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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
72

Folder
8

Professors (Folder 2 of 2), 1996-1998.

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

Dear Friends,

I'm looking forward to seeing you soon. Our retreat is going to be organized around three topics: 1) Discussions of two CIJE research projects—one on synagogue change; one on contemporary American Jewish lay leaders; 2) Conversations together about the whole issue of change in contemporary education; 3) Jewish study around the theme of teachers and learners—and the issue of personal change. Change is very much on the CIJE agenda and we hope that these discussions can be informative for all of us.

In advance of our meeting, we are enclosing the following items:

- 1) The synagogue change research project proposal—we will be discussing this on Tuesday;
- 2) An article by M. McLaughlin called "The Rand change agent study 10 years later" from "Education Policy Implementation by Odden"
- 3) An article by Marjorie Heller and our colleague Bill Firestone called "Who's in charge here"
- 4) An article by Bill called "Images of Teaching"

The latter three articles will be used by Bill in a session he is leading on Wednesday. Try to read at least the first two in advance; if you can get to the "Images" that would, of course, be good.

Study
 Teachers/learners
 Change
 in
 Education
 Synagogue
 Lay leaders
 education
 qualitative
 research
 philosophy
 teacher

TO: Chava, Gail, Barry, Nessa, Karen Barth
FROM: Dan

Here is a draft of the guiding principles document that tries to be responsive to at least some of the concerns voiced at our retreat. I am sending you hard copy because I'm mistrustful of my email right now.

Chava -- Please make sure this gets to the other people this is addressed to. Thanks.

Gail: When you have a chance, please review and revise the sections relation to interactive learning. Thanks. Also, does the revised draft adequately speak to your concerns about "the text as a Thou" and about the social construction of meaning?

Barry: It was suggested by KAB that I send this to you in case we do a session around it at the Professors Seminar.

Nessa: Your mission, should you choose to accept this assignment, is to edit, re-frame in language more readily accessible to a lay audience, etc. I will look forward to working with you on this.

Since this is very much in process, if you have reactions and time, I'd welcome continuing feedback. Thanks.

I am still hoping, when time permits, to try my hand at a version that organizes key-ideas in categories like "Outcomes", "Conditions", and "Characteristics" of a quality-education. I'd be interested in whether you think this important to do.

PS At Avi Decter's request, and with the understanding that the document is "in-process" and not official, I've sent him a copy of this as well.

- Moral dimensions & ed
- Identity formation
- Towards deeds

CORE THEMES IN CIJE'S APPROACH TO EDUCATION

CIJE's efforts to foster high-quality Jewish education are informed by several powerful and mutually reinforcing ideas:

Vision at the heart. The soul of an educating institution is a guiding vision that identifies in a compelling way its paramount aspirations. An adequate guiding vision points to the attitudes, knowledge-base, dispositions, and skills desired in the graduate; and it is grounded in serious encounters with powerful Jewish ideas that concern the nature of human and Jewish existence in the cosmos and history. Such a vision, if genuinely shared, energizes the participants and provides an indispensable basis ~~guiding~~ vision only to the extent that it permeates the entirety of an institution's life, from hiring practices, to architecture, to daily learning experiences, to budgetary decisions.

Learning -- both the means and the end of education. In an adequate educating institution the activity of learning is intrinsically rewarding, while meaningfully contributing to the student's growth as a Jewish human being as interpreted by its community's guiding vision.

We think it likely that if the student's learning-experiences regularly satisfy these demanding standards, the student will develop into a person with the capacity and disposition to engage in serious Jewish learning regularly and enthusiastically. This is important because we believe that however differently various sub-groups understand the aims of Jewish education, Jewish education should always aspire to empower and dispose the student to be a learning Jew.

In multiple ways, powerful learning is experiential. Because it is responsive to the students' experience of life and addresses their living concerns, their understandings, and their beliefs, powerful learning is engaging and personally meaningful.

Powerful learning enlarges and deepens the students' understanding and appreciation of their experience as Jews and as human beings; it also enables them to enter meaningfully into new experiential realms.

Powerful learning is often generated, enriched, and tested by experiences and activities out in the world. These include immersion-experiences in Jewishly significant cultural and geographical settings, accompanied by opportunities to learn about these settings and to reflect on one's experience in these settings; and opportunities to grow that arise out of projects that require the student to plan, implement, and learn from an effort to address a real world problem under real-world conditions. While such experiences and activities should not be viewed as a substitute for more traditional forms of learning

which put the engagement with Jewish texts at the center, they have the potential to stimulate, deepen, and complement such learning. For some students they may prove a primary mode of learning; and for many students they prove essential elements in a balanced learning-diet that also includes other forms of learning.

Education is about making and discovering meaning. Judaism speaks powerfully to the human being's need for spiritual and other kinds of meaning, and a central challenge of education is to make its voice, or voices, meaningfully accessible to the student.

Education is deeply rewarding when the learner is engaged in trying to make sense of an intriguing but perplexing text, question or situation, and when his or her deepest questions concerning God and the meaning of our existence can be voiced and heard.

Education is exhilarating when reflection and discussion culminate in insights that make sense of a troubling text, question, or situation, or enrich the meaning of the learner's lived experience, or offer the learner a glimpse of a transcendent reality.

Education is empowering when it culminates in the acquisition of skills and sensibilities that enable the learner to find or create these kinds of meaning in new kinds of situations.

Powerful learning is interactive. Powerful learning results from the dynamic interaction between the sensibilities, concerns, interpretive schemes, and skills of the learner and the features of the encountered situation, be this situation a text, a task, or a social situation. Educators are responsible for enriching this kind of interaction, rather than turning the learner into passive receptacles.

Powerful learning is also interactive in another sense. A major source of the insights it generates, and the excitement and sense of well-being that accompanies it, is unscripted give-and-take between teacher and student and between students. Such give-and-take enhances the intellectual, social, and spiritual rewards of learning.

Educating institutions are learning communities. Educating institutions are to be understood not as shells in which teaching and learning go on but as **learning communities**. They are learning communities in that all of their members -- young and old, teachers and students -- view themselves and others as both learners and sources of learning. Through their shared efforts, they create meanings that would not have arisen through isolated, individual inquiries.

Educating institutions are learning communities in that the

activity of learning together is an intellectually, socially and spiritually rewarding activity which binds the participants to one another.

Educating institutions are learning communities in that the educators whose vocation is to teach within them are committed to the kind of reflective practice and careful evaluation that eventuate in professional growth and in more thoughtfully designed norms, policies, and practices.

Centrality of Jewish texts and ideas. At the heart of Judaism are powerful texts that have sustained and enriched Jewish life across the generations. Jewish human beings should have the opportunity to be deepened and to grow through meaningful encounters and struggles with the powerful questions, stories, images, perspectives and ideas that abound in their textual tradition; and they have the right to acquire the skills and dispositions that will empower and dispose them to engage in a life-long conversation with these texts. It is the responsibility of the Jewish community to offer its members educational opportunities that will secure this right and bring them to view Jewish texts as lifelong companions and sources of meaning.

We understand "texts" to include classical literature like the Torah and the Talmud, but also other forms of Jewish cultural creativity that include novels, poems, and philosophical tracts. "Texts" also include the products of Jewish creativity in other art forms like dance, film, and the plastic arts.

An alternative formulation of "Centrality of Jewish texts and ideas":

Centrality of Jewish ideas and texts. We understand Jewish tradition as a conversation about the most important things which every Jewish human being has the right to be a part of. Within this historical conversation can be found insights, questions, and ways of thinking that have the potential to challenge, deepen, and transform our understanding of our situation in the world and our challenges as Jewish human beings.

These ideas are to be found in classical Jewish texts like the Torah, the Siddur, and the Talmud, as well as in other products of Jewish cultural creativity including novels, poems, films, music, and the plastic arts. Jewish practices can also be understood as texts that articulate powerful Jewish ideas.

A central challenge of Jewish education is to facilitate personally meaningful encounters with this textual tradition, the kind of encounters that lead to an appreciation of the ideas it embodies, as well as to a desire and capacity to become, through continuing Jewish living and learning, active participants in the conversation in which these ideas are voiced, interpreted, debated, and expressed in daily life. A hallmark of

To: [unknown], baholtz
From: INTERNET:AnnaER@aol.com, INTERNET:AnnaER@aol.com
Date: 6/4/98, 3:20 AM
Re: Re: Professors Seminar

Sender: AnnaER@aol.com
Received: from imo25.mx.aol.com (imo25.mx.aol.com [198.81.17.69])
by arl-img-10.compuserve.com (8.8.6/8.8.6/2.11) with ESMTP id UAA01624
for <baholtz@compuserve.com>; Wed, 3 Jun 1998 20:20:17 -0400 (EDT)
From: AnnaER@aol.com
Received: from AnnaER@aol.com
by imo25.mx.aol.com (IMOV14_b1.1) id ODLLa07259
for <baholtz@compuserve.com>; Wed, 3 Jun 1998 20:19:59 +2000 (EDT)
Message-ID: <754fd02.3575e830@aol.com>
Date: Wed, 3 Jun 1998 20:19:59 EDT
To: baholtz@compuserve.com
Mime-Version: 1.0
Subject: Re: Professors Seminar
Content-type: text/plain; charset=US-ASCII
Content-transfer-encoding: 7bit
X-Mailer: AOL 3.0 for Mac sub 84

Hi Barry:

Good to hear from you, as always. I'm happy to lead a discussion for some part of the seminar. Let me think about it for a day or so. I've been thinking a lot about preparing teachers for a change agenda and what that means for preservice teacher education. Also, my work in professional development for practicing teachers is closely tied to the larger agenda of school change/reform in Bay Area schools. I think a discussion that focuses on the relationship between professional preparation and school change (or institutional change) would be interesting for this group. Undoubtedly, it's something most of us have given some consideration to in recent years. The question of how to prepare teachers (including ourselves) to survive in (and sustain) institutions as they are, and at the same time actively participate in changing them to better meet new demands, is provocative indeed.

My current "change" work includes three major projects: 1) preparing teachers at Mills to become change leaders in their schools, 2) directing a teacher research project on school reform which has just completed it's 6th year, and 3) co-directing the Bay Area School Reform Collaborative's School-University partnership learning community. I think drawing on all of these experiences to think about the challenges change creates for professional development might be the way to go.

In the meantime, did Gail tell you that I won't be able to arrive on Tuesday until 6:28 p.m.? This means I'll be at the Pearl River Hilton perhaps at 8:00 p.m. or so. I'm sad to be arriving late, but couldn't make that work differently. (Those three hour time changes always catch up with you one way or another...)

