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JCCA camping, 1995.

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ORIGINS, CHARACTER AND IMPACT OF JCCA CAMPING RETREAT

November 1995
Daniel Pekarsky

In November 1995 CIJE ran a retreat for the professional leadership of several JCC summer camps on the question of Jewish educational goals for these camps. This report summarizes the background to the retreat, what happened at the retreat, and possibilities for follow-up.

Background

One of the participants in the CIJE Goals Seminar in Jerusalem in July 1994 was Jay Roth, the Executive Director of Milwaukee's Jewish Community Center. Excited by what he learned and eager to enhance the Jewish dimension of JCC programming, Roth brought some of his lay leadership and professional staff to a series of Goals Seminars run by CIJE for Milwaukee-area institutions in the spring of 1995. Towards the end of that series Roth approached CIJE with the suggestion that it work intensively with Milwaukee's JCC camp on a Goals Agenda; his thought was that this could serve as one of CIJE's Pilot Projects. As a result of the conversations with Roth, some preliminary activities were scheduled for January and February 1996.

But Roth did not keep his excitement to himself. In his conversations with the JCCA leadership, which shares his strong interest in strengthening the Jewish dimension of JCC programming, Roth's positive experience with CIJE led him to encourage the JCCA to sponsor a Goals Seminar organized around the needs of select JCC overnight camps from around the country. Roth's conversations with the JCCA in turn gave rise to conversations between the JCCA and CIJE around the possibility of such a seminar. Believing that JCC camps represent an important and interesting potential player in the field of Jewish education, CIJE was extremely interested in exploring the possibilities. In the end it was decided that a two-day seminar would take place at the tail-end of the JCCA's annual meeting, to be held in Washington in early November.

Planning for the retreat began with CIJE proposing some ideas that seemed promising; these ideas were then reviewed by the JCCA leadership, after which a final program was developed. The program that was agreed on was organized around a number of desired outcomes. These included: a deeper appreciation among the participants for the ways in which having determinate and compelling goals can guide educational practice; 2) greater self-consciousness concerning the kinds of goals associated with the participants' camps and the ways these goals have and have not been reflected in practice; 3) an understanding of what might be involved in approaching the realization of a goal strategically in a camp setting; and 4) an interest in making more progress on a goals-agenda beyond the retreat itself, along with some thoughts about how to go about this.

The retreat

Scheduled for November 8 and 9, the invited participants included institutional teams associated

with five JCC camps. In most cases, camp directors were accompanied by the JCC executive director and by the agency's Judaic educator. Participating institutions included the JCC's of Atlanta, Milwaukee, and St. Louis, and Pittsburgh, along with the leadership of New Jersey's Y Camp. Also participating were five staff members and consultants associated with the JCCA and four CIJE staff members. All in all, there were approximately 23 participants.

The program itself included a short frontal presentation concerning the importance of vision and goals for Jewish education, but it was otherwise highly participatory. It also featured a structured opportunity for participants to scan their institutions with attention to their difficulties and dilemmas in the Judaic realm, as well as an opportunity to experiment with what might be involved in systematically trying to use the camp setting as a vehicle of realizing a particular goal. These activities generated some exceptionally interesting discussions concerning what are - and what are not - appropriate Jewish goals for a JCC camp serving a very diverse set of constituencies. Indeed, so very interesting were these discussions that it was decided mid-stream to let the participants continue these discussions at the price of omitting a planned session organized around the question "Are Community Goals for Jewish Education Possible?"

Towards the end of the retreat, institutional teams met by themselves around questions designed to stimulate honest reflection and deliberation concerning their own camps. These questions focused on a number of themes, including the following: the official Jewish goals of their camps; the goals implicit in their actual practices; the outcomes of the camp-experience undergone by campers; the two goals which, on reflection, seemed to them the most important.

A final session, organized around the question, "Where do we go from here?" elicited a strong interest on the part of the participants to go further with this process. Many of them feel pressure to develop a stronger Jewish presence in their camps, and many of them genuinely want to move in this direction. But there is considerable uncertainty among them concerning what an appropriate mission is for a non-denominational JCC camp. A hope was expressed by some that future deliberations would focus on this question, and that perhaps a mission statement could be developed that would offer JCC camps guidance in this important area.

Follow-up to the retreat

In preparing for it, CIJE had viewed the retreat as an opportunity to raise the consciousness of the participants concerning the need to wrestle with questions of Jewish content. However, the interest shown by many of the participants in going further with this process, combined with our own assessment that this is an important piece of the Jewish education puzzle, has led CIJE to think seriously about follow-up activities that would prove fruitful.

In addition to Pekarsky's projected work on a goals-agenda with the Milwaukee JCC camp, the following possibilities are under consideration:

1. A second retreat with the same constituencies as the first, possibly organized around the

question of identifying an appropriate mission for JCC camps.

2. A seminar dealing with goals that brings lay leaders in the JCC movement into the process. Conceivably such a seminar could be organized for the JCCA's biennial meetings scheduled for this spring.

3. A seminar or retreat on the model of the seminar held in Washington, but in this case aimed at the leadership of camps not represented at the first retreat.



