



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
76

Folder
6

JCC Jewish educators project. Cambridge materials, 2000.

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

- Shared concerns = checks - time - missing elements
- ^{Emergent} Vision of an educational leader
- IF same principals



2 people — place of 1 \sim { 2 different checkles }
point

What do secular administrators bring to the table?

Do principals know science or math? NO!
Secular leaders use this analogy to justify their ignorance!

Sam: Bad analogy — Judaica = 1/2 of curric.
= much more important

3 best day schools? $\left\{ \begin{array}{l} \leftarrow \text{Ramat} \rightarrow \\ \text{Flatbush} \\ \text{Heschel} \end{array} \right\}$ who are they led by?

\rightarrow Jewish educator? Or is there a split?

"Cornfield students" \sim Attraction of that program

~~Debra Kelly~~

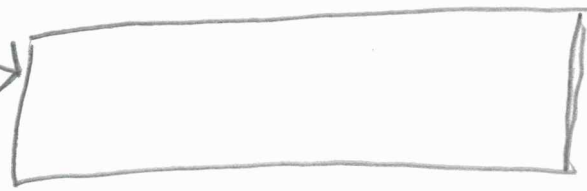
2 vs 1 → {Reality} {Ideal}



THE CHARLES HOTEL

Lee's Comment

Administrators - very sophisticated



Lacks other than Judaism in those mainly from gen ed. e.g. Jewish communal knowledge

What do the companies want? How important is Judaism to them?

Offering Jewish learning to leaders of Jewish schools - important, long-term challenge

ZICN - Melton mini-school

ZICN - Jewish literacy

TAT study

Conceptions of Judaism

Too narrow an emphasis on {classical} Texts - {Jewish} {history}

Mordechai - Educ vision vs Jewish knowledge



Lee's Stanford Block Program = Strategy

(A) Let's get more concrete; what would be 12 paradigmatic problems/situations that a principal in a Jewish day school would face and how would he/she address them? What are we preparing them to do? = { Beyond skills }
{ Knowledge }

(B) What do they have to be able to do, to be able to be taken seriously by the Jewish community? { Credibility = 2 }
{ Communities }

Tests

→ Speaks what you need!!



(C) Open-space -- How use "between the summers"

-- what kind of field experiences would be good? what would be great schools to hang out in?

How connect these with the others? (a) & (b)

Lee -- "Problems" / "Field Experiences"

Two clientles -- Administrators -- very sophisticated

How do we find out who the possible candidates are?



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* If we can specify problems & what we need to know & be able to do to address them, then curric/admissions are variables, ~~that~~

Should we reconsider a year-long residential experience?

David/Sam -- not very confident re: what public school principals know.

Mordechai 1) Composite Profile

2) "Phil" in broad sense

3) Advertise broadly

Even if only 5, if they're good!



Scheffer: Some common core (condensed formal, formal)
but some different tracks.

Issue of vision - new to all of them!

Kinds of Problems

① School Board comes to you & asks:

What - mandatory/elective; everyday - once a week?

How do you respond?

② 'Are we - a community school -- open to admitting non-Jews?' you've approached the

③ ^{some} Parents complain to you: "Not enough finance; let's add another hour at end of day" other parents are up in arms about the idea.

[Lee: Diversity of participants would make the discussion interesting]

David: Need a whole range of knowledge/skill to address such problems.

Lee: Don't just let people loose; need a careful pedagogy.

Choose problems that give rise to ~~what you~~ big structural pieces



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Other
~~And~~ problem: "Teacher-development - issues

"Community relations" issues: e.g. community
wants "less Jewish". How educate
constituencies to want "more Jewish"?

~~Why preserve~~

"Why preserve Jewish community?"
why should we care about assimilation?

→ Language - structure / Hebrew

→ How important is it?

- Relationship of America & Israel

- Relationship / aims of Amer. J

Jewish history - how tied
to the AP exam should we
be?

Should they deconstruct
March of the Living as they
want other ~~matter~~ subject
~~matter~~

Lee

Integration - Issues

① you're chairing a committee



Challenge of "ISSUES"

Issue of integration comes up. Should we forgo notion of integrative math & judicious

Are there dangers of problem

② How attract elite? What do we do if disabled kids come to us (though not destined for Top Leagues)

Integration issues

① As solution to scarce resources -- let's do x and y together?

② Dangers of destroying integrity of disciplines

Medicine as model of problem-based curriculum

Problem-based curriculum

A) Answers to Qs: ① what graduates should know & be able to do
② Pedagogy

B) Not whole of the curriculum



- Other problems: universalism/particularism/pluralism
- Principled as a Jewish role model

Mandel Foundation

Mandel Foundation
Academic Advisory Group
September 24-25

AGENDA

1. Proposed program – Mandel School USA
 - a. The Principals' Initiative
 - b. The JCCA's Jewish Educators Initiative
 - c. Other

2. Foundation plans in the area of education
 - a. Proposal for a Mandel Journal
 - b. R&D
 - c. Information technology
 - d. Communications
 - e. Mandel School – Jerusalem : next steps

Reactions to JCC Proposal

- ① Very little is said by reviewers
- ② ↑ Attention to basic Q's (David/Mordechai)
re: meaning/ethics/~~potentials~~ of opportunities of
educ. in JCC setting
- ③ First cohort = Workshop around #2; then decide
whether to continue program
- ④ Introduce other fits: e.g. urban anthropology
and studies of "cognition in the wild"
- ⑤ "Virtual JCCs alongside phys structure"
- ⑥ Too aspecific to evaluate

DP's Own Response

① Very rich: Develop "is" + Missing elements
Shared: Clientles, Missing elements, Time/ambition

② Teacher/learn/manage - serious concerns.
Less worrisome if assume savvy Ps.

③ Worry Re: time → ≡ ←

④ Recruitment

Major Shared Concerns

A) Two different clienteles

B) Two ambitious, given time

→ ↓ Aspirations, ↑ Time, Use of time, Technology

C) Vision as shared product, evolving, self-critical

D) Missing subject-matters/outcomes

① Vision of teaching/learning/knowing + Lits; Management

② Sifting through fads/debates

E) Emphasis on vision - at cost of practice + inter-relationship

Other

① How - using what criteria - evaluate proposals?

② How do proposals fit into larger game-plan?

③ Role of Advisory Committee ④ Risks/dangers of failure

⑤ Need for evaluative tools -- Program and Individual

⑥ Extent of possible retraining of professionals

Emergent Portrait of an educational leader

A) Vision, grounded in reflection, study, w/lt implications

B) Capacity to implement vision & grow it w/:

- 1) Vision of teaching, learning, knowing
- 2) Web of management skills
- 3) habits of mind needed to sift/decide in market place
- 4) The ability to grow vision through dialogue w/ community + Reflection on Practice.

Major/Shared Concerns

A) Two very different Clients, but
~~at~~ at least one urges not hoping
for totally separate tracks

Ideas

- (1) Two separate programs
- (2) Two tracks which mix
and separate

B) Insufficient time for a program w/ such broad aspirations.

Ideas

① Narrow aspirations

e.g. Lee: 1/3

Sam: "beginning principal"

Also what can be learned "on the job"?

② Get more time (e.g. via 4th summer, & imagining program as a succession of continuing stages)

④ Carefully use time

⑤ Use technology w/in program

⑥ Nwan's stephenson Re: both groups

c) Emphasis on Vision is important, but needs to be room for critiquing/evaluating vision, ~~and~~ for participation of community in evolution of vision; for the evolution of vision through practice/reflection.

D) Emphasis on Vision is good, but there are other critical areas and skill-sets:

no theory
vision is
useless.

- Vision of teaching
- Vision of learning/knowing
- management-skills

- Capacity for inquiry/good thinking in the educational marketplace so as to sift through fads and debates

E) Emphasis on Vision/theory/philosophy is good, but insufficient emphasis on practice and on their inter-relationship.

Tacit assumption: Classical sources are enough to orient us when we face practical decisions/problems.

What about the social sciences?

→ F) Need for other literatures
Teaching/learning/history/literature
Psychology

My questions for them

A) Insufficient "practice" / inter-relationship:
Explain

B)

Other themes

- ① How evaluate these proposals?
What criteria should we use?
- ② How do proposed programs fit into a larger game-plan?
- ③ Riskiness of program; dangers of failure
- ④ What is role of the Academic Advisory Committee?
- ⑤ Importance of design evaluative tools to assess both the program and individual students?

⑥ How much change is possible for mature learners?
Reframe - See Inbar

Vision of an educational leader emerging from their responses

A) Vision; grounded in critical reflection & study w/ attn to implications

B) Capacity to implement vision & to allow practice to revise vision, guided by:

① Vision of learning teaching knowing

grounded in appropriate educational & social scientific literatures

② A web of management skills that facilitates improving instruction and working w/ diff. constituencies

③ The habits of mind that make it possible to sift/decide in ed. marketplace

Vision of a Program for Principals emerging from their comments:

Need to add ✓

- ① Opps to acquire other kinds of understanding, via other literatures/learning experience
- ② Need to acquire other skill-sets/habits of mind
- ③ More emphasis on practice & its relationship to theory
- ④ More time

JCC Comments

- ① Very little said
- ② Basic Q's need attention (David/Mordechai.)
re: meaning of educ. in JCC setting,
possibilities for (what kind of)
learning; ethics of informal education
- ③ First cohort -- a workshop for senior
folks to think through these
and other basic Qs, then decide
whether to continue w/ program
- ④ Relevant literatures (Sam): Community-
education (Heath & McLaughlin),
urban anthropology
- ⑤ Virtual JCCs should be developed
alongside Brick/Mortar
- ⑥ Too specific to evaluate curriculum

DP's own response to reviews

- ① Wonderfully rich.
 - a) Develop what's there
 - b) Missing dimensions
- ② If assume savvy principals, some of the concerns are less worrisome.
- ③ No doubt that teach/learn/manage are important, but if #2, then okay
- ④ Worry Re: time.

