleagues case stories?
2. What was it like writing, sharing and hearing discussions of their own case stories?
3. Any other observations and reactions to the work of the morning.

Part 4: Debrief

After lunch, each table reported back to the whole group about a key thing that had happened. Chuck and Richard responded to some

of the issues and questions that participants raised in terms of how they might use these techniques in their own settings. They suggested certain low risk stems or borrowed cases for the "freewrite" exercise in groups of people who know each other well. They talked about an archive of case stories that exists. One participant suggested building an archive of case stories for ourselves. Gail said that if participants would give her a copy of their case stories on Thursday, she would have them typed and duplicated for group members. Participants then brainstormed additional applications for the case story techniques.

Part 5: Closure

Chuck and Richard concluded by putting up an overhead:

Improving professional practice: basic premises

- I. Understanding practice is essential to strengthening it.
- II. Few people have either the
TIME or
DISTANCE

to develop their understanding of their own practice while engaged in it.

They then pulled together the entire activity by presenting a Buber story, talking about the nature of a story line and asking participants to share the titles of their own stories.

Last but not least they put up one last overhead with the following quotation:

"telling stories praising the tzaddikim is equivalent to the most profound mystic study and meditation.

But hasidic storytelling is not only about the saints, there are also countless inspiring tales about the noble deeds of ordinary people."

The Principal as Flag Bearer or Bridger: Establishing Community Partnerships --- Sharon Rallis

Sharon spoke about the complexity of working with the external community and different constituencies.

Part 1: Diagram

She began by drawing a picture and asking people to solve the puzzle. The exercise showed participants that although the picture looked simple, one could not use the "short, linear path" to solve the puzzle. Participants commented that it is often necessary to break the mold, go round about ways, violate norms and see things differently in order to achieve goals.

Part 2: Metaphors

Sharon asked participants to work in pairs to create a list of their external communities and constituencies and think of metaphors for each item on their list.

Pairs reported some of their metaphors to the group. One issue that emerged was the "fuzziness" of what is considered an external versus an internal constituency and who is part of the external community.

Sharon reflected on the way in which using metaphors is a helpful tool to look and characterize the external communities in which the participants work.

Part 3: Roles of Leaders

Sharon reviewed key roles facing principals today: facilitator, balancer, and flagbearer and bridger (see packets of handouts). Participants engaged in a discussion of the meaning of these roles. Particular interest was evident in the discussion of the role of principal as balancer. The image of the principal as flagbearer and bridger was explicated as well. Together, discussion centered on the need to simultaneously "connect" with the community, that is lay down the bridge, and define boundaries and limits, and when necessary, pick up the draw bridge. Sharon explained that sometimes, schools want to be independent of their communities whereas at other times, closer connections are important. Balancing these two creates tensions and is extremely difficult and complex. (Handout on quadrants).

Part 4: Job-a-like Groups

Participants were asked to share two experiences with external constituencies: one positive and one uncomfortable. Although by this time participants thought they had no strength to engage, the group work was animated and even went overtime.

During the debriefing participants responded to Sharon's question: Did anybody recount an experience that seemed positive that turned out negative, upon further reflection. One participant shared the opposite, and recounted a situation that seemed negative but was positive upon reflection.

Gail reflected on the day by asking people to think about the mix of thinking and reflecting from within and getting frames/perspectives/metaphors from outside sources.

Developing Case Stories in Educational Leadership

Richard Ackerman Chuck Christensen

The Principals' Center and the Council for Initiatives in Jewish Education
Building a Community of Leaders: Creating a Shared Vision

Harvard Graduate School of Education

November 1, 1994

Oh, gentle readers, you would find a tale in everything.
--William Wordsworth

This workshop provides a unique way for educators to understand and share personal leadership practices and dilemmas by blending aspects of case study method with the tradition, artistry, and imagination of story-telling. Participants will use their own experiences to develop *Case Stories* by writing, reading, listening, and talking with each other. Participants will:

- **write** a one-page case story with coaching and feedback from workshop leaders and colleagues;
- **share** case stories with each other;
- **engage** in discussion to gain a deeper understanding of their leadership practices and those of others.

Moving from "talk" to dialogue → craft knowledge
moving from congeniality to collegiality → professional

Debrief:

what was it like writing case, discussing your own case, listening to your case being discussed

"Consulting trios" for trios to generate options around a problem

Rabbi Hanokh told this story:

There was once a man who was very stupid.

When he got up in the morning it was so hard for him to find his clothes that at night he almost hesitated to go to bed for thinking of the trouble he would have on waking.

One evening he finally made a great effort, took paper and pencil and as he undressed noted down exactly where he put everything he had on.

The next morning, very well pleased with himself, he took the slip of paper in his hands and read: 'cap'--there it was, he set it on his head; 'pants'--there they lay, he got into them; and so it went until he was fully dressed.

'That's all very well, but now where am I myself?' he asked in great consternation.

'Where in the world am I?' He looked and looked, but it was a vain search; he could not find himself.