RENAISSANCE.
WASHINGTON D.C. HOTEL

Lay people needed @ biennial

Do we want to develop a national
body of material? Model that
could be used in other dep'ts
of JCCs

Other J camps have significant
resource centers - for info,
videos, people development
(like Kutz camps, etc.)
music + education





①

RENAISSANCE.
WASHINGTON D.C. HOTEL

Keeping goals vague allows people
to stay in

2 - 3

What is a successful outcome

- ① Getting clear ast what you're after
- ② Be serious ast implementing
- ③ Some grappling w/ sources that
speak to these issues

Power of informal settings

- Goals as a filter for decision-
making

- Evaluation

Smith + d'ay

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2

RENAISSANCE.
WASHINGTON D.C. HOTEL

Issues of Goals vs.
"Market forces"

Can we research in any given
camp: What are the J lives +
J education of kids in the
"rest of the year."

Is there a ~~is~~ "deception" going on -
camps are more Jewish than
they let on

Whose goals? And who has to
lay into the goals for it to be
effective

A Fifth category on Danny's list
[What about "stupid goals" → like
the JPS retreat]
↳ i.e. "worthy goals" → "worthwhile activities"

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3

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- ① Drama Program
- ② Bedtime ritual
- ③ Sports program
- ④ A day of staff training

DAY TWO

- ① What would you consider a success story in your camp? I.e. how would you like a child to be different after having been through the camp experience.
- ② What would you consider a failure?

Consider goals of "forging important friendships in a Jewish setting"; "having fun in a J settings"

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④

RENAISSANCE.
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Len ~~Robinson~~ (from NJ) Robinson

Need to start where kids are at and move them level by level up the ladder. Like swimming level 1 a kids up to swimming level 3. (But Jewishly do we have the "ladder" of Jewishness? Do we have the measurement tools, as we do in swimming?)

Videos sent home to help kids learn at home w/ activities of a Jewish sort.

* Len Silberman (JCCA staff): need to improve the knowledge and attitudes and training of camp directors to move the Jewish agenda forward

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5

RENAISSANCE.
WASHINGTON D.C. HOTEL

Steve: is there a problem in having too many "similar definitions of Judaism" which may lead to confusion in the field

Goals

Staff

Lay

Future

- ① This group could continue
- ② JCCA could push forward the agenda here and interface w/ other camps + federations
- ③ Goals for staff development
- ④ Development of materials
- ⑤ Goals needed nationally
- ⑥ Use help w/ questionnaires + surveys and longitudinal studies

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**JEWISH CAMPS IN JCCS: A CIJE-JCCA RETREAT
PROGRAM**

Renaissance Hotel, Washington, DC

November 8-9, 1995

Wednesday afternoon, November 8

Introduction to the Day

*Barry Holtz
Allan Finkelstein*

The Importance of Vision and Goals

Daniel Pekarsky

A Scan of Practice Using a Goals-lens: an Exercise

Participants

Implementation Exercise (In Small Groups):
What Would it Mean to Approach a Goal Strategically?

Participants

Thursday, November 9

Are Community Goals for Jewish Education Possible?
Presentation and Discussion of Michael Rosenak's Concept

Daniel Pekarsky

Break

Small Group Discussions (based on institutional teams)

Participants

Large Group Discussion (based on small group exercise)

Participants

Wrap-up: Where Do We Go from Here?

Barry Holtz

CIJE/JCCA SEMINAR ON GOALS

GUIDE QUESTIONS FOR INSTITUTION-BASED DISCUSSIONS

1. What are the formal Jewish goals of your camp (as described in brochures, speeches, etc.)?
2. What are the de facto goals of your camp? Put differently, what would a sensitive observer who knew nothing concerning the camp's avowed, or formal, goals conclude concerning the camp's central Jewish goals after hanging around the camp for a summer?
3. Negatively, positively, or otherwise, what do you think are the major effects of the camp on the Jewish life and outlook of staff and campers? How do you know?
4. What kind of procedure or instrument would enable you to get better data concerning #3?
5. If you had to settle on three major goals around which to organize the Jewish dimension of camp-life, which would they be? Why these three?

Feeling part of a community

CIJE/JCC ASSOCIATION

November 8 - 9, 1995
Renaissance Hotel
Washington D.C.

Participants

Atlanta JCC

~~Joel Gross, Assistant Director~~ — *didn't come*
Jim Mittenthal, Director - Camp Barney Medintz
Deborah Goldstein, Director of Jewish Education

Milwaukee JCC

Jay Roth, Executive Director
Jeff Metz, Assistant Executive Director
Jon Levin, Director - Camp Interlacken
Rabbi Ed Rettig, Director of Jewish Education

New Jersey Y Camp

Leonard Robinson, Executive Director
Ann Tursky, Director - Camp Nah-Jee Wah
Kim Moskowitz, Jewish Educator

St. Louis JCC

Jed Margolis, Assistant Executive Director
Steve Engel, Director - Camp Sabra
Phil Miller, Director, - Department of Jewish Life

Pittsburgh

Steven Wendell, Director - Emma Kaufmann Camp

Co-Sponsors

CIJE

Jonathan Ariel
Barry Holtz
Josie Mowlem
Daniel Pekarsky

JCC Association

Mark Charendoff
Barry Chazan
Allan Finkelstein
Leonard Rubin
Leonard Silberman

Cognitive }
 affective → attitudes } age groups
 Behavior }
 CIJE/JCCA SEMINAR ON GOALS OF JCC CAMPS
 November 1995

Change this worksheet to add and add activities to serve this end"

GUIDE QUESTIONS FOR THE IMPLEMENTATION EXERCISE

A. INTERPRETING THE GOAL

Try to get as clear as you can concerning the nature of the goal that you are charged with advancing. Here are some general questions to guide your thinking:

① Define what the goal means

What does the the goal encompass in the way of attitudes, skills, behaviors, etc.?

