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A DIVISION OF HEBREW UNION COLLEGE – JEWISH INSTITUTE OF RELIGION

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

Series F: CIJE Accrual, 1981-2011, undated.
Subseries 2: Dan Pekarsky, 1981-2011, undated.

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Change Think Tank. Meetings (Folder 2 of 4), 1997-1998.

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MEMO TO: Nessa

FROM: Dan

RE: Our thinking to date concerning the Change Think Tank

DATE: June 7, 1998

As we continue on our effort to conceptualize the year's agenda for the Think Tank, I thought it would be valuable to put on paper some of what we've been discussing. It may be that we'll want to share this document, or something like it, with Karen. Let's discuss.

Aim of Think-Tank Project. The aim of this project is to arrive, by the end of next spring, at an approach to institutional change (with special attention to synagogues) which can will then guide the development of CIJE pilot projects in the field beginning the following year. Such projects will be designed to make a contribution to the field, as well as to test and refine the initial approach to change. The desired approach to change needs to be one which is true to central CIJE convictions concerning the place of vision and Jewish ideas in educational change and practice; and it needs to offer helpful guidance "in the field".

Strategy. In trying to design the Think Tank, we have imagined a process that begins with the articulation of CIJE's existing ideas concerning the character and aims of institutional and Synagogue change. These ideas would be discarded, reframed, refined, otherwise revised, and/or supplemented in response a) to critiques emanating from thoughtful individuals, b) to inputs that prominently include approaches to change that have proved powerful in other domains (like corporations and public schools), and, down the road, c) to pilot projects in which these ideas are put to the test.

Following the initial session in which our extant ideas are put on the table, we imagined a sequence of approximately 5 day-long meetings across the year, each of which should be designed to enrich the initial conception. We also imagined that each session would include a significant element of Jewish study, the content and pedagogy of which are chosen with an eye to enriching our deliberations. Critical to the success of this effort are the following ingredients:

- a. "Powerful content" for each session that has the potential to enrich our thinking.
- b. Thoughtful, sophisticated participants in these

sessions who bring with them the where-with-all to enrich, critique, and offer powerful alternatives to the ideas under consideration;

c) A willingness on the part of those guiding the Think Tank process to keep a careful log of issues and insights that emerge in each session, with attention to their implications for the approach to change we are developing.

d) Each session would include, probably near the beginning of the day, a response to critical questions/challenges that emerged in the preceding session.

SOME POSSIBLE WAYS OF APPROACHING THE THINK TANK

Working within this general framework and through a process that's involved projecting a plan of action and then subjecting it to critique, we have articulated a number of variants of a Think Tank agenda. Here's my attempt to summarize them:

Plan A.

Plan A. is an articulation of the earliest conception of the Think Tank, as modified by the suggestion, at our first session on April 29, that it would be important for us to do some "inner work" (in which we ourselves try addressing some of the questions we think changing institutions will need to address).

Session 1 (which has already taken place):

CIJE's extant ideas concerning the process and aims of change.

Session 2:

Learning from approaches to change in world of corporations.

Session 3: The challenge of vision

Part of the day would be devoted to "inner work" that includes a process of visioning that includes study as an integral part. The challenge is twofold: to put on the table and examine some of our own ideas concerning a thriving Synagogue; and to think carefully about how to organize the change process so that the activity of Jewish study is not disconnected from the process of visioning.

The other part of the day would focus on the visions of some synagogues pointed to as thriving, e.g. B'nai Jeshurun in NY, with the help of their leaders. The challenge would be to understand the visions of these institutions and to learn about how they emerged and came to be shared.

Session 4: Change in the world of Synagogues

Drawing on input from thoughtful representatives of recent synagogue-change projects, we would examine ideas about the process and aims of change emanating from these efforts.

Session 5: Approaches to change in general education

In this session, we would full advantage of the expertise offered by Hank Levin and Amy Gerstein.

Session 6: Wrap-up; drawing the different threads together.

Our own response to Plan A. As we reflected on Plan A, we had a number of reactions:

1. that our own distinctive approach to change -- one that emphasizes the power of vision and the need to develop a vision that takes Jewish content seriously - is not adequately represented in Plan A. We were concerned that we might emerge without having systematically thought through what it means to develop an approach that takes such emphases seriously.
2. We weren't sure that we need a whole session organized around Levin's and Gerstein's approaches, the reason being that we already have some familiarity with their approaches and that we will have the benefits of their insights in an ongoing way.
3. We agreed that the plan we described did not adequately take into account what we might learn from Lisa Malik's research on Synagogue Change.
4. The theme of personal change and its implications for institutional change processes -- important because institutional change necessarily requires personal change -- were imperfectly represented in Plan A.
5. The value of looking at concrete cases.

Plan B. tried to be responsive to these considerations.

Plan B.

SESSION 1 (which has already taken place):

CIJE's extant ideas concerning the process and aims of change.

Session 2. The challenge of vision

a. Review of Extant approaches to vision (Senge, the Coalition, ECE, Accelerated Schools, et.)

b. "Inner work" that includes a process of visioning that encompasses study as an integral part. The challenge is twofold: to put on the table and examine some of our own ideas concerning a thriving Synagogue; and to think carefully about how to organize the change process so that the activity of Jewish study is not disconnected from the process of visioning. Guests would include "critical friends" from out of the world of congregations who would be invited to speak to the adequacy of the process we are suggesting.

Session 3. Interesting Cases; personal change.

a. Consideration of the visions associated with (reputedly) thriving congregations, e.g. B'nai Jeshurun in NY or Chizuk Emunah in Baltimore, with the help of their leaders. The challenge would be to understand the visions of these institutions and to learn about how they emerged and came to be shared and institutionalized.

b. Personal change: what kinds of personal changes are entailed or assumed by institutional change; and what are the implications for the selection of appropriate institutions and for the process of change itself.

Session 4: Examining Recent Synagogue Change processes

This session would encompass presentation and discussion of Lisa Malik's findings to date concerning Synagogue Change processes, as well as presentations/discussions of ECE and Synagogue 2000, led by appropriate representatives of these movements.

Session 5: Learning from approaches to change in the world of corporations.

Session 6: Bringing the strands together. Taking in and critiquing the conception of the change-process that is emerging.

Plan C:

Plan C puts the concept of "Jewish Change" at the center. It builds on the insight that each of the sessions projected for the Think Tank is associated with a Jewish festival-period (Yamim Noraim; Sukkot/Simchat Torah; Chanukah; Pesach; shavuot) that highlights a different dimension of change as understood within Jewish tradition.

The intuitive idea was to use the Jewish understanding of change associated with each of these festival-periods as the foundation for the day's inquiry, drawing in, as appropriate, insights from the more general "change-literature".

On reflection, we were concerned that a Think Tank organized in this way might not culminate in the kind of change-process that is to be the culmination of the year's activity. But we continued to like the idea that our Jewish learning should focus on seasonal insights into the nature of change, and that the sessions associated with each insight be framed in such a way as to integrate the insight in question into the day's work.