Dear Seymour and Annette:

I'm sorry to be a little late with this response to the documents which you sent, but this has been a hellish month. T.S. Eliot was not only an anti-Semite, but he was wrong about April; September is the cruelest month, at least for the professor. I've written without reading the comments of other members of the panel, to be sure that my comments are independent.

I don't know enough about the JCC idea to say much in addition to what I told you when you first mentioned it -- namely, that it could have all sorts of promising consequences. Given Jewish-American educational appetites, I'd guess that there are extraordinary opportunities for informal education in these agencies, and maybe even formal education. The tricks will be to learn a bit about what they might be, to make some good choices at the outset, and then to help the JCC education directors to do a good job. The proposal doesn't say much about these things, and, as you know, it is easy to dig a good idea into a big hole with a couple of stumbling early experiences.

The Principals Initiative is a very different kettle of fish. I have no doubt that it is a good idea, but, if I correctly understand the proposal sketch, it presents some problems, I list them in no particular order.

1. The proposed program aims at two different groups: experienced and inexperienced educators. The latter will have many things to learn which the former doesn't, and it isn't clear to me that they would do well with the same curriculum. If they must have the same curriculum, I'd urge you to at least have the inexperienced ones do year-long supervised internships in good schools during the program, so they learn what kids are like, how schools work, what the routine problems are which never get taught, etc. Lacking that, they'd not make very good use of the best curriculum, and they could be a drag on and irritation to their more experienced colleagues. They'd also be likely to walk into jobs which they were not well-prepared to do, which could damage the schools and, indirectly, the program.
2. The proposed program focuses heavily on developing educational visions, which is a good idea. It also refers to linking those visions to practice, which is even better. And the proposal mentions a range of things which would be taught and

learned in the program, all of which make good sense.

But there are three things which are critical to educational leadership which the proposal doesn't seem to mention: learning how the curriculum is taught, learning how it is learned, and management. Lacking knowledge of the first two domains, a principal cannot be a good judge of the teaching and learning in her or his school, and lacking that, she or he is less likely to make wise decisions about all sorts of other things, like hiring and promoting teachers, improving curriculum, etc. Lacking such knowledge, it would be impossible to get very far in thinking about how to connect the best vision with practice, let alone knowing how to do it, or whether one was succeeding, once one had tried.

- Missing
emphases:
- how curric
is taught
- how curric is
learned
→ management
3. The proposal mentions evaluation, and I think that it may allude to management, but management is not a central part of the proposal, as far as I can tell. Yet management is the special craft of school leaders, and something which very few know very well -- even if they have commendable visions. One large department is managing and improving instruction; another is working with clients and constituents; another includes budgeting and other more or less routine matters; and still another includes managing in the unique situation, and with the unique problems, of the schools in which these women and men would work (chief among them having teachers who, on average, are poorly prepared and poorly paid). I strongly suspect that many potential enrollees in such a program would want such work as they walk in the door, and many others would wish they'd had it after their first few months on their first job, after the program.

My second and third points intersect in several ways. For instance, managing instruction, in the # 3 sense requires the knowledge of teaching and learning I referred to in # 2. Connecting visions with practice, in the # 2 sense, requires some knowledge of the distinctive nature and problems of the schools

- Not
enough
time
4. The proposed program is to cover three summers, and I don't think that is enough, especially if you try to remedy the problems which I mentioned above. Leading schools well is a formidable task, and is something which most experienced general educators are not very good at (i.e., few have any solid knowledge either of teaching and learning or of school improvement). Your students will have a good deal to learn.



If I correctly understand the proposal, these are fundamental issues, and they permeate the proposed program. I kept writing notes about them as I read and re-read it. Educational visions would be worth very little without deep knowledge both of the teaching and learning in which the vision would be realized, and of how to manage and improve teaching and learning which would help to move schools nearer to the vision.

I hope that these comments prove useful. If they seem to you to be problems worth discussing, we can consider how they might be remedied.

My best,

d

September 17, 2000

Dear Seymour, Annette and fellow kibbitzers:

I will have to craft my comments rather telegraphically, hoping to fill in the blanks when we get together in Cambridge (although some of these may be, to paraphrase Scheffler, "much-needed blanks" which improve the world by being left suitably empty). My comments are primarily triggered by the Principals' paper and can be categorized as:

- 1) the necessity and insufficiency of vision as an organizing framework;
- 2) the theory/practice challenge;
- 3) one program or many;
- 4) technology;
- 5) evaluation within and of the programs; and
- 6) less is more, more is more, more is less, and less is less—time and the opportunity to learn

- 1) Vision: The program places the concept of vision at the heart of the design and of the implied curriculum. This idea, I suppose, grows out of the Educated Jew project and out of Danny Marom's efforts in Cleveland, among other sources. Vision is a powerful construct, but as several other respondents have observed, it may be an insufficient reed on which to erect the curriculum,

In our own research on professional learning, I proposed a fairly general model of teacher learning that postulated five intellectual processes—vision, understanding, practice, motivation, and reflection/evaluation—located within nested contexts of professional learning communities. The point is not to tout any one flawed model, but to communicate that we defined vision as indispensable, as a construct that lay between understanding and motivation (thus drawing upon both Eros and Episteme), and capable of being challenged and revised through the activities of practice and reflection within learning communities. Vision is extraordinarily important as both source and target for professional development, but it must be understood in connection with other factors.

- 2) The proposed curriculum is heavy on theory (of particular kinds) and lighter on practice (and on policy from street-level to "legislature"), and fairly quiet about the great challenge of relating the two. The assumption is that theory is always the starting point and that practice and policy derive from and rest on vision, philosophy and first principles. Are we prepared to place those premises on the table? Both pedagogically and rationally we may want to question whether our readings of Plato, Dewey or Scheffler should serve as

foundations for practice or as the places (topics) we pursue when problems of practice confront us. The present program seems to separate philosophy and the writings of great thinkers as one domain, and then treat "education" as an entirely different domain. The social sciences are hard to find except for being embedded in Education. How well has this worked in other programs? How do we know? Moreover, especially in a short program (14 face-to-face weeks over three years, less time than a traditional single semester), the connections between theory and practice must be confronted directly.

very theory-weighted

where are the soc. sciences?

3) My colleagues have commented on the question of whether this is one program or several. I have little to add except to observe that if you wish to pursue the learning community metaphor seriously, the diversity of their backgrounds is an advantage rather than a disadvantage. All the participants come already very smart about something, but these are different "somethings." How can the "distributed expertise" be transformed from a problem into a virtue? Not by having totally separate tracks, not by putting them all together and offering primarily text-based courses in which everyone reads and discusses the same works, and not by individualized instruction. This is an important question of the design and execution of the curriculum and teaching.

4) Technology is mentioned only in passing in these documents. However, I believe that technology must become a central focus of the design and of the running of these efforts. The only way these programs can become 110-week programs rather than loosely coupled short courses, is through highly creative uses of computer technology for a variety of purposes including communication, archiving, collaboration, consultation and mentoring, evaluation, virtual site visits, etc. Mike Smith can help us think about these matters, as can John Bransford, John Seeley Brown and others. Moreover, the schools that these folks will lead are going to be technology rich and technology intensive. We will want to recruit participants, many of whom are already technology savvy in important ways.

5) Since, as Mordecai observes, it will be easy to make mistakes of admissions, learning and teaching, evaluation must be central to the design. How will the fellows' development be evaluated, by the program and by themselves? How will we know when we have made a mistake? What will the fellows use as the mirror for looking at their own performance, vision, understanding and growth, and what will the program use to assess the same? If we do a good job at that, then the challenge of evaluating the program writ large may be less serious. But we will need to think seriously about both individual and programmatic evaluations.

6) As others have already observed, the time to learn is very short. If you had to forego one-third of the goals of the program, what would they be? One-half? Two thirds? It may well be that there is only time to accomplish one-third of

Evaluation
isn't
discussed
seriously

your own vision for the program in the time allotted (Remember that fellows become ill, their families need them unexpectedly, teaching or program staff are drawn away, etc. Fourteen weeks is the maximum). What needs to be done during the summers and what can be designed for highly productive interstices during the year? What counts as "internships?" As work done during the year that is then brought to the School as material to be investigated, critiqued and studied?

The selection of a faculty is just as important as the selection of fellows. Too many such programs are very loosely concatenations of soloists engaged in parallel play, with little coherence or integration. How does one grow such a faculty? Doesn't the faculty itself need preparation for this new task, no matter how experienced or eminent they may already be in their current work? Who, when and where will this be done?

I have, like Mordecai, decided to allocate my time and lines to questions and critique rather than to complimenting the authors for your superbly positive accomplishments in conceiving and presenting these ideas. As he said, you aren't bringing us this way to tell you how pretty you are.

See you all in Cambridge.

Lee

August 14, 2000

Dear Seymour and Annette,

Sorry has taken me some time to get back to you regarding the documents you gave me during our Palo Alto visit. I've now had a chance to look at both. Doubtless my comments derive as much from my ignorance regarding the context of these initiatives as they do from any of the features you describe in them. Viz. the JCC program, I confess to knowing little of the JCC world and landscape. Consequently, I have less to say about that program.

