



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.

---

Box  
75

Folder  
7

Goals Project. Jerusalem seminar (Folder 3 of 3), 1996.

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

מרכז למנהיגות  
בחינוך היהודי  
Center for Advanced  
Professional Educators

A PROGRAM FOR LEADERS IN JEWISH EDUCATION

July 17, 1996

Dear Goals Seminar Participants:

Welcome to Jerusalem! Please leave a message for us at the Mandel Institute (662832) to let us know that you've arrived. If you need help with anything, this would also be the number to call. You are also welcome to reach Daniel Marom at home (738933).

Enclosed you will find the schedule for our seminar-meetings over the next week. Note that we will begin with a light lunch on Friday at 11 a.m. at the Center for Advanced Professional Educators (CAPE), which is where our seminar will be held. Please be at the Front Desk of Mishkenot Sha'ananim at 10:30 a.m. so that we can leave together for CAPE in a taxi-van.

Note that you will be reimbursed for dinner-expenses (up to \$20 per dinner) incurred during the course of the seminar. For lunch expenses incurred the days immediately before and after the seminar, you will be allotted up to \$10 per meal. It is important that you keep appropriate receipts.

As suggested in an earlier letter, our sense is that the best place to start our seminar is with your own reactions (questions, concerns, insights) to the understanding of Jewish education and its challenges, as articulated in our pre-seminar readings and conversations. We are particularly interested in your thoughts concerning our understanding of the nature and importance of vision and its relationship to practice. You might give thought to the following kinds of questions:

What, if anything, do you find unconventional, powerful and/or problematic in the perspective on education and Jewish education encountered in the pre-seminar readings and discussions? What do you see as the practical possibilities and/or obstacles in working with this approach?

Can you point to examples of powerful visions in the world of Jewish (or general) education or of institutions that are "vision-driven"?

We are looking forward to seeing you soon and to discussing such matters with you beginning this Friday.

Sincerely,

Daniel Marom Daniel Pekarsky

POST-SEMINAR ACTIVITIES -- SOME POSSIBILITIES

1. PERSONNEL-DEVELOPMENT PROJECTS

A. WORK WITH TEI TOWARDS EQUIPPING THE EDUCATORS OF EDUCATORS WITH THE ABILITY TO NURTURE IN TEACHERS MORE VISION-SENSITIVE EDUCATIONAL APPROACHES.

B. A CONTINUING DELIBERATION CONCERNING THE RELATIONSHIP BETWEEN TEACHER-TRAINING AND ATTENTION TO VISION. CULMINATE IN AN APPROACH.

C. WORK WITH DENOMINATIONAL INSTITUTIONS AND THE THE COLLEGES ON THEIR EDUCATOR PREPARATION PROGRAMS.

D. WORK WITH PRINCIPALS ON ISSUES RELATING TO VISION, FOLLOWING SYSTEMATIC EFFORTS TO BETTER UNDERSTAND ROLE OF VISION IN THE WORK OF THE PRINCIPAL AND AN APPROACH TO WORKING WITH PRINCIPALS (IN-SERVICE AND PRE-SERVICE)

2. LAY-LEADERSHIP DEVELOPMENT

A. WHAT AN INTELLIGENT LAY-LEADER NEEDS TO KNOW: DEVELOP A CURRICULUM FOR LAY-LEADERS THAT EQUIPS THEM TO FUNCTION EFFECTIVELY IN EDUCATIONAL DELIBERATIONS -- AN APPROACH THAT ACCENTS THE CRITICAL ROLE OF GOALS.

B. THE CHALLENGE ARTICULATED IN A. CAN BE THOUGHT OF AS GOING ON AT THREE DISTINCT LEVELS:

INSTITUTIONAL, COMMUNAL, NATIONAL

3. WORKING WITH INSTITUTIONS

A. PILOT-PROJECTS IN CONGREGATIONAL, DAY SCHOOLS, AND INFORMAL CONTEXTS, CAREFULLY STUDIED AND DISSEMINATED AS APPROPRIATE.

B. THE PILOT-PROJECTS DESCRIBED IN A. COULD BE IN BOTH NEW AND EXISTING INSTITUTIONS.

C. PARTNERSHIP WEBS THAT COULD EVOLVE INTO A COALITION.

D. PERIODIC CONFERENCES FOR INSTITUTIONAL REPRESENTATIVES (PROFESSIONAL AND LAY) WHO ARE INVOLVED IN SUCH EFFORTS.

MEMBER OF PERSONNEL DEVELOPMENT DELIBERATION TEAM

KAUNFER

KITCHEN

COACH

WORKING WITH INSTITUTIONS DELIBERATION TEAM

LEHMANN

PILOT-PROJECT (WRITTEN UP)

LAY-LEADERSHIP DEVELOPMENT DELIBERATION TEAM

WORKING WITH INSTITUTIONS DELIBERATION TEAM: PERHAPS A  
NEW INSTITUTIONS SUB-GROUP

THALL

WORKING WITH INSTITUTIONS DELIBERATION TEAM

KITCHEN-PIECE -- PERHAPS A CONCEPTUAL PIECE ON WORKING  
WITH INSTITUTIONS, PARTICULARLY CONGREGATIONS, THAT  
INTEGRATES PROCESS- WITH THE GOALS PROJECT'S CONTENT  
AGENDA.

DORPH

TEI

PERSONNEL DEVELOPMENT DELIBERATION TEAM

ASSIGNMENT: HELP CONCEPTUALIZE ROLE OF VISION/GOALS,  
ETC. IN WORK OF EDUCATOR-TRAINERS AND TRY TO DEVELOP AN  
APPROPRIATE PROGRAM FOR THEM.

NESSA

KITCHEN-PIECE: ON THE PLACE OF VISION IN THE ACTIVITIES  
OF INTELLIGENT LAY-LEADERS, AND ON THE WAY TO BUILD  
THIS INTEREST AND CONCERN INTO THEIR ORIENTATION TO  
THEIR WORK.

ELLEN

Participant in leadership development deliberation  
team. The written assignment: place of vision in the  
work of a principal. Place of vision in efforts to  
nurture leadership development.

ADAM AND ELLEN

4. KITCHEN-WORK

COMPETING CONCEPTIONS OF SUBJECT-MATTER.

THE CASE FOR VISIONS

EXAMPLES OF VISION AT WORK AND WORKING TOWARDS VISION

5. A DELIBERATION CONCERNING THE NATURE OF THE INSTITUTIONAL STRUCTURE THAT WILL FACILITATE VISION-SENSITIVE EDUCATIONAL EFFORTS.

6. MOST IMMEDIATELY:

A. CONCEPTUALIZE NEXT STAGES OF THE GOALS PROJECT.

B. ASSIGNMENTS FOR PARTICIPANTS, TAILOR-MADE FOR EACH.

C. PLAN A WINTER-SEMINAR AND/OR SUB-GROUP SEMINARS THAT CONTINUE DELIBERATIONS BEGUN IN JERUSALEM.

PALEY -

PILOT-PROJECT IN HIS OWN SCHOOL

PART OF GROUP OF EDUCATORS ENGAGED IN STARTING NEW HIGH SCHOOLS.

PARTICIPANT IN LAY-DEVELOPMENT CONCEPTUALIZATION AND PLANNING EFFORTS.

GERSTEIN

CONSULTANT TO EDUCATION INVVOVATION/CHANGE EFFORTS.

CONTRIBUTION TO THE KITCHEN: SOME KIND OF A CONSPECTUS

MEMBER OF WORKING WITH INSTITUTIONS DELIBERATION TEAM

STEINMETZ

KITCHEN-CONTRIBUTIONS

PERSONNEL DEVELOPMENT DELIBERATION TEAM

GORDIS

PILOT-PROJECT: DEVELOP. OF HIS PROGRAM

CONCEPTUALIZE A VISION-SENSITIVE RABBI -- WHAT DOES HE LOOK LIKE, WHAT'S HIS ROLE; HOW TRAIN HIM/HER?

HOW CAN EVALUATION BE USED TO ENCOURAGE INSTITUTIONS TO BE MORE VISION-DRIVEN.

BARRY HOLTZ///

SHARON FEIMAN-NEMSER

PART OF TEI/PERSONNEL DEVELOPMENT TEAM.

SUSAN S.

Perhaps along with Barry Holtz, she could be helpful in thinking about the ways in which subject-matter, or approaches to the teaching of subject-matter = bearers of basic assumptions. Also she could be helpful in figuring out how to get at the assumptions educators bring to their work.

PEKARSKY'S ROLE IN THE FALL

1. TWO MILWAUKEE PILOT-PROJECTS
2. CONVENE DELIBERATION TEAMS THAT CONTINUE WORK OF SUMMER
3. STAY IN TOUCH WITH TEAM-EFFORTS TO CARRY OUT TASKS.
4. ENCOURAGE DEVELOPMENT OF THE KITCHEN BY MAKING SURE THAT OUR PARTICIPANTS KEEP WRITTEN ACCOUNTS OF THEIR WORK.
5. WORK WITH GAIL AND SHARON ON TEI PROGRAM
6. PLAY WITH CONCEPTUALIZATIONS OF THRUST AND STRUCTURE OF THIS EFFORT, LONG TERM.
7. FUNCTION AS MEMBER OF THE TEI TEAM.

# Palay

1. Pilot Project: Develop/institutionalize vision in a new school. (Narrow scope)
2. A deliberation team (work w/ inst or Lay leadership)
3. Community-vision

# Lehmann

- a) Kitchen-piece on yitz Greenberg w/ @ @ - C.V.
- b) Jewish thought/lay leaders
- c) Deliberation team - lay/work w/ ins.

# Gerstein (Go slow)

- 1) Conspectus
- 2) Consult to Pilot-projects
- 3) Deliberation team

\*  
Study

## Steinmetz

- ① Writing for the kitchen (math-piece)
- ② Intellectual Brain-trust
- ③ Teacher-training team (?)

## Kauffman

1. Kitchen (Retrospective piece on school he started)
2. Pilot-project w/ Congres. school
3. Work w/ institutions Delib. team
4. Conservative movement Piece

## Thal

Note: Respect her time-constraints

1. Connect doctorate to our work.
2. Link to Reform movement in way to be specified.
  - a) Convene a deliberation-group
  - b) Write a piece on Vision & Reform movement.
  - c) ~~the~~ Paper on plan of action for ↑ Vision in Reform movement

## Gordis

Vision-informed

- ① Role of rabbi as <sup>vision-informed</sup> educator/Cons. as ed. Inst
- ② Rabbi as Resource to educators
- ③ Implications for training

## Nessa

① Milwaukee Lay Leadership in Mlwk.  
plus write it up  
→ Pilot/Kitchen

② Co-chair Lay Leadership Delib. Team.

## Gail

① TEI & Goals

② Personnel Devel. Deliberation Team (?)

## Ellen

1. Scholarly article / Vision/Principal Training

2. Deliberation Team (Principals)

3. Leadership Seminars - CEUE

**Wednesday, July 24.**

**1)Recapitulation and discussion:**

- Welcome to Michael Paley.

- The discussion of "outside inputs": The point is less the 'criteria' for outside inputs than that outside input is necessary. Most Jewish educating institutions would have difficulty arriving at a rich vision without outside input on their own, but on the level of principle, vision should be developed internally. Socrates could raise level of discourse without outside inputs. The problem is getting beyond mere 'values clarification' - if rich Jewish content is central, you will probably need an outside input.

- The aim of vision is not to arrive at a mission statement (even at the level of a Greenberg type of paper) or to be able to follow logical moves between the levels but rather to develop a culture of practice. The point is resonance between theory and practice, inflectedness towards implementation of desired ends, the capacity for evaluation in light of explicit aims and mobilisation around common ideas.

- The need for developing a goals project strategy calls for our own clarity on issues such as outside inputs.

- There is a need to continue to play out this discussion on 'outside inputs', since it is critical to the whole enterprise. At time it feels as if there is something disingenuous in the stated commitment to working 1-5 rather than to clarify this - Disingenuous in stated commitment to working 1-5 rather commitment of 1-5 as a way to work.

-Daniel Pekarsky's position paper as a way of forwarding the discussion.

**2) C.A.P.E- Annette Hochstein:**

-Introduction of Howie Diechter, Director of Jerusalem Fellows.

- The Commission of Jewish Education in America convened 44 prominent leaders, educators, scholars and others for two years, 1988 - 1990. There were six meetings the aim of which was to answer the question of 'what needs to be done to enhance Jewish education?' Meanwhile, CJF report finding about fifty two percent assimilation rate in North America helped to raise the importance and urgency of the discussion.

- The Commission was the first project of the Mandel Institute. The Mandel

Institute deals with three areas: developing professional leadership for Jewish education; developing community support and leadership; developing content for Jewish education. The Educated Jew project belongs to the last area, and one of its spin-offs is the 'Goals Project'.

- Some spin-off institutions of the Mandel Institute are: The CIJE; The School for Educational Leadership - a mid-career training program for the development of leadership in Israeli education; CAPE - an effort similar to the SEL, designed to address the shortage of senior personnel in Jewish education in the Diaspora. CAPE includes a revamped Jerusalem Fellows program with a systematic recruitment effort and it uses a significant amount of resources in Jerusalem. Also, CAPE is making pilot efforts in the area of short term program in the belief that it can serve special audiences by making no initial demand for Hebrew proficiency or for two year commitment. Short term programs seem to be popular (to the point that we need to think about which to pursue and which not to pursue). All the above programs make efforts at placing content on the agenda of educational leaders.

- The need for leadership is clear. The need for training is becoming clear. What may be the framework for training? Based on our own experience with the Jerusalem Fellows and the School for Educational Leadership, and research on institutions such as France's Ecoles Normales D'Administration, our approach is one which brings theory and practice together, draws from Jewish thought and philosophy, the study of education, and policy studies. All of this exists in our long term programs; the question is how to incorporate this into our short term programs. New experimentation and research shows that an impact in such a short time is possible, but how?

- Another question is how to address the problem of a lack of educational leaders in the Diaspora? The need for scholars of Jewish education is a number one priority if we want to address this problem. To encourage the creation of scholars in Jewish education we have done the following - 1) created a scholarship fund at Hebrew University for the doctorate program in Jewish education. 2) worked with agencies in developing field. 3) created individualized programs to train a person for a particular job. All of these are experimental at this stage.

- Seymour's view of CAPE is of a 'Mayo Clinic' for the development of training for Jewish educational leadership. CAPE would develop effective training for senior personnel in Jewish education and study its own practice in a way which would enable others to learn from it.

Comments:

- The time for CAPE is right because the need is great, even to the point of panic in North America.

- Is there a possibility of a hybrid of the Jerusalem Fellows and a short term program: eg. a three month program over a period of years? CAPE experimented with this in Mexico. North America has not been explored. The question of how to do this in decentralized North America versus centralized Mexico is critical here.

- How do the programs try to infuse powerful Jewish content into training and how do they insure that it is integrated with how the trainees go out and work? Unlike in France, North American training programs focus on the social sciences and trainees don't necessarily come into programs with cultural proficiency. Our sense is that graduates of our programs need to come out with a particular vision as to where Jewish education should go, explicitly stated and considered in terms of its mode of translation and implementation. We therefore believe that the program needs to provide a grounding of educational issues in Jewish thought and philosophy and an opportunity to consider interplays between theory and practice. There are three theoretical departments - Jewish philosophy; education and public policy. These are integrated with practical issues through group projects and individual projects (the latter is undertaken with a tutor throughout the course of study, and is often implemented afterward; the tutor helps the trainee conceptualize the project in terms of level 1 - 5). People present the 'integration' of all the elements in their interim presentations of their individual projects. At least four times over two years, with staff participation and checking on integration. An example of a group project is the study of Jewish Education in Budapest. The group projects are theoretical and policy-oriented.

-The notion of CAPE as Mayo is research in the context of practice. Annette has ensured this by getting into place a seminar on training in which the directors of the various programs in this universe of CAPE, the Mandel Institute and the CIJE participate. This is the basis of the research agenda on training, implementation, vision, etc. Without leaders working with vision we have failed.

- A Recent development - Rather than turning to the School for Educational Leadership the Ministry of Education has turned to CAPE to help it in training Jewish educators for the general system in Israel. This is out of the sense that the Diaspora has the dealt with the problems of Jewish education in a secular society more than Israel.

### **Presentation of "Practice to Vision" Sub-Group on Developing Personnel:**

- The process of the deliberations: a) introductions: "my involvement in a personnel related project is...". b) exercise: "describe the graduate characteristics you would like to see at the end of your program..." c) cases: "one characteristic of the ideal graduate" d) clarifications and questions which moved the discussion between the various levels.

- Examples:

#### a) Danny Gordis: Rabbis

Characteristic: The Rabbi has a broad conception of what 'Judaism is about.' This involves putting pieces of what they have learned into a larger coherent whole. It includes the ability to answer the question 'what is your best case for what Jewish life is all about?'

Clarifications and questions:

- In relation to the claim that this is important because American Jews are disaffected because Judaism is not in the realm of meaning for them (what counts for them is ethnicity, etc.): How do you know that they are disaffected? Answer: CJF study, first hand experience.

- Why are the 'big ideas' the correct response? This is supported by a fair notion of Jewish texts. "Is this because one brings question of 'big ideas' to Jewish texts?" is an open question.

- What are the implications of 'big ideas'? - An example would be core curriculum.

- Note that this deliberation brought the conversation to all five levels.

#### 2) Devora Steinmetz: Teachers

Characteristic: Teachers have an authentic and deep personal relation to learning. The point is not the text itself, but also how it relates to the learning itself. The point demands an 'experience of learning' and 'participation in the

learning community'.

Clarifications and questions:

- How do you know that the 'experience has happened? Response: a sense of excitement, relation to the text out of curiosity...

- What if teachers do not have this in their repertoire? - Response: Then they must the experience of learning together without having asked the question 'what does this mean for teaching?

- Why is this necessary? Response: so as to have an "image" of learning - student learning and the teaching activity intertwine here.

-What is the nature of the content? Response: a) includes central primary sources (those which served as a basis for commentary over the centuries; b) is problematic - demands grappling, deals with real life situations, necessitates learning in the community. Why is this important? As a basis for engagement extended over time. Implicit in this is a theory of cognition which includes the affective.

General clarifications and comments on the whole deliberation:

- 1-5 should be seen as a 'schema' rather than as 'model' - this leaves room for fluidity.

- There is a need for more clarification of the schema (eg. a theory of cognition = level two; level three are implications for developing curriculum).

- The 1-5 discussion can serve as a check on working assumptions.

- The conversations were 'replayed' in order to check it against the levels. This also shows the effectiveness of 1-5 'schema' as a basis for strategizing.

- At one point there was an attempt to see if there were common elements in the portraits of the ideal graduate.

- A question arose about raising question at different levels for different audiences.- When is this appropriate and/or effective at each level with each audience?

- A question which arose was if answers at levels one and two were necessarily based on 'trust me' or 'this can be checked out empirically' assumptions. Is it

useful research here rather than settle for the above answers. How does one read research? Doesn't it bring the discussion back to having prescriptive values and vision? Responses: a) Research helps one be non-dogmatic about one's answers, so that there is still room for discussion, argumentation and critical reflection. "How do you know?"s as intellectual 'speed bumps'. b) What does it mean to defend a moral conception? Research gives you information about the nature of the problem, but it does not decide for you. At some point it might come down to 'my ultimately unprovable conception authenticity'. d) Noone has a right to ask why I want to live my life the way I want? The question begins with how you want to get others into the vision (though even the individual ought to value the question, How do you know?). Every level ought to be explicit about its 'rules of the game' - what is and is not warranted in this discussion. An example might be "you don't have to accept this research, but you have to know it." e) In a democracy one must expose/disclose assumptions. From there one necessarily gets into the rules of argumentation. For example, there are different ways of reading market research. The question is "How do you form the question? and "For whom do your form the question?" f) There is a need for early warning system with reference to educational ideas, against intellectual 'bandwagons' as it were, so that policy makers could decide responsibly between alternatives. This would include analyses of ideas so that one would know 'what you are buying'. On the other hand, there are 'great ideas which people quit on five minutes to midnight'. Also, consider that to rule something out totally because there is no proof for it leaves out room for experimentation. This also raises the question of how much time should be given to braintrust. g) What should characterize our work is rigor in defining the 'the rules of the game' at each level. Our writing should perfect these standards. "Why is this a good idea?" h) "How do you know?" needs to be defined. If it is a social science question, it points to a social science response. If it is a philosophical question than it requires a philosophical response. It is important to know which court you are playing in. This also relates to the strategic discussion - what is the aim of the discourse? i) This discussion raises the question of level five: evaluation. What is the job description of someone who must figure out if the problem is at any of the five levels? And if it is at level one, then do you evaluate at that level? j) Possible rules: Have you consulted the best minds? Have you used the most sophisticated tools? Have you been interdisciplinary?, Have you been inventive? Response - This may be too rigid. It may not be desirable always to be sophisticated and interdisciplinary. The first rule should be follow the rules of each level.

- Questions left for discussion - If we want to prepare educators who will lead vision guided institutions, what would there preparation programs (pre-service and professional development) look like? At the level of discussion of our work and at the level of providing a basis for others to do the same. Also, how do you

prepare people for this in a world which does not work by "vision-guidedness"?  
This relates to change theory.

**Presentation of "Practice to Theory" Sub-Group on Working with Institutions:**

Introductory points:

- Here the worlds of vision and institutional change are brought together.
- We began by looking at cases and dealing with issues in them such as starting up the discussion on vision, setting up the conditions for vision in institutions.
- There were three critical moments in our discussion:

A) A discussion on the method of entering into the conversation on education in the Marom and Lehmann cases. This merged from discussion of the Agnon case study. Marom explained that he was brought in as consultant to work on pieces of curriculum and out of that grew the Agnon school goals project. At Beit Tefilloh, by way of comparison, Lehmann brought in CLAL to do a vision piece - What is בצלם הי and what are its implications for our curriculum? Amy drew the following out of this difference:

- Questions and clarifications: a) Marom: There was some prior agreement for a goals project at Agnon, however there was no general announcement of a goals project aimed at changing the whole school. The principle which guided me was Scheffler's claim that the goals discourse needs to be presented in a way which makes its practical import self-evident. I was trying to "reculture" (to use the words of Fullan) by building small successes and branching out from there, rather than saying "freeze, let's stop to create a vision and move back from there to reality". The challenge is to speak vision and goals in the language of everyday process. b) CLAL thought it was saying that level one is important for level four without any two or three - Marom started at level 3/4 and move around. c) The assumption which guided Marom at Agnon was that an institution is a community. There was a discussion on the limits of this principle. d) We discussed Linda Thal's case study as well, especially with respect to the "readiness" category. It was argued that this might be a misnomer since "readiness" is ongoing and iterative. Linda had the sense that five years after, one can still be working on readiness.