Plan D.

This plan breaks down the challenge of the Think Tank in an altogether way. It takes as its starting-point KAB's approach to the change-process. Each session takes one hones in on one dimension or element of this change process and tries to systematically develop it. If, for example, visioning (informed by Jewish Study) is a central element, this would be the subject of at least one session; and if "leadership development" is a critical (and ongoing) theme, this too might be the focus of a day's activity.

The challenge of Plan D is to identify 5 or so critical elements in KAB's process that would benefit from systematic examination. We assume - but are not committed to - the idea that Jewish study would take the form identified above (at the end of C); conceivably, though, a Think tank organized thematically would suggest other kinds of study.

Concluding comments. We came to no closure on these matters, but we seemed agreed 1) that the focus on vision, as developed through Jewish learning needs to be central; 2) that ideas about change embedded in the cycle of the Jewish year might prove a

rich source of insight; and 3) that building the sessions around the different elements of KAB's approach might be more effective than embarking on an open-ended inquiry into approaches to change in different domains.

INSTITUTIONAL CHANGE THINK-TANK
Summary of Meeting #1, April 29, 1998

BACKGROUND

The institutional change think-tank was called into being with the aim of developing a meaningful and usable approach to institutional change -- an approach which we could then experiment with, revise, and refine through forays into the field. Though our interest extends to educating institutions of various kinds, our initial focus will be on synagogues. This emphasis reflects CIJE's belief that the transformation of synagogues is a critical ingredient in the effort to revitalize American Jewish life, as well as our intention of launching a Synagogue Change Project a year from now.

In preliminary conversations concerning the Think Tank, it was projected that the group would meet 5 or 6 times in the course of the year, and that at each meeting, it would have a chance to encounter and learn from approaches to change associated with a particular domain (e.g., general education, the world of corporations, community-change efforts, and existing synagogue-change projects). The challenge would be to assess the relevance of the insights and approaches associated with these other domains to our own work in Jewish education; and, by the end of a year's time, to emerge with a serviceable approach to change that is true to our own convictions and integrates pertinent ideas encountered during the work of the Think Tank.

We also decided that prior to encountering beliefs about and approaches to change associated with other domains, it would be important for us to articulate our own present ideas concerning the process and aims of the change-process. Through subsequent encounters with various approaches to change throughout the year, this body of ideas would then be deepened, revised, or refined.

These considerations led to a decision to devote our first meeting to an effort to articulate CIJE's current approach to change: during the first part of the day, we would focus on fundamental CIJE convictions about the process and aims of change; and in the second part of the day, we would look at a concrete approach to change that reflects some of these ideas as well as Karen Barth's experience in this domain. The day would also include a chance to examine Jewish sources that might inform our thinking about change, as well as an opportunity to think about next steps.

In preparation for the meeting, Dan Pekarsky drafted a short

document that attempted to articulate (what seemed to him) some central CIJE-beliefs concerning change. This document, along with his pieces on the place of vision in educational reform, the two pieces authored by Amy Gerstein for CIJE concerning the change-process, and Seymour Fox's piece on Ramah, were sent to participants prior to the meeting.

Critical to the success of the Think Tank, we realized, was not just our ability to identify articulate representatives of powerful approaches to change in different domains, but also our ability to bring to the table a thoughtful group of individuals bringing rich and complementary perspectives to our conversations concerning these different approaches. We were especially eager to include individuals who are already very sophisticated concerning educational change and individuals who could enrich our discussions with powerful Jewish ideas concerning the process and aims of change. The initial group of participants we agreed on included: a) core-CIJE staff, including Eli Holzer and Lisa Malik; b) members of the Guiding Ideas Study Group ("GUIDES"); and c) Hank Levin. It was understood that it may prove desirable to add other individuals to the group.

The following individuals were able to participate in our first meeting: Karen Barth, Gail Dorph, Amy Gerstein, Cippi Harte, Alvan Kaunfer, Hank Levin, Lisa Malik (via conference-call), Daniel Pekarsky, and Nessa Rapoport.

RESPONDING TO SOME FORMULATIONS OF CIJE'S IDEAS CONCERNING CHANGE

After some introductions, participants were invited to spend about ten minutes reviewing two documents purporting to express some basic CIJE ideas concerning change: a somewhat revised version of the piece by Dan Pekarsky that had already been sent out to participants; and a piece by Karen Barth, written some time ago, entitled "CIJE's Change Philosophy." (See **Appendix 1**) Below is a summary of some of responses to these documents:

1. The relationship between the "Building Blocks" document and the "CIJE Philosophy of Change" document was unclear to one participant.
2. There is a need to more effectively order the principles articulated in the Building Blocks document, so as to distinguish between philosophical commitments, strategic principles, and

other pertinent categories.

3. The Building Blocks document is insufficiently differentiated with respect to the different kinds of leaders involved in a change process (e.g. informal and formal, lay/professional), the respective roles of each, the relationship between the leadership-team and other constituencies in the process of identifying and coming together around a vision, etc. It was suggested that the distinction between a sales- and marketing-orientation among leaders would be pertinent to consider.

4. The Building Blocks document may suggest more orderliness than is characteristic of change-processes. Typically, even very successful processes are fairly messy and idiosyncratic. We should avoid language and metaphors that understate this messiness and suggest that change is clean, linear, and continuous.

5. The Building Blocks document could be taken to imply that the various tasks it identifies need to be addressed only once. In fact, many of the elements of a vital change process, (e.g. leadership, the nature and buy-in to the vision, etc.) need to be returned to again and again. More radically, one person suggested that we should avoid thinking of the change-process as a whole as a one-time journey with a determinate beginning and end; rather, we should be thinking about institutionalizing a process that will be on-going.

6. We should not think that all of the conditions of change need to be in place for a meaningful change-process to be inaugurated. As Lizbeth Schor suggests in COMMON PURPOSE, it is often possible to develop those critical pre-conditions that are not initially present.

7. The "Why are we engaging in this time-consuming process?"-question needs to be revisited periodically during the process of change. Change is hard work, and along the way participants may lose sight of the purposes that have given rise to the process (with the result that they may grow disengaged or lose a sense of direction).

8. Because change is hard work, it is important that there be rewards for the participants along the way. These might range from opportunities to engage in serious Jewish study as part of the process (a strong perk for at least one participant!) to opportunities to implement certain do-able and meaningful changes early-on ("low-hanging fruit").

9. Who is change for?? These documents don't address the inreach/outreach issue. Is change aimed at those constituencies that are already actively involved -- or at the mass of individuals who are uninvolved? Typically, such processes are energized by those who are already very involved, and these folks tend to be individuals whose needs are already reasonably well met by the institution. A change-process organized by them is unlikely to meet the needs of, to draw in, the uninvolved. If our aim is "to bring people back", we must attend to this issue.