See you soon,
XO,
Anna

To: Barry, baholtz
From: William Firestone, INTERNET:wilfires@rci.rutgers.edu
Date: 6/3/98, 3:59 PM
Re: Re: Professors Seminar

Sender: wilfires@rci.rutgers.edu
Received: from gehenna2.rutgers.edu (gehenna2.rutgers.edu [165.230.116.135])
by arl-img-3.compuserve.com (8.8.6/8.8.6/2.11) with SMTP id IAA29488
for <baholtz@compuserve.com>; Wed, 3 Jun 1998 08:59:23 -0400 (EDT)
Received: (qmail 4700 invoked by alias); 3 Jun 1998 12:58:34 -0000
Date: 3 Jun 1998 12:58:34 -0000
Message-ID: <19980603125834.4699.qmail@gehenna2.rutgers.edu>
Received: (qmail 4692 invoked from network); 3 Jun 1998 12:58:33 -0000
Received: from barry-e-asy-15.rutgers.edu (HELO Solo) (128.6.226.161)
by gehenna2.rutgers.edu with SMTP; 3 Jun 1998 12:58:33 -0000
X-Sender: wilfires@email.rci.rutgers.edu
X-Mailer: Windows Eudora Pro Version 2.1.2
Mime-Version: 1.0
Content-Type: text/plain; charset="us-ascii"
To: Barry <baholtz@compuserve.com>
From: William Firestone <wilfires@rci.rutgers.edu>
Subject: Re: Professors Seminar

Barry,

I'd be happy to do something. I thought I'd like to have two kinds of discussions. I'm most enamoured of my "change leadership theory" and would be happy to discuss that a little bit. However, the thrust of the change management literature is that change is contextually determined. That means that "generalizing" from public schools to these schools is seriously problematic. I'd like to start a discussion about some of the big differences between secular, public schools and Jewish private schools and try to get people brainstorming about the implications of these differences. Perhaps the most important prop for that part will be a flip chart and lots of writing material.

At 04:10 PM 6/2/98 -0400, you wrote:

>Hi Bill

>

>Looking forward to seeing you soon. As we had mentioned to you, the main
>topic for the Seminar is going to be "change"-- in education and in Jewish
>sources. Moti and Melila have put together some really interesting texts
>for the study sessions and we are organizing other sessions related to
>CIJE's work in the area of educational change.

>

>To that end we are asking a few of the participants (who have particular
>experience or knowledge in areas related to ed. change) if they could help
>us out by leading sessions or parts of sessions. What we have in mind is
>opening the session with an informal presentation and leading a discussion
>that would follow.

>

>Gail and I thought that you could lead something interesting in the area of
>working with institutions, educational systems and the implementation of
>change, along the lines of some of those articles that you sent to us. I
>hope this is something that you would be open to doing? If so, you might
>want to have people read in advance some of the pieces (or others) that you
>sent to us.

>

>I'm trying to structure the schedule right now, so if you could get back to
>me soon, I'd appreciate it. Obviously, this is not a fancy formal

To: Barry, baholtz
From: Gail Dorph, GZDorph
Date: 6/2/98, 11:53 PM
Re: professors group curriculum

THIS IS THE MESSAGE

-----Forwarded Message-----

From: Gail Dorph,
To: Karen Barth, KarenBarth
Date: 5/29/98 11:35 AM
RE: professors group curriculum

this is yesterdays' memo about curriculum. I hope the whole thing comes through.

-----Forwarded Message-----

From: Gail Dorph,
To: danny pekarsky, internet:danpek@macc.wisc.edu
Nessa Rapoport, [74671,3370]
Karen Barth, KarenBarth
gail, 73321,1217

CC: sarah feinberg, sfeinberg
Date: 5/28/98 3:53 PM
RE: professors group curriculum

danny, nessa and I met today to talk about the curriculum for the professors.

here's what we're thinking:
(and this is shorthand just to get the ideas out)

change sessions start with session on issues of educational change in the work of cije -- an overview --

synagogue change session which has maybe 2 or 3 parts depending on how you think about it:

- background on synagogue change project -- kab
- synagogue change project proposal -- kab and lm
- change strawman -- kab
- discussions and questions

professors sessions

- should be asked to respond to some set of questions:
- their perspective on change
- questions their work raises about change
- insights to share
- obstacles
- critical conditions
- levers for change
- bibliographies

panel of danny, karen, moti, (maybe david purpel) -- to address:
what's missing?

what has cije learned from these presentations?
what questions does all this raise for cije?

other sessions:

lay leadership research -- pearl beck (in fact, in terms of professors change work, lay leadership is probably missing)

other sessions are those with moti and melilah, with susan stodolsky about what she has learned from her research on professors (and maybe first cut on what we have learned from graduates of first cohort of tei)
lay leadership research

educational work of cije

ways in which the ideas we were generating for professors group and change think tank process go together.

To: Barry, baholtz
From: INTERNET:dkaplan@UDel.Edu, INTERNET:dkaplan@UDel.Edu
Date: 6/2/98, 11:22 PM
Re: Re: Professors Seminar

Sender: dkaplan@UDel.Edu
Received: from copland.udel.edu (copland.udel.edu [128.175.13.92])
by arl-img-4.compuserve.com (8.8.6/8.8.6/2.10) with ESMTTP id QAA17264
for <baholtz@compuserve.com>; Tue, 2 Jun 1998 16:22:16 -0400 (EDT)
Received: from udel.edu ([128.175.34.29])
by copland.udel.edu (8.8.8/8.8.8) with ESMTTP id QAA09314
for <baholtz@compuserve.com>; Tue, 2 Jun 1998 16:18:55 -0400 (EDT)
Message-ID: <357514BF.B19F636@udel.edu>
Date: Wed, 03 Jun 1998 04:17:51 -0500
From: David Kaplan <dkaplan@UDel.Edu>
Reply-To: dkaplan@UDel.Edu
Organization: University of Delaware
X-Mailer: Mozilla 4.05 [en] (Win95; I)
MIME-Version: 1.0
To: Barry <baholtz@compuserve.com>
Subject: Re: Professors Seminar
References: <199806021610_MC2-3EF2-D531@compuserve.com>
Content-Type: text/plain; charset=us-ascii
Content-Transfer-Encoding: 7bit

Dear Barry,

How informal is informal? :-) I won't have time to prepare anything, but I would be happy to talk generally about new methods for measuring change (non-technically).

David

David Kaplan	Voice: 302-831-8696
Professor of Education	Fax: 302-831-4445
School of Education	email: dkaplan@udel.edu
University of Delaware	web: http://www.udel.edu/dkaplan
Newark DE 19711	

Barry wrote:

>
> Hi David,
>
> Looking forward to meeting you soon. The main topic for the Seminar is
> going to be "change"-- in education and in Jewish sources. Moti and
> Melila, the folks that are leading the Judaica part of the seminar, have
> put together some really interesting texts for the study sessions and we
> are organizing other sessions related to CIJE's work in the area of
> educational change.
>
> To that end we are asking a few of the participants (who have particular
> experience or knowledge in areas related to ed. change) if they could help
> us out by leading sessions or parts of sessions. What we have in mind is
> opening the session with an informal presentation and leading a discussion
> that would follow.
>
> I thought that perhaps you could lead something on "measuring change", as
> you had mentioned to me. If you're not comfortable doing that, you will

To: Barry, baholtz
From: Susan S. Stodolsky, INTERNET:s-stodolsky@uchicago.edu
Date: 6/2/98, 11:29 PM
Re: Re: Professors

Sender: s-stodolsky@uchicago.edu
Received: from haven.uchicago.edu (haven.uchicago.edu [128.135.12.3])
by arl-img-1.compuserve.com (8.8.6/8.8.6/2.10) with ESMTTP id QAA10899
for <baholtz@compuserve.com>; Tue, 2 Jun 1998 16:29:49 -0400 (EDT)
Received: from midway.uchicago.edu (root@midway.uchicago.edu [128.135.12.12])
by haven.uchicago.edu (8.8.5/8.8.5) with ESMTTP id PAA00927
for <baholtz@compuserve.com>; Tue, 2 Jun 1998 15:29:00 -0500 (CDT)
Received: from harper.uchicago.edu (root@harper.uchicago.edu [128.135.12.7]) by
midway.uchicago.edu (8.8.5/8.8.3) with ESMTTP id PAA09118 for
<baholtz@compuserve.com>; Tue, 2 Jun 1998 15:28:11 -0500 (CDT)
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harper.uchicago.edu (8.8.5/8.8.3) with SMTP id PAA17099 for
<baholtz@compuserve.com>; Tue, 2 Jun 1998 15:28:10 -0500 (CDT)
Date: Tue, 2 Jun 1998 15:28:10 -0500 (CDT)
Message-Id: <199806022028.PAA17099@harper.uchicago.edu>
X-Sender: sbstodol@acs-popmail.uchicago.edu
Mime-Version: 1.0
Content-Type: text/plain; charset="us-ascii"
To: Barry <baholtz@compuserve.com>
From: s-stodolsky@uchicago.edu (Susan S. Stodolsky)
Subject: Re: Professors
X-Mailer: <PC Eudora Version 1.4b22>

Dear Barry,

I am looking forward to seeing you also. I plan to write a brief summary of the report with most emphasis on suggestions/dilemmas for the future. I hope to have it done by the 12th but cant swear to it. Do you think it necessart to circulate before the meeting or would it be adequate to do it at the meeting?

As for TEI evaluation, Gail and I were talking this afternoon about carving out a time period like 4-6 on the 17th possibly also dinner during which she and I and Sharon and Anna and Renee Wohl could make some headway on the work. A strating point would be a draft report from Renee on Cohort I. At this point I dont think we see it as something where we need to bring in other profs. but rather just a way to make headway while we are all in the same place, assuming Renee is available.

I am sure Gail will be in further touch about it.

best,
sue

>Hi

>

>Looking forward to seeing you soon. The main topic for the Seminar is
>going to be "change"-- in education and in Jewish sources. Moti and Melila
>have put together some really interesting texts for the study sessions and
>we are organizing other sessions related to CIJE's work in the area of
>educational change.

>

>I would also like to have a session in which you report on the study you
>did of the professors themselves and if you could prepare a summary piece
>for people to look at, I think that would be good. This session would fit
>together with "where do we go from here" with the professors. I'm still
>working on the program and don't quite know where everything will fit right
>now, but I think it would be good to share what you found with the group.

>

{JUNE 1998}

Dear Sarah

Please send out the following email to the Professors Group.

Dear Friends,

We look forward to seeing you in a few weeks at the retreat in Princeton. A few words about the program: As usual the program will be a blend of Jewish study, Jewish celebration and deliberation about issues of Jewish education. We are pleased and privileged that our guest will be Professor Michael Rosenak, the Mandel Professor of Jewish education at the Hebrew University, whom some of you had the chance to meet 18 months ago at our original seminar in Israel.

Mike is both a philosopher and practitioner in the world of Jewish education and he has been a profound influence on many of us in the field. He is going to focus on the issue of "Torah Lishmah" as it is reflected in classic Jewish sources. On his recommendation I am not going to translate the term here, because part of Mike's agenda is to deal with the whole issue of 'translating,' in the large sense of the word, from the domain of Jewish tradition to other realms. How such translations can and should occur will be part of his teaching with us. Suffice it to say that the concept of Torah Lishmah in the traditional vocabulary will raise issues such as what is intrinsically valuable to study and learn and what knowledge is worth most "having."

In our Jewish education discussions we are going to focus on a number of issues that have direct bearing on CIJE's current work. We are, among other things, going to ask for your reactions and for your help as we look toward designing certain research projects that are on the CIJE agenda. These include plans to research the process of change within synagogues and synagogue education, the role of vision and goals in institutional change, the current thinking about CIJE's role in Jewish early childhood education, and what would it entail to conduct research on lay leaders of the contemporary Jewish community.

In addition, we will be sending you a copy of a recent article by our colleague Wally Feinberg on E. D. Hirsch's educational writings. We hope to use the article as a jumping off point for a discussion about core curriculum and what that concept might mean for Jewish education in general and the preparation of Jewish educators in specific. Please read Wally's piece before the retreat.

