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AMERICAN JEWISH ARCHIVES
A DIVISION OF HEBREW UNION COLLEGE – JEWISH INSTITUTE OF RELIGION

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

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

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Jewish secondary school leadership initiative. Lehman project.
Planning meeting, 1997-1998.

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Chair
Morton Mandel

January 29, 1997

Vice Chairs
Billie Gold
Ann Kaufman
Matthew Maryles
Maynard Wishner

Dear Colleagues:

We are pleased to report that a substantial number of those we invited will be able to attend our February 5th meeting for the leaders of Jewish community day high schools. Equally promising, those of you who are unable to attend have expressed a strong interest in being involved with the development of this group in the future. The agenda for our first meeting includes the following items:

Honorary Chair
Max Fisher

1. An introduction to one another's institutions.
2. The identification of key issues that institutions like yours might profit from jointly addressing.
3. An opportunity for text study that speaks to the concerns of this group.
4. An opportunity to begin exploring at least one substantive issue.
5. The development of a meaningful agenda for the future and a planning process, as well as deliberation concerning membership in the group.

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We would like to begin our meeting by giving the participants an opportunity to introduce themselves and their institutions, and to identify up to three critical issues or challenges which they face (and might hope to address in the context of this kind of group). We view this introductory session as essential to our work rather than pro forma, and we invite you to take up to ten minutes to make your initial presentation. Participating CIJE staff members who are not affiliated with a particular school should also be prepared to lay out what they take to be critical issues for community day high schools.

In addition, if at all possible, please bring a copy of your school's mission statement to the meeting.

Enclosed is an article by Michael Rosenak entitled "A Community-Wide Vision for Jewish Education," an essay developed under the auspices of the Mandel Institute in Jerusalem. This essay might prove useful background reading for some of our discussion. Please keep in mind that this piece is not to be circulated or cited at this time.

Also enclosed for your information is a copy of the CIJE Current Activities, describing our mission, educational approach and key projects.

We look forward to seeing you on February 5th at 9:30.

Sincerely,



Daniel Pekarsky

Executive Director
Alan Hoffmann

PRE-SEMINAR EXERCISE

In the enclosed article entitled "Spirituality", Art Green says the following:

"Spirituality as an essential value of the Jewish tradition is a striving for the presence of God and the fashioning of a life of holiness appropriate to such striving. As such, the spiritual life that stands at the center of Judaism is the shared goal of biblical priest and prophet, of Pharisee and Essene sectarian, of Hellenistic contemplative and law-centered rabbi, of philosopher, kabbalist, and *hasid*. Among them there are vast differences of opinion as to precisely how life in the presence of God is to be defined and achieved, but all would assent to the importance of this value."

A. Using this general definition of spirituality as a guide:

1. If appropriate, offer a fuller explanation of how your institution understands Jewish spirituality.

2. explain as carefully as you can how, if at all, spirituality fits into the mission of your educational institution, and the significant ways in which this spiritual dimension of your mission is expressed in the life of this institution (for example, in its organization, curriculum, and hiring-practices).

B. As you think about your school, what issues and questions relating to spirituality are on your mind or on the minds of other segments of the community that is represented in your school?

**National Jewish High School Leadership Seminar
Planning Meeting 2/1/98: Notes**

Attendees: Daniel Lehmann, Daniel Pekarsky, David Purpel, Chava Werber
Cc: Nellie Harris

I. EXISTING IDEAS

Spirituality and tefillah is the theme for the March 8 - 9 seminar.

- Art Green has been approached to be a presenter. Plan to study a Hasidic text, and explore his vision of spirituality.
- Suggestion to bring together a panel of graduates of Jewish high schools of various affiliations in Boston, reflecting on their high school experiences to ground the discussion.
- Some time should be spent on exploring key issues for the participants.

This theme was selected as a starting point for an ongoing conversation.

II. EXPLORING QUESTIONS & IDEAS

How do you construct a spiritual approach in an educational institution, especially in a pluralistic environment?

Tefillah is *the* place for spirituality in many schools. But this inherent limiting is problematic. Is tefillah an effective spiritual mechanism in schools? Can spirituality emerge in other areas of the schools?

The goal for this seminar is to examine spirituality including but not limited to tefillah.
Buber vs. Rosensweig

In the context of a diverse environment, spirituality is partially a communal and partially a political thing. What spiritual activities should be done as a school community and what needs to be separate according to individual belief?

What is the term for spirituality in Jewish tradition?

- *Ruchaniyut* (as opposed to materialism) = significance of inner life/other ways of knowing
- We might examine the differences between the Hebrew and English terms

Examining spirituality as distinct from the ritualistic issues. What are the educational issues? What about "spiritual formation," the term used in Catholic schools? What elements of the school would be different if they were seen in light of developing "spiritual formation"? What kinds of experiences, questions and texts allow a person to develop a deeper spiritual life? One goal of the seminar might be to articulate some approaches for encouraging "spiritual formation" of high school students.

Examining epistemological questions.

Some potential readings:

- Prof. In Madison (I didn't catch his name) has written on the spiritual life of teachers
- Fowler

These readings might serve to create a common language/discourse on spirituality.

Some areas for application:

- In a Bible class, what is your objective? What are you trying to teach beyond literacy and theological implications?
- What does it mean to study science in a Jewish school? What do we see as the religious significance? For example, cloning from a Jewish perspective.

What are the practical implications of acting this way in a school?

How to consciously make the links between daily school practice and spirituality.

III. THE NATURE OF SPIRITUALITY

- What is the nature of spirituality?
- What modes do we use to discuss it?
- What do we mean by it?
- Do we want to teach it?

3 primary uses of "spirituality":

- 1) Inner life - psychological term; a force and life within me; a soul - can be developed, nourished and affirmed
- 2) Energy - a metaphor; moved by; spirited by; what animates one - can be linked to definition 1 or 3
- 3) Connection with the mystery of the divine - cosmology - can be linked to usage 1 or 2

What is the communal playing out of the first definition?

Another useful articulation of the meaning of spirituality is in *Restoring the Aleph*, by Art Green. The notion of spiritual vs. religious. (Send out Art Green's article on this topic (dating ad)?

People are scared of blocking spirituality because of denominational boundaries but also scared of an absence of these boundaries.

The impact of American culture is a key theme including discussion on the American focus on the individual versus the spirituality of community in Jewish tradition.

Other definitions or aspects of spirituality:

- A vehicle to go beyond one's self (tied to a commitment to human perfections - to be more God-like)
- Questions of meaning
- Insights into the human condition
- What it means to live, to be
- A very immediate encounter where the meaning is fulfilled
- Themes of transcendence

In these notions of spirituality, a focus is on the individual as the locus of the experience but the experience can take place in a community. Where does it reside? What is the dialectic between the communal and individual?

How does the use of the word "God" fit in? What are the political ramifications of using "God" terminology?

How will the word "spirituality" resonate? Should it be framed instead as *ruchaniyut*? Using a Jewish reference to introduce the concept might be powerful. Are there denominational or political ramifications attached to the term *Ruchaniyut*? This term seems to work across denominational lines, but should be defined at the outset of the seminar to be sure all are familiar with it.

IV. APPLICATION: JEWISH SCHOOLS

As opposed to schools from other religions, there's a sense that Jewish schools have spirituality covered through tefillah. But what is going on there? What is happening during that time?

Where in the context of your schools is spirituality happening?

What are the bottom lines in a pluralistic school? Is spirituality a bottom line? Should non-spiritual staff be hired as well in an effort to be pluralistic?

Staffing:

- Do we say: only spiritual people need apply?
- It is the teachers who make the bridge between the subject matter (writing, literature, etc.) and Jewish tradition.
- There is a real opportunity for the "spiritual formation" of students depending on staffing.
- Being honest about what criteria we have for hiring people. What institutions are producing people who can develop students spiritually in a history, science, or English class?
- It is important to have staff who can embody and reflect these principles, but these issues must also be discussed internal to the faculty to create a common vision within the school.

Camp vs. School: What is the different consciousness that allows for a greater sense of spirituality? Why is camp talked of as a more spiritual place?

- Camps have more opportunities for experiential learning and non-traditional elements can be brought into the spiritual realm, such as using the camp's natural landscape.
- School is generally lacking a layer of older people closer to students' own age. In the New Jewish High School of Greater Boston, they have used college students as mentors in values clarification programs, etc.
- In camps more planning time creates room for more thoughtfulness.
- Camp has no tests, external standards are not applicable and counselors do not judge kids as teachers do which allows for a different type of relationship to develop.
- Camps have a more Deweyan ethos: form follows function.
- Each type of institution has a different set of limitations and traditions.
- Retreats and Shabbatonim can be used as a tool for spirituality camp. The challenge is then to bring it back into the school environment.

What about creating the position of informal educator to address this need? That staff person would focus on how to enhance the retreat experience towards certain questions and outcomes. They would serve as a consultant on issues of integrating informal education into daily school experiences and as a watchdog for those issues. They would work with other staff to connect those experiences (retreats, etc.) to the school life and to Jewish thought, texts, tradition, etc..

What are the pressures of rigorous academic requirements and expectations from students and parents. Is the school perceived of as a prep-school to some parents?

To what extent does the parent body have a role in the commitment to develop spirituality in their own kids?

Who is in the school community? Who wants to belong to that community? There are three constituencies: kids, staff, and parents.

- Inviting parents to come share in the experience of spirituality – for example through studying text in small groups – because what happens when kids are having experiences that parents are not having, for example when kids are davening everyday of the week and parents are not
- Issue of selectivity – admissions – what are the criteria for accepting students. Should spirituality enter into the criteria? Should we measure students' spiritual I.Q.?

What might be the role of community mentors, bringing in people from the community into the school to teach students. The flip side of this being bringing in people from the community (including parents) to educate them.

The important position of the *mashgiach ruchani* in yeshivas in the 19th c. *musar* movement was discussed.