B) A process of probing Lehmann on the assignment of institutionalizing vision and vision-guidedness in a new school. This was carried out on the basis of an interview of Daniel Lehmann in which there was an opportunity to flesh out issues through exploring intersections of vision and practice. The interviewing itself became a topic of debate. A demonstration of this interview was enacted:

Marom: How will you socialize a new teacher into your vision guided institution...Lehmann: By discourse on vision in the hiring interview, through a teachers' portfolio assignment which asks the new teacher to illustrate his/her attempt to implement the school's vision, and by his/her doing some level one reading... Marom: How will you explain the importance of level one for the teachers' practice? Lehmann: By explaining that it relates to our school's philosophy... Marom: What if a teacher says 'I understand' our level one, but then suggests doing something that contradicts the school's vision? Goldring: And what will you do if s/he asks you if you are the 'vision police'? Lehmann: I will explain that "police" is not the right metaphor and that there is free room for creativity but within confines. Marom: Perhaps say, 'These are seven problems we are dealing with in attempting to implement our vision. Please focus on them creatively...' or 'I'd like you to meet seven parents and ask them the following kinds of questions...' Goldring: Or perhaps use many people in the hiring interview. Steinmetz: Or you could suggest more materials and issues for discussion, but what if there is not enough time? Fox: In that case, say 'we are going to work on Sunday all day to do the best possible job', and then begin discussion on vision there

It was argued that a danger here is of actually making decisions. The issue of who and how you make decisions was not brought into the questioning process. In response it was argued that the purpose was to flesh out issues as a way of planning, not an attempt to move on the basis of whatever answers emerged in the course of the interview. There needs to be time to think, to explore, even to fail, so that one can proceed with greater wisdom...

C) Alvan Kaunfer's synthesis of the topics and issues in our discussions:

- The summary was made with reference to the following chart. The items on the chart are highly telegraphic and should not be seen as related in a linear form:

- The question was asked "When do we get to talk about issues?" In response, it was stated that these discussions are the beginning of conversations for Friday and beyond.

A) A discussion on the method of entering into the conversation on education in the Marom and Lehmann cases. This merged from discussion of the Agnon case study. Marom explained that he was brought in as consultant to work on pieces of curriculum and out of that grew the Agnon school goals project. At Beit Tefilloh, by way of comparison, Lehmann brought in CLAL to do a vision piece - What is בצלם ה' and what are its implications for our curriculum? Amy drew the following out of this difference:

- Questions and clarifications: a) Marom: There was some prior agreement for a goals project at Agnon, however there was no general announcement of a goals project aimed at changing the whole school. The principle which guided me was Scheffler's claim that the goals discourse needs to be presented in a way which makes its practical import self-evident. I was trying to "reculture" (to use the words of Fullan) by building small successes and branching out from there, rather than saying "freeze, let's stop to create a vision and move back from there to reality". The challenge is to speak vision and goals in the language of everyday process. b) CLAL thought it was saying that level one is important for level four without any two or three - Marom started at level 3/4 and move around. c) The assumption which guided Marom at Agnon was that an institution is a community. There was a discussion on the limits of this principle. d) We discussed Linda Thal's case study as well, especially with respect to the "readiness" category. It was argued that this might be a misnomer since "readiness" is ongoing and iterative. Linda had the sense that five years after, one can still be working on readiness.

B) A process of probing Lehmann on the assignment of institutionalizing vision and vision-guidedness in a new school. This was carried out on the basis of an interview of Daniel Lehmann in which there was an opportunity to flesh out issues through exploring intersections of vision and practice. The interviewing itself became a topic of debate. A demonstration of this interview was enacted:

Marom: How will you socialize a new teacher into your vision guided institution...Lehmann: By discourse on vision in the hiring interview, through a teachers' portfolio assignment which asks the new teacher to illustrate his/her attempt to implement the school's vision, and by his/her doing some level one reading... Marom: How will you explain the importance of level one for the teachers' practice? Lehmann: By explaining that it relates to our school's philosophy... Marom: What if a teacher says 'I understand' our level one, but then suggests doing something that contradicts the school's vision? Goldring: And what will you do if s/he asks you if your are the 'vision police'? Lehmann: I will explain that "police" is not the right metaphor and that there is free room for creativity but within confines. Marom: Perhaps say, 'These are

seven problems we are dealing with in attempting to implement our vision. Please focus on them creatively...' or 'I'd like you to meet seven parents and ask them the following kinds of questions...' Goldring: Or perhaps use many people in the hiring interview. Steinmetz: Or you could suggest more materials and issues for discussion, but what if there is not enough time? Fox: In that case, say 'we are going to work on Sunday all day to do the best possible job', and then begin discussion on vision there

It was argued that a danger here is of actually making decisions. The issue of who and how you make decisions was not brought into the questioning process. In response it was argued that the purpose was to flesh out issues as a way of planning, not an attempt to move on the basis of whatever answers emerged in the course of the interview. There needs to be time to think, to explore, even to fail, so that one can proceed with greater wisdom...

C) Alvan Kaunfer's synthesis of the topics and issues in our discussions:

- The summary was made with reference to the following chart. The items on the chart are highly telegraphic and should not be seen as related in a linear form:

- The question was asked "When do we get to talk about issues?" In response, it was stated that these discussions are the beginning of conversations for Friday and beyond.

Corrections and Omissions From Yesterday's notes:

The notes from yesterday continued to use the language "vision driven" as opposed to the suggested "vision guided". The note taker said he was resistant to the change and the group agreed to re-discuss this at a future time.

The example used yesterday of the Wexner group was not related to the fellows' involvement as educational leaders, but rather in more general, communal leadership roles as well.

Another member wanted to qualify this criticism based on his own personal experience with Wexner graduates who were indeed instrumental in starting new community day schools. These graduates were very clear that the impetus for their leadership efforts had come from the Wexner experience. Others agreed that they also had seen Wexner graduates have an impact on their communities.

It was stated that the Wexner organization itself is also concerned with this question of whether their graduates will reinvest their energy into the community. Although a number of Wexner graduates have made a difference in their communities, even the Wexner program isn't satisfied with the numbers who do so and their impact.

In addition to the point made yesterday about the amount of “giving” that is directed to Wexner fellows; it should be noted that the Wexner fellows aren’t even told clearly that the Wexner program expects them to give back to the community tenfold. Most understand the goal as being engaged in a process of personal transformation. Perhaps there is a general lesson to be learned here about the need to more clearly state our expectations in education.

Some very talented young leaders who had powerful learning experiences did get the message and asked themselves “ how can we do something similar for our children ?”. But in the construction of the Wexner program itself there was no connection built between personal Jewish study and community involvement. The Wexner model itself is paralyzing because it uses superstars who come from the outside and because the discourse does not encourage people to think for themselves and be insiders. Many of them consequently felt less, rather than more, able to be educational leaders.

The ‘halacha’ of the Wexner graduate ceremony includes the graduating groups talking about what they are going to give back. So some expectations are being setup. This a real issue related to ‘scaling up’ , bringing in teachers from the outside. It’s done to create the “Disneyland” of Jewish experience/ to be varied, energized, and glitzy. The downside is the difficulty of communicating a corporate ethic by using a large corps of Wexner teachers

who aren't necessarily aiming to get the Wexner message across. Also it is notable that so much is given to people who are already, by and large, affluent. Its the 'give me' ethic of America. The need to give so much first indicates the assumption about how hard it will be to get them to give back.

Another member asked why we spent so much time discussing the Wexner program. What is the question/problem to which we are addressing our interest. One person thought that we had gotten off track. Another said that if we are using this (the Wexner Fellows Program) as a case study, we don't have enough information. It's not fair to expect people to move into areas of policy and community development based on their newly derived passion for Jewish learning. All you would have are loose cannons. If it is a case study, we don't have the information to use.

Another person suggested that the Wexner case absorbed our energy, because while we often discuss teachers and institutions, yesterday we were focusing on the issues of the American Jewish community and our analysis of this program raised many issues related to the American Jewish community.

Finally another person suggested that the Wexner program raised the issue of what it means to educate the community about issues of education

---

In thinking strategically about goals, Amy shared her reaction to reading and re-experiencing the discussion about American Jewry on the first few pages. When returning to grad school, she noted that professors and students spoke about teachers and schools in a rather disrespectful tone with many global disparaging statements about them. Seizer says that for school reform to happen, we really have to believe in teachers' capacity to change. Amy felt a similar disparagement in yesterday's discussion about American Jews who are not Jewishly knowledgeable. It's important not to make statements without evidence. There also seemed to be a lot of unexplained assumptions. Having worked in the area of reform for a long time, Amy said we've learned that we need to be very thoughtful and respectful of the people we want to change. It won't work if the people we work with feel that we want to 'fix' them especially if we aren't concerned about understanding and supporting them. We need to be careful how we talk about the American Jewish community. We are moving into terrain that is very touchy for American Jews.

Based on experience in leading a reform

This moves us towards the conversation with and about community leaders who are themselves very accomplished.

X Seymour-(comments on teachers)- I was concerned with cutting off teachers' creativity when you program them with curriculum. The only way to get out of the box is if you understand the issues behind it.

Seymour on the distinction between vision and content. Why are we assuming that content (taught at Wexner and elsewhere) will have vision to it unless you emphasize it. I <sup>would</sup> like to develop further, what I mean by content:

There is a content of <sup>subject-</sup>matter (bible, )

There is also a content that deals with community. The people who deal with that are sociologists of the Jewish community, political scientists.

(Suggestion: <sup>e Scheffler</sup> "On the Training of Community Leaders" <sup>Policy Makers OF</sup> the Human Potential.)

We can't have a conversation about teaching without the content of teaching.

The content of pedagogy, the content of the student (i.e. - the adult learner and how s/he is treated)

I would also like to make another point: The means of education are not neutral, they depend on the content of these elements of pedagogy. In China, Japan, Yeshivot, teaching is different. In California many years ago there was a push in education and values clarification, but values clarification

conflicts with Jewish values. If the means aren't neutral, must discuss why one chooses one form of pedagogy over another.

Nessa: who is the problem? The Jew who isn't knowledgeable and committed or the community that doesn't bring the individual in? If you ask this question you have a different discuss. It would be important to have a philosophy of Jewish community to address this problem that would help us respond to the inreach - outreach problem or core - periphery.

Seymour: The vision needs to include vision and community, vision and individual, vision and bible, etc. They need to be played off one another.

---

Someone asked Seymour to distinguish process from content.

Seymour- The distinctions don't really work. Goals will help determine what kind of process you use. In Jewish education so much of the discussion focuses on issues of process that are vision, content, and values free (e.g. take methods like group process that 'can work anywhere'). This doesn't really work. Our principles often conflict with one another. They have to be played off one another. The means are both neutral and not neutral. My attack on process

comes for the enormous amount of time and resources given to process and diverted from content issues, especially when process is assumed to be neutral and applicable to all situations.

Eli: If no process is value - neutral, what are the values embedded in the 1 - 5

?

X

### Moshe Greenberg

The papers on the educated Jew have informed our discussions. Everyone has had a chance to read and discuss your paper. The group made a list of questions based on you papers . We want to start with one about the theological indeterminacy in your paper which didn't assume a priori faith assumptions about God, Judaism, Tanach etc. by teachers or students.

What is the intellectual background on which this indeterminacy stands?

What does this mean for teaching particular subject matter, for example tefillah?

We were particularly interested because it might serve as a basis for teaching Judaism in a community school, which is why many people are here.

Greenberg: Let's start with that phrase, Theological Indeterminacy. The basic concept of religion is , it is a human necessity, in one form or another. The individual religions are expressions of dealing with this fundamental

human need: There ought to be analogous phenomena across religious lines answering basic human needs. Whether you believe or not, it is a part of and self discovery to find out about the various religious responses to these human needs.

I'm not sure whether or not believers are the best presenters of religion or Judaism to non-believers. We should assume that most students don't come out of a believing environment. So one can't assume that there are agreed upon religious doctrines in a class. I assume this because I want to speak to all shades from the extreme to non-belief. I want to enlighten the non-believers in understanding a fundamental aspect of human culture.

In " in the Teaching of Bible in the Public School" see pg. 262, my approach to religion is illuminated by the work of Wilfred Confred Smith (see article in Encyclopedia Britannica, read last paragraph).

What would be the claim in an educational context for Judaism as a religious system beyond birth? "This is the way our own tribe does it". I'm being a slightly facetious, but only slightly. "This is how we, our ancestors have behaved. this why we have behaved this way". This question doesn't occur at an early age, the question of an early age is about the self. I wonder whether we'd ask that question if we had received a clear Jewish identity early on.

Q- This an age of fluid identities. People don't see it as a fixed and the assumption of peoplehood is tenuous.

G- Turning again to Smith, the last page - "A man's faith is in some sense...", I identify with the idea of malaise. If a child does not have a clear identity, the we are dealing with a malaise, a social pathology. If we are dealing with a social pathology, we must try to awaken or organize the blank in our pupils. Try by a model of behavior of thinking, try to present a picture or model of an identity which will appeal to the student without one. All the more important not to be dogmatic, insistent, so as not to arouse antagonism. That's why you cannot come with a nice set of dogmas, rather come to the public with a set of human needs, which our tradition has met this way. A disorganized psyche is healed by coming into contact with an organized one. That's the secret of the Tsadik who healed anomie by being a model of an organized psyche.

Response - I'm concerned about looking at the lack of identity as a malaise. Some people identify with something other than Judaism as a prime mode of living. There are so many competing identities. The world offers many possibilities, so one may not feel lacking without a Jewish identity.

G- From time to time distraught parents/relatives approach me about a child who wants to convert. For example, in one case the boy's sense of identification with Christianity was derived from his experience as an English major. He had found a home for himself which he hadn't found in his parent's home. I got him a job at a Jewish camp so he could see a Jewish model or role

models. Five years later he had converted to Islam. He found a meaning in his life, first through Christianity then through Islam, which he had not found at home. I think this a preferable state. It would be edging on criminal to shake his faith in this lifeline he has found.

So any identity that fills life with meaning or answers the questions life poses, I have nothing to offer beyond their curiosity. But when to students without an identity, I hesitate to present a comparison: 'Judaism is better than....'. I present texts of power, these texts have conquered people, organized . I aim to present these texts as best as I can with all their power and let them play on the soul of the student. Its cheap to say we're better. The texts have a glorious power of their own kept alive through a glorious infusion of new ideas. This is their power, that they are able to absorb and remake the best of the cultures though which our people have passed. I have used comparisons to sharpen the perception of the distinctions, we have distinctive features for better or worse. Now to be honest some of the distinctiveness of our culture is in what we lack. That is important to acknowledge, because unless we feel a gap that has been addressed in another culture we block progress in our own. For example, the development of human care - nursing, hospitals. In this Christianity has a glorious page on the human care of humans. We can't match that care for the sick, poor and disabled. Once we point this out we go about remedying this. For example Tzvi Marks is studying Jewish resources for the human care of

humans. This may become his life's work. Our ancestors have left space for us to stake out our own new territories.

Q- Can you describe the relationship between the religious experience and other kinds of human experience. And when we move back from the symbol to the religious experience behind the symbol, what is the hermeneutic method for doing this, so we can be sure we are going to get to the original religious experience? i.e. religion for psychological phenomenon, how would you map the bodies of knowledge and experience of humans?

G- In a very elemental way, as the basis of my proposal for education is texts, I would except the text's definition. If the text says it is describing the working of the soul, I would accept that. Ibn Pekuda - the ways of the Yezter HaRa, I would classify as psychology. Another chapter on Bitachon, trust, as theology.

Response - If religion is a human need, those without religion have a malaise. Some would say that you are really talking about a psychological need and calling it a religion.

G- If I said love was considered primarily a matter of chemistry, not sentiment, what would you respond ?

Response- There is another qualitative dimension that is beyond for quantifiable. How do you distinguish between religious and aesthetic?

G- Religion has to do with meaning. We make it religious as the grounds of meaning in the transcendental realm. There is an infusion into human realm which makes for significance.

Q- On the level of education, isn't there a certain sense of luxury to be raised in an environment which speaks of revelation in a less metaphoric way than what you are suggesting. We know that those who take revelation as a literal construct can transmit Jewish life generation after generation. If it is not taken that way will the same passionate connection to the tradition be presented two or three generations from now? Also give your theological construct, isn't there inconsistency related to text. The texts to which we introduce our students are likely to include mitzvah or mitzvah. Isn't there an cognitive dissonance between the idea of a commanding voice and a response that we do this 'because that is what our people do'?

G- It is clear that the traditional rigorous of education does replicate itself. There is an alternative explanation for the endurance of ultra orthodoxy - the vortex phenomenon. Any religion without a place for fanatics isn't a religion. A religion that can't grasp the whole soul of people so inclined to be fully grasped isn't a whole religion. The haredi community from the outside constantly. I'm sure it also sloughs off. Not everyone born to a haredi family has a haredi soul. The haredi community persists because there is a need for it. There are some powerfully attracted to the signs, certainties, clear maps of life. With regards to the commanding voice of the text, the answer isn't simple. But this is not a peculiarity of modern theology. Medieval theologians also had a complex map, about how G-d, who is wholly other, can communicate with man. For example, why can a prophet be identified by his style of revelation if

it is a dictation from G-d? This is an ancient question. The Talmud asks this, the Midrash inferred from this that there is a human dimension to prophecy. The human prophet shapes what he sees/hears based on his experience, situation, etc. Hesitation to speak with certainty about revelation is not modern, it has to do with sophistication. Maimonides is said to have anticipated Buber in saying that Moses, not G-d, wrote the laws. My basic position makes room for revelation by my definition of religion. The source of revelation, of meaning, of religion is not without humanity; it is transcendent.

Q- Are you saying that this basic need that religion responds to invites different people to find fulfillment of this need in different ways? A haredi might accept too by seeing himself as a vortex person and others as not.

G- I'd say vortex community not individual.

Q- So people who think that they don't need religion are sick?

G- No, the pathology is the need, without the means to fulfill it.

Q- When you see the problem as a pathology, you need to respond to the pathology with a therapy?

G- When you say respond, there is no one way because there is no standard psyche. The texts apply to many psyches.

Q- So then the young ages are very crucial because they start out without an identity. So the challenge to the educator is to find a link to those who missed that.

G- The older you get the more impossible to intervene from the outside. The person himself has to be seeking. Without the confession of the poor soul and a desire for healing , how can healing begin ?

Q- If the religious need is a need and the person has not experienced an answer, the need may rise up later unfulfilled, depressed, dysfunctional. The presentation of religion may respond to that.

G- My personal understanding of prayer and what petitionary prayer is good for.

A series of propositions:

G-d is the creator, maintainer of the cosmos.

Cosmos is a Greek word whose opposite is chaos

Cosmos is order

G-d is creator of the natural, physical, material and moral order.

The observed phenomenon that there is order in nature (and therefore there is science). That order is a creation of G-d.

That is a partial definition of G-d - the maintainer of the natural and physical order. And in the domain of humans, of moral order. For example, there is predictability (the more ambiguous) in the moral order. eventually defeats itself. Pride goeth before the fall (if you are good enough, good begets good).

This view is set forth in the Bible. In the human realm "The way of the lord is the way of tzedakah and mishpat". J 9:23 - I am the lord who works chesed,

and (chesed- solidarity, what moves people to help one another)

Given this conception of G-d, in order for prayer to be heard/received , the prayer has to identify with G-d. “The lord is far from the wicked but accepts the prayer of the righteous”. The analogy is with inter-human behavior. ‘The interests of the prayer and the interests of the king are identical’. The prophets reject Israel’s prayer as hateful to G-d. Amos 5 “I hate and despise your feasts...., let justice flow like waters of righteousness, like a stream.” In the prayer to be heard he must adjust his will to G-ds.

Definition of religion from Encyclopedia of Religion, pg. 262, by Fern.

Prayer = attitude or predisposition of the personality by which we give ourselves more completely to the creativity of G-d.

We use the language of prayer to acquire this disposition, but the language is for G-d not ourselves. Prayer makes us more sensitive/responsive to the people around us, and they become more sensitive to our own interests. This is the contagion of good. Our wants are so transformed - 1)that they can be fulfilled, adjusted to the moral order and the natural order. 2)These prayers are fulfilled by our participating the community of persons made more responsive to the work of G-d in answer to the prayer. Adjusting to such a will infuses our lives with these attributes.

I find in this a step forward in making sense in petitionary prayer, but it more attention to unself - sufficiency. It seems like it all depends on the prayer (the person). My experience has led me to the unself - sufficiency of the human prayer.

A passage from Bachiya. Refinement of the concept of prayer in the Bible.

“You make me perceive your wondrous deeds and places thanks into my mouth and praise on my tongue.” A man should do more than what is in his prayer and beseech G-d to grant him to do more than is in his capacity.

Turned to letter to

I wanted to show that from the biblical beginnings it is possible to construct (passage 3, Deen vehrahamim) a theory of prayer which is not childish. Some may need something more sophisticated, but this satisfies me to translate the Biblical level of speech to a higher level of thinking. Community also comes into this. The place of prayer in creating community is touched on by both Fern and my speculations.

Q-An educational question based on your paper which takes Torah study with response to mitzvot. Why should students live out and not just respect these symbols ? With reference to prayer, is the final aim that the student will pray or that the student will understand its transcendent meaning?

G- No. I'm always a minimalist.

Q- Do you want students to appreciate the value of Torah study or actually participate in it?

G- In prayer the minimum expectation is that the students won't consider prayer as puerile, hopelessly childish. To lead the students to a higher conception of prayer. The moral realm is civil society. In that realm moral action is necessary. Moral appreciation is not enough.

Q-Is it enough to study the Siddur as text or study an essay about prayer or must the student experience prayer?

G- I don't know the classroom that well. It may be educationally feasible to simulate prayer.

### Translation

Was the previous session helpful?

A- It was helpful but it would take considerable more time with him.

A- It was a good because he fit it back into his system. Does the child need to believe in the G-d Greenberg describes, but needs to encounter that? Does the child need to pray or to appreciate a Jewish theology of prayer?

A- That response is to minimalist for maintaining the American Jewish community.

Response- Does it matter if you like it, you can still play out the implications?

D- So there are two ways to play out these issues.

Two possible agendas for conversation:

1) What does it mean if you buy Greenberg? Was this level 5? How do you move down from there?

2) Is this really an ideal Jewish education? Is this the agenda/vision we want to invest in?

- or three agendas - 1)Clarifying

2)Critiquing

3)Playing out translation to education.

- Seymour says that one and three will be the same.

It was decided that he was probably right, that if translation led us to say "I only need tefillah in my school twice a week," you might then be clearer about judging it.

Greenberg seems to think people work on the level of #1, high on #1 and he also assumes that people are sick. There is a strong cognitive prejudice here. He argues for Judaism and tefillah in very ideational terms. Is that either an accurate or a workable assumption?

If you create a vision of a minimalist assumption is that helpful?

D.P.- I'm not sure that on level one, I understood the experience of the transcendent as a cognitive feat.

*in exclusively*

Based on experience in leading a reform

This moves us towards the conversation with and about community leaders who are themselves very accomplished.