- ① That there will be a shabbat
- ② Special day
- ③ Holy day in unique ways that Jews celebrate a holy day

Why is it important?

Is goal → kids take it home? If that's our goal, what would we do.

* Feel good est shabbat w/ camp setting.
 Positive J memories est shabbat
 Lifelong shabbat skills?

How would you know if you've been successful?

Behaviors: What are the activities that you would do to implement this goal
 Preparation time to transition into sabb so they they'd feel good est it.
 Issues like PA system, garbage collection
 What is Holy = we pause, we talk est ourselves, elevate our behaviors, "spiritual" - type activities
 Resolve differences - fresh start | shabbat walk to create community different clothing

To sheet
 Add this

goals

JCCA/CIJE SEMINAR ON GOALS

WHAT WOULD IT MEAN TO TO BE GUIDED BY ONE OF THESE GOALS?

Love of Israel. If, for example, the goal is "love of Israel", it might be worth asking such questions as the following: What does it mean "to love Israel"? How is such love expressed? What behaviors or sentiments are inconsistent with such love? By virtue of what is Israel worthy of our love? What would successful camp-outcomes look like?

Jewish study. What is an appropriate goal in this domain for a JCC camp -- and why? What kind of study is appropriate? What attitudes, understandings, and skills should be nurtured? What would successful camp-outcomes look like?

A sense of membership in a pluralistic family. According to some, the aim of community-based (as opposed to, say, denominationally-based) Jewish education is to nurture in Jewish students the sense that, though our ways of life and beliefs may differ significantly, we are all part of the same family. The educational challenge is to create the sense of family; to educate the young towards an understanding of the various issues that divide and unite different members of this family (yesteryear and today); and to nurture the disposition to be respectful of positions and views that depart from one's own. Relevant questions might include: who counts as a member of the family? who is excluded from the family? what attitudes should be encouraged towards those we disagree with about important matters? what attitudes should be encouraged towards members of the family who are disrespectful of us? etc.

Shabbat. What is an appropriate goal or set of goals for a JCC camp in this domain? What attitudes, understandings, appreciations, behaviors, skills, and/or desires should be encouraged? Be specific enough to give guidance in educational planning.

B. IMPLEMENTATION

GENERAL GOAL:

IMPLEMENTATION OF THE GOAL: IMPLICATIONS FOR.....

Camper recruitment and admissibility.

Personnel selection.

Need some staff role model beyond Judaic specialist

Training of personnel (e.g., director, bunk-counselor, sports counselor)

Work with the camp's board.

Work with parents.

Day-to-day, or week to week bunk-life and/or other routine aspects of camp-life.

Special events/programs

Programming for Tishah b'Av or the Fourth of July

JEWISH CAMPS IN JCCS: A CIJE-JCCA RETREAT

November, 1995

- Camps as problems
- how we came to this
- who is coming
- goals + outcomes
- program

I. PURPOSES OF THE JCC RETREAT

The retreat for selected JCCs scheduled for this fall is designed to enable the participants to focus their energies on the underlying goals that should inform their efforts at Jewish education in camp and other settings. Through camps and activities they sponsor, JCCs are perhaps the most important community organ of informal Jewish education; and since there is substantial evidence that informal education may be a powerful educational resource, it becomes critically important to reflect more carefully than we usually have the time to do about the educational purposes now being served and those that might be served by these institutions. Getting clarity concerning fundamental educational goals will be invaluable for a number of reasons: it will provide criteria for deciding on the form and content of activities; it will give direction to in-service training; and it will make it possible to evaluate the success of various programs. The question of educational goals is rendered more complex, but no less important, by virtue of the fact that JCCs are communal institutions that serve an ideologically and otherwise very diverse clientele.

Guided by the conviction that clarity concerning fundamental purposes has a significant impact on effectiveness, the retreat will create contexts and activities that will encourage thoughtful reflection and honest dialogue concerning such questions as the following:

1. what educational goals have JCCs traditionally been associated with, how - if at all - have these goals been reflected in practice, and with what outcomes?
2. On careful reflection, are these traditional goals clear, compelling, and sufficient? Is it possible to articulate clearer and more compelling goals for an era in which there is anxiety concerning Jewish continuity and for an institution that is committed to serving the whole community?
3. What would be involved in a fully serious effort to attain goals that we have deemed of central importance?
4. On returning to our institutions and constituencies, how might we effectively engage our boards and our staffs in addressing the questions the retreat has considered and in making real progress on this front?