You will also be receiving a copy of CIJE's update of current activities and an article by Gail Dorph, Ellen Goldring and me about CIJE's TEI project that appeared quite recently in the Peabody Journal of Education.

Sarah will continue to keep you informed on all the technical arrangements for the weekend. See you very soon!

Barry Holtz

"How People Change via Education"
"How Learning Changes People"

R. Eliezer ✓

- True Stud-Tchr Relationship
- Via Modeling

R. Yehoshua + the →

Sofah → Jesus

Taanit → difficult students

אֵלֶיךָ
שָׂא פָּנֶיךָ
לְיִשְׂרָאֵל

- Tues 12-3

- Thurs early morning

To: [unknown], baholtz
To: [unknown], karenbarth
To: Gail Dorph, [73321,1217]
From: Susan S. Stodolsky, INTERNET:s-stodolsky@uchicago.edu
Date: 2/11/98, 9:29 PM
Re: draft professors interview

Sender: s-stodolsky@uchicago.edu
Received: from haven.uchicago.edu (haven.uchicago.edu [128.135.12.3])
by dub-img-5.compuserve.com (8.8.6/8.8.6/2.10) with ESMTTP id OAA22931;
Wed, 11 Feb 1998 14:29:11 -0500 (EST)
Received: from midway.uchicago.edu (root@midway.uchicago.edu [128.135.12.12])
by haven.uchicago.edu (8.8.5/8.8.5) with ESMTTP id NAA12748;
Wed, 11 Feb 1998 13:29:10 -0600 (CST)
Received: from harper.uchicago.edu (root@harper.uchicago.edu [128.135.12.7]) by midw
Received: from stdsue2 (stdsue2.spc.uchicago.edu [128.135.64.138]) by harper.uchicag
Date: Wed, 11 Feb 1998 13:23:51 -0600 (CST)
Message-Id: <199802111923.NAA15366@harper.uchicago.edu>
X-Sender: sbstodol@acs-popmail.uchicago.edu
Mime-Version: 1.0
Content-Type: text/plain; charset="us-ascii"
To: baholtz@compuserve.com, karenbarth@compuserve.com,
Gail Dorph <73321.1217@compuserve.com>
From: s-stodolsky@uchicago.edu (Susan S. Stodolsky)
Subject: draft professors interview
X-Mailer: <PC Eudora Version 1.4b22>

Hi Barry:

Hope your trip home to Israel was uneventful. It was very good to see you. Here is a first attempt at a set of questions to ask the members of the professors group. I am also sending it to Karen and Gail for suggestions. Let me know what you think. Of course, this will be somewhat informal and this is just a guide.
best
sue

Draft of questions to ask members of the Professors' Group

We will talk with each of the members by phone, even those who have yet to attend group meetings. However, the questions to the latter group will be different than those asked the professors who have already attended at least one seminar.

[Is this a good idea?] A brief intro reminding them that the seminar purpose was to enhance professional capacity in the field of Jewish education and to provide opportunities for personally meaningful Jewish learning or exploration.

gpc

Why did you choose to be a member of the professors' seminar?
What was your motivation?
[Possibly: Have you achieved your initial goals for this activity?]

We would like some specific feedback with respect to past seminars.

What did you like/dislike about the seminars?

a. with respect to Jewish study (topics, approaches, modes of teaching, teachers)

Do you want/plan to pursue Jewish study at future seminars and/or in-between meetings? } ?

b. Jewish education topics

c. Sessions on CIJE's work

d. The Shabbat experience

e. Collegial relations and interaction

How do you think the professional expertise of the members can best be utilized at the seminars to enhance CIJE's work?

More practically, what about the length of the meetings?

The time of the year, week and how they are scheduled?

How would you compare the locations in which they have been held as a learning, collegial context?

*- Israel, Florida
Princeton*

What was your reaction to going to Israel for the first seminar? Would you want to go to Israel again and if so what suggestions would you make about the shape, timing, etc. of such an experience?

Can you project your involvement with the seminars and/or with CIJE projects in the future? How do you anticipate staying connected with this work? Do you expect to attend future seminars? Do you expect to work on projects or other CIJE activities? Have you become involved in other projects in Jewish education?

Are there activities other than attending a group seminar you would find valuable? For example, if interested in learning would a local study group be of interest?

→ emphasize more

Would a seminar this summer in the U.S. appeal to you?

Should new people be brought into the seminar? If so, how selected and anything special be done for them?

Probe for any additional comments or suggestions about the program and suggestions for strengthening it.

For persons who have not yet attended.

Do you consider yourself a member of the professors' group? Do you want to attend the seminar meetings in the future? Why have you not attended a seminar? Could CIJE do something which could make it easier for you to attend in the future? (e.g. meeting location) Are you interested in consulting or involvement with CIJE projects?

- F. +

Should we ask any additional questions of this group?

Susan S. Stodolsky, Professor
Department of Education
University of Chicago

Questions for Discussion

- 1) Numbers? Do we need to expand the group? How? In what areas?
- 2) When do people get taken off the group (e.g. Gil Noam)?
- 3) How crucial are the whole-group meetings? What about private "tutoring"?
- 4) What is the right "curriculum" for the Group? (Judaica; Jewish education)
- 5) What is the relationship between the Professors Group and the CFWW?
- 6) Individuals professors and specific projects—matchups and questions.

via w/p/yn:
early childhood

if they don't come to mtgs
are don't work.

experiment
w/ Ann Arbor
group

How do we maintain the sense of being part of
something special vs. people's time, growth
of group, etc.

Is there some kind of evolution for the group?
Cohorts?

Alan: individualized study plus once a year mtg.

→ Susan: we should check out the "clients" — what do
people want?

Are the Professors seminar + the professors "network"
2 different things?

Goals: Personal meaning, people to help us w/ our work,
helping us to do our work by being a
sounding board for our work

Analogies to Stanford U program → curriculum?

To: Members of the CIJE Professors Group
From: Barry Holtz

As you know we had planned to hold a gathering of the Professors Group during the weekend of January 29th-February 1st. And then at the last minute lots of things happened. A rash of illnesses large and small hit members of the Group and the CIJE staff. Last minute work things came up for people. Overloaded schedules began to burst. And in the long run, we decided that it just didn't make sense to book the conference center for a very small group. With regrets by all, we decided to cancel the weekend.

Some of the reason for overloaded schedules actually is "good news" on the CIJE front: a number of people in the Professors Group are now involved in various ways in different CIJE projects. That is wonderful for CIJE's work, but it also gives people less available time to come together for the group meetings. We also came to feel that the time of year wasn't right for many people, given their academic schedules.

One thing we decided to do was to ask our colleague Susan Stodolsky to investigate in more depth the ways that people would like to be involved (or not involved) in the group. She will try to call each of you over the next few weeks to talk to you about your reactions, ideas and plans.

In the meanwhile, I'd like to ask you respond to one specific question, directly to me. We are thinking about getting the group together for a retreat in the spring/early summer. One possible date is between Tuesday, June 16th and Sunday, June 21st. The retreat could begin on Tuesday (the 16th), Wednesday or Thursday, depending on interests of the group.

Could you please let me know:

- a) is this a possible date for you;
- b) would you prefer and suggest a different date;
- c) in either case, how would you like such a retreat scheduled during the week-- that is, "I would prefer Tuesday through Sunday"; "I would prefer Thursday through Sunday"; "I would prefer NOT to schedule the retreat on a weekend." or something along those lines.

Thanks very much. Please get back to me on these questions by the end of February. You should be hearing from Susan over the next 2-4 weeks.

Best wishes from Israel.

אנשים ודברים

Ethics
of Research/Evaluation

Mauro Peret Helek → RamSam

what is intrinsically valuable
what knowledge is worth most

intrinsic / extrinsic

Neuratology + Theology in Judaism
Wednesday Jan 29th

To: Barry, baholtz
From: gail dorph, GZDorph
Date: 1/4/98, 4:22 AM
Re: professors plus policy brief

hi barry.

talked to karen about the three ideas we had:
lay leadership research
synagogue change research project
role of vision and goals in institutional change

Fran + Early childhood
Core Curriculum

she liked all three ideas.

where does this leave us? did you try them out on alan?

I am feeling as though we are making real progress on professional development clarity. I think it would be good to talk through where we are now and what the outstanding issues are.

do you think we should try to submit paper itself (if there is such a thing) to research conference.

when you now think about the paper called the tei story, do you have an insight into what it should be.

with that shavua tov. I could talk wednesday at about 9:30 am my time. gail

Mike o Parshat Hashavua
on his Sode

~~Early~~ 9 am mtg w/ Mike, Gail, Alan, Eli,

- ① Early childhood - Gail, Fran ✓
- ② Core curriculum - me ✓
- ③ Any other goal will do? Goals in change? ✓
- ④ Karen B → synagogue - what's it about
- ⑤ Lay leadership research - FB?, Gail?, Alan?

למנוחה, ללמוד, לראות, לראות, לראות (תולדות)

ללמוד, לראות, לראות, לראות (תולדות)

ללמוד, לראות, לראות, לראות

ללמוד, לראות, לראות, לראות

ללמוד, לראות, לראות, לראות

ללמוד, לראות, לראות, לראות

Susan's article before or after

~~Tues After~~

① Tues afternoon 3-5:30 Elijah + Elisha "Exploring the Paradigm"

② Wednesday Masters of Hesid

③ A ~~Week~~ Masters of Din

Friday "From Study to Education"

①

for each person

②

Wednesday - day evening

ללמוד, לראות, לראות, לראות

Professors

① Fran Jacobs / hail

② wally Feinberg - mike
on curriculum

③ Update
Indicators?

Russ Conference
Retorsky
Jewell

④ Jewell → what is a school of thought
Ellen + ~~Ellie~~ Ellie → historical
Leadership training
Anna
Sharon

- Indicators
- Research
- Syn change
- Long Leaderships

B. Neufeld →
Schneider
Stedalsky →

Give Curriculum
→ Jewell

**Professors Group
Roster**

Updated 9/97

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Professors Group Roster

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Updated 9/97

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NOTES

Discussion of Barry, Gail, Elie:
December 21, 1997

Professors Seminar, January, 1998

The seminar will include the following elements:

- A. 5 sessions (more or less) with Mike Rosenak—Jewish sources and educational ideas. This will include text study, hevruta, use of CIJE staff as hevruta leaders
- B. Shabbat davening and celebration. Torah study (Gail, Barry, Elie, etc.) shabbat morning.
- C. Possible “education” sessions to include:
 1. Fran Jacobs: Early Childhood initiatives—current thinking
 2. Barbara Schneider: Educational indicators—current thinking
 3. Wally Feinberg and Mike Rosenak: Wally’s critique of ED Hirsch (published article); reactions from Mike; discussion of implications of what is a “core curriculum” of J. literacy re JEWELL (who will chair this and frame question?)
 4. Discussion: CIJE initiatives in the “research realm”—current thinking
 - a. Synagogue change
 - b. Lay Leadership
 5. Updates on recent CIJE work
 - a. Rabbinic conference (led by ?)
 - b. Goals Guides (led by Pekarsky)
 - c. Leadership meetings at Harvard (seminar and planning meeting) (led by Ellen)

CIJE Professors Seminar
Winter 1997

Thursday Night, January 30

We began our work together with introductions. In most cases, people focused on changes in their lives since we had met in the summer ranging from becoming a grandmother for the first time (Susan) to becoming a member of a committee working on the formation of a new Jewish high school in the Boston area (Barbara). We had two new additions to our summer group: Deborah Ball and Bill Firestone. Barbara Schneider and Ken Zeichner were not present. Both originally thought that they would be able to join us, but found within the last two weeks that they actually could not.