— Seymour-(comments on teachers)- I was concerned with cutting off teachers' creativity when you program them with curriculum. The only way to get out of the <sup>prison of curriculum</sup> is if you understand the issues behind it.

— Seymour on the distinction between vision and content: Why are we assuming that content (taught at Wexner and elsewhere) will have vision to it unless you emphasize <sup>vision</sup> it. I'd like to develop further, what I mean by content:

There is a content of <sup>subject</sup> matter (bible, <sup>math, or history</sup> ~~math~~) and

There is also a content that deals with community. The people who deal with <sup>(community content)</sup> that are sociologists of the Jewish community, <sup>of</sup> political scientists. (Suggestion:

Sheffler "On the Training of Community Leaders" the Human Potential.

We can't have a conversation about teaching without the content of teaching,

The content of pedagogy, the content of the student (i.e. - the adult learner and how s/he is treated)

— I would also like to make another point: The means of education are not neutral; they depend on the content of these elements of pedagogy. In China, Japan, ~~Yeshivot~~, teaching is different. In California many years ago there was a push in <sup>for confluent</sup> education and values clarification, but values clarification

conflicts with Jewish values. If the means aren't neutral, <sup>one</sup> <sub>3</sub> must discuss why one chooses one form of pedagogy over another.

Nessa: who is the problem? The Jew who isn't knowledgeable and committed or the community that doesn't bring the individual in? If you ask this question you have a different discuss<sup>ion</sup>. It would be important to have a philosophy of Jewish community to address this problem, that would help us respond to the inreach - outreach problem or core - periphery *issue*.

Seymour: The vision needs to include vision and community, vision and individual, vision and bible, etc. They need to be played off one another.

---

Someone asked Seymour to distinguish process from content.

Seymour- The distinctions don't really work. Goals will help determine what kind of process you use. In Jewish education so much of the discussion focuses on issues of process that are vision, content, and values free (e.g. take methods like group process that 'can work anywhere'). This doesn't really work. Our principles often conflict with one another. They have to be played off one another. The means are both neutral and not neutral. My attack on process comes for the enormous amount of time and resources given to process and diverted from content issues, especially when process is assumed to be neutral and applicable to all situations.

Eli: If no process is value - neutral, what are the values embedded in the 1 - 5 *system?*

## TRANSLATING GREENBERG

1. Professor Moshe Greenberg posits a universal and inextinguishable human need for spiritual content, or transcendent meaning. He further believes that through the encounter with the fundamental books of Judaism the student will come to become engaged with fundamental existential issues and will discover his own Jewish identity. Ideally, the student will come to feel that his/her fundamental existential values are derived from the basic books of Judaism.

What implications does this view, combined with other Greenbergian assumptions, have for the way an educating institution would approach training teachers for the teaching of Jewish texts?

2. Professor Greenberg articulates 4 qualities to be encouraged. One of them is "acceptance of the Torah as a guide in the area of interpersonal morality, with the recognition that the ethical decrees of the Torah are the fruit of unceasing interpretive activity. In the context of his larger view, what implications would this view have for the organization of an educating institution and for ~~SOME THEMES FROM MOSE~~ STUDY? DAY 3

## GOALS SEMINAR, A FEW MAJOR THEMES FROM DAY 3

### RECAPITULATION AND DISCUSSION

A number of major themes were discussed. Once again, attention focused on the Wexner Heritage Program. It was suggested that the summary had not succeeded in identifying a key-theme -- namely, that the design of this program did not reflect systematic thought concerning how the program that was being designed would actually turn the participants into active and effective leaders. In fact, the failure to engage in this thinking may have resulted in the opposite. As a counter-point to this claim and other criticisms voiced on Day 2, a number of people suggested that the assessment of Wexner had been unduly harsh and needed revision. Our discussion concluded with a brief discussion of why we had devoted so much energy to the discussion of the Wexner program: how was this discussion related to our own interest in the problem of vision and its relationship to education? There was some disagreement concerning the actual relevance of this discussion. The view was expressed that even if the subject is relevant, it would need to be developed more systematically to contribute to our discussion.

One person commented that our discussion of the problematic character of American Jewry sometimes seemed to carry the suggestion that typical American Jews are "problematic" or "inferior." It was suggested that this characterization would not be missed by those so characterized -- and that this would undercut efforts to intervene in behalf of these very populations.

Seymour added to yesterday's presentation the notion that means are not, as some people think, ~~non~~-neutral; rather, they embody various values and may predispose outcomes in particular directions. This led one member of the group to ask whether the 1 to 5 schema associated with the Educated Jew and Goals Projects also reflected certain value-commitments. That it does was acknowledged, but fuller discussion of what these value-commitments are was saved for another time.

A question was raised about the content/process distinction. Seymour suggested that his critique of process focused on the suggestion that there are certain processes which can be applied neutrally across all content domains. As against this, Seymour reiterated his view that, whether recognized or not, process inevitably embodies certain values that influence outcomes. [In the context of the working-with-institutions work-group, this issue was expressed as follows: does the effort to encourage what is sometimes called "a culture of inquiry" itself predispose an educating community towards certain kinds of educational purpose

and against others.]`

#### THE GREENBERG PRESENTATION

The discussion began with a question to Professor Greenberg concerning what was described as his "theological indeterminacy", i.e. the notion that his approach to education and to Text Study did not presuppose faith in God. Professor Greenberg was invited to fill in his view on this matter and to discuss its implications for the question of prayer. Here are some of the points made:

1. Religion is a human necessity. Each religion is a culturally conditioned expression or vehicle of responding to the universal need for transcendent meaning.

2. Whether you believe or not, it is part of education to learn how different cultures have responded to this basic human need. The presentation cannot be postulated on the assumption that the student is a believer, and it cannot be dogmatic -- for this is likely to arouse resistance. In fact, for this reason, a non-believer may prove a better teacher than a believer.

3. Professor Greenberg showed us the roots of his view in the position of Wilfred Smith.

4. Asked, against this background, how he would respond to the question, "Why Judaism rather than another religion?", he answered: "Because it's our tribe's way," an answer found troubling by several members of our group. Here are some of the issues that this suggestion raised:

a. Doesn't this suggest that being Jewish has no better explanation than its being an accident of birth?

a. Is this answer consistent with the biblical perspective (and perhaps, one person suggested, that of G.'s own father) that we obey the Commandments not because it's our tribe's way but because we're commanded?

b. What about the case in which a person's tie to the tribe is tenuous? G. described this situation as abnormal and pathological, and he suggested that in this case the educator's job is to try to help the unfortunate creature build a meaningful identity.

5. G.'s view that the state of not being identified with Judaism is problematic elicited the suggestion that in a significant sense this may not be the case. The reason is that persons who may not find their identity within the Jewish community may find

an identity elsewhere. Using the example of a Jew who found meaning in Islam, G. suggested that he had no interest in helping such a person find meaning in Judaism. If he has an identity that fills his/her life with meaning, he has no message for the person and would not intervene to try to re-direct his/her religious impulses.

6. G. urged that it is a mistake to preach Jewish superiority. Rather the challenge is to offer the student an opportunity to encounter the power of the text. This is the only acceptable way to proceed.

7. A question was raised concerning the differences between religious experience and other -- say, esthetic - forms of experience?

8. There was a lengthy discussion concerning the alleged malaise or sickness of the creature whose religious needs have not been met. While G. acknowledged that such people may feel a kind of malaise, he seemed to shy away from the suggestion that such a person is "sick".

9. Our lengthy discussion of prayer built on G.'s letter. A question was raised concerning Greenberg's unwillingness to go beyond the minimalistic aspiration that the student come to appreciation of the fact that people who pray are not hopeless primitive folks. Why, it was asked, does he not aspire to have his ideal graduates actually be "on the inside" of the activity of prayer? It was suggested that an endorsement of a committed attitude towards prayer was for a number of reasons more consistent with G's overall position than was the position he articulated. Among these reasons: 1) he was willing to stake out a stronger position on other issues; 2) G. acknowledged a relationship between prayer and moral conduct, and he had asserted a strong commitment to moral conduct; 3) G.'s minimalistic position sits uneasily with a title that suggests that he will offer not a minimalistic but an ideal set of aspirations.

10. The second part of our discussion with Professor Greenberg focused on his account of prayer.

Following the conversation with Professor G., we agreed to continue reflecting on his view with attention to: a) what his view is, b) what implications his view would have for the way we think about education; and c) the merits - or lack thereof -- of his view. We agreed to find a way to address these issues on Day 4.

CRITICAL QUESTIONS, ISSUES AND INSIGHTS - "WORKING WITH INSTITUTIONS" SUB-GROUP

CRITICAL ISSUES

1. The desirability of CIJE's adopting a set of broad, bottom-line goals which it openly advocates in its dealings with institutions.

In favor: lurking in the background there is a set of such goals - which, however, is usually undisclosed but operative (perhaps destructively).

Against: the real challenge is to get the community supporting an educating institution to get into the conversation concerning goals.

Question: is there perhaps a half-way house between these two positions?

2. Is it necessary, and is it ethical, to employ a measure of deception in working with an institution, or is it better to "put one's cards on the table", to be, as one person said, "transparent" at all times?

SOME CRITICAL QUESTIONS

1. How much perplexity is justifiable?

2. What are the critical readiness-conditions that need to be in place if a change-agent is to have a chance in working with an institution?

3. To what extent does what we have been calling "a culture of inquiry" predispose an institution towards certain kinds of outcomes (at the levels 1 and 2) and away from others?

4. To what extent do the texts, the particular contents that the change-agent introduces, predispose in certain directions?

5. What are the ways of infusing powerful Jewish content into an institution's change process?

6. What is the relationship between education and the community that supports it? Should education be understood as the vehicle through which a community regenerates itself in its own image?

7. What is a healthy school? How would this question be answered by, say, the Coalition? How would it be answered by CIJE? *Role of vision - answering this!*

#### CRITICAL INSIGHTS

Amy's Critical Elements:

Blameless Critique

Trust

Community-based

plus:

#### SOME WORKING QUESTIONS

1. What does a vision-driven institution look like at levels 1 through 5?

Dewey's commitment to growth:

1. Vision of life as constant progress, development through the overcoming of conflict, disunion in new syntheses via the activity of thought.

2. Educational Philosophy -- Cultivate a person for whom growth, thriving and education are one in the same -- where growth is understood on the model of science.

3. Approach to subject-matter:

English -- an arena in which we look at the structure of growth.

Criteria for selection of subject-matter: does it show promise of promoting growth.

Pedagogy: will it promote growth?

Teachers' meetings:

Student-evaluation

4. Evaluation is part of the growth-process.

#### GREENBERG AND THE FIVE LEVELS

1. Need for the transcendent
2. An educated person -- a human being who has, through the encounter with fundamental texts, acquired the four elements.
3. Criteria for selection of texts -- Greenberg's own principles apply here.

Teacher-training: kind of teacher -- let the text do its work. Teacher-training -- how to mediate the relationship.

① DM - Eventually become an opp.

② Personal authority/trust

"Need fixing"

③ Is there a "diagnostic" what level, what context, what?

④ Textual/process predisposition

⑤ Role of principal

GOALS PROJECT SEMINAR, SUMMER 1996, DAY 2

RECAPITULATION AND DISCUSSION

**Corrections and omissions.** It was noted at the very beginning of the day that Annette Hochstein had been wrongly described as the President of the Mandel Institute and CAPE; in actuality, her role is that of Director.

A comment concerning the difference between "values" and "vision" had been omitted from the summary of Day 1. In response to the comment that existing educational institutions that had been described as lacking in vision were actually informed by "latent visions" that reflected their supporting communities, it had been suggested by someone else that the term "values" might be more appropriate than "vision" to characterize the predicament being pointed to. The difference between the two was characterized as follows: while "vision" refers to a state of being that we hope to achieve, "values" reflect our existing situation.

**A suggested lexicon-change.** One person suggested (really, reiterated a longstanding suggestion) that we substitute "vision-guided" for "vision-driven" on the grounds that "vision-driven" carries the sense that an institution is being pushed around by the vision. A number of people adopted the suggestion in their comments.

The first session of the day developed around a number of different themes. Some of the major themes are briefly discussed below.

**The situation of American Jewry.** Picking up on our discussion on Friday, our discussion of American Jewry continued. The observation that there seemed to be some tension between the claim that American Jews are generally satisfied with their situation and the claim that they are spiritually hungry was greeted with the suggestion that the two claims are not necessarily in conflict: it may well be, for example, that the designation "satisfied" applies to some 80% of them, while the remaining 20% can be characterized as "spiritually hungry."

There was some lively discussion concerning whether this estimate under-estimated the number of "spiritually hungry" groping people, and it was suggested by one person that the reason that we may be under-estimating this group is that many of their members has ceased to locate itself within the organized Jewish community (since this community and its mainline institutions fail to meet their needs). The point was illustrated with attention to the phenomenon of Jewish Buddhists. To this it was responded that one oughtn't become unduly focused on this kind of a small minority, since the majority of identified Jews do not

seem to be particularly hungry spiritually, much like the people described in CARE OF THE SOUL who have lost access to a vocabulary that speaks of transcendent matters.

Assuming it to be true that many American Jews feel no great thirst for spirituality, it was suggested that this was not something to be acquiesced in. Rather, it is precisely the job of great leadership to change such facts, to bring members of the community to an envisioning and appreciation of alternatives to their present sense of life's and Judaism's possibilities and desiderata. The suggestion that leadership can and should play a critical role in helping contemporary Jewry access Jewish culture in ways that will meet deep human needs was affirmed by one member of the group -- who went on to note, however, that the role and challenges of great leaders would vary greatly depending on whether one diagnosed contemporary Jewry as already spiritually hungry or as "unawake" to certain possibilities of the spirit.

**What's the problem - and how do we know? The need to better investigate the situation of American Jewry.** The discussion of how best to characterize the situation of American Jewry elicited a question concerning the basis for various assertions concerning the situation of American Jewry. Were the assertions being made data-driven, informed by serious research, or were they informed by "gut-feelings" for which there is little hard evidence? Since important policy decisions depend on our assessment of the situation of American Jews, it is, it was suggested, important to do serious research designed to better understand the self-understanding, the values, etc. of the different sub-groups that make up the American Jewish community.

A clearer understanding of such matters might put us in a better position to answer the question, "What's the problem (and whose problem is it)?" -- that is, to more effectively articulate the problematic situation to which improved Jewish education is said to be the response. It was suggested that it was not entirely clear how this problem ought to be characterized -- and that its thoughtful characterization is of great importance in determining strategic responses to it. It may be a mistake to assume that we actually have such a shared understanding.

In a related vein, one member suggested that the effort to better understand what American Jews are like and what they want need not be understood as a prelude to efforts to transform them or to simply "respond to demand". Rather, it was suggested that if we listen carefully to the way American Jews understand their situation and their needs, we may acquire important insights about what needs to be incorporated into a compelling vision for American Jews. The thrust of this person's comment is that listening respectfully to what people feel they want or need,

need not be conceptualized, somewhat pejoratively, as responding to market-considerations; there may be a wisdom at work in their self-understandings, and we can learn important things from what they say they want if we listen openly and respectfully.

**Diversity, community, and passion.** The theme of diversity was also revisited, and our discussion of it deepened, during this session. A suggestion was made that the American Jewish community seems to be moving in two different and competing directions. On the one hand, as American Jews are maturing and becoming clearer about where they stand and what they want Jewishly, there is a movement in the direction of developing varied particularistic institutions that attract like-minded individuals. On the other hand, and at the same time, there is a concern (exacerbated by the tendency just noted) that the American Jewish community is being Balkanized and that what we need is an overarching vision that can unite the different groupings that make up the community.

In a related vein, it was suggested by one member of the group that there may be a tension between pluralism and passion. It is the desire for a more passionate life that drives people into more particularistic commitments; as differences between groups thus increase, the sense of sharing in a common universe of values and discourse that cuts across groups declines. In response to this, it was suggested that one of the great challenges of today's Jewish community is to identify a pluralistic vision -- a vision that can serve as an umbrella for very different kinds of Jews - that can also elicit the passionate commitment of its members.

This discussion soon focused on the situation of community-schools. It was noted that such schools often represent the particularistic vision of one sub-group (say, the Orthodox), but presented in such a way as to be respectful and inclusive of other kinds of sub-groups that send their children. An alternative is to work towards a community school that represents a genuinely distinct pluralistic vision -- a vision that articulates meaningful goals the express commitments, values and aspirations that are shared among the diverse constituencies that make up the school-community. One should not, it was suggested, assume prematurely that it is not possible to do this.

It was noted during this discussion that our understanding of the problem of diversity in Jewish life and the possibility of a common vision could be enriched through contrast and comparison with problems of particularism and multi-culturalism in the American and Israeli contexts.

**Interpreting the Wexner phenomenon.** It had already been observed that the young leadership group cultivated by the Wexner program showed a great interest in studying Jewish texts but very

little interest in addressing the challenges of Jewish education. A number of hypotheses were advanced concerning this phenomenon:

1. Their Wexner education was insufficient to overcome their sense of relative ignorance. Lack of confidence concerning their content-knowledge engendered a reluctance to assume a leading role in efforts to change Jewish education.

2. The Wexner program tends to select for establishment-types who are very comfortable with the existing pattern of Jewish life and who are therefore unlikely to push hard for radical alternatives to the way Jewish educational and institutional life is now organized.

3. These people spend a number of years in the program "being given to", as they have the opportunity to explore basic textual and existential questions and to develop a sense of being part of a learning community. Why should we think they would respond positively when asked, of a sudden, to "give back" by engaging in what for them might seem a much less exciting activity of attending to the community's educational arrangements.

4. Neither the content nor the pedagogy associated with the Wexner program is organized with attention to the desirability of eventually taking on a leadership role in Jewish education. Organization of the curriculum around experts who lecture to and wow the group, rather than emphasizing the students' ability to make sense of the material using their own resources, militates against the development of the kind of self-confidence and sense of initiative that would make these Wexnerites effective educational leaders. It was suggested this connection that in teaching Jewish ideas to lay constituencies who it is hoped will play a leadership role in Jewish education, it is important to ask what the aims of the learning activity are and to be guided by this in determining appropriate subject-matter and pedagogy. (See discussion of "content" below for a related discussion.)

5. While these Wexnerites are moved by the opportunity to address their own needs for community and for Jewish learning, they generally lack a sense of concern for the larger predicament of the Jewish people, and they fail to connect their own excitement about learning with the larger needs of the Jewish community at this moment in time.

It was observed in the context of this discussion that the Wexner leadership, like much of the leadership of the organized American Jewish community, fails to realize that addressing the ills of the American Jewish community requires serious efforts to infuse not only education and its own discourse but also its day-to-day communal work with powerful Jewish content; hence its resistance to CIJE's proposal for the Wexner retreat in which CIJE participated.

It was observed by one member of the group that the lay people associated with the Experiment in Congregational Education of the Reform Movement (ECE) differed substantially from the Wexner clientele. Drawn into the process by a desire to improve the congregation or the education of their own children, they had a strong interest in education but were, at least initially, often impatient with the notion that they should be engaged in Jewish study. Ultimately, however, this study component proved very important.

**The relevance of existing structures.** Some of our discussion focused on whether existing communal structures - e.g., Federations and denominations - continue to be the most effective avenues of meeting the community's needs. In the case of the denominations, one person suggested that they represent a response to questions, once thought central, that are no longer being asked; and that, in fact, they may not be the most effective vehicle for addressing the community's needs and aspirations. Whether it was really a good idea to abandon concepts like "Revelation" that had been used to define the differences between denominations was also discussed.

**What kinds of content-knowledge do different kinds of Jewish education constituencies (lay leaders, rabbis, principals, teachers, etc.) need?** This question became one of the organizing themes for Seymour's first "Philosophy to Practice" sessions.

#### PHILOSOPHY TO EDUCATION, SESSION I

Seymour's presentation began with a number of clarifications:

**Education - not schools!** Seymour began by noting that in thinking about vision-driven practice our interest is not in schools but in education -- schools being just one vehicle and often not the best one for carrying out education. Indeed, a vision such as Greenberg's is ill-suited for a school and requires something much richer like an enclave.

**Vision is not the only element needed for effective practice, but it needs special emphasis.** The reason for this is that unlike other varied content areas that pertain to education design, the question of vision (Levels 1, 2, and 3) has been

largely neglected; indeed, since the days of Rosenzweig and Buber, little has been written about Level 2; hence the need to give special emphasis to this matter in our own time.

**What content is!** "Content" is to be distinguished from "process". Content is not "Jewish subject-matter", although it includes Jewish subject-matter as an important component. Content includes any substantive input into educational deliberation and practice -- e.g. understandings of the social milieu, of the student, of the teacher, etc. The fact that powerful Jewish ideas have long been neglected in discussions of content makes it imperative that this theme be emphasized, but it should by no means be thought that this is the only substantive input that needs to be taken in determining educational practice.

**What kind of content for whom?** With attention to the 1 to 5 schema, we focused for some time on the kinds of content knowledge that different stake holders in the process of Jewish education need. Lay leaders, Seymour suggested, need to be sophisticated regarding levels 1 and 2; whether this means that they need to have substantive understanding at these levels or just need to know that these levels are important was left open. In the case of principals, Seymour suggested that they need to have a sophisticated understanding at each of the 5 levels; in other words, they need to have a sophisticated higher-order understanding of the principles informing curriculum, pedagogy, etc., as well as an understanding of the foundation of these principles.

In the case of teachers, Seymour was somewhat equivocal. Though he expressed uncertainty concerning whether they needed substantive understanding at levels 1) and 2), he also noted that teachers are imprisoned not just by ready-made curricula but by not being given the opportunity to develop sophistication at levels 1, 2, 3. For it is this kind of awareness of the principles that inform the curricula, pedagogy, social organization found in a school that can liberate the teacher from blind routine at level 4. This kind of awareness grows out of reflection at levels 1 through 3.

**Guiding principles informing the development of the Educated Jew Project.** Asked about the problem to which the Educated Jew Project was a response, Seymour identified three principles that informed its development:

1. As suggested earlier, there is a need for level 2 formulations of the aims of Jewish education, formulations that mediate between Level 1 philosophical formulations and level 3 formulations that help shape educational practice. Hence the invitation to selected scholars to develop papers that offer Level 2 understandings of what an educated Jew is.

2. No vision without implementation. The Project was only interested in visions that were implementable. A vision which, even when suitably modified in light of various exigencies, could not be implemented might be philosophically interesting but was beyond the purview of the project. The project was interested not just in the vision but in the way it could be used to better understand the challenges of practice (at Levels 3, 4, and 5).

3. The Five Levels is a tool associated with the Project's work which is used because it has proved effective in helping to identify, distinguish, and show the relationship between different challenges associated with enabling a vision to come alive in a living environment.

