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Core Concepts, Designing the Kitchen, 1993-1996.

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MEMO TO: CIJE and Mandel Institute Staff  
FROM: Daniel Pekarsky  
RE: The January 1996 Jerusalem consultation  
DATE: January 16, 1996

I have prepared a Goals Project Update for the CIJE Steering Committee which summarizes the January meetings' principal themes and decisions. However, that document is somewhat abbreviated as a record of our deliberations. I want to use this occasion not to repeat but to supplement what is discussed in the Update, so that we will not lose, or lose sight of, important dimensions of the consultation. I know that Daniel Marom took careful notes in the discussion concerning the Agnon School, and I have therefore not made the effort on this occasion to reproduce the major issues we considered during that rich conversation. I am assuming basic familiarity with the papers and grids prepared for the January consultation. (Please see the papers and grids generated for the Jerusalem meetings, as well as the most recent Goals Project Update, for related information.)

#### CONCEPTUALIZING THE KITCHEN

At the beginning of the consultation, Pekarsky summarized the rudiments of the kitchen-document he had prepared. The challenge, he suggested, is to develop an organizational scheme that meets several criteria:

- a. it allows for easy sorting and accessing of relevant materials.
- b. It points in the direction of products we need.
- c. It suggests fruitful relationships between different sets of materials.

An additional challenge will be to decide which of the many resources we might produce are most pertinent to our needs and who should be responsible for their development.

The conceptual scheme Pekarsky developed included three principal categories: **Visions at work; Journeying towards vision; and Meta-issues.** Most of our discussion focussed on the "Visions at Work" category. It will be recalled that this scheme relied on the "five levels" developed by SF that we have often used as a way of categorizing educational texts and discussions. As the grid that was passed out suggested, this cupboard of the kitchen was made up of a series of five-levelled columns, each representing a comprehensive approach to Jewish education. Looked at vertically, a column would quickly suggest the relationships between philosophical ideas, educational design and practice, and educational evaluation. Looked at horizontally at any given level, the grid would quickly reveal differences across approaches, e.g., in the way the importance of Israel is understood or the way the teaching of Tanach is to be approached,

etc.

Pekarsky's conceptualization also included a category called "Negations/actualities" which gave rise to considerable confusion on the part of participants in our consultation. What he had tried to capture in this category was the world of the everyday which stands in sharp contrast to a vision-informed approach to education. Examples: the actual situation of American Jewry represents something problematic that is anything but a clear philosophical orientation towards the meaning of Jewish existence (Philosophy); educating institutions are not typically guided by a clear and compelling conception of the kind of individuals they hope to cultivate (philosophy of education); approaches to the teaching of different subject-matters are not informed by a deep understanding of how the approach will contribute to or hinder the realization of any vision Jewish existence (Translation to practice), etc. The intuitive idea behind incorporating this negations/actuality category is that it may be important to have readily accessible materials that speak to the deep problems found in North American Jewry's life and approach to education. [Whether, conceptually speaking, the best way to do this is by having a special column in the "Visions at work" cupboard is at this point unclear to me.]

Presentation of this conception and briefer discussions of the two other major divisions of the proposed kitchen-conceptualization established the background for some of the discussion that ensued, discussion that served to clarify, elaborate, and critique the proposed conceptualization. Some of the points that arose are captured below.

#### MISCELLANEOUS THEMES, ISSUES AND INSIGHTS

The role of the conceptual scheme developed in "the kitchen documents." The conceptual scheme developed in the kitchen-documents and based on "the five levels" needs to be understood as more than a device for identifying tasks, sorting materials, and readily accessing materials. It is also a way of thinking, a lens or interpretive framework that enables one who has internalized it to understand ordinary phenomena in an educational setting in new and fruitful ways. In fact, part of what will be involved in initiating newcomers into the work of the GP is to bring them to a point where they can use this conceptual scheme in this way.

Two qualifications are, however, in order. The first is that we should not assume that the technical language associated with this scheme needs to be shared with the communal or institutional representatives we may be working with. Just as a psychoanalyst may be wise to use very nontechnical language with clients, so too in the case of GP activities. The second point is that the conceptual scheme defined by the five levels needs to be understood as a flexible, evolving scheme, rather than anything writ in stone. Over time, and particularly as we try our

hands at sorting our varied resources, we may discover the need for minor or radical changes in conceptualization. The important thing for now is that the scheme we have adopted gives us a way to begin identifying materials we need, as well as a basis for systematically sorting them into readily accessible categories.

The role of "cases" in GP work. Our meetings featured a rich discussion of the important role of "cases" in GP work, with special attention to the best ways to use cases to stimulate learning. By "cases", we had in mind situations that might arise - or in fact have arisen - in the life of an educational institution, situations that can be used to catalyze reflection concerning the process of interpreting a situation and ways of using any given situation to catalyze the kind of reflection concerning goals that we hope to promote. We imagined two kinds of cases -- open-ended cases, where no information is given concerning how the situation was in fact interpreted and responded to; and filled-in cases in which how the case was interpreted and responded to is specified, along with the assumptions and guiding principles that informed this interpretation and response. It was stressed that such cases are most effectively used not as "Best Practice" examples (or "models for transfer") but as stimuli to reflection and study.

There was considerable enthusiasm for the idea that some carefully selected cases should be used as a basis for some of the sessions at our projected summer-seminar. It was also suggested that one of the assignments to be given to participants in this seminar was a project that involved them in writing up a case to be used as a basis for a subsequent discussion.