Text Study: Birth of a Nation

Melila introduced the session by contrasting what we had studied this summer with what we were about to study. This summer we studied four Jewish thinkers trying to better understand their ideas on a given topic. In the summer, the Biblical text from which they all drew was the creation of humanity in Genesis.

In this seminar, the biblical texts on which we will draw are from the book of Exodus. (She made a joke that we were going to be the first famous study group on Exodus.) They connect to the birth of the Jewish people as a nation, orbiting around the connection between the whole people and God. The texts are drawn from the Bible, the Mishna, the Talmud, from the Zohar. They include a variety of genre: legal texts, narrative texts, mystical texts

We began our actual study by reading aloud from the beginning chapter of the book of Exodus (Shemot in Hebrew). This chapter sets out the following: Jewish people were enslaved because both because Pharaoh "did not know Joseph," but also because he was afraid of the growing numbers of the people. But it seems that the more that the people were oppressed, the more their numbers seemed to grow (many verbs alluding to this growth). We also read two verses from the book of Ezekiel about birth that did not immediately make sense but which she said would be necessary background for reading and understanding the two Midrashic texts which we were about to study.

In small groups we then read two different texts that tried to explain this unbelievable numerical expansion from a family of twelve who arrived in Egypt all of whom can be listed in short order at the beginning of the chapter to a multitudinous people who left Egypt (in last weeks portion of the week). Melila set up the hevruta study with two questions:

1. We will read here a very personal story that does not exist in the Bible, not in Exodus or in Ezekial. It leaves the literal account (the peshat) and builds a story. This was one of the strategies that the sages of antiquity used to continue to make the text relevant. The story forms the backdrop for their creativity. In reading she asked us to think about this process and how it works.
2. She also read the first line of the first Aggadah (found in the Babylonian Talmud) which begins by attributing this wonder "to the righteous Jewish women," and asking us both to try to understand the nature of their righteousness and also to contrast the stances of this text with the one that follows.

We spent about 25 minutes in hevruta reading and trying to understand what these texts were about.

how they were alike and different, and what we were learning from them.

We then regrouped and shared some of the insights and questions raised in our group work. (I won't even try to recapture those -- if you missed it, find yourself a hevruta partner from either someone who was present or someone who wasn't!)

We concluded by first talking about the recognition of God expressed at the Red Sea (This is my God and I will glorify Him) and how it took on totally different meaning with these Midrashim as a backdrop. We then looked at the text of the Haggadah "In every generation, one must see..." expanding on our understanding of it in the same light. Moti suggested that the Red Sea image is one of rebirthing, the birthing of the nation itself.

1997

Bary Haly

Mid-Winter CIJE Professors' Seminar Schedule

Thursday, January 30

- 6:00 Dinner
7:00 Welcome and Overview of Weekend
Alan Hoffmann, Gail Dorph
7:30 - 9:00 **Text Study: Birth of a Nation**
Moti Bar-Or and Melila Hellner-Eshed

Friday, January 31

- 8:15 Breakfast
9:00 - 11:00 **Text Study: Covenant 1 - Coerced Covenant**
Moti and Melila
11:00 - 11:30 Break
11:30 - 1:00 **CIJE's Strategic Planning Process**
Alan, Gail, and Dan Pekarsky
1:00 - 2:00 Lunch
2:00 - 3:30 **Text Study Session: Covenant 2-the Lover's Paradigm**
Melila and Moti
3:30 Break
5:00 **Kabbalat Shabbat**
6:00 Dinner
7:30 - 9:30 **The Goals of Jewish Education**
Dan

Shabbat, February 1

- 8:15 Breakfast
9:00 - 10:15 **Shabbat Morning Services** (optional)
10:30-12:30 **Torah Study on the Portion of the Week: All the People Saw the Voices of God**
Moti and Melila
12:45-1:45 Lunch
1:45 - 4:30 Break
4:30 - 5:30 **The Professors Group: A Vision for its Future**
Alan
5:30 - 6:30 Supper
6:30 ish Havdallah
6:45 - 8:30 **Using Videotapes to Improve Teaching**
Deborah Ball

Sunday, February 2

- 8:00 Breakfast
8:30 - 10:30 **Text Study: Voluntary Joining with the Covenant**
Melila and Moti
10:30 - 11:00 Break
11:00 - 1:00 **Creating a Set of Leading Indicators**
Adam Gamoran and Ellen Goldring
1:00 Lunch
2:00 - 3:00 **Next Steps**
Barry and Gail

א תנו רבנן: *מעשה בנכרי אחד שבא לפני שמאי, אמר לו: כמה תורות יש לך? אמר לו: שתים, תורה שבכתב ותורה שבעל פה. אמר לו: שבכתב - אני מאמין, ושבעל פה - איני מאמין. זיירני על מנת שתלמדני תורה שבכתב. גער בו והוציאו בנויפה. בא לפני הלל - זייריה, יומא קמא אמר ליה: א-ב-ג-ד, למחר אפיך ליה. אמר ליה: והא אתמול לא אמרת לי הכי? אמר לו: לאו עלי דידי קא סמכתו דעל פה נמי סמוך עליו

Our Rabbis taught: A certain heathen once came before Shammai and asked him, 'How many *Toroth* have you?' 'Two,' he replied: 'the Written Torah and the Oral Torah.'⁶ 'I believe you with respect to the Written, but not with respect to the Oral Torah: make me a proselyte on condition that you teach me the Written Torah [only].' [But] he scolded and repulsed him in anger. When he went before Hillel, he accepted him as a proselyte. On the first day¹ he taught him, *Alef, beth, gimmel, dalet*;² the following day he reversed [them] to him. 'But yesterday you did not teach them to me thus,' he protested. 'Must you then not rely upon me?'³ Then rely upon me with respect to the Oral [Torah] too.⁴

ב שוב מעשה בנכרי אחד שבא לפני שמאי, אמר לו: זיירני על מנת שתלמדני כל התורה כולה כשאני עומד על רגל אחת. דחפו באמת הבגין שבידו. בא לפני הלל, זייריה. אמר לו: ידעלך סגי לתכרך לא תעביד - זו היא כל התורה כולה, ואיך - פירושה הוא, זיל גמור.

On another occasion it happened that a certain heathen came before Shammai and said to him, 'Make me a proselyte, on condition that you teach me the whole Torah while I stand on one foot.' Thereupon he repulsed him with the builder's cubic which was in his hand.⁵ When he went before Hillel, he said to him, 'What is hateful to you, do not to your neighbour:⁶ that is the whole Torah, while the rest is the commentary thereof; go and learn it.'

CRITICAL CHALLENGES AND ISSUES IDENTIFIED IN STRATEGIC PLANNING INTERVIEWS

Interviewees had a wealth of ideas about how to enhance the vitality of American Jewish life and Jewish education. Some of the critical emphases and issues are summarized below.

1. A vision for the future

When asked what a more vital Jewish community of the future would look like, interviewees pointed in varied directions. Some emphasized the centrality of learning to Jewish life across different stages of the life-cycle. Others painted a community which offered substantially richer opportunities than are currently available for seekers in quest of a richer spiritual life that speaks to the need for meaning and transcendence. Others imagined an inclusive community in which various groups now pushed to the margins of Jewish life -- e.g. the gay community, secular Jews -- are embraced and allowed to enrich Jewish cultural life. Another pointed to a world in which compelling but, for many, yet-to-be-devised intellectual frameworks serve to integrate modern sensibilities and beliefs with central Jewish categories, thus ending the split in the contemporary Jewish consciousness. Another identified a future in which, informed by Jewish texts and sensibilities, Jews actively interpreted and addressed the critical moral, ecological and social challenges presented by contemporary life. Finally, while some imagined a Jewish future in which Judaism's distinctive religious insights and practices are at the center of Jewish life, and felt that it was only as such that Judaism would prove strong, others aspired to a Jewish community that featured a variety of diverse streams, both religious and secular.

2. Is there a crisis and, if so, what can we do about it? Where we now are: the optimism/pessimism continuum.

Is there a crisis? While many feel that Jewish cultural life is in a state of disrepair (as witnessed by demographic data), at least one person suggested that there is no "problem" requiring revitalization. The so-called problem is only a problem for traditional "establishment" institutions that are losing their social support; at the same time as this is happening, other forms of Jewish life, e.g. those associated with the Jewish Renewal movement are spontaneously coming into being and engaging the human energies of many.

Can the demographic crisis be meaningfully addressed? One person expressed the view that we are naive to think that the majority of American Jews can be engaged in Jewish life under modern conditions. At the other extreme, another expressed the view that we already possess the knowledge needed to develop educational institutions capable of revitalizing American Jewish life. In between are many who are cautiously optimistic and who urge the need for: new ideas about the nature and significance of Jewish life; new institutional forms (both communal and educational); new target populations; and higher quality leadership and other personnel.

3. Leadership

A number of individuals felt that the key to transformational change is dynamic leadership. Different kinds of leaders emerged as critical for different interviewees.

For some, high-quality, wealthy lay leaders seemed critical. A concern was expressed that there are not many young leaders of this kind on the horizon.

Others emphasized a critical need for "change-experts" -- for change agents and consultants who could help Jewish institutions develop and implement their change-agendas.

Others focused on charismatic congregational rabbis and emphasized the need to reconstruct rabbinic education so that rabbis could more readily meet the most critical challenges before them. Though there was a general sense that the roles of rabbis needed to be reconceptualized, different ideas were expressed about this reconceptualization. Ideas mentioned included: rabbi as teacher (especially of adults); rabbi as spiritual guide; and rabbi as community organizer.

4. Institutions

To repair or not to repair. Some interviewees were confident that, with appropriate inputs, existing institutions (for example, synagogues and schools) could be meaningfully repaired and urged investment in these primary institutions. Synagogues, day schools, and congregational schools were identified as arenas in which meaningful intervention is possible and desirable; what stands in the way is not inability but a failure of communal energy and will. It was suggested that outreach efforts that bring people into these existing institutions are unlikely to bear fruit if the institutions do not have something meaningful to offer those who walk in the door; there needs to be a message and responsiveness to people's needs. At the same time, some interviewees were skeptical that existing institutions could be transformed into adequate institutions for the American Jewish community. For example, the view was expressed that synagogues are so pathological as to be beyond repair, and a concern was expressed that by their very nature they seem always far behind and therefore unresponsive to the needs and concerns of their constituencies.

New institutional forms. Skeptics concerning the prognosis for existing institutional types, as well as some of their supporters, urged the development of new kinds of institutions that might more adequately address contemporary needs. New institutional forms that were proposed included: "virtual" universities, which while encouraging periodic face-to-face interaction, take advantage of interactive technologies like e-mail and video-conferencing; meditation centers; retreat centers; educational institutions organized around lodged in familial-settings; after-school programs, very different from supplemental programs, that meet parents' needs for after-school day care; internally

pluralistic institutions that meaningfully bring together individuals representing very different Jewish outlooks and ways of life; institutions in which the distinctive ways of each group would be honored but in which opportunities for meaningful engagement across group lines would be written into the pattern of organization.