**The power of content-analysis.** Implicit in Level 4 phenomena (curricula, pedagogy, actual social organization of the school as a community) are weighty assumptions that can be categorized as Levels 1, 2, and 3 theses. Often unconscious or at least unexamined, these various assumptions can be teased out through content-analysis. For example, ordinary curricula tacitly make assumptions concerning what counts as knowledge, as inquiry, and as proof. They imply views concerning the nature of the historical process, the nature of an ethical life, of science, of wisdom, etc. Once surfaced and made explicit, the assumptions concerning these matters that are embedded in everyday practice may prove effective ways of stimulating reflection at levels 1, 2, and 3. This is important because, Seymour suggested, in a properly order school, curriculum and other decisions are informed by assumptions at levels 1, 2, and 3 that have been subjected to critical reflection.

**How introduce philosophical reflection into the world of educational practice?** The suggestion that schools would be better off if their philosophical assumptions were subjected to critical examination was widely endorsed, but questions remained concerning how to introduce inquiry concerning such matters in such a way that it would seem neither an irrelevant frill nor over-whelming. In relation to schools now being created and existing schools, the "how cut into the problem?" under real world conditions preoccupied a number of the participants in our discussion?

**The role of the principal.** Near the end of the session, Seymour suggested that in the effort to generate vision-driven practice, the principal needed to play an important role but could not be the principal player. The principal's understandable practical immediate concerns interfered with his/her ability to systematically take on the "reflective

outsider's" perspective on the institution; this role could more properly be assigned to a philosophical type assigned to the institution. At the same time, the principal needs to be supportive of the enterprise; otherwise, he/she will sabotage it.

#### PREPARING FOR GREENBERG

After our small work-group sessions, our last session of the day was spent preparing for our meeting with Professor Moshe Greenberg. Seymour noted that Professor Greenberg believes that he learned a great deal about the Bible from the questions of educators who were concerned with how to teach the Bible. Unlike many professional Bible scholars, Greenberg takes seriously questions emanating from a concern with making the Bible an existentially meaningful and central text for those who encounter it.

Much of our time was spent generating questions for our discussion with Professor Greenberg. Among the questions identified were the following:

1. Why/how did he decide on the four elements he identified?
2. Can he clarify and explain place of history in his approach?
3. Can he clarify and more fully explain the place of Hebrew in his approach?
4. Could he further explicate the relative importance and the relationship between immersion in the Jewish and the general culture -- as well as the suggestion that we derive all our values from Jewish sources?
5. What does it mean and how is it possible to encourage a respect for the text in a non-textual culture?
6. Why does Professor Greenberg combine as one element the love of Text study and love of fulfilling the Commandments between Man and God?
7. How, if at all, is Professor Greenberg's conception relevant to a community school featuring a diverse clientele?

We agreed that question 7, expanded to include the question of prayer, might be a good place to start the discussion.

JERUSALEM GOALS SEMINAR  
July 1996

PRELIMINARY EXERCISE

This exercise is designed to give us all a sense of how we all understand and react to the perspectives and theses that have been articulated in the pre-seminar readings and in our recent conversations. Since it will be used as a basis for our opening conversations on Friday, please give thought to these matters.

1. The Goals Project assumes that, while there are clearly exceptions, typical Jewish educating institutions fall far short of being of what we have called "vision-driven institutions." We have also suggested that this is a seriously problematic state-of-affairs. To what extent do these views seem plausible to you? What particular challenges flow from your response?

2. If you know of an educating institution (in Jewish or general education) that is "vision-driven", be prepared to describe it and to explain the ways in which it seems to you vision-driven.

3. What do you view as the essential convictions at work in the Goals Project and Educated Jew Project approach to education and educational change? How does this approach resemble and/or differ from others? What questions and concerns does your encounter with this approach provoke?

- ① Unique or special elements
- ② Reality-check
- ③ Cultural └─ encounters, an area of further
- ④ challenges - ??
- ⑤ their area

# Goals Project Presentation

The Commission - Comm Mob/ Personnel

Avoidance of Goals - Content/Aims... ..

But recognized its importance

= GP

## Informing Assumptions (crudely put)

(1) Having a vision of person/community you hope to cultivate is of decisive importance.

Note: not institutional but existential vision. Inst. visions are important, but they need to be grounded.

A) Basic decision-making

1) Subject-matter/Interp./ aims

2) Traits - "Complexity"; loneliness

B) In the absence of such a vision, there is often an implicit vision -- one not subjected to critical examination

C) There is a need for contemporary Jews to encounter powerful visions of a meaningful Jewish life

② The reality in Jewish education Mission-statements sometimes but no clear/compelling visions that animate efforts at education

a) No goals

b) Goals not embodied

c) Goals not believed in

d) An implicit vision at work

### 3) Challenge of Goals Project:

Contribute to a situation in which Jewish educ. institutions are vision-driven

↳ = Down to details

↳ 1) Curric

2) Pedagogy

3) Educators

4) In-service

E.g. Denny School.

### 4) Two critical challenges:

a) Developing an adequate vision

b) Ensuring that the vision is embedded.

## 5) Process of clarifying vision

a) Enriched by powerful content

i) Maimonides, Brinker, Solovaychik

→ Issues/questions

Different approaches

b) Need not begin w/ philosophy:

Can begin w/ practical curricular problem

e.g. Hebrew/Israel

c) Process of implementing

may result in revising the

vision -- on moral grounds, for example

6) Vision -- Practice -- Not binary, but multi-levelled

Solovaychik

Phil. to Phil of Ed to concept of subject

to Actual pedagogy | many assumptions



## 8) Pre-conditions

a) Seed the culture

Given "attention to basics is a frill," need to create a climate. . . .

→ Critical Constituencies

e.g. Lay leaders

↳ Wexner

b) ↑ Knowledge-base

E.g. ① "Principal"

↳ How does vision enter into higher work:

meetings  
supervision  
work w/ parents

② How train?

③ Rts to inst. change: obstacles

c) Capacity  
- People who will do  
the work.

d) Resources -- "Kitchen"

Image of VDI

Case for Vision

Example of an institution  
that's travelled

Visions of an Ed. Jew

Conceptions of subject-  
matter

→ Invaluable

# Recent Upcoming Activities

A) Seed Culture - Werner

B) Kitchen

Seymour/DP/ Ed Jew Project  
Marom

C) Build Capacity  
Summer Seminar

-- Gordis  
Gerstein  
Paley  
Thall

D) Pilot-projects

1) Nessa/DP

2) Principals

3) Marom/Agnon

GP Summer 1996 Meetings - Intro

On behalf of DM/DP - Welcome to CAPE.

Today's agenda: Get to know - Overview - Reach

Begin by turning to our host, AH. and to...  
AH.

DP: Contextualize Seminar

SF's thesis: Parave vs Vision/content ↑ Ed.

GP - Act Systematically on this Insight

Our Vision -- A time in which...  
across N.A. -- Org around Visions/Content

⇒ Ambitious agenda

Challenges:

Seed Culture ~ Create Demand

Strategic decisions

Preconditions

Knowledge-Base: Principal { Role  
Competence/Back  
Training - ground

Work w/ institutions: → Obstacles: Time/Diversity  
- Pre-conditions Skepti-  
cish

## Resources/Kitchen

VDIs -- Ed Jew + Implications

Competing Conceptions (~~at~~ Level 3)

Case for Vision + Journeying

Exercises for surfacing & calling into Q  
implicit visions.

## ⇒ Capacity

Build kitchen

Seed culture

Build knowledge-base: Delib/Pilots

Work w/ Lay/profs/institutions

⇒ This set of Meetings

Criteria/invitees: Sympathetic/Talented/Time

Our hopes: Deepen understanding — (Not how  
tr)

Begin identifying areas of contribution  
in devel. of Project

# Seminar Starting-Point

GP '94 - Clive/M.I./Agnon

- Weakness - Waited too long to take temp

⇒ Don't repeat Mistake

Already Mid-Conversation → Today

Get your reactions

5 minutes to gather thoughts

Name/Position

Background/interests connect you to  
challenges of project

Insights/Concerns/Uncertainties

Ground-Rules: No responses 5 min

Late - 2nd Round

Break

Round II

# Org. of Seminar (tentative)

Respond/Discuss

Two major strands

Phil → Practice

Powerful Jewish ideas:

Examine  
Aims  
Translation  
↳ Pedagogy  
Content

Practice to Phil

If start w/ conviction that:

↑ Vision, grounded in Content ~ ↑ Educ

What implications for practical domains? Leadership/Institutions

Agenda for Sunday

- 1) Discussion + Notes ~ That
- 2) Introduce strands

# Goals Project Meetings, 1996 Intro.

① On behalf of DM/DP--principally responsible

Welcome to CAPE

② Today's Agenda:

Know each other -- overview -- your reactions

③ Begin by turning to our host A.H,  
and to A.H. → Contextualize

Annette: CAPE and the Seminar.

Alan: CIJE's agenda and place of  
GP within it.

## DP--Contextualizing the Seminar

S.F.'s Long-standing thesis

↑ J.Ed ↔ Powerful Jewish ideas/Visions  
Vs. Pareve

GP - An attempt to act systematically  
on that insight.

### Our Vision:

time in which, across N.A., educating institutions -- schools, camps -- are organized around powerful visions of what Jewish life -- individual & communal -- should be, visions grounded in Jewish content.

Like rest of CIJE's aspirations,  
this is an ambitious agenda:

# Elements of GP Agenda

## A) Challenges

Seed-culture ~ Create demand  
Strategic decisions

## B) Pre-conditions

① ↑ Knowledge-base, e.g.

"Principal" & Vision

a) Role

b) Competence/Knowledge

c) Training

"Work w/ institutions"

Obstacles: Time/Diversity/scepti-  
cism

Pre-conditions

② "The kitchen" = Resources

E.g. Examples of VDI's

Alternative Conceptions  
of Ed. Jew + Implications

Alt. conceptions of  
teaching Hebrew for Israel

Case for Vision

⇒ ③ ↑ Capacity  
"Kitchen"

Build knowledge-base via:

Deliberation, pilot projects

The Front-line work w/  
lay, profs, institutions

⇒ This set of meetings

# Criteria for Invitation

- ① Sympathetic to general orientation (→ Uncritical)
- ② Exceptionally talented
- ③ Time to get involved.

⇒ all of you

also ③ shared language

## Our hopes

- ① Deepen all of our understandings of ~~the~~ nature of ~~the~~ work and its challenges
- ② Begin identifying areas in which you can contribute to devel. of ~~the~~ project

# Seminar Starting-Point

Two years ago - First Goals Seminar

→ Annon Pilot Project, Milw. efforts  
Cleveland efforts

A weakness: waited too long to  
get reactions, concerns,  
etc.

→ Don't want to make same  
mistake again.

Another difference:

Starting a Conversation vs. Midstream

→ Already ready to get your  
reactions

→ Go around Room

1. Name/position
2. How background, interest, work & challenge  
of GP
3. Articulate insights, concerns, uncertainties

Ground-rules - about 5 minutes

a) No responses -- except clarify  
-- except DM/DP

b) Lath a second round,  
writing qs, clarifications, etc.

⇒ Round 1

After Round 1: A Break

Round II

After Round II: Organization of Seminar (tentative)

A) Respond to you.

B) Two major strands

① Powerful Jewish ideas.

- clarify aims of J.E.

- Deepen, guide understanding of content/process

... = Phil → Practice

② Practice to Philosophy

~~How~~ How will our approach to practical domains/professionals

roles be transformed, if  
we start with the  
conviction that educating  
institutions must be  
infused by powerful  
content, animated by  
compelling visions

# Agenda for Sunday

① Recapitulation / Discussion

→ Notes

Explain notes ~ Linda T.

② Respond to issues raised today

③ ~~1~~ Introduce two major strands

## Sub-group

Q: To what extent does the culture of inquiry ethics predispose towards certain positions concerning the ideal to be striven for?

Perplexity

Manipulation

Selection of flats  
predisposes . . .

Should  
Does the change-agent  
have a bottom-line set  
of goals, interpretable . . .

What are the ways of making  
~~for~~ powerful fresh content  
into a change-process?

E.g. Every week -  
Special sessions

Danny's understanding of education  
is subject to scrutiny:

the aim -- education as reflection  
of itself. . . .

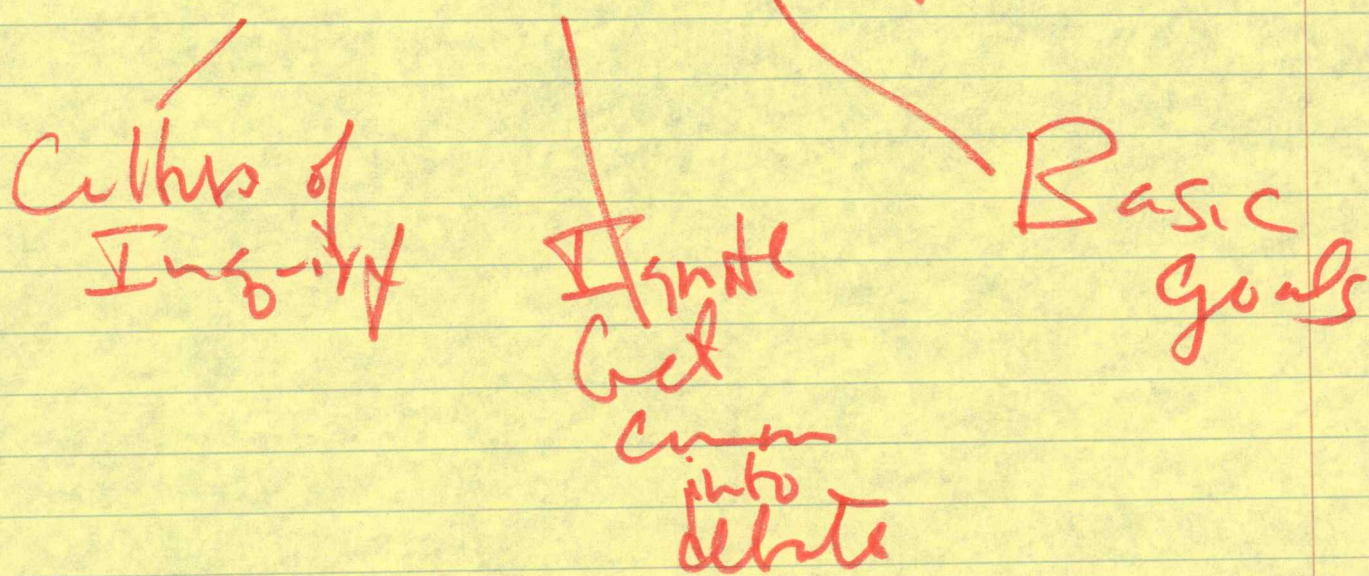
Pitting your cards on the  
table

Do we should we - have  
a bottom line?

what are I trying to do when I enter a situation?

what is a healthy school?

DM/ For CITE to articulate bottom line is a mission = purpose of bankruptcy in community needs



---

Bottom line goals vs ~~State~~ Get Com. into conversation

Linda's case:

Readiness conditions

Role of principal??

Linda's multiple roles?

What's the problem?

Whose problem is it?

For whom is it not a  
problem?

Transparency

# Goals Project

→ our seminar power!  
what it means  
why be Jewish?

Commission's avoidance

Basic Claim: Powerful Jewish Ideas  
vs Ignorance, Consensus, How embed

→ Our challenge

3 senses of Vision (nested)

Evaluative claim - Drive the enterprise  
- Contemporary need  
- Grounded in Content

Empirical Claim: Absence of Compelling Visions  
"pareve", incoherent

No goals; goals disconnected - Actors

Ungrounded in Vision - e.g. Hebrew

Prescription: ↑ VDI =  
E.g. Dewey

Two Critical Challenges:

Engage

Translate

org. devel  
translation

Clarify - Embed

= Inter-related -- dialectical

# General Approach

- { (1) Values-clarification (2) Consensus  
Informed by powerful Jewish Context  
(Edgew as resource)
- (2) Need not begin w/ Phil, but  
w/ very practical problem

~~2~~

## Questions / Challenges / Issues

- (1) Vision and Diversity ?? Fragile Consensus
- (2) Vision and autonomy
- (3) ~~Where~~ Patience for Reflection + time
- (4) Where cut in?  
Instit. -- Old -- New -- Structural  
Personnel - Pre-service/Service -- Who?
- (5) Not compartmentalized

Uncertainties, but preconditions

- ① Seed Culture - Receptivity - ~~user~~
- ② Knowledge-base
  - "Principal" + Approach to training
  - "Work w/ institutions" - ~~Engage~~  
Encourage  
Obstacles  
etc.
- ③ "Kitchen" - Resources,
  - e.g. Ed Jew
  - Case for Vision
  - Alt. Conceptions
  - a VDI
  - Horace's Comp.
- ④ Capacity: Deliberate - specific  
+ 1) 2) 3) Strategic  
cut's  
~ Upcoming Seminar
- ⑤ Pilot-projects - Agnon  
M. L. W. K. 1) 2)  
↳ Learn/kitchen

Activities:

Community-based

Linda Thall - Shuman

Diff. Questions

{ Inquiry — to the beliefs of  
each individual!

Diagnostic tool

How do realities stem?

{ Alvan — what is role  
of principal?

where are the change-agents?

Marxism; not a change effort!



defining the very  
culture of education!!


~~✱~~

Darwin's ~~understand~~ of  
education is subjected  
to analysis.

4 Fixing mode VS  
"Clarify" mode.

What's behind the effort to  
clarify?

Sick is growth



Man's Point

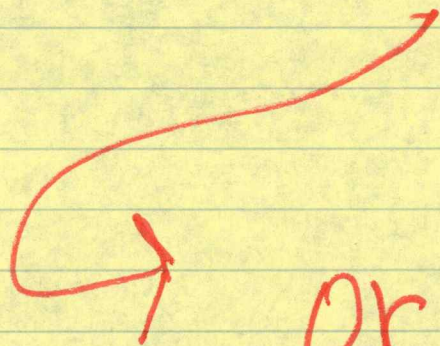
"Is" -- "ought"

---

Culture of inquiry / Health  
presupposes  
value  
issues of

Critique of "Health's

→ VS Process



or  
↓



Let's

# TWO ISSUES

① 'Culture of Injury'  
health may  
predispose mental  
illness - - -

② (Bottom line)  
→ 'you gotta  
get fixed.'

③ which parts you  
look like!

Whose model of  
"health"?

Ala

"Put your cards  
out on the table."

— — to who?

Nessa

Danny

~~Any~~ This group has a vision of  
a good Jewish education.

Essential elements,  
e.g. Hebrew

Study/practice Hebrew  
Contribute to the  
culture.

"Agree" "Study" of primary  
"Hebrew"

Assumes a general  
vision:

1974 — — "Nehru & Aishi"

Project 2061 — "Source for all  
AMERICANS"

Content - piece

Coalition's 9 Common  
Principles

- general
- broad
- capable of ~~broad~~  
varied interpretations

[What am I  
trying to do?  
(when I seek  
an instructor)?]

Do we need a general  
statement?

# National Movement

→ Core bodies of knowledge

→ Natl. standards

Sizer: Against Nat. Movement  
— anti-democratic.

Do we have  
Central Bottom  
Lines?

~~Sizer's~~

Annals - Let a  
house & plants  
bloom!!

Thanks great  
openness to cultural

① What is ~~the~~ healthy school?

② Articulate key values,  
but open to  
interpretation.

---

DM

① Amy's view would be a  
confession of bankruptcy,

② DM's critique:

Day

The goal is to get the  
large community  
into the goals-discuss

Since ultimately goals-discuss  
must spring from  
Communities

↳ Dangerous for  
US to take it  
over!

Cultural Inquity

Basic  
Goals

Living  
Tradition

To what community  
am I responsible?

Can someone reformat  
the differences  
between Amy

Danny's &

Nessa's posha?

whose school is it?

# Linda's Case

Do you need a crisis?  
"Readiness"

Assumption in Linda's case:

↳ "People are complacent."

— This was Linda's  
problem

3 ~~po~~ readiness conditions!

1. Kibren was simmering

— — had potential to be  
explosive.

In last few months:

Issues on table

1) Uninvolved of faculty

2) Why

---

Multiple-Role

Envisage of public  
could also

Champion for Process  
 Jewish Content

Select resources for the  
process

- 1) What's the problem?
- 2) Whose problem is it?
- 3) For whom is it not a problem?

What would count as success?

---

- ① Critical questions/issues debates
- ② How can content fuse process?
- ③ Critical elements

Engagement + Change!

Plus Content

Relevance

'Why is Hebrew  
important?' -

Maron — ~~Content~~  
— fixes the whole  
process!

Army on diagnostic tool  
All 3 examples have  
successful elements

Context - specificity for  
how to approach  
content.

Task Force ~~to~~

↓ Change agents

OK:

Always be transparent

r: why you're

doing what

you're doing

---

Case of a new school

# Introduce Plenary Session

Our sub-group: Working w/  
Institutions

⇒ Vision-talk — — Institutional  
change

Our job: Get clearer about how  
to fuse the two — —

→ a) Visional discourse

b) ~~Phase~~ Catalyze — Discourse  
Phase level

## Our decision

Look at cases in which  
such an effort has been  
made

— — See what we  
could learn re:

a) starting pt. b) Approach c) Conditions

## "3 Critical moments" Approach,

each of which illuminated  
critical issues & insights

Want to share them

with you:

A) { An analysis of two  
actual cases

Differences between  
them

B) A dialogue re: Prodding  
Qs.

C) Synthesis

# Seymour's Questions

CIOB  
Issues -  
Flags.

1. Clarify G.'s positions  
preface to 1-5.

2. Place it on (1-5).

Pick one area & play  
3 & 4.

3. Evaluate it, & prepare  
Q's for Greenberg.

4. e.g. Does he or  
doesn't he insist  
on it? isn't it?

4. Each piece as part of an  
eclectic: what would you  
have to add to it?

AIMS:

A) TO ENTER DEEPLY ENOUGH INTO A THEORETICAL DISCUSSION IN THE AREA OF PRACTICE TO VISION SO THAT THE PARTICIPANT'S VIEW OF THAT PARTICULAR AREA IS SOMEWHAT TRANSFORMED.

B) TO REACH A STRONGER SENSE OF THE INDISPENSIBILITY OF VISION FOR PRACTICE (BRINGING THE "FROM PHILOSOPHY TO PRACTICE" STRAND INTO PLAY IN THE "FROM PRACTICE TO PHILOSOPHY STRAND").

C) TO ARRIVE AT A CRAVING FOR MORE OF THE SAME SORT OF DISCUSSION IN THIS AND OTHER AREAS (BOTH IN RELATION TO ONE'S OWN CONTEXT OF PRACTICE AND TO THE CONTINUED DISCUSSION OF THEORY).

D) TO HAVE A SENSE OF CONTRIBUTION TO AND ENNOBLING BY THE GROUP DISCUSSION.

E) TO BETTER UNDERSTAND VISION.

FROM PRACTICE TO PHILOSOPHY:

SMALL GROUPS

1. BACKGROUND:

DM PRESENTATION AND DISCUSSION ON PRACTICE TO PHILOSOPHY  
MAKING THE FOLLOWING POINTS:

A) RESEARCHERS POINT TO THE NEED FOR VISION, BUT LITTLE RESEARCH IS DONE ON HOW TO USE VISION IN PRACTICE (EG. COHEN, SMITH, LIGHTFOOT, HOLTZ).

