



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

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

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

---

Box  
78

Folder  
1

Lead communities project. Baltimore lay/staff retreat, 1995.

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

BALTIMORE'S CJES LAY/STAFF RETREAT  
OCTOBER 1995

The Council for Jewish Education Services is Baltimore's central agency for Jewish education. As a result of recent changes in organizational structure and other local circumstances, the leaders of CJES determined in the spring of 1995 that it should schedule a lay/staff retreat for the fall of that year. Through this retreat and appropriate follow-up activities, they hoped to enhance lay/professional working relationships; to increase the involvement and productivity of the lay board; and to begin a process of articulating the agency's goals. Because of Baltimore's ongoing relationship with CIJE as a Lead Community, and especially because representatives of CJES had participated in the Goals Seminar in Jerusalem in the summer of 1994, the agency's leadership turned to CIJE for help in conceptualizing and developing the program for this important process of agency development. It was hoped that CIJE's understanding and resources in the area of educational vision and goals could be used to enhance the agency's efforts to develop meaningful goals that would give the agency a worthy sense of direction in the years to come. Through the summer of 1995 and into the fall, CIJE has actively worked with CJES to develop the program. An introductory activity at the agency's fall Board meeting was followed by an all-day retreat in October; one or more follow-up sessions are scheduled for the months ahead.

DRAFT

BALTIMORE CJES OCTOBER RETREAT

INTRODUCTIONS/ORIENTATION -- Marci Dickman or another agency representative (25 minutes)

In addition to giving participants a chance to introduce themselves, this is an opportunity to frame the day in at least two ways: first, to explain what is hoped for and expected in the way of outcome; and second, to explain the structure of the day and the rationale for the kinds of activities we will be engaged in. It may be important to note that the day will at critical points build on the exercise they did at the September session.

Depending on the plan we finalize, it may or may not be useful for Pekarsky to make some additional comments concerning the day.

SHARING INDIVIDUAL PORTRAITS IN CHEVRUTA OR IN 3-SOMES (20 min.)

The homework assignment, which requests that participants sketch out their own visions of the ideal product of a Jewish education, is the basis for this activity. In groups of 2 or 3, participants have a chance to share what they've come up with and, through questioning, help one another develop their ideas. Guide-questions may prove helpful. Instructions need to emphasize that this activity needs to be approached non-judgmentally; it's a chance to listen, to better understand one another's views, not a chance to decide whose views are more worthy.

TEXT-STUDY -- Gail Dorph and/or Barry Holtz (1 hour)

a) The challenge is to identify a text and a pedagogy that will set a thoughtful and congenial tone for the day and that will establish themes and insights that will carry over into the rest of the day's work.

b) A chance to revisit their individual portraits, again in Chevruta or 3-somes, against background of the study-session. It will be important to offer instructions and/or questions that allow the participants to move quickly into this activity.

BREAK (15 min.)

THE PLACE OF VISION AND GOALS IN EDUCATION: INTRODUCTION --  
Pekarsky (1/2 hour)

Pekarsky will make a presentation designed succinctly to explain what is intended by terms like "Vision" and "Goals" and their critical importance not just to the enterprise of educating but also to personnel-development, curriculum development, evaluation, etc.

EXERCISE #1: SCANNING CURRENT REALITY (55 min.)

This exercise presents participants with a list of some 5 or 6 general statements of ways in which goals may be inadequately represented in educating institutions. With attention to institutions they are familiar with, they are asked to write down examples of each of the general statements. (There is also an opportunity to describe examples of the opposite -- that is, of instances in which goals are appropriately conceived of and embodied; but the emphasis is on areas in need of improvement.)

The intent of this exercise to make vivid and concrete some of the general points made in Pekarsky's introduction, as well as to begin to use a vision/goals lens to examine educating institutions. If the exercise is successful, it will shed significant light on why it is that our educating institutions are often not as successful as we might hope.

It will take about 10 minutes to review and explain the general statements that make up the exercise, and participants will then have another 15 minutes to jot down examples. We will then allow up to half an hour to discuss their examples.

SIMULATION - Pekarsky (35 minutes)

The simulation is designed to offer a vivid example of what an educating institution looks like when it is seriously informed by a compelling vision and set of goals. The Dewey School offers a good example of this in general education; whether there is a Jewish example that is adequate to our purposes is something we may want to consider. Based on this activity, the 5 or so defining characteristics of a vision-driven institution will be identified at the end of the session.

BREAK (15 minutes)

## EXERCISE #2 - ON TAKING A GOAL SERIOUSLY

### Part I -- Introductory discussion (Pekarsky) 15 minutes

The introduction emphasizes 1) that meaningful efforts to realize a goal require real clarity concerning the nature of the goal to be achieved, and 2) the need for the kinds of strategic thinking we typically employ in other domains in which we want to achieve a goal. The point will be illustrated with a goal often associated with Jewish education like "love of Israel".

### Part II: A strategic approach to the agency's goals.

This part of this exercise asks participants to apply serious strategic thinking to goal-attainment for their own agency. The exercise is designed to build on the day's earlier activities, as well as on the written exercise done in September. There are several components.

#### a. Marci Dickman's introduction (30 minutes)

The introduction includes two elements: first, a general introduction to the exercise that will be done in small groups; second, an illustration of how the small group exercise might be approached, using the example of the agency-run community high school. The first part, the general introduction to the exercise, might look something like this:

"We have just discussed the need for careful, strategic thinking if we are to have a reasonable shot at realizing our own agency's goals. Building on our earlier discussions today, let's assume that this agency decides that a central part of its mission is to encourage local educating institutions to become increasingly guided by compelling goals that are anchored in a powerful vision of the kinds of people they hope to educate. What would it mean for this agency to approach this goal in a serious way?

We would like to approach this question as follows: in the exercise you wrote up in September, many interesting things were said about the agency's principal mission. Among them were three recurrent themes: Advocacy, Professional Development, Resource for Curriculum. We would like to take each of these areas and examine what the agency's work might look like if the areas were approached in light of its concern with encouraging institutions to become better

organized around compelling educational goals and visions.

With this objective in mind, you will be broken into 4 (?) groups, each of which will focus on one of these issues. The question the group is to consider is the following: If our interest is in encouraging institutions to be increasingly organized around meaningful goals, what kinds of advocacy (or professional development or curriculum development) efforts would we need to undertake? What would be the major challenges? What kinds of skills and resources would we be helpful to us?"

c. Small group exercise (OVER DINNER) (50 min.)

d. Share results of small group exercise. (30 min.)