The Principals' Institute is an ambitious undertaking that speaks to a real need in the Jewish community. Your plan for soliciting candidates for the program strikes me as thoughtful and sound. I imagined for a moment the people in my own community who might be candidates for such a program and how these people might be reached (e.g., retired Microsoft execs or their spouses). In addition to the strategies you mentioned, another thing you might think of is the placement of ads in major newsstand publications, such as Tikkun, Moment, Commentary, the Forward, etc. These ads might reach people who would not ordinarily see themselves as a candidates for a principalship in a Jewish school and the copy could focus exclusively on the notion of career change. The fact that prior involvement in formal educational activities (either Jewish or secular) would not be a requirement for participation could be highlighted.

Regarding the sketch of the program, a few thoughts:

1. As I read the list of aspects that would characterize the "successful graduate," several questions occurred to me. The list struck me as a tall order for someone completing a three-month program, even with intervening activities and meetings between the summers. Indeed, it think we would all be quite happy if the **deeply experienced** principal of a Jewish day school, someone with a dozen years experience, exhibited these qualities.

My question, then, is one of appropriateness of this list for someone just starting out. Framed differently, my question would be: What skills, competencies, ways of thinking would characterize the successful **beginning** principal? Given the limited time frame of the program, what

important features of running a Jewish school would **not** be addressed in a program of this duration? What important aspects of Jewish education, school leadership and governance, Hebrew, etc, would have to be taken up once the person is already in the field and engaged in a continuous process of learning?

Rather than a list of competencies, it might be useful to think about the habits of mind and heart that you'd want the prospective principal to bring into the educational world and that could be further honed with experience.

My comments are informed by years of working on our teacher education reform at the University of Washington, where our 12 month program sought to endow each student with every skill and packet of knowledge needed to enter the classroom as an expert teacher. The effort failed because the curriculum turned into a little bit of this and a little bit of that, an undisciplined smorgasbord of offerings that whetted the appetite but did little to develop deep and supple understanding.

As you think about the program, it may be important to view it as part one in a sequence of activities. Part 1 would include the three summers and some kind of "graduation"; part 2 might consist of the first year in the field as principal or educator and some time of virtual community that would network participants in a support group but also in a continuous learning activity. Part 2 might then culminate in a fourth summer, where the cohort would be brought together to cement their bonds and to plan for on-going study group. Part 3 might actually have participants, now fully employed as principals, come back and work with the new inductees. Who knows whether this is feasible. What motivates my comments, however, is the notion that the program, no matter how good as it is, should not be viewed as an end in itself, but part one of an ongoing process.

2) I very much resonate to the word "vision" and all that it signifies in the document. However, as I asked myself about the world I inhabit, and the multiple visions that inform my work, I thought about the kinds of things that are **not** represented.

As a broad rubric, I would refer to this sphere as one of "inquiry." As written, the program leans heavily on an image of the principal deeply rooted in traditional Jewish sources and informed by classic texts in educational philosophy. This is a powerful orientation that will serve someone well,

particularly as that person shapes a personal vision of the Jewish school. But there many other important concerns that a principal has to deal with—issues of assessment, testing, the integration of technology, exceptionality, grade retention, grouping, tracking, ADD; not to mention the on-going bombardment of educational fads that proclaim themselves to be “research-validated”: multiple intelligences, interdisciplinary curriculum, whole-body response, learning styles, brain-based education . . . and this is just the tip of the iceberg. All one has to do is to open any issue of Educational Leadership to see the bustling marketplace hawking the latest ideas, fads, trends, etc. The question is: what ways of thinking, what habits of mind does the prospective principal need to wend his way through this thicket? What is there in the current vision of PI curriculum that would equip someone to decide if kindergarten retention is the thing to do for a child doing poorly? Or whether within-class reading grouping at the primary level leads ineluctably to a greater ability spread? Or whether the Rasias method, applied to Hebrew teaching, has promise? Where in the curriculum is there a way to develop the habit of mind that would help someone think about questions as mundane as whether to select a phonics-based or whole-language based program for the 1st grade, or whether a teacher who proclaims to use a “constructivist approach” knows what she’s talking about?

America is a marketplace of educational ideas, and most of those that sell match the prejudices and sensibilities of the zeitgeist. At the top of the charts right now is Gardner’s theory of Multiple Intelligences, which at its kernel has a sound idea (or two) but which in practice has led to silliness and outright educational malpractice. In my own school visits, in both public and private schools, these ideas are accepted uncritically, and sometimes applied in ways that are deleterious to the educational enterprise. When I have questioned educators about their use of these innovations (in fact, up close and personal, my daughter Shoshana’s history teacher), I’ve found that those in charge often have no sense of how to ask questions that probe beneath the claims that appear as snazzy copy on the back of book jackets or curriculum packages.

To call the capacity to ask such questions an “awareness of educational evaluation” diminishes its importance and misrepresents its complexity. Evaluation is often thought of (indeed written about) as a set of procedures that can be plied in order to arrive at decisions about effectiveness. But I am aiming at something much broader and more essential than that. What I am

thinking about is a way of examining educational claims, a way of asking questions about educational truth—an orientation, if you will, of putting questions to the world and thinking about how they might be answered. This capacity—which strikes me as so central to the fad-driven American context—was not represented as far as I could tell in your document.

A related thought. In addition to the vision of the educated Jew, there is also a *vision of the learner,* a vision of how that learner comes to develop deep understandings of the world. It is a vision that embodies the theory of learning that we all carry in our minds and hearts. My own has been deeply affected by the cognitive revolution, which has torn asunder notions of learning as retention or the compilation of facts or memory as so many bits of information randomly scattered across neural networks. In addition to the educational thinkers you list, there are powerful texts from Vygotsky, Piaget, Bruner and their colleagues that challenge conventional and taken-for-granted ways of knowing (cf. the National Research Council's How People Learn, <http://books.nap.edu/books/0309065577/html/index.html>)

In my own area of interest—how culture shapes conceptions of the historical self—there are still other classics—not from philosophers but from sociologists and historians (e.g., Halbwachs or Pierre Nora) that challenge the status of school as the principle historicizing force in modern society.

I doubt whether I am expressing this well, but I guess what I am trying to get at is the notion that, concomitant with the vision of an educated Jew, there must also be a vision of the *educated student* of mathematics, of history, of science, and that these visions of what it means to be educated, as a “knower of history” or any other subject, invariably inform our choices of curriculum, textbooks, testing programs, and the very way we conduct of day-to-day classroom life. Without explicit attention to the underlying theories of how we know and how learning proceeds, we are ill-equipped to deal with the cacophony of the American educational marketplace or defend our choices before skeptical parents or board members.

As far as the JCC document goes, I am less acquainted with that world and have less to offer. Some of what occurred to me as I read it, I noted when we spoke in Palo Alto -- there has been a great deal of work on community-based educational organizations that would not show up in an ERIC search of “informal education.” Some of this work has taken up intellectual skills (such

as Cole's 5thDimension), other work has looked at the role of inner-city community centers and organizations (Boy's and Girls clubs, Little League and the like) by Health and McLaughlin. In addition, there is an entire body of work, that might be relevant or at least be a source of ideas, on learning in natural settings—often referred to as “Cognition in the Wild.” Names that come to mind with this literature are Edward Hutchins, Jean Lave, and Barbara Rogoff.

Cognition
in the
wild.

I offer the next comment with some tentativeness. As I looked at the bullets about curriculum, I thought that those who design JCC programs could also use a working acquaintance with the tradition of urban anthropology or industrial anthropology (e.g., Lucy Suchman's Plans and Situated Action), a tradition that teaches us how to look closely at what people *do* with educational products and packages. These “user studies” provide a way of thinking about on-going program improvement by going into people's homes and watching them interact with our educational materials, then feeding this information back to the designers. It is a way of entering into an ongoing feedback loop between the design process and how people actually use and interpret what we've designed.

My final thought has to do with the JCC as a fixed place, a building in a particular location that members of the community drive to. This was the JCC of my youth (in Utica New York), and it is the JCC of my adulthood, a well-equipped building in Mercer Island Washington, which is ½ hour drive from my house. In my 11 years in Seattle I have been to the Mercer Island JCC twice. (Nor are we members.) What occurs to me is that the JCC of the future will continue to be a physical site, but it might also be conceived of as a virtual site, a place I can visit from my home sitting at my computer. There is nothing in the composition of this document that takes seriously the role of new technologies in creating state-of-the-art formats of learning that make available extraordinary teachers, carefully crafted courses, and which bridge the divide between communities within North American and between North American and Israel. While some of his ideas are obviously far-fetched, Yossi Belin, in his new book about Dode Sam, offers some creative and forward-thinking ideas about the uses of technology in creating educational access. I would encourage some hard thinking about how the JCC of the future can retain its status as a physical site, but could expand its influence and educational mission by being a communal broker of courses, tutorials, and workshops all available on the net and accessed from the comfort of

one's home.

Again, I apologize in advance if I have misread the intention of these documents or imputed to them something that was not intended. Let me know if you have any questions or if I can clarify any of what I've written. I look forward to seeing you soon.

Kol toov,

Sam

September 14, 2000

Dr. Seymour Fox
Mandel Institute
P.O. Box 4556
Jerusalem, Israel 91044

Dear Seymour:

Here are some comments on the Principals Initiative document and the JCCA Initiative document that you sent me. These documents are very impressive in their comprehensiveness and detail. My comments are meant to raise points for critical discussion of selected aspects of these initiatives.