B) RATHER THAN FUNCTIONING AS AN ADD-ON OR ENRICHMENT TO PRACTICE, VISION DEFINES THE VERY ROLE OF PRACTITIONERS/INSTITUTIONS AND THEIR TRAINING/CULTURE AS WELL (EG. STEINER TEACHER'S MEETING; RESEARCH ON TRUSTEES MAKING DECISIONS FOR NATURAL SCIENCES OVER HUMANITIES; FULLAN'S ARGUMENTS AGAINST "FREEZE, WHAT'S OUR VISION?" APPROACH).

C) MISCONCEPTIONS RELATING TO TOP-DOWNNESS AND GROSS ENDS-MEANS DISTINCTION

D) THE "KITCHEN" AS A NECESSARY RESOURCE FOR THE DEVELOPMENT OF VISION DRIVEN PRACTICE (WHY THIS WILL BE DIFFICULT TO DO ON AN EMPTY STOMACH; LIMITEDNESS OF GADFLY ROLE)

E) IN ADDITION TO MORE WORK ON "VISIONS AT WORK", THE "KITCHEN"'S "JOURNEYING TOWARDS VISION" SHOULD INCLUDE DELIBERATIONS, METHODOLOGIES, PILOT PROJECTS IN AREAS OF VISION DRIVEN PRACTICE.

F) SMALL GROUPS ARE AN ATTEMPT TO GET MORE DEEPLY INTO THE DISCUSSION OF THE DEVELOPMENT OF VISION DRIVEN INSTITUTIONS AND PRACTICE AT POINTS OF INTERSECTION BETWEEN VISION AND PRACTICE (NOT GOING TO COVER TOO MANY TOPICS, AND ONLY BEGINNING DISCUSSION IN PARTICULAR AREAS).

G) EACH DISCUSSION WILL INCLUDE DISCUSSION OF REAL EXAMPLES BUT IDEA IS TO SEEK OUT METHODOLOGY, WHILE ALWAYS KEEPING IN MIND 1 - 5.

"Why be Jewish?"

Commission

GP - Seymour - Pareve Ideas/Practice

Evaluative Claim - Decision - out period  
In absence

Empirical Claim

Prescriptive Claim  $\rightarrow$  VDP = GP

VDI Dewey

Two Critical Challenges - Clarify/Embed

The Approach ~~is not~~

Values Clarification plus Powerful Content

Need not begin w/ Phil.

Process of Embedding - Interpret/Revise

Multi-levelled - non-deterministic:

Soloveychik - Hartman  
Lichten Empirical Assumpt

Questions: Where intervene? How?

Not Sure -- but Need Certain pre-conditions

Preconditions → Challenges

Seed Culture

Knowledge-Base

Kitchen - Examples - journey VDI competing  
conceptions

Capacity: Deliberation/Kitchen/work w/ constit.

VS TEI

*"Those Who Sow in Sorrow Will Reap the Harvest with Joy:  
Practical Implications of Professor Greenberg's Conception of Jewish Education"*\*

Professor Greenberg's "We Were as Dreamers: A Portrait of the Ideal Product of an Ideal Jewish Education" begins with the admission that it proposes what is "desirable" without necessarily considering the actual "capabilities of the existing system." Indeed, this conception calls for an emphasis on the spiritual dimension of existence at a time when education is focused primarily on preparing learners for the economic job market. It begs to deny the assumption that "I am and there is nothing other than myself" while the competitive hustle and bustle in free democratic societies constantly affirm that "If I am not for myself, than who will be for me." It focuses study on Jewish classical texts and the practice of traditional Jewish law and ritual as it becomes increasingly difficult to keep up with the glut of data and the basic skills necessary for modern living. And it emphasizes a mastery over Hebrew when English has become the "lingua franca" of our times.

Greenberg himself gives counsel against this predicament: "cover the distance to the attainment of the aim by moving towards it one station at a time, each one attainable, and each, with its conquest, serving as a launching point for the effort to reach the next." In attempting to explicate the practical implications of Greenberg's conception of Jewish education, we see our role as that of beginning to overcome what he calls "the apparent chasm between the ultimate aim and the power required for its achievement." Our assumption is that it is precisely the expression of the "desirable" which makes it possible to speak of what can be "real" and that the role of one who must deal with the "real" is to creatively seek out ways of attaining that which is "desirable." (1)

In the case of Greenberg's conception, the interplay between "desirable" and "real" may be set into place by the consideration that it is precisely because it emphasizes what often gets lost in the melee of modern living that it may have so much attraction in our day. To be sure, Greenberg's spiritual emphasis seeks to complement a rigorous general education in areas such as science, history, art and thought and even demands that the Jewish learner be intimately familiarized with other languages and cultures. However, by integrating the concern for the learner's spiritual needs into this sort of general education, Greenberg's conception essentially tries to make up for a void which many systems of modern education have all but abandoned.

In her prize winning book, "The Good High School: Portraits of Character and Culture," Sara Lightfoot describes this void in a school which though it succeeds in preparing students for higher education, lacks an ideological vision, and therefore does not address spiritual needs:

---

\* summarized by D. Marom, based on the protocols of educators' deliberations on Professor Greenberg's paper as well as on presentations on this topic made by Professor S. Fox and by himself. (LIST NAMES AND DATES IN A SEPARATE INDEX)

"Highland Park lacks this clear and resounding ideological stance. The educational vision shifts with the times as Principal Benson and his teachers listen for the beat of change and seek to be adaptive. Although the superb record of college admissions provides institutional pride, it does not replace the need for strong ideological vision. Rather than creating institutional cohesion, the quest for success engenders harsh competition among students. The persistent complaints from many students that they feel lost and alone is in part a statement about the missing ideological roots. Without a common bond, without a clear purpose, the school fails to encompass them and does not take psychological hold on their energies. The director of counselling at Highland Park observes students reaching out to one another through a haze of drugs in order to reduce feelings of isolation and dislocation. Drugs are the great "leveler," providing a false sense of connection and lessening the nagging pain. A minority of students are spared the loneliness and only a few can articulate "the problem," but it is visible to the stranger who misses the "school spirit."" (2)

Greenberg sees Judaism as providing a rich and dependable resource for an education which, by also addressing human spiritual needs, will foster a much different kind of attitude towards life and learning among Jewish learners. If Highland Park leaves students feeling "lost and alone," "isolation and dislocation," and fails to "take psychological hold on their energies," consider what Greenberg aspires to achieve by engaging learners with classical Jewish texts which "contain the axioms which define our relationship to the universe and our environment - living and inanimate, human, national, and familial" and by allowing them to theoretically and practically consider proverbs of wisdom, commandments, laws, tales and legends which "contain prescriptions for ways of living" and "archetypes and models for behavior." In his own words, it is no less than "the spiritual pleasure of activity which is of essential value, which involves the activation of his highest intellectual powers and the refinement of his understanding." The qualitative difference between these two images of education lies not in their subject matter and methods alone, but in their very understanding about what is worth achieving in education, with ourselves and with our children.

This qualitative advantage applies to the way Jewish education seeks to achieve Jewish identity as well. Greenberg's conception will not be satisfied with providing learners with a superficial ethnic or folklorish encounter with Judaism any more than it would be with attaining a "superb record of college admissions" while leaving learners lonely and hungry for "connection" with something spiritually meaningful. Philip Roth's ironic comments on his own Jewish education, or lack thereof, provide a rich background Greenberg's point:

"...I feel in my own instance and I think, with some of my friends too - [that what has been] inherited has not been a body of law and it hasn't been a body of learning. (My familiarity with Bible is practically nil. I studied it in a college that identifies itself as a Baptist college; until then I'd gone to a Hebrew School, where I had learned what I thought was history - perhaps it is - nevertheless I didn't associate it with Bible.) So there is no body of law, no body of learning and no language, and finally, no Lord - which seems to me a significant thing to be missing. But there were reminders constantly that one was a Jew and that there were *goyim* out there

...So what I received, I think, was a psychology, not a culture and history in its totality. The simple point here is, I think, that what one received of culture, history, learning, law, one received in strands, in little bits and pieces. What one received *whole*, however, what one feels whole, is a kind of psychology; and the psychology can be

translated into three words - "Jews are better." This is what I knew from the beginning: somehow Jews were better. I'm saying this as a point of psychology; I'm not pronouncing it as a fact.

...There was a sense of specialness and from then on it was up to you to invent your specialness; to invent, as it were, your betterness....There's always that hope that somehow all those fingers were pointing, and all that pride had some reason. But I think the amazing thing - which sort of brought the blessing and the burden of having been brought up in America - was to have been given a psychology without a content, or with only the remains of a content, and then to invent off that." (3)

Roth's comments help clarify the advantage of Greenberg's approach as a particular approach to Jewish education. Rather than focusing the spiritual content of Jewish education on Jewish continuity, Greenberg focuses Jewish continuity on the spiritual content of Jewish education. Or, to use Roth's terminology, Greenberg's education seeks to generate a Jewish psychology *from* a content, rather than a Jewish psychology *without* a content. Consequently, Greenberg's message to the learner is not that "Jews are better," nor does he impose the task of inventing a content for this sort of Jewish identity. Instead, he offers the learner a simple and dignified invitation to explore the meaning and purpose of life through Judaism: "This is our culture. It is a treasure full of authentic, exciting and compelling narratives, experiences and human insights. Come and discover the mysteries of existence by engaging yourself with them, for they will introduce to you, as they have to generations of Jews and myriads of non-Jews, understandings which are beyond what your eyes can see and your hands can grasp. And through them everything you experience will be colored, ennobled and enriched."

Indeed, Greenberg's aims for Jewish education are set in terms which demonstrate that learners want to be Jewish because they have accepted this invitation and have undergone the deep experience which it offers. Following his formulation of his four major aims, we may say that the learners will emerge with:

- a) a genuine love of learning classical Jewish texts for their own sakes and a deep appreciation of and respect for the practices which tradition has passed down to them for their spiritual benefit;
- b) a strong concern for issues of interpersonal morality and a desire to seek out classical Jewish texts as a guide for their own behavior in this area;
- c) a deep desire to live in a Jewish environment so as to be able to seek out the spiritual content which derives from carrying out communal practices commanded in Jewish law;
- d) a spiritual attachment to and practical concern for Jewish people in all the lands of their dispersion.

*Appropriate Settings for Jewish Education based on Greenberg's Conception:*

Our teacher, the late educational historian Lawrence Cremin, has urged us to view education as taking place not only in schools and colleges, but also through a "multiplicity of individuals and institutions that educate - parents, peers, siblings, and friends, as well as families, churches, synagogues, libraries, museums, summer camps, benevolent societies, agricultural fairs, settlement houses, factories, radio stations, and television networks." Though not all of these may purposely plan their efforts so as to bring about changes in others' thinking and behavior, and though in most cases these forces do not work in tandem, Cremin invites us to consider how "configurations" of educating institutions and individuals may be systematically coordinated so as to take more responsibility for the greater part of this "ecology of education." (4)

Greenberg's conception clearly calls for a "configuration" in Jewish education which brings the learner's spiritual quest into the general existential context of study. Indeed, since Greenberg assumes that the learners' spiritual needs emerge from the fundamental issues of human existence: life, death, faith, despair, community, family, male-female relationships, and so forth, his conception places these issues in the central focus of Jewish education. In order to do so effectively, it would be therefore be necessary to undertake this sort of education in a setting or environment where life and learning coincide.

Here, the categories of formal and informal education would essentially be collapsed. The learners would both live and study life in this environment. The very witnessing of and participation in attempts of others who function in this setting to seek out and express their quest for spiritual meaning in broad range of everyday living activities would naturally encourage the learners to bring existential spiritual questions to the learning process. If things in this environment are constantly done for deeper spiritual reasons, then the question of why would be raised at every moment. At the same time, the learning process in such an environment would be able to address such questions through ongoing examination of Judaism. Each of these aspects of this setting would thereby reinforce and redeem the other and together they would attempt to launch the learner on a lifelong search for spiritual meaning in the context of life and learning in the Jewish community.

Some might consider the Jewish day school to appropriate such a setting. Indeed, the day school provides learners from a very young age with a real opportunity to experience the individual and group practice of traditional Jewish law and ritual as well as to relate to classical Jewish texts both in their original Hebrew and as resources for spiritual needs. Furthermore, since learners spend most of their week (and sometimes even weekends) in the day school, it does enable one to indeed place Jewish learning within a larger context of living. However, it would take a very special kind of effort to transform these basic conditions afforded by a day school into the kind of culture and environment which is suggested by Greenberg's conception. Without such an effort, the daily routine of day school learning can easily move far away from the task of addressing the learners' spiritual needs and settle for a compartmentalized form of Jewish study and practice, with no real connection to issues of life and death. This is a challenge which Greenberg's conception

places before the day school.

In addition, the possibilities of designing an environment or setting appropriate to Greenberg's conception go far beyond the day school. The range here may be from limited "enclaves" such as a summer camp, a youth group, a community center, or a tour of Israel and/or other Jewish communities to more comprehensive "sub-cultures" characteristic of youth groups, "chavurot," summer camps, or whole neighborhoods of Jews who live and study together as a community. An instructive example of this alternative type of configuration, one which is not inconsistent with Greenberg's conception, may be Camp Ramah:

"The leadership of Ramah of Ramah hoped to create an educational subculture that was more than a school (though it would emphasize and develop the cognitive and intellectual life of its campers and staff), more than a youth movement (though it would concentrate on affective and interpersonal development), and more than a summer camp, because all who were involved knew that not enough could be accomplished in eight weeks. The full blown, the mature idea of an educational subculture included an eight-week summer camp, combined with the year round youth movement, and Leaders Training Fellowship (LTF). A total setting for eight weeks, inseparable from a year-round youth movement, offered unique educational opportunities that were not available in any other educational institution. (5)

The components of this educational subculture were formed so as to create "a community that educates." Its particular program was to bring Judaism to engage, inform and challenge all parts of the learners' personalities, focusing on their inner lives - "*bein adam Lamakom*" (between human and God) - and their social lives - "*bein adam le-havero*" (between human and human). In order to implement this program:

...we needed sufficient space, sufficient time, a variety of experiences, and a multiplicity of human encounters. The components for this educational subculture had to be formed so that each could carry out its vital function as all interrelated organically to create a community that educates...Here one could observe the educator as he himself grappled with ideas, considered alternative lifestyles, and succeeded and failed in these endeavors...ideas uncovered by close textual analysis in the classroom could be experimented with and applied immediately during the summer's experience and then throughout the year in LTF.... At Ramah, it was possible, and often necessary, to investigate alternative positions before they were decided upon, and therefore one could not avoid experiencing the impact of choice. And all of this could occur in an environment conducive to trial and error as crucial elements of the maturing process...." (6)

It is important to emphasize that Greenberg's conception does not call for such settings or environments to be rigid and closed. This would endanger the learner's authentic encounter with Jewish spiritual content and could thereby lead to a suffocation of the spirit. Greenberg clearly emphasizes where he thinks the search for spiritual meaning through Judaism ought to begin. However, he accepts, nay demands, that Jewish texts and practices cultural symbols be related to not as ends in and of themselves but rather as intermediaries for the encounter with the transcendent realm, that tradition not be presented as being frozen, that the learner be brought to respect the practice of Jewish law and ritual - not

necessarily to practice it in one way or another for the rest of his/her life - and that, from a position of cultural self-confidence, the study of other languages and cultures be made compulsory. Indeed, if upon entering this environment one ought to feel a qualitative change of atmosphere, upon exiting it the learner ought to feel that the challenge of finding spiritual meaning continues, rather than ends.

*The Selection and Preparation of Judaic Subject Matter:*

What subject matter would be taught in such a setting? Keeping with his larger conception of religious symbols as intermediaries for the encounter with the transcendent realm, Greenberg places the basic religious "symbols" of Judaism in the center of his curriculum (for Greenberg's definition of Jewish texts and practices as religious "symbols" see the introduction to his paper as well as his own footnote #3). Among these, he emphasizes:

a) *Texts*: these are "the accepted fundamental books of Judaism," including:

"the Bible, Talmud, and Midrash, and the body of commentary which has grown up around these fundamental books in the course of the generations, be it commentary in the narrow sense of the word (eg., Rashi), or systematic thought or creative literature seeking to translate the content of the fundamental books to a contemporary vernacular - the languages of philosophy, of morality, of mysticism."

b) *Commandments pertaining to man's relationship with God*: the whole system of sanctification (*kedushah*), for example: Sabbath, Blessings, Prayer, Kashrut, etc..

c) *Ethical decrees in the area of interpersonal morality*: criminal, family and international law, torts, ethical dispositions, etc..

It is difficult to underestimate Greenberg's faith in the educating power of these Jewish symbols. The "wager" of Jewish education, he argues, is that it is within their capacity to provide a response to the learner's spiritual needs. Those whose belief in Judaism is very strong must be sufficiently secure in its strength so as to assume that it will impact students when presented accurately and wisely. "In our time, there is no other authority which can impose such an impact on the soul of the learner," he argues (7). Consequently, his approach seeks to provide as much room as possible for the subject matter of Judaism to "speak for itself" to the learners. To the degree that Jewish education is capable of facilitating an "authentic" encounter between the learner and these symbols, it will, in turn, provide them with compelling spiritual content and inspire them to continue turning towards Judaism as an ongoing resource for spiritual meaning.

At the same time, Greenberg cautions that "the truth is not in the symbol, but in that which is symbolized by the symbol." Consequently, in order to allow Jewish subject matter to "speak for itself," it must itself be first understood in terms of its capacity to "point towards" the spiritual realm. It can and has happened that "systems of symbols have ceased

from serving their communities," Greenberg admits - a condition which leads to an "eclipse" or even "disease" of the spirit. As he sees it, this is a state which is not far from our own: "Who among us does not sense that this is an 'historical hour', and that a new and renewed system of Jewish symbols begs to be born? In the meantime 'the babes have reached the birthdeal? but the strength to give birth is lacking.'" (8)

To be sure, Greenberg's faith is not shattered by this admission. "In our heart persists the faith that the approach to Jewish heritage as to rich treasure houses of symbols pointing to the truths of transcendent reality and to a wealth of meanings," he writes, "that this approach will attract others to the symbols and truths of Judaism so as to excite and replenish their souls through them." As a result, he believes that a "critical mass" of people will be created - a storehouse of knowledge and wisdom, of passion, confidence, and strength - from which fresh forces will emerge and will revitalize our symbols according to the circumstances of the present." (9) Yet, more than simply restating his faith, Greenberg's conception of education points to a strategy for the preparation of Jewish subject matter so that it can appropriately address the spiritual needs of contemporary learners.

Interestingly, this strategy does not place the main responsibility for this task on teachers and educators. In Greenberg's view, the current "eclipse of the spirit" has placed these "agents of the community" in an awkward and troublesome situation. "The most that can be required of them," he writes, "is to teach the meaning of the symbols as they functioned as part of the whole historical system, that is, to point out what of a Jewish world view these symbols expressed in the period in which they flourished, when they lived and impacted upon the soul." If indeed Jewish subject matter is going to address the spiritual needs of contemporary learners, it needs to be reinterpreted and reorganized in order to do so, and only then can it be pedagogically transmitted by teachers and educators. This is an immensely creative task demanding "straining, selecting, and producing novelties." (10)

According to Greenberg, this task needs to be undertaken by "*anshei ruah mechunanim*". Literally, this term may be translated as "gifted intellectuals," "scholars" or "spiritual leaders." However, as Greenberg uses it, this term includes both intellectual and spiritual aspects and in a leadership capacity. In Greenberg's conception, far from being divorced from educational issues, the world of Jewish scholarship is an enabling factor for their successful confrontation. He boldly sees Judaica scholarship as having a great potential contribution to the spiritual life of Jews through Jewish education. It would therefore perhaps be more appropriate to describe the role which Greenberg foresees as that of modern day "commentators" who provide scholarly descriptions of the spiritual content of the symbols of Judaism. In educational terms, we may say that these "commentators" do the work of "preparing Jewish subject matter" for teaching.

Note - Greenberg does not call upon these "commentators" to suggest value-laden interpretations of cultural texts, practices and other symbols - an activity which may justifiably be regarded as being beyond the boundaries of authentic Judaica scholarship and which Greenberg's conception would possibly see as "getting in the way" of Judaism rather than teaching it. Rather, he sees them bringing their expertise in the study of religious

phenomena to bear on Judaism in order "to clarify in a descriptive manner human values and answers to existential questions that determined human creativity throughout the ages." The aim here would be to provide universal spiritual categories for the understanding of religious symbols which were produced and which addressed spiritual needs in particular Jewish historical contexts. (11) POSSIBLE DISCUSSION OF KAUFFMAN HERE OR IN FOOTNOTE, BASED ON GREENBERG'S WRITTEN COMMENTS ON HIM IN JUDAISM OR INTRO TO EZEKIEL, VOLUME ONE..

Further to this suggestion, Greenberg has proposed a method by which such gifted scholars could "prepare" Jewish subject matter so that it addresses the spiritual needs of contemporary learners. This method Greenberg delineates four separate elements in his method of preparing Jewish subject matter. Since Greenberg's own Biblical scholarship is fraught with examples of this method (see appendix #1), we will refer to one of his works, "The Biblical Grounding of Human Value," which deals with laws of murder and theft in the Bible (12), as an example at each stage:

1) *Placing the specific topic being researched within the larger context of inquiry related to human existential concerns and creative efforts made to address them:* In "The Biblical Grounding of Human Value," Greenberg places the topic of Biblical criminal law in the larger context of a larger inquiry into the spiritual principles which guide the organization of society. In this case, the spiritual principle is the value of human life. What value do these laws attribute to human life and what are the implications of this attribution to the way humans in society behave towards one another? According to Greenberg, Biblical society was revolutionary in first organizing itself around the view that human life had absolute value. This was expressed both in its severity in laws dealing with homicide - it was punishable by death, with no allowance made for ransom - and, contrarily, in its legal leniency towards property offenses - they were never punishable by the taking away of human life (except, of course, when the thief was perceived as a possible murderer).

2) *An effort to reveal the element of choice and purposefulness in all cultural creativity:* In order to expose the element of chosen purpose underlining the Biblical laws of theft and murder, Greenberg presents corresponding laws in other ancient near eastern societies from the time of the Bible - societies in which human life was valued in terms of economic utility and material worth. By doing this he attempts to give some indication of "what resulted from the adoption of one or another view of the nature of human value." In the non-Biblical societies, one could provide ransom for murder by giving over one or a number of many other human beings, usually slaves, or an equivalent sum of money, to the family of the victim. Concomitantly, in some cases, the worth of a particular property or material good was considered to be so great that stealing it was punishable by death. In addition, Greenberg traces the development of Jewish law after the Bible in order to show that the conviction that human life had absolute value paradoxically developed into to a rejection of capital punishment. Against the background of both of these aspects, one can better appreciate both the original "leap" which was necessary for Biblical society in organizing itself around the principle of the absolute value of human life and its later impact on the development of Jewish law and society.

