



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES
A DIVISION OF HEBREW UNION COLLEGE – JEWISH INSTITUTE OF RELIGION

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

Series F: CIJE Accrual, 1981-2011, undated.

Subseries 2: Dan Pekarsky, 1981-2011, undated.

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Goals Project. Cleveland Community High School, 1996.

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

Cleve. H.S. Presentation

Today's challenge: Launch a conversation

Wisdom of launching now vs later

My role: Issues & Qs \neq Conception

a) On target b) Poorly formulated c) Incomplete

\Rightarrow Clarity \uparrow

On need for vision

Problem of Inefficiency \sim Scarcity - 2 Ps

A) Management Consultant

B) Deeper Source: Unclear Purpose: Basic Purpose

\rightarrow Incoherence, cross-purposes, waste

Notorious Example: High School - Shopping Mall

Vast array, no coherence, no guiding principles

The authors: No \uparrow w/o Clarity of Purpose

w/ Clarity: a firm basis:

E.g. "Love of Learning".

"Love of Learning" → Kind of Learning/texts?
↳ Powerful tool!!

Two additional reasons for VDI

A) Antidote to culture of "Anything goes"

B) Adolescent need to be part of a
Community that can elicit pride, loyalty

~ Not necessarily: alienation, anti-social

Q is not what V.? - But "What kind?"

Your answer, taken seriously → School Character

Two Vision Q's + why begin w/ Exist. V.

The Q: What kind of person? Success??

Here are some possibilities

A) Harvard → Educated, prestige, "success"

→ Intellect. Exc., compet., indiv., ambitious

Cusick - - Real Guidance! Right V.?

B) Intellectual excellence

Critics: Too many plus Wrong kind.

→ Focus on what can do: Intellectual Excellence

= Decisively important, but new Qs:

Cultural Literacy - Hirsch

Use minds well --Sizer

"Problem-solving" - Experience - Dewey

C) Character

Self-Knowledge - Dewey - Generalized vs Reality

Moral Values: "Sense of P..." But more:

Critics: Morally adrift: Ego, Relativ., Indiff.

⇒ Say some, educ. for {moral respons.
social justice

So far: Nothing on "Jewish" implications for these choices - which, how?

⇒ What kinds of J. human beings?

Starting Pt: Honoring Diversity ↓ Mold

But → Honor → ? How much diversity?

↳ Knowledge/Attitudes Re: groups

What Common Core - beliefs, understandings

Values? attitudes? Knowledge?

As way of beginning to think about

this: Torah, Avodah, Gmitat Chessedim,

any of which might serve as a

shared core:

אברהם : ↓ Knowledge, skill, Love

↓ Personal meaning + Deep threat

⇒ Capacity/love of learning

⇒ Unifying Core

Avodah: Ordinarily understood vs Elusive "Spirituality"

→ Search for personal ^{Purpose} meaning - Hunger for transcendence

Say students: Deep hunger, early childhood on
Culturally Frustrated - Secularism - Public Schools

Failure of Organized Religion!!

Kamanetz, Green - Jubus

⇒ Pressing Communal need.

A J.C.H.S. could say, consonant w/ D.

We will address the spiritual
domain

⇒ Knowledge, tools, attitudes to
access Judaism's spiritual potentialities

⇒ Curriculum/activities/ ק"מ
Hiking - ק"מ , Shakespeare

[In midst of our diversity, what share?]

Gmilit Hasadim

Menschlichkeit, Tikken Olam, Tzedaka

Listen to the case for making this central.

A) Earlier: Moral Crisis: US -- Our Problems

B) Historical Exp + texts

"Talent for morality" -- Yom Kippur

One could say, "Jewishly grounded moral seriousness is at heart of our school."

Our school will cultivate Jewish human beings, steeped in Jewish texts and ideas that speak to questions of morality,

Plus: Personal Responsibility -- Moral Passion

Torah, Avoda, Gemillut Hasadim:

- ① Any one of them, taken seriously: Powerful tool
- ② Not either-or-~~But~~ "Emphasis-But" Priorities
- ③ How choose? a) Adolescence b) communal needs
c) Judaism.