Visions and mission statements. There was a lengthy discussion of the role and the dangers of mission-statements (as distinct from guiding visions). Their tendency to "freeze thinking" was discussed, and a suggestion was made that it would be a useful exercise to examine a representative mission-statement through the lens of the five-level scheme as a way of better understanding what it might represent or entail. More immediately, the suggestion was made that an interesting activity for the projected summer seminar might be to analyze a mission-statement in this way, as well as to think about the way an institution's mission-statement could be used to stimulate fruitful reflection among the institution's stake holders.

It was stressed during this conversation that the process of arriving at a shared vision was as, if not more important, than the actual product. A critical by-product of this process is the creation of a culture of inquiry which will, it is hoped, become institutionalized.

Reference was made during this discussion to an article on the power of vision in the business world (See Annette for the reference).

The social milieu. It was suggested that in trying to understand an institution and seeking to help it work towards a clearer sense of its basic purposes, it is important to understand the social milieu. "Social milieu" as we were using it refers to the outlook - clear, confused, or other - of the community in which the institution is situated, and especially of the parent-community. Attention to this problem is very important in efforts to help an institution change, and it may be appropriate to discuss this matter in developing an overall theory of the Goals Project.

The principal focus of the Goals Project. At several points during the discussion of the kitchen-document, questions arose concerning the major focus of the Goals Project. The GP has been identified with helping institutions become more vision-informed, helping communities wrestle with the problem of developing overarching community-goals, working with central agencies for Jewish education, and encouraging the American-Jewish community as a whole to struggle with larger questions of vision. It was suggested that since we cannot do everything, we would be wise to make some choices from among this list of possible foci, rather than spreading ourselves thin. Making such decisions would be enormously helpful to us in our efforts to decide which kitchen-products are most necessary to us.

Pekarsky indicated that his conception of "the kitchen" presupposed that the Project's primary focus is on helping institutions become more vision-informed both through working with them and by creating a supportive cultural context. His conception also assumed that it was important for institutions to have the help of an individual (a coach, a facilitator, a guide...whatever) who would move the process along. This is an important matter and bears more discussion; it carries important implications for our work both in 1996 and in 1997. As a basis for this conversation, it may be that DP needs to develop short concept-piece that lays out some alternatives to the view he proposed.

A first-cut at our resource-needs. In the course of our discussion, we listed a number of Goals Project resource-needs. This list is reproduced below, organized under the larger kitchen-subdivisions:

**Meta-issues.**

1. A theoretical piece that makes the case for focusing on goals and vision, drawing on pertinent literatures from Jewish and general education.

**Visions at work.**

2. One and if possible two rich descriptions of vision-driven institutions (one of them being the Ramah piece).

3. Two filled-in columns from the kitchen-grid, each representing a comprehensive approach to Jewish education, grounded in basic philosophical orientations.

4. A compendium of vision-driven conceptions. That is, articles that depict very different ways of approaching given subject-matter domains, where each way is grounded in a different philosophical position concerning the nature of Jewish existence.

#### **Journeying to vision.**

5. Case-studies of institutions moving towards being more vision-guided, one of them being the Agnon project.

6. "Cases" - some open-ended, some filled-in - that can be used to deepen our own thinking and to educate others concerning ways of encouraging an institution in the direction of greater goals-seriousness.

7. An institutional profile instrument that could be used by the representatives of an institution or by an outsider commissioned by the institution to ascertain where the institution is vis-a-vis goals at a particular moment in time.

As you know, we eventually narrowed down to the smaller list reflected in the work plan described in the "Basic Decisions and Work Plan" section of this document. The presumption was not that the full list is unnecessary, but only that we lack the human resources to do it justice at this time. It is conceivable, as noted in the update, that some of the items on this list could be addressed by individuals we will be bringing into the Goals Project.

#### RECRUITING NEW PERSONNEL INTO THE PROJECT

This section is broken down into the following sections: a) the people we are interested in; b) the projected workshops.

**The people we are interested in.** The sense of the group was that we were looking for individuals who have the ability to work with institutions and/or to contribute to the project in other ways -- for example, by taking on a kitchen-assignment. It was also agreed that we want folks who, by virtue of temperament, personality, experience, and competence, could readily become "members of the family", people whom we trust enough to go backstage with in the development of the project. They ought to be people with substantial sophistication, people who could readily join our conversation as full partners. There follows a

list of individuals we mentioned during our meeting (along with two or three others - whom I've starred - that were not mentioned):

PHIL MILLER, ALVIN KAUNFER, DANNY MARGOLIS, ELIZA KERSHAN STUART SELTZER MOSHE SOKOLOV, DEBBIE KERDIMANN, DAVID ACKERMAN, JODY HIRSH, MICHAEL PALEY, RAY LEVI, MARK SILVERMAN, LIFSA SCHACHTER, STEVE CHERVIN, MARCI DICKMAN, CAROL INGLE, SUSAN SHEVITZ, JOE RIEMER, \_\_\_\_\_ HOLTZER, ARNA POUPKO, DEVORAH STEINMETZ, AMY GERSTEIN, TZIVIA BLUMBERG POUPKO, MARC ROSENSTEIN, JOHNNY COHEN, STEVE BBROWN, DAN CHAZAN, JACK BIELER, ELAINE COHEN, VICKI KELMAN, BERNIE STEINBERG\*, KYLA EPSTEIN\*

Our assumption is that we would choose a small group (5 or so) from the larger list to participate in the seminars we have projected. Some participants expressed an initial preference for KAUNFER, MILLER, KERDIMANN, RIEMER, CHAZAN; but no final decisions were made.