3) *Understanding this particular creative effort in light of the larger harmonious world conception which it expresses:* Greenberg demonstrates how the Biblical laws of murder and theft are consciously based on the understanding that the worth of every human life is absolute because "man was created in God's image." Being "created in God's image" adds an extra invisible or non-material component to human life, as it were, one which renders its value absolute. Consequently, human life cannot be judged in terms of economic value and that which has economic value can never be of equal or more worth than human life. Greenberg goes on to explicate this larger world view in terms of its deeper theological and philosophical assumptions as they are presented in the Bible and explicated in Rabbinic literature (13).

4) *Understanding the particular creative effort from a position of emotional empathy (as an attempt to better understand the effort rather than to develop value-laden sympathy for it; in order to understand symbolic power in witchcraft, for example, Greenberg suggests that one consider the impact of gouging out the eyes of a baby in a photograph):* At the beginning of Greenberg's discussion, he refers to a case reported in XXXXX's novel, "The Adventures of Haji Baba of Ispahan," in which a harem girl is put to death after the Shah of Persia suspects that book's roguish hero has been trafficking with her. In the ensuing debate as to whether or not he should be put to death, Greenberg reports the Shah's considerations as follows: "The shah has lost a slave - there is a price of blood for the meanest of human beings - even a Frank or a Muscovite [i.e. a European or a Russian] have their price, and why should we expend our good gratis?" Besides undermining the reader's possible taking for granted the view of human life as having ultimate value and thereby making way for the discussions of its historical origins in the Bible, Greenberg's reference to this dramatic tale captures the emotional aspect of the question of the value of human life. The insult to human life in the Shah's words enables the reader to emotionally (re)empathize with the larger spiritual inquiry at hand (14).

This four-pronged method demonstrates one way of thinking about how scholars of Judaism can make a critical contribution to Jewish education while maintaining rigorous standards of inquiry. Were the production of scholarship based on such a method to be the basis of a broad program of research, Greenberg's conception intimates, Jewish educators and teachers would be empowered to make greater impact on their students.

Another aspect of "preparing Jewish subject matter" relates to the problem of texts, practices or other symbols in Judaism which conflict with modern day moral sensibilities. On the one hand, Greenberg's concern for the authentic encounter with the texts and practices of Judaism precludes "narcissistic" selections of Jewish subject matter which cut and paste it such that it corresponds to all that with which contemporary learners might identify. On the other hand, Greenberg's sense that Judaism's spiritual contents and ethical decrees ought to be a practical guide for interpersonal morality and a living basis for Jewish society in and across communities necessitates special attention to outdated aspects or distorted applications. Consequently, "an obstacle in the transmission of the Jewish heritage is the presence of elements in it that clash with our moral sense."

Two current examples - both of which Greenberg himself has studied and commented upon - are extremism or fundamentalism in relation to non-Jews and limitations on the legal, social and religious rights of women. According to Greenberg, issues such as these can be confronted and made ready for education by authoritative and creative Jewish "commentators" as well. The task here, as he sees it, is to "separate the grain from the kernel," or, again to come back to one of Greenberg's basic philosophical assumptions, to seek out that which is symbolized through the religious "symbol" rather than the religious "symbol" in and of itself. This involves identifying the fundamental spiritual idea behind the religious "symbol," tracing - in a disciplined manner - its application of this idea through the generations of Jewish tradition, exposing its obsolete or distorted application, presenting other attempts within the tradition to provide alternative applications of this idea into religious "symbols", and then leaving room open for cultural creativity.

In his work on the attitude toward the gentile, for example, Greenberg demonstrates how this applies to the case of the relation to non-Jews...(15) PROVIDE FULL EXAMPLE HERE.ON THE BASIS OF THIS ARTICLE.

Greenberg's suggestion coincides with his larger perception of the ideas and symbols of Jewish tradition as having been preserved over time through unceasing interpretive activity on the part of Jewish "commentators." It is precisely their attempt to bring the larger ideas of Judaism to bear on contemporary realities and comply with moral sensibilities which, in his opinion, helped maintain Judaism's vitality as a source of education and community over the generations. Just as it has been incumbent upon each generation to reinterpret and reformulate the religious "symbols" of Judaism so that their spiritual truths speak to Jews, so too Greenberg's conception of Jewish education appeals to contemporary Jewish "commentators" to undertake such an activity in our own time.

What about ideas and practices of morality and society which originate in other traditions, but are desirable for Jewish education? Greenberg himself gives the examples of democracy, which originated in Greece, and special care for the handicapped, which was emphasized in Christianity. In such cases, Greenberg calls for "adopting and Judaizing all that is 'good and fair' in the culture of the nations," adding that this too is "what prevented Judaism from becoming obsolete and fossilized." This involves yet a third activity for Jewish "commentators" in preparing subject matter for Jewish education, that of grounding such ideas and practices on Jewish assumptions. Though he does not suggest a methodology for this activity, Greenberg does refer to works in which it is undertaken. In the case of democracy, for example, he points to his father's work on "Judaism and the Democratic Ideal" Greenberg the elder's work here, makes it possible for Jewish educators to teach democracy on the basis of Jewish sources in the following way ... PROVIDE FULL EXAMPLE HERE ON THE BASIS OF SIMON GREENBERG'S WORKS ON THE TOPIC (16).

The point here is not to make Judaism the source of all the is "good and fair" in existence. Greenberg's conception clearly rules out cultural apologetics and assumes - nay demands - that the non-Jewish cultures, religions and languages be taught intimately and

effectively to Jewish students (Greenberg emphasizes English in this context, since it functions as a contemporary *lingua franca*). Indeed, in his view, it is precisely the deep and authentic encounter with that which is universal in the spiritual world of others which can enable Jewish learners to coexist and cooperate with their neighbors and assimilate positive elements into Judaism. However, neither of these activities would be possible without Jewish learners having first achieved a sensitivity to spiritual content through an authentic encounter with their own culture. After achieving a certain security about and sense of dignity in one's own culture, one is empowered to appreciate another culture or incorporate some of its novel spiritual aspects into one's own. Consequently, far from suggesting an ethnocentric curriculum, Greenberg's conception tries to open the Jewish learner to other cultures. (17)

*A Pedagogy for Presenting Jewish Subject Matter as a Response to Spiritual Needs:*

The development of an appropriate setting and the preparation of Jewish subject matter along the lines suggested above do not, in and of themselves, ensure that the learner will experience an authentic encounter with Jewish texts, practices and other religious "symbols." Enabling learners to encounter Judaism's spiritual content, or conversely, enabling Judaism's spiritual content to successfully address their deeper spiritual needs, depends also, and perhaps most immediately, upon the intermediation between the two by the teacher of Judaica. The principles which guide this intermediation activity amount to a unique pedagogy for the teaching of Jewish subject matter.

Greenberg himself has explored aspects of such a pedagogy for the teaching of Bible. (18) The Bible teacher does not necessarily have to accept Biblical answers to spiritual issues or the way it chooses to deal with them. Rather, his/her task is to enable the learners to understand and approach the Bible (and its interpretation along the lines of the methods suggested above) as a resource in considering spiritual issues as well as to help them grasp the profundity of its particular responses to these issues. Though it is important for the learners to perceive their Bible teacher as a spiritual seeker and an honest inquirer into realms of meaning, his/her own particular response to the Bible are besides the point. Rather, Greenberg argues that the Bible teacher's challenge - not unlike the challenge before one who teaches Islam or Christianity - is to make clear to learners how the Bible could have been, and still is, meaningful to millions of human beings over the ages:

"This is a severe demand to make upon teachers of the Bible in religious schools. It is in a way more than is required of university teachers, who can content themselves with the Bible as literature or as archaeology without responsibility for its religious teaching - i.e., for that upon which its claim to a place in history chiefly rests. But teachers in a religious school can indulge in no such luxury. Their task is to convey the religious significance of the Bible, and they can do this only after having gotten bold of the great spiritual issues that animate it. This means that they must go beyond what usually constitutes biblical studies in colleges and seminaries. They must study Hebrew and become acquainted with the civilizations of the Near East; but they must do more. They must also familiarize themselves with the history of ideas, with religious thought in general, with philosophy, especially in its religious garb - theology. This study

ought to begin in teacher' training schools, where it is all but disregarded today, but it is of little value if not pursued throughout life, if increase of experience is not matched a corresponding increase in concern over the issues to which experience exposes one. The one commitment that may be fairly expected of a teacher of Bible is to the contemplative and reflective life. This commitment is sufficient, is indeed a warrant - the only possible warrant - that his teaching will not be trivial. This much may be expected of the teacher, since it is in the hope that his students will themselves be directed toward making a similar commitment that they have been entrusted to him. The step beyond this, from understanding to conviction to faith, must be left to the effect of the material itself. Religionists ought to have enough faith in the worth of biblical teaching to allow that if it be presented honestly and sympathetically it will work by its own authority - today it can have no other - on the soul of the student." (19)

Greenberg's conception of the Judaica teacher as one who refrains from allowing his own personal convictions to get in the way of a successful encounter between the learner and Jewish texts is strikingly different than what we may have expected. Considering his characterization of our times as being marked by an "eclipse of the spirit," we might have thought that his sense of Jewish educator as "educator of the spirit" would lead him to portray a teacher who uses his own personal commitments as a charismatic spiritual light for learners. Whether as a representative of traditional Judaism or of modern spiritual movements within the Jewish world, that sort of educator would try to inspire by "bringing" answers to the learners, so that they too may benefit from them.

Greenberg's deep faith in the power of Jewish texts, as well as his belief in the fundamental and overriding human curiosity about and emotional hunger for spiritual content, moves him to suggest what seems to be the opposite of this sort of educator. His Bible teacher makes great efforts at "clearing away" what may obstruct the learner's genuine spiritual encounter with that ancient Jewish text. This teacher's pedagogical concern is with overcoming the great gap which lay between authentic Biblical language, ideas and narrative and the language, ideas and narratives which define the existence of Jewish learners in our day and age, so that the spiritual content can "speak for itself." Success here will be determined by the degree to which his students have come face to face with the "core" spiritual content of the Bible, rather than getting sidetracked by its ancient and exterior "kernel".

Greenberg's pedagogical suggestions for the teaching of the Creation narratives in the first chapters of the Book of Genesis serve as a useful illustration for this principle. Modern science's refutation of literal Biblical narrative can provide an obstacle before a teacher whose main concern is in enabling the spiritual content of these narratives to speak to the spiritual needs of Jewish learners. In response, Greenberg makes the following remarks, worth quoting in full, despite their length:

"The science of later ages has superseded the science of Genesis; there is no reason to hide this fact from the students. We can no longer regard as adequate the biblical account of the process by which heaven and earth came to be in their present state. These stories have therefore become for us *aggadot*, Platonic myths, expressing in a striking, imaginary way profound insights into reality. An *aggada*, like a fable, does

not depend for truth on the actual historicity of its content. The "Boy who Cried Wolf" may have never lived, but that does not alter one whit the significance of that fable, because its author has managed to embody in his imaginary story a truth that is perennially relevant, for fabular truth is not dependant upon the circumstances that illustrated it. What is important is that the fabulist had the insight to light upon an aspect of moral reality, and the artistry to articulate it memorably.

Just so the truth of biblical *aggadot* is entirely independent of particular circumstances whose historicity may be confirmed or confuted by science. Indeed it deals with a realm left untouched by science: the detail of what happened does not interest it so much as the human significance, the value, in that happening. It is not crucial to the truth of the creation story that the world was made in six days as the writer seems to have believed. Whatever cosmology one subscribes to, the judgements of that story will still be pertinent: that the world has a creator, and is not a product of chance or merely mechanical forces; that the ultimate principle of the cosmos is one and moral; that evil is not rooted in the nature of things; that men are free in the sense that they are capable of making moral decisions which are decisive for their well-being. These judgments are not immediately interesting to science, which carefully excludes from its scope such questions of value about which no demonstrations on its terms can be made. They are, however, of vital concern to man as a human being, with a conscience and an awareness of a realm of value. These stories address the moral consciousness of man; their truth can be appreciated by the student only after he has been sensitized to the great moral issues which are set forth in them with such simple yet moving artistry.

That is the task of the teacher. Let him teach stressing the meaningful interrelation of events. (eg., how the creations of days 1-3 were preparatory for those of days 4-6 [1 for 4, etc.]; how all preceded and were preparatory for man, the master of the house), the author's values and ideals (the benevolent purposes of God, the vegetarian ideal; the uniqueness of man; his right of dominion over all - subject only to the will of God; evil and misery as products of man's abuse of his freedom; the ideal relation between man and woman). The intrinsic moral and artistic worth of these stories must be set forth, and the student's mind opened to appreciate them. The stumbling blocks of "unhistoricity," and "fairy tale" will be cut down to size, if not altogether removed, when the referents of the story are understood to be aspects of spiritual, rather than historic reality, an account of what befell and still befalls the soul of man rather than his body." (20).

In this passage, Greenberg actually brings together the two levels on which he deals with the question of how to present Jewish "symbols" to learners. Having demonstrated how obstacles to an authentic encounter with the spiritual content of Genesis can be "cleared away", Greenberg then suggests categories which ought to be emphasized by the Bible teacher-educator in order for that spiritual content to be made clear (this corresponds to the first stage in the four pronged approach to "preparing Jewish subject matter for education" discussed above) - and all this while leaving aside, of course, his or the teacher's own personal views.

Another aspect of this pedagogy goes beyond "clearing the way" and "clarifying" the spiritual content of the symbols of Judaism. At some point, Greenberg's Jewish educator must make an attempt to link this content up with aspects of everyday living. As was discussed above, the setting in which Greenberg's Jewish education ought to take place

allows for this both on a planned basis - through the group practice of Jewish ritual and law - as well as on an improvisational level. In the classroom, synagogue, community, the school hallways, the Sabbath prayer, on the sports field - in every place in which there is life - Greenberg's Jewish educator needs to be attentive and sensitive to opportunities to explore the spiritual content of Judaism as it relates to everyday life.

The authenticity of these experiences will be undermined by a mechanical or contrived approach to this relationship. Rather it requires a keen and intimate eye and an acute sense of time and place. In the context of ritual practice, Greenberg explains that "one must educate not so that the student will 'accept' that a specific [Jewish] symbol or value is true or beautiful, but that he should experience its truth or beauty." This is no small task. In the case of Bar-Mitzvah, for example, Greenberg himself suggests categories for this experience:

"From the viewpoint of its format, it is simple and even shallow: the thirteen year old boy is called to the Torah, recites the blessings for reading from the Torah, and afterwards the father recites the blessing "...Blessed is He who has absolved me [from the disciplining of this child]." Popular custom is that the child participates in the prayer services - usually in the reading of the Haftarah or the weekly portion, which he spent not a little time learning. Less widespread is the practice of the boy giving a *drasha* on the Torah. As long as society was absorbed with religious symbols, the deeper meaning of this ceremony was naturally sensed. Today it appears quite besides the point among those who are far away from the way of life based on faith symbols and is in need of explication. What does this ceremony point to?

One can grasp this ceremony from two points of view, that of the parents and that of the boy. From the parents' perspective the ceremony symbolizes the passing on the child to the community (and even to himself). Until now he was a son of Jews (a status with a meaning of its own), from now on he is a Jew. The ceremony of passing on takes place in the synagogue, that is, in the framework of the parents' highest values. The community to which the boy was passed on appears in its most exalted form as a religious order and the child takes his place as a member of the order, one who is allowed to participate from this day among the *minyan* [quorum] of its supplicants. The boy clearly feels that the identity of each person in his community has a sacred and a secular aspect, and he knows the relative worth of these aspects, since his acceptance into the community was undertaken in a sacred aspect. From the boy's perspective, one can further add that at this moment the cognizance of truth is registered on his soul, since he is required to go away from the secure domain of his family and take upon himself the responsibility of an adult. And in the efforts which he invested in order to train himself for participation in this ceremony (which certainly included his refraining from play) he experienced another truth: that in order to partake in possessions of spirit and wisdom, one must exert oneself and refrain from worldly pleasures." (21)

Despite still being prevalent in Jewish circles, it is not usual to see Bar-Mitzvahs experienced quite this way. Yet Greenberg poses this as an example of how all religious "symbols" should and can be experienced. Here too the movement is through the understanding of the religious "symbol" to the spiritual experience. The prior understanding of the religious "symbol" provides a pathway to the spiritual, but the pedagogical challenge

remains, in each case, to find a way for the learner to experience this particular understanding. How can one prepare a boy to chant the weekly Torah portion for his Bar Mitzvah not only so that he knows the musical intonation, but also so that he experiences it as a preparation for a possessing of spirit and wisdom? How can we enable him to experience the audience in the synagogue at the time at which he chants the weekly portion as a "community" into which he is entering? These are questions which need to be answered in order to effectively teach according to Greenberg's conception of Jewish education.

An equally important challenge is to link spontaneous everyday life experience into the spiritual values suggested by Jewish religious symbols. One cannot know in advance exactly how and when to do this appropriately. The number of cases in which principles such as "love thy neighbor as thyself" or "have no slander in your tongue" can arise in one day in an educational setting may be all but infinite. The question is how and when to have recourse to them so that they can serve as intimate spiritual resources for learners. In order to answer it, intimate knowledge of the principles must be at the teacher's "fingertips," together with a strong sensitivity to the learners

#### 4. The implications of Greenberg's conception for education at the primary and adult level:

Greenberg's conception of the Jewish learner assumes that s/he has attained various skills and dispositions. Greenberg himself points to knowledge of the Hebrew language, primarily that of the classical sources, as a precondition for authentic encounter with texts of the fundamental books of Judaism. In addition, it is difficult to imagine learners being able to seek out the spiritual content of these texts without first having basic skills of interpretation and a deep reverence for Jewish symbols. In order to implement this conception in practice, therefore, there is a need for a strong effort to be made in primary education to educate learners towards the attainment of these and other similar capabilities and attitudes.

Besides having to arrive at a coherent and comprehensive sense of these skills and dispositions, each one would have to be "broken down" into its various components, and built up again into a program of educational activities. Let us look, for example, at the development of interpretive skills. In order to develop sufficient capacity for interpreting Jewish texts, seven sub-skills would have to be mastered:

- 1) Decoding: leading to mastery of the language.
- 2) Memorization: leading to *bekiyut* (erudition).
- 3) Understanding: knowing the assumptions and principles of the author, the redactor or the scholar.
- 4) Comparison: comparing or contrasting of principles.

- 5) Simulations: inventing actions coherent with the principles disclosed by the textual analysis.
- 6) Experimentation: applying alternative principles and confronting the consequences.
- 7) Behavior: learning that authentic Jewish education places reading, analysis, and behavior on one continuum.(22)

DEVELOP EACH SECTION IN GREATER DETAIL ON BASIS OF CONSULTATION WITH GREENBERG AND FOX

The development of dispositions, such as reverence for Jewish religious "symbols," also requires special care at the level of primary education. To be sure, learning in a sub-culture setting such as was described in the opening section, one in which the symbols of Judaism are intertwined with everyday living and treated reverently by young and old alike can have a strong incremental effect on the learner's attitude. (23) This sort of setting is critical for the implementation of Greenberg's conception. Yet the authentic encounter with the spiritual content of Judaism, by its very definition in Greenberg's conception, goes deeper than socialization. Indeed, the spiritual discovery of that which is "other" appears here almost as a prior and fundamental building block for the development of Jewish society itself. Consequently, one could argue that, in the final analysis, in order to develop early reverence for Jewish symbols, there is a need for an additional effort.

What are the components of a personality which has reverence for religious "symbols" and how can they be nurtured from an early age? Any attempt to answer this question ought to dispel suspicions as to a lack of emotional or non-intellectual aspects in Greenberg's conception of Jewish education. On the other hand, the question itself brings us to an area of Greenberg's conception which requires further research. Greenberg himself points to a strong measure of curiosity as a characteristic which learners will need to bring to the learning process in order to receive from it what may address their spiritual needs. "Curiosity" here seems to be defined as a desire and drive to grasp that which is beyond one's understanding and control, that which is mysterious, that which is "other" to oneself. By the same token, we might posit the capacity for "awe" and a pleasure in "wonder" as a necessary components for the development of reverence for religious symbols. These and other suggestions need to be coherently defined and critically examined in light of existing theories of personality in order to be considered as a basis for programs in primary education.

Finally, it is important to consider what happens after the learner has encountered, as Greenberg stipulates "significant portions" of Judaism. It would be mistaken to assume that Greenberg sees this as the end of Jewish education. Spiritual needs, as he has defined them, can ever be fully addressed at any point in time by Jewish education - they grow and develop as life itself. Rather, Greenberg's faith is that once the learner has been given "significant portions," s/he will naturally continue to refer to Judaism as a central resource for spiritual content at every stage of his/her life. Having facilitated this development in the learner's life, however, the role of Jewish education in Greenberg's conception is by no means complete.

At this point, Jewish education must provide adults with appropriate contexts to continue seeking out Judaism's spiritual content in relation to the categories of life which unfold before them as they grow older. At home, with a *chevruta*, in a *chavura*, in the synagogue, or in any number of houses of study, they must be given a real opportunity to continue "learning Torah for its own sake" and to discover its guidance in the complex and sophisticated matrix of adult living.

Indeed, were the experience of Jewish religious "symbols" to lose its power once "significant portions" had been received, the very sub-culture setting appropriate for Greenberg's Jewish education could be undermined. In this sense, one could make the argument that the education of adults is no less critical than primary education as an entry point into the practical implementation of Greenberg's conception of Jewish education. In any case, regardless of what comes first, to the degree that the settings for both merge, so too will the effectiveness of Jewish education be maximized and the spiritual bonds which keep Jewish society together, over place and over time, will remain strong.

notes

notes

1. explanation of principle of educational "translation" here, refer to opening chapter;
2. Lightfoot, The Good High School, Highland Park example, page 321;
3. Roth, Congress Bi-Weekly, Sept. 13, 1963, quoted in Silberman's "A Certain People,";  
NOTE: Greenberg's comments apply to Israel as well, for example in his critique of the way Bible is taught in the secular system....;
4. Cremin, The Ecology of Education in his book of essays on "Public Education" (1976)
5. Fox, Ramah - A Setting for Jewish Education, in JTS publication on Ramah;
6. Ibid.
7. Greenberg, Zehut...page 263 of On the Bible and Judaism (Israeli secular audience for Zehut) and protocols from meetings with fellows of SEL;
8. Ibid page 261;
9. Ibid;
10. Ibid;
11. Ibid; NOTE: assumption of no a-priori faith assumptions necessary; possible reference to example of Kauffmann;
12. Greenberg's method is reported in the protocols of an address to students of Ben Gurion University... "The Biblical Grounding of Human Value" published in...
13. See also Greenberg's "HaChayim"
14. The scholarly debate which ensued Greenberg's "The Biblical Grounding of Human Value" in the Interpreter's dictionary, etc...;
15. Greenberg's article in סורא; see also last footnote in 3rd article in "HaSegulah Ve HaKoach," and "Atem Keruyim Adam"; all this leads into his latest work on feminist interpretation of the Bible;
16. Simon Greenberg, "Judaism and the Democratic Ideal"...see perhaps also Tzvi Marx doctorate on Jewish approach to handicapped;

17. As was intimated in the introduction, Greenberg's fear is that by circumventing "particular Jewish culture" in search for some abstract form of "universal culture," the learner will emerge with "no culture". MENTION NEED TO FURTHER EXPLORE GREENBERG'S CONCEPTION OF TEACHING JEWISH HISTORY, LITERATURE, ETC.;

18. The integrity, coherence and consistency of Greenberg's whole system comes through in this conception of the teacher; References...;

19. Greenberg on the teacher in "Jewish Education" volume 29, #3, 1959, pp. 45-6

20. Ibid, page 48

21. Greenberg article on Bible teacher in Hebrew on pages 255-6 of On the Bible and Judaism...;

22. Fox, Ramah article...;

23. Jewish folklore is filled with examples of acts expressing and perhaps generating this sort of reverence: kissing a fallen Chumash, Yemenite kids learning Bible from all four sides of the table...etc.