'And that is how it is with us,' said the rabbi.

source: (excerpt p.26) Buber, Martin. (1966) "Beginning With Oneself" in *The Way Of Man According To The Teaching of Hasidism*, New York: The Citadel Press.

Tell in first person

DEVELOPING A CASE STORY

(WORK SHEET)

Choose an important theme or issue from your leadership experience.

Write a *case story* that is no less than one paragraph, and no more than one page.

Your case story should:

- A. Describe an incident, interaction, or event.
- B. Include a central character.
- C. Express an observable, 'feelable' episode (be descriptive, use quotations, etc.).
- D. Go beyond description and leave the reader with a dilemma or decision point.
- E. Have a title.

Start here. . .

What is a case story?

A case story is both an oral and written description of a real life, close-to-the-bone leadership situation.

It is a written account of real events that includes enough intriguing decision points and provocative undercurrents to make a group of people want to think and talk about them.

Why case stories?

Case stories can help people to

- ◇ distinguish pertinent from peripheral facts,
- ◇ develop skills of critical analysis and problem solving,
- ◇ identify alternatives and formulate strategies and recommendations for action, and
- ◇ be involved in their own and others' learning.

Discussing and analyzing case stories

1. become familiar with the case story
2. determine central issues
3. analyze the case story
4. determine several alternatives
5. assess consequences of decisions and actions

Method in Trios:

- ① one person reads their case
- ② others: clarifying questions
- ③ Discussion of case as above

15 minutes for each case

Suggestions for writing case stories

- ◇ Make the case story important to you.
- ◇ Choose a problem of limited scope.
- ◇ Provide facts.
- ◇ Imagination is important.
- ◇ Consider the issue from a reader's point of view.
- ◇ Capture the vitality and character of the "setting."
- ◇ Develop the personality of a key character.
- ◇ Use dialog.
- ◇ Focus the case around a sharp dilemma.
- ◇ Give the case study a title.

Aim for a maximum length of one page.

Basic story structure

1. There was a likable hero
2. who had a reason to set out on a journey
3. when a threat occurred
4. from which there was a hero-inspired way out,
5. which resulted in a safe return and a happy ending.

– from *Tell Me a Story* by Chase Collins

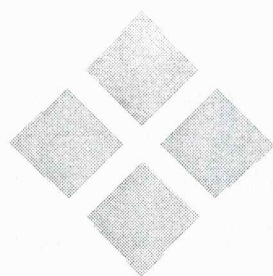
MacDwyer case studies

Developing Case Stories in Educational Leadership

Richard Ackerman Chuck Christensen

To Explore Further . . .

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 - ✓ C. Roland Christensen with Abby J. Hansen. (1987). Teaching and the Case Method: Text, Cases, and Readings. Boston. Massachusetts: Harvard Business School.
 - ✓ C. Roland Christensen, David A. Garvin, and Ann Sweet. (1991). Education for Judgement: The Artistry of Discussion Leadership. Boston: Harvard Business School.
 - Robert Coles. (1989). The Call of Stories. Boston: Houghton Mifflin Company.
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 - Kieran Egan. (1986). Teaching as Storytelling. Chicago: The University of Chicago Press.
 - Clarissa Pinkola Estes. (1992). Women Who Run with the Wolves--Myths and Stories of the Wild Woman Archetype. NY: Ballantine Books.
 - Nancy Mellon. (1992). Storytelling and the Art of Imagination. Rockport, MA: Element Press.
 - Deena Metzger. (1992). Writing for Your Life. San Francisco: Harper.
 - Robin Moore. (1991). Awakening the Hidden Storyteller. Shambala Press.
 - Peter Senge. (1991). The Fifth Discipline: The Art and Practice of the Learning Organization. NY: Doubleday.
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 - David Whyte. (1994) The Heart Aroused: Poetry and the Preservation of the Soul in Corporate America. New York: Doubleday/Currency.
-
- Robert Garmston, Facilitation Associates, 337 Guadalupe Drive, El Dorado Hills, CA 95762, (916) 933-2727
 - Harvard Business School. (printed annually). Directory of Harvard Business School Cases and Course Materials. Boston. Massachusetts: Harvard Business School, Boston, MA 02163 (616) 495-6117.
 - National Association for the Preservation and Perpetuation of Storytelling(NAPPS), P.O. Box 309, Jonesborough, TN 37659; (800) 525-4514



A story is the entire world. It contains everything within it. If it can be entered and understood – not reduced, but explored – it expresses the meaning of the events of our lives in a way that's appropriately complex, but aesthetically and emotionally satisfying. And meaning and healing are intricately connected. If we understand that our lives have meaning, we are healed by that.

– from *Writing for Your Life* by Deena Metzger

The Price of Change Imposed from the Top

Middletown has a community Hebrew school. For nearly twenty years the city's three congregations (Orthodox, Conservative, and Reform) have agreed that the central agency should run a Hebrew-language program while each congregation would run its own religious school and program for the primary grades. The titular head of the school is also the executive director of the central agency.