The retreat assumes that participants already take seriously the Jewish mission of JCC camps and other JCC-sponsored activities. By offering a chance to deliberate reflectively concerning questions of goals, it will try to put in your hands insights and tools that will prove invaluable in your efforts to carry out this mission in an ever more meaningful way that is consistent with your character as a community-wide institution.

DESIRABLE OUTCOMES

1. A new or deeper appreciation for the educational value of having determinate and compelling goals to guide the efforts of the camps.
2. Each team is substantially clearer concerning "the state of the art" in their own camps and those of their colleagues. They are more aware of the kinds of goals that have been associated with these camps (both in rhetoric and in practice), and they have a deeper understanding of the ways these goals have - and have not - been adequately reflected in practice.
3. Participants have a deeper understanding of what is involved in approaching the realization of a goal in a systematic, strategic way.
4. Participants leave the seminar with some new ideas concerning the kinds of goals that might animate their camps and with the realization that this matter requires more thought and study.
5. Participants leave the seminar with the desire to make progress on a goals-agenda and with some concrete, if rudimentary, ideas concerning what issues to tackle (e.g., engaging their boards in addressing the issue of goals; studying the state of goals in the life of the camp; educating the camp- staff) and how to begin approaching them.

Met
Barry Ch.
Richie Jovan

JEWISH CAMPS IN JCCS: A CIJE-JCCA RETREAT
PROGRAM
draft

- St Louis
- N.Y. Y camps
- Milwaukee
- Atlanta

WEDNESDAY AFTERNOON, NOVEMBER 8, 1995

INTRODUCTION TO THE DAY (30 min.)

Alan H. We think this an
imp. audience
caring →
continuity

Participants introduce themselves, and we briefly discuss what we hope to accomplish and the structure of the seminar. ~~Conceivably, in introducing themselves, participants will be asked to identify a significant Jewish educational goal that they believe needs to be central to their efforts.~~

THE IMPORTANCE OF VISION AND GOALS (30 min.)

DP

In this session, we discuss the critical role that vision and goals play in giving direction to education, in making possible evaluation, etc. Relevant references to literature in general education will be made.

A SCAN OF PRACTICE USING A GOALS-LENS: AN EXERCISE (60 min.)

DP

It will take about 10 to 15 minutes to explain the exercise. The exercise offers 5 general statements, each identifying a different way in which goals may be imperfectly formulated or related to practice. Participants are asked to fill in examples from out of their own experiences in Jewish camps.

My intent would be to give illustrations of each of the points from out of the world of general education.

The exercise itself will have two components: a) 15 minutes of quiet reflection, jotting down individual responses; b) discussion in the large group, designed to look at and analyze the examples they offer.

IMPLEMENTATION EXERCISE (in small groups): WHAT WOULD IT MEAN TO APPROACH A GOAL STRATEGICALLY? (1 hour)

Using a pre-identified goal, participants are asked to develop a comprehensive, strategic plan for approaching the implementation of the goal in the life of their camps. Conceivably, each small group would be given a different goal - but not necessarily. They would be asked to consider such matters as implications for staff-selection, for in-service training, for the organization of camp-life, for programming, for work with parents, etc.

After half an hour or so in small groups, the groups share what they have come up with, and discuss the challenges of implementation. (NOTE: If this is too much for Day 1, perhaps the analysis of the exercise could wait for the beginning of Day 2.

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THURSDAY, NOVEMBER 9, 1995

PRESENTATION AND DISCUSSION OF ROSENAK'S PAPER (90 minutes)

The challenge is to understand and evaluate his ideas and to begin to consider their possible implications for a JCC camp.

BREAK (20 min.)

SMALL GROUP DISCUSSIONS (based on institutional teams) (45 min.)

Broken down into institutional teams, participants are asked to spend 45 minutes discussing their own situation in relation to goals -- both actual and ideal. Some structured questions may be helpful in guiding the small groups. Conceivably, each group will be asked to come back to the big group with an answer to a question that asks them to identify a success and a failure in relation to goals; or else to come back to the group with some general statement about what they decided or had trouble deciding in their small groups.

LARGE GROUP DISCUSSION (based on small group exercise) (45 minutes)

WRAP-UP, WHERE DO WE GO FROM HERE (45 MINUTES)

October 31, 1995

① Staff people should attach themselves to the groups

FROM: "Dan Pekarsky", INTERNET:pekarsky@mail.soemadison.wisc.edu
TO: Barry, 73321,1221
CC: (unknown), INTERNET:PEKARSKY@MAIL.SOEMADISON.WISC.EDU
DATE: 11/6/95 5:45 PM

Re: Message from Internet

Sender: pekarsky@mail.soemadison.wisc.edu
Received: from wigate.nic.wisc.edu by dub-img-3.compuserve.com
(8.6.10/5.950515)
id RAA16651; Mon, 6 Nov 1995 17:28:54 -0500
Received: from mail.soemadison.wisc.edu by wigate.nic.wisc.edu;
Mon, 06 Nov 95 16:24 CDT
Message-Id: <309E8B01.CF87.1398.000@mail.soemadison.wisc.edu>
Date: Mon, 06 Nov 1995 16:23:00 -600
From: "Dan Pekarsky" <pekarsky@mail.soemadison.wisc.edu>
Reply-To: pekarsky@mail.soemadison.wisc.edu
To: 73321.1221@compuserve.com
CC: Pekarsky@mail.soemadison.wisc.edu
X-Gateway: iGate, (WP Office) vers 4.04b - 1032
MIME-Version: 1.0
Content-Type: multipart/mixed; BOUNDARY=BoUnD_8KcZuX86QvYVtGo309e7d05

--BoUnD_8KcZuX86QvYVtGo309e7d05
Content-Type: TEXT/PLAIN; Charset=US-ASCII
Content-Transfer-Encoding: 7BIT

Here's a draft of material for JCC retreat. For our conversation!