- How could this role be moved outside the Orthodox community?
- What would this position be? It is sort of a chaplain; someone who is primarily concerned with the spiritual development of students and staff; a Jewishly knowledgeable person who is fundamentally concerned with religious growth above their text learning, etc. They would function on a guidance counselor model, but for spiritual growth. For example, they might set up meetings with students to discuss the students' spirituality.
- How else might this role be fulfilled?
- Is someone in the school already filling that role? Can we identify people on staff who can fill such roles?
- What are the qualities that would be required in such a person? They would appeal to a wide range of students or to students of different denominations. They would require a certain religious charisma (an ability to embody and inspire; projecting a power, a spirituality) and yet an ability to restrain their enthusiasm, so as not to smother others.
- Again, staffing decisions are key. How would we go about finding the people to fill this position?
- This role is starting to be developed in Solomon Schechter day schools in the position of a school rabbi
- What are the advantages and disadvantages of this feature being institutionalized in a role vs. everyone's responsibility? How do we go about creating an ethos, a culture in the school?

Is the infrastructure being utilized? If its not, is it because the argument is: A) we're already doing it or B) it is not the role of a school?

On spirituality:

- We must ask the question, how deeply is your school or community committed to a growth in spirituality?
- What are the people coming to the seminar and their constituencies feeling about spirituality—do they have a need to examine it?
- How will lay people read this?

There is an impoverishment of language in the Jewish community for spirituality and Jewish education. We may have it in traditional language, but are we using it? For example, in Jewish education, there is no term for alternative education. A contributing factor for this specific example may be because schools must be

sufficiently bland to include everyone. School admission is developed into a moral argument for needing to include everyone because it is "this or public school."

V. PROGRAMMING

General ideas:

- Framework: Spirituality as pervasive in our life, in Jewish tradition, have you had those experiences? Describe the experience. What were the conditions that made it possible to have the experience? What nurtured it?
- Could meditative practices be integrated into the program or another spiritual experience?
- How could issues of spirituality be addressed during the seminar in a way that feels like the group is moving forward on these issues?
- All of the programming should be presented in ways that come through spiritually.
- Who will present/introduce/lead the different sessions?

Potential sessions:

- What is the *mashgiach ruchani*? What is the role? Why is it there? What is its significance? Write a job description for a *mashgiach ruchani* in your school. What would the qualifications be? What kind of person would need to fill such a position?
- What kind of in-service training and development would be useful for you personally? What kind of experiences would you like?
- Reflect on your experience in your school. Was there a time when a magic moment happened? What was going on? Analyze it.
- Use a trigger film?
- Personnel/staffing issues.
- Someone to focus on the issues of adolescence: Carol Gilligan? Robert Keegan? Joseph Reimer?
- Daniel Lehmann to call Joe Reimer and confirm Art Green regarding their participation.
- Presentation by Bernie Steinberg? Judith Kates?
- Pluralism piece: Break-down into "faith-alike" and "faith-different" groups; In what ways does a denomination or a community framework/perspective/orientation present opportunities and obstacles to spiritual formation in your school? Have different groups present their views on their own group and on the others.
- Can we include any spiritual activities in this?
- Visit a school?
- What does it mean to create the school around the idea of spirituality for the whole school - thinking through how this plays out
- Introductions and reactions to Art's piece (*Restoring the Aleph* - sent out in advance)
- Introduce concept of *ruchaniyut*
- Talk about their homework assignments on spirit and life of their own school

Preliminary work:

- Preliminary reading
- Bring a text that expresses an element of your spiritual vision and write a short piece explaining its significance. Use it in the piece on reflecting on personal experience, to be scheduled for late evening in small groups.
- Prepare questions on how spirituality fit into your school? Write something, come with a written statement

The key programming pieces that emerged from the conversation were identified:

- *Mashgiach Ruchani* - write job description and determine qualifications
- Reflect on personal (spiritual) experiences
- Examine their school practice
- Spiritual experience in school
- Interview grads
- Art Green, implications, and relation to your views
- Pluralism
- Adolescence
- Create a spiritual experience: bring a text expressing (an aspect of) your spirituality

These pieces were projected into a proposed schedule, pending confirmation from speakers and guests (see next page).

**National Jewish High School Leadership Seminar
REVISED SCHEDULE (as of 2/9/98)**

DAY 1

- 9:00 - 9:30 Registration and coffee
- 9:30 - 11:30 *purpose of trip* Introductions: Exploring the place of spirituality in participant's schools and troubling issues
- 11:45 - 1:00 Break: into two groups. Encountering a powerful perspective on spirituality *spirituality (1)*
A) Playing out the vision of each piece *Bernie Steinberg*
B) Write a brief summary of group's ideas (to be given to Dan Pekarsky)
- 1:00 - 1:45 Lunch
- 1:45 - 2:15 ~~Judith Kates (Purim study)~~ *1:45 - 2:15 writing-time: read Give guide Qs.*
- 2:30 - 4:30 A) Reimer (tentative) on adolescence and spirituality
B) Application to schools
- 4:30 - 6:00 Break (Check-in to hotel, wash up, etc.)
- 6:00 - 7:30 Hors d'oeuvres and conversation with graduates of Jewish high schools
- 7:30 - 8:30 Dinner
- 8:30 - 10:00 Personal Encounters with spirituality: When and where have you had spiritual experiences in your school?

(Dan Pekarsky to create summary of the day to be distributed in the morning.)

DAY 2

- 8:30 - 9:00 Breakfast and discussion of summary of previous day
- 9:00 - 11:00 Art Green - *Mashgiach Ruchani* *Spirituality (2)*
A) Text study
B) Job description
- 11-11:30 - writing exercise*
11:00 - 11:45 On vision-driven institutions
- 11:30-12:30*
11:45 - 1:00 From theory to practice: An exercise in translation
- 1:00 - 1:45 Lunch
- 2:00 - 3:00 Reflections on the translation exercise
Break into groups: (homework) text which reflects aspects of your spirituality
Examine your school's practice
- 3:00 - 4:00 Deeper guiding vision in groups (with school teams in the same group/"faith-alike")
- 4:00 - 5:00 Next steps for this group and with this topic wrap-up - discuss issues for future meetings

11:30-12:30 VDI
12:30-1:15 Lunch
1:15-3:15 - Translation Exercise
~ 2 groups + together
3:30-5:15
↳ Journey
4-5
Next steps

From: Nellie Harris <nellieh@compuserve.com>
To: Dan Pekarsky <pekarsky@mail.soemadison.wisc.edu>
Date: 2/12/98 4:07pm
Subject: Comments on the revised schedule

If this old news-you can delete the whole thing.

From reading the notes it seemed like you have touched upon real issues. My impression was that there were more topics than could in any one seminar. What I'm working from is the schedule from a. Should the seminar begin with some session/s that create a "ben for all participants? The purpose of such a session/s would be to terminology, to provide different perspectives on the subject of spirituality, and to help bring participants to the "same page". the idea that every thing we do is rooted both in concrete examples as well as in theoretical frameworks. In this case I feel that it is important to start with clarifications and alternative frameworks working with actual examples.

b. I hope that the connection between the different components of seminar will be made explicit to participants. We found in TEI that connections were critical for participants to take their learning it in a larger context.

c. I will check at home my copy of Hanan Alexander's book on spirituality and see if I can find a section that could be used as one of the frames that are going to be examined. I'll write to you next week about not be in tomorrow).

d. My phone # at home is 914-948-2081

e. I suggested to Chava to send Eli Holzer the notes from the meeting I think his contribution to this could be very significant. She would like to hear from you that the notes were good enough to send.

I hope this is helpful. Nellie

Post-seminar Exercise/Assignment

- ① Interview
- ② out comes

2/25	Hiring	Guidance counselor	School curric	Other

HIGH SCHOOL SEMINAR PLANNING MEETING -- FEBRUARY 1, 1998

AGENDA FOR TODAY'S MEETING

1. INTRODUCEMENTS
2. AIMS OF THE MARCH CONFERENCE
3. IDENTIFYING SOME OF "THE BIG QUESTIONS" CONCERNING SPIRITUALITY AND/OR TFIILLAH IN RELATION TO OUR TIME, TO ADOLESCENCE, AND TO EDUCATIONAL INSTITUTIONS
4. IDENTIFYING PROMISING ACTIVITIES THAT WILL HELP ACHIEVE OUR BASIC AIMS.
5. NEXT STEPS

A FIRST-TAKE ON AIMS FOR THE MARCH CONFERENCE

1. A richer awareness of how spirituality/prayer enters into the vision of the participants' schools and into day-to-day practice.
2. A richer understanding of what spirituality/prayer is [via an encounter with one or more powerful conceptions and reflection on their own - and one another's - views.]
3. A deeper awareness of how spirituality/prayer fits into their lives, including the informing assumptions.
4. Deeper and more knowledgeable thoughtfulness concerning appropriate educational aims in the area of spirituality/tfillah, with attention to the nature of our time, the nature of adolescence, ethical considerations, the nature of their constituencies, and the nature of the mission of these schools.
5. The identification of difficult tensions, obstacles, concerns that need to be addressed.
6. Leave seminar with the sense that their time has been well-spent, and that further participation in the seminar would be worthwhile. Ideally, a sense of community will have been nurtured, and participants will leave feeling that they have engaged in a personally and professionally valuable experience, and with a sense of what they might go on to do back home to build on their work in the seminar.

SOME BASIC SUBSTANTIVE ISSUES (IN NO PARTICULAR ORDER)

Assuming that “Spirituality” is a helpful term (which may be worth discussing):

1. Identify significant conceptions of spirituality, with attention to the relationship of each one to tfillah, as well as to its presuppositions concerning human nature, the human condition, human good, and Judaism.
 - a. Corresponding to these conceptions of spirituality, what are the ways in which the spiritual can be accessed? What attitudes, beliefs, skills, understandings, and settings facilitate such access?
 - b. How do these conceptions compare with the understanding and practice of spirituality embedded in your own life?
 - c. How do these conceptions compare with the conception of spirituality implicit or explicit in the life of your own school?

- 2.. What’s driving the interest in spirituality found within the Jewish and general community of our own time?

3. **Adolescence and spirituality.**
 - a. Are there features of adolescence (at least in our own time) that render adolescents particularly attuned or ill-attuned to particular interpretations of spirituality or to particular forms and contexts of spiritual expression?
 - b. Do adolescents have distinctive spiritual needs, questions, and/or insights, and, if so, are there particular activities and contexts that are especially appropriate?

4. **Pluralism and spirituality:** what does it mean for an educating institution to be pluralistic in a serious sense, and what implications might this have for aims and practices in the area of tfillah/ritual practice/spirituality?

5. **Points of tension:** what tensions, concerns, etc. are implicitly and explicitly troubling participants as they think about how to address spirituality in the context of their institutions?