10. A vision must be palpable. Typically, the institutional/educational experience of most Jews in Jewish settings has been deadening and uninspiring. Progress requires a vision of something better; but for such a vision to take hold in the hearts of the critical stakeholders, it has to be more real than rhetoric -- it must be palpable!! This means giving them powerful experiences through which they can "taste" the vision, experience it first-hand. Otherwise, there is a danger that they will aspire to no more than a somewhat improved version of the impoverished reality they have experienced.

11. Be sure not to confuse a vision with a vision-statement. At best a vision-statement is an articulation of an institution's *living* vision; at worst, it's a poor substitute.

12. The distinction between an institutional vision and the vision of an educated Jewish human being (or of a meaningful Jewish existence) that the institution is designed to encourage and support tends to be lost in these documents. There is insufficient emphasis on "existential vision" and its relationship to institutional vision in the synagogue-context. These matters need ~~clarification and articulation~~ *attention*.

13. We should avoid viewing the institutional culture as an obstacle to change; we should try to identify the way in which it can be the ally of the change-process.

14. At least one participant encouraged us to revisit basic questions concerning why we believe synagogues need changing and to imagine a genuinely transformative vision. While not offering such a vision, she suggested that an adequate would need to respond to the deepest anxieties of our time and would interpret central Jewish categories in relation to them.

15. One participant asked us to consider the possibility that in practice - and perhaps in the ideal - synagogues feature more than one vision.

16. One participant discovered the following critical issues embedded in the documents:

a. **sustaining interest and involvement.** The idea of change may initially be very exciting. But the work is demanding and it takes a long time. Hence, the problem of sustaining interest and involvement.

b. **Meaningfully infusing powerful Jewish ideas.** It may be possible to engage the participants in a change process in serious Jewish study; but the encounter with powerful Jewish ideas, however meaningful to the participants, is no guarantee that these ideas will then infuse efforts to develop a guiding vision. Is there a way of introducing powerful Jewish ideas so that they do suffuse the change-process?

c. **The possibility of a powerful vision shared by diverse individuals.** In communities that feature substantial ideological diversity (for example, many synagogues), the development of a vision that is powerful, widely shared, and concrete enough to offer practical guidance may prove a difficult challenge.

d. **The problem of broad-based buy-in to the change process.** While it may be possible to generate high investment in the change-process among a core-constituency, it may be significantly more difficult to get a broad-base of buy-in from the membership of the institution. Can a change-process be successful without this broad buy-in? Are there ways of encouraging such buy-in?

e. **Readiness conditions.** Not all institutions will be ready for a serious change-process. What conditions need to be in place (or readily achievable) for a change-process to have a fighting chance of success?

f. **Role of "outsiders" in the process of change.** What role, if any, should be assigned to outside-facilitators in the process of change? How much and what kind of responsibility should they assume for guiding the process of change?

17. Enthusiasm was expressed for:

a. making Jewish learning and ideas central to the process

of identifying a guiding vision;

b. making learning/education both the vehicle and the aim of the change process (although, it was suggested, this idea needs greater emphasis).

18. Our discussion was punctuated by repeated and varied references to individual change. It was suggested that:

a. the ultimate goal of synagogue change-efforts is individual change -- facilitating deeper, richer, more spiritual experiences for the individuals who make up the institution's community.

b. change in individuals is integral to the process through which institutional change takes place.

c. there are significant and instructive parallels between individual change and institutional change.

DEVORA STEINMETZ'S SESSION ON JACOB

#18 offers a springboard to the session led by Devora Steinmetz, which focused on the transformation of Jacob around the time of his leaving Laban and his re-encounter with Esau. In examining Jacob's growth, we considered a number of themes and insights that may be pertinent to our work, including the following:

a. Jacob isn't entirely transformed -- ~~that~~, for better and/or for worse, some of the old survives in the new!

b. some of the continuity of the old and the new arises from the circumstance that Jacob changes alone; that is, those who surround him haven't undergone a similar process of change.

c. what makes Jacob capable of undergoing a series of changes is a larger sense of purpose (in relation to which specific goals and forms of conduct carry the experienced status of means/strategy).

d. change is painful and involves struggle.

e. outside catalysts may be necessary in order for significant change to come about.

COMPARING APPROACHES TO SYNAGOGUE CHANGE

Following lunch, Karen Barth developed an evaluative comparison of three major synagogue-change projects -- the McKinsey Project she had been engaged with, the Experiment in Congregational Education, and Synagogues 2000. In each case, she sought to highlight the project's best and worst features.

MCKINSEY

Strengths. Strong market-research. Excellent job of "listening to your customers" (i.e., congregants) via focus groups.

Weaknesses. Zero-content!! No new ideas are thrown into the mix, no taste of inspiring alternatives to what participants already know.

Karen notes that there is a need for strategic thinking between vision and implementation -- but it was, as I reviewed my notes, not clear to me whether this point was made in praise or in criticism of McKinsey.

EXPERIMENT IN CONGREGATIONAL EDUCATION

Strengths. There is a lot of fruitful interaction between synagogues. The mind-set of lay-people is central to the process ??? [what does she mean?]. Jewish learning is at the heart of both the aim and the process of change. ECE is very strong on "process"!

Weaknesses. Though ECE speaks of "communities of learners", it offers no clear vision of a thriving community of learners. In addition, ECE is weak on "content": there is no menu of programming or curriculum-content suggestive of what could be done differently.

SYNAGOGUE 2000

SYNAGOGUE 2000 features two tracks, one Healing, the other Prayer. It's a two-year process. The first is designed to chart a change itinerary via a process of reflection and planning; the second is intended as an opportunity to implement a plan. As part of the kick-off year, participants undergo a powerful prayer-experience that offers them a sense of what's possible.

Strengths. Though weakly articulated [Explain!], the

experiential piece is very powerful.

Weaknesses. In part because of the experiential piece, there is a great gap between the central players in the change-process and the rest of the congregation. In addition, the actual change-process (intended for Year 2) is very weakly articulated.

After considering all three approaches, Karen notes one criticism that applies to all three: none of them addresses the skills needed by -- and needed to be cultivated in -- critical players (rabbis, cantors, educators, lay leaders, etc.)

ECE, WILLOW CREEK, AND INTERMEDIATE OPTIONS

In our discussion of ECE, a contrast was drawn between its completely open-ended approach to vision and the highly specified approach to vision of Willow Creek, which has, in the spirit of McDonald's, offered franchise institutions very specific guidelines regarding guiding vision and week-to-week implementation.

We considered (what seemed to us to be) more congenial, intermediate positions:

a. target-institutions agree to certain general visional principles, with the understanding that they will be differentially interpreted by different institutions. This is close to the practice of the Coalition of Essential Schools.

b. Along the way to a vision, participants encounter and are encouraged to struggle with powerful questions and content that have the power to deepen and expand (without dictating) their thinking about an adequate guiding vision.