5. Achieving high-quality institutions

Critical ingredients. One set of discussions focuses on the ingredients of such institutions. Different emphases were found in the interviews. Some mentioned the need for strong, charismatic leadership (of the Marshall Meyer variety). Others noted that existing institutions typically have no compelling message that will engage people, and that they are unlikely to be vital unless animated by powerful ideas. Still others noted that we tend to build our institutions without attention to the felt-needs and rhythms of our potential constituencies, expecting them to adapt to us rather than the other way around; attention and responsiveness to the needs of relevant constituencies in designing institutional life is essential.

Design and/or fostering natural growth. Some interviewees felt that we now know - or can come to know - a lot about the character of strong Jewish institutions, and that therefore the job of a responsible Jewish community is to encourage, guide, and support the development of these institutions in a systematic way. Others (often skeptical of our ability to design institutions that are attuned to "the needs of the customer") emphasized the desirability of nurturing a cultural context that encouraged and supported grass-roots efforts of various kinds -- young shoots, some of which might evolve into tomorrow's powerful oaks.

6. Powerful ideas

While some interviewees emphasized the need for new institutional forms and/or new target-populations, others emphasized the spiritual/intellectual poverty of contemporary Jewish life and articulated a need for Jewish ideas that would prove compelling to contemporary American Jews. Jewish institutions -- new or old, explicitly educational or not -- are unlikely to prove engaging unless they are suffused with powerful Jewish ideas, ideas that infuse with rich meaning the acts and activities we associate with Jewish life.

One person ventured the idea that the critical problem we face is that our understandings of such terms as "prayer," "God," and "mitzvah" presuppose a world-view that is no longer credible to many contemporary Jews; therefore the challenge is to develop a new intellectual framework that will give such terms a meaning that can more readily be identified with.

One interviewee suggested that there is a need for a kind of Aspen Institute in American Jewish life -- an institution that encourages our most powerful and creative minds to address our deepest questions and that feeds the American Jewish landscape with a stream of rich ideas that enrich and challenge our understandings of ourselves as Jews.

Other interviewees emphasized the importance of ensuring greater access to powerful Jewish ideas -- for example, through a journal, or by making sure that rabbinical students routinely have opportunities to study under the most profound contemporary thinkers (so that they can be influenced in the ways that another generation of rabbis was influenced by thinkers like Heschel and Soloveitchik).

7. Target-populations

How inclusive should the community be? There are various echoes of the in-reach/out-reach debate in the interview data. Some interviewees expressed the view that the Jewish community needed to be more inclusive than it now is -- finding ways to be more welcoming and engaging to women, to gays and lesbians, to secular Jews, and to others who typically feel marginalized by, and sometimes alienated from, American Jewish life. It was suggested that not only does the Jewish community have the obligation to reach out to such groups on terms that are welcoming and affirming, but that such groups have the potential to make important contributions to the quality of Jewish life. Another group thought to be underserved by the community today was identified as "seekers" -- that is, individuals in quest of religious meaning and transcendent experiences; typically, very little provision is made for them in the organization of Jewish life.

Target-populations for education. While some interviewees explicitly resisted (as "magic bullet" thinking) the notion that Jewish educational interventions should focus on a particular target-population, others suggested that given scarce dollars and human resources, it would be strategically wise to focus on special target-populations. While those who took this position shared the view that we have to stop thinking of Jewish education as something that happens between the ages of 5 and Bar/Bat Mitzvah, there were very different views expressed concerning what special target-populations needed the lion's share of attention:

a. Adult education: Some believed that once adults have become powerfully engaged in Jewish learning, the education of their children follows in due course.

b. Adolescence: The view was expressed that this is the stage in which adult identities get shaped and that therefore Jewish education needs to be at its most serious at this stage of the life-cycle.

c. Early childhood and family education: Not only was early childhood viewed by some as a critical stage in human development; it was also suggested that at this stage it would be possible to draw the whole family into the orbit of education, giving rise to meaningful forms of adult education and family education.

d. The secular community: Some complained about the absence of adequate educational resources being directed at America's secular Jews, even though many

American Jews fall into this category. It was urged that this group not be written off, and that meaningful ways be found to engage them.

8. Improving Jewish education

A variety of ideas were expressed in the interviews concerning the best way to improve the quality of Jewish education. Below are some of the central ideas that were expressed:

Improve the quality of Jewish educators. Consistent with CIJE's emphasis on personnel, many interviewees spoke to the importance of improving the quality of Jewish educators. Some spoke to the desirability of attracting and training new populations of Jews for whom the work of educating would represent a sacred act laden with personal significance; Jews-by-choice, post-career individuals, and Russian immigrants were offered as examples. Others spoke to the need of professionalizing the field of Jewish education via licensing, standards, and strong pre-service and in-service education. Still others spoke to the need to facilitate the personal religious growth of educators working in schools, camps and other settings via retreats and sabbaticals.

Strengthen the content of Jewish education. a) Some urged that progress depends on moving away from an emphasis on what to do and how to do it and towards an emphasis on the "whys" of Jewish life, the powerful ideas or insights that underlie Jewish practices. Put differently, Jewish educating institutions need to be suffused with compelling Jewish ideas. b) Others urged that Jewish educational environments need to be welcoming and responsive to the genuine questions and the honest doubts of learners; otherwise, they will continue to be alienating institutions. c) While several individuals mentioned the need to make "text" central to Jewish education, more than one urged that we adopt a broad understanding of "text," one that includes works of art which gave the power to engage contemporary seekers.

Relationship between experience and education. While implicit in many comments was the suggestion that access, via education, to powerful ideas about Jewish life would transform otherwise empty Jewish practices into meaningful experiences, a very different view was also expressed: it was suggested that the hunger for Jewish education only arises after one has already had powerful Jewish experiences. It is such experiences that catalyze the desire to learn. As an example, it was suggested that, for many individuals, it is only after they have been deeply moved by a religious service (such as those at Bnai Jeshurun in New York) that they develop a desire to engage in systematic study. This suggests that facilitating powerful Jewish experiences should be the starting-point to Jewish education.

Emphasize the non-academic quality of Jewish learning. It was suggested that the Jewish learning we need to foster differs from the academic Jewish learning found in universities; it needs to engage the heart, to speak to the living concerns of the learner.

Improved institutional settings. While some felt that the supplemental school was a

dead-end, at least one interviewee felt that, suitably supported and enriched, it could be a powerful educating institution: not the quantity, but the quality of Jewish education is decisive, it was suggested. The possibility of substantially improving day schools was also mentioned by some. Others emphasized the need for other kinds of educational settings, e.g., those identified as "informal" or familial settings.

Religion and/or peoplehood. While some felt that Jewish religious ideas need to be at the heart of any Jewish renaissance, others felt that peoplehood -- the sense of ourselves as an enduring people with a multiplicity of outlooks, religious and secular -- needs to be at the center of Jewish education.

9. Eradicating financial barriers to quality education

Developing an army of educators that are up to the challenge of Jewish education is a costly endeavor, requiring substantial investments in salaries and both pre-service and in-service education. In addition, the view was expressed that the absence of money should not be an obstacle to a quality Jewish education; the community must ensure that all children have the opportunity for a quality education, regardless of their financial resources.

CIJE

Leading Indicators Project

CIJE has a vision of what "success" will look like if the American Jewish Community is revitalized through Jewish Education. The vision includes 10 outcomes in the North American Jewish Community.

How can we measure the extent to which we are reaching this vision?

The goal of this project is to operationalize leading indicators, or outcomes of the process of change, and implement a program of research and evaluation so that progress toward the vision can be measured.

Issues for discussion:

- 1) Is this a worthwhile endeavor?
- 2) What is the feasibility of doing this type of work?
- 3) What are different approaches that can be used?
 - a) How can these outcomes be measured?
 - b) What methodologies should be used?
 - c) What type(s) of research design(s) can be used?
- 4) How can we prioritize these indicators?
Which are most likely to yield important information?

DRAFT VISION FOR OUTCOMES IN THE NORTH AMERICAN JEWISH COMMUNITY

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

Draft of the schedule for working on the Leading Indicators Project

JANUARY-FEBRUARY, 1997:

- 1) Review outcomes listed in strategic plan research
- 2) Discuss concept of Leading Indicators, and varieties of possible implementation, with professors group.
- 3) Commission one professor to write a memo responding to the Leading Indicators idea.

MARCH, 1997:

- 1) Produce rough outline of leading indicators.
- 2) Consultation with a small group of broad-thinking social scientists, possibly in connection with AERA at the end of the month. Given a set of outcomes, how might they be measured, and how should they be prioritized?

APRIL, 1997:

- 1) Revised outline for a proposal to specify and measure Leading Indicators.

MAY/JUNE, 1997:

- 1) Further consultations on the Leading Indicators outline.

JUNE, 1997:

- 1) Consultation with Jewish educational researchers at the annual meeting of the Network for Research on Jewish education, on the Leading Indicators outline.
- 2) Discussion with CIJE staff of the Leading Indicators outline.

JUNE-AUGUST, 1997:

- 1) Draft memo on measuring Leading Indicators.

NOVEMBER, 1997:

- 1) Invitational meeting with lay leaders on Leading Indicators.

DECEMBER, 1997:

- 1) Consultation with top methodologists on detailed plans for measuring leading indicators.
- 2) Consultation with CIJE staff.

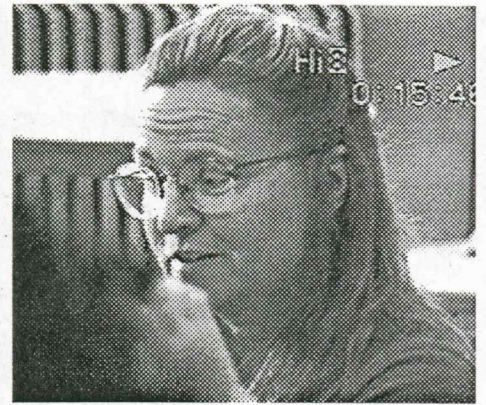
Judy's Mechinah Aleph Class • April 14th/21st 1996



JUDY



DARCY



SALLY



Robie



Joshua



Davy



Betty



Naom



Miriam



William



Collin



Micah

Judy's Mechinah Aleph Class (1996)

The setting for these teaching episodes is a small Midwestern synagogue located just outside a university community. The Congregation recently affiliated itself with the Reconstructionist Movement and has made extensive use of avocational teachers in its educational programs.

Here is an excerpt from the synagogue newsletter, in which Judy writes about her Mechinah Aleph Class, which meets once a week Sunday mornings from 9:00 am - 12:30 pm...

KITAH MECHINAH ALEPH
from Judy Horowitz

Our combined kindergarten and first grade - known as Kitah Mechinah Aleph -- has an engaging curriculum that includes Hebrew, holidays, brachot, menshlichkeit, introduction to Torah, and its own weekly period of davening with the Rabbi. We've established a two-year sequence of study, one year emphasizing concepts of God and prayer, the next focusing on the synagogue, particularly the sanctuary.

We began this year's study of God by discussing the children's own images as well as traditional Jewish concepts. The class has considered what and where God is, God's qualities, what God has done and continues to do, and evidence of God. The suggestion that every child and adult can have a relationship with God led to discussions of prayer and the various forms that communication with God can take. The year will conclude with students composing an illustrated class siddur. Last year our study of the sanctuary culminated in the construction of a model Bet Kneset that included a beautifully written and illustrated hand-sewn Torah, Torah coverings, ark, everlasting light, stained glass window, and mezuzot.