6. **Appropriate educational aims:** what are appropriate educational aims relating to

spirituality/faith in an educational environment that is pluralistic and that respects the autonomy of its students? Should the institution limit itself to "teaching about" the spiritual domain? Should it teach skills? Encourage particular beliefs? Attitudes? Dispositions? Should it put the young in a position to make autonomous choices of their own concerning the place of and approach to spirituality in their own lives?

IN A MORE PRACTICAL VEIN - SOME POSSIBLE DIRECTIONS FOR THE SEMINAR

A. FROM THEORY TO PRACTICE

Participants will encounter one or two powerful conceptions of spirituality/tfillah, and they will explore these conceptions in the following ways: a) personally, b) with attention to their educational implications, c) with attention to how these conceptions resemble and/or differ from the conception of spirituality at work in their own schools.

B. FROM PRACTICE TO THEORY

Participants will identify and analyze the way spirituality/tfillah figures into the life of their own educational institutions: a) what are the pertinent activities, contexts, opportunities for learning? b) What educational aims, assumptions concerning the nature of spirituality and of students, concerning pluralism etc. seem to be embedded in the activities described in a)? c) How do the aims implicit in practice compare with the school's avowed aims in this area? d) What assumptions concerning the background, the knowledge, and the attitudes of students, their families, and their teachers is at work in existing practices? What's the impact of existing practice -- as best you can tell? e) In view of a, b., c., and d., what needs thought and attention?

H.S. Conference Planning

Our Agenda Today

- ① Aims of March-Conference
- ② Important Qs Re: spirituality, Adolesc.,
& pluralism in H.S. setting,
plus select from among them.
- ③ Identify promising activities that
will help accomplish basic aims

Basic Aims of March Conference

- ① Deeper awareness of how "spirituality" presently enters into the school's vision & practices
- ② Richer understanding re: what "spirituality" is. (via an encounter w/ at least 2 competing -- or at least different intps)
- ③ The educational challenge(s)
 - a) What are appropriate aims
 - b) How organize so as to accomplish...?
- ④ Sense of membership in a common facult. personal, growth, shaping deepening understanding of our work

Some Basic Substantive Questions

- 1) Assuming [?] that the term is helpful, what do we have in mind when we use it?
- a) Identify significant conceptions of spirituality, and try to get at the presuppositions concerning human nature, the human condition, human good in the cosmos.
- b) Corresponding to these conceptions of spirituality, what are the ways in which "the spiritual" is accessed?

Adolescence/Spirituality

① Are there features of adolescence which render adolescents particularly attuned or ill-attuned to particular interpretations of spirituality or forms of expression?

② Do adolescents have distinctive spiritual needs, and are there activities (traditional or not) that are particularly well-suited to them?

③ What spiritual questions and insights are associated w/ adolescence?

Spirituality and Education

① How does "spirituality" in one of its meanings fit into your vision of your institution? ?

What assumptions are at work in this formulation?

② What activities/forms of expression relating to spirituality are embedded in existing practice?

③ Analyze #2:

a) in relation to #1, is it appropriate & adequate?

b) how would an impartial observer react to #2 — draw inferences re: impact/purposes

4) What are appropriate aims relating to spirituality in an educational env. that is pluralistic?

- skills
- understand
- Dispositions
- Choice for among alternatives
- spiritual insights
- Beliefs

5) If commitment to pluralism is serious, what implications does this have for school's "spirituality" aims and for the way they're expressed?

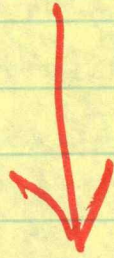
(6) What are the points of tension, difficulty between spirituality, adolescence, pluralism? What are the burning issues, problems?

(7) What does your school's approach to S. assume about teachers & students ~ attitude/knowledge/skill way of life

Are these assumptions valid?

Two approaches

Vision/Ideas



Practice

Practice



Ideas

Empirical

- 1) Vision-standards
- 2) Practices
- 3) What assumptions re:
spirituality & educ. are
embedded?
- 4) What do teachers need — order
to Do they . . . ?
- 5) Actual impact??

Prayer

① Diff. understandings of what prayer is & how it fits into life.

What are the informing assumptions?

② How is prayer integrated into life of school? a) What's the rationale

b) What's the actual impact?

c) What assumptions does the course make about teachers/students? Valid?

Elements of Conference

Study

A) Encounter 1 or 2 powerful conceptions of spirituality/prayer

a) Relation to self

b) Ed. implication

c) How like/different from your school.

B) Reflect on practice in your own institution:

→ what's embedded in practice.

c) Identify/address 2 critical
qs re: spirituality/pluralism/adolescence

H.S. Conference

Basic Aims

- ① Establish a ^{sense of} Community
- ② Shared sense: stimulating/relevant
- ③ More reflective re: ~~what they're~~
how spirituality fits into their
institution:
 - a) what understand of spirituality
 - ↳ what it is.
 - ↳ how to access
 - b) ~~how~~ expressed?
 - c) Aims

Questions to be decided

- 1) Conference aims
- 2) Guiding conception of spirituality
- 3) Spirituality — T. Allah

Basic Qs

1. What is spirituality?
2. How is it "accessed" or expressed in Judaism?
3. How ^{do} ~~to~~ spirituality enter into the life of your school?
4. What aims inform existing practice re: spirituality?
5. Adolescence & Spirituality
— Are there features of adolescence which make adolescents esp. attuned or unattuned to spirituality, in general, or to particular dimensions of, or forms of expression?

HS Conference Planning 2/1/98

Today's Agenda

1. Aims of the March-Conference
2. Conceptualizing the domain:
 - a) What is "spirituality" & its relationship to prayer?
 - b) Important Qs re: spirituality, adolescence, & pluralism in H.S. setting?
3. Identify promising activities that will help accomplish aims?
4. Next Steps

Basic Aims of Match Conference

- ① ↑ Awareness of how Spirituality presently enters into their schools' vision & practice
- ② ↑ Understanding of what spirituality/prayer is, via encounter w/ 1/2 powerful conceptions
- ③ ↑ Understanding of \sim between S/P & own lives
- ④ Greater thoughtfulness re: appropriate aims;
- ⑤ Pertinence of developmental consideration
- ⑥ Awareness of critical issues/obstacles/tensions
- ⑦ Leave Seminar w/ sense that:
 - a) Grown personally via meaningful Exp
 - b) ↑ Thoughtfulness re: school's mission or challenges
 - c) ↑ Sense of Comm.

Some Basic Substantive Qs

Assuming that "S" is helpful term [?],

A) Identify significant conceptions of Sp, w/lt its relationship to $\pi\delta\sigma\mu$, and to its presuppositions re: human, nature, human condition, human good, and Judaism

B) Corresponding to these conceptions of the Sp, ^{what} are the ^{ways} the spiritual is accessed?

C) Bridge-Qs

1) These conceptions and you.

2) These conceptions and practice in your institution.

d) Social milieu

Adolescence & Spirituality

- ① Features of adolescence which render adolescents particularly attuned or ill-attuned to particular interps. of S. or forms of expression
- ② Distinctive S. needs?
→ Particular activities/contexts?
- ③ Specific S. Qs/insights?

Spirituality-in-Existing Practice

① How does spirituality in one of its meanings fit into your vision of your institution? What assumptions are at work?

② What activities/forms of expressions relating to Sp. are embedded in existing practice?

And

a) What conception of S. is embedded in practice?

b) What conception of educational aims is embedded?

c) What's the relation between avowed aims & practice?

d) What assumptions re: teacher-attitude, knowledge, etc. is embedded in #2?

What are appropriate aims relating to sp. in an educ. env. that's pluralistic?

A) Skills - Understandings - Beliefs - Insight
- Dispositions - Choices?

B) If commitment to Pluralism is serious,

① what does this mean?

② Implications for how spirituality is approached

Points of Tension between
spirituality, adolescence, pluralism?
Burning issues

DP's "Take" on Seminar I

① Theory → Practice and Practices
to theory

② Theory → Practice:

→ Encount 1 -- maybe 2 -- powerful
conceptions

and a) ~ to Self

b) Educ. implications

c) v/s. conception of sp. in
your own school

③ Practice → Theory

a) what does P look like?

b) what aims/assumptions/fears etc. are
embedded in "P"?

c) Impact of P

d) are enabling conditions ~ Place

Two Break-out groups

- ① Adolescence/spirituality
 - ② Pluralism/spirituality
-

Q1) Talk to graduates, as a

why Sp.?

Q2) Schools make claim that they're
educating to spirituality - - but
it's not clear what it
is, particularly - pluralistic
setting?

When Dancy is in his school on this
issue?

Spirituality / Pluralism

How?

Is there a Jewish equivalent to spirituality?

שמיאליות

Deep/inner life issues

DL's interest - "Spiritual formation in Catholic contexts."

Parker Palmer

Fowler

What would it mean for spirituality to permeate the life of the school?

Deep awareness of spiritual issues

In science class?

Different

David Purpel

- 1) Inner life
- 2) Spirit/Force → what animals me!!
- 3) Connection to God

Discovery of
Interiority,
Soul

DL 1/3 - History/Chronological
playing out of 1/3

DP --- 1) Existential Moments of encounter
2) Insights into human condition
3)

People are blocked by form
DL -- formlessness

Communal dimension — Judaist
vs Protestant individualistic
understanding of spirituality
& fear of collectivism

→ Communal framework

Wakken, The Burnt Boote

"God" — "Spirituality"
"אֱלֹהִים"

Powerful spiritual
experience you've
had.

Could you imagine
such experiences
in your schools -

Yes -

[Staffing of the school]

→ Do you limit it
to "spiritual
people"?

1) Staff
2) In-service

Why are camps
more spiritual
than schools?

~~Exp / Informal~~

↳ (1) Form follows function

(2) Aims

~~Personal Relation~~

School norms that
preclude spirituality

Parent-body's
commitment, attitude
towards School's

spiritual
commitments

~ How important to them?

Supposing that I,
when turned into a
genuinely spiritual
experience,
what happens
if there's a big
gap w/ the families?

Admissions

↳ If can afford
to be selective,
what should
criteria be

— families
— clutter

Spiritual IQ

Fanning out into larger
world:

Spiritual Mentors^h
in DL's Schools

INDIA N'DEN

- not necessarily
the smallest

→ Delug. guidance
counselor

The
Concerned w/ religious
growth of student,
beyond prof. competency.