BARTH'S FIRST ITERATION OF A CIJE APPROACH TO SYNAGOGUE CHANGE

For a careful account of Karen Barth's presentation of an approach to Synagogue-change, see Appendix 2. Comments evoked by her presentation are listed below:

1. Overall, the approach to Synagogue change she presented was greeted with enthusiasm. The sense of the group was that this was a great starting-point for the Think Tank's mission of emerging with a meaningful approach to change at the end of a year's time.

2. A couple of participants voiced the concern that the model did

not address the issue of governance sufficiently. (What is the group that steers the process? Who is it made up of? How are they chosen? What is the group's job? etc.)

3. The map and presentation that Karen offered look fairly linear, but the process itself is more web-like, with some activities going on simultaneously and some of them (like evaluation and the development of vision) going on indefinitely (alongside of, and feeding, other strands of the process). While Karen agreed with this critique, she added that in practice one often ends up doing one thing at a time, and she suggested that having a somewhat linear plan-of-action may be of value even if the process turns out to be very web-like.

Not only do some of the activities continue in an ongoing way, it was suggested by more than one participant that the process as a whole needs to be viewed not as an event in the life of the institution but as a way of thinking that becomes institutionalized.

4. Doubt was expressed concerning whether the process of study built into Karen's model would actually suffuse the effort to develop an institutional vision. It being possible that the activity of study, however rewarding, will be self-contained, one needs to ask: how structure the learning and/or the visioning so that these activities enrich one another?

5. It was reiterated that in the efforts to arrive at a meaningful vision, there should be opportunities to experience first-hand, to taste, richly meaningful forms of educational/Jewish experience that take the participants beyond what they have probably experienced in the past [in the way that, for example, participants in Synagogue 2000 were given the chance to undergo very powerful prayer-experiences]; otherwise, there is a strong probability that the possibilities entertained by those doing the visioning will be limited by their own, generally impoverished, past experiences in Jewish settings.

6. While the process articulated by Karen focused on the development of vision and on tracing out the implications of vision for practice, implementation itself was not strongly represented in her description. What provisions can be introduced to make it likely that practical efforts will follow or accompany efforts to articulate and think through the implications of a vision?

7. It was urged by one participant that the model must attend seriously to the gap that sometimes arises between "the leading-

vanguard" and the mass of constituents.

8. In the course of discussing Karen's approach, a kind of vision-continuum was articulated:

a. At one end, the vision is completely and totally in your hands. Sit together and come up with what you will!

b. At the other end, some outside expert or guru offers you a vision to work with, a vision which may vary in its specificity and openness to interpretation.

c. In the middle is a position that sounds like this: "it's your job to come up with your vision, but along the way you need to struggle with a particular body of content and questions."

9. In relation to the issues discussed in #6, the question was raised: how do movements like the Coalition or Essential Schools arrive at the broad-based visions that inform their own work?; and the answer seems to be, "There is no one answer to this question!" It was suggested that, in the case of the Coalition, its guiding principles originated with Sizer. In the case of Accelerated Schools, the guiding vision grew out of reflections on responses elicited by three questions:

a. Describe the dream-school for your own children and design a dream-school for children in an inner-city community. What are the similarities and differences between these schools?

b. What should every child be able to do and to know?

c. Describe a school that would meet your needs [as an educator or as a student??] as an adult.

10. In thinking about the upcoming work of our Think-Tank, it was suggested:

a. that it would be important to identify and make part of our own group the site-coordinator who will be charged with overseeing the pilot-projects to be launched next year.

b. that, in addition to following through on our original plan to look at some concrete cases of change and at approaches to change associated with different

realms of endeavor, it might make sense to launch some exploratory interventions this year, informed by the approach sketched out by Karen.

d. that "internal or inner work" should be a prominent dimension of our own work this year. That is, we should turn ourselves into a kind of focus-group that struggles to find our own answers to such questions as "What would an ideal Synagogue - the Synagogue that would meet our own needs as individuals and families - look like?" Or, if we were moving in a Sizer-direction, what would our own eight or ten guiding principles look like? Put differently, we should set before us and try to answer for ourselves relevant counterparts of the kinds of questions identified in #9.

11. A question was raised about the relationship between the work undertaken by this group and the work of Synagogue Change Research Project that Lisa Malik is steering. This matter needs to be clarified.

12. Someone underscored the importance of on-going documentation and evaluation of the process of change, evaluation conducted by both internal and external evaluators.

INSTITUTIONAL CHANGE THINK-TANK
Summary of Meeting #1, April 29, 1998

BACKGROUND

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We also decided that prior to encountering beliefs about and approaches to change associated with other domains, it would be important for us to articulate our own present ideas concerning the process and aims of the change-process. Through subsequent encounters with various approaches to change throughout the year, this body of ideas would then be deepened, revised, or refined.

These considerations led to a decision to devote our first meeting to an effort to articulate CIJE's current approach to change: during the first part of the day, we would focus on fundamental CIJE convictions about the process and aims of change; and in the second part of the day, we would look at a concrete approach to change that reflects some of these ideas as well as Karen Barth's experience in this domain. The day would also include a chance to examine Jewish sources that might inform our thinking about change, as well as an opportunity to think about next steps.

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3. The Building Blocks document is insufficiently differentiated with respect to the different kinds of leaders involved in a change process (e.g. informal and formal, lay/professional), the respective roles of each, the relationship between the leadership-team and other constituencies in the process of identifying and coming together around a vision, etc. It was

suggested that the distinction between a sales- and marketing-orientation among leaders would be pertinent to consider.

4. The Building Blocks document may suggest more orderliness than is characteristic of change-processes. Typically, even very successful processes are fairly messy and idiosyncratic. We should avoid language and metaphors that understate this messiness and suggest that change is clean, linear, and continuous.

5. The Building Blocks document could be taken to imply that the various tasks it identifies need to be addressed only once. In fact, many of the elements of a vital change process, (e.g. leadership, the nature and buy-in to the vision, etc.) need to be returned to again and again. More radically, one person suggested that we should avoid thinking of the change-process as a whole as a one-time journey with a determinate beginning and end; rather, we should be thinking about institutionalizing a process that will be on-going.

6. We should not think that all of the conditions of change need to be in place for a meaningful change-process to be inaugurated. As Lizbeth Schor suggests in COMMON PURPOSE, it is often possible to develop those critical pre-conditions that are not initially present.

7. The "Why are we engaging in this time-consuming process?"-question needs to be revisited periodically during the process of change. Change is hard work, and along the way participants may lose sight of the purposes that have given rise to the process (with the result that they may grow disengaged or lose a sense of direction).

8. Because change is hard work, it is important that there be rewards for the participants along the way. These might range from opportunities to engage in serious Jewish study as part of the process (a strong perk for at least one participant!) to opportunities to implement certain do-able and meaningful changes early-on ("low-hanging fruit").