--BoUnD_8KcZuX86QvYVtGo309e7d05
Content-Type: APPLICATION/OCTET-STREAM; name="JCCIMPDS"
Content-Transfer-Encoding: 7BIT

CIJE/JCCA SEMINAR ON GOALS OF JCC CAMPS
November 1995

GUIDE QUESTIONS FOR THE IMPLEMENTATION EXERCISE

A. INTERPRETING THE GOAL

Try to get as clear as you can concerning the nature of the goal that you are charged with advancing. Here are some general questions to guide your thinking:

What does the the goal encompass in the way of attitudes, skills, behaviors, etc.?

Why is it important?

How would you know if you've been successful?

B. IMPLEMENTATION

GENERAL GOAL:

IMPLEMENTATION OF THE GOAL: IMPLICATIONS FOR.....

Camper recruitment and admissibility.

Personnel selection.

Training of personnel (e.g., director, bunk-counselor, sports counselor)

Work with the camp's board.

Work with parents.

Day-to-day, or week to week bunk-life and/or other routine aspects of camp-life.

Special events/programs

Programming for Tishah b'Av or the Fourth of July

CIJE/JCCA SEMINAR ON GOALS

GUIDE QUESTIONS FOR INSTITUTION-BASED DISCUSSIONS

1. What are the formal Jewish goals of your camp (as described in brochures, speeches, etc.)?
2. What are the de facto goals of your camp? Put differently, what would a sensitive observer who knew nothing concerning the camp's avowed, or formal, goals conclude concerning the camp's central Jewish goals after hanging around the camp for a summer?
3. Negatively, positively or otherwise, what do you think are the major effects of the camp on the Jewish life and outlook of staff and campers? How do you know?
4. What kind of procedure or instrument would enable you to get better data concerning #3?
5. If you had to settle on three major goals around which to organize the Jewish dimension of camp-life, which would they be?

JCCA/CIJE SEMINAR ON GOALS

WHAT WOULD IT MEAN TO TO BE GUIDED BY ONE OF THESE THREE GOALS?

Love of Israel. If, for example, the goal is "love of Israel", it might be worth asking such questions as the following: What does it mean "to love Israel"? How is such love expressed? What behaviors or sentiments are inconsistent with such love? By virtue of what is Israel worthy of our love? What would successful camp-outcomes look like?

Love of text-study. If our goal is "love of text-study", what might this mean? What kinds of texts do we have in mind? What kind of text study would we want to encourage - and why? What attitudes and skills would we hope to encourage? What would successful camp-outcomes look like?

A sense of membership in a pluralistic family. According to some, the aim of community-based (as opposed to, say, denominationally-based) Jewish education is to nurture in Jewish students the sense that they are all part of the same family. The educational challenge is to create the sense of family; to educate the young towards an understanding of the various issues that divide and unite different members of this family (yesteryear and

today); and to nurture the disposition to be respectful of positions and views that depart from one's own. Relevant questions include: who counts as a member of the family? who is excluded from the family? what attitudes should be encouraged towards those who disagree with our views?

MEMORANDUM




UJA-FEDERATION OF NEW YORK

We help 4.5 million people a year. One at a time.

Barry ① Could you please take care of ①
② Jen, please find him materials for ②

October 20, 1995

TO: Alan Hoffman
FROM: John Ruskay 

Hope you and your family enjoyed the hagim.

You will recall that at one of our recent meetings, you invited me to participate in the forthcoming CIJE consultations re: Summer camping (November 8 - 9 in Washington) and Evaluation (November 3 in New York). I would appreciate seeing any material that has been prepared and distributed in advance of the sessions. The November 3 session I might be able to join at 10:45 a.m. The consultation on evaluation conflicts with the AAC Working Committee. Depending on the agenda of both, I might be able to participate. ① ②

So -- to make a long story short -- I would appreciate seeing the outlines for these consultations so I can make an informed judgment.

Many thanks.

MEMO TO: Barry Holtz
FROM: DP
RE: JCC program

I haven't prepared as much as I would have hoped for, but perhaps what I jotted dot down below will be enough to move our conversation going. If I recall it correctly, my assignment, based on our last conversation, was to draft a tentative sequence of activities for the day. Before doing so, I want to take note of two other things that we decided in that conversation. 1) we added an additional outcome that had been explicitly stated in the sketch I had previously sent you: "Participants have had a chance to reflect on their own views concerning the aims of Jewish education in the JCC camp setting, as well as an opportunity to discuss these views with others." 2) At some point (prior to the meeting scheduled for Nov.1, you were going to check out some of our thoughts for the program with Lenny Rubin and Mark Cherendorff (sp??)).