(1) You apparently have in mind two quite different groups for your principals program: those who have already worked in various capacities in general education, and those in Jewish education, including rabbis and graduates of Jewish studies programs. The first group is likely to have had experience in the practical conduct of education, including management, budgeting, curriculum, planning, etc. but to have had little or no background in classical sources of Jewish education. The second group is likely to have the obverse characteristics: background in Jewish classical materials but no experience in the practical conduct of educational activities. These two groups are so different and have such different needs that they require quite different treatments. Can you set up two separate programs for these groups while trying to integrate them for certain aspects of their programs?

(2) I applaud the general emphasis on vision. But I would like to see some further points included:

a) An emphasis on continued learning, self-criticism, critique of initial visions presupposed.

b) In addition to the effectiveness of a vision, an emphasis on its worth and credibility. (Drawing out the implications of a vision may lead us to see its defects, in which case it may not deserve to be translated into practice as such, but rather revised or discarded.) Above all, avoid sending the wrong message: "The thing to do is get yourself a vision (any one that appeals to you) and then translate it effectively and single-mindedly into practice." *

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whose
vision?

- c) Consideration of the fact that the school community should be engaged in developing a worthwhile and effective vision for the institution. Crafting a vision is, after all, not the sole prerogative of the school leader. Emphasis on collegial and cooperative aspects of school practice should be included.
 - d) The sole emphasis on classical texts should be broadened to include historical works, ancient and modern, as well as literary works.
- (3) Finally, I question whether launching either or both programs by next July is not too ambitious for the considerable amount of work and planning that would necessarily be involved.

Sincerely,

Israel Scheffler

IS:jas

September 10, 2000

Dear Seymour,

As I mentioned to you over the phone, I found the two proposals you sent me very intriguing, although of unequal scope and potential significance. My ignorance regarding many of the issues that their implementation would raise, seriously limits the remarks that I can make about either of them. In relative terms, however, I feel slightly more comfortable thinking about problems of transfer of skills, which lie at the heart of the Principals project, than about those that may be primarily involved in the JCCA Jewish Education project. As a consequence, it is mainly the former project that I had in mind when I reflected on the materials you sent me, and jotted down my reactions to them.

I can spare you the details of these reactions, at least for now, for there is one reaction that came to dominate all others and on which I would like to concentrate in this response. In a nutshell it is this. Because, on the face of it, both projects are attractive, I have come to realize that the central question that I have struggled with while thinking about them was that of the criteria of assessment I should use to evaluate them. This is the question I would like to briefly address in this note.

Both the Principals proposal and Sam Wineburg's comments make it abundantly clear that there are a variety of relevant criteria that can be applied in the circumstances. Obvious ones, explicitly or implicitly noted in the two aforementioned documents, are budgetary and manpower considerations, ease of implementation, expected return, adequacy of planning, etc.

The latter criterion, in particular, is instructive because of its general nature (general in the sense that it can be applied to almost any question) and of the great level of detail at which it can be dealt with. In our case the Principals proposal invites, in effect, suggestions from the reviewers (or other readers) about the way to plan recruitment, marketing and communications, to organize consultation-services to future graduates, and to develop a program of evaluation. Sam Wineburg suggests in addition (or raises questions about), among other things, ways to organize the length and format of the proposed training, the way the curriculum should be conceived, and the use of new technologies in appropriate programs.

Quite clearly, all these issues must ultimately be taken into account in accepting or rejecting a proposal, and all of us must in some way and at some point give them at least a modicum of attention. The question I am struggling with, however, is when and in which forum?

Obviously, this question is related to the function you envision that the committee we constitute should fulfill, and to the prior process of review that the proposals we assess have undergone -- or might usefully have undergone before we receive them (together with the report(s) this process has generated) in order for our input to be maximally efficient. This question is presently a bit amorphous. Until it is at least somewhat clarified --and possibly even after-- we certainly could meaningfully give (or withhold) a general nod of approval, and raise questions as well as make (unsystematic) suggestions that might be helpful to the actual process of decision-making. In so

doing we would function vis-a-vis the actual decision-makers somewhat like peripheral vision functions in relation to focused sight. It occurs to me, however, that to fulfill this function really effectively, it might be useful if we had a sense of how the proposals fit into the general context of the existing and planned activities of the Mandel Foundation. It would be useful, also, to know how the programs will impact on the Foundation's various resources (budget, personnel, managerial capability, etc.), and what are the alternatives, if any, with which the proposals are likely to compete in the foreseeable future. Because of the general and "brain-storming" nature of this kind of review, the information I am alluding to need not be provided in detail, nor in writing; it could be supplied verbally as a preamble to the discussion itself. (Of course, I may be knocking on an open door, for you may well have scheduled this to happen in any case).

Both before and after the role we are to play in the decision-making process is clarified by policy and practice alike (as David would rightfully remind us!), we could also possibly do more, however, than assess proposals in broad terms. There are often important issues where knowledge and uncertainty merge into questions that have no clear-cut answers. On these issues, the committee could conceivably offer its best judgement as a concrete input into the actual decision-making process, and responsibly back this process up with a value judgement that its usual staff may feel it lacks the authority to make. However, to perform this function the members of the committee would need (as part of the standard procedure of transmission of the proposals to them) that the programs that require more than a general nod of approval or unsystematic comments, be accompanied by a statement of the core difficulty on which their acceptance depends in any case. This would help to put in focus any critically important judgement expected from the committee as a concrete output of its discussions, whenever one is expected, and help its members to think in advance about them. In this respect, the Principals proposal is an excellent case in point. One of the basic quandaries you have indicated to me in our phone conversation that you have about this program, is the question of the extent to which the retraining of professional educators is possible or effective. Sharing this concern, and others of this kind if there are any, about the programs we are in the process of considering with all the members of the committee, is a perfect illustration of the kind of focusing of attention that might be useful that I have in mind

I hope these remarks are not too off target.

With warmest regards,

Michael Inbar

Dear Seymour:

Below are a few comments on the two documents that I received. First, the document on the program for principals:

Reading the paper in light of my acquaintance with the Mandel School's programs in Israel, I cannot help feeling that the proposed program is dictated by many constraints with which I am unfamiliar. After all, the first question that you ask yourself is why a program similar to the Jerusalem Fellows, which has proven itself in many ways, should not be conducted (if only for one year). This question is underscored when you read the general and specific objectives of the program, which, as one might expect, are very much like those of the Jerusalem Fellows. Because I am unfamiliar with the constraints and conditions that dictate the program and have an insufficient understanding of Jewish education in the United States, I have had to be very modest in the remarks that follow.

I realize, however, that my job is not to compliment the program profusely but to try to cast doubt and note the difficulties in it. The beauty of the program is presented in the paper that we received. The doubts and difficulties do not appear in the paper, perhaps so as not to influence our evaluations of the program. I will therefore turn my attention to some doubts and difficulties.

It seems to me that, in the case of the present proposal, the need for criticism is significant, because failure would be very costly. On the one hand, this is a bold, ambitious plan to develop Jewish educational leadership in the United States that stands for a vision with everything this concept implies, especially in Jewish culture. On the other hand, the idea of recruiting people for Jewish education who did not grow up in the field and did not go into it "naturally" is apparently innovative. A failure of the program may be detrimental to further efforts along the same lines. Consequently, I think it is vital to thoroughly examine the risk factor in the proposed program and the price that this risk entails.

At first glance, the program appears to be quite risky. As I understand it, many of the candidates will fit into one of the following two categories: either they have experience in education but lack an appropriate Jewish background or they have an appropriate Jewish background but lack educational

Unresolvable
→
fines
frame

experience. The program is supposed to fill in the lacunae of each group and to add even more (the dimension of vision) in three months and few weeks of study scattered over three years, as well as through communication over the Internet. Is there any chance of this happening? First I want to say something about the people who come from general education. The authors of the program are aware that a good principal of a Jewish school cannot be just a capable technician leading his or her organization in an atmosphere of industrial calm. A principal must be an educator. The program therefore expects a good principal in a Jewish (non-haredi) school to be familiar with different approaches within Judaism, to adopt his or her own approach, and to feel a commitment to it. Can the segmented study proposed provide this? The question is even more important with respect to older candidates who sometimes give precedence to mundane considerations over lofty values. If there is to be any chance of achieving reasonable results, the candidates should be infused with a profound ideal regarding Jewish education, in addition to all the good virtues listed in the paper. Are there such candidates?

On the other side are the people who are infused with such a spirit but who lack theoretical and practical background in education. Despite all my criticisms of our present educational knowledge and my awareness that this knowledge is contingent and controversial, it is all we have. We cannot help but agree that a person cannot embark on educational work without a certain combination of knowledge, thought, and intuition (which come from experience) about education. All these are also essential as a basis for overall thinking about education—the kind of thinking that is willing to criticize existing means and objectives—and as a basis for decision-making within the present framework. Furthermore, a principal needs all these in order to conduct a discourse with parents and the community; this discourse is essential to Jewish education as it competes with general education. Is there any chance that the proposed program can infuse sufficient knowledge of this sort (in people who do not come from the field of education)?

These difficulties become even more problematic in view of the special demands made of principals in non-haredi Jewish schools in the United States. It seems to me that they have to contend on many fronts, from that of ethnic education in a global world to that of plurality within the Jewish world. In addition, Jewish education must be marked by academic excellence, or else students will not come. The

program does not ignore this, but I mention it in the context of the length of time needed to train the principals, too.

My questions are not rhetorical. With suitable candidates and excellent teachers, achievements may be possible in the program as proposed. But this should be examined thoroughly, as should the conditions for boosting the chances of success. For example, based on what I have said, it is important to distinguish between different groups of candidates who should be given different programs; the caliber of the candidates—not just the qualifications but their commitment to the subject, too—should be examined carefully; the different teachers in the program must be compatible (and I don't mean that their message should be the same), and so on. I would also suggest that, in addition to the intensive sessions, there should be monthly (perhaps regional?) one- or two-day sessions in order to preserve the continuity of the studies over the years. As a rule, I think it is important for the program to elicit enthusiasm. Otherwise it will not attract candidates and will fail to create a commitment to the curriculum and to the profession of Jewish education.