### **The projected seminars.**

Timing. After initially thinking that the projected seminars for new Goals Project partners could be held in July, it emerged that July and early August are simply too crowded with other Jewish education activities, including our own professors conference, the research conference, and the CAJE conference. We tentatively determined to schedule the first seminar for later in August, in Cambridge, with a follow-up workshop to be held in Jerusalem in December. Included in the second seminar would be appropriate individuals living in Israel. We would meet briefly with these Israel-based individuals in the course of the summer, so as to ready them for the December seminar.

Structure. The general idea we toyed with is that at the end of the initiatory summer seminar participants would be given, or would carve out, an assignment that would then be used as subject-matter for the December meeting. The assignment could be to launch and document a small-scale goals intervention or to do a piece of kitchen-work. The intent of the assignment is to give participants a chance to get deeper into the work of the Goals Project, as well as to contribute resources and lore to the project.

The insides of the seminars. Since we have not begun to plan these conferences, it is premature to speak seriously about their content. But since a number of ideas were expressed at various points during our consultation, I thought it wise to make note of them so that they can infuse the planning process. A general point to make is this: our shared sense is that we will be dealing with sophisticated individuals who will, we hope, turn into colleagues in the project; the challenge is to develop activities that evidence our respect for their intellect, experience, and possible contribution to the project's

development. Put differently, the challenge is to bring them in to our ongoing conversation as full partners. Here is a summary of some of the specific ideas proposed:

a. Opportunities to grow acquainted with the thinking behind the Goals Project and the Educated Jew Project, including opportunities to seriously encounter materials and thinkers associated with these projects. The intent is to enable them to become at home with the key concepts, issues, and insights that inform our efforts, as well as to elicit their thoughtful reactions.

b. Acquaint the participants with some of the materials suggested in a) prior to the summer, and then interview them so as to ascertain issues/questions/concerns that these materials provoke. Make these issues/questions/concerns part of the seminar's agenda.

c. Put Marom's Agnon case-study on the table and give participants a chance to discuss the development of this project with Marom and other staff members.

d. In preparation for the summer, develop "cases" - both open-ended and filled-in, and put these on the table as bases for discussing the nature of work with institutions on a goals-agenda, with attention to the complex variables and principles that enter into strategic decision-making.

e. Put on the table a possible problem-situation that might arise in an educating institution, e.g. pertaining to behavior problems, or to dissatisfaction with the Hebrew curriculum, or to the wearing of Kippot, etc., and inquire together concerning how such a presenting situation could be used to encourage progress on a goals-agenda.

f. Systematically examine ("explode") a typical mission-statement with attention to its weaknesses and implications. How such a document might be used to stimulate thoughtfulness as part of a goals-process could also be part of the process.

#### BASIC DECISIONS MADE AND WORK PLAN

**JCC'S AND JCCA.** Among the decisions made was the decision not to develop a Pilot Project with the Milwaukee JCC camp, the principal reason being that a critical pre-condition (a serious director fully on board with the project) was not in place.

Considerable discussion also focused on how, if at all, to go further with the JCCA in its efforts to give its camps a richer Jewish content. Though it did not seem that the Goals Project was the right arena in which to offer the JCCA help, it was also felt that it would be useful for CIJE to find some effective strategy for working with the JCCA.

**A high-profile "Educated Jew/Goals" conference.** There was a lot of enthusiasm for the idea of sponsoring a North American conference on the occasion of the publication of the Educated Jew manuscript. The conference would showcase the book and would be an occasion for engaging senior North American leaders (lay and professional) in the basic issues that are at the heart of the Educated Jew and Goals Project. We tentatively imagined February, 1997 as a time for such a conference.

**Elements of a work-plan.** The tasks described below, and the assignment to the designated individuals to these task, represent decisions made during the course of the consultation.

1. Pilot-projects and case-studies based on them. (Marom and, if a suitable opportunity presents itself, Pekarsky)
2. Portrait of a vision-driven institution: the case of Ramah (Seymour Fox and Nessa Rapoport)
3. Articles articulating the theory of the Goals Project (Different pieces to be written by Fox, Marom, and Pekarsky)
4. Integration of Goals-related concerns into varied CIJE activities, for example, into TEI and the Principals Seminar (Pekarsky and staff)
5. Development of summer-and winter seminars for potential colleagues (CIJE/Mandel Institute staff, led by Pekarsky and Marom)
6. Faculty for workshops (CIJE/Mandel Institute staff)
7. Bibliographical work.
  - a. Inventory and sort extant Goals Project materials (Marom)
  - b. Responsibility for appropriately sorting new materials that are relevant (Staff and Marom, with staff having the assignment of making sure pertinent material gets into Marom's hands.)

c. Responsibility for searching out existing materials not yet in our possession but which belong in our kitchen (Undetermined)

d. Responsibility for revising, as appropriate, the organizing scheme used for sorting materials (Marom and Pekarsky)

8. Fulfilling preexisting commitment to Milwaukee JCC to help its Board think systematically about the Jewish mission of its overnight camp (Pekarsky)

[Note that missing from this list is the development of "cases" that can be used as a basis for inquiry and dialogue during the projected workshops for prospective colleagues; I am assuming that two or three such cases can be developed out of the case-studies.]