Thus far: no attn to critical fact:

Axiomatic Public School → Jewish/Private School

Could be interpreted by students, in-group, out-group
in varied ways, e.g. Retreat

Arthur Schlessinger's Anxiety

⇒ Vision/practice must speak to ~ America:

- ① Jew-American - separate - at odds - Support
- ② Attitude to U.S. - other groups
- ③ Large Community's Problems
Ecology, Poverty, Racism, Exploitation

A final issue: Thus far, No attn to America

In Past, Public School-Axiomatic = Loyalty, Engagement

How interpret? Withdrawal or New understanding

⇒ School's Vision/practice must speak to this Q.

① N between my id as American & Jew.

② Interest in other groups

③ Larger Comm.' problems: Ecology
Poverty
Exploitation

Let me conclude w/ different formulation of Challenge

Dewey: School = Community = Microcosm-Real-Ideal

See this school as microcosm of kind of J.C.
you'd like to see:

a) Who's in? b) Who's valued?

b) Pride

c) What binds us together in pride/fellowship

R Let me conclude w/ a different formulation of the challenge:

School is a community → Taste of what larger community

A Jewish Community School = Microcosm of Kind of Community you'd like to see

Dewey

In your dreams,

a) Who's in? Who's out?

b) Core-values - who is valued?

c) Rship between groups

d) Proud by virtue of what...

e) What binds us together?

f)

Let this image shape your work!

In D. & E., Dewey writes:

Microcosm of Society we should like to see:

The Jewish Community you'd hope for:

A) Diversity

By B) How much? Are there limits?

C) Relationship between groups

- Tolerant / respect / understand

d) What would members share?

- Practices
- Beliefs
- self-understanding
- Attitudes

→ General Orientations

e.g.
→

In view of some, deep craving for meaning
in both senses

Cleveland H.S. #2

Challenge: Conversation -- My Role - Success x 3

At time of scarcity -- Efficiency x 2 → Vision!!

Notorious, negative Example: HS → Diagn/Prescribe - Agree

Getting Q Right: ~ whether but What: Now!

↳ Two ways of formulating: Instit -- Ideal Grad/C

What would success look like? 3 Takes

Harvard: Success = Prestige (PhD/#/Occup), ~~Conf~~

Ideal → Ambit/Comp./indiv/High Ach → Cusick! - Real/Right?
Unappealing Ret!

P.

1st Conversation
Avoid stark choices

CLEVELAND COMMUNITY HIGH SCHOOL PRESENTATION

INTRODUCTION: VISION AND EDUCATION

A. Good high schools and bad

Lightfoot, Cohen, Cusick, Sizer: What are they about?

B. The indispensibility of Vision

C. Unavoidability of problem of vision

D. A once in a lifetime opportunity.

E. Against this background, what I plan to do: critical issues, followed by an opportunity to react to this list -- add to, reject, reinterpret.

THE BASIC QUESTIONS

A. Schools are kinds of communities, and the central question is: what are we as a community? What do we stand for? What are our organizing principles, and what are the core-values in which these principles are grounded? ONLY IN RHETORIC CAN WE BE EVERYTHING -- OR EVERYTHING TO ALL PEOPLE? IN THE REAL WORLD, CHOICES ARE MADE?

E.G. spirituality, caring, sense of community, academic excellence, Tikkun Olam -- social action, Zionist, autonomy, etc.

1. You a JEWISH high school? What does the school stand for as a Jewish institution? What Jewish values and convictions is it to embody?

a. Jewish study -- how prominent? what kind? what texts? Bible, Talmud, prayerbook, art; relationship between Jewish and other kinds of study...deeper question -- what is the point of Jewish study?

b. The religious dimension: What are our purposes? Spiritual needs of the student -- Meditation, Tfillah, Shabatonim

c. Treatment of gender

2. Admissions policy: How inclusive is the school to be? Who is excluded? Terms of inclusion: Orthodox, gender, learning disabled, poor children, atheists, non-Jews, and what is the nature of the contract between the groups to be included? How is the school organized so as to be respectful of the different constituencies that make it up? In what convictions and concerns, Jewish and general, is this decision grounded?

3. As a community Jewish high school, it is Jewishly pluralistic. But what vision of pluralism that informs the school? Go separate ways/tolerance; deep knowledge of different streams and respect for each; a cluster of shared values and practices.

4. As a Jewish school, it is an expression of Jewish community life. What's its relationship to other communities and sub-groups?

a. What is our vision of America and its relationship to Jewish life? A vibrant community that allows sub-groups like our own to thrive and therefore worthy our loyalty and engagement? A community whose encouragement of relativism and materialism is to be frowned on -- a community organized around bankrupt values from which we should be shielded? PARTICULARISTIC GROUP/CITIZEN IN A DEMOCRATIC SOCIETY.