CONCLUDING SESSION: WHERE HAVE WE COME AND WHERE DO WE GO FROM HERE? (30 min.)

This session will include - and perhaps even begin with - a questionnaire that asks participants to reflect on the ways in which the program has (or has not) helped them to further their thinking about the agency's own mission.

They will be told that the Executive Committee of the Board will meet soon to think about next steps in this process of developing the agency's mission. Towards this end, participants could be asked, as part of the questionnaire, to jot down questions and issues that they think need to be addressed as part of this process, as well as next steps.

There might be a chance to share some of this orally.

Marci and/or one of the other agency-leaders might want to pull together achievements, issues, etc. that emerged from out of the day -- and to put the day's activities into a larger perspective.

## SUMMARY OF DAY'S ACTIVITIES

INTRODUCTION (Marci Dickman or another agency leader)  
25 min.

PORTRAIT EXERCISE IN CHEVRUTA  
20 min.

TEXT STUDY SESSION (including opportunity to return to Chevrotot  
at the end of the session) (Gail Dorph, Barry Holtz)  
60 min.

BREAK  
15 min.

THE PLACE OF VISION AND GOALS IN EDUCATION (Pekarsky)  
30 min.

EXERCISE 1: SCANNING CURRENT REALITY (Pekarsky)  
60 min.

SIMULATION OF VISION-DRIVEN INSTITUTION  
40 min.

BREAK  
15 min.

ON TAKING GOALS SERIOUSLY - INTRODUCTORY DISCUSSION (Pekarsky)  
15 min.

BACKGROUND TO SMALL GROUP DISCUSSIONS AND AN ILLUSTRATION OF THE  
TASK (Marci Dickman)  
30 min.

ORGANIZING THIS AGENCY'S EFFORTS AROUND THE DEVELOPMENT OF A  
COMMUNITY OF VISION-DRIVEN INSTITUTIONS: A SMALL GROUP EXERCISE  
(over dinner, facilitated by group-leaders)  
50 min.

SHARING RESULTS OF SMALL GROUP EXERCISE (Marci Dickman)  
30 min.

CONCLUDING SESSION: WHAT WE'VE LEARNED AND WHERE WE GO FROM HERE?  
(Marci or another agency-leader)  
30 min.

A few thoughts that might prove helpful in thinking about how to approach Exercise 2. It's a bit crude and last-minute-ish, and you should feel free to ignore it if it doesn't prove helpful.

DP

free

## EXERCISE #2: TAKING GOALS SERIOUSLY

The challenge is this: supposing we jointly agree that one of the central goals of CJES is to encourage local educating institutions to become effectively organized around shared and compelling goals (or around a share vision that gives rise to these goals). What would it mean for our own agency to take this goal seriously?

For the curriculum and professional development small groups, there are two different kinds of questions that they could consider:

a. How might we organize our work with present-day institutions around curriculum and professional development in order to lead them to appreciate and wrestle with questions of guiding goals and vision? Given that the importance of goals is not widely appreciated or at least taken seriously, how can we change this situation?

b. Supposing that we are approached by an institutions that does have reasonably clear educational goals, what would it mean for the agency to help them (via professional development or curriculum development activities) to meaningfully organize the life of the institution around these goals?

In suggesting we play with the "Tikkun Olam" theme, my suggestion was that we emphasize b) rather than a) -- though if a group felt it fruitful to tackle a) this would not be disastrous.

If the groups do choose to tackle b), here's how they might proceed:

Curriculum development group. The focus could be on how this goal might be used as a guide to the content and structure of a) Study of Bible; b) the study of Jewish History; c) the Israel-curriculum.

Professional development group. Professional development might emphasize the need to identify texts that highlight

for the educator to do serious study about Tikkun Olam, as well as to develop a sensitivity to the way it is or is not embedded in daily life. Also:

A few thoughts that might prove helpful in thinking about how to approach Exercise 2. It's a bit crude and last-minute-ish, and you should feel free to ignore it if it doesn't prove helpful.

DP

## EXERCISE #2: TAKING GOALS SERIOUSLY

The challenge is this: supposing we jointly agree that one of the central goals of CJES is to encourage local educating institutions to become effectively organized around shared and compelling goals (or around a share vision that gives rise to these goals). What would it mean for our own agency to take this goal seriously?

For the curriculum and professional development small groups, there are two different kinds of questions that they could consider:

a. How might we organize our work with present-day institutions around curriculum and professional development in order to lead them to appreciate and wrestle with questions of guiding goals and vision? Given that the importance of goals is not widely appreciated or at least taken seriously, how can we change this situation?

b. Supposing that we are approached by an institution that does have reasonably clear educational goals, what would it mean for the agency to help them (via professional development or curriculum development activities) to meaningfully organize the life of the institution around these goals?

In suggesting we play with the "Tikkun Olam" theme, my suggestion was that we emphasize b) rather than a) -- though if a group felt it fruitful to tackle a) this would not be disastrous.

If the groups do choose to tackle b), here's how they might proceed:

Curriculum development group. The focus could be on how this goal might be used as a guide to the content and structure of a) Study of Bible; b) the study of Jewish History; c) the Israel-curriculum.

Professional development group. Professional development might emphasize the need to identify texts that highlight

→ for educators to study the place of Tikkun Olam in Jewish thought and practice, and to develop the habit of scanning texts, activities, etc. in order to identify avenues of fostering the desired attitudes, skills, understandings, etc.; also, learning how...

# **CJES BOARD/STAFF RETREAT**

## **SHARING INDIVIDUAL PORTRAITS GUIDING QUESTIONS**

- 1. Begin by describing your portrait with each other. It might be easiest to read what you've written.**
- 2. Invite clarifying questions in an attempt to further understand (rather than challenge) each portrait.**
- 3. Note major similarities and differences between the portraits.**
- 4. Begin to imagine how the ideal Jewish education might be similar or different for the individuals you've described.**

## **DEFINING FEATURES OF VISION-DRIVEN INSTITUTIONS**

- 1. There is a clear, shared, and compelling vision of the kind of individual and community toward which one believes one should educate.**
- 2. Anchored in this vision are clear educational goals which guide the enterprise.**
- 3. Curriculum, pedagogy, physical organization, social organization, ethos all in various ways reflect the goals and the vision that the institution is committed to. The vision suffuses the life of the institution.**
- 4. The educators are whole-heartedly identified with the vision and goals the institution represents; they embody it in their own lives and it guides their efforts at education.**
- 5. Because the vision is genuinely compelling to the key stakeholders, because they genuinely care about its actualization, gaps between the vision and the actual outcomes are deeply troubling and serious efforts are made to close these gaps.**

# **THE JUDAIC ACADEMY**

## **RECOMMENDATIONS**

### **SENSE OF BELONGING**

The Judaic Academy must create a sense of belonging for its students. Students need to feel more welcome in "their building" and in "their classrooms." They need places to socialize and equipping a Student Lounge has become a priority.