#### **PRESSING DECISIONS FOR GOALS PROJECT**

1. Who do we want to invite to the projected summer and winter meetings?

2. Can these meetings be held in Cambridge in August and in December in Jerusalem as we discussed? (Need to coordinate with Fox and Marom on this matter.)

3. Determine nature and extent of Goals Project involvement with the upcoming Principals Seminar and TEI.

DESIGNING THE KITCHEN

**INTRODUCTION**

Mission and challenges of CIJE's Goals Project. The Goals Project is organized around the conviction that effectiveness in Jewish education requires a two-fold seriousness that is often missing:

1. a serious effort on the part of educating institutions to agree on their most fundamental educational goals. This kind of "seriousness" entails not just thoughtfulness, honesty, and realism, but also a willingness to incorporate into the inquiry ideas from out of Jewish Tradition that speak to the questions under consideration.
  
2. a serious effort to reform educational practice so that achievement of these goals is a live possibility. This second kind of seriousness involves careful strategic thinking that focuses on curriculum, pedagogy, social organization, leadership, and educator selection and training. A commitment to evaluation is an integral part of such an effort, along with an ethos that insists on the need to revisit practice on a regular basis in order to determine the gaps between desired and actual outcomes.

Both common-sense and a body of literature from general education lend strong support to the view that improvement in the field is not likely to be significant in the absence of serious efforts of these kinds. While CIJE decidedly does not believe that this kind of seriousness about goals is sufficient to improve Jewish education, it is convinced that it is essential. It is essential not just as "an additional element" that accompanies activities like "personnel development" and "curriculum development" but as an indispensable guide to such activities.

Guided by this conviction, the mission of the Goals Project is to encourage Jewish educating institutions and the communities that support them to become serious about goals in the senses just specified. The task is rendered difficult by a number of circumstances. For example, relevant populations and leaders typically lack the strong appreciation for the

importance of the goals-agenda that will lead to communal support for work in this area. We have described as "seeding the culture" the challenges posed by this problematic state-of-affairs. Nor is this the only significant obstacle. Within institutions that are as diverse as many of ours now are, there is often skepticism concerning the possibility of arriving at shared convictions concerning goals, and even a fear that the effort to do so could, by dissolving the appearance of consensus, be destructively de-stabilizing. More mundanely, an institution may resist a goals-agenda because of the multitude of other demands that compete for the limited time and energy of critical constituencies like educators and lay-leaders.

While these varied obstacles are formidable, attention to them should not distract us from an important obstacle of a very different kind. Suppose that we were to succeed in overcoming the obstacles just mentioned and were invited by a serious potential partner to deliver on our promise to offer help with a goals agenda. That is, suppose that the leadership of an organized Jewish community were to approach us with help in developing a community-wide vision that could guide its decisions vis-a-vis Jewish education; or suppose that a central agency were to approach us for help in clarifying its own vision as a community's educational resource; or, finally, suppose that an educating institution approached us with the request that we help it become more vision-driven. The question is: do we presently have the capacity to adequately help those requesting our help along the journey they want to embark on? That the answer to this question is probably "No!", points to an extraordinarily troublesome impediment to success with our project.

It is, however, important to add that the interpretation of this "NO!" (and hence the challenge we face) depends on how we envision the role of CIJE in relation to an institution that is interested in a goals-agenda, a question that has been the subject of considerable internal discussion. According to one conception we have considered, what CIJE provides is a body of resources that can be drawn on, as needed, by the designated representatives of an educating institution, along with a map or Table of Contents that will help these individuals access materials that are responsive to their needs and use them appropriately. (One variant of this model involves CIJE in training the institution-appointed facilitators and providing consultation to agencies and institutions on an as-needed basis.) A second conception of CIJE's role is much more activist: on this view, CIJE identifies, recruits, and trains a group of

coaches (or resource-people, or facilitators) and assigns them to interested communities, agencies, or educating institutions (where they use their expertise to guide the goals-process along). This second conception assumes that we have developed a clear understanding of the nature of the work that a coach would be doing.

It is beyond our immediate purposes to revisit the adequacy of these competing models. What is pertinent is that each of them requires CIJE to develop capacity of determinate but not identical kinds. But though the two models point us to different tooling-up needs, it is important to add that there is a substantial overlap in the kind of capacity they presuppose. In particular, the body of resources that is necessary for success in the first of these models is also necessary for the second. That is, whether the facilitator of a serious goals-process is "an insider" appointed by the institution or "an outsider" identified and trained by CIJE, such an individual will need a content with which to work, that is, a body of resources to draw on.

The need for "a kitchen." In addition to being needed for its work with institutions on a goals agenda, a body of resources is also necessary if CIJE is to successfully address the other challenges articulated above. This is especially true of the "seeding the culture" challenge – the challenge of nurturing a culture in the Jewish community that appreciates the need for educators and educating institutions to address the content-agenda.

In previous discussions, we have characterized this body of resources in various ways – for example, as a tool-kit or as a resource-library, a library that would include varied kinds of grids, content maps, case-studies, "cases", exercises, articles, inventories of existing curricula and other kinds of materials in different domains. And we have spoken of "the kitchen" as the setting in which this varied body of materials is to be created and then stored.