In drafting an agenda for the retreat, I am assuming that we have available to us from 2 to 5:30 on Wednesday afternoon, and from 9 to 2 pm, including lunch, on Thursday. We agreed - on reflection, I think wisely - to end with lunch; so, realistically, we have from 9 to, about 1:15 on Thursday.

FIRST DRAFT OF PROGRAM

WEDNESDAY AFTERNOON

INTRODUCTION TO THE DAY (30 min.)

Participants introduce themselves, and we briefly discuss what we hope to accomplish and the structure of the seminar. Conceivably, in introducing themselves, participants will be asked to identify a significant Jewish educational goal that they believe needs to be central to their efforts.

THE IMPORTANCE OF VISION AND GOALS (30 min.)

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It will take about 10 to 15 minutes to explain the exercise.

*How do you
get
to create
goals,
build
consensus*

My intent would be to give illustrations of each of the points from out of the world of general education.

The exercise itself will have two components: a) 15 minutes of quiet reflection, jotting down individual responses; b) discussion in the large group, designed to look at and analyze the examples they offer.

IMPLEMENTATION EXERCISE (in small groups): WHAT WOULD IT MEAN TO APPROACH A GOAL STRATEGICALLY? (1 hour)

Using a pre-identified goal, participants are asked to develop a comprehensive, strategic plan for approaching the implementation of the goal in the life of their camps. Conceivably, each small group would be given a different goal - but not necessarily. They would be asked to consider such matters as implications for staff-selection, for in-service training, for the organization of camp-life, for programming, for work with parents, etc.

After half an hour or so in small groups, the groups share what they have come up with, and discuss the challenges of implementation. (NOTE: If this is too much for Day 1, perhaps the analysis of the exercise could wait for the beginning of Day 2.

THURSDAY

PRESENTATION AND DISCUSSION OF ROSENAK'S PAPER (90 minutes)

The challenge is to understand and evaluate his ideas and to begin to consider their possible implications for a JCC camp.

BREAK (20 min.)

SMALL GROUP DISCUSSIONS (based on institutional teams) (45 min.)

Broken down into institutional teams, participants are asked to spend 45 minutes discussing their own situation in relation to goals -- both actual and ideal. Some structured questions may be helpful in guiding the small groups. Conceivably, each group will be asked to come back to the big group with an answer to a question that asks them to identify a success and a failure in relation to goals; or else to come back to the group with some general statement about what they decided or had trouble deciding in their small groups.

LARGE GROUP DISCUSSION (based on small group exercise) (45 minutes)

WRAP-UP, WHERE DO WE GO FROM HERE (45 MINUTES)

LUNCH

PURPOSES OF THE JCC RETREAT

The retreat for selected JCCs scheduled for this fall is designed to enable the participants to focus their energies on the underlying goals that should inform their efforts at Jewish education in camp- and other settings. Through camps and activities they sponsor, JCCs are perhaps the most important community organ of informal Jewish education; and since there is substantial evidence that informal education may be a powerful educational resource, it becomes critically important to reflect more carefully than we usually have the time to do about the educational purposes now being served and those that might be served by these institutions. Getting clarity concerning fundamental educational goals will be invaluable for a number of reasons: it will provide criteria for deciding on the form and content of activities; it will give direction to in-service training; and it will make it possible to evaluate the success of various programs. The question of educational goals is rendered more complex, but no less important, by virtue of the fact that JCCs are communal institutions that serve an ideologically and otherwise very diverse clientele.

Guided by the conviction that clarity concerning fundamental purposes has a significant impact on effectiveness, the retreat will create contexts and activities that will encourage thoughtful reflection and honest dialogue concerning such questions as the following:

1. what educational goals have JCCs traditionally been associated with, how - if at all - have these goals been reflected in practice, and with what outcomes?
2. On careful reflection, are these traditional goals clear, compelling, and sufficient? Is it possible to articulate clearer and more compelling goals for an era in which there is anxiety concerning Jewish continuity and for an institution that is committed to serving the whole community?
3. What would be involved in a fully serious effort to attain goals that we have deemed of central importance?
4. On returning to our institutions and constituencies, how might we effectively engage our boards and our staffs in addressing the questions the retreat has considered and in making real progress on this front?

The retreat assumes that participants already take seriously the Jewish mission of JCC camps and other JCC-sponsored activities. By offering a chance to deliberate reflectively concerning questions of goals, it will try to put in your hands insights and tools that will prove invaluable in your efforts to carry out this mission in an ever more meaningful way that is consistent with your character as a community-wide institution.

March 20, 1995

JCC CAMPS and CIJE

On March 13, 1995 Alan Hoffmann, Barry Holtz, Allan Finkelstein, Lenny Rubin and Jay Roth met to discuss a possible relationship between CIJE and the JCCA in a "goals" endeavor vis a vis JCC camps.