Hebrew instruction focuses on mastering the aleph bet and developing a vocabulary of everyday objects including classroom items, the natural world, and foods. University student Darcy Bloom has been wonderfully inventive in devising games that encourage comprehension and memorization. In addition to playing a form of College Bowl and a human board game, the children have acted out parts of nature and have pretended to be Israelis helping a tourist learn Hebrew. We incorporate the language in other areas of study so that, for example, when discussion mitzvot, the children learn the Hebrew name for each commandment. Knowledge is enhanced through Hebrew songs and weekly review

of the vocabularies of the Jewish calendar, holidays, and Bet Kneset.

Avocational teacher Sally Stein reads and discusses stories and other curriculum concepts or holidays which we study week by week. Sally's sensitivity to young children and enthusiasm for all aspects of Jewish life make her highly effective in exploring religious practice with the class and helping children identify application to their own lives.

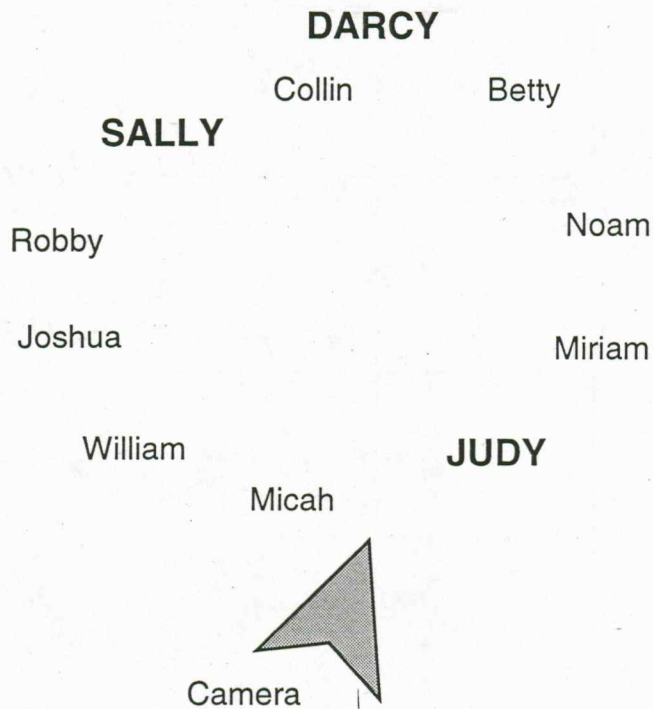
All of us on the teaching team have been impressed and moved by the children's eagerness to discuss spiritual matters, their openness to hearing and thinking about religious concepts, and particularly their eagerness in forming personal meanings about God, Jewish observances, and menshlichkeit. Kitah Mechinah Aleph demonstrates that five and six year olds are more than equal to group discussions of up to 30 minutes in which they grapple with the weightiest of issues and exchange ideas with insight, creativity, and humor.

I became an avocational teacher three years ago to learn more about Judaism, to find a meaningful place for myself as a new member of our congregation, and as a way to get to know people, particularly the parents of my students. All this has happened. Yet somehow I didn't anticipate the obvious: how connected I would feel to another part of the congregation, it's young children; how my students would not only become my charges but my study group and, I like to think, my friends. I have had a chance to get to know these children in a way that the typical causal social interaction among families doesn't always permit. I admire them. It will be a pleasure to watch them grow up having had this early glimpse at the qualities each revealed in class. I am grateful for the chance to be part of their study group and I strongly encourage others to share the very considerable rewards of avocational teaching.

Background Information

Seating Chart
Judy's Mechinah Aleph Class
Sunday, April 14, 1996

(seated on floor in a circle)



Seating Chart

Judy's Mechinah Aleph Class

Sunday, April 21, 1996

	Collin		
Joshua			SALLY
JUDY			Miriam
			Noam
Betty			DARCY
			William
Micah			Robby
	Davy		



Judy's Mechinah-Alef Class

In the opening few minutes of the lesson, Judy links the current lesson with the class's previous conversations about God and links that to today's discussion about prayer. She asks them how they would define prayer if a younger child asked them the question, "What is prayer?" They don't have a lot to say in answer to this question but do share some ideas about talking to God and about how Jews and Christians might pray differently. They list some of the prayers they already know reviewing the Shema, Etz Hayyim and HaMotzi

Judy: We've talked about prayers that ask God for things, right? Is it asking-- is it like asking for a list of birthday presents?

[Several say "No!"]

Judy: What kinds of prayers of asking would we think about? Miriam?

Miriam: ... God?

Judy: Sit up so we can hear you better, okay?

Miriam: ...

Judy: Micah, Miriam has some idea about what we-- what an asking prayer might be about.

Miriam: ...

Judy: You could ask a prayer and people who ask prayers for their family to be healthy. Asking for God's help to keep our families healthy. Joshua?

Joshua: Um, like if you got kidnapped or something and then the kidnapers, like, put a bomb in your room, you would pray to God, "Please help me."

Judy: So asking God for help when you have trouble. When you're in trouble or feel like you have a big big problem in your life.

William: You can pray to God to help you not be nervous.

Judy: To help you not be nervous.

Joshua: If you're going into a haunted house.

[William laughs]

Judy: So to help-- to ask for God's help to be the kind of person you really want to be. William's example was asking God's help to help you be brave or strong when you've got a problem.

William: I remember that when I go to swimming lessons.

Judy: Okay.

Betty: Yeah, he's scared of swimming.

Judy: Well, the water--

William: I'm nervous!

Judy: Sure.

William: I come right to ... like, ...

Judy: That makes sense, William. That makes sense. And so when we are feeling nervous about something we can talk to--

Joshua: You bite your fingernails.

Judy: we can talk to other people for help. Robby, we could talk to other people. We might talk to the adults, we might ask for help from adults. William, we might ask for help from adults to help us be brave. And a lot of people think that another place they can go to to ask for help when they have a problem is to God. To talk to God.

Robby: I need to go to the bathroom.

Joshua: 'Cause he's always there for you.

There is some side conversation about going for drinks of water and going to the bathroom.

10:52 Judy: So let's think about the things we've talked about that prayer could be. Talking to God was the big idea that we had-- to thank god, to remember God, to ask for God's help for other people like the people in our family or to ask for God's help for ourselves when we need something, when we--

William: This wouldn't be a prayer - like "God, I want to fly"

[Joshua laughs]

Judy: When, when do we pray? Wha-- When can we pray?

William: Times that we need help.

:

Judy: At dinner and in the morning. At dinner. You could pray at dinner. You might say a blessing about the food that you're eating. . .

There is some side conversation in which a few kids joke about how they think Chinese people pray.

Judy: That's just what I wanted to talk about-- about what are some of the things that help us pray? Or help us get . . . about praying? Some people feel that the time that's best for them to pray is at a dinner or I know people who pray right away when they wake up in the morning. Rabbi Booth has talked about that, about the morning prayers.

Collin: . . . bed.

Judy: Or some people feel like that's a really good time for them to pray. When-- It's important for you to find the time-- or for a person to find a time to pray when

they feel like it's a time or place where they can think about the things that are important to them or feel close to God. Sometimes we pray-- we always pray-- we have to pray at a certain time, like before we eat. That's just the way things are organized. Or when we daven with Rabbi Booth. We know when we go into wh-- that's a time to pray. That's set up. But sometimes we'll just pray on our own, anytime we want. Can we do that? Is that okay?

:

Judy: Just pray when you're walking to school? Pray before-- when you're in your bed?

Joshua: When you're going to the bathroom?

Noam: When we go to the bathroom?

Judy: When we go, when we go in to, to the Bet Knesset?

Noam: When we're going in to bathroom

Judy: When we go into the Bet Knesset that's an important time to pray together as a group. To, to say certain prayers toget-- together as a group.

Darcy: . . . This is silly but you asked the question. There is a prayer for going to the bathroom.

[Some laughter]

Darcy: You know, maybe-- maybe you could ask Rabbi Booth to read it to you sometime. It's interesting.

Joshua: What is it about?

Darcy: It's--

Sally: It's about your body and how it's working the way it should.

Judy's Mechinah-Alef Class

Darcy: It's about your body and the functions of your body and how it works.

William: Could you say it?

Darcy: I don't know it, actually, by heart, but I've heard it before.

Joshua: But if you can't say it. . .

Noam: How do you know there is one if you, um, don't know it?

Darcy: Because I've heard it before.

Judy refocuses the kids on thinking about the Bet Knesset as a special place and the fact that some people feel closer to God there.

Deb: So some people like to be in the Bet Knesset when they sing certain prayers. But could there be other places where a person feels close to God? It's different for every person. Every person-- sometimes at some par-- times in their life they feel a place or more than one place that feels like a good place to pray. Joshua?

Joshua: Um, that big wall postcard she (pointing to Darcy) brought in.

Judy: The Kotel in Jerusalem? People feel very close to God when they go there and they want to pray. They go there to pray 'cause that's where they feel likethey can really talk to God.

Joshua: . . .

Judy: Where else might a person feel really comfortable, really able to think about something important to them, and a place where they can talk to God very well?

Sally: I like to do it in the woods. When I'm outside and I can just be in some place where it's really really quiet.

Judy: You feel that God is there? Or you're-- or you're ready. . .

Sally: Definitely, definitely. I feel close to God.

William: . . . way up high. . .

Judy: . . . Joshua?

Joshua: Um, I pray to God when I am sleeping or I'm just about to go to sleep.

Judy: Is there something about that time that makes you feel like you can really feel close to God or say what you really are thinking about.

Joshua: Um, it's easier to talk to God then 'cause usually at night everyone's starting to go to bed and not talking to God -- so it is easier.

Judy: . . . It's quiet. . . Robby, . . .?

Robby: . . . same thing.

Judy wraps up the conversation and tells a story using dolls as props. The story is about a little girl and her mother and bedtime prayer.

Judy: What a great day you've been having, you guys. Now you know-- Remember last week and in other weeks-- Davy and Robby. Remember, we've been talking about prayers and the different kinds of prayers that we already know and that we already say like the ones we said just now before snack. And how some of-- some of the prayers we know come from prayer books and are made up by somebody else and we learn them and we say them a lot. The Sh'ma is another one that we've learned. We memorized it and then we can say it a lot. And then there are other prayers, Collin, that people make up for themselves. And you know, Jewish people and grown ups have been doing this for thousands and thousands of years. So when you make up a poem yourself, you're doing something that Jewish people have always done. And grown ups and kids do it together too. So wha-- do you remember what Darcy explained about what people do when they go to Jerusalem and they get to this wall, the Kotel? Raise your hand if you can remember? Robby?

Robby: They write, they write a prayer as they say it and then they put it in a crack.

Judy: Right. And why do they do that in this huge wall that Darcy showed us pictures of? Joshua?

Joshua: Because, um, they do that and a rabbi comes and get it and burns it and then the prayers go up to God and God makes them come true.

Judy: Um hm. This wall is a very special place for Jewish people because as Darcy said. . .

Joshua: You can't say, um, "I want a Segal or something"

Judy: You can't say you want a Segal-- you don't ask for presents, right? That's what you ask your parents

for. God is not in charge of the presents that you get. So what kind of prayers do you think, think people write on the papers that they put in the wall? Joshua?