As a metaphor "the kitchen" is particularly rich: it suggests a setting made up of working-spaces, ingredients, recipes, utensils and other kinds of tools, all of which depend on skillful, resourceful, and planful practitioners for their effective translation into tasty and healthy products for different clienteles. "The kitchen" also reminds us that products need to be designed with attention to the needs and desires of different consumers, and that the recipes, tools, and materials found there need to be revised in light of feedback that comes

from the dining room, where the products of the kitchen are used and where new kinds of demands and needs become apparent. As this suggests, the kitchen is also a laboratory where new kinds of products, tools, and recipes can be created. And it can also function as a classroom in which to guide would-be cooks and waiters towards appropriate skills, understandings, appreciations, and dispositions.

Note, though, that the adequacy of a kitchen depends on a number of important conditions: 1) an organizational plan that includes the necessary categories (e.g. "Ingredients", "Utensils", "Recipes", "Works-spaces", etc.); 2) a map or legend that enables the newcomer to understand the lay of the land; and 3) the presence in each of the labelled cupboards of the necessary kinds of materials. Such matters need to be taken into account in the design of the kitchen.

Designing the kitchen. All of this brings us to the challenge of this paper, which is to offer a sketch for the design of the Goals Project kitchen. Revised through criticism and discussion, the design-document will serve as a guide to the development and organization of the resources the Goals Project needs in addressing its varied challenges. Our kitchen will serve at least three purposes: it is where we will create the materials to be used in different phases of Goals Project work; it is also where we will store these materials for ready use by those looking to feed a goals-process under varied concrete circumstances; and it is also where, if desirable, suitable individuals can be initiated into the project's work and grow familiar with the resources available to them.

This is not the occasion to speak at length about what might be involved in working with agencies, communities, or institutions on a goals-agenda. But development of resources to be used as part of that process requires at least a crude characterization of this work. Suffice it to say that the approach to developing the kitchen implicit in this paper assumes that the challenge is to help Jewish educating institutions (and the constituencies and agencies that support them) to become progressively more aware and thoughtful concerning what they are fundamentally about; that becoming more goals-sensitive is not an all-or-nothing affair; that discussion at any level (e.g., philosophy of education, curriculum, evaluation) can lead to greater goals-sensitivity; that discussion of any issue or concern in the life of the

institution can lead to greater goals-sensitivity; that discussion at any level or of any issue can be used to encourage discussion at other pertinent levels. The point at which the goals-coach or facilitator is to start and the direction in which the process should go depends on good judgment, based on local circumstances. What a well-stocked kitchen can do is to enrich the facilitator's understanding of the options and to offer tools and materials that may move the process along.

In reviewing the proposal that follows, I would suggest three principal questions:

- a. Is the organizational plan that is offered adequate to our present needs?
- b) Are the varied items identified with the help of this plan the kinds of items we need to be gathering and/or developing? Are there important items that are missing from the list which belong in the kitchen?
- c) Of the various items that competing for our energies, which should command our limited energies at this time?

Tentative organizational blue-print. Here are two ways of approaching the organization of the kitchen.

**Thematic organization.** The first begins with the observation that any one of several generative themes associated with the Goals Project has the potential, under appropriate circumstances and given appropriate tools and resources, to function as a springboard for thoughtful inquiry and deliberation concerning the place of goals and vision in education. Thus, one way to design the kitchen focuses on such substantive topics, e.g., "Visions of an Educated Jew" and "Vision-driven institutions." Organized under each such topic would be a resource-bank of appropriate materials, ranging from articles of different kinds accompanied by articulated strategies for using them to stimulate fruitful reflection and deliberation, to content-maps, to recommended activities that might prove fruitful to those guiding a goals-process. The assumption behind this organization is that, with an appropriate

index or table of contents, these materials could be readily accessed as part of efforts "to seed the culture" or to work with institutions and communities on a goals-agenda.

**Functional organization.** A second way to design the kitchen focuses not on substantive domains but on different Goals Project challenges, challenges like "Seeding the culture," "Working with an educating institution on a goals-agenda," "Working with a communal agency on the development of a community-vision," or "Training coaches." In each case, the task would be to identify the kinds of materials and activities that could, under different kinds of presenting conditions, be used to forward the process.

My initial inclination was to avoid choosing among these two approaches. On the assumption that each could be useful for different purposes, and that each would suggest items that the other approach might miss, my thought was to develop them side by side, leaving it to potential users to decide which system of categories would best meet their needs. However, for two reasons, I have decided for present purposes to abandon this plan and to stay exclusively with a "thematic organization" approach. One of these reasons is that we have as a group done considerable thinking about the themes at the heart of the thematic approach and are already in a position to make considerable headway with it. In particular, the thematic approach readily suggests a number of important projects that are worthy of our energies as we become tooled-up for a goals-agenda. A second reason is that I didn't feel that I as yet now enough about the process of working with an agency or an institution to develop more than a very crude conceptualization of the kinds of materials and tools that would be necessary for different phases of the work—or even how to characterize the different dimensions of the work. It may well be, though, that down the road it will make sense to re-organize the kitchen along the "functional organization" approach.

While I am reasonably comfortable with this decision to adopt the thematic approach, I have at least one reservation. This approach to the kitchen does not readily suggest a place for certain tools that will prove essential in seeding the culture, in working with institutions, and in training others to work with institutions. I am thinking in particular of the powerful role that certain kinds of scenarios and cases can play in forwarding our understanding of the work. For this reason, the kitchen-plan will include this

non-thematic cupboard that will be organized around these scenarios or cases. More on this in the appropriate section.