There are currently around 22 JCC residential camps serving 10-15,000 children each summer. In addition there are numerous day camps at JCCs around the country. The group discussed the possibility of trying to put the questions of CIJE's goals project on the agenda for the residential camps. At this time the day camps were deemed too diffuse and complex an issue to deal with.

The group decided to bring together a consultation in the fall of 1995. The participants would be 4-6 JCC residential camps, represented by teams of: center director, camp director and JCC Jewish educator. We would limit participants to places which had Jewish educators in place and which could produce this team of three for the meeting. Likely participants: JCCs from Milwaukee, St. Louis, Atlanta, Central Queens (even though they don't have a Jewish educator, their receipt of a NY continuity commission grant for their camp makes them a legitimate participant) The Los Angeles camp is also a possibility. Ideally the meeting would take place for 2 days at a camp. Alternatively the meeting could take place at the JCCA office in NY.

Dan Pekarsky and Barry Holtz would develop the content from the CIJE side. Mark Charendorff and Barry Chazan (if he was in the USA at the time) would provide content from the JCCA side, plus Allan and Lenny. Other "outside" consultants might be used: Debby Hirshman, Asher Melzer, Jody Hirsch, Jerry Mark, Howard Wasserman.)

The goal would be to move toward a project that would try to "raise the Jewish temperature" at JCC camps. The consultation would spend time discussing possible directions (such as staff training programs) that could move in this direction. At the close of the consultation, based on the discussions at the consultation, CIJE and JCCA would work together to produce a grant proposal for the Covenant Foundation for work in specific JCC camps to improve their Jewish staffing and program.

PURPOSES OF THE JCC RETREAT

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Guided by the conviction that clarity concerning fundamental purposes has a significant impact on effectiveness, the retreat will create contexts and activities that will encourage thoughtful reflection and honest dialogue concerning such questions as the following:

1. what educational goals have JCCs traditionally been associated with, how - if at all - have these goals been reflected in practice, and with what outcomes?
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The retreat assumes that participants already take seriously the Jewish mission of JCC camps and other JCC-sponsored activities. By offering a chance to deliberate reflectively concerning questions of goals, it will try to put in your hands insights and tools that will prove invaluable in your efforts to carry out this mission in an ever more meaningful way that is consistent with your character as a community-wide institution.

DESIRABLE OUTCOMES

1. A new or deeper appreciation for the educational value of having determinate and compelling goals to guide the efforts of the camps.
2. Each team is substantially clearer concerning "the state of the art" in their own camps and those of their colleagues. They are more aware of the kinds of goals that have been associated with these camps (both in rhetoric and in practice), and they have a deeper understanding of the ways these goals have - and have not - been adequately reflected in practice.
3. Participants have a deeper understanding of what is involved in approaching the realization of a goal in a systematic, strategic way.
4. Participants leave the seminar with some new ideas concerning the kinds of goals that might animate their camps and with the realization that this matter requires more thought and study.
5. Participants leave the seminar with the desire to make progress on a goals-agenda and with some concrete, if rudimentary, ideas concerning what issues to tackle (e.g., engaging their boards in addressing the issue of goals; studying the state of goals in the life of the camp; educating the camp-staff) and how to begin approaching them.

SOME ELEMENTS OF THE RETREAT

1. A text study session (possibly led by Yekhiel Poupko) that focuses on what it means to be members of a community -- or on what are the essential virtues and capacities that make communal life possible.
2. A session that allows folks to share what have been their central educational purposes and how they are expressed in the life of their camps.
3. A session focused on the Rosenak piece: a summary of the argument and a discussion of its implications for a summer camp: that is, what would be entailed by a commitment to take these ideas seriously in a camp that features substantial Jewish diversity and that claims to represent the community as a whole?
4. An exercise designed to identify gaps between goals and implementation -- that is, designed to highlight domains in which goals are poorly related to or reflected in educational practice.
5. An implementation exercise: what would it mean to be systematic, without being heavy-handed, in trying to implement a

From: Daniel Pekarsky at 608-233-4044
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particular goal? Conceivably, this could be combined with the Rosenak discussion (#3).

6. A "Where do we go from here?" session, organized around question #4 (see p. 1 above).

mtg w/ ~~Al~~ F. Jay R. + M. Alan H.
Lenny Rubin

3/13/95

What happened in Minneapolis when the temp was raised?
Holocaust education project of late 1970s

How would JCC camp distinguish itself from Ramah?

Is it like the UATC camp

What could a communal camp be like, rather than a denomin. camp?

Around 22 residential camps within Federation + JCC network
circa ~~2000~~ 10-~~15~~ 15000 kids

Pre-Comje - camps where were the Jewish action Sejon
junior directors come in in the mid 70's

Team: Center director, camp director, J educator of JCC
By Regions

Eli
Isaacs
↑

4-6 camps, with teams: Milwaukee, St Louis, LA?, Atlanta, Queens

Petarsky + Holtz would be the team for content

2 days (at a camp?)

Merk, Barry Chazan if around

consultants: [Debby Hirschman, Asher Melzer, Jody Hirsch, Jerry Merk]

Howard Wasserman

Dialogue w/ UATC camp + Ramah

Site visits?