Now for the JCC program: I am not familiar with JCCs, and even when I imagine them to be similar to community centers in Israel, I know very little about them. My brief remarks below should therefore be taken as dependent on a perception of which I am unsure.

JCC
The main issue that I wonder about has to do not with the specific program but with the concept of education at a JCC. Before we approach an enrichment program for educators at the JCC, we have to clarify this concept. This clarification is necessary from an ethical standpoint and from the standpoint of the program itself. What is the "contract" between the JCC and the people who use its services, between the JCC and its educators, and between the JCC and us? Of course, there is something very positive in the lessons and activities proposed in the program for the JCC people. The program will help them with various aspects of their personal growth, including work-related aspects. But in order for these people to be given a dimension of leadership, there must be a general conception of their role as educators in a setting whose main objective is not education (in a distinctive sense of the word). And thus difficult issues arise. Education at a JCC is primarily education for values, both universal and particularistic (Jewish) values. If education for values (as distinct from the transmission of information)

is controversial in formal education, what about nonformal education? Does it belong in the JCC? And what about different methods? What conditions and methods of studying Jewish texts are appropriate to the JCC without fear of harming the special nature of this framework (in a way that is liable to distance people, just as it harmed Israeli youth movements)? Furthermore, if there is a fear of indoctrination in schools, the fear is even greater in a JCC, where it is more disguised. How do we cope with this fear? ||

All these issues may already have been threshed out and articulated in preliminary discussions about the JCC and similar settings. Nevertheless, I think it is vital to articulate them explicitly when preparing and discussing the program.

This fundamental difficulty disturbed me throughout my reading of the paper. The program is presented in very general terms, and almost nowhere does it touch on a specific plan (except in the point about the limits to Jewish pluralism). Experience in designing programs in Israel (e.g., courses for senior civil servants) has taught us that the problems come up when we take up the subject matter—the question of what and how to teach.

After bringing up all these fundamental questions, I have to say that, in combination with the caliber and experience of the first class of students, they pose a major challenge to the program. This can be a golden opportunity to elucidate these issues in the context of the practice from which the people come, with the intention and in an attempt to free ourselves from the bonds of the existing frameworks. I therefore suggest turning the program first into a workshop to clarify the issue, and only afterwards sitting down to discuss the continuation of the program and its path.

Harbe shlomot

Mordecai

JCCA Program Summary Sheet

Goal

To enable the JCC movement to more fully exploit its educational potential by offering the ninety Jewish educators in JCCs opportunities to develop a deeper understanding and a more effective approach to their work.

Achievement Strategy

The first cohort of the program will include the 15-20 most sophisticated, thoughtful and experienced educators—those best equipped to have a serious conversation with one another and with the faculty about the animating vision of Jewish education. A Joint Planning Team (JPT), composed of senior professionals from JCCA and MFNA, has been constituted. They will deliberate over the next three months on the various dimensions of the initiative including curriculum, format, setting, recruitment, evaluation and post-participation opportunities. The initiative written by MFNA and included in the materials for the July Steering Committee meeting is the working document for the program planning.

Outcomes Desired

Each educator will:

- develop his/her own guiding educational vision of the role of Jewish education in JCCs
- learn how to plan and implement this vision in the specific setting
- develop more powerful strategies for collaboration with other communal institutions, e.g., synagogues, day schools, youth movements and federations around shared educational objectives
- articulate and share with one another their experiences in order to define and document the practice of the Jewish educator
- publish and disseminate articles and materials useful for the implementation of the vision across institutions
- increase the base of JCC leadership supportive of the JCC education mission and
- participate in a network of practitioners who can serve as mentors to new and less experienced educators

The group as a whole will work on establishing a uniform set of standards for the practice of Jewish education. In addition, as the first program launch, this initiative will provide a model for MFNA partnerships and make an important stride towards establishing MFNA as a center for senior professional leadership education.

Key Players

Oversight - Allan Finkelstein and Howard Charish

Team Leaders – Cippi Harte & Don Scher (JCCA), Joy Rochwarger (MFNA)

JPT Members – Debbie Goldstein, Jody Hirsch & Jay Roth (JCCA), Daniel Gordis, Barry Holtz & Daniel Pekarsky (MF).

At the first JPT planning meeting, we will discuss the formation of an advisory committee.

Challenges

- Securing the buy-in of JCCA on the collaborative nature of our endeavor;
- Assuring an organic experience that will integrate serious study in Jewish thought, educational theory and policy with case studies and field-based learning;
- Identifying faculty who can bridge theory and practice, relevant to the JCC setting;
- Maintaining the planning timetable to attain launch next spring;
- Identifying a director of the JCCA Center of Jewish Education who ultimately will be the JCCA team leader.

Timeline

The program will take place over an eighteen-month period of which 32 days will be dedicated to joint study. During intervening periods the participants will engage in individual study and discourse that is guided by mentors.

2000

September	JPT meetings preparation Team leaders meet regularly
October	JPT meeting I
November	JPT meeting II
December	JPT meeting III Final iteration of the initiative

2001

May	Launch Seminar I
August	First summer block seminar (probably in Israel)

THE PRINCIPALS INITIATIVE

July 2000

INTRODUCTION

The Principals Initiative flows directly out of the Mandel Foundation's mission of educating a cadre of talented, wise, and visionary leaders to serve the Jewish community. At a time of acute need, this initiative aims to prepare appropriate individuals for leadership positions in Jewish day schools in North America. The positions include: head of school, assistant head or division of a day school; Jewish day school curriculum specialist; and director of professional development within a day school. While the particular initiative described below is targeted at recruiting and preparing individuals who do not currently serve as day school leaders, this initiative has the potential to serve as the foundation for a more comprehensive Mandel Foundation program designed to improve the quality of day school leadership in North America.

1. Needs/problems

Whereas day schools have long been a feature of the Orthodox world, the last 25 years have witnessed dramatic growth in non-Orthodox Jewish day schools. Today, there are approximately 670 Jewish day schools in the United States (a figure that does not include the day schools in Canada). Of these 75 are community schools, 20 are affiliated with the Reform movement, 63 are Solomon Schechter Schools, 92 are Modern Orthodox, and 80 are Centrist Orthodox. The expansion of the day school movement is an exciting development, for these schools may prove capable of substantially improving the outcomes of Jewish education in North America.

But for this potential to be realized it is essential that day schools be directed by qualified educational leaders who are both talented and appropriately educated. While there are such individuals in the field, unfortunately there are far too few of them: many positions are currently filled by under-qualified individuals, and new positions are extremely difficult to adequately fill. Reports from the Partnership for Excellence in Jewish Education, from JESNA, and from those intimately familiar with the Reform, Conservative, and Community day school movements all converge on this point. As Joshua Elkin, of PEJE recently put it, "The crying need for day school leaders faces us everywhere we turn... Some of the largest day schools in the country have found that the available pool of individuals to be considered for such positions is dangerously small. There are simply not enough individuals currently in the field of Jewish education leadership to respond to the rapidly expanding Jewish day school world. There are more elementary and middle schools opening up and with the burgeoning Jewish high school field, coupled with the growing size of many of the schools, the Jewish educational world is not keeping pace with the demand for these positions." According to Paul Flexner of JESNA, there were this spring approximately 27 educational leadership openings (as either Principal or as Head of Jewish Studies) outside the Orthodox world.

Although new efforts to prepare educational leaders are now being launched,

Elkin, whose work requires careful attention to this problem, is convinced that there are insufficient training opportunities to meet the demand for qualified day school leaders. Nor do we have the confidence that the training opportunities that are or might be made available by other institutions will address what the Mandel Foundation believes to be the critical educational needs of those who would embark on careers as leaders of Jewish schools. Prominent among these is the need to develop a thoughtful, articulated, compelling guiding vision, grounded in Jewish content that addresses the whys and wherefores of Jewish education.

2. Clientele/admissions criteria

Target-population. Designed to bring new people into positions of day school leadership, this program is aimed at Jewish individuals whose profile suggests the potential to become effective educational leaders of day schools in North America. Prominent among the groups that are targeted by the program are Jewish individuals who have functioned as successful leaders in general education in North America and who are attracted by the idea of making a career-move into Jewish education. This clientele includes individuals who have functioned as superintendents or assistant superintendents of school districts, public school principals, private school principals, department heads, assistant heads, and some veteran teachers who have assumed leadership roles within their school settings.

This particular population is an obvious group to turn to meet the leadership crisis in Jewish day school education. They are already a highly trained group, and the field of day school education could realize a very quick and focused return on its investment. In reality, the day school world has already been turning to public/private school leaders from general education to fill their slots because of an inability to identify qualified and available Jewish educational leaders to assume these roles. Through the grant work of the Partnership for Excellence in Jewish Education and through travel around the country, the professional staff of PEJE have already uncovered between fifteen and twenty such individuals who have already made the shift into the field and who are presently in leadership positions within day schools. Based on its inquiries, PEJE believes that there are within this group other individuals who would be interested in a high quality training program that would equip them to function effectively in Jewish educational settings.

In addition to targeting individuals currently working in general educational settings, this program is interested in identifying others whose profile suggests the potential for day school leadership. Such individuals may be drawn from the ranks of veteran teachers in Jewish day schools, principals of congregational schools, individuals with advanced degrees in Jewish Studies, rabbis, and professionals in other fields who are seeking a career-change into Jewish education. The program might also be appropriate for individuals who have recently moved into positions as day school leaders.