What would such a person be like?

Someone who exhibits
spiritual power

Source of relig.
— inspiration

Do ~~the~~ people coming
to ~~the~~ conference
feel ~~this~~ issue?

Do their
constituencies feel
this issue?

DL - - Complicated
- - not everybody does

Even in DL's
Case, perhaps doubts
re: wisdom of
a retreat.

Spiritual guides.
-- specialized
role

In what ways does
a denominational framework

or a community-
perspective inform,

enrich ~~offer~~
present opps &
obstacle to spiritual
formation in your
school?

Art's piece

Homework assignment

10:30-11

11 - 1 Intro + Read
↳ Art's piece

1 - 1 ~~Q~~ / 45 - Lunch

(2-5) → (1) Re: spirituality
of school.

(2) what would
it mean to what send the

Break from 5 - 6³⁰

Dinner { Judith Kates

Spiritual dimension of Purim
— Judith Kates

THE DAY HIGH SCHOOL SEMINAR

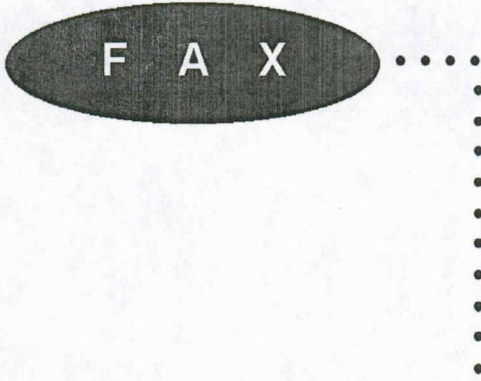
The basic idea. Sponsored by the Council for Initiatives in Jewish Education, the Day High School Seminar is a forum for the lay and professional leadership of Jewish Day High Schools who wish to come together regularly for systematic examination of basic questions concerning the role of their institutions in Jewish life and their mission. Examples of issues we might explore would include the relationship between Jewish high schools and the larger democratic society in which they find themselves; the meaning, merits, and educational significance of multi-denominational as distinct from transdenominational educational philosophies; the place and educational purposes of Tfillah in different kinds of schools.

Each year one or more issues are selected, and participants agree to explore them through two, and possibly three, two-day sessions, each preceded by advance readings and reflective writing on the question at hand. In collaboration with the CIJE and seminar-participants, seminar planners work to ensure that pertinent intellectual resources, textual and human, drawn from both Jewish and other sources, will be brought to bear on the issue at hand, and that special attention will be paid to the participants' local realities and educational challenges.

Participants are responsible for their own travel, food, and lodging expenses; but a donor has been identified who may be interested in establishing a fund that would subsidize some of the participants' costs. CIJE will contribute the staff time needed to support the seminar administratively and programmatically. CIJE will also cover other administrative costs, as well as the cost of bringing to the seminar resource-persons with the capacity to enrich the group's work.

Origins. The seminar grew out of a conference in February, 1997 organized by the Council for Initiatives in Jewish Education, and attended by the leaders of a number of Jewish day high schools in the United States. This conference was designed to identify critical issues concerning the distinctive mission, challenges, and identity of Jewish day high schools, especially those that are not affiliated with a particular denomination. At its conclusion, participants expressed a desire to create a regular forum for the exploration and illumination of some of "the big questions" that bear on the work of their schools. Two members of the group (Daniel Lehmann of the new Community high school of Boston, and Daniel Pekarsky of CIJE) agreed to explore how widespread might be the interest in such a forum and to draft a concept-paper that would serve as a proposal for this project.

Upon review of this proposal, CIJE agreed to serve as convener for this exciting project and to use its resources to enhance its quality. CIJE then authorized Lehmann and Pekarsky to invite the participation of appropriate individuals.



To: Dan Pekarsky
Company:
Fax number: +1 (608) 262-9074
Business phone:

From: Sarah Feinberg
Fax number: +1 (212) 532-2646
Business phone:
Home phone:

Date & Time: 1/27/98 9:45:11 AM
Pages: 3
Re: curriculum investigation

Danny-gail asked me to send you the curriculum investigation instructions from TEI. Let me know if you need anything else.
take care.
sarah

CURRICULUM INVESTIGATION -- Tuesday, December 17

The following questions should serve as a frame for your investigation:

Questions about Prayer/Praying or What is Being Taught?

1. Based on reading this unit, how does this unit frame (approach/define) the content?
E.g., Is it a Siddur curriculum? A prayer curriculum? A how to pray curriculum?
2. How do these curriculum writers view or define prayer/praying/the Siddur?
3. How would you characterize this curriculum's, perhaps implicit assumption, about why people pray?
4. What is this curriculum's underlying view of the relationship between God and prayer?
5. What is the curriculum's underlying view of the purposes for teaching prayer?

Questions about the Teacher and Teaching?

1. What assumptions about the teacher is this curriculum making?
E.g., what teacher knows or needs to know about prayer/praying/God/Hebrew
2. What image of teaching does this curriculum project? What's the role of the teacher projected by this curriculum?
3. What support and guidance does this curriculum provide teachers and how useful is it?
(lesson plans, student worksheets, teachers' guide, background information, evaluation strategies, etc.)

Questions about the Learner and Learning?

1. How do these curriculum writers imagine the learners?
E.g., their intellectual skills?
E.g., their emotional development?
E.g., their spiritual life?
2. How do curriculum writers visualize the ways children learn this content?
What types of learning opportunities does the curriculum recommend?
E.g., davening? Text analysis? Writing prayers? Nature walks, Discussion
3. What might children in classes where these materials are used learn about...
Prayer/Praying/God/Siddur/role of Hebrew in prayer?

Questions about Professional Development?

1. What would teachers learn about prayer/praying... from studying and teaching these materials?
2. How does the curriculum support the teacher who may be new/uncomfortable/lack knowledge with regard to the teaching of prayer?
3. What additional supports might you have to provide in order to help people use these materials effectively?
4. Under what circumstances (include consideration of context, denomination etc) might you recommend that teachers/schools make use of these materials?

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION
15 EAST 26 STREET, SUITE 1817
NEW YORK, NY 10010

PHONE: (212) 532-2360, EXT. 11

FAX: (212) 532-2646

FACSIMILE TRANSMITTAL SHEET

TO:	FROM:
Dr. Daniel Pekarsky	Chava Werber
COMPANY:	DATE:
University of Wisconsin-Madison	January 26, 1998
FAX NUMBER:	TOTAL NO. OF PAGES INCLUDING COVER:
(608) 262-9074	2
RE:	
Questions for your meeting with Danny Lehmann	

URGENT FOR REVIEW PLEASE COMMENT PLEASE REPLY PLEASE RECYCLE

Dear Dan:

After meeting with Sarah, our resident expert on seminar planning, I have compiled the following list of questions and issues for discussion— either during your meeting with Danny Lehmann today, or in the near future. In particular, I would like to clarify each of our roles and responsibilities for the logistical planning (see attached document) so that things can run smoothly on that front.

Questions/Issues:

- 1) Who is the funder? Who is communicating with the funder? Should the funder be added to the mailing list? What costs will they cover? Who will get in touch with the participants on the details of subsidizing their costs? Have other funding options been explored, for ex. Avi Chai?
- 2) What arrangements have been made re the meeting room- is it definitely at the Harvard Hillel? If so, I would like to get in touch with them to obtain some information. Also, has Danny Lehmann made decision/arrangements for room payment- is CIJE paying?
- 3) From my understanding, CIJE will not be covering the cost of food for the participants, in the past this has meant a registration fee to cover costs. Participants will be paying for their own travel and hotel, so I expect registration fee to cover cost of meals will be from \$65-\$80 - any thoughts?
- 4) What are the goals for the 2-day seminar?

Regarding the possibility of a Feb. 3rd planning meeting, Nellie is available to attend and I have left a message with David Purpel to check his availability for that day. (I will need to leave the office at 3:30 that day so the earlier the meeting begins, the longer I will be able to attend.)

Talk to you later--Chava

**National Jewish High School Leadership Seminar
Sunday, March 8 – Monday, March 9 1998**

Logistical Backward Map

Goal Date	To do:	Responsible	Status
	<ul style="list-style-type: none"> - Create invitee list - Initial mailing materials created - Initial mailing sent out 	DL/CW DNP/CW CW	Completed Completed Completed
	<ul style="list-style-type: none"> - Site selection -- Harvard Hillel reserved - Hotel research - Block of 30 rooms reserved at Sheraton Commander - Other rooms reserved 	DL DL/CW CW CW?	Completed In progress In progress ?
Ongoing 1/26 – 2/8	<ul style="list-style-type: none"> - RSVP list maintenance - Follow up calls to non-respondes for attendance plans 	CW CW	In progress
Week of 1/26 2/8	<ul style="list-style-type: none"> - Budget to be created - Budget approval 	CW DNP/KJ	
1/26 – 2/4 2/4 (or earlier)	<ul style="list-style-type: none"> - Second mailing: materials created/compiled including: <ul style="list-style-type: none"> • Title and content • Any preliminary readings • Meeting location and times • Registration form and cost (What they're paying; what we're paying) • Transportation questions and issues - Second mailing to be sent out 	DNP/DL/CW CW	
2/8 -	<ul style="list-style-type: none"> - Register participants/process checks - Manage participant subsidies/answer participant queries 	CW ?	
1/26 – 2/3 2/4 – 2/10 2/4 – 2/10	<ul style="list-style-type: none"> - Gather information on caterers, etc. - Financial, contract, and set-up arrangements with Hillel - Financial, contract, and set-up arrangements with caterer 	CW CW CW	
2/4	<ul style="list-style-type: none"> - Hotel rooms reserved and transportation arranged for CIJE-paid staff participants 	CW	
2/19	<ul style="list-style-type: none"> - Create/compile materials to be distributed at meeting 	DNP/CW	
3/8 – 3/9	<ul style="list-style-type: none"> - On-site set-up of meetings, materials and logistical coordination 	CW	
Post-seminar	<ul style="list-style-type: none"> - Create/edit/distribute notes from meeting - Maintain database of participants - Review and pay bills/invoices 	DNP/DL/CW CW CW	

From: Dan Pekarsky
To: Lehmann, Purpel, Harris
Date: 1/12/98 12:09pm
Subject: High School Leaders Planning Meeting

Dear Danny, Nellie, and David,

I am very much looking forward to our meeting next Sunday from 2:30 to 6 pm in CIJE's NY offices (15 East 26 St., 18th floor). Our challenge, as I understand it, is to make progress on the conceptualization of our March 8 and 9 conference in Boston for the lay and professional leaders of Jewish day high schools. A number of people have already expressed an interest in the conference, and our sense is that attendance will be pretty good.