A final comment about organizing principles. Recall that in our discussions we have often thought about different levels at which the our work can begin and/or proceed. The levels include: **Philosophy; philosophy of education; translation to practice; practice; evaluation**. While the major substantive themes suggested various items that were not readily identified with any particular level, attention to these levels has been invaluable in trying to identify materials and activities that belong under each general category. Indeed, in some cases, tables/grids organized around these levels have seemed very helpful and are included. Whether the proposed kitchen-design makes sufficient use of this five-levels categorization is a matter we may want to consider. It is conceivable that we could use this five-level scheme as the organizing principle for the kitchen. This is a matter for discussion at our meeting.

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In this first section, materials are grouped thematically. Themes include: a) **Visions of an educated Jew;** b) **Community visions;** c) **Vision-driven institutions;** d) **Subject-area domains;** e) **Social and educational realities**. As noted above, these themes are all generative in the sense that they have in different ways figured prominently in our discussions and speak to issues that are of importance to the kinds of constituencies and institutions we work with. Each of them suggests materials, issues, and activities that will prove of value in our efforts to interpret and guide the work of the Goals Project in different contexts.

The only one of the themes that strikes me as needing comment is the last one, entitled "**Social and educational realities**." Under this theme materials are to be included materials that paint the social and educational conditions that make the work of the Goals Project imperative. The importance of and the need for idea-driven, or vision-driven, communities or educating institutions

can best be grasped against the background of a world marked by the absence of powerful visions that inform the lives of individuals, institutions, and communities. Hence the suggestion that we build into the kitchen a cupboard for materials that speak to this predicament. (An alternative would be to spread these materials across the other cupboards. For example, the cupboard that focuses on vision-driven institutions might also include discussions and examples of institutions that are not guided by any compelling set of goals or a vision, and so forth.)

"VISIONS OF AN EDUCATED JEW" CUPBOARD

1. **Visions of an educated Jew.**

Powerful articles (from the Educated Jew Project, from denominational writings, and, more generally, from Jewish philosophy and other classical sources) that offer portraits of what Jewish existence at its best, or most meaningful, is like - and of the characteristics a person must have in order to share in such a life. (Note that, in addition to books or articles,, videos that enable the viewer to watch the representative of a vision present it - or debate it with others - might be of strategic value.)

**Activities, exercises, questions**, in some cases based on #1, with the capacity to stimulate reflection and conversation concerning the nature and significance of Judaism and Jewish life. Some of these activities would encourage drawing contrasts and comparisons between visions encountered in the readings along significant dimensions; some might encourage reflection concerning the vision of a meaningful Jewish life informing one's religious movement; and some might encourage reflection concerning one's own vision of a meaningful Jewish life.

2. **Translation to practice.**

Readings and other materials that demonstrate and encourage reflection concerning the ways in which determinate educational goals (cognitive, affective, spiritual, social, other) can be derived from visions of the educated Jew; also, conceptions of teaching and learning that flow from particular conceptions of an educated Jewish human being.

Activities that offer opportunities to better understand the ways in which educational goals can be derived from a vision of an educated Jew.

3. **Examples of vision-informed curricula and pedagogies.**

Examples of pedagogy, curricula, and even full-fledged institutions developed out of a particular conception of an educated Jew. Emphasis needs to be placed on the ways in which a vision-informed

approach differs from other such approaches and from ordinary practice.

Activities that offer participants the opportunity to use a designated vision or set of goals as a tool in designing an educational environment – from the selection of educators, to the skills and knowledge-base needed by teachers, to the determination of pedagogy and curriculum content.

"Cases" or vignettes from out of the life of an educating institution, with the assignment of interpreting and responding to it from the point of view of one or more of the visions of an educated Jew.

#### 4. **Vision-informed evaluative tools.**

Materials to stimulate reflection on the way a guiding vision dictates the bases for evaluating various dimensions of educational practice.

Representative evaluation instruments, each tied to a different guiding vision of education, would be included; attention would be paid both to what needs to be evaluated and to how the evaluation might be done.

Activities include a structured assignment designed to get participants to wrestle with the problem of designing an evaluation-tool to be used in conjunction with an educational environment organized according to a particular vision.

"COMMUNITY VISIONS" CUPBOARD

1. **Visions of community.**

Classical texts and contemporary essays that speak from different viewpoints to questions concerning the proper ethos, organization, and mission of Jewish communal life, with attention to the problem of pluralism and commonality and to the rights, duties, boundaries and opportunities associated with membership. Contemporary writings might include pieces by Rosenak, Hertzberg, and Dubin, as well as writings associated with the Educated Jew Project (since embedded in these are powerful normative conceptions of Jewish communal life).

Activities:

Sets of questions and assignments designed to encourage critical comparisons of these visions, as well as thoughtful reflection concerning their adequacy as guides to Jewish life.

Exercises designed to lead participants to reflect a) on their own implicit understandings of Jewish communal existence; b) the vision of Jewish communal life found in their community's rhetoric; c) the vision of Jewish life implicit in communal organization and practice (e.g. in the community's newspaper, in allocation-trends, etc.)

2. **Communal vision and the social organization of education.**

Readings (in the tradition of social philosophy or sociology) that elucidate how different visions might give rise to very different ways of organizing Jewish education in a community, including the different rights and responsibilities of constituent educating institutions and of the Central Agency (that represents the community as a whole).