Admissions criteria. Appropriate candidates should possess the following characteristics:

track record of success in his/her chosen field.

the desire to make a contribution to Jewish life by assuming a leadership position in Jewish education.

general characteristics required for leading an educational institution (for example, interpersonal presence and savvy; energy and initiative), as well as indications of the potential to become a vision-guided educational leader who can work effectively with teachers, parents, boards, children, and the larger community.

habits of mind and heart required to grow professionally through a demanding program that involves serious text-based learning and disciplined conversation, as well as struggling with, developing a personal stance towards, and working through the educational implications of powerful ideas concerning the nature and aims of Jewish education. These habits of mind and heart include: intellectual curiosity, openness to new ideas and to re-thinking old ones, intelligence, an analytic mind, thoughtfulness, imagination, and integrity.

the ability to thrive in a pluralistic learning community made up strong, talented, and thoughtful individuals.

More generally, we are looking to attract individuals with the capacity to be visionary leaders who are not know-it-all's looking for a quick-fix credential, but, rather, have the capacity and the desire to participate in an intellectually challenging program that is interested in the relationship between ideas and practice. While appropriate candidates should be individuals who find participation in Jewish life important beyond the world of their professional work, we are not assuming that they bring with them extensive Jewish knowledge or facility with Hebrew.

While the foregoing speaks to the characteristics of individual applicants, the admissions process needs to consider the composition of the overall group of students. We aim to put together a group of men and women who bring with them varied backgrounds and talents, as well as a range of perspectives on the challenges and desiderata of Jewish life.

3. Aims/outcomes of the program

The program is guided by a conception of a Jewish educational leader that has, at its heart, the idea of vision. This educational leader should possess a thoughtfully held vision, grounded in Jewish content, of the kind of Jewish human being and community Jewish education should strive to cultivate, along with a sophisticated understanding of the practical implications of that vision for the school over which he or she presides. Not only is this leader adept at thinking through the translation of ideas into practice, he/she has the capacity to work with teachers, boards, parents, and the Jewish community at large around the understanding, development, and actual implementation of a powerful vision in the life of the school.

More concretely, the successful graduate of the program:

- a. will have developed a thoughtful and well-articulated personal stance at the level of vision concerning the nature of Judaism, an educated Jew, and a thriving Jewish community - a vision that is grounded in Jewish sources and based on a serious encounter with a range of possible visions, with attention to the respective values they embody and their practical implications.
- b. will possess a well-developed conception of a school that includes formal and informal education and that is grounded in a vision of the kind of Jewish human being and community the process of education ought to be cultivating, as well as in serious encounters with powerful educational ideas found in general and Jewish thought.
- c. will know how to develop, support and institutionalize the school's guiding vision through the exercise of the tasks of leadership in such areas as: governance; curriculum development; staff development; budgeting; hiring; evaluation; scheduling; and crisis-management.
- d. will have an expertise in one significant area of his/her work - for example, staff development, informal education, moral education, the teaching of Bible.
- e. will be able to engage, learn from, and educate various publics and constituencies in matters that pertain to the school's aspirations and challenges. That is, graduates of the Mandel Program will be disposed and able to learn from the views of these constituencies; and they will be able to educate these constituencies (for example, boards, parents and teachers) about important issues and policies, framed by larger ideas concerning the aims of Jewish education and grounded in appropriate data.
- f. will have a rich understanding of the outlook, concerns, and communal life of American Jewry in its larger cultural context.
- g. will have sufficient Jewish content knowledge to participate credibly and confidently in the daily life of the school, in deliberations concerning its policies in critical areas like Tefillah, Kashrut, gender, and in representing the school to internal and external constituencies.
- h. will have the capacity and the desire to engage in continuing study of one or more genres of classical Jewish texts.

It is important to add that the program will be shaped not just by this conception of an educational leader, but also by our understanding of the (in all likelihood varied) strengths and needs of the students we recruit. While some, for example, are likely to come to the program with a rich Jewish knowledge base, others are likely to bring with them considerable sophistication in the traditional areas of educational administration, such as managing a budget and governance. And it may well be that few, if any of them, will come equipped with a deep understanding of vision-driven educational practice and

leadership or with a thoughtfully developed personal conception of Judaism and of the aims of Jewish education. As yet undetermined circumstances of this kind will significantly influence which of the characteristics we hope to see in the graduate of our program will define the program's focus and which ones students will be expected to acquire through individualized study (either through the program or on their own). That said, our guiding assumption is that concerns relating to the role of vision in high quality education will be central to the curriculum, the general direction of which is suggested below.

4. Curriculum

Running throughout the program will be several strong emphases, including the following:

a) an emphasis on creating a learning community among the participants that encourages mutual support, respect, careful listening, a willingness to submit one's ideas to critical scrutiny, and an interest in working collaboratively.

b) an emphasis on the development of a personal stance vis-a-vis the questions and issues that are examined in the program, a personal stance that is grounded in a thoughtful effort to characterize the problem at hand, in serious study of pertinent texts, in awareness and thoughtful attention to other views, and in careful thinking concerning the underpinnings and implications of one's views.

c) an emphasis on examining the relationship between ideas and practice -- for example, on the power of leading-ideas to guide practice, and more generally, of the implications of ideas for educational practice; on the potential of practice to test, challenge, and/or refine our guiding ideas; on the ideas, commitments, and values that are, for better or worse, implicit in existing practice.

d) an emphasis on the role of evaluation as a tool in educational practice and improvement at all levels.

The program in its entirety is designed to help participants work towards sophisticated, articulated educational visions of their own, along with the ability to nurture vision-driven practice under real-world conditions. It includes several highly integrated elements:

in-depth encounters with powerful texts and ideas that derive from Jewish thought, general philosophy, and educational theory
opportunities to use the questions and lenses at the heart of the program to analyze living educational institutions

individualized programs of study that are responsive to the interests and needs of the participants

An important feature of the program is that, under the guidance of the program's staff, and through carefully crafted assignments and the Internet, students will continue their education in the program throughout the entire year. This will include opportunities to

apply program-related ideas in their work settings and to reflect on this application, thereby deepening their understanding of these ideas and becoming increasingly able to integrate them into their work. These various points are elaborated below.

Group Learning Experiences

Instead of being organized as a sequence of independent courses, the group's communal study will be organized as an organically evolving learning experience that includes varied intellectual inputs as well as opportunities to shuttle back and forth between theoretical inquiries, deliberations, and encounters with living educational settings. Its principal elements are described below.

“Guiding visions and educational practice.” At the heart of the program is an ongoing core-seminar entitled “Guiding visions and educational practice”, a seminar that will draw heavily on the ideas and materials produced by the Educated Jew Project. Ultimately, the central job of this seminar, as of the program as a whole, is to help students develop a deep appreciation for the power of guiding visions, to develop well-grounded and well-articulated visions of their own, and to become the kinds of educational leaders whose work is actually guided by these visions. Towards this end, the seminar offers participants a succession of opportunities to surface, critically examine, and develop their own fundamental assumptions concerning the nature of Judaism, the aims of Jewish education, and the process of education, as well as to work through the practical educational implications of their evolving intellectual and moral commitments. This process is fed by a variety of inputs:

- a. Encounters with, and comparisons among, an array of powerful conceptions of Judaism (e.g., Rambam, Heschel, Greenberg, Brinker), with attention to the conceptions of Jewish communal and individual life that they suggest.
- b. Opportunities to translate a vision of the ideal outcomes of education into the design of a congruent educational institution and to develop a rich understanding of the multi-layered relationship between vision, educational practice, and evaluation.
- c. Opportunities to experiment with the use of vision as a tool in educational planning, with special attention to the ways in which commitments at the level of vision shape the leader's understanding of his or her role and the approach to the tasks of educational leadership – for example, budgeting, curriculum development (in a broad sense that includes informal education), faculty development, evaluation, governance, etc.
- d. Immersion-experiences in living educational institutions (some vision-driven, some not; some in general education and some in Jewish education; some to be encountered in real-time and some in literature), with the challenge of unearthing their organizing ideas, identifying their challenges, and formulating recommendations for improvement.
- e. Structured opportunities to develop deeper understandings of the predicament and aspirations of American Jewry, with attention to patterns and trends, demographic data,

major issues and debates, and challenges. This includes an examination of realities, trends, challenges and issues in Jewish education in the United States.

f. Sustained encounters with significant educational thinkers (e.g., Plato, Dewey, Oakeshott, Schwab, as well as classical Jewish thinkers) whose conceptions of education are informed by larger ideas concerning human nature, the human condition, human growth, and human good. These encounters should include meaningful opportunities to explore the place of informal education and Israel-experiences within day school education.

g. Examination of the opportunities for and the impediments to vision-sensitive educational leadership in the context of private day schools that are embedded in the complex ecology of Jewish communal and educational institutions.

Study of Jewish texts. Although the study of Jewish texts will be integrated into the ongoing seminar dealing with guiding visions and educational practice, the program's interest in nurturing the desire and disposition to engage in lifelong learning of Jewish texts makes it important to build into its design the opportunity for a sustained engagement with classical Jewish texts. One possibility is to organize this learning experience around the examination of a variety of rabbinic and other texts dealing with education and with leadership. Another possibility is to offer students the opportunity for a sustained encounter with a single classical text.