9. Who is change for?? These documents don't address the inreach/outreach issue. Is change aimed at those constituencies that are already actively involved -- or at the mass of individuals who are uninvolved? Typically, such processes are energized by those who are already very involved, and these folks tend to be individuals whose needs are already reasonably well met by the institution. A change-process organized by them is unlikely to meet the needs of, to draw in, the uninvolved. If our aim is "to bring people back", we must attend to this issue.

10. A vision must be palpable. Typically, the

institutional/educational experience of most Jews in Jewish settings has been deadening and uninspiring. Progress requires a vision of something better; but for such a vision to take hold in the hearts of the critical stakeholders, it has to be more real than rhetoric -- it must be palpable!! This means giving them powerful experiences through which they can "taste" the vision, experience it first-hand. Otherwise, there is a danger that they will aspire to no more than a somewhat improved version of the impoverished reality they have experienced.

11. Be sure not to confuse a vision with a vision-statement. At best a vision-statement is an articulation of an institution's vision; at worst, it's a poor substitute.

12. The distinction between an institutional vision and the vision of an educated Jewish human being (or of a meaningful Jewish existence) that the institution is designed to encourage and support tends to be lost in these documents. There is insufficient emphasis on "existential vision" and its relationship to institutional vision in the synagogue-context. These matters need clarification and articulation.

13. We should avoid viewing the institutional culture as an obstacle to change; we should try to identify the way in which it can be the ally of the change-process.

14. At least one participant encouraged us to revisit basic questions concerning why we believe synagogues need changing and to imagine a genuinely transformative vision. While not offering such a vision, she suggested that an adequate would need to respond to the deepest anxieties of our time and would interpret central Jewish categories in relation to them.

15. One participant asked us to consider the possibility that in practice - and perhaps in the ideal - synagogues feature more than one vision.

16. One participant discovered the following critical issues embedded in the documents:

a. **sustaining interest and involvement.** The idea of change may initially be very exciting. But the work is demanding and it takes a long time. Hence, the problem of sustaining interest and involvement.

b. **Meaningfully infusing powerful Jewish ideas.** It may be possible to engage the participants in a change process in serious Jewish study; but the encounter with powerful Jewish ideas, however meaningful to the participants, is no guarantee that these ideas will then infuse efforts to develop a guiding vision. Is there a way of introducing powerful Jewish ideas so

that they do suffuse the change-process?

c. The possibility of a powerful vision shared by diverse individuals. In communities that feature substantial ideological diversity (for example, many synagogues), the development of a vision that is powerful, widely shared, and concrete enough to offer practical guidance may prove a difficult challenge.

d. The problem of broad-based buy-in to the change process. While it may be possible to generate high investment in the change-process among a core-constituency, it may be significantly more difficult to get a broad-base of buy-in from the membership of the institution. Can a change-process be successful without this broad buy-in? Are there ways of encouraging such buy-in?

e. Readiness conditions. Not all institutions will be ready for a serious change-process. What conditions need to be in place (or readily achievable) for a change-process to have a fighting chance of success?

f. Role of "outsiders" in the process of change. What role, if any, should be assigned to outside-facilitators in the process of change? How much and what kind of responsibility should they assume for guiding the process of change?

17. Enthusiasm was expressed for:

a. making Jewish learning and ideas central to the process of identifying a guiding vision;

b. making learning/education both the vehicle and the aim of the change process (although, it was suggested, this idea needs greater emphasis).

18. Our discussion was punctuated by repeated and varied references to individual change. It was suggested that:

a. the ultimate goal of synagogue change-efforts is individual change -- facilitating deeper, richer, more spiritual experiences for the individuals who make up the institution's community.

b. change in individuals is integral to the process through which institutional change takes place.

c. there are significant and instructive parallels between individual change and institutional change.

DEVORA STEINMETZ'S SESSION ON JACOB

#18 offers a springboard to the session led by Devora Steinmetz, which focused on the transformation of Jacob around the time of his leaving Laban and his re-encounter with Esau. In examining Jacob's growth, we considered a number of themes and insights that may be pertinent to our work, including the following:

a. Jacob isn't entirely transformed -- that, for better and/or for worse, some of the old survives in the new!

b. some of the continuity of the old and the new arises from the circumstance that Jacob changes alone; that is, those who surround him haven't undergone a similar process of change.

c. what makes Jacob capable of undergoing a series of changes is a larger sense of purpose (in relation to which specific goals and forms of conduct carry the experienced status of means/strategy).

d. change is painful and involves struggle.

e. outside catalysts may be necessary in order for significant change to come about.

COMPARING APPROACHES TO SYNAGOGUE CHANGE

Following lunch, Karen Barth developed an evaluative comparison of three major synagogue-change projects -- the McKinsey Project she had been engaged with, the Experiment in Congregational Education, and Synagogues 2000. In each case, she sought to highlight the project's best and worst features.

MCKINSEY

Strengths. Strong market-research. Excellent job of "listening to your customers" (i.e., congregants) via focus groups.

Weaknesses. Zero-content!! No new ideas are thrown into the mix, no taste of inspiring alternatives to what participants already know.

Karen notes that there is a need for strategic thinking between vision and implementation -- but it was, as I reviewed my notes, not clear to me whether this point was made in praise or in criticism of McKinsey.

EXPERIMENT IN CONGREGATIONAL EDUCATION

Strengths. There is a lot of fruitful interaction between synagogues. The mind-set of lay-people is central to the process ??? [what does she mean?]. Jewish learning is at the heart of both the aim and the process of change. ECE is very strong on "process"!

Weaknesses. Though ECE speaks of "communities of learners", it offers no clear vision of a thriving community of learners. In addition, ECE is weak on "content": there is no menu of programming or curriculum-content suggestive of what could be done differently.

SYNAGOGUE 2000

SYNAGOGUE 2000 features two tracks , one Healing, the other Prayer. It's a two-year process. The first is designed to chart a change itinerary via a process of reflection and planning; the second is intended as an opportunity to implement a plan. As part of the kick-off year, participants undergo a powerful prayer-experience that offers them a sense of what's possible.

Strengths. Though weakly articulated [Explain!], the experiential piece is very powerful.

Weaknesses. In part because of the experiential piece, there is a great gap between the central players in the change-process and the rest of the congregation. In addition, the actual change-process (intended for Year 2) is very weakly articulated.

After considering all three approaches, Karen notes one criticism that applies to all three: none of them addresses the skills needed by -- and needed to be cultivated in -- critical players (rabbis, cantors, educators, lay leaders, etc.)

ECE, WILLOW CREEK, AND INTERMEDIATE OPTIONS

In our discussion of ECE, a contrast was drawn between its completely open-ended approach to vision and the highly specified approach to vision of Willow Creek, which has, in the spirit of McDonald's, offered franchise institutions very specific guidelines regarding guiding vision and week-to-week implementation.