3. **Communal vision and educational content.**

Readings that highlight what is shared and what is different in the educational goals and the content of educating institutions that are

embedded in a community animated by a particular vision of Jewish communal life.

Curriculum materials that represent particular understandings of what it means to be a Jewish community.

Structured activities designed to stimulate participants to infer the vision of communal life that is embedded in designated curricula or curricular materials – or, for that matter, in the educational content and practices of local institutions.

4. **Communal vision and evaluation.**

Evaluation or self-assessment instruments – or just a good set of questions – that can be used (either by a community alone or by an outside resource-person) to better understand (along dimensions of consequence) the character and consequences of an existing form of Jewish communal organization.

Activities could include structured assignments which give the participants the opportunity to wrestle with the development of evaluation-instruments that cohere with particular visions of Jewish communal life.

"VISION-DRIVEN INSTITUTIONS" CUPBOARD

1. **Examples of vision-driven institutions.**

a) A "Jewish Sarah Lightfoot" volume. Extant examples – Orthodox and non-Orthodox, religious and secular - of educational institutions each informed by a powerful vision of the kind of Jewish human being and community it should be cultivating. Ideally, examples would be drawn from the world of congregational educational programs, Day Schools, Summer Camps, Israel-experiences, JCCs, and even adult education.

In each case, an attempt would be made to make the institution and its ethos come alive for the reader. At the same time, each chapter in the volume would include a more analytical section that would highlight

- i. the institution's vision of an educated Jew,
- ii. how that vision is reflected in such diverse domains as social organization, pedagogy, curriculum, inservice education, and evaluation,
- iii. what made it possible for the institution to come into being, with attention to critical pre-conditions.

b) A "Future as History" volume. A fictional institution that is a powerful reflection of a compelling educational vision. Since examples from the Orthodox world are easier to come by, an example from the non-Orthodox world would be desirable.

2. **Journeying towards greater vision-drivenness.**

a) Case-studies growing out of the pilot-projects (on the model of Marom's work with Agnon) that chart the journey of an educating institution towards greatervision-drivenness.

b) Based on such case-studies, a "Jewish HORACE'S SCHOOL" – a fictional account that shows the process through which an educating institution travels towards becoming substantially more vision-driven. The account needs to highlight the conditions that make progress possible, as well as the benefits.

c) Documented, vivid examples of strategies that can be used to move a goals-process along. For example, a contextualized account of the way in which an institution's mission-statement or curriculum is used as a way of stimulating reflection and deliberation concerning its basic purposes.

d) A video (taken at the site of a CIJE Pilot Project) that powerfully illustrates what's involved in undertaking a serious goals-process. It could include interviews with key lay and professional stake holders concerning what they are gaining from the process, as well as depictions of the work being done - for example, in a meeting with teachers concerning some aspect of their curriculum.

e) Articles and books from the world of general education and organizational theory that speak to conditions and strategies for institutional change.

### 3. **Implicitly vision-driven institutions.**

Accounts of educational institutions that are informed by a coherent vision that is not recognized and/or acknowledged by the participants - along the lines of Jackson's THE MORAL LIFE OF SCHOOLS.

Structured activities that encourage participants to reflect on the goals and vision that are implicit in their own institutions' actual workings.

4. **About vision-driven institutions.**

a) Articles or policy briefs that speak to the educating power of institutions informed by a compelling vision - and to the ills that befall an educating institution when it lacks such a vision.

Vivid examples and analyses of institutions that are not vision-driven would be pertinent as well.

b) A theoretical piece on the relationship between vision, goals and educational practice which identifies and responds to critiques of approaches to education that give a prominent place to the idea of a guiding vision.

c) Vision-driven institution check-list. A summary of the basic features of a vision-driven Institution, along with a compendium of the ways in which an institution can fail the test of vision-drivenness.

Structured activities that encourage participants to identify and reflect on the gaps between the vision-driven ideal and their own institutional realities.

## "SUBJECT-AREA" CUPBOARDS

Though the divisions are at times artificial and destructive, the work of Jewish educating institutions often falls under a predictable list of subject-matter headings, including the following: **Hebrew; Bible; Jewish History; Israel; Prayer; Mitzvot; Holidays and Life Cycle Events.** Because of the centrality of these domains to the work of Jewish educating institutions, and because typically the aims and outcomes associated with them do not receive systematic treatment, attention to them could prove helpful in efforts to stimulate serious reflection on the place of goals in the life of an educating institution. For this reason each of them deserves space within the subject-area cupboard. A subject-area drawer should include the following:

1. **Conceptions of teaching and learning the subject-matter.**

Essays that present significant conceptions of teaching and learning in a given subject-area, with emphasis on the basic goals (cognitive, affective, etc.) to be achieved through educational efforts in this area. Associated with each of these conceptions there should also be the following materials:

- a. **The underlying vision.** A powerful reading that discusses how this conception of the aims of teaching and learning is connected to a larger vision of Jewish life and the aims of Jewish education. Perhaps also additional essays that vividly describe this vision of Jewish life.
- b. **Readiness-conditions.** Summary of characteristics (intellectual, attitudinal, etc.) assumed in the teacher and the learner if this approach to teaching and learning is to be fruitful.
- c. **A curriculum** and curriculum-guide that vividly embody the approach to this area.
- d. **A demonstration.** A video or a vivid account of an educational transaction that is animated by this approach.
- e. **An evaluation-instrument** tailored to the outcomes sought for by a given approach.