In our preliminary conversations, Danny Lehmann and I have spoken about some possible elements that might enter into the conference. We have, for example, imagined a conference that would include some of the following: a serious encounter with Jewish sources that deal with issues of prayer and spirituality, along with an opportunity to think through the educational implications of encountered ideas; opportunities for participants to reflect seriously about what - both in theory and in practice - gets communicated to their students about spiritual matters in their school-environments; opportunities to reflect seriously about what the proper role -- the legitimate educational challenge -- of a secondary educational institution is in this area; a field-trip to the local Jewish high school, offering an opportunity to reflect on its approach to spiritual matters, as well as to speak with teachers and students about how they experience the spiritual dimensions of school-life; and a personal piece -- an opportunity to reflect as individuals and perhaps in small groups about how the issues relating to spirituality play out in our own lives. It is also our preliminary sense that participants should be given a pre-seminar assignment designed to get them actively thinking about the basic questions we'll be considering in relation to their own institutions. And, as you may already know, Art Green has agreed to serve as a resource to the conference.

But while some or more of these programmatic elements may prove very appropriate, they are no substitute for clarifying the big questions that we think this seminar should be taking up in this

two-day seminar and beyond. In discussing how to spend our time on Sunday, Danny Lehmann and I both felt that it would be important to begin with an attempt to identify these big questions:

put simply, as we near the end of the 20th century, what are the critical issues pertaining to spirituality and adolescence in Jewish educational settings (many of which emphasize their pluralistic character) that would be worth examining -- that would help the educational leaders who will be attending clarify, critically examine and deepen their sense of mission, and their practice, in this area?

Granted that we cannot necessarily speak for these educational leaders and that asking them this very question may be an important thing for us to do (either before or at the seminar), our own intuitive take on this question may prove a good starting-point to our deliberations.

If, then, each of us could walk into the meeting with some thoughts concerning this question (or a formulation of the question that feels more comfortable), this might prove a great way to start our meeting.

If you have any additional thoughts or suggestions prior to the meeting about how to shape our meeting, please get in touch. Some additional material may follow.

I look forward to seeing you soon.

Dan

CC: Pekarsky, Chava

DATE

Dear Invitees to the High School Leaders' Seminar:

We are delighted to be able to report that there has been significant and enthusiastic interest in the seminar for the leaders of Jewish high schools -- both in the idea of an on-going group and in the event planned for this coming March in Boston. Within a few weeks, we will be sending you a schedule of events, some preliminary readings, and a pre-seminar assignment. For now, in order to expedite your planning, we wanted to give you some logistical information.

The seminar will take place at Harvard Hillel in Cambridge, MA, beginning on Sunday, March 8 at 11 a.m. We chose this starting-time in order to make it possible for at least some of you to leave home for the seminar on Sunday morning rather than on Saturday night. The seminar will end on Monday afternoon at 5 pm. Note that the seminar will include an evening session on Monday evening. We have booked rooms at the Sheraton-Commander in Cambridge for participants at the seminar and will happily arrange your reservations.

We are pleased to report that we are able to subsidize a substantial amount of the cost for the seminar, including lodging and meals. As a result, for those of you planning to stay at the Sheraton Commander only on Sunday evening, the cost for registration, meals, **and** lodging will be \$150; for those who will need to stay over night Saturday night as well the cost will be \$250. Please let us know at your earliest convenience whether you will need a room for one night or for two, and send your checks, made out to CIJE, to CIJE in New York as soon as possible.

In order to facilitate our own planning, please return the enclosed registration-card as soon as possible so that we have an accurate count of who will be participating. And don't hesitate to get in touch with either of us by phone or mail, should you have other immediate questions that need attending to.

We look forward to hearing from you.

Sincerely,

Daniel Lehmann

Daniel Pekarsky

November , 1997

Dear Jewish Community High School Leaders:

We are writing to invite your participation in an on-going seminar that will be launched this coming year. The seminar is being organized in response to the view expressed by a number of you that, at a time when day high schools are springing up rapidly around the country, there are insufficient opportunities for those at the forefront of this movement to think systematically, both individually and together, about their most fundamental educational challenges. The seminar is intended for lay and professional leaders of day high schools who want to be active members of a learning community organized around sustained exploration of critical issues that bear on the mission and character of their institutions. The seminar and its origins are more fully described on the accompanying sheet.

Our conversations with several of you over the last few months lead us to believe that many of you will find the prospect of this seminar as exciting as we do, and we look forward to beginning our work together. The first meeting of this group will take place on March 15 and 16. At this time, we will begin an in-depth set of discussions on the place of spirituality and Tfillah in the life of pluralistic day high schools, with careful attention to guiding Jewish and educational rationales and to difficult questions. Held at Brandeis University, this meeting will include significant encounters with Jewish sources and with profound thinkers with the capacity to deepen our own thinking concerning the critical issues; it will also include serious opportunities to examine and share the approaches to spirituality found among our institutions. Further details will follow.

Making use of the enclosed postcard, please let us now as soon as possible whether you are interested in participating in this study-group and, if so, whether you will be able to make the March meeting. If you have questions, suggestions, or concerns, please don't hesitate to be in touch with us c/o the following addresses:

PLEASE FILL IN

We look forward to hearing from you and responding to your suggestions, questions, and concerns.

Sincerely,

Daniel Lehmann
Daniel Pekarsky

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION
15 EAST 26 STREET, SUITE 1817
NEW YORK, NY 10010

PHONE: (212) 532-2360, EXT. 11
FAX: (212) 532-2646

FACSIMILE TRANSMITTAL SHEET

TO:	Dan Pekarsky	FROM:	Chava Werber
COMPANY:	University of Wisconsin	DATE:	December 17, 1997
FAX NUMBER:	(608) 262-9074	TOTAL NO. OF PAGES INCLUDING COVER:	8
RE:	High Schol Seminar mailing		

URGENT FOR REVIEW PLEASE COMMENT PLEASE REPLY PLEASE RECYCLE

NOTES/COMMENTS:

Enclosed are the revised documents we discussed earlier today. The whole package put together looks very exciting!



CIJE

Council
for
Initiatives
in
Jewish
Education

December 19, 1997

Dear [Name]:

We are writing to invite your participation in an on-going seminar that will be launched this coming year. The National Jewish High School Leadership Seminar is being organized in response to the view expressed by a number of you that, at a time when Jewish high schools are springing up rapidly around the country, there are insufficient opportunities for those at the forefront of this movement to think systematically, both individually and together, about their most fundamental educational challenges. The seminar is intended for lay and professional leaders of high schools who want to be active members of a learning community organized around sustained exploration of critical issues that bear on the mission and character of their institutions. The seminar and its origins are more fully described on the accompanying sheet.

Our conversations with several of you over the last few months lead us to believe that many of you will find the prospect of this seminar as exciting as we do, and we look forward to beginning our work together. The first meeting of this group will take place on March 8 and 9. At this time, we will begin an in-depth set of discussions on the place of spirituality and Tfillah in the life of high schools, with careful attention to guiding Jewish and educational rationales and to difficult questions. Held in the Boston area, this meeting will include significant encounters with Jewish sources and with profound thinkers with the capacity to deepen our own thinking concerning the critical issues; it will also include serious opportunities to examine and share the approaches to spirituality found among our institutions. Further details will follow.

Making use of the enclosed postcard, please let us know as soon as possible whether you are interested in participating in this seminar and, if so, whether you will be able to make the March meeting. If you have question, suggestions, or concerns, please don't hesitate to be in touch with us c/o the following addresses:

Daniel Lehmann
The New Jewish High School of Greater Boston
60 Turner Street
Waltham, MA 02159
Phone: (781) 736-8680
Fax: (781) 736-8684
E-mail: lehmann@binah.cc.brandeis.edu

Daniel Pekarsky
CIJE
15 East 26 Street, Suite 1817
New York, NY 10010
Phone: (212) 532-2360, ext. 11
Fax: (212) 532-2646
E-mail: danpek@macc.wisc.edu

We look forward to hearing from you and responding to your suggestions, questions, and concerns.

Sincerely,

Daniel Lehmann

Daniel Pekarsky

15 East 26th Street New York, NY 10010-1579 • Phone: (212) 532-2360 • Fax: (212) 532-2646

THE NATIONAL JEWISH HIGH SCHOOL LEADERSHIP SEMINAR

The Basic Idea

Sponsored by the Council for Initiatives in Jewish Education (CIJE), the National Jewish High School Leadership Seminar is a forum for the lay and professional leadership of Jewish high schools who wish to come together regularly for systematic examination of basic questions concerning the role of their institutions in Jewish life and their mission. Examples of issues we might explore would include the relationship between Jewish high schools and the larger democratic society in which they find themselves; the meaning, merits, and educational significance of multi-denominational as distinct from transdenominational educational philosophies; the place and educational purposes of Tfillah in different kinds of schools.

Each year one or more issues will be selected, and participants will explore them through two, and possibly three, two-day sessions, each preceded by advance readings and reflective writing on the question at hand. In collaboration with the CIJE and seminar-participants, seminar planners work to ensure that pertinent intellectual resources, textual and human, drawn from both Jewish and other sources, will be brought to bear on the issue at hand, and that special attention will be paid to the participants' local realities and educational challenges.

Participants are responsible for their own travel, food, and lodging expenses; but a ~~potential donor has been identified who may be interested~~ in establishing a fund that would subsidize some of the participants' costs. CIJE will contribute the staff time needed to support the seminar administratively and programmatically. CIJE will also cover other administrative costs, as well as the cost of bringing to the seminar resource-persons with the capacity to enrich the group's work.