We considered (what seemed to us to be) more congenial, intermediate positions:

a. target-institutions agree to certain general visional principles, with the understanding that they will be differentially interpreted by different institutions. This is close to the practice of the Coalition of Essential Schools.

b. Along the way to a vision, participants encounter and are encouraged to struggle with powerful questions and content that have the power to deepen and expand (without dictating) their thinking about an adequate guiding vision.

BARTH'S FIRST ITERATION OF A CIJE APPROACH TO SYNAGOGUE CHANGE

For a careful account of Karen Barth's presentation of an approach to Synagogue-change, see Appendix 2. Comments evoked by her presentation are listed below:

1. Overall, the approach to Synagogue change she presented was greeted with enthusiasm. The sense of the group was that this was a great starting-point for the Think Tank's mission of emerging with a meaningful approach to change at the end of a year's time.
2. A couple of participants voiced the concern that the model did not address the issue of governance sufficiently. (What is the group that steers the process? Who is it made up of? How are they chosen? What is the group's job? etc.)
3. The map and presentation that Karen offered look fairly linear, but the process itself is more web-like, with some activities going on simultaneously and some of them (like evaluation and the development of vision) going on indefinitely (alongside of, and feeding, other strands of the process). While Karen agreed with this critique, she added that in practice one often ends up doing one thing at a time, and she suggested that having a somewhat linear plan-of-action may be of value even if the process turns out to be very web-like.

Not only do some of the activities continue in an ongoing way, it was suggested by more than one participant that the process as a whole needs to be viewed not as an event in the life of the institution but as a way of thinking that becomes institutionalized.

4. Doubt was expressed concerning whether the process of study built into Karen's model would actually suffuse the effort to develop an institutional vision. It being possible that the activity of study, however rewarding, will be self-contained, one needs to ask: how structure the learning and/or the visioning so that these activities enrich one another?

5. It was reiterated that in the efforts to arrive at a meaningful vision, there should be opportunities to experience first-hand, to taste, richly meaningful forms of educational/Jewish experience that take the participants beyond what they have probably experienced in the past [in the way that, for example, participants in Synagogue 2000 were given the chance to undergo very powerful prayer-experiences]; otherwise, there is

a strong probability that the possibilities entertained by those doing the visioning will be limited by their own, generally impoverished, past experiences in Jewish settings.

6. While the process articulated by Karen focused on the development of vision and on tracing out the implications of vision for practice, implementation itself was not strongly represented in her description. What provisions can be introduced to make it likely that practical efforts will follow or accompany efforts to articulate and think through the implications of a vision?

7. It was urged by one participant that the model must attend seriously to the gap that sometimes arises between "the leading-vanguard" and the mass of constituents.

8. In the course of discussing Karen's approach, a kind of vision-continuum was articulated:

a. At one end, the vision is completely and totally in your hands. Sit together and come up with what you will!

b. At the other end, some outside expert or guru offers you a vision to work with, a vision which may vary in its specificity and openness to interpretation.

c. In the middle is a position that sounds like this: "it's your job to come up with your vision, but along the way you need to struggle with a particular body of content and questions."

9. In relation to the issues discussed in #6, the question was raised: how do movements like the Coalition or Essential Schools arrive at the broad-based visions that inform their own work?; and the answer seems to be, "There is no one answer to this question!" It was suggested that, in the case of the Coalition, its guiding principles originated with Sizer. In the case of Accelerated Schools, the guiding vision grew out of reflections on responses elicited by three questions:

a. Describe the dream-school for your own children and design a dream-school for children in an inner-city community. What are the similarities and differences between these schools?

b. What should every child be able to do and to know?

c. Describe a school that would meet your needs [as an educator or as a student??] as an adult.

10. In thinking about the upcoming work of our Think-Tank, it was

suggested:

a. that it would be important to identify and make part of our own group the site-coordinator who will be charged with overseeing the pilot-projects to be launched next year.

b. that, in addition to following through on our original plan to look at some concrete cases of change and at approaches to change associated with different realms of endeavor, it might make sense to launch some exploratory interventions this year, informed by the approach sketched out by Karen.

d. that "internal or inner work" should be a prominent dimension of our own work this year. That is, we should turn ourselves into a kind of focus-group that struggles to find our own answers to such questions as "What would an ideal Synagogue - the Synagogue that would meet our own needs as individuals and families - look like?" Or, if we were moving in a Sizer-direction, what would our own eight or ten guiding principles look like? Put differently, we should set before us and try to answer for ourselves relevant counterparts of the kinds of questions identified in #9.

11. A question was raised about the relationship between the work undertaken by this group and the work of Synagogue Change Research Project that Lisa Malik is steering. This matter needs to be clarified.

12. Someone underscored the importance of on-going documentation and evaluation of the process of change, evaluation conducted by both internal and external evaluators.

SOME BUILDING-BLOCKS OF A CIJE APPROACH TO SYNAGOGUE CHANGE

Daniel Pekarsky, April 1998

INTRODUCTION

Embedded in CIJE's discourse are a number of principles that are relevant to institutional change-efforts (be they in schools, Synagogues, or any number of other Jewish educating institutions); while these principles may not tell us what to do in any very concrete sense, a number of them represent criteria or standards that need to be satisfied if a change-process and its outcomes are to be in our judgment adequate. Based on various consultations, informal conversations, conferences and other activities that a number of us have been engaged in, below I attempt (in a less than systematic or comprehensive way) to identify some of these principles. Many of these points are treated at somewhat greater length in the two accompanying papers dealing with vision and education; both of these papers grew out of conversations within the CIJE/Mandel Institute worlds. You are encouraged to highlight unclarities, to assess whether I am correct that these principles have been central to our thinking, to articulate doubts, and to identify principles and concerns not herein articulated that should have been.¹

PRINCIPLES

1. We understand a Synagogue as an educating institution or learning community. Its various contexts and activities - ranging from formal educational arrangements to board meetings, religious services, communal meals, youth groups, wedding ceremonies, and funerals -- are all to be understood as avenues for the intellectual, spiritual, social and moral growth of its members.
2. A healthy synagogue (or any other educating institution) is organized around a shared and compelling vision that articulates its fundamental raison d'etre and aspirations and that guides decision-making, policies, and practices down to the institution's very details. Such a vision vividly captures what a thriving synagogue would look like, inclusive of the attitudes, aspirations, dispositions, etc. that mark members of this community.

¹ Because my own work has been so closely connected with our Goals Project, the kinds of principles I identify in this document are closely related to the work of that project. This makes it all the more important to add to the list of principles summarized in this paper other ideas that grow out of other phases of our work.

3. An adequate guiding vision for a Jewish educating institution is grounded in convictions embodying powerful ideas concerning the nature and significance of Judaism and Jewish life.

incorporate

4. The presence of an adequate guiding vision energizes individual and collective activities; creates a sense of community; offers guidance to decision-making across all areas; and provides a basis for evaluating the institution's policies and practices. Though a powerful vision cannot be assumed in advance of a process of change, once it is present it represents an invaluable tool in this process.