D.P

## Memorandum

**DATE:** July 1, 1996

**TO:** CIJE staff and consultants

**FROM:** Sheila Allenick



**RE:** Telephone Guidelines

Please insert the attached policy in your CIJE Operations Manual. The revised guidelines allow for exceptions to the one call home rule for travelers with young families. Please remember that when calling home more than once per day you must indicate the reason on the telephone bill.

I. PURPOSE

The purpose of this policy is to establish guidelines for telephone usage as a CIJE employee or consultant.

II. GUIDELINES

- A. All long distance telephone calls related to CIJE business should be documented with a receipt. Always indicate the person called. If the individual called is not readily identifiable, explain the business purpose of the call.
- B. Telephone expenses should be included on a Travel Expense Report Form for reimbursement. The total amount of telephone expenditures should be listed on the front. A copy of the telephone bill (or other receipt) should be included. Information related to persons called can be noted directly on the bill. Employees and consultants may charge one phone call home per day when traveling. Exceptions can be made for travelers with young children.
- C. When a personal telephone bill is submitted as documentation of CIJE calls, any CIJE calls should be noted on the bill. Always indicate the person called. If the person is not readily identifiable, explain the business purpose of the call.
- D. When staying at a hotel, always use a telephone calling card rather than calling directly from the hotel. Hotels generally add a service charge, which in some cases is very substantial.
- E. Expenses for cellular phones will only be reimbursed when incurred due to an emergency when time is of the essence. All cellular expenses (calls from trains, cabs, airplanes, and personal cellular phones) must be approved by the executive director.#

Mandel Institute

מכון מנדל

Tel: 972-2-662832

Fax: 972-2-662837

To: Professor Danny PEARSEY

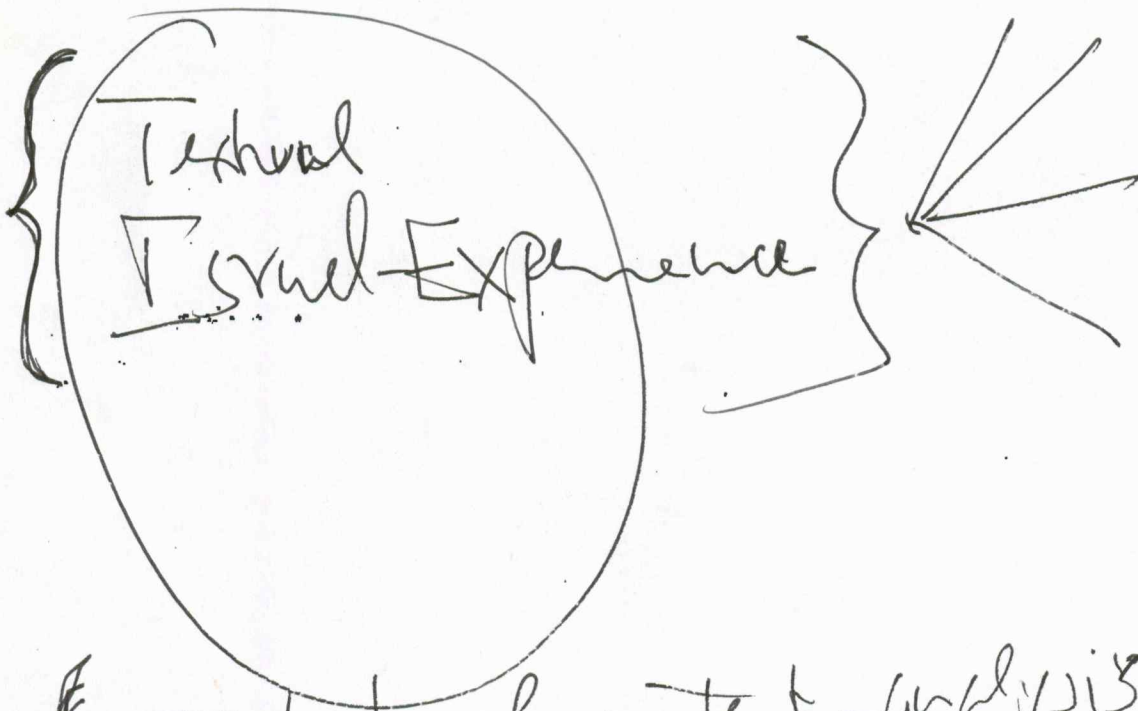
Date: \_\_\_\_\_

From: DANIEL MARAM

No. of Pages: 13

Fax Number: (608)


DP - Post-Seminar work



{ Instead of content-analysis, —  
 — each day — — very different perspectives  
 on teaching

Dear Danny:

Enclosed please find the last draft of the proposal for the seminar meetings. Apparently, we are going for Mishkenot. As for Nessa, I spoke to Alan and he said that the group leaders for that topic should be him and SF. In light of this, I made changes. My suggestion now is for you and I both to lead group on working with institutions and for Gail and Barry to lead group on personnel. I am speaking to Nessa anyways on making a presentation on the challenges of vision for lay leaders. If you accept my other suggestion, I will speak to Gail and Barry about it before we send out the document. Speak to you tomorrow.

Danny 

Dear Goals Project Staff:

The following is a summary of various deliberations between ourselves and with Seymour on the goals project meeting-seminar in late July this summer. This is a conception of the seminar, not a final plan. At this time, we would like your reactions and suggestions so that we can move towards the final plan. We will be speaking with each of you in order to get your input, but we also welcome your e-mailing us your responses as soon as possible.

1. The aim of this meeting-seminar is to expand capacity for the goals project. That is, we want to take a group of people who we believe are already sensitive to aspects of vision in education and engage them in our particular discourse and planning on this topic so that they might be able to serve in various capacities as resources to the goals project itself. The seminar will have succeeded if members of this group can be drafted for particular assignments in developing the "kitchen," undertaking action research or pilot projects, participating in goals related-CIJE activities with lay leaders, principals, teacher educators, etc., and in planning goals initiatives with various agents, institutions, and constituencies of Jewish education in North America.

2. The July seminar-meeting is not the beginning of our efforts to engage the new outside participants. We have already developed and have begun to implement a "personal curriculum" for each participant so that by the time they arrive in Israel for the July seminar-meeting, they will be well into the discussion about goals and vision in Jewish education - including with reference to a particular area in which they might seek out expertise. In each case this has involved/will involve:

a) Extracting an explicit commitment to continued work on the goals project, whether through consultation, writing, participation in planning meetings, or implementation activities - beginning with the July seminar-meeting itself.

b) Reading and discussing with us a set of "core materials" which include Fox's "Towards a General Theory of Jewish Education" and the Greenberg corpus of materials on the "educated Jew" (including Marom's introduction and summary paper on the implications of Greenberg's paper for educational practice). The aim here is for the participants to understand carefully our definition of vision, both in terms of its practical import and its working on many levels. By the seminar, we hope to have clarified and discussed the categories/concepts outlined in appendix #1 with each participant.

c) An introduction to the goals project as a whole and a particular aspect of goals development (eg. working with lay leaders, training principals). This may include a phone meeting with a staff person involved in the CIJE's general work in that area. By the seminar, we hope to have clarified and discussed categories/concepts related to the goals project in general, and in relation to the particular area of expertise which we foresee for each participant. These are outlined in appendix #2.

d) New and/or special papers which emerge as being relevant to the particular interests of the participant and which we think are important background to the July meeting-seminar. These include Danny Pekarsky's written summary of his presentation on vision as he has given it in various settings as well as Seymour and Issy Scheffler's "opening chapter" for the publication for the publication on the "Educated Jew."

In addition to the above, it is important to take into account that we hope to continue working with each individual on his/her particular area of specialization during the fall. In addition, we hope to convene the larger group again in the United States some time in the late fall. At the fall meeting, we hope to continue further exploring topics introduced in the summer, as well as new topics which emerge in the interim, in the same format that is established in this seminar.

3. In light of the above, the goal of the July meeting-seminar is:

- a) to create something of a common language across the group and between staff and the group;
- b) to deepen everyone's understanding and experience of vision;
- c) to generate and illustrate goals project discourse on more focused topics,
- d) internal to the goals project staff - to assess the potential of each participant for the goals project and to consider next steps;

4. The July meeting-seminar goes from Friday, July the 19th till Friday, July the 26th, with a break on Wednesday evening till Thursday evening for Tisha B'av. Meetings will be held from approximately 9:00 to 6:00 every day, with the exception of Monday evening.

*staff - Thursday night*

In order to achieve the said goals for this meeting-seminar, we envision the following elements in our programs (loosely broken down into time frames):

*perspective*

Friday, July 19th: General introductions including introductions of individuals, an overview of the week, a brief staff summary on our project's definition of vision. Following this, each participant will be asked to introduce himself and his/her summary of and his/her take on vision in light of their prior individualized curriculum of study. The purpose of this will be for the staff to get a sense of where the participants are at in terms of their understanding of and response to vision as defined by the goals project and to respond accordingly. Consequently, at the end, staff will be given an opportunity to respond in order to set common basis for discourse on vision. Our hope is that a glossary of common terms will be emerge.

*→ conception*

**Sunday, July 21st:**

**Morning Session:**

- a) Summary, recapitulation and closing discussion of introductory component.
- b) Small group meetings on "building community support," "working with institutions," "working with personnel." Each group meeting will be led by a goals project staff member/s, whose role it will be to:
  - i) Present a conception of how vision intersects with the particular area of development in question on the theoretical level;
  - ii) Present a conception of how vision might intersect with the particular area of development in question on the level of the CIJE's goals project;
  - iii) Invite others to present specific inputs into the discussion;
  - iv) Lead a first round of deliberations on all of the above throughout the small group meetings.

For breakdown of staff and participants into groups and illustrations and suggestions for group leaders, see appendix #3.

7 **Afternoon Session:** The Educated Jew Project: Preparatory clarification and translation exercises for meeting with Greenberg; meeting with Greenberg; discussion of meeting with Greenberg.

**Monday, July 22nd:**

**Preliminary:** Recapitulation and discussion.

**Morning Session:** Small group meetings continued.

**Afternoon:** The Educated Jew Project: Preparatory clarification and translation exercise for meeting with Brinker; meeting with Brinker; discussion of meeting with Brinker.

**Evening:** Group dinner at Alan Hoffman's home. Annette Hochstein and Shmuel Ben Alal presentation on CAPE/IDP and SF presentation on the role of vision in the curriculum of the SEL and CAPE. Various CAPE and SEL fellows will be invited to participate.

**Tuesday, July 23rd:**

**Preliminary:** Recapitulation and discussion.

**Morning:** Small group meetings continued.

**Afternoon:** Outing to an Israel Experience activity in order to undertake a content analysis exercise.

**Wednesday, July 24th:**

**Preliminary:** Recapitulation and discussion.

**Morning and Afternoon:** The whole day will be devoted to intensive sessions in plenum with presentations and discussions of two of the small group meeting.

**Thursday, July 25th: (evening)** - internal staff meeting to assess meeting-seminar, participants, next steps - including Friday concluding activities.

**Friday, July 26th:** Continuation of Thursday plenum mode for third small group and Concluding activities including discussion around written summary of the whole week, queries "delayed for later," discussions of next steps, etc.

Each staff person will be assigned a single participant, so as to both assist in bridging the various pieces of the seminar and making sure that the participant is taken care of during the evenings, Tisha B'av, Shabbat, etc.

Again, we look forward to discussing this conception with you and would encourage you to respond as soon as possible on e-mail.

Danny Marom and Danny Pekarsky

**APPENDIX #1 CORE CATEGORIES/CONCEPTS ON VISION FOR DISCUSSION WITH EACH PARTICIPANT ON THE BASIS OF CORE READINGS:**

**INTRODUCTION TO VISION - DANNY PEKARSKY DISCUSSION WITH PARTICIPANTS IN LIGHT OF SF PAPER "TOWARDS A GENERAL THEORY OF JEWISH EDUCATION":**

- 1) Distinction between vision defined substantively, existentially, strategically, communally, institutionally, etc.
- 2) Mission statement vs. the whistle metaphor (blow a whistle and say freeze and ask everyone in the school, camp, etc. how that which they are doing at that particular moment is meant to contribute to the attainment of the vision)
- 3) Practical arguments for vision: with respect to decisionmaking, planning, implementation, evaluation.
- 4) The impracticality of exclusive emphasis on means.
- 5) "The intellectual bankruptcy" of not saying no to specific ends.
- 6) The means-ends continuum.
- 7) The role of society in establishing vision for education (or, by way of comparison, the limitedness of educational vision which does not take into account the vision of those who mandate education in addition to considerations of subject matter, pedagogy, and learning theory).
- 8) The failure of the American education reforms in light of avoidance of vision.
- 9) The lack of development with respect to vision in Jewish education over the last decades - with specific reference to the example of continuity (see SF-Scheffler Commission paper).
- 10) The example of the Waldorf schools.

It may be useful to guide this discussion towards the question of which of these arguments is the best way to "seed the culture".

**ILLUSTRATION OF VISION - DANIEL MAROM DISCUSSION WITH EACH OF THE PARTICIPANTS IN LIGHT OF GREENBERG MATERIALS**

- 1) The Educated Jew project: history, rationale, methodology, participants, nature of publication.

- 2) Elements of content suggested, defined, explored and delimited: philosophy, philosophy of education, translation, implementation, and evaluation.
- 3) Each of the above elements illustrated with reference to Greenberg materials.
- 4) Clarifications and queries from the reader's perspective.
- 5) Challenges to Greenberg from other scholars in the educated Jew project.
- 6) The realities of Jewish education in light of this illustration of vision.
- 7) The possible uses and abuses of the Greenberg materials.
- 8) The above elements as a tool for content analysis.

It may be useful to guide this discussion towards the participants' suggesting their own examples for vision on the various levels.

**APPENDIX #2: CATEGORIES AND CONCEPTS ON THE GOALS PROJECT**  
(Also to be communicated in the context of pre-seminar discussions with participants)

**A) GENERAL:**

- 1) Background on the CIJE and the Mandel Institute and the partnership between them and with Harvard's Philosophy of Education Research Center.
- 2) General Aim: Engaging various constituents in the Jewish educational community in development of Jewish education through vision.
- 3) Strategies:
  - a) "Seeding the Culture" - examples and responses.
  - b) "Pilot Projects" - eg. Agnon School
  - c) Developing the Kitchen: the need for the Kitchen in light of our understanding of a coach's job; the Kitchen defined (based on Danny Pekarsky's document for our last meeting, which broke down the Kitchen to "Visions at Work," "Journeying Towards Vision" and "Meta Issues").
  - d) Introducing vision in other CIJE activities, eg. TEI, Principal's Center, Wexner Graduate Conference, etc.
- 4) The possibility of a team of coaches versus a national center for vision.
- 5) The challenge of expanding capacity and how it relates to our seminar.

**B) SPECIFIC ASSIGNMENTS TENTATIVELY ENVISIONED FOR EACH PARTICIPANT AND SUGGESTED TOPICS, READINGS, MEETINGS:**

- a) **Devorah Steinmetz** - Steinmetz has received a grant to undertake a teacher training project at the Drisha institute. Assignment: teacher training and/or work on the kitchen. She should be commissioned to write up her presentation on vision to the Wexner Graduates (based on Lampert-Ball conception of teaching mathematics). She should be invited to express the difference between our definition of vision and that which she used in that presentation. She should be invited to present her ideas on how to introduce vision into her teacher training project at the Drisha Institute. She should meet with Gail in order to discuss implications of vision for training. Possibility of her working on kitchen should be explored in light of her responses to the Greenberg materials. If she is interested, she should be considered for preparing materials on "Visions at Work" and should therefore read this document.
- b) **Amy Gerstein** - Gerstein's experience is with the Sizer approach and her doctorate is on alternative approaches to change. Assignment: Consultant to the CIJE and to

individuals working with institutions on developing strategies for working with institutions and/or work on kitchen. She should be commissioned to undertake Scheffler's suggestion that we formulate our approach with reference to a conspectus of change approach. This will prepare her for both roles. She should read and discuss SF article on Ramah, Daniel Marom's pieces on Agnon, and Linda Thal's case study on the goals of Hebrew in Reform congregational education. She should have a phone meeting with Annette Hochstein to discuss vision in light of current change theories in general education.

c) **Michael Paley and Daniel Lehman** - Both have experience working with lay leaders, Paley at Wexner, and Lehman with Clal and both are working in setting up new "community" high schools. Assignment: lay leaders and vision and/or developing a new institution. Each should be engaged in both discussions until we make a decision as to which area we/they want to pursue more. The challenge of vision and leaders should be explained to Paley on the basis of a joint evaluation of the Wexner Graduates retreat (the point being that it did not take the discussion to the point of actually empowering lay leaders to work with vision) and to Lehman on a distinction between what he did with CLAL and the lay leaders at Beit Tefiloh (based on his own document on this project) and what we are suggesting. As for starting a new "community school," both should be given Marom's Agnon pieces and discuss them in a way which will surface the difference between developing vision with an existing "community" school versus developing vision for a new "community" school. Each should be invited to share written documents relating to the vision of their new school. Both should be encouraged to articulate and analyze principles and issues relating to the role of vision in the development of their new institutions. Also, Both should meet with Alan and/or Nessa to discuss challenges of working with lay leaders on vision.

d) **Linda Thal** - goals initiatives in the world of Reform education (she has already undertaken a successful goals like initiative in the teaching of Hebrew at a Reform congregational school and has written it up as a case study (see pages 185 - 227 of I. Aron, S. Lee, and S. Rossel (eds.) "A Congregation of Learners: Transforming the Synagogue into a Learning Community"). At present, she is also going to do a Ph.d in the area of vision in the context of the Reform Movement. Assignment: Planning consultant for developing vision, with possible special special emphasis on the Reform Movement. She should be given Marom's documents on Agnon and Lehman's document on CLAL-Beit Tefiloh and invited to explore differences in the implicit definitions of vision in each. She should be invited to present, first orally, but then in writing, an analysis of the current state of Reform education in light of vision. She should meet with Barry Holtz to compare notes on vision vis a vis Reform and Conservative movements.

*trial* e) **Alvan Kaunfer** - He has launched and directed various educational institutions, some ~~time~~ to synagogues and others not. He also has a background in Jewish Thought. Kaunfer should be considered for the assignment of working with institutions, ~~or the kitchen or both~~. Also, the possibility of his working on kitchen should be explored. In discussing working with institutions, he should be encouraged to read Linda Thal and Daniel Lehman documents in order to refine his understanding of how we define working with

institutions. Also, he should read Danny Pekarsky's document on the Kitchen, "Visions at Work." He should meet with Barry in order to discuss the CIJE kitchen and its uses.

f) **Danny Gordis** - He is currently involved developing a new program for the training of Conservative Rabbis on the west coast. Gordis should be encouraged to explore possible roles for Rabbis in developing and implementing vision locally and/or starting up a new institution. This discussion might begin on the basis of his reading the Marom-Agnon, Thal and Lehman documents in order to refine his understanding of how we define working with institutions. Gordis should work towards a written formulation of his emerging ideas. He should have a phone meeting with Seymour to discuss ideas about possible roles for Rabbis in developing vision.

**APPENDIX #3: SMALL GROUPS: SUGGESTIONS AS TO TOPICS, STAFF LEADERS, PARTICIPANTS, SPECIAL ASSIGNMENTS, ETC.**

**1) BUILDING COMMUNITY SUPPORT:**

CIJE STAFF LEADERS: SEYMOUR FOX AND ALAN HOFFMANN:

PARTICIPANTS: DANIEL LEHMAN, MICHAEL PALEY, NESSA RAPPOPORT.

SPECIAL ASSIGNMENTS:

FOX: PRINCIPLES FOR BRIDGING THE LANGUAGE OF LAY LEADERS AND THE LANGUAGE OF VISION.

RAPPOPORT: CHALLENGES IN BUILDING COMMUNITY SUPPORT FOR VISION IN LEAD AND ADJUNCT COMMUNITIES

PALEY: LESSONS FROM THE WEXNER EXPERIENCE.

**2) WORKING WITH INSTITUTIONS:**

STAFF LEADERS: DANIEL MAROM AND DANNY PEKARSKY

PARTICIPANTS: AMY GERSTEIN, ALVAN KAUNFER, LINDA THAL.

GERSTEIN: LESSONS FROM THE COALITION OF ESSENTIAL SCHOOLS EXPERIENCE FOR WORKING WITH INSTITUTIONS IN DEVELOPING VISION AND/OR TOWARDS A CONSPECTUS OF CHANGE THEORIES.

THAL: ANALYSIS OF THE REFORM MOVEMENT FROM THE PERSPECTION OF THE DEVELOPMENT OF VISION

**3) WORKING WITH PERSONNEL:**

STAFF LEADER: GAIL DORPH AND BARRY HOLTZ

PARTICIPANTS: ~~BARRY HOLTZ~~, DANNY GORDIS, DEBORAH STEINMETZ, *Golby*

SPECIAL ASSIGNMENTS:

DORPH AND HOLTZ: IMPLICATIONS OF VISION FOR TRAINING OF TEACHER TRAINERS.