Origins

The seminar grew out of a conference in February 1997 organized by the CIJE, and attended by the leaders of a number of Jewish day high schools in the United States. This conference was designed to identify critical issues concerning the distinctive mission, challenges, and identity of Jewish high schools, especially those that are not affiliated with a particular denomination. At its conclusion, participants expressed a desire to create a regular forum for the exploration and illumination of some of "the big questions" that bear on the work of their schools. Two members of the group (Daniel Lehmann of The New Jewish High School of Greater Boston, and Daniel Pekarsky of CIJE) agreed to explore how widespread might be the interest in such a forum and to draft a concept-paper that would serve as a proposal for this project.

Upon review of this proposal, CIJE agreed to serve as convener for this exciting project and to use its resources to enhance its quality. CIJE then authorized Lehmann and Pekarsky to invite the participation of appropriate individuals.



The Council for Initiatives in Jewish Education (CIJE)

Created in 1990 by the Commission on Jewish Education in North America, CIJE is an independent national organization whose mission is to help transform North American Jewish life through Jewish education. We promote educational excellence by developing:

Lay and professional leadership for Jewish education.

Strategies for change in partnership with educating institutions, communities, and national organizations.

Innovative ideas for educational policy and practice.

Models of success in Jewish teaching and learning.

CIJE is committed to placing powerful Jewish ideas at the heart of our work; to bringing the best of general education to the field of Jewish education; to using rigorous research and evaluation to inform decision-making; and to working with a range of institutions, foundations, and denominations to make outstanding Jewish education a communal priority and reality.

"Our goal should be to make it possible for every Jewish person, child or adult, to be exposed to the mystery and romance of Jewish history, to the enthralling insights and special sensitivities of Jewish thought, to the sanctity and symbolism of Jewish existence, and to the power and profundity of Jewish faith."

Professor Isadore Twersky, *A Time to Act*

12/10/97 Description



The National Jewish High School Leadership Seminar

- Yes, I plan to attend the first meeting of the National Jewish High School Leadership Seminar to be held in the Boston area on March 8 and 9.
- Sorry, I will not be able to attend the March meeting but am interested in being a member of this group.
- No, I am not interested in being a member of this group.

☐ If ~~you~~^{you're} interested in partial subsidization, check here



**Council for Initiatives in Jewish Education
 15 East 26 Street, Suite 1817
 New York, NY 10010-1579**

**Attn: The National Jewish High School
 Leadership Seminar**

Jewish Community/Conservative High Schools and Leaders

Name	Designation	Address	City	State	Postal Code	Country	Telephone
Akiba Hebrew Academy	Community	223 North Highland Avenue	Merion Station	PA	19066		610-667-4070
Ban Lipson Hillel Community High School	Community	19000 N.E. 25th Avenue	North Miami Beach	FL	33180		305-931-2831
Beth Tfiloh Community School	Community	3300 Old Court Road	Baltimore	MD	21208		410-488-1905
Charles E. Smith Jewish Day School	Community	1901 East Jefferson Street	Rockville	MD	20852-4209		301-881-1400
Community Hebrew Academy of Toronto	Community	200 Wilmington Avenue	Downsview	Ontario	M3H 5J8	CANADA	416-638-5984, x225
The Frisch School	Orthodox	East 240 Frisch Court	Paramus	NJ	07652		201-845-0555
Hebrew Academy of Greater Washington	Orthodox	2311 West University Blvd.	Silver Spring	MD	20910		301-587-4100
Herzeliyah High School - Snowdon	Community	4840 Avenue St. Kevin	Montreal	Quebec	H3W 1P2	CANADA	514-739-2294
Herzeliyah High School - St. Laurent	Community	805 Rue Dorals	St. Laurent	Quebec	H4M 2A2	CANADA	514-338-7490
Hillel Academy of Dayton	Community	100 East Woodbury Drive	Dayton	OH	45415		937-277-8966
Hyman Brand Hebrew Academy	Community	5801 West 115 Street	Overland Park	KS	66211		913-327-8150
Ida Crown Jewish Academy	Orthodox	2828 West Pratt Boulevard	Chicago	IL	60645		773-973-1450
Joseph Wolinsky Collegiate Institute	Community	A 200-123 Doncaster Street	Winnipeg	Manitoba	R3N 2B4	CANADA	204-477-7480
Milken Community High School of Stephen Wise Temple	Community	15800 Mullholland Drive	Los Angeles	CA	90049		310-440-3500
New Atlanta Jewish Community High School	Community	2012 Womack Road	Atlanta	GA	30338		770-352-0018
New Jewish High School of Greater Boston	Community	80 Turner Street	Waltham	MA	02159		617-738-8680
Ramaz Upper School	Orthodox	60 East 78th Street	New York	NY	10021		212-517-5955
Rocky Mountain Hebrew Academy	Community	300 South Dahlia, Suite 210	Denver	CO	80246		303-355-7642
Shalhevet High School	Orthodox	5870 West Olympic Blvd.	Los Angeles	CA	90036		213-854-2288
Solomon Schechter Upper School of Essex and Union	Conservative	1418 Pleasant Valley Way	West Orange	NJ	07052		201-669-8000
"	"	"	"	"	"	"	"
Solomon Schechter High School of Long Island	Conservative	East Street	Hicksville	NY	11801		516-935-2450
Solomon Schechter High School of New York	Conservative	3080 Broadway	New York	NY	10027		212-678-8048
Stern Hebrew High School (opening in 1998)	Orthodox	7520 Bustleton Avenue	Philadelphia	PA	19152		215-728-6602
Tarbut V'Torah Community High School	Community	5200 Bonita Canyon Road	Irvine	CA	92612		714-509-9500
Westchester Hebrew High School	Orthodox	858 Orienta Avenue	Mamaroneck	NY	10543		914-698-0806
Yeshiva High School of Boca Raton	Orthodox	9901 Donna Klein Blvd.	Boca Raton	FL	33428		561-852-3318
Yeshiva of Flatbush High School	Orthodox	1609 Avenue J	Brooklyn	NY	11230		718-377-1100
? New HS in NJ, added to an elementary school	Orthodox			NJ			

P. 006

TEL: 532 2646

DEC. -17' 97 (WED) 17:31 C. I. J. E.

Jewish Community/Conservative High Schools and Leaders

Phone	Prof Title	Prof First Name	Prof Last Name	Prof Suffix	Prof Position	Prof Title	Prof 2nd Name	Prof 3rd Name
610-667-1048	Rabbi	Phillip	Field	Phil	Head of School			
305-932-7463	Rabbi	George	Finkelstein		Dean			
410-653-7223	Rabbi	Bruce	Rachlin		Principal of Upper School	Mrs.	Zipora	Schorr
301-984-7834	Dr.	Elliot	Prager	Elliot	Headmaster			
	Rabbi	Marvin	Pachino		Headmaster			
201-845-4941	Rabbi	Saul	Zucker		Principal			
301-649-6996	Rabbi	Jack	Bieler		Principal			
514-739-3579	Mr.	Sidney	Benudiz		Principal			
514-338-8205	Mr.	David	Superstein		Principal			
937-276-6686	Mr.	Nachum	Chasan		Principal			
813-491-6501	Dr.	Grenvell	Forakre		Principal	Mr.	Stan	Beiner
773-973-6668	Rabbi	Dr. Leonard	Malanky		Principal			
204-477-7484	Mrs.	Leona	Lakser		Principal			
310-471-5139	Dr.	Rennie	Wrubel	Rennie	Head of School			
	Mr.	Richard	Hanson	Dick	Head of School			
617-738-8684	Rabbi	Daniel	Lehmann	Danny				
212-534-4120	Rabbi	Joshua	Bakst		Headmaster	Rabbi	Haskell	Lookstein
303-355-0101	Mr.	Bryan	Hay	Bryan	Principal			
213-954-2280	Dr.	Michael J.	Parnes		Executive Director			
201-669-0034	Dr.	Elaine	Cohen		Head of School			
"	Dr.	Joyce	Rainer		High School Principal		Charlotte	Abramson
516-935-0510	Ms.	Bracha	Werber	Bracha	Principal			
212-678-8961	Ms.	Roslyn B.	Stein		Principal			
215-728-6603		Michael	Shatz		Principal			
714-858-2400	Dr.	Gerald	Barkin	Gerald	Principal			
914-698-1330	Rabbi	Bonach	Majerowicz		Principal			
310-561-8641	Rabbi	Perry	Tirschwell					
718-258-0933	Rabbi	William	Altshul		Judaic Studies Principal			

P. 007

TEL: 532 2646

DEC. -17' 97 (WED) 17:33 C. I. J. E.

Jewish Community/Conservative High Schools and Leaders

P. 008

TEL: 532 2646

DEC. -17' 97 (WED) 17:34 C. I. J. E.

Brooklyn	Brooklyn	Lay Title	Lay First Name	Lay Last Name	Lay Association	Lay Position
		Dr.	Joseph R.	Carver		President
			Marshall	Baltach		Executive Director
	Director of Education	Mrs.	Carol	Pristoop		Chairman of the Upper School Committee
		Ms.	Annette	Forsefer		Chair
			Norman	Grill		President
		Dr.	Charles	Feldman		President
			Susan	Gorlin		President of the School
		Mr.	Carl	Strulovitch		President of the Board
		Mr.	Carl	Strulovitch		President of the Board
			Bob	Levanthal		President of the Board of Trustees (for the entire school)
	Headmaster	Mr.	Ron	Coppaken		Chairman of the Board
		Mr.	George	Hanus		Chairman of the Board
			Maylene	Ludwig		Chairman of P.A.C.
		Mr.	Michael	Rosenzweig		President
			Linda	Greenseid		President
	Principal		David	Kahn		President
			Marsha	Gardenschwartz		President of the Board
	Dean, Upper School and Middle School Principal	Mr.	Neil	Goldstein		President of the Board
		"	"	"		
		Mrs.	Beth	Ostrow		President
		Ms.	Meryl E.	Wiener		Chair
		Mr.	Chayim	Stem		President
		Mr.	Joel	Cooperberg		President (of the entire School)
		Mr.	David	Kalman		President

From: Dan Pekarsky
To: Lehmann
Date: 12/8/97 10:58am
Subject: High School Project

I don't know whether we had a miscommunication re: the time of our call or whether you had a crisis or something in your school. But in any case, here's what we were going to talk about.