Joshua: Um, that thing on the radio I heard about. . . um, mad cow disease?

Judy: Oh, okay. So not to get mad cow disease or not to get sick. You mean, hoping that they won't get sick.

Collin: . . .

Judy: So Collin said that one prayer could be that-- if it was his prayer, that the Jewish people won't get treated badly anymore. That would be a prayer--

Darcy: . . . That's a good prayer, Collin

Judy: -- a good prayer for the Wall.

Judy: So these are asking kinds of prayers, right? We've talked about prayers that say thank you to God, and prayers telling God the terrific things that He has-- God has done. And then prayers that ask for some thing to happen. And, and those are a couple kinds. Joshua?

Joshua: How do you know your prayer comes true . . . ?

Judy: How do you know your prayer comes true?

Joshua: Or really comes true?

Judy: What do you think? How would you know if a prayer comes true?

Miriam: 'Cause it just happens you know it's true. . .

Judy: When the thing you e-- you wished would happen does really happen?

Robby: If they ha-- Maybe it would happen that single day.

Judy: That same day? It might even happen that same day; then you wouldn't have to wait.

Joshua: But you said-- Darcy said the Rabbi doesn't burn the papers just . . .

Judy: Oh, you mean, he doesn't necessarily collect all the papers the same day?

[Joshua nods]

Judy: Yeah.

Sally: Do you think that everyone in the whole world puts their prayers on the Kotel?

[Someone says "no"]

Darcy: What about you guys [who?] haven't even been there.

Noam: I have.

Darcy: You have. Noam has but I don't think the rest of us in the class have so that means our prayers are . . . right?

Sally: That's one way to do it but there's other ways too.

[A couple of children comment at once]

Judy: And, and other weeks when we've talked about prayer, other kinds of, of wishes that people have talked about-- I remember last week William said

one thing he could imagine praying for, Betty, was that to be brave when he feels nervous in a certain situation. That, that he would ask God to help him be the kind of person to br-- to have the kind of bravery he really wants to have. And Joshua had another hope that if he was in a scary situation that God could help keep him safe. So those are other kinds of things people can ask for or do ask for when they send prayers to God. The thing about the Wall is it was-- You probably remember Darcy saying it was the wall, Micah, of one of-- of the big temple of the Jewish people. It's the wall of the temple that the Jewish people used to have before it was destroyed years and years and years ago. And one reason some people especially like to pray there is because they feel somehow that they can really talk to God there or they feel close to God there. We've talked about different places where people do have that feeling that they can pray and feel close to God and that God-- It's a good place for God to listen and hear our messages.

The class continues with the students asked to imagine that they are at the Kotel (they have learned about this on Yom Ha"Atzma'ut) and that they are writing a personal prayer to place in the wall. There is continued conversation about what happens to these written papers as Darcy, one of their teachers, has told them that there is a Rabbi who collects all the papers from the wall and burns them. There is more conversation about wishing prayers and present prayers and what it is okay to pray for. Students work at writing their prayers for their imaginary Kotel.

Judy Interview Clip #1

Karen: I think, you know, lot of people watching the tapes or coming to your class might say, these are really hard things to talk about wi-- I mean, they're hard enough for us to talk about uh, let alone discussing with little kids. Um, what, what do you think is hard about teaching ideas of prayer and God to young children? And why have you decided to spend-- to make this such a focal point of the curriculum this year?

Judy: Well, from the beginning of my teaching when I was prepared to discuss "This is how Jews do things for the holidays" or "This is how Jews do things in the Bet Kneset" or "This is the Torah." I mean-- it, it was clear immediately that you can't discuss any of that without saying it's because of God. So all of these things have their source in God and to wait six months or a year or three years to say, "By the way, the reason we're doing this is because God has asked the Jews to do this" or "Because God is behind the Torah" or "Because prayers are directed at God" I mean. . . It has no logic. It doesn't make any sense. And then I think even if they weren't going to grasp it I would have to try very hard to discuss things in a way that was appropriate for them grasp as much as possible about why we're even doing all this. . . Because it's a religious school and a religion is a way of thinking about God and I think they-- those words need to be said immediately. Or that idea needs to be conveyed in some way in the beginning.

Karen: But it doesn't make it easy to do.

Judy: I don't know if I would think of it as hard. I mean, I'm always trying to monitor my language so I, I'm using vocabulary that's appropriate for them, or encouraging them to talk about the topic so that I

can see what their ideas are so that I know I'm in tune with what their ideas are.

Karen: Well, like, I was thinking about um-- I think it, I think it came up in the second lesson where Joshua says, "How do I know God hears our prayers?"

Judy: Yeah, uh-huh.

Karen: So I guess that's-- So when he asked that question what were you thinking? . . .

Judy: Yeah, Funny I thought about that. . . I made some notes on that, yeah.

Karen: 'Cause that just seems like a really, in, in a-- with the emphasis on having a personal relationship then. Communicating and saying things that are important to us. I mean, it seems like you're really, helping the children see that prayer is something that they-- it's a resource, it's something that they can have in their life and that-- This is a relationship that they can have. So then, when he asked that question I thought, "That is a great question!"

Judy: Oh, I know.

Karen: And I'm glad he's asking you.

Judy: Yeah, and I turned it back to them, didn't I? Didn't I say that? Like, "How do you know?" And I think Miriam or somebody said, "Well, then it happens"

Karen: Yes, Miriam says--

Judy: "Cause if the thing you asked for happens then you know God heard it.

Karen: Right, but I-- But I was just wondering-- I mean, it's a very concrete question in a way. But it's also a question that seems to be struggling at understanding: What does it mean to have a relationship with something that-- I mean, do we-- Do our prayers get answered? I-- You know, how are you-- how are you thinking about that?

Judy: Well, . . .

Karen: As something to talk about with kids.

Judy: I was thinking of getting back to it because I'd let it go after they answered it.

Karen: How were you. . .

Judy: After, after they answered it in that one way and I think there's a lot of other ways to think about it or answer it and-- Among them are, "Well, you know, sometimes it takes a long time for the thing you ask for to happen," but also, um. And I-- and one of the things I was struggling about as I wrote these notes down is, uh. Well, the idea I was thinking of that I have to figure out how to say to them is, do you think that when you communicate with God-- Well, one thing we talked about is waiting for God to give you a good idea.

Karen: Right. Yeah. I wanted that. . .

Judy: . . . That. So that maybe that takes time and maybe what prayer is too is a way of thinking, things through for yourself and even if you're not aware of it, God is helping you get good ideas for how to get what you want or solve a problem or cope with something that's difficult or mysterious. And so-- But I, I don't-- I, I have to think about how to say that, about maybe one thing prayer does and maybe a way our prayers get answered is we start

thinking for ourselves in a different way because we have engaged in prayer. And we can make certain things happen or we can become a c-- different kind of person or more the person we want to be because we've tried to communicate these things from God-- with God rather than having the thing delivered to us--

Karen: Right. Yeah.

Judy: You know as-- and then knowing that that's the answer. How d- - how do I convey to kids that there's another way that our prayers can be answered that's a little bit more long term and amorphous and has more to do with meditation.

Karen: And, and the effect on you in clarifying what you want. What you could do to make happen-- make the things that you want happen. I mean, it seems like you were-- this-- you know, their, their image of asking for a present and getting it, is, is an analogy you're trying not to-- you're trying to say this is a different-- works differently. But exactly how it works and how to make that-- what to pin that to that they could understand is a real-- that's a really interesting challenge.

Judy: Because I think, just by saying, "Let's try a prayer where we're asking God for something." You--

Karen: You put yourself in a position of wanting to get it--

Judy: And it does create this image of God as Merlin who can just send it back down if He's ready to or we've prayed in the right way and that-- that's something we've got to work on too. Uh, I think it's sort of inevitable, . . . We don't want to have too many um, prescriptions about, "Well, don't ask for a Nintendo and don't ask for--

Judy Interview (Prayer and Classroom Lessons on 4/14/96 & 4/21/96)

Karen: Two thousand dollars or whatever--

Judy: --Getting Mrs. Anderson for your teacher next year or something like that. I mean tha-- and, and we've done some of that so-- you know, it's hard to say, "Well, don't ask for this to happen next week and--" I guess I just want to encourage them to do a prayer of petition and do a prayer of thanks and get an idea of the process and the form and uh, and then maybe some of these other ideas will make more sense after they get used to the process

Judy Interview Clip #2

Karen: Right. Right. . . Are there other things that, that you want say about this particular lesson? This first lesson? Before we move on to the second lesson?

Judy: Um. It was a little bit disappointing because I've seen the kids engage in just this kind of discussion on other topics in a very uh, attentive, serious way that was sustained over at least twenty minutes and this was um, n-- not the feeling in the room on that day. Uh, we'd been a-- apart from each other for three weeks and I felt that. I felt the difference in the way I felt with the group because we were just getting back together. I arrived late 'cause my daughter had a fever so I wasn't there for the first half of class and I, I didn't have a sense of where the class was as the half hour sections went by. So, um-- And then I discovered subsequently that they had been sitting for an hour and a half. Of some with the Rabbi, some with something else the other teachers had done, and we never-- or virtually never do that. We'll change the pace of the format so that when we are going to have a discussion we'd give them s-- another format before that to-- uh, I think that's certainly more conducive to them sitting and thinking. So there

was that and sometimes when someone turns on the switch of silliness we can't-- it's hard to turn off.

Karen: It's hard to un-- yeah. Undo it. Yeah.

Judy: . . . Mob reaction. So, um-- So there was that, that - it was a little bit difficult for me to keep the, the ball moving and certainly to keep their attention in the way that I wanted and draw on the kids' um-- and almost every child in that class has a way of responding very seriously that I wasn't able to elicit that, that day.

Judy Interview Clip #3

Karen: So wha-- Those were the-- I, I was also just wondering as I was looking at these lessons and thinking about these big, hard-- I think they're hard issues to explore for ourselves as well as with kids. . . What effect the teaching and thinking about prayer has on you in thinking about prayer and praying.

Judy: Well, I, I agree that it-- It is pr-- I don't think about it being hard too much I think I must have my first year of teaching but I don't think about it too much any more. Um, because a lot of what I think about is how easy the kids make it to dis-- to discuss these. I think it's probably been one of the easier grades to approach, at least. . . Depends on, on what level of discussion a teacher's looking for. This-- I, I'm very interested in the level of-- their cognitive grasp of this age. That's fine with me. It's very satisfying to me to discuss it with five and six-year-olds. But their-- the ease with which they-- I mean, I could say --

Karen: Respond.

Judy: Let-- we can-- let's talk about anything. I mean, the latest popular culture toy or t.v. but if-- and I can just say, "Now let's talk about God." And "Yeah, okay." And they make it so easy, and so natural that-- I mean, it's an ideal kind of environment for uh, at least approaching the topic. So their openness and responsiveness, um, have made it easy and th-- and their, uh-- and th-- that very quality, I think, has made me take it so seriously because they're just sponges. I mean, I know that's a metaphor that's used a lot but they're so ready to hear about it and talk about it and say, "Well, what about Jesus?" or "What about this?" or "Why does God let bad things happen?" or anything. . . they're just eager and earnest and, and in most cases, pretty attentive to that and so I ha-- I have found that uh, has made me take my role very very seriously.

Karen: Why, why do you think that is?