### **COURSE SELECTIONS**

Students and Parents are asking The Judaic Academy to provide more class choices. For example, students could be given an opportunity to major in a particular area and certain "core courses" would be required; all remaining requirements would be left to student choice. An elective in Comparative Religion has been specifically requested.

## INTRODUCTORY EXERCISE ON GOALS

Our seminar is concerned with the place of goals in Jewish education, and reality as we know it is a good place starting point. From out of your own experience with Jewish educating institutions, jot down concrete examples of the general statements concerning goals summarized below. If no example comes to mind for a particular category, leave the space blank.

<p>Educational practices and activities are not tied to articulated educational goals — or else the goals are so vague as to give no direction at all.</p> <p><i>General Hedonist programs Material — Subjects "Shabbat"</i></p>	<p>The educating institution has identified clear educational goals that are associated with particular activities</p>
<p>Although the institution is identified with certain stated goals, there is no careful effort to realize this goal. Even a casual observer would realize that what is being done in the name of the goal is highly unlikely to achieve the result</p> <p><i>Special Ed Hospitality</i></p>	<p>The institution's seriousness about realizing certain goals is revealed in its activities and/or organization.</p>
<p>The institution is associated with a particular goal, but many of the key stakeholders, including educators, are not personally identified with the goal.</p> <p><i>None</i></p>	<p>There is an educational goal which the key stakeholders genuinely and powerfully believes in.</p>
<p>There is a clear goal, but whether and how its attainment will contribute to the life of the student is not clear.</p>	<p>There is a goal, and it is clear to the educator how its attainment will enrich the student's life.</p>



# CIJE

Council  
for  
Initiatives  
in  
Jewish  
Education

*Chair*  
Morton Mandel

## GAIL ZAIMAN DORPH

*Vice Chairs*  
Billie Gold  
Ann Kaufman  
Matthew Maryles  
Maynard Wishner

Dr. Gail Zaiman Dorph is Senior Education Officer of the Council for Initiatives in Jewish Education (CIJE). Her particular focus is on building the profession of Jewish education.

*Honorary Chair*  
Max Fisher

From 1987 until 1993, Dr. Dorph was the Director of the Fingerhut School of Education and a lecturer in education at the University of Judaism in Los Angeles. She received a B.A. in anthropology from Northwestern University; a B.A. in religious education from the Jewish Theological Seminary; an M.A. in educational psychology from Columbia Teachers College; and a Ph.D in education from the Jewish Theological Seminary. Her dissertation examines prospective Jewish educators' knowledge and beliefs about teaching and learning Torah.

*Board*  
David Arnov  
Daniel Bader  
Mandell Berman  
Charles Bronfman  
John Colman  
Maurice Corson  
Susan Crown

Dr. Dorph has been teaching children and adults since her career as a teacher began at the age of seventeen. Her particular areas of interest relate to two intertwined educational issues: subject matter knowledge for teaching ("What do people need to know about a given subject matter in order to teach?") and learning to teach ("What do we know about how people learn to teach and how can we better educate current and prospective teachers?")

Jay Davis  
*Field*  
Goodman  
Alfred Gottschalk  
Neil Greenbaum  
David Hirschhorn  
Gershon Kekst  
Henry Koschitzky  
Mark Lainer  
Norman Lamm  
Marvin Lender  
Norman Lipoff  
Seymour Martin Lipset  
Florence Melton  
Melvin Merians  
Lester Pollack  
Charles Ratner  
Esther Leah Ritz  
William Schatten  
Richard Scheuer  
Ismar Schorsch  
David Teutsch  
Isadore Twersky  
Bennett Yanowitz

Dr. Dorph was among the first fellows of the Melton Research Center of the Jewish Theological Seminary, and was one of the authors of its curriculum for supplementary school. She has also developed curricular materials and consulted on a range of educational issues and projects throughout the United States.

*Executive Director*  
Hoffmann



# CIJE

Council  
for  
Initiatives  
in  
Jewish  
Education

*Chair*  
Morton Mandel

## BARRY HOLTZ

*Vice Chairs*  
Billie Gold  
Ann Kaufman  
Matthew Maryles  
Maynard Wishner

Barry W. Holtz is Senior Education Officer and Director of the Best Practices Project of the Council for Initiatives in Jewish Education (CIJE). He is on leave from his position as Associate Professor of Jewish Education at the Jewish Theological Seminary of America.

*Honorary Chair*  
Max Fisher

Prior to his coming to CIJE, Dr. Holtz was, for twelve years, co-director of the Seminary's Melton Research Center, where he supervised the writing and publication of numerous volumes of the Melton Graded Curriculum materials for Jewish schools across North America.

*Board*  
David Arnov  
Daniel Bader  
Mandell Berman  
Charles Bronfman  
John Colman  
Maurice Corson  
Susan Crown  
Jay Davis  
Irwin Field  
Charles Goodman  
Abraham Gottschalk  
Neil Greenbaum  
David Hirschhorn  
Gershon Kekst  
Henry Koschitzky  
Mark Lainer  
Norman Lamm  
Marvin Lender  
Norman Lipoff  
Seymour Martin Lipset  
Florence Melton  
Melvin Merians  
Lester Pollack  
Charles Ratner  
Esther Leah Ritz  
William Schatten  
Richard Scheuer  
Ismar Schorsch  
David Teutsch  
Isadore Twersky  
Bennett Yanowitz

Dr. Holtz, a native of Boston and graduate of Tufts University, received his Ph.D from Brandeis University in 1973. He has been a visiting professor at the Hebrew University and, for close to a decade, a regular lecturer at the 92nd Street Y in New York. He frequently presents at national educational conferences and is featured at many adult education programs in synagogues and communal settings across the country.

As author and editor, Dr. Holtz has published: Back to the Sources: Reading the Classic Jewish Texts (Simon and Schuster, 1984), a guide to reading, understanding and appreciating the great Jewish books. A Book-of-the-Month Club selection, Back to the Sources is widely used as a textbook for university and adult education courses.