According to the director, the congregations hold that the community Hebrew school is necessary because the individual congregations have neither the qualified personnel to run a school nor the resources to administer one, given the diminishing number of Jewish school-age children in the community. Attendance at the school is a prerequisite for a bar or bat mitzvah ceremony at any of the three synagogues. Parents accept the necessity of this arrangement but view the community Hebrew school as a "bitter pill" that their children must take in order to have a bar or bat mitzvah.

The community Hebrew school serves about 140 students, who meet twice a week for a total of four hours a week, beginning in the fourth grade and continuing through the seventh, the year of their bar or bat mitzvah. The executive director and the teachers of the seventh graders were concerned about two problems: the lack of attendance during the fourth year of the program and the dropout rate once the students had become b'nai mitzvah. These factors reflected a generally negative attitude toward the fourth year of learning and left students who remained in the program with a sense of alienation.

The executive director responded by proposing to the board of trustees a realignment and restructuring of the community Hebrew school.

He proposed a model in which the students would begin their studies in the third grade and attend the school through the sixth grade. The seventh grade would be optional, for those students who wished to continue their studies in the Hebrew program; for most students, however, the seventh grade would be reserved for bar or bat mitzvah instruction plus religious school. The board of the central agency approved the plan and suggested that it be presented to the three congregations.

In the spring of the year, the three congregations ratified the restructuring, and all parents were informed of the change. Shortly afterward a groundswell of negative reaction emerged from a number of parents, threatening to undermine the entire project. Congregants, angry about what they perceived as an imposed change, held private meetings. A group of parents called a meeting to which the executive director and the president of the central agency were invited.

From: S. Rosenblum (1993). Leadership Skills for Jewish Educators: A Casebook. NY: Behrman House.

Inspirational
everyone felt important
leader knew what was going on
intell. presence

CIJE GOALS SEMINAR
JULY 1994
SUMMARY REPORT

Professor Daniel Pekarsky
University of Wisconsin

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

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

The Place of Goals in Jewish Education

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

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

one is educating towards is an indispensable ingredient of effective educational practice and reform. In addition, in the absence of clear goals, it is impossible for educational institutions to be seriously accountable for what they do - accountable in ways that will enhance their efforts and illuminate decision-making at institutional and communal levels. The Mandel Institute's Educated Jew Project and CIJE's Goals Project were both born of these concerns.

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

Defining a Vision-driven Institution

The seminar began with discussions aimed at systematically analyzing the ways in which, all too often, meaningful goals fail to guide the educational process and the very high price that educating institutions and those who support and depend on them pay for such inadequacies. Problems discussed ranged from the frequent absence of any clearly defined goals, to the presence of institutional goals that are not systematically implemented, to the presence of goals that key stakeholders don't strongly identify with (if at all).

As a counterpoint to this analysis, participants examined educating institutions in which curriculum, pedagogy, social and physical organization, and the selection of educators are guided by clear goals, goals which are themselves anchored in a compelling vision of the kind of person and community that should be cultivated. These examples of "vision-driven institutions" were drawn from the world of both Jewish and general education. They included John Dewey's turn-of-the-century school in Chicago; the educational ideology and practices associated with early Secular Zionism; Yeshivat Har-Etzion in Israel; and a very non-traditional yeshiva-like study-community called Ellul. Examination of these institutions made very vivid what it means for an institution to be guided by a compelling vision and set of goals, as well as the ways in which this can enhance educational quality and outcomes.

In the course of this examination, five critical and inter-related features of vision-driven institutions were identified:

1. the presence of a clear, shared, and compelling vision of the kind of human being and community that should be cultivated;

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

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

Catalyzing Vision in Existing Institutions

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

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

Vision in Communities: A Shared Jewish Universe

Since many of the participants in the seminar came as representatives of communities and not of institutions, they were as interested in community visions as in institutional visions. What might it mean for a community to have a guiding vision informing its policies and practices in education and other domains? Can there in any meaningful sense be a community-vision guiding the activities of a typical American Jewish community? Such questions were fruitfully explored on two occasions; first, in a sub-group of the whole, and second, in an inspired presentation on this subject by Professor Michael Rosenak of the Hebrew University.

In his talk Rosenak developed the view that, while substantial, the diversity typical of American Jewish communities does not preclude the development of a meaningful and substantial shared universe among the diverse membership. He identified five elements that make up this shared universe:

1. study (undoubtedly in very different ways) of the same sacred literature that addresses matters of ultimate concern;
2. a common vocabulary (words, phrases, concepts), rich and distinctive in historical and cultural associations;
3. certain shared practices concerning, say, Tzedaka or ritual observances appropriate at communal functions;
4. an attitude that says, "The problems faced by some segment of the Jewish People is a problem that all Jews must seriously address"; and
5. identification with Israel as a special place

-- not just another place where Jews happen to live.

These five elements, he intimated, suggest a set of communal and educational goals that can be shared across denominational and other divides.

From Study to Action: Next Steps

The seminar offered much food for thought, but it was designed to stimulate action as well as thought. The last part of the seminar focused on "Next steps" in the effort to encourage Jewish educating institutions to become better organized around meaningful educational goals. There were two stages to this discussion.

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

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

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