Individualized Programs of Study

Every student undertakes an individualized program of study, and it is the responsibility of the program's faculty to offer the student continuing guidance with this program. Individualized programs of study will typically have the following dimensions:

- remedying particular weaknesses;
- developing a special expertise in a particular area pertinent to the work of an educational leader;
- the development of a rich conception of an ideal Jewish school, informed by a thoughtfully developed articulated vision of the nature of Judaism and Jewish life and of the ideal outcomes of a Jewish education;
- serious and regular engagement in a particular genre of Jewish text study.

Hebrew Study

It is expected that participants in this program will be at varying levels of Hebrew proficiency, and the program itself will be conducted in English. While the attainment of a minimum level of Hebrew proficiency will not be required, the program will make available attractive opportunities for developing greater proficiency in the Hebrew language -- for example, through stipends that make it possible to enroll in intensive summer Ulpan-programs in Israel.

5/6. Format/Site

The program will be organized as a Summer Block Program spread over three summers and accompanied by meetings throughout the year. More specifically:

- a. a four week session during each of three successive summers. Two summer sessions will take place on the campus of a major university, ideally one (like Harvard) that is situated in a large metropolitan community like Boston. The site should be comfortable and the setting conducive to reflection, concentration and the development of a sense of community. The other summer of the program will take place in Jerusalem and will be organized in collaboration with the Jerusalem staff of the Mandel Foundation.
- b. In both year 1 and year 2, a fall and a spring visit to interesting schools that will be subjected to careful analysis using lenses and concerns that are central to the program. Possible institutions students will visit include a Waldorf School, the New Jewish High School, and (if a summer trip is undertaken) Camp Ramah.
- c. In both years 1 and 2, the group will gather during winter break for a week of focused learning, probably in the same setting where the summer programs are held. An alternative would be to gather at a conference center that is close to a large and easily accessible metropolitan area.
- d. During periods when the group is not meeting, students in the program will pursue individualized programs of study and will carry out assignments that grow out of formal study in the program. They will also continue their ongoing conversation, now as a virtual community, by means of computer-based interactive technologies.

7. Faculty/staff

- a. A full-time program director who oversees and coordinates all aspects of the program, tracks the progress of students, and also teaches in the program;
- b. A full-time administrative assistant to the director;
- c. Possible faculty include: Shmuel Afek, Moti Bar-Or, Menachem Brinker, Johnny Cohen, David Cohen, Arnie Eisen, Josh Elkin, Seymour Fox, Adam Gamoran, Amy Gerstein, Ellen Goldring, Art Green, Moshe Greenberg, Sam Heilman, Melila Hilner, Barry Holtz, Bethamie Horowitz, Daniel Lehmann, Sara Lightfoot, Daniel Marom, Mordecai Nisan, Jennifer O'Day, Daniel Pekarsky, Mike Rosenak, Avi Ravitzky, Israel Scheffler, Bernie Steinberg, and Devora Steinmetz.

8. Recruitment/Marketing/Communications

Recruiting a clientele. Recruiting an appropriate clientele for this program from

outside the world of Jewish education is an important challenge which needs to be approached with the utmost seriousness. Joshua Elkin of PEJE should be approached and strongly encouraged to become a serious partner to the Mandel Foundation in the effort to recruit a clientele for the Principals Program. In July and August a comprehensive recruitment plan will be developed; but a number of promising recruitment strategies have already been identified.

One promising idea is to involve emerging and existing day schools in the effort to recruit appropriate individuals, beginning with a letter informing them of the program. The emphasis should be twofold. First, these institutions should be encouraged to turn to the Mandel program in order to meet their needs in the area of educational leadership. Second, they should be encouraged, when they identify and consider employing an inadequately prepared but promising educational leader, to enter into an agreement with the program and this individual that makes completion of the program a condition of employment.

A number of other strategies for identifying promising candidates have also been suggested. One of them is to make a systematic effort to identify superintendents, principals, vice principals, and head teachers now working in general education in either public or private settings, so as to bring to their attention the exciting opportunities for employment and professional growth in Jewish education. Promising routes include the following:

contact with superintendents and principals who have already made the switch into Jewish education in order to identify likely candidates within their professional networks;

ads in EDUCATION WEEK, which is read by many public and private school educators;

using the links that have already been established between Jewish day schools and the independent school world so as to locate people in the independent school arena;

contact with university-based Educational Leadership programs that might be able to identify appropriate graduates of, or students in, their programs.

Other ways of identifying promising candidates include:

writing to all congregational Rabbis encouraging them to look within their congregations to find talented educators and other appropriate individuals who might be interested in career-moves into positions of leadership in Jewish day schools;

contact with Jewish Studies Departments at universities in order to identify individuals with advanced degrees who might be interested in moving into Jewish education;

using the Jerusalem Fellows network to identify promising candidates.

As part of the overall recruitment strategy, and as a way of establishing the existence of the program in the public mind, it may be advisable for the Mandel Foundation in North America to organize two or more conferences targeted at critical constituencies. There might, for example, be a conference aimed at the leadership of emerging and existing day schools, and another by-invitation-only conference aimed at Jewish educational leaders working in general education. These conferences would be designed to highlight the needs and opportunities in the field and the Mandel Foundation's programmatic response.

Critical to the overall recruitment effort will be the development of a well-designed informational brochure that describes both the opportunities in day school education and the Mandel Foundation's new program. Also important for the recruitment process is early identification of an attractive site for the program and an exciting faculty. Publicly announcing these things will itself be a very powerful recruiting tool. Perhaps most important of all will be the identification of an effective recruiter who will take the lead in carrying out a well-conceived recruitment plan.

The application and selection process. It may be appropriate to model our applications and selection process on the Jerusalem Fellows model. This matter needs to be explored during July and August of 2000.

9. The Mandel program's relationship to its graduates

Given the personnel needs in the field of day school education, we expect that graduates of our program will readily find employment, especially if the Mandel Foundation does a good job of publicizing the program within the Jewish world.

Over and above placement of graduates, the program should offer its graduates structured opportunities to continue their professional growth once in the field. The following are possibilities:

- a) creating the scaffolding that will enable graduates of the program to continue functioning as a network of individuals who can rely on one another for support and advice;
- b) annual retreats;
- c) consultation-services to graduates as they struggle with the challenges of developing high quality vision-sensitive educational practice in their institutions. One possibility would be to assign experienced, savvy and thoughtful educational leaders as mentors to program participants and graduates who have assumed positions of educational leadership in the field.

10. Budget

The cost of the program. See Mindy Hepner's analysis.

Scholarships and subsidies. Given the needs in the field, no student with strong potential should be turned away from the program for financial reasons. And given that many of the individuals we are seeking could probably find employment in the day school world even without a program like the one we are proposing, we should probably be thinking about incentives to undertake a demanding program like the one we are proposing. Ideally, students will be provided with a tuition-free education and with a stipend to cover costs of participation. Our proposal is that the Mandel Foundation should bear most of the cost of the program in its initial stages. It is desirable that organizations like PEJE and participating day schools should contribute financial resources to make this program possible.

11. Program-evaluation

As part of the design of the overall program, it will be important to conceptualize and build a program-evaluation strategy. This work remains to be done.

12. Feasibility

Everything considered, and in view of the critical need for educational leaders for Jewish day schools, this seems like a program with the potential to make a significant contribution to American Jewish life. There is reason to think that we would be capable of actualizing this program at a high level of quality within a year's time. The most serious challenge we face is that of recruiting a suitable clientele for the program in a timely way. We are aiming to recruit a group of approximately 20 individuals and of launching the program at the beginning of next July.

Principals Initiative outline 7.10.00.doc

This iteration of the Principals Initiative benefits from a number of inputs, including the following: Josh Elkin's earlier sketch of the program; two valuable memos concerning program design developed by Daniel Gordis and Annette Hochstein; conversations between Daniel Pekarsky, Howard Charish and Barry Holtz; feedback on an earlier draft from Gail Dorph, Mindy Hepner, and Nessa Rapoport; and Bethamie Horowitz's distillation of a recent focus group she conducted with day school principals who have made the transition from general to Jewish education. Most importantly, this document has benefited from intense deliberations at the Mandel Foundation in Jerusalem during the week of June 27, 2000. Participants included: Howard Charish, Seymour Fox, Daniel Gordis, Annette Hochstein, Barry Holtz, Daniel Marom, Daniel Pekarsky, and Joy Rochwarger.

Examples include the new program developed by the Davidson School of the Jewish Theological Seminary designed to prepare high school principals and aimed at individuals already in the field of Jewish education, as well as a program designed to prepare Orthodox school principals.

One possibility is to use the development of this course as an occasion for bringing together some significant students of American Jewish life for some serious analysis and deliberation, culminating in the proposed course and in a powerful anthology of readings. If this path is pursued, a second possibility is to invite the JCCA to participate with the Mandel Foundation in these deliberations.

THE JCCA JEWISH EDUCATORS INITIATIVE
July 2000

INTRODUCTION

This document proposes an educational program for JCC Jewish educators. Though the actual shape of the program will be determined in collaboration with the JCCA, this proposal describes the kind of program we are hoping to develop. It will be a valuable guide to Mandel Foundation professional staff in their deliberations with the JCCA concerning the character of the new program.

1. Needs/problems

Large numbers of American Jews interface with Jewish life through Jewish Community Centers, and these institutions have extraordinary promise as Jewish educational institutions. Their ability to realize this promise depends heavily on the presence in JCCs of Jewish educators who are sophisticated about the mission of JCCs in Jewish education and about their own role in responding to this challenge. That many JCCs now have talented individuals who function as Jewish educators is therefore a noteworthy achievement. An important challenge that remains is to offer individuals who occupy such roles rich opportunities to grow more thoughtful and effective in their approach to their work so as to fully exploit that educational potential of JCCs. Part of the challenge is for these individuals, and for the JCC movement as a whole, to continue the process of developing an articulated educational vision that can inform educational initiatives. It is therefore very important to develop an educational program for Jewish educators who work in JCC settings, the first cohort to be made up of the movement's most sophisticated and thoughtful educators -- those best equipped to help the movement clarify its guiding vision and its educational implications.