He is the author of Finding Our Way: Jewish Texts and the Lives We Lead Today (Schocken Books, 1990), also a Book-of-the-Month Club selection. His first book (written with Arthur Green), Your Word is Fire: The Hasidic Masters on Contemplative Prayer, has recently been reprinted in a revised edition by the Jewish Lights Press.

*Executive Director*  
Hoffmann

## DANIEL PEKARSKY

*Chair*  
 Morton Mandel

*Vice Chairs*  
 Billie Gold  
 Ann Kaufman  
 Matthew Maryles  
 Maynard Wishner

*Honorary Chair*  
 Max Fisher


*Board*  
 David Arnov  
 Daniel Bader  
 Mandell Berman  
 Charles Bronfman  
 John Colman  
 Maurice Corson  
 Susan Crown  
 Jay Davis  
 Irwin Field  
 Charles Goodman  
 Aaron Gottschalk  
 Neil Greenbaum  
 David Hirschhorn  
 Gershon Kekst  
 Henry Koschitzky  
 Mark Lainer  
 Norman Lamm  
 Marvin Lender  
 Norman Lipoff  
 Seymour Martin Lipset  
 Florence Melton  
 Melvin Merians  
 Lester Pollack  
 Charles Ratner  
 Esther Leah Ritz  
 William Schatten  
 Richard Scheuer  
 Ismar Schorsch  
 David Teutsch  
 Isadore Twersky  
 Bennett Yanowitz

Daniel Pekarsky is a Professor, and former Chairperson, in the Department of Educational Policy Studies at the University of Wisconsin, Madison. His scholarly work and teaching focus on the ethics of educational policies and practices, on the education of character, and on Jewish education. He is the recipient of the university's Distinguished Teaching Award and the author of many articles dealing with educational issues.

After a childhood that included 5 years in Jerusalem shortly after the founding of the State of Israel, Professor Pekarsky went on to Brandeis University, where he majored in Sociology and earned a Bachelor of Arts degree in 1968. Professor Pekarsky pursued doctoral work at Harvard University under the direction of Professor Israel Scheffler; he completed a Ph.D in Education, with a specialization in philosophy, in 1976.

Professor Pekarsky's involvement in Jewish education has been extensive and varied. In addition to holding administrative positions directing two congregational educational programs. Professor Pekarsky has had sustained experiences teaching young children, adolescents, and adults in Jewish educational settings. In 1987-1988 he served as a Visiting Professor on the faculties of the Jerusalem Fellows and of the Melton Center for Jewish Education in the Diaspora at the Hebrew University. Since 1988 he has served as the North American faculty representative of the Jerusalem Fellows Program. In 1990 Professor Pekarsky took a leave-of-absence from the University of Wisconsin, Madison in order to direct the Cleveland Fellows Program. This Master's level graduate program in Jewish education was an outgrowth of the work of Cleveland's Commission on Jewish Continuity and has been an integral part of Cleveland's efforts to address personnel needs in Jewish education.

In his current capacity as a consultant to the Council on Initiatives in Jewish Education, he is coordinating the Council's Goals Project.

*Executive Director*  
 Hoffmann

**MEMO TO: GAIL**

**FROM: DP**

**RE: BALTIMORE**

I should be arriving in Baltimore by 11:30 am -- plenty of time; but American Airlines has been cancelling flights left and right, and it's left me feeling a bit nervous. so -- just in case -- I thought I'd jot down a few notes about my presentation, in case you need to refer to them.

My notes begin in the aftermath of the text-study session. The sequence described in the Schedule is: INTRODUCTION, SCANNING REALITY, AND SIMULATION OF VISION-DRIVEN INSTITUTION. My inclination is to reverse the second and third part -- to the Dewey-simulation first (as a way of giving them a handle on basic concepts like vision and goals).

#### **INTRODUCTION -- MAIN POINTS**

1. This is a pioneer and important event -- into which a lot of effort has gone.
2. Today we go "back to basics", to questions about fundamental goals. There are two reasons for this:
  - a. Your agency needs to clarify its basic goals -- what contribution it hopes to make....
  - b. Inadequate attention to <sup>goals</sup> is a major reason that Jewish education is not more successful than it is.
3. What I mean by goals: at the most basic level, the question of educational goals is the same question you worked on in your portrait-assignments: What kind of person do you hope to nurture via Jewish education.
4. Addressing this question is indispensable: though not a substitute for work on professional development or curriculum development,

these efforts will not take us far if we don't seriously address the goals-question:

**ANALOGY:** professional and curriculum development without attention to goals is like training navigators and making maps but without giving the navigators a destination.

5. **Guiding hypothesis:** Reflection on goals (today and beyond) will give rise to insights into education and will help clarify the agency's mission.

6. **3 reasons goals are important:**

a. it gives the educational enterprise a sense of direction and provides a basis for basic decisions in areas of personnel, curriculum, pedagogy, etc.

b. it's a pre-requisite to evaluation.

c. at a time when the Jewish community is failing to keep its membership intact, it's not enough to give kids a little of this and a little of that; need to educate the young in the direction of forms of Jewish life that they will find genuinely meaningful. To do this, need to ask what these forms of life are.

7. **Importance of Goals/Guiding vision:** point is recognized by leading educators in general education. Consider for example Marshall Smith (Asst. Sec. of Education): according to Smith, most educational reform efforts have failed. The few institutions that have succeeded are those animated by a compelling vision of the kind of person they hope to cultivate, a vision that suffuses the whole of school experience. In contrast, most educating institutions lack a coherent sense of purpose.

8. Unfortunately, Jewish educating institutions tend to resemble the majority of relatively aimless institutions more than they do the effective institutions identified by Smith.

9. **Why is this?** It's difficult to arrive at shared and compelling educational goals in our pluralistic communities. But it's also very

important. Hence our challenge -- which is to figure out how to encourage educating institutions to become better organized around compelling educational goals.

10. First part of today: we'll look at a vision-driven institution; then we'll go on (with the help of an exercise) to look at the reality in Jewish education.

## THE DEWEY SIMULATION

### Introduction.

1. When John Dewey was invited to the University of Chicago in the early 1890s, he came on condition that he be allowed to build a school in conformity with his vision of what an ideal person and community would look like. The Dewey School is one of the few schools on record systematically organized in accordance with a vision of the ideal outcomes of an education. Looking at it will help us to understand what a vision-driven institution is.