Responsibility to the larger society and its problems -- poverty, discrimination, ecology, and how central these are.

a. Other sub-groups: what kind of knowledge; is there to be an active interest in addressing the concerns of other groups -- e.g. African-Americans in Cleveland..

B. This question is inseparable from a second: what kind of a human being -- what kind of a Jewish human being -- are you hoping to nurture?

1. Let the student decide: fine -- but what does this really entail? What characteristics are necessary?

2. Are there bottom-lines? e.g. Menschlichkeit, capacity for meaningful relationships....

Some continuums:

ACADEMIC EXCELLENCE -- WHAT IS IT? Love of study, high SAT scores, critical bodies of knowledge.

Why academic excellence? Get into Harvard? Qualities of mind that are inherently valuable.

ACADEMIC EXCELLENCE.....MORAL DEPTH/CHARACTER
SENSE OF PERSONAL IDENTITY

AUTONOMY.....SENSE OF COMMUNITY: JOYS/ OBLIGATIONS

AN EDUCATED JEWISH AMERICAN -- what sensibilities? bodies of knowledge? values? commitments? practices?

ISSUES:

1. VISION OF AN EDUCATED JEWISH HUMAN BEING INFORMING THE SCHOOL?

Achievement --- Sense of direction and moral purpose;
Deep relation to a community, small/large
Moral passion, sense of obligation

Challenges of adolescence: search for identity -- how avoid
Fundamentalism but offer opps. for developing identity...how
important is this to you as a community? Or are you about
getting into Harvard?

2. WHAT KIND OF COMMUNITY ARE WE? WHAT CORE JEWISH VALUES INFORM
THE THE LIFE OF THIS COMMUNITY?

STUDY: What purposes: love of study? Content of study?
Relationship to general studies -- relative weight, integration?

TFILLAH: the religious dimension -- Avoidance or Tfillah,
Shabatonim, meditation. Attitude towards Jewish religious
practice.

GMILLUT CHASADIM -- Caring/kindness
Social action -- serious interest in the
concerns of other groups -- in Cleveland
and elsewhere.

GENDER

3. WHAT DOES IT MEAN TO BE A PLURALISTIC JEWISH COMMUNITY?

a. Mutual tolerance; deep knowledge and respect; certain
additional shared values and practices -- i.e. are there bottom-
line values that you insist on. Are all variants of Jewish life
on a par? What is entailed by "respect"? How create an
environment that is respectful of everyone?

b. Admission policy -- terms of inclusion: how open a
community are we to be? -- Gays, Orthodox, girls

4. RELATIONSHIP TO AMERICA AND TO OTHER CULTURAL SUB-GROUPS

a. Perspective on America and what it means to be a citizen.

e.g. interest in the larger community's problems --
poverty, ecology, racism, etc. (activity/philanthropy)

Does Day School represent a critique of America, or one
of the benefits of America.

① Educated human being

② What's Jewels?
- Purposes

③ What's our
role to the

Developed
Country
Provided

larger society?

What we believe? or philosophy
- what it means for
life of school?

Social Action

Set of
Principles

b. Interest in, contact with other cultural groups

① Pluralism — Internal
— External

② Individual
Autonomy
Achievement

③ finish study / what

How made choices?

Value/Vision/Challenges

~~Beyond~~

→ Beyond Crisis

↳ Individuals
Competitive
Materialistic

↳ "Getty to Harvard"
-- Our vision of a good life?

Tilla/Kashrut/Leppet



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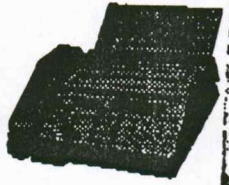
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DEFINING FEATURES OF VISION-DRIVEN EDUCATING INSTITUTIONS

1. There is a clear, shared, and compelling vision of the kind of individual and community that should be cultivated through the educational process.

2. Derived from this vision are clear educational goals which guide the enterprise.

3. Curriculum, pedagogy, physical organization, social organization, and ethos all in various ways reflect the goals and the vision the institution is committed to. The vision suffuses the life of the institution.

4. The educators are wholeheartedly identified with the vision and the goals the institution represents; they embody it in their own lives and it guides their efforts at education.

5. Because the vision is genuinely compelling to the key stake holders, because they genuinely care about its actualization, gaps between vision and actual outcomes are troubling, and serious efforts are made to close these gaps.