1. Your reaction to my revision of the letter, so as to make reference to the March meeting.
2. The dates: though I put in the 8th and 9th, I'd actually be much more comfortable with the 15th and 16th. Is this do-able? LET'S DISCUSS.
3. Debbie Kerdeman. I emailed her, but haven't yet heard back.
4. David Purpel -- a CIJE consuyltant, who is a professor in curriculum theory who used to teach at Harvard and is now at University of North Carolina. He's written on spiritual developlment and on moral education, and he's interested in this project.
5. Have you made progress on availability of Art Green, Coles, Kushner, and the man at Hebrew College? *Mehemich Polen*
6. Availability of Brandeis for the dates we've discussed.
7. Informal conversations with a few of your colleagues with an eye toward assessing the dates and the projected topic.

IF WE DON'T TALK TODAY, LET'S TALK LATER IN THE WEEK. I'M PRETTY AVAILABLE -- ESPECIALLY THURSDAY.
TALK TO YOU SOON.

DP

CC: Pekarsky

From: Dan Pekarsky
To: internet("KarenBarth@compuserve.com")
Date: 11/11/97 4:57pm
Subject: High School Project Update -Reply

Excellent suggestion re: testing topic out. I also think that whether it feels touchy-feely may depend on the way it's articulated. Please disregard my earlier message concerning reacting to my high school stuff....you've already done it!

Thanks.

>>> Karen Barth <KarenBarth@compuserve.com>
11/11/97 04:12pm >>>
I like the spirtituality idea, but would suggest that you test it out with a few prospective attendees. My only concern is that it might be perceived as to touchy-feely. I know that it isn't but I wonder how others would feel. It also might be threatening..

From: Dan Pekarsky
To: Lehmann, Barth, Pekarsky
Date: 11/9/97 10:09am
Subject: High School Project Update

Dear Danny and Karen,

Here's an update based on conversations with both of you.

A. Karen has made a few additional suggestions concerning the letter that is to go out. I will try to incorporate them into a revised draft and will send them along to both of you shortly (indicating what the changes actually are).

B. DL and DP had an extensive conversation in which we explored the possibility of a first High School Group Meeting in February (the Sunday and Monday associated with Presidents' Day, Feb. 15-16), rather than waiting until May. DL was concerned a) that May is too late (we might lose momentum), and b) that May may prove a bad time for school-people. In any case, we began to explore ideas for a possible February conference, and below is what we came up with as a first iteration of a possible first conference:

1. We agreed that the first conference of the high school leaders group needs to be exceptionally strong: we want an important and engaging topic, a powerful resource-person or speaker, a well-conceived set of sessions, and a conducive setting.

2. In the first stages of conversation, we began thinking of Boston as a possible site, on the ground that some of the most compelling people we might want to draw on are located there or nearby (Art Green, Joe Riemer, Barry Shrage, Amy Gerstein).

3. Reference to Art Green led DL to mention that he had heard Art speak compellingly about the challenge of creating pluralistic institutions that are not passionless: put as a question, is a commitment to pluralism give rise to passionate commitments? Can the commitment to pluralism itself inspire strong passion that will infuse the life of the institution and its members? We noted in this connection that Israel Scheffler, who is also in Boston, might be able to speak to this question (since he, I think, is very interested in this subject).

3. Though intrigued (and still intrigued) by this subject, we were concerned that it would not take sufficient advantage of Art Green's expertise -- his interest in and ability to engage others in wrestling with issues of spirituality, and we therefore began exploring the more narrow -- but in our view very important -- topic of spirituality in pluralistic community/educational settings. Here are some of the questions that might be central to a conference dealing with this topic:

- a. What is "spirituality" (as understood from different Jewish

sources and perspectives)? What is its importance in life and how is it accessed?

b. Can spirituality-focused activities have significant content and intensity in pluralistic educational settings?

c. What educational purposes are to be served by inclusion of the spiritual realm in the life of community schools? How central is attention to spirituality to their mission?

d. Assuming that spirituality (in some significant sense) belongs in community schools, how does it relate to and find expression in different aspects of these schools' day to day life? Is it to be confined to Tfillot (of what kind??), or does it have a place at assemblies, in history, in bible, in physical education? etc.

4. While a. - d. are the larger questions which, with the help of Art, we would want to explore, the conference would be designed to enable participants to think, alone and together, about "current reality" in their own institutions: how does/doesn't spirituality now fit in to the life of their schools -- and what does this pattern signify?

5. We imagine that prior to the conference participants will be given a writing assignment, perhaps focusing on the place of spirituality in their institutions right now, and that they would also be asked to read a couple of Art's recent essays about spirituality.

6. I agreed to draft this document summarizing our thinking to date and solicit KAB's reactions.

7. Danny Lehmann agreed to contact Art to informally feel out his interest and availability for a conference like this. DL also agreed to check with the anonymous individual who might be willing to help defray costs for the conference to confirm his/her willingness to do so; otherwise, we should drop any reference to this in our publicity.

For what it's worth, as I wrote this up, I found myself excited about the potential of this kind of a conference.

I'd be eager to get timely reactions from KAB, so that if we continue to think the idea sound, we can move along with the planning quickly. And DL should indicate if any part of our discussion was omitted or misrepresented.

Looking forward to hearing from both of you.

Some Basic Substantive Questions

1. What is "spirituality"? Is the term even helpful?

a) What understandings of spirituality are available? Its place in life?

b) How is spirituality in these different senses accessed in Judaism?

The New Jewish High School
OF GREATER BOSTON

Fax

תוכן חדש

To: Daniel PeKarsky

From: D Lehman

Fax: 212-532-2646

Fax: 617/736.8684

Phone:

Pages: 4, including cover

Re:

Date: 8/5/97

Problems? Call the high school office @ 617/736.8680

Comments:

Dan,

Here is a revised draft of
the proposal. If you have additional
comments, let me know.

Thanks,

DL

Proposal for Jewish High School Leadership Seminar
June, 1997
Daniel Lehmann

The Need and the Opportunity:

This is a proposal to launch an ongoing seminar for the leaders of community and non-orthodox Jewish day high schools in the United States and Canada to discuss those larger questions that bear on the educational purposes and character of the Jewish community high school and its relationship to the Jewish community as a whole. Many schools are operating in an intellectual vacuum; and to the extent that there is discussion of guiding ideas, such discussion is taking place in isolation from other similar institutions. These circumstances, combined with the fact that there is much thinking that needs to be done concerning the ideas that will guide the development and operation of these high schools, make the establishment of this seminar timely and important. A host of professional leaders of Jewish community and non-Orthodox high schools contacted about this project were enthusiastic and personally interested in participating.

The establishment of several new high schools across the country creates an unique opportunity to raise critical issues for community-based high school Jewish education that have never been addressed systematically. By a rigorous approach to some of the "big" questions that confront Jewish community high school education, the participating schools, and the new schools in particular, can experiment with new concepts that will change the paradigms within which they operate.

The Seminar Program :

The Seminar is a forum for professional and lay leaders of community and non-Orthodox day high schools to gather three times a year to discuss a significant problem or issue that faces these schools. Each session will take place over two consecutive days. At each meeting of the seminar, appropriate texts and human resources will be introduced to deepen participants' understanding of what is at stake, and great care will be taken in planning these seminars to ensure that these resources and the design of the seminar will lead to rich conversations.

The seminar will be limited to those who make a serious and on-going commitment to participate in the seminar. There will be required readings and reflective writing to be done in advance of each seminar, and there will be opportunities for participants to lead sessions at various points during the seminar. Papers from presenters and participants would be collected, and perhaps published for wider dissemination of the seminar's deliberations.

Each year the seminar will be organized around a question or issue that is significant to these high schools. Themes such as:

What is the relationship of Jewish high schools to the democratic society in which they find themselves?

What makes a community school a "community", and what is its relationship to the larger Jewish community?

Are our schools multi-denominational or transdenominational? What is the educational significance of these two alternative philosophies?

Serious readings will be assigned for each session, and guest presenters may be invited. Themes will be explored in general terms and in relation to the participants' local realities and concerns. The challenge will be to better and more deeply understand the issue and the possible ways of addressing it, and to think about participants' challenges in their specific institutions in relation to what they are learning.

The purpose of the seminar is to engage in high-level thinking on issues that have systemic implications for the schools involved. Much like the Paideia group led by Mortimer Adler or the Ramah seminars developed by Seymour Fox, this seminar will seek to develop new insights and initiatives that will shape Jewish high school education for the twenty-first century.

CIJE: The Sponsoring Institution

CIJE has been successful at promoting serious and thoughtful reflection on Jewish education throughout the United States. Through its Goals Project, teacher development programs, Lead Cities Initiative, and its publications, CIJE has helped foster a national conversation about Jewish education. CIJE also has access to a cadre of serious educational thinkers and leaders whose involvement in the seminar project would enhance its success greatly. In addition, CIJE's non-denominational orientation and its commitment to quality programming make it a perfect address for the high school seminar.

CIJE would serve as the coordinating agency for the seminar. The CIJE staff would help design and implement the seminar's meetings and all correspondence and logistical work would take place out of its offices in New York.

Daniel Lehmann, from the New Jewish High School of Greater Boston, is willing to serve as a chairperson, helping to design and plan the seminars and serving as a liaison between CIJE and the participants. Daniel Lehmann and Daniel Pekarsky from CIJE would work together as co-leaders of the seminar.

The seminars could take place in New York at CIJE. Alternatively, seminars could be hosted by individual schools with opportunities to experience a variety of living models.

The seminar might seek to be co-sponsored or develop some sort of collaborative relationship with Brandeis University. Brandeis is establishing an university-wide initiative that will focus resources on the issues facing Jewish adolescent education. The resources of the campus, both physical and human, would contribute significantly to the seminar.

Funding

Participants (and/or their institutions) would be required to cover the cost of transportation, food, and lodging. There may also have to be a charge to pay for honoraria, materials, and other miscellaneous expenses.

A potential donor has been identified who may be interested in helping to subsidize the cost for participants to attend. A fund would be established to help defray the cost of the seminars.

It may also be possible to tap into some funds from Brandeis' Jewish education initiative or seek funding from other foundations.

Seminar Name

It is important to choose a formal name for the seminar that will express the seriousness of its purpose. Perhaps it could be named for a significant figure in the history of Jewish education (e.g., Naftali Herz Wessley, R. Elazar ben Azaria,), or maybe a contemporary Jewish educator (e.g. Emmanuel Levinas). Another possibility would be to choose a Hebrew word that reflects the mission of Jewish community day high schools.