2. The two elements of Dewey's vision:

a. a community in which each individual is engaged in personally rewarding work, actively cooperates with the others, contributes to the group, and enjoys being part of the group. It's a community that blends individuality with community.

b. Each individual has the ability and desire to engage in life-long learning, where "learning" is understood on the model of an experimental scientist, engaged in subjecting his/her beliefs to the test of experimentation or experience. [Note that Dewey's life-long learning is very different from that associated with Jewish tradition, which is very text- focussed.]

3. Deriving from the two elements of this vision are some fundamental educational goals. For example: the ability and desire to cooperate; the ability and desire to take the welfare of others into account; the kinds of logical and observational skills needed to engage in science-like observation; the desire to subject one's beliefs to the test of experience, etc. This is a crucial point: that is,

educational goals are derivable from vision of the kind of person one hopes to cultivate. Attitudes, skills, dispositions, etc. can be discerned in the vision.

### The simulation.

You've seen the kitchen simulation before. The challenge is to turn them into a group of 6th graders preparing a meal for another group coming next Wednesday. Responsibilities for menu, entree, decorations, shopping, etc. have been divided up, and the group is now gathered around the teacher who brings forth two problems: the cake that didn't rise; and the discovery that one of the guests at the dinner is Jewish and won't eat the hamburger they've planned to make.

The challenge of the exercise is to play this out in such a way as to exhibit how the goals guide the activity.

### Analysis of the simulation.

Go through the activity with them highlighting the ways in which it embodies the Deweyan vision. The fact that there is a kitchen; how the kitchen is used as a laboratory; the opportunities for experimentation -- and for empathy; room for individuality and cooperation, etc.

Note that, in principle, every element of the Dewey school - from curriculum to social organization, to teachers meetings, to wall decorations, to evaluation practices, to room organization, exhibits the Deweyan ideal.

### Elements of a vision-driven institution

Based on the Dewey exercise, hand out the sheet with elements of a vision-driven institution and briefly review the principal elements.

**SCANNING CURRENT REALITY: The exercise.**

A. I would begin by explaining each of the major points on the left-

hand side; if you can find a ready example from general education, that would be great. For example:

Vague or no goals: "Teach HUCKLEBERRY FINN," as though the goals were self-explanatory.

goals only symbolically represented: French taught so as to access a foreign literature, but in reality nobody has the ability to read a good french novel, given kind of education we provide.

educators not identified with the goal: educators who teach a particular subject without any real conviction that it will do the students good; or educators in a school that is in theory for school integration who feel resentful of a policy.

B. Give them ten minutes to jot down examples in the left-hand column. Be sure to let them know that you don't mean to suggest that there are no positive examples in Jewish education; it's just that is not our focus today.

C. Elicit one or two examples in each category. If their examples aren't strong, introduce one of your own to make the point compelling.

End this part of the day by suggesting that these weaknesses set a major challenge for Jewish education, and that one of the challenges of an agency like this one may be to find ways to help the Jewish community and its constituent institutions to move in the direction of being more effectively organized around compelling goals and guiding visions.

## **PART II OF THE DAY--ON TAKING GOALS SERIOUSLY**

The Pekarsky introduction briefly reiterates a point probably made earlier: namely, that we are often not sufficiently strategic when it comes to figuring how to implement a goal. Whether it be love of Jewish Study, or facility with Hebrew, we rarely ask ourselves: what would it really take to realize this goal? The truth is that by refusing to make choice among goals, we often make it impossible for ourselves to devote sufficient energy and resources to

any one of them.

**This session: what would we do if we were really serious about realizing a goal we've decided upon. Rather than thinking about an educating institution's goals, let's think about what it mean for this agency to develop a systematic strategy for realizing a particular goal.**

**What goal should we pick for this exercise? In order to build on the first part of the day, let's assume that the agency adopts as a goal the intention of creating in Baltimore a network of educating institutions that are substantially more organized around compelling goals than they are now.**

**HERE MARCI TAKES OVER.**

Oct. 22 -- with before + after. <sup>Sept</sup> <sup>New</sup>

3 purposes: Prof. Day + Productivity of Brd. + Goals  
↳ - context.

Unpacking key-terms: Acad. ed. / "Continuity" -

~~The Arts~~

what would you see - 2005 - This is a  
community that has responded to the  
challenge of Jewish continuity. It has  
done a number of things to  
~~redefine~~ <sup>redefine</sup> ~~itself~~ <sup>itself</sup> ~~as~~ <sup>as</sup> a community of  
pract - & ~~layer~~ <sup>layer</sup>  
1.  
2.  
3 Jewish Ed.

It is a community that has  
translated its <sup>philosophic</sup> vision of Jewish Ed  
↳ to a reality: <sup>vs '95!</sup>

(Life-long -- apps of diff. kinds -- Great teachers)

Future as history

Study component

Oct 22 + Meaningful before & after <sup>7 sept</sup> <sup>Nov</sup>

Purposes: Lg/Prof -- Productivity -- Goals/context

Possible elements: impact mission-statement, "study",  
3 CITE phrases ~ Baltimore -- Future is history

Future is history Ed + x + y. Ed → d + 2) ...

↳ A community that has translated rhetoric into reality  
195 vs 2005

Preliminary assignment -- Portrait/combined  
Mission

Continue work after towards

No closure on mission state  
ment

Executive components

- 1) January 2005
- 2) Role of agency a) - get there,  
b) once there?

Merci -- your ideal outcome re:  
↳ Substance.

Oct 22

Not com.  
coll

1) ↑

Prof/Lay

2) Productivity  
of Board

3) Goals of  
Central  
agency !!  
in context

Possibility of Following  
— Nov.

Quality - Education

Jewish Continuity

Community - U.S.I.R.

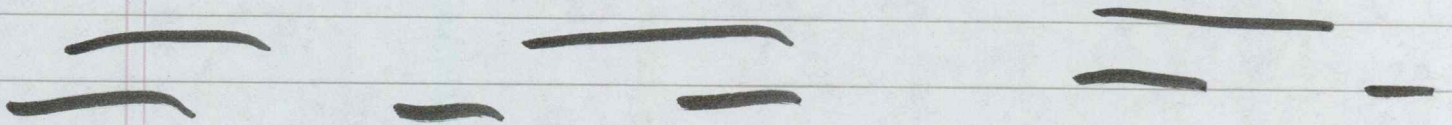
① Many diff  
kinds of  
apps.

② Great  
teachers

③ Life-long

④ Appreciation: <sup>of parts</sup>  
that they <sup>we build</sup>  
a pencil

(5)



What would it  
look like?