5. For this reason, an essential part of a Synagogue's efforts to be a more thriving community must be a serious effort to visit -- or re-visit -- its fundamental nature and purpose, i.e. its vision, with the aim of clarifying the vision and establishing its status as compelling to the key stake holders.² It needs to wrestle seriously with the question: What would our Synagogue be like if we were successful? What would a thriving Synagogue look like?

It is, I think, fair to say that as an organization we have been concerned that the effort to clarify the fundamental purposes or vision of educating institutions is too often carried out in too perfunctory a way. While we've had a measure of skepticism concerning quick-and-dirty "visioning-activities", we have struggled with the challenge of how to engage relevant stake holders in a process that is significantly richer and time-consuming.

6. The process of arriving at, or clarifying the vision to which this community is committed should go beyond what is sometimes called "values-clarification." While opportunities for individuals to unearth, to share with one another, and to look for commonalities among, their pre-existing basic convictions are essential, the process of working towards a compelling guiding vision should include serious opportunities to encounter and respond to powerful Jewish ideas and texts that speak, possibly in very different voices, to the nature and significance of Judaism, Jewish life, and synagogues. Rightly chosen and introduced, such ideas and texts have the capacity to raise the level of discourse and to enrich deliberations concerning an adequate guiding vision. This means that the process of developing a compelling vision will work best if it is itself a compelling form of Jewish education that facilitates the growth of the participants.

² Who the key stake holders are and whether they are the same as those who will enthusiastically support the vision at the end of the change-process is a question left open in this document.

How to infuse the change-process with powerful Jewish ideas in a way that will seem meaningful and relevant to the change process is a critical educational challenge that we have not yet adequately addressed; but we believe that this effort requires both pedagogical good sense and carefully designed materials (articles, exercises, etc.). Efforts, like those undertaken by the Mandel Institute's Educated Jew Project, to develop materials that can be used as part of a serious change-process are to be encouraged.

7. An important component of the process of change is an effort to look honestly and thoughtfully at "what is". This involves several inquiries:

a. At any given time in its history, a vision (or visional elements, more or less clear and compelling, and more or less coherent with one another) are embodied in the culture of an institution -- in its policies, practices, forms of organization, and budgetary commitments. Unearthing the values and assumptions (about education, about Judaism, about children, etc.) implicit in existing practice is an important phase of the process of becoming a more vision-driven institution. In some cases, it will be an ideal starting-point for deliberations concerning what the Synagogue's guiding vision should be.

b. Equally important is the effort to identify the purposes at work in existing practices and policies and, through a process of self-examination, to assess the actual outcomes of these practices and policies.

c. Looking at "what is" includes a careful attempt to understand the perceptions and attitudes of the Synagogue's varied constituencies, including - and perhaps especially - what they take to be problematic in the life of the synagogue. Clarifying "the problem" as understood by different constituencies is essential.

8. As critical as is the effort to clarify the Synagogue's guiding vision is the willingness to deliberate seriously, honestly and imaginatively about what would be required, given current realities, for this vision to be meaningfully reflected in the life of the congregation.

The relation between vision and practice is complex and multi-levelled. Seymour Fox has identified five such levels: these are Philosophy; Philosophy of Education; Theory of Practice; Practice; and Evaluation. Familiarity with these levels and the relationship between them, and the capacity to

shuttle among these levels as one analyzes a particular datum -- e.g. a curriculum, or a conception of an educated person -- can be invaluable to the effort of interpreting and stimulating fruitful discussions concerning an educational reality or idea. Attention to these levels can also be invaluable in the process of translating visional commitments into educational practice.

9. Rich discussions organized around institutional vision accompanied by rich discussions of what it would mean to embody the vision in practice are not enough. Careful attention needs to the process of and obstacles to meaningful implementation.

10. CIJE has at times taken the view that in order for a process of change in a Synagogue to have a fighting chance, the rabbi, the president, and the educational director must be seriously invested in the effort. We have not, to the best of my knowledge, taken a position concerning other constituencies that must be committed to the process, or concerning the percentage of the synagogue-community that needs to support or be actively involved in the process of change, or concerning the kind of involvement that should be expected or encouraged in different constituencies.

11. CIJE's views concerning the role of the Synagogue leadership in the process of change include the following: FILL IN

12. The CIJE approach to Synagogue-change should itself be infused with Jewish ideas about the nature and aims of change, in general, and Synagogue-transformation, in particular.

13. We understand the process of change as an educational process, that is, as a process in which the Synagogue community undergoes growth through 1) careful examination, informed by challenging inputs, of its fundamental convictions, its practices and the relationship between them; and 2) carefully monitored change-efforts, informed by the examination undertaken described in #1. This means that the facilitator of a Synagogue change-process brings with him/her the skills and sensibilities of a talented educator. His/her work requires skills and sensitivities necessary for pedagogical excellence, as well as a strong Jewish knowledge-base that can richly be brought to bear on his/her interpretations of Synagogue realities and on efforts to stimulate fruitful reflection and deliberation.

Like many a talented educator, this individual plays a multitude of roles that range from: a) the Socratic gadfly whose questions and observations highlight inconsistencies, expose and clarify tacit and sometimes uncomfortable assumptions, encourage recognition of and reflection on gaps between espoused ideals, practices, and outcomes, b) a Deweyan educator who is

continually assessing where the learner (the community as a whole or individual members) is and, in light of this, developing educational experiences (made up of questions, content, and activities of a certain kind) that have the power to stimulate appropriate forms of growth. What these forms of growth are (reflecting on the relationship between aspirations and practice; encountering a challenge to one's aspirations, etc.) will depend on an assessment of immediate circumstances; c) a living bridge to powerful Jewish ideas and texts -- a person who is able in a timely way to infuse the deliberations of the Synagogue community with powerful Jewish ideas that enrich their thinking and range of options.

14. The willingness of a Synagogue to undertake a serious change-effort depends on a measure of confidence that fruitful change is possible. Powerful and accessible examples of institutions that have undergone and profited from a serious process of change will prove invaluable in fostering this confidence; so will examples of what we have been calling "vision-driven institutions."

From: Amy Gerstein <Amy_Gerstein@ces.uu.holonet.net>
To: soe_1.edacad(pekarsky)
Date: 5/6/98 10:56am
Subject: Re: Testing

Yes Dan! I did get your messages but I was absolutely swamped and traveling etc etc. Kathy's email is : Kathy_Simon@ces.uu.holonet.net and her phone number is 510-336-0925

I have indeed spoken with her about the possibility that you might have for her. she was interested to talk with you.