**GOLDRING: IMPLICATIONS OF VISION FOR TRAINING OF PRINCIPALS;**

**GORDIS: IMPLICATIONS OF VISION FOR DEFINITION AND TRAINING OF  
CONSERVATIVE RABBIS.**

(r)

**Leadership Development Action Team**  
**Milwaukee: 6/20/96**

1. Can teaching change lives? Personal reflections on why education matters. History of Jewish commitment to literacy and learning. Theory of transformative education. Where do ideas in general education intersect with Jewish ideals? [Character/value education]
2. "There's nothing as practical as a great idea," Part I: Using tradition to make change [Sarna reading]. How have Jews revitalized themselves through history? What kind of leaders have we had--and what do we believe about the individual's power to make a difference, theologically and historically?
3. Why be Jewish? How do we think of ourselves in North America now? Ideals of Jewishness through education. Ideals of American life through education. Are those visions reflected in the educational settings we've experienced?
4. "There's nothing as practical as a great idea," Part II: In Jewish education: What can Jewish educational excellence look like? What does it take to get there? Models of visionary ideas and their settings from Jewish and general education. Best Practices examples, Jewish and general.
5. Inside great teaching and learning: What is the cutting-edge thinking about teaching and learning? What do we know about Jewish teachers in how they are trained and how they grow professionally? What would it take to change Jewish teaching? What are the missing pieces on the American-Jewish landscape? In Milwaukee?
6. Culture and education: What can we learn from the imaginative arts that is essential in the way we think about education? The arts as problem-solving. Why are Jews so deeply engaged in the American arts as artists, patrons, and participants, and yet Jewish institutions do not reflect the best capacities of the arts?
7. Gender and education: What kind of men and women do we want our children to become? How do our educational settings prepare children, as well as young men and women, to love, work, and create community? Are the models they transmit authentic and resourceful? Do they merely imitate American culture at its worst or do they present a real alternative? What is the message of Jewish intellectual culture for boys? For girls? What is the face of the Jewish community for boys? For girls? What is the meaning of the research on how girls learn for Jewish girls?

If we know that Jewish women will be the best educated of American women and that Jewish men will be among the best educated American men; if we know that both are likely to work in demanding jobs; if we know that Jewish commitments to school, camp, synagogue, JCC and Israel require a high income, how are we preparing the next generation to revitalize Jewish life while contributing to American life? What can we learn about how families transmit culture?

8. Spiritual strength, goodness and healing: Besides the ability to get into Harvard and make it in the global marketplace; besides literacy and competence; what other qualities do we value that education might foster? What other qualities might be considered that are underestimated as goals?
9. "Dreaming of Zion": Toward a real relationship with Israel. What vision/s do we have of this partnership? How do we teach it? How do we live it?
10. Great failures in American and American-Jewish education: What can we learn?
11. "Too parochial; too insular; too Jewish": How do our ideas about ourselves affect what we demand of our educational institutions? Of our community? What would it take for us to say, with pride: "My child is a Jewish educator"?
12. Making a difference: Models for the role of lay people/community in education, in partnership with educators, both in general and Jewish education. How do we keep learning and growing? What frameworks exist or need to be created for continual learning about educational leadership within Milwaukee? Nationally? How do we transmit a knowledge base to our institutional successors? [Mentor program?] How can we imagine Milwaukee as a place whose hallmark is active, sophisticated educational leadership in partnership with sophisticated educators? What have we learned that can be useful to other communities?
13. Evaluating the impact: Can we tell the good from the bad? Have we set up structures to transmit what we've learned? Are we making a difference in the institutions in which we play a role? Have we drawn others in by our engagement?

{MAY 28, 1996}

TO: Daniel Marom

FROM: Daniel Pekarsky

It's now Tuesday evening (my time). Attached is a draft of a letter that needs to go out (pronto, I think) to our invitees. Please review it.

Here are a few other matters:

1. As of today, it looked like neither Alan nor Barry could meet with us Friday morning. It was unclear whether Gail could; Nessa could meet with us. Perhaps we should return to the original idea of having a three-way conversation this week -- you, me and Seymour concerning what we've proposed and aim to have a meeting with the New York group next week.

2. Did you send me a new draft of the proposal -- email or fax? If so, it hadn't arrived by mid-afternoon Tuesday, Madison time. This may complicate our conversation tomorrow morning.

3. I spoke with Josh Elkin today. Though he'll be in Israel during our seminar and may be interested in being present for part of it, he's committed from Wednesday on. We left his participation an open matter at this point, and agreed to return to it after he's had more conversations with Gail concerning what she would propose for him for his Jerusalem visit.

4. Could you email me a one-page summary of where you understand us to be in relation to each of our invitees: a) what has been sent to them; b) what is the substance of conversations you've had with them; c) what they've been led to expect in the way of follow-up. This would be very helpful to me.

I'll look forward to talking with you in a few hours.

PS I received a copy of the book with the Thall article. I'll take it with me out East.

May 28, 1996

Dear Goals Seminar Participants:

We at CIJE and the Mandel Institute are delighted that you will be a member of the seminar we have organized for this summer. As you know, the seminar is designed to draw into the Goals Project individuals who we believe have the ability to contribute in various ways to our work; and based on who the participants are, we are confident that good things will emerge from our shared efforts. As you will soon discover, you are collectively an extraordinarily gifted group of individuals, and both the seminar and its aftermath promise to be very exciting.

Over the next couple of weeks, we will be sending you selected essays that articulate the outlook of the Goals Project and Educated Jew Project and/or represent efforts undertaken under the auspices of these projects. The seminar is built on the assumption that by the time we begin our conference in Jerusalem each participant will have digested and reflected on these materials and discussed them by phone or writing with me, Daniel Marom, and/or other CIJE/Mandel Institute staff. In preparation for the seminar, we may also be asking you to do some advance thinking concerning certain issues we will want to take up.

For now, I just want to review a few basics. The seminar will be held in Jerusalem, and it will begin on July 19 and will conclude on July 26. Details concerning the location of seminar-sessions will follow. Lodging for participants has been arranged at the Guest House of Kibbutz Ramat Rachel at the outskirts of Jerusalem (near Talpiot and Arnona). If you have special needs that should be taken into account in arranging your lodging, please let Josie Mowlem, CIJE's Assistant Executive Director as soon as possible. She can be reached at CIJE's New York Office, 1-212-532-2360, ext. 465. We will cover your expenses at Ramat Rachel from as early as Wednesday, July 17 through Shabbat July 27 (with a departure date on Sunday morning). We would encourage those of you who will be flying to Israel immediately before the conference to arrive on Wednesday so that you have at least a day to get over jet-lag before we get started Friday morning. Please let Josie know your travel plans (including airline, flight number, and arrival day and time as soon as possible -- and no later than June 21.

I am looking forward to speaking with all of you in the weeks to come. Please don't hesitate to call me or the CIJE office in New York concerning any matter relating to the seminar. My own phone numbers are 1-608-233-4044 (Home) or 1-608-262-1718 (Work). All the best until we are in touch.

Sincerely,

Daniel Pekarsky

Date

Rabbi Michael Paley  
Address

Dear Michael:

I hope you my lengthy phone message was received and comprehensible. A letter summarizing the information it contained will soon be forthcoming.

I know you're already familiar with many of the ideas at work in the Goals Project and the Educated Jew Project. The enclosed essays, which will serve as background to the seminar, may fill in and deepen your understanding of these projects. The Fox essay offers a rationale for vision in Jewish education, and the pieces that focus on Greenberg's work illustrate some of what's been done in the Educated Jew Project (which is intimately connected to the Goals Project). Professor Greenberg's essay offers one of several very different perspectives on the proper aims of Jewish education that the Educated Jew Project has been working with. These perspectives are proving very valuable for the Goals Project. In case you prefer the original Hebrew text, I am enclosing Hebrew copies of some of the materials. I hope you find these materials of interest. Marom and/or I will be in touch in about two weeks to discuss thoughts prompted by these materials and to begin more concretely thinking through with you your role in the seminar.

I hope all is well, and that the moving process is coming along okay.

All the best,

Daniel Pekarsky

{MAY 28, 1996}

Date

Title Daniel Lehman (Check spelling)

Address

Dear Daniel:

It was good talking with you the other day. As promised, enclosed are some materials that will serve as background to some of our discussions in Jerusalem.

The Fox article articulates a significant rationale for focusing on vision and goals in Jewish education, and the essays associated with Moshe Greenberg are an example of the kind of work that's been done through the Educated Jew Project, which is intimately connected with the Goals Project. Professor Greenberg's essay offers one of several very different perspectives on the proper aims of Jewish education that the Educated Jew Project has been working with. These perspectives are proving very valuable for the Goals Project. In case you prefer the original Hebrew text, I am enclosing Hebrew copies of some of the materials. In preparation for the seminar, Daniel Marom and/or I will contact you in about two to three weeks to discuss thoughts prompted by these materials.

Knowing that you are on your way out of Baltimore, I imagine it must be a far from typical end-of-school-year for you. I hope things are going well. All the best.

Sincerely,

Daniel Pekarsky

P.S. Do you prefer to be called "Daniel," "Danny", or "Dan" -- or something else altogether?

{MAY 28, 1996}

DATE [PLEASE OMIT THE HEBREW ESSAYS FROM THIS PACKET.]

Ms. Amy Gerstein  
Address

Dear Amy:

As promised in my recent email to you, enclosed are some materials that will serve as part of the background to our seminar in Jerusalem. The Seymour Fox essay offers a significant rationale for dealing seriously with basic questions concerning vision and goals in Jewish education. The essays associated with Professor Moshe Greenberg represent an example of the kind of work going on under the auspices of the Educated Jew Project of the Mandel Institute, a project that is intimately connected with our own. Professor Greenberg's essay paints one of several different perspectives on the aims of Jewish education that the Educated Jew Project has been working with. Since we probably will spend some time discussing Greenberg's ideas (and may well meet with him), reading his work in advance of the seminar will prove valuable. After you've had a chance to read this material, Daniel Marom and/or I will be in touch to discuss thoughts, questions, etc. it provokes in you, as well as to consider your role in the seminar.

I hope all is well with you.

Sincerely,

Daniel Pekarsky

[MAY 28, 1996]

Date

Rabbi Alvan Kaunfer  
ADDRESS

Dear Alvan:

As promised in our recent conversation, enclosed are some materials that will serve as background to our seminar Jerusalem. The Seymour Fox essay offers a significant rationale for focusing on questions of vision and goals in Jewish education. The essay by Professor Moshe Greenberg and the two pieces that surround it represent an example of work going on under the auspices of the Mandel Institute's Educated Jew Project (which is intimately connected with the Goals Project). Professor Greenberg's essay offers one of several very different perspectives on the proper aims of Jewish education that the Educated Jew Project has been working with. These perspectives are proving very valuable for the Goals Project. In case you prefer the original Hebrew text, I am enclosing Hebrew copies of some of the materials.

Either Daniel Marom or I will be in touch with you soon to discuss your thoughts concerning this material (as well as the reactions you voiced upon reading the piece I sent you some time back. In the meantime, enjoy the summer, and all the best.

Sincerely,

Daniel Pekarsky

DATE

Rabbi Daniel Gordis  
ADDRESS

Dear Danny:

I want to express again my delight that you will be able to join us for the July Goals Seminar in Jerusalem. A letter will soon follow summarizing various logistical details concerning the seminar. Most of these details we've already discussed orally; the major new point is that CIJE will be delighted to put you up at Ramat Rachel beginning two days before the seminar (on Wednesday, July 17) all the way to Sunday morning (July 28) following the seminar.

My main reason for writing at this time is to send you some background materials for our seminar. The Seymour Fox essay offers a significant rationale for focusing on questions of vision and goals in Jewish education. The essay by Professor Moshe Greenberg and the two pieces that surround it represent an example of work going on under the auspices of the Mandel Institute's Educated Jew Project (which is intimately connected with the Goals Project). Professor Greenberg's essay offers one of several very different perspectives on the proper aims of Jewish education that the Educated Jew Project has been working with. These perspectives are proving very valuable for the Goals Project. In case you prefer the original Hebrew text, I am enclosing Hebrew copies of some of the materials.

I will be in touch with you soon to discuss your thoughts concerning this material. Since I realize that you may not know as much as you'd like about the mission and activities of the Goals Project, I would like to discuss this matter with you as well.

I have enjoyed our brief conversations and look forward to future ones.

Sincerely,

Daniel Pekarsky



## BETH TFILOH COMMUNITY SCHOOL

---

**Zipora Schorr**  
*Director of Education*

**Rabbi Mitchell Wohlberg**  
*Dean*

**Carolyn Van Newkirk, Ed. D.**  
*Principal, Lower School*

**Rabbi Daniel Lehmann**  
*Principal, Upper School*

April 26, 1996

Daniel Pekarsky  
4006 Mandan Crescent  
Madison, Wisconsin 53711

Dear Daniel,

I very much enjoyed hearing about the CIJE Goals project that you are coordinating. The challenge of articulating well-defined goals for Jewish education has occupied my thinking for quite some time, and I am very interested in participating in the discussions that you are organizing.

Enclosed you will find a copy of the proposal that I wrote for a project aimed at developing a more self-conscious approach to the fundamental mission of our school among students, faculty and parents. This program is nearing the completion of its first year, and I think it has been quite successful. I will be happy to share with you a more detailed description of the workshops and seminars that have been conducted as a part of this project.

Thank you very much for your invitation to get involved in this exciting work.

I look forward to speaking with you next week.

Sincerely,

**Rabbi Daniel Lehmann**

## PROPOSAL FOR A CLAL PILOT DAY SCHOOL PROGRAM AT BETH TFILOH

### I. INTRODUCTION

Jewish Day Schools, and high schools in particular, are emerging as a critically important Jewish communal institution in America as we approach the 21st century. Denominational and trans-denominational Jewish high schools are being developed in communities throughout the country and they are having an increasingly significant impact on the future of our Jewish leadership.

CLAL, the National Jewish Center for Learning and Leadership, has been an innovator in lay and professional leadership education within the Jewish community. Their seminars, workshops, and classes for Federations, JCCs, and Synagogues have brought a new understanding of how Jewish texts, traditions, and values can help us reimagine the future of our Jewish communities.

This proposal seeks to apply the resources, experience and talent that CLAL has developed to the day school setting. Heretofore, CLAL has worked with a variety of communal agencies and organizations, but has not worked closely with a community day school. This would be a pilot project that could serve as a model for similar cooperative ventures throughout the country. It would create a living laboratory within the school community that could potentially transform the school in many positive ways. If successful, this program can be used at other pivotal points in the education of the Jewish child, including the important pre-school years when parents are deciding whether to send their children to a day school.

The Beth Tfiloh Upper School in Baltimore, Maryland is a community day school with approximately 270 students from sixth through twelfth grade. While maintaining a Modern Orthodox perspective on religious issues, Beth Tfiloh educates students and parents from a wide range of religious backgrounds and commitments. As a central tenet of its school philosophy, Beth Tfiloh respects the dignity and integrity of the various religious philosophies that are represented in the school and throughout the community. A pluralistic and open educational environment is maintained on all levels. Beth Tfiloh's mission is to educate a cadre of young men and women who will be prepared to provide the local and national Jewish community with the leadership it needs to create a vibrant Jewish life in the twenty-first century.

The Beth Tfiloh School, situated in one of America's strongest Jewish communities and dedicated to educating students from all parts of the Jewish community, is the perfect setting for CLAL's first intensive relationship with a community day school.

## II. Program Outline

The program as outlined below would take place over two years, with some components being repeated for new participants during the second year. CLAL's educational programs at Beth Tfiloh would focus on three different elements of the school community simultaneously. Each of these separate groups would have a monthly session with CLAL faculty from beginning November, 1995 through May, 1996.

### A. Students/Parents

CLAL faculty will work with three groups of students/parents focusing on important transitional periods in the life of the students and their families. This component would run for one year and be repeated with a new group of students and parents in the second year.

Pre Bnai-Mitzvah and their parents (sixth graders) would work toward the transformation of the Bar/Bat Mitzvah experience. The Bar/Bat Mitzvah is the single most important Jewish life-cycle moment in a teenagers life and inaugurates a more intensive period of responsibility for choices about Jewish commitment. Through study and discussion students and their parents would develop a Bar/Bat Mitzvah experience that would involve the entire family in the learning process and would enable the event to celebrate the "Torah that is read and not just the reading of the Torah." The Sinai narrative will serve as a guide as families work to create a Covenant-Affirmation experience.

The Bar/Bat Mitzvah celebration is clearly the most important milestone of the Middle School years and there is a great need to enhance its meaning within the context of the contemporary community. Beth Tfiloh already has a Bar/Bat Mitzvah seminar for sixth graders in place that can serve as a formal structure for follow-up and integration. We would also invite 6th grade students and their parents from the Krieger-Shechter School to participate in this program, thus broadening the program's impact and providing an opportunity to develop a closer relationship between the two schools.

The next most significant event in an adolescence's life is obtaining a driver's license. At this juncture, students enter a new phase of life characterized by a heightened level of freedom, independence and mobility. CLAL would explore with 10th and 11th graders and their parents the Jewish tradition's perspective on the sanctity of life and the responsibility that human beings have to exercise their power over life and death with great sensitivity. Judaism's understanding of human freedom as a reflection of having been created in the image of God, can have a profound impact on the way we understand and use our freedom. The Creation narratives will form the backdrop of this discussion and study.

Finally, high school graduation is a culmination of years of Jewish and general education and represents an important transition in our society from childhood to adulthood. With graduation from high school comes many new opportunities and challenges that will shape the future of the next generation of Jews. The Exodus process will be studied for its insight into the transition that the Jewish people experienced as they developed greater independence and opportunities for choice. A major element of this discussion will focus how the lessons of the Exodus are kept alive through symbols within a community and how Jewish institutions and rituals can incorporate the values of the Exodus experience into the daily lives of Jews. Students will be asked to reimagine their Jewish community and discover new ways to express its core ideas in the life of the community. Each session will meet for approximately 90 minutes.

## **B. Faculty**

On a monthly basis CLAL faculty will meet with a cross section of the Upper School faculty to discuss the role of the teacher in transmitting culture and values within the school setting. Teachers in a Jewish day school, even those who teach general studies, need to see their jobs as involving more than just the transferal of discrete information. Rather, they should envision themselves as creators of a cultural matrix through which students will perceive and engage the world.

CLAL faculty will discuss both the theoretical underpinnings of this notion of cultural transmission as well as the specific principles of Jewish culture that should inform the practice of Jewish education. What kind of subtle cultural messages are sent to students by the way teachers teach, evaluate and interact with students? How can the culture of a school be designed to reflect Jewish values and ideals? What are the basic components of a Jewish cultural literacy that are necessary to fully engage students in Jewish culture?

CLAL faculty will also work separately with Jewish Studies faculty to discuss the ways in which Judaic courses can present a more compelling and organic vision of Jewish life to our students without sacrificing the development of textual and literary skills that we strive to help our students develop.

Each session will meet for approximately 90 minutes. Faculty from the Krieger-Shechter School could also be invited to attend these sessions in the hope of expanding the impact beyond Beth Tfiloh's walls. Follow-up sessions with Beth Tfiloh faculty will be scheduled as a part of regular faculty meetings to determine how the ideas discussed in the CLAL sessions can be integrated into the classroom and the beyond.

### C. Lay-Leadership

CLAL has been very successful with the education of lay-leadership in various communal agencies and settings. Through a two-year curriculum that uncovers the themes of the Jewish holidays and unfolds the meaning of Jewish history, lay leaders are given a foundation in Jewish thought that can empower them to discuss communal and institutional issues within the context of Judaism's concerns.

CLAL faculty would meet with a select group of current and potential school lay leadership on a monthly basis to work through the two-year curriculum. In addition, time will be devoted at the end of each session to apply the discussion themes to the specific issues facing day school leadership. Each session will meet for approximately 2 hours.

### III. CLAL FACULTY

Sessions will be led by various members of the CLAL faculty including:

Rabbi Irwin Kula, CLAL's Director of Education and a nationally recognized lecturer and communal innovator

Rabbi Brad Hirschfield, Director of Professional Education at CLAL and a noted speaker/teacher

Rabbi Tsvi Blanchard, Ph.D., CLAL Senior Teaching Fellow, and formerly Principal of the Ida Crown Hebrew Academy of Chicago

Rabbi Daniel Lehmann, Beth Tfiloh Upper School Principal and former CLAL Fellow

Rabbi Lehmann will serve as the project coordinator, member of the teaching staff for this program and liaison between Beth Tfiloh and CLAL.

The CLAL faculty assigned to each component will be carefully selected to maximize their impact on the specific participants involved. Given the diverse strengths and backgrounds of the CLAL faculty, we will be able to choose the most appropriate faculty for each group of participants.

#### IV. EVALUATION

Throughout the program, there will be an ongoing formal and independent evaluation of the various programmatic elements. A detailed analysis of the impact and efficacy of the program will be undertaken by a local professional in the field of Jewish educational administration. The evaluator will monitor the project and provide continuous feedback so that improvements can be made during the course of the program. Questionnaires, interviews, and program observations will be used to determine the strengths and weaknesses of the project. Formal recommendations will be made periodically to enable adjustments in the program as it progresses. At the conclusion of each year, a comprehensive evaluation will be made to determine the future direction of the program.

#### V. EXECUTIVE SUMMARY

The objective of the Beth Tfiloh School-CLAL Seminars is to apply CLAL's successful educational programs for Jewish lay and professional leadership to the community day school setting. CLAL faculty will design and lead a series of workshops for students and their parents, faculty, and lay-leaders using text study and discussion formats. The goal is to provide all elements of the school community with new ways of understanding their mission as Jewish leaders, Jewish community builders, and Jewish educators.

Rabbi Alvan Kaunfer  
50 Sargent Avenue  
Providence, R.I. 02906

April 13, 1996

Daniel,

I hope your Pesach went well. It was good talking to you before Pesach and sharing ideas about your paper. I'm really excited about the prospects of working with the group on the Goals Project. I've begun to make arrangements to extend my visit to include the week of the 19th. Please let me know the details when they become available. Also, when you have a chance please forward some general material on the CIJE that I can share with my lay people. ← P.S. just came in today's mail - Thanks

I'm including my notes and reflections on the article, some of which we discussed and some that we did not have time to talk about:

First, the most compelling ideas in the paper:

-The distinction between the existential and the institutional vision--everyone seems to be focusing only on the institutional type of vision--this is indeed a fresh and enlightening approach.

-Vision and "Mission" statements indeed are both bland in content and try to cover too much--the cafeteria and shopping mall approach. This is true in our synagogue which went through an extensive Long Range Planning process with a professional who does this in industry.

-I wholeheartedly agree that kids choose best when given a strong ideological basis--it does not reduce their autonomous decision-making in any way.

Some Questions:

- Is the vision a school vision, a synagogue vision, a community vision?
- How to do visioning in smaller communities that have only one institution (can't offer the array of voucher choices)
- What is the relation between "vision" and "goals"? What do the terms "grounded in", "underlying", "source" mean?
- How is this the same or different from Tyler's model of the Philosophy as the "screen" for the school's goals?
- Focus seems to be on the "big-time" philosophers (your footnote addresses this issue)
- The examples focus on individual/personal visions (how will the individual be nurtured) rather than examples of what a communal/societal vision might be.
- The evidence quoted (Smith & O'Day) seems to be of schools that might have clear visions, but they sound like the old institutional-based mission statements (p.15).
- Are there any examples out there of the type of existential visions we are talking about? If not, how can we use existing ones as "evidence"?

These questions are by no means meant to reduce the significance of the directions you and the group have taken, but I see them as some of the ongoing agenda for deliberation.

Looking forward to hearing from you soon.

Bivracha,

Alvan