{ 10 years for  
how }



Future as History

---

Write ~  
Advance

---

Where do you  
want to be at  
end of day?

תורה פתוחה

3 - Mins Sequence

3 hr. Mins ~~Post-~~

\* Study Component

\* Rosenthal  
Cohen

Go to words  
of the

mission -

"Stable"

?

Quality ed  
"Community"

## Goals not anchored in a vision

- ① Hebrew for Hebrew's sake vs. — Israel study

And thus brings us to tonight's theme

## Our journey

A) Two visions succinctly summarized

B) Question re: Meaning  
Clarify

C) Jot down reactions

## Then Small Groups

① React / Questions

② Portraits [Not argue!]

]

## Goals and Educational Practice: Identifying some Challenges

Suppose that you have been asked to organize the educational experience of students in your school so that there is a real fighting chance of accomplishing the institution's principal educational purposes. Assume that you have also been told that although the institution does not want to invest more resources in the effort than is really necessary, you should not be worrying yourself at this stage about the availability of resources. With this in mind, jot down your initial thoughts concerning each of the following challenges. (Use the back of this sheet if necessary.)

1. Develop a practical approach to the child's education (you can assume you're dealing with high school-aged kids in your own community) that will produce facility with the Hebrew language.

2. Develop an approach to the child's education that will foster a love of Israel and an appreciation for its importance to us as Jews.

---

---

To: Daniel Pekarsky

Date:10-12-95

From: Daniel Pekarsky

Page 001 of 006

---

---

BALTIMORE OCTOBER RETREAT

INTRODUCTIONS/ORIENTATION -- Marci Dickman or another agency representative (30 minutes)

In addition to giving participants a chance to introduce themselves, this is an opportunity to frame the day in at least two ways: first, to explain what is hoped for and expected in the way of outcome; and second, to explain the structure of the day and the rationale for the kinds of activities we will be engaged in. It may be important to note that the day will at critical points build on the exercise they did at the September session.

Depending on the plan we finalize, it may or may not be useful for Pekarsky to make some additional comments concerning the day.

SHARING INDIVIDUAL PORTRAITS IN CHEVRUTA OR IN 3-SOMES (30 min.)

The homework assignment, which requests that participants sketch out their own visions of the ideal product of a Jewish education, is the basis for this activity. In groups of 2 or 3, participants have a chance to share what they've come up with and, through questioning, help one another develop their ideas. Guide-questions may prove helpful. Instructions need to emphasize that this activity needs to be approached non-judgmentally; it's a chance to listen, to better understand one another's views, not a chance to decide whose views are more worthy.

TEXT-STUDY -- Gail Dorph and/or Barry Holtz (1 hour)

- a) The challenge is to identify a text and a pedagogy that will set a thoughtful and congenial tone for the day and that will establish themes and insights that will carry over into the rest of the day's work.
- b) A chance to revisit their individual portraits, again in Chevruta or 3-somes, against background of the study-session. It will be important to offer instructions and/or questions that allow the participants to move quickly into this activity.

BREAK (15 min.)

THE PLACE OF VISION AND GOALS IN EDUCATION: INTRODUCTION -- Pekarsky (1/2 hour)

Pekarsky will make a presentation designed succinctly to explain what is intended by terms like "Vision" and "Goals" and their critical importance not just to the enterprise of educating but also to personnel-development, curriculum development, evaluation, etc.

EXERCISE #1: SCANNING CURRENT REALITY (55 min.)

This exercise presents participants with a list of some 5 or 6 general statements of ways in which goals may be inadequately represented in educating institutions. With attention to institutions they are familiar with, they are asked to write down examples of each of the general statements. (There is also an opportunity to describe examples of the opposite -- that is, of instances in which goals are appropriately conceived of and embodied; but the emphasis is on areas in need of improvement.)

The intent of this exercise to make vivid and concrete some of the general points made in Pekarsky's introduction, as well as to begin to use a vision/goals lens to examine educating institutions. If the exercise is successful, it will shed significant light on why it is that our educating institutions are often not as successful as we might hope.

It will take about 10 minutes to review and explain the general statements that make up the exercise, and participants will then have another 15 minutes to jot down examples. We will then allow up to half an hour to discuss their examples.

SIMULATION - Pekarsky (35 minutes)

The simulation is designed to offer a vivid example of what an educating institution looks like when it is seriously informed by a compelling vision and set of goals. The Dewey School offers a good example of this in general education; whether there is a Jewish example that is adequate to our purposes is something we may want to consider. Based on this activity, the 5 or so defining characteristics of a vision-driven institution will be identified at the end of the session.

BREAK (15 minutes)

EXERCISE #2 - ON TAKING A GOAL SERIOUSLY

Part I: *Introductory discussion (Pekarsky) 15 min*

This exercise begins by describing what typically happens when people are asked to develop a curriculum for a particular educational setting that has a reasonable chance of achieving a particular goal like "facility with Hebrew" or "love of Israel". What does typically happen is that the assignment is accepted and done without attention to some critical matters:

a) the need to more fully interpret the goal, ideally by clarifying how realization of the goal is expected to figure in the life of the graduate. For example, facility with what kind of Hebrew - spoken or written? Biblical, Prayer book, or modern? etc.

b) the need to clarify the attitudes that one wants to engender along with the narrow goal. For example, what kind of attitudes and dispositions relating to Hebrew should be engendered along with the relevant facility? This may be crucial in determining the appropriate teaching strategy.

(15 min.)

Part II: *Strategic thinking*

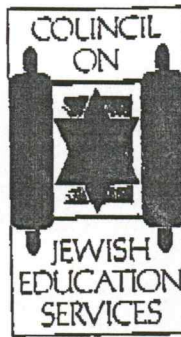
2. The second part of this exercise asks participants to apply serious strategic thinking to goal-attainment for their own agency. The exercise is designed to build on the day's earlier activities, as well as on the written exercise done in September. There are several components.

a. Introduction. *more detail* Here's the kind of introduction that might initiate it:

*20 min*

"We have just discussed the need for careful, strategic thinking if we are to have a reasonable shot at realizing our own agency's goals. Building on our earlier discussions today, let's assume that this agency decides that a central part of its mission is to encourage local educating institutions to become increasingly guided by compelling goals that are anchored in a powerful vision of the kinds of people they hope to educate. What would it mean for this agency to approach this goal in a serious way?"