I have had lots of thought since our great meeting last week. I'll jot down some of them but I do think a phone call might be a better way to really talk through some of the issues. Please know that I enjoyed the meeting, that I remain very happy and honored about being engaged in this way, and that I learned a lot. I also respect the group--what a great group!!
So here are a number of questions that emerged for me (again, better to talk about them but I thought I'd at least capture them here)

1. What is the nature of the problem CIJE is attempting to solve? In other words, what is the problem to which the change process is a solution? Is the problem monolithic? Does it vary significantly from community to community?
2. Are you convinced that there are communities who share your conception of the problem and trust you to help them through it? I was concerned about (in the extreme) CIJE folks showing up in a community with a "packaged plan" to use "on" them. I know that Karen is very sensitive about these kinds of things but one danger of developing things to a great extent without allowing the local folks to shape the process is that they may reject the process (even if it is fabulous!) If you do know communities who want to work with you can they be involved in designing the process.
3. I did not have any particular insights about the connections between yours and Karen's pieces. I could look at them and see. It was a genuine question for me.

I am sure there is more. It was great to see you.

Talk to you soon,
Amy

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FACSIMILE TRANSMITTAL SHEET

TO:	Dan Pekarsky	FROM:	Chava Werber
COMPANY:	University of Wisconsin-Madison	DATE:	05/20/98
FAX NUMBER:	(608) 262-9074	TOTAL NO. OF PAGES INCLUDING COVER:	4
RE:	Flip charts from 4/29 meeting	CC:	

URGENT FOR REVIEW PLEASE COMMENT PLEASE REPLY PLEASE RECYCLE

NOTES/COMMENTS:

As you requested... sorry— I thought I had gotten this to you already!

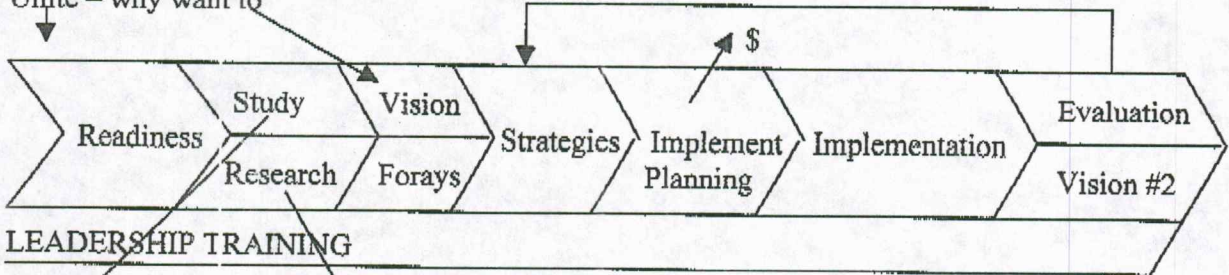
**Change Think Tank Meeting
April 29, 1998**

Presentation by Karen Barth

Synagogue Change Processes I've Known

	BEST	WORST
McKinsey and Co.	<ul style="list-style-type: none"> • Market research strategic 	<ul style="list-style-type: none"> • Lack of content
ECE	<ul style="list-style-type: none"> • Interaction between synagogues • Medium as message • Strong on process 	<ul style="list-style-type: none"> • No vision • No content
Synagogue 2000	<ul style="list-style-type: none"> • Experiential itinerary • A vision (but weakly articulated) 	<ul style="list-style-type: none"> • Clubby • Weakly articulated process
		Skills

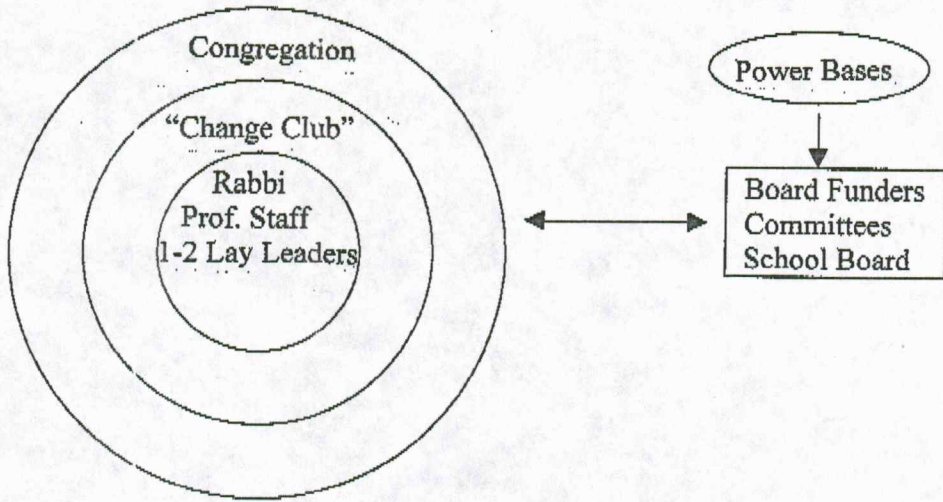
Tough Truth About Change
 Learning About Vision
 Visits/Experience
 Congregation Day
 Unite - why want to



LEADERSHIP TRAINING

Jewish Texts
 Education
 Synagogue
 Examples

Market Research



	CONTENT	PROCESS
Individual	What is an educated Jew?	How do you become an educated Jew?
Institution	What is a vibrant, thriving Jewish educational institution?	How do you become a vibrant, thriving Jewish educational institution?

C T T, #1 4/29/98

Welcome/ Summary of Charge

↑ Approach to Synagogue - Transformation
Via Reflection, Conversation, Inputs
→ ↑ Approach to Charge = Justice to
Beliefs about change/Judaism/Present need

Participants - Problem of change in varied
Contexts

↳ Brief introductions (Those not
present)

Today's Meeting

Background: Year's Conception + Suggestion

Today's Challenge A) Articulate ideas (X2)

B) Qs C) Identify issues D) Plan agenda

E) Text Study

Session #1: Fundamental ideas in docs/discourse

Review w/af: Resonance -- Unclear -- Uncomfortable

↳ What's missing -- Dimensions/Principles

~~Answer~~

Starting-pt: Two docs -- "Strawmen"

DP Docs: Unfilled-in categories

Process: Quiet review / Herruta / Issues Jot

Go around room: Resonance / Unclear / Uncomfortable

April 27, 1998

TO: Change Think Tank Participants
FROM: Daniel Pekarsky
RE: Materials for our upcoming meeting

Though it may not be possible to review all of these additional meetings prior to our meeting, I am including them in the event that you are able to find the time. In addition to the short piece ("Some Building Blocks....") which I had promised to prepare, I am also enclosing the following:

1. Two short pieces prepared by Deborah Ball and David Cohen in preparation for a CIJE consultation on change that was held last year.
2. The proceedings of two CIJE meetings dealing with change-related issues (one of them a CIJE/Mandel Institute meeting with Israel Scheffler held over two years ago, and the second a meeting of the GUIDES group in Providence last summer.) These pieces identify varied issues and concerns that have entered into some of our deliberations.

In deciding what to read, it may relevant to keep in mind note that as a way of focusing our attention on Wednesday morning, we will probably use the short "Building Blocks" piece as a springboard to discussion.

See you soon.

Dan Pekarsky