2. Clientele/admissions criteria

This educational initiative is aimed at the approximately 90 individuals who currently function as Jewish educators within JCCs in North America. They bear such titles as Director of Jewish Learning, Program Director, and Assistant Executive Director. Over time, the Mandel/JCCA collaborative initiative aspires to create powerful educational experiences for those among them who give evidence of:

- a. the potential to thrive in and to grow from engaging in a pluralistic learning community that involves participants in imaginative, disciplined, text-based discussion and deliberation organized around the big questions of Jewish life in America, with attention to their implications for educational planning and practice in the context of JCCs.
- b. the desire to implement and thereby test and refine ideas acquired through the program in the course of their professional work.
- c. the potential to serve as strong vision-sensitive educational leaders within their JCCs

and local communities.

d. the potential and desire to serve the JCC movement as mentors to others or in other capacities upon completion of the program.

e. a commitment to continue their work in the JCC for at least two years beyond the end of their participation in the program.

Since part of the immediate challenge identified by the JCCA is for the movement as a whole to develop a clearer and deeper guiding educational vision, the first cohort of the program is to be made up of the movement's most sophisticated, thoughtful, and experienced educators -- those best equipped and eager to enter into the kind of dialogue with one another and with the program's staff that will eventuate in the development of this vision, with attention to its educational implications. Likely candidates for this program include: Rabbi David Woznica, Rabbi Paul Rudensky, Rabbi Carol Levithan, Rabbi Nina Beth Cardin, Jody Hirsh, Debbie Goldstein, Debbie Schwartz, Rabbi Phil Miller, Rabbi Joy Levitt, Rabbi Larry Zierler, Steve Schauder, Rabbi Eve Ben Ora, Robin Eisenberg, Rabbi Betsy Tropp, Rabbi Jonathan Perlman, Rabbi Eugene Korn, Rachel Brodie, Esther Netter, Stu Warner, and David Chack.

In all cases, participation in the program is contingent on the approval of the Executive Director of the JCC that employs the individual.

3. Aims/outcomes

The overall aim of this program is to enable the participants to gather to learn about and explore visions of what a connected and informed Jew in a JCC looks like and how to develop pathways towards that end. Achieving this aim effectively entails attention to a number of subsidiary outcomes. More specifically, through this program, each participant will:

Acquire a way of thinking and deliberating in which the issues of vision and implementation are central.

Develop his or her own vision of the role of JCCs in Jewish education.

i. each participant will develop a conception of the role of JCCs in American Jewish life, a conception that includes a deep understanding of his/her own role as an educational leader charged with enriching Jewish education within the JCC and with helping to shape the overall direction of education in his/her community. This includes the development of a deeper understanding of the way the JCC's expertise in informal education can contribute to the educational initiatives undertaken by the community's congregations and its formal and informal educational institutions.

ii. with careful attention to the outlook and aspirations of the communities JCCs serve,

each participant will develop a conception of an educated Jew and of a thriving Jewish community, a conception that will guide JCC educational initiatives.

Learn how to plan and implement this vision in his/her specific work-setting.

Participants will become adept at drawing out the educational implications of a guiding vision for the various domains and challenges that make up the world of JCCs. They will also develop personal conceptions of what a JCC fully organized around their respective visions would look like, how it would function, with special attention to the role played by the JCC educator.

Develop strategies that facilitate effective collaborative work with other institutions in the community, for example, synagogues, day schools, youth movements, and federations.

Participate with other students in developing and finding vehicles for meaningfully diffusing guiding ideas, strategies and materials which define the aspirations and enrich the practice of Jewish education throughout the JCC movement.

Increase the base of JCC leadership and membership that is supportive of the JCC's Jewish educational mission, thereby developing a culture in which Jewish education is a central priority.

Contribute to the JCC movement by serving as a mentor to new and less experienced Jewish educators or in other ways that enhance the quality of Jewish education that goes on in JCCs.

Join with other participants to form a social network that will facilitate continuing dialogue concerning their shared and individual professional challenges .

4. Curriculum

The effort to help the participants develop powerful guiding visions for their work as Jewish educators working in JCCs must begin with the recognition that, in all likelihood, these experienced professionals are already working with rich conceptions, if only implicit ones, of the community that they serve, of the role of the JCC in American Jewish life, and of the nature and aims of their educational efforts. The program as a whole, therefore, can usefully begin by providing the participants with a serious opportunity to articulate the conceptions they bring with them, followed by a variety of learning experiences that stimulate them to critically examine, to revise, and to refine these conceptions, with careful attention to their practical implications. These learning experiences will include:

- a. formal study in Jewish thought, educational theory, and policy that is designed to facilitate challenging encounters with powerful ideas put forward by significant thinkers like John Dewey, Moshe Greenberg, Menachem Brinker, Mike Rosenak and Israel

Scheffler concerning the nature of Jewish education, its aims, and its varied dimensions. Areas of study will include:

Vision and educational practice in the JCC setting

Educational philosophy, with emphasis on the role of informal education as an educational tool

The contribution of the JCC to a community-wide educational plan that includes the JCC, day schools, summer camps, and congregations, and other educating institutions

The JCC in American life: Conceptions of Jewish community in America, and their implications for educational practice

- b. with the aid of case studies, field-based learning, and simulations, opportunities to grow adept at the translation and implementation of powerful ideas into educational practice in the context of JCCs.
- c. in-depth exploration of programmatic and policy issues pertaining to the Jewish mission of JCCs that have been identified by the participants as difficult and important.
- d. an individual project focused on a significant dimension of each participant's challenges as a JCC educator, a project informed by the hope of contributing to the participant's own professional growth, to the growth of the other participants, and to the movement as a whole. A collaborative project designed to develop materials (e.g., an article, a curriculum guide, etc.) that will serve the JCC movement is also a possibility.
- e. special sessions that also include the Executive Directors of the JCCs in which the participants are employed, focused on the challenges of implementing a powerful guiding vision in their local contexts.

Study of classical Jewish texts will be integrated into the overall program of study. For example, discussions of the JCC's vision of itself and of the Jewish community as pluralistic will be enriched by an examination of classical Jewish texts that speak to the nature, basis, and limits of Jewish pluralism.

The program will help those participants with a special interest in serving as mentors to less experienced individuals within the movement find venues through which they can acquire the skills they will need.

5/6. Format/Site

The program is scheduled to begin in the spring of 2001 and will consist of approximately 32 contact-days spread out over eighteen months. This includes four three-day conferences and two two-week seminars in Israel. The United States-based gatherings will be held on the campus of a major university in a metropolitan area, with

Harvard or Brandeis as possibilities. An alternative would be to use the retreat/camp facilities of a JCC.

In between the group's formal gatherings, participants will pursue individualized plans of study and a special project under the guidance of an assigned program faculty member. There will also be homework assignments based on the group's previous work that will provide a foundation for work that is to come. In addition, the group's conversations will continue in between gatherings with the help of electronic media.

7. Faculty/staff

a. A half-time program director who oversees and coordinates all aspects of the program, tracks the progress of students, and teaches.

b. A full-time administrative assistant to the director.

c. Faculty members with expertise in Jewish thought, educational philosophy, policy, Jewish Community Centers, and North American Jewish life.

8. Recruitment/Marketing/Communications

There is a limited and readily identifiable clientele for this program, namely, those who work as Jewish educators within the JCC movement. The JCCA has already identified most of the senior Jewish educators from which the initial cohort will be selected. Because of the exciting content of the program, the prestige attached to being selected for it, and the potential benefits to participants and their agencies, it should not be difficult to recruit appropriate individuals for the program.

The Mandel Foundation and the JCCA should jointly put together an attractive informational brochure that describes the program, and it should be mailed to executive directors and Jewish educators working within the JCCA movement. It may also be useful for the JCCA and the Mandel Foundation to organize a conference for Executive Directors and their Jewish educators designed to showcase the new program and build support for it. The precise character of the admissions process and appropriate forms need to be developed collaboratively by the Mandel Foundation and the JCCA.

9. Post-participation issues

The program will be designed so that participants will develop a strong sense of community and will be eager to continue functioning as an active network of mutual professional support in the aftermath of the program; and it needs to be communicated to students that participation in such networks following graduation from the program is expected. Meaningful opportunities to continue working together and to contribute to the movement following graduation need to be developed. These could include:

a. annual conferences that offer the opportunity to renew ties and to continue wrestling

with the difficult issues participants face locally and as a movement.

b. pairing graduates of the program with one another in an effort to establish "Critical Colleague" relationships; and establishing graduates as mentors to newly hired and less experienced educators in the movement.

c. capitalizing on the experience and insight of these graduates by enlisting their participation on committees and task forces created through the JCCA's new Department of Jewish Education.

10. Budget

The cost of the program. See Mindy Hepner's analysis

Scholarships and subsidies. The costs of this program will be covered through the grant that the Mandel Foundation has given to the JCCA, as well as through tuition paid by the participating JCCs.

11. Program evaluation

The challenge of developing a program-evaluation strategy needs to be addressed as part of the overall planning process.

Feasibility

Given that there is an agreement between the Mandel Foundation and the JCCA concerning the character of this program, and if personnel can be identified who take responsibility for developing its various dimensions (e.g., recruitment, curriculum development, negotiating for a site, identifying faculty), it is feasible to launch it at a high level of quality some time in the spring of 2001.