We would like to approach this question as follows: in the exercise you wrote up in September, many interesting things were said about the agency's principal mission. Among them were three recurrent themes: Advocacy, Professional Development, Resource for Curriculum. We would like to take each of these areas and examine what the agency's work might look like if the areas were approached in light of its concern with encouraging institutions to become better



מסרד החנוך היהודי דבולט'ס מור

### TELEFAX COVER SHEET

DATE: October 11 TIME: 4:15 PM

TO: TELEFAX# : 608-262-9074

COMPANY : \_\_\_\_\_

ATTENTION : Dany Pekansky

FROM: MARCI B. DICKMAN

NUMBER OF PAGES INCLUDING COVER SHEET 3

REPLY (IF ANY) TO TELEFAX NUMBER: (410) 466-1727

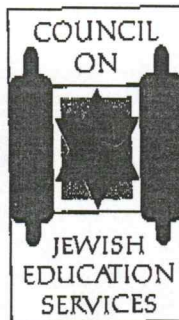
IF COPY IS ILLEGIBLE OR IF ALL PAGES HAVE NOT BEEN RECEIVED,  
PLEASE CALL TRANSMITTER IMMEDIATELY AT:

(410) 578-6914

MESSAGE: ① Phone Meeting confirmed for wed 18<sup>th</sup> 9:00 AM  
8:00 your time - where will you be?

② Letter attached went out today

Thank you for all your help. You've been great



משרד החינוך היהודי לבולטימור

October 11, 1995

SEARLE E. MITNICK  
PRESIDENT

STUART CHALEW, M.D.  
1ST VICE PRESIDENT

LINDA BLUMENTHAL  
2ND VICE PRESIDENT

CASSANDRA GOTTLIEB  
TREASURER

ESTA ALLIKER  
ASSISTANT TREASURER

NED HIMMELRICH  
SECRETARY

RICHARD HANTGAN  
ASSISTANT SECRETARY

MARCI B. DICKMAN, R.J.E.  
ACTING EXECUTIVE  
DIRECTOR

Dear CJES Board members and Staff members:

We look forward to your attendance at the CJES Board/Staff Retreat on **Sunday, October 22, 1995**. As you know, it will be held at the **Towers Condominium Club House, 3011 Fallstaff Road from 1:00 p.m. to 8:00 p.m.**

At our first Board meeting we were able to walk to the edge of the precipice - now we will jump in. We will have the time and the personnel to reflect on Jewish education and on our agency's role in supporting and enhancing Jewish education in our community.

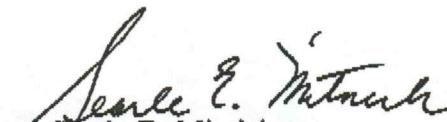
Dr. Daniel Pekarsky, Professor of Education at the University of Wisconsin and Coordinator of the Goals Project of the Council on Initiatives in Jewish Education, and Dr. Gail Dorph and Barry Holtz, Senior Education Officers of the CIJE, will all be with us at our Retreat. Together with Marci Dickman, they have been planning for this day to ensure that it will be very worthwhile and beneficial to CJES.


It is now up to us. Each Board member's perspective is critically important as we focus on the vision and goals in the Jewish educational enterprise. Enclosed you will find a Portrait Exercise to be completed before you come to the Retreat. During the day, you will have an opportunity to share your portraits and to consider their implications in planning for educational institutions.

A catered dinner will be served. Due to the constraints of the holiday season, please **RSVP no later than Wednesday, October 18th** by calling **Phyllis Gordon** at **578-6952**. The cost of dinner will be \$15.00, payable by check at the Retreat if you wish.

We look forward to seeing you on October 22nd.

Sincerely,

  
Searle E. Mitnick  
President

  
Linda Blumenthal  
Chair, Board/Staff Retreat

# COUNCIL ON JEWISH EDUCATION SERVICES

## Board/Staff Retreat

### PORTRAIT EXERCISE

Jewish educating institutions and the agencies that support them often focus their efforts at improvement on such things as curriculum and staff-development. Not uncommonly, these efforts by-pass a critical question which has important implications for all aspects of the educational program, including curriculum and staff development: namely, what are our most fundamental educational goals, and how do they reflect our beliefs about the kind of human being we hope to cultivate through Jewish education. Our work at the retreat will take a careful look at this question, with special attention to two matters: to the way addressing it seriously can contribute to educational quality, and to the way an agency like CJES might encourage educating institutions (schools) to address this question seriously.

As background to our discussions, and in a paragraph or two, write up your initial thoughts about the kind of Jewish adult you would hope to see emerging from the process of Jewish education. In what ways would being Jewish be expressed in and enhance the quality of his or her life? In developing your view, you may find it helpful to think about what you would hope for in the case of your own child or grandchild. Below are three guidelines for the exercise:

1. For purposes of the exercise, don't settle for what you think feasible "under the circumstances". Rather, try to articulate what you would ideally hope for in the way of Jewish educational outcomes.
2. Be honest with yourself concerning this matter. The point is not to arrive at a position that someone else finds acceptable, but to identify your own views at this moment of time.
3. Think about the task, not by listing characteristics, but in the way a novelist might: present a vivid image of the Jewish human being you would hope to cultivate. The challenge is to make this person (male, female, or gender-neutral - it's up to you!) "come alive".

Have fun with this exercise -- and remember that nobody will hold you to anything you say. It's simply designed to stimulate some initial reflection on some questions we will be addressing.

organized around compelling educational goals and visions.

With this objective in mind, you will be broken into 4 (?) groups, each of which will focus on one of these issues. The question the group is to consider is the following: If our interest is in encouraging institutions to be increasingly organized around meaningful goals, what kinds of advocacy (or professional development or curriculum development) efforts would we need to undertake? What would be the major challenges? What kinds of skills and resources would we be helpful to us?"

(10 minutes)

b. Marci's illustration. Before breaking into the small groups (each led by one of the program leaders), Marci will illustrate how the exercise might be approached, using the example of the Hebrew High School.

(20 min.)

c. Small group exercise (OVER DINNER) (50 min.)

d. Share results of small group exercise. (25 min.)

CONCLUDING SESSION: WHERE HAVE WE COME AND WHERE DO WE GO FROM HERE? (30 min.)

This session will include - and perhaps even begin with - a questionnaire that asks participants to reflect on the ways in which the program has (or has not) helped them to further their thinking about the agency's own mission.

They will be told that the Executive Committee of the Board will meet soon to think about next steps in this process of developing the agency's mission. Towards this end, participants could be asked, as part of the questionnaire, to jot down questions and issues that they think need to be addressed as part of this process, as well as next steps.