Judy: Why do I think--

Karen: That they're-- that these, these uh issues or topics about God and prayer are things that they're so open to?

Judy: Well, I think most people are but you know, these different veils come down of I don't want to say anything dumb or it isn't cool. These other things that get in the way of older children and adults, you know. It's, uh, I'm afraid to talk because I really don't know about this so I won't say that much. With them they don't have any of the that and they're not . . . They're not jaded, they're just ready. You know, they're interested in everything. They're interested in hearing about-- just about anything in seems to me. So, that's why we need to be really careful about what we talk to them about 'cause they're interested in everything and um--

And so there's just not too much you have to lift out of the way to get-- to talk to them. 'Cause they're right there. They're ready to talk about Nintendo and God or um, th-- the right way to eat an Oreo and-- [laughter]. . . It's just like, "Okay, what are we going to talk about now?" And I-- It has made it-- I, I feel the responsibility that that kind of openness evokes in me and, and I feel how important this topic is and um,--

Karen: Are there issues or questions that you're thinking about? Or that this has raised for you that either are on your mind personally or that relate to your teaching that have come up because of these incredible discussions and, and, you know, openness?

Judy: Um, a lot of it I think is just germinating in me and . . . I can't really articulate it because I don't quite know what's happening. I'm interest in why this is so important to me because I-- for much of my adult life I, I have not been an affiliated Jew. And I'm forty-four now and this is an important topic to me. I feel like I'm discussing something that's critical and that's working in my mind even though I haven't tapped it or paid much attention to it and so that's one motivation for me too, because I know that the more I read so that I can get to some of the central ideas because those are the ones I want to convey to the kids. So that I can do a lot of reading from adult literature to try'n pull out what, what can be crystallized about some of these topics and then try and convey that in a simple and honest way, um. You know, I really feel like as I do that, so- something's happening to me and I don't know what it is and uh, I do want to continue to pursue it beca-- because of my awareness of how it seems to be to me emotionally. And th-- it's-- it's in me somehow and I, I, I'd like it to come out of me. . . And I want to watch how that happens and this has helped me move that along, I think. But um, . .

. I'm not quite sure how to explain how I think about some of these topics myself because I'm very much learning along with them.

Karen: Yeah, me too. I think these are-- Um, it's-- It-- I've found it really interesting to watch the tapes of the classes and, and to talk with you about these ideas and to think about my own journey in prayer and--

Judy: Yeah.

Karen: And. . . So it seems like it's really special opportunity to launch them on a path and to use it as a chance for us to also think about it for ourselves.

Judy: Um-hm. Um-hm. And I think, um, I almos-- I almost with the parents could really know what happens in the class and what their kids say because they are quite remarkable. The kids. And I think the parents would be very proud if they heard. I, I try and convey some of it but it's hard if you-- as you say if you-- There's not enough tape you could watch to really get the context but the, the kids are really something to be proud of. I think the parents would enjoy it.

Karen: I think trying to find ways to bring the parents together with this is what Jeff Schein was talking about and what the reconstructionists' emphasis on family education. And maybe that's, that's something that in our work together on, on curriculum around spirituality we could try to figure out because I think that's true. This would really t-
- broaden the conversation. . . Figure out how to involve the parents in that also to be really special.

To: barry, INTERNET:BAHOLTZ@JTSA.EDU
From: INTERNET:73321.1221@compuserve.com, INTERNET:73321.1221@compuserve.com
Date: 12/22/96, 11:19 AM
Re: re:professors #1: Jewish Study Component

Sender: 73321.1221@compuserve.com
Received: from sem.jtsa.edu (sem.JTSA.EDU [149.105.1.4]) by arl-img-7.compuserve.com
id LAA27590; Sun, 22 Dec 1996 11:14:21 -0500
Resent-Date: Sun, 22 Dec 1996 11:14:21 -0500
Resent-From: <73321.1221@compuserve.com>
Received: from JTSA.EDU by JTSA.EDU (PMDF V5.0-6 #8175)
id <01IDB4EUAJQQ8Y5PPG@JTSA.EDU> for 73321.1221@compuserve.com; Sun,
22 Dec 1996 11:13:51 -0400 (EDT)
Received: from hil-img-1.compuserve.com by JTSA.EDU (PMDF V5.0-6 #8175)
id <01IDB4F3C6IO8WXSTS@JTSA.EDU> for baholtz@JTSA.EDU; Sun,
22 Dec 1996 11:14:03 -0400 (EDT)
Received: by hil-img-1.compuserve.com (8.6.10/5.950515) id LAA07971; Sun,
22 Dec 1996 11:13:49 -0500
Date: Sun, 22 Dec 1996 11:13:43 -0500
From: Barry <73321.1221@compuserve.com>
Subject: re:professors #1: Jewish Study Component
Resent-to: 73321.1221@compuserve.com
To: barry <baholtz@JTSA.EDU>
Resent-message-id: <01IDB4EUAS848Y5PPG@JTSA.EDU>
Message-id: <199612221113_MC2-DC6-B903@compuserve.com>
X-VMS-To: IN%"baholtz@JTSA.EDU" "barry"
MIME-version: 1.0
Content-type: TEXT/PLAIN; CHARSET=US-ASCII
Content-transfer-encoding: 7BIT

----- Forwarded Message -----

From: gail dorph, [73321,1217]
TO: Alan, [73321,1220]
CC: moti baror, INTERNET:baror@netmedia.net.il
Karen Barth, [104440,2474]
gail, [73321,1217]
Barry Holtz, [73321,1221]
DATE: 12/20/96 3:39 PM
RE: re:professors #1: Jewish Study Component

yesterday barry and I sat and talked about the study program of the professors b'gadol. that is, what is it that we think we need to be learning about in order to "bring them on board" to the Jewish educational enterprise.

in reflecting about the summer, we felt that on this plane we had "hit" 3 things:

1. impt of Jewish learning
2. Jewish learning is based on big ideas
3. the Jewish corpus of learning continues to be added to -- didn't stop in medieval times
4. learning together is a way of creating community

to move this forward, we thought we want to add to their understandings of ideas like:

1. Jewish ritual houses the big ideas

own life as indiv, family, comm and is an impetus for living and being in the world (or l'goyim)

in essence, this is a take on the "why be Jewish" issue.

with that in mind we talked about: so what should we study. we are all convinced that we should not just flit from thinker to thinker. so barry and I thought that a way to go would be to study "parashat yitro" as our main focus because:

Torah study allows a certain collegial level of discourse based on the "lit crit" type of approach; we could differentiate between that kind of study and the role of "parashat hashavua" study which has the benefit of trying to show from study something about how the "system" works and we could also hit on some issues that emerge from text in order to differentiate between "Torah she-b'al peh" and "Torah she-b'chtav"

With all that in mind I called Moti and spoke with him. he and melilah had been playing around with two ideas:

1. study the mitzvah of tzedakah in order to illuminate the differences between halakha and maaseh;
2. study the issues of conversion and shed light on the convert within each of us.

Each of these suggestions pushes on the same issues that barry and I were talking about.

we even talked about whether the shabbat study could be about the ten commandments: can they be the basis for a shared Jewish system. (not the exact idea). we need to talk, hopefully monday or tuesday about what/how/when.

I haven't done a good job of representing the conversation with moti. but this should be adequate to "save the spot" for the issues we need to talk about. my notes are in my office and it's almost shabbat.

we also spoke about the possibility of a face to face conversation on january 29 that would go over all that we have planned and also discuss the issue of teaching people like the professors. how is it that this can have an empowering effect at the same time that they are learning stuff that is totally new.

shavua tov to you guys in Israel. and shabbat shalom to you folks in usa. gail

29th face to face mtg
 davening
 1 hr Thursday
 2 hrs Eilat w/ heorata
 Fri Morn
 Fri Night
 Shabbat Morn
 Sat night
 Sunday morn

To: barry, INTERNET:BAHOLTZ@JTSA.EDU
From: INTERNET:73321.1221@compuserve.com, INTERNET:73321.1221@compuserve.com
Date: 12/22/96, 11:15 AM
Re: ed professors: part 2

Sender: 73321.1221@compuserve.com
Received: from sem.jtsa.edu (sem.JTSA.EDU [149.105.1.4]) by hil-img-6.compuserve.com
id LAA11082; Sun, 22 Dec 1996 11:14:40 -0500
Resent-Date: Sun, 22 Dec 1996 11:14:40 -0500
Resent-From: <73321.1221@compuserve.com>
Received: from JTSA.EDU by JTSA.EDU (PMDF V5.0-6 #8175)
id <01IDB4FCOMJM8Y5VTP@JTSA.EDU> for 73321.1221@compuserve.com; Sun,
22 Dec 1996 11:14:15 -0400 (EDT)
Received: from hil-img-4.compuserve.com by JTSA.EDU (PMDF V5.0-6 #8175)
id <01IDB4FB206O8WY4AH@JTSA.EDU> for baholtz@JTSA.EDU; Sun,
22 Dec 1996 11:14:14 -0400 (EDT)
Received: by hil-img-4.compuserve.com (8.6.10/5.950515) id LAA26525; Sun,
22 Dec 1996 11:14:00 -0500
Date: Sun, 22 Dec 1996 11:13:44 -0500
From: Barry <73321.1221@compuserve.com>
Subject: ed professors: part 2
Resent-to: 73321.1221@compuserve.com
To: barry <baholtz@JTSA.EDU>
Resent-message-id: <01IDB4FCOV108Y5VTP@JTSA.EDU>
Message-id: <199612221113_MC2-DC6-B905@compuserve.com>
X-VMS-To: IN%"baholtz@JTSA.EDU" "barry"
MIME-version: 1.0
Content-type: TEXT/PLAIN; CHARSET=US-ASCII
Content-transfer-encoding: 7BIT

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From: gail dorph, [73321,1217]
TO: Alan, [73321,1220]
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Karen Barth, [104440,2474]
gail, [73321,1217]
Barry Holtz, [73321,1221]
DATE: 12/21/96 9:05 PM

RE: ed professors: part 2

barry and I also talked about the ed component. since the point here is to integrate professors more deeply into work, we had the following assorted ideas about how to do this. needs more work, but we need some feedback on idea.

maybe begin thursday night with video clip from tei and an exercise led by deborah plus some thoughts about video as tool in teacher ed and how she is thinking about the contribution of this project to her work in general (I think her husband may be coming with her)

asking danny to talk about goals project ingeneral; milwaukee in particular -- and how this enterprise fits into his work in philosophy of ed

barbara neufeld about evaluation institute proposal (maybe we should be sending it out) plus her take on adrienne bank's work and the role it can play and how she thinks about this project in context of program evaluation in educational reform

susan stodolsky re fmams for teachers; ken zeichner on tei evaluation

themselves could have that as their charge.

idea would be to give a place to people who have not yet spoken.

let's put this on our conversational agenda as well.

gail

Rosenberg -> ?'s & ?'s
On last day can we link the Tirah study
to the big issues of J ed.
Concrete instances of how this plays out
in J ed.
Like Torah shel Baal pe vs. Tirah she
stav

Ed's Bible article
Greenberg

Need to be reflective abt what we are doing w/ service & discussion?
↳ afterwards?
before?

Service led by the participants? - Danny
Fran and ...?

9:00 - daven
10:00 - ~~Service~~ study

activity on Shabbat afternoon - what
should it be? - goals?