Chair
Morton Mandel

6 May, 1997

Vice Chairs
Billie Gold
Ann Kaufman
Matthew Maryles
Maynard Wishner

Dr. Daniel N. Pekarsky
4006 Mandan Crescent
Madison, WI 53711

Honorary Chair
Max Fisher

Dear Dan:

Board
David Arnow
Daniel Bader
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Esther Leah Ritz
William Schatten
Richard Scheuer
Ismar Schorsch
David Teutsch
Isadore Twersky
Bennett Yanowitz

It's been almost three months since most of us gathered at the CIJE offices in New York to begin identifying and discussing critical issues that community high schools face. As the enclosed summary suggests, the meeting catalyzed some exciting and thoughtful discussion. We succeeded in identifying a number of important issues that could establish the basis of an agenda for this group, and the sense of the group was that having future opportunities to meet would be important. Some of us already had one such opportunity at the Akiba Hebrew Academy's March colloquium in Philadelphia.

CIJE is considering two possibilities to forward our work. One of them is to organize a meeting this summer or fall that is focused exclusively on one of the critical issues we identified. The other is to offer a set of intensive workshops in late December designed to help each participating institution deepen its understanding of its guiding vision and the relationship of this vision to practice. These workshops would provide an opportunity for an in-depth exploration of some of the critical issues we identified at the February meeting.

I will try to reach each of you by phone in the near future to explore your interest in these possibilities and your thoughts about the content of the projected meetings. In the meantime, if you have any immediate reactions or suggestions, please don't hesitate to get in touch.

Sincerely,



Daniel Pekarsky

Executive Director
Alan Hoffmann

SUMMARY OF MEETING OF COMMUNITY DAY HIGH SCHOOL LEADERS
New York, Feb. 5, 1997

On Feb. 5, 1997, representatives of a number of Community Day High Schools (along with the leader of one Solomon Schechter high school and a number of CIJE staff-members) gathered at CIJE's offices in New York in an effort to identify critical issues that might be worth exploring together both on this occasion and over an extended period of time. The day was divided into three major parts: identification of issues; a text-informed discussion of one issue; and plans for the future. Each of these is discussed below.

Identifying critical issues. Participants were invited to set the tone and direction for the day through brief presentations that introduced the others to the institutions they represented and to the important issues they hoped to have a chance to explore in the context of this kind of a group. This was followed by an opportunity to jointly identify the critical integrating themes at work in the varied comments of the participants; the hope was expressed that these larger themes might provide foci for subsequent meetings of this group. These major themes are summarized below:

1. WHAT POWERFUL MODELS ARE THERE OF NON-DENOMINATIONAL SCHOOLS?

What's the difference between a "trans-denominational" and a "multi-denominational" school? How might they differ with respect to guiding educational purposes and educational practices? Can/should denominational commitments be nurtured in community schools? What relationship, if any, is there between the model of a non-denominational school that we adopt and our vision of a well-ordered American Jewish community?

What is the place of religious education and religious practice in non-, trans-, or multi-denominational schools? More specifically, what is the proper place of Kashrut, Tfillah, Kippot, and, more generally, of religious norms in a Jewish community school that is made up of a religiously diverse population, and in what beliefs and realities are these determinations grounded? (E.g., does everyone have to daven? If so, in what kind or kinds of Services -- and with what educational purposes in mind?)

2. "COMMUNITY" SCHOOLS

What makes a community school a "community school"? That is, a) in what sense is it an institution of the larger community?, b) towards which populations in the community is it geared, and which populations define

its character? , c) in what sense, and around what values, will it function as a community?, and d) through what process can the school be shaped to become this kind of a community?

Why do - or should - community schools exist? What's the rationale for them? Do or might they serve important purposes that would not ordinarily be served by denominational schools?

3. WHAT DEFINES COMMUNITY SCHOOLS AS "PLURALISTIC"?

What does it mean for a community school to be "pluralistic"? What models of pluralism are there to choose from in shaping the school's practices, aims, admissions policies, etc.? What attitudes towards and understandings of different sub-groups should be encouraged in a pluralistic community? Are there any commitments, values, beliefs, etc. that the diverse sub-groups that make up a pluralistic educating community must share? As expressed in admissions and hiring policies, in curriculum, and in social norms, what are the limits of pluralism in a Jewish community school? (For example, how will patrilineality be regarded in admissions-policies and in the curriculum?) In what sense(s) is (and is not) pluralism a Jewish value and in what beliefs and texts are Jewish understandings of and commitments to pluralism grounded?

4. THE CHALLENGE OF ADOLESCENCE IN A COMMUNITY SCHOOL

The problem of passion. Is it inevitable that a community school's need to satisfy a set of very diverse sub-groups will give rise to a kind of parve educational mission and environment which will mesh inadequately with the adolescent's need for passionate involvement with something judged both authentic and relevant? By virtue of serving diverse constituencies, must community schools abdicate powerful content -- or can they still meaningfully "stand for something" that could prove compelling to their clientele?

Facing the complexity of American-Jewish life. In contrast to those who felt that a community school would provide a wonderful arena for the adolescent to encounter American-Jewish pluralism in its fullness, one member wondered whether it might be too early to encounter this complexity.

The school as a "counter-world". To what extent can a

community high school be shaped into a meaningful community or milieu which will shield the young - or offer an escape - from the problematic American milieu in which most American adolescents find themselves surrounded by materialism, relativism, drugs, etc.

5. RELATIONSHIP BETWEEN SECULAR AND JEWISH CURRICULUM

Some participants wondered aloud why the Judaica component of their schools' curricula often seemed much weaker than the general educational components, and whether it is possible to achieve excellence in both. Other questions focused on the relationship - in practice and in the ideal - between the general and the Jewish components of the curriculum? While an ideal of integration seemed very appealing to some, it was noted that this view is not universally shared and might merit discussion.

6. STAFFING

What kind of staff is appropriate to community day high schools, and how can these very pressing personnel needs be addressed by us and/or by the larger community?

7. SUFFICIENCY OF JEWISH LITERACY AS A GUIDING IDEAL?

Could an ideal of Jewish literacy adequately define the Judaic mission of a community Jewish school, or is it important that such a school strive to encourage commitment to some variant of Jewish religious or communal life? How important should "spirituality" in one or more of its senses be to the mission of a community high school?

The problem of pluralism: a text-based inquiry. While the first part of the meeting was designed to identify a range of issues of interest to participants, the second was designed to give the group a chance to begin thinking in a more focused way about a particular issue. The intent was not to arrive at closure concerning the issue but to launch a conversation, with the hope of developing a shared sense of what might be involved in thinking together about matters of shared an interest.

The theme we examined was that of pluralism. We proceeded by breaking up into three sub-groups, each focused on a different classical Jewish text suggesting different understandings of the nature and rationale for Jewish pluralism. (See the appendix for the three passages.) The challenge of the exercise was twofold: to understand the text's perspective on

pluralism; and to try to identify the educational implications for an institution that decided to take that perspective on pluralism as a guide to education.

The exercise provoked some engaged small group discussions concerning the kinds of pluralistic outlooks the texts represented. In at least one group, there was a lively discussion concerning whether the text in question represented a pluralistic position of any kind (a matter about which no consensus was reached). The activity as a whole elicited reflection concerning the nature of pluralism and its place in Judaism. Informing the discussion was the hope that such reflection, pushed far enough, would be helpful to participants in trying to better understand the sense in which their own institutions are or should be pluralistic.

Future plans. The last part of the day was spent deliberating about the desirability of continuing to meet around the kinds of questions the group had identified as important. The sense of the group is that the conversation had been exciting and that a social climate encouraging warmth, candor and thoughtfulness had emerged -- the kind of social climate that would lend itself to fruitful future conversations.

There was, then, consensus concerning the desirability of continuing to meet. Though it was recognized that a number of other constituencies might be interested in joining this group (especially representatives of communities launching new institutions) the sense of the group was that at this stage we would be best off not expanding the group; the possibility of doing so down the road -- so as to incorporate lay leaders and more fledgling institutions -- was left open.

It was further agreed that Daniel Pekarsky would draft a short paper summarizing the content and results of our meeting [i.e., this document], and that Danny Lehmann would draft a companion document discussing possible structures that would facilitate the group's meeting productively in the future. Daniel Pekarsky's agreement to write up the day's events was conditional on a willingness on the part of the participants to correct any misrepresentations and to make good any omissions.

**The Council for Initiatives in Jewish Education (CIJE)
Jewish Community High School Directors Meeting
Participants in February 5th, 1997**

Dr. Gerald Barkin
High School Principal
Tarbut V'Torah Community Day School
250 East Baker Street, Suite G
Costa Mesa, CA 92626

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CIJE
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Karen Barth
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Alan Hoffmann
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Daniel Lehmann
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Akiba Hebrew Academy
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Rabbi Michael Paley
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New York, NY 10027

Richard Hanson
Headmaster
New Atlanta Jewish Community High School
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Milken Community High School
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Charles E. Smith Day School
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New York, NY 10010
(212) 532-2360

Michael Rosenzweig
Rogers and Hardin
2706 Cain Tower
229 Peachtree Street, N.E.
Atlanta, GA 30303
(404) 420-4609

Mark Stolvitsky
Headmaster
Hyman Brand Hebrew Academy
5801 West 115th Street
Overland Park, KS 66209

Bracha Werber
Solomon Schechter High School of Long Island
East Street
Hicksville, NY 11801
Ph: (516) 935-2450
Fax: (516) 935-0510

Dr. Rennie Wrubel
Byram Hills High School in Westchester
County to be head of Milken Community High
School in LA as of July 1, 1997
Byram Hills High School
Armonk, NY 10504
(914) 273-9200

Lehmann, c Feb Mtng

- 2 days
- NYC in Boston
- Amy G./Joe Riemer/Big Jewish
gun

ART
Green

→ Re: an important
theme!

→ [scribble]

Prep. for Phone Mtng w/ DL Nov, 1997

Qs:

① Stipend-availability

② Initial Mtng -- Planning/"the goods"
hel-

③ Possible agenda

① Amy Aue on Adolescence
and/or Visio

② AT Green on עוֹלָם
+ Pluralism

Setting: Boston

Brandeis??

אירון -- Art Green

① Serious ^{study} session(s) on אירון

② Personal - take on issue

③ Complexities/Policies/Practices

Aims — context of own school.