**SUMMARY
MEETING - JCC EXECUTIVES
Phoenix, Arizona**

Session defining the JCC role in Jewish continuity - Part I

What is an Ideology? - How do we get one? - What will it do for us?

A. Presenter: Dr. Isa Aron, Ph. D. - Professor of Education - HUC

Isa indicated an ideology contains the following three components:

- a. A statement of how the values, goals and norms of an institution are connected.
- b. In that process an institution can select certain values; i.e. a hierarchy of values that can be established.
- c. An ideology contains concrete actions based on those values and goals.

She compared this and contrasted it to "philosophy", which is a set of abstract ideas.

Goals are a statement of what we want to accomplish and should be based upon our values. Values at the JCC include such areas as strengthening Jewish identity, etc. The Center needs to clearly state what its values and goals are and make sure that the goals reflect the values of the institution. Goals can often be in conflict and that needs to be addressed. An example of a conflict is the goal of being an advocate of the well being of families and yet, because we also teach Jewish rituals, we close on certain holidays, thus negatively impacting on families with day care needs.

It is important to develop an institutional ideology which is shared by all. That includes staff, members of the agency and the board. One way to do this is through a process called a limiting assumptions exercise. The goal would be to develop a task force that represents a broad spectrum of the community and to identify all of the values that are represented in the Center. We need to define all of the assumptions that people make about Judaism within the JCC and then probe for the values behind it. It is based upon those values that we build the ideology. A list of some of those assumptions could include the following:

1. Jews of all denominations are welcome.
2. The Center is too Jewish.
3. The Center is too kosher.
4. The Center is not kosher enough.
5. The Center is or can be all things for all people.
6. The Center serves the Jewish community.

In developing an ideology, there is also the risk that some people will not like it and will not participate. The history of the JCC has been that the ideology of a JCC is to have no ideology; i.e. it is open to all and everybody can come. In developing one, we may be attracting certain

populations and turning others off. The flip side to that, however, is whether or not you can become a major player in the area of Jewish education and Jewish continuity without developing a specific ideology.

B. Presenter Yehiel Poupko - Defining the JCC's Role in Jewish Continuity

1. Yehiel presented the perspective that the Center needs to be concerned not with the 6-7% of the population in Day School or the 12-13% of Jewish people who are traditional Jews. Rather we need to be concerned with another large population who are, as he calls them, "episodic Jews" - 30-40% of all Jewish families for whom the taste of Judaism is the JCC.

2. The great strength of the Center is that it weaves Jewish life into general life. Our other great strength is that we are quality and excellence driven, in good part because we are more subject to the economic vagaries of the market.

3. Because of this factor, we cannot become too Jewish or it will violate this weaving and turn people away.

4. Yehiel again came back to his concept of "Just Jewish Enough", "JJE", and the need to be careful how we calibrate the "JJE" in our institutions or we will lose people. But he also emphasized that "JJE" is a statement of beginnings, not ends.

5. His opinion is that the days of the JCC ideology being no ideology are over.

6. Should a hallmark or outcome of JCC participation be joining a synagogue? He believes yes.

7. Without ideology we will always wind up dealing with a lot of periphery issues like opening on Shabbat or dealing with Kashrut, and they can consume you.

8. The role of a family worker is not to do a Shabbat dinner, etc., but to determine how we get into the heart and guts of a family and change the way they feel with Jewish life and Jewish continuity.

9. Commitment and belief are key to staff who work in Early Childhood or Camp or anywhere within the JCC. It is important to have a staff with Jewish knowledge. But it is equally important, if not more so, for staff to have a belief that Judaism is important and that it should guide Jewish life. The Executive needs to be a passionate Jew, so that he can lead and express that passion in a clear way. This led to a lot of discussion on a lot of different perspectives around the table. Ultimately, the question is whether we can teach families if we only have people with knowledge, but not people who observe or themselves believe in it.

10. We don't need to be overly concerned about the orthodox community. If the key issue for the JCC is Jewish continuity, then we need to do Jewish triage. The orthodox may be the least of our concerns because they are going to remain committed to Judaism regardless of what

the JCC does. In the traditional Center perspective, we are there to provide service for all those in need. But if we are promoting continuity then we have to run some risks. An example of this is to open a Sunday school for non affiliated Jews or do Shabbat programming or High Holiday services or other things. If our goal is Jewish continuity, then that is the role the Center has to move into despite the political price that it will pay in the process.

11. The goal is to build community.

12. The staff need to be role models! If not, they are part of the problem as opposed to being part of the solution.

13. Outcomes were discussed extensively. Barry Chazan expressed concern about outcomes and ideology, which means excluding people. He indicated that one of the strengths of the JCC is to allow people to search for their Jewishness and is based upon a belief in human beings. We are going to risk taking that venue for searching away from a large segment of the population. In a sense we are creating an exclusive as opposed to inclusive agency environment. Isa Aron pointed out that outcomes in the Center field, and may be in Jewish life in general, is simply that "more space in your brain is taken up with Jewish things". This is to be contrasted to a hierarchy of things or an incremental structure or pattern of learning and growth.

14. Everybody believed that it is important to create experiences that make people want to be Jewish. To do so, do you need staff to serve as role models so that you get people to buy into it?