2. **Vivid examples of existing practice.** A video or a vivid account that captures how the subject-area is typically addressed in Jewish educating institutions, accompanied by recommended activities designed to analyze the assumptions - and especially the goals - that seem to guide the teaching that is going on, as well as the predictable outcomes of such instruction.
3. **Evaluation-tools and activities.** A structured set of activities, including an evaluation instrument, designed to help the stake holders in an educating institution to examine the state of education in this subject-area in their own institution. The activities would direct them to consider such matters as avowed goals; the goals embedded in actual practice; actual outcomes along significant dimensions.
4. **"Cases."** A few open-ended "cases" organized around an educating institution's dis-ease with one or more dimensions of its instructional program in this subject-area. The case would present the problem, with attention to eliciting a) possible interpretations; and b) ways of using the problem at hand as a vehicle of encouraging richer inquiry and seriousness concerning basic educational goals. A case might be organized around the perception that "students are turned-off to the subject-area," an evaluation-study that has shown very negative outcomes, a proposal to transform or even eliminate the area, etc.
5. Pertinent "Educated Jew" papers would be included in this drawer to the extent that they entail particular approaches to the subject-area that include aims that are organically connected to their larger understandings of the purposes of Jewish education.

"SOCIAL AND EDUCATIONAL REALITIES" CUPBOARD

1. **American-Jewish life at turn-of-the-century.**

Powerful descriptions and analyses – sociological, psychological, philosophical, literary –that highlight the problematics of American-Jewish experience at the level of the individual, of institutions, and of the larger community.

Activities that focus the reflection of participants of the problematics of Jewish life as they experience it in themselves, in their families, in their congregations, and in the larger community could be very helpful.

2. **Jewish educating institutions at turn-of-the-century.**

Powerful descriptions of Jewish educating institutions drawn from literature or educational theory that highlight and interpret the incoherences, the superficiality, and especially the absence of guiding goals and visions. Discussions of the impact of such institutions on those who go through them would be valuable.

An institutional profile instrument that would enable an institution to develop a fruitful profile of itself as an educating institution – a profile that highlights strengths, weaknesses, and challenges along important dimensions.

Activities would include sets of questions that would focus the attention of the stake holders of an institution on such matters as a) avowed goals; b) the relationship between avowed goals and practice; actual outcomes of the educational experience for the students, etc.

At the cost of muddying the conceptual waters, in this section I want to suggest that the kitchen include a group of "cases" or "scenarios" which can play a rich role in helping facilitators of a goals-process to think about their work and in training others to enter into this work. By a "case" or "scenario" I have in mind a situation that presents itself, where the challenge is to better understand what is going on and to consider possible ways to respond – with the underlying intention of using the situation to enhance goals-seriousness.

A case might be organized around a problem faced by an institution (e.g., widespread dissatisfaction with the Hebrew program; an internal debate concerning whether boys should be expected to wear Kippot, etc.). Ideas for such cases might emerge readily from out of our pilot-projects. A case might also develop around an imagined invitation to CIJE to help Camp X become "more Jewish".

Cases could be presented in at least three different ways:

1. A general characterization of the problem-situation, followed by an invitation to participants to analyze the situation with an eye towards:  
a) clarifying the problem; b) considering possible responses;  
c) deciding how to proceed. Such exercises might be very effective with in the training of goals-process facilitators. Having the opportunity to experiment with different conceptualizations, to try out in imagination possible responses, and, in the process, to identify pertinent criteria and considerations that need to be taken into account could be very valuable.

2. The same or other scenarios as in #1, except that in this case the scenario is presented not in an open-ended way but as interpreted by a sophisticated Goals Project staff member (who may or may not have actually encountered this scenario in practice). The challenge is to explain how this individual interpreted and responded to the situation – as, most importantly, how these decisions were made.

3. A scenario-map that lays out and exemplifies stages in responding to a situation. The challenge here is present a scenario, accompanied by a) a range of possible interpretations, b) tools for deciding from among these interpretations; c) a range of possible responses to a given interpretations; d) criteria for deciding from among these responses.

I am imagining #s 1 and 2 on the model of a physician taking a group of interns on General Rounds: a) inviting their interpretations of what is going on with a patient as well as possible responses, questioning them concerning the basis for their judgments; b) periodically sharing with them his/her own assessments and the principles that underlie them. Properly constructed, such cases could prove powerful teaching and learning tools.

**Grid #1: The General Idea**

	Approach #1: e.g. Greenberg	Approach # 2: e.g. Brinker	Negation/ Actuality	Activities
Philosophy				
Philosophy of Education				
Translation to Practice				
Practice				
Evaluation				

**Grid # 2: Close-up of Levels 3,4,5 for any given approach**

Translation to practice (A non-comprehensive set of categories, designed to illustrate.)	Practice (Corresponding to each category on left, gather or create exemplifying materials.)	Evaluation (Corresponding to each category on left, identify desirable outcomes and evaluation tools.)
Approach to the study of Hebrew*		
Approach to the study of Israel*		
Approach to Text Study*		
Approach to "Behavior problems"*		
Approach to inter-personal relations*		
Desirable Teacher-characteristics**		
Approach to In-Service**		

\* In describing approaches to different domains, it would be desirable to specify desired outcomes (along affective, cognitive, and knowledge-base dimensions), as well as readiness-characteristics assumed in the learner.

\*\* It may be that these categories should become a sub-category associated with each domain-specific approach.