There might be a chance to share some of this orally.

Marci and/or one of the other agency-leaders might want to pull together achievements, issues, etc. that emerged from out of the day -- and to put the day's activities into a larger perspective.

Gail Dorph: 1212-5322646  
Marci Dickman: 1410-466-1727

Gail and Marci:

Here is a revised version of the portrait exercise. See what you think. If we use it, I think the study session will need to take up the same question, i.e., focus on one or more traditional conception of a meaningful Jewish existence -- perhaps two very dissimilar visions might be best.

I'll look forward to speaking with you tonight.

DP

H Y L -- a possible homework assignment in preparation for retreat. Sent at Gail's suggestion

## PORTRAIT ASSIGNMENT

Our ~~seminar~~ <sup>work</sup> focuses on some topics that are at once straightforward and very difficult: 1) the nature and importance of educational goals; 2) the process of arriving at meaningful goals; and 3) the processes involved in moving from goals to educational design and practice. But goals do not come out of nowhere. Typically, they are rooted in our very basic beliefs concerning the kinds of Jewish human beings we hope to cultivate via Jewish education. The Goals Project assumes that many Jewish educating institutions need to work towards a clear and compelling vision of the kind of Jewish human being they would like to cultivate. The Goals Project further assumes that an important component of such efforts is for the individuals involved to clarify and develop their own personal views on this matter. The exercise described below is designed to encourage such an effort. It will serve as the basis of a small group discussion during the seminar.

Write up your initial thoughts about the kind of Jewish adult you would hope to see emerging from the process of Jewish education. In what ways would being Jewish be expressed in and enhance the quality of his or her life? In developing your view, you may find it helpful to think about what you would hope for in the case of your own child or grandchild. Below are three guidelines for the exercise:

1. For purposes of the exercise, don't settle for what you think feasible "under the circumstances." Rather, try to articulate what you would ideally hope for in the way of Jewish educational outcomes.

2. Be honest with yourself concerning this matter. The point is not to arrive at a position that someone else finds acceptable, but to identify your own views at this moment of time.

3. Approach the task not by listing characteristics but in the way a novelist might: present a vivid portrait or image of the Jewish human being you would hope to cultivate. ~~Focusing on, say, a day, a week or some other interval of time, describe this person's life, emphasizing the ways in which the Jewish dimension enters into and enriches it.~~ The challenge is to make this person (male, female, or gender-neutral - it's up to you!) "come alive". To accomplish this, it might prove helpful to give this person a real name. In addition, use any literary device you think might be fun and helpful. You might, for example, ~~develop your portrait as a week-long diary entry written by the person portrayed; or you might choose to describe the person from the point of view of a spouse or a child.~~

Have fun with the assignment -- and remember that nobody will hold you to anything you say. It's simply designed to stimulate some initial reflection on some questions we'll be addressing.

Jewish educational institutions and agencies that support them often focus their efforts at ~~improvement~~ on curriculum-development ~~and~~ ~~teacher~~ staff-development. But typically these efforts by-pass a critical question which significantly influences the other tasks: namely, what are our rock-bottom goals, and how do they reflect our convictions concerning the kind of person we hope to cultivate through Jewish education? Our work will look at the place of goals - education, with special attention to the way they can contribute to the ed. process and implications for a group like yours own.

As background to our discussion,

Followed by "study-session"...

## PORTRAIT ASSIGNMENT

Jewish educating institutions and the agencies that support them often focus their efforts at improvement on such things as curriculum development and staff-development. Not uncommonly these efforts by-pass a critical question which has important implications for all aspects of the educational program, including curriculum- and staff-development: namely, what are our most fundamental educational goals, and how do they reflect our beliefs about the kind of human being we hope to cultivate through Jewish education. Our work at the retreat will take a careful look at this question, with special attention to two matters: to the way addressing it seriously can contribute to educational quality, and to the way an agency like your own might encourage educating institutions to address this question seriously.

As background to our discussions, and in a page or so, write up your initial thoughts about the kind of Jewish adult you would hope to see emerging from the process of Jewish education. In what ways would being Jewish be expressed in and enhance the quality of his or her life? In developing your view, you may find it helpful to think about what you would hope for in the case of your own child or grandchild. Below are three guidelines for the exercise:

1. For purposes of the exercise, don't settle for what you think feasible "under the circumstances." Rather, try to articulate what you would ideally hope for in the way of Jewish educational outcomes.
2. Be honest with yourself concerning this matter. The point is not to arrive at a position that someone else finds acceptable, but to identify your own views at this moment of time.
3. Approach the task not by listing characteristics but in the way a novelist might: present a vivid portrait or image of the Jewish human being you would hope to cultivate. The challenge is to make this person (male, female, or gender-neutral - it's up to you!) "come alive". To accomplish this, it might prove helpful to give this person a real name. In addition, use any literary device you think might be fun and helpful. You might, for example, develop your portrait as a diary entry written by the person portrayed; or you might choose to describe the person from the point of view of a spouse or a child.

Have fun with the assignment -- and remember that nobody will hold you to anything you say. It's simply designed to stimulate some initial reflection on some questions we'll be addressing.

TO: Marci Dickman (1-410-466-1727)  
FROM: Daniel Pekarsky

BALTIMORE (take 2)

PART A.

Congregation Beth Emunah has grown very enthused about Professor Moshe Greenberg's ideas as articulated in "We Were As Dreamers," and it has organized its educational program around the vision of Jewish life he describes.

QUESTION 1

- a. The educational program includes "Hebrew," "Jewish Texts", and "Israel". What would be the program's principal educational aims in two of these three areas? Put differently, what would count as "success" in two of the three areas?
- b. Pick one of these areas and identify a strategy that has real promise of achieving the aim you've proposed?
- c. How might you reasonably go about trying to evaluate the efficacy of this strategy after, say, 3 years?

QUESTION 2

If - as this exercise suggests - it is true that attention to vision and to goals can help revitalize the work of an educational institution, what implications does this have for the mission of a central agency like your own?

**INTENT OF THIS EXERCISE: POWER OF VISION AND GOALS IN DETERMINING CONTENT AND PROCESS**

1. Role of vision in determining and interpreting goals, which in turn help to determine curriculum.
2. The need for strategic thinking in implementation of vision.
3. The need for evaluation
4. Use 1 -3 as background for comparison to current reality in Jewish education and as

vehicle for stimulating reflection concerning agency's own role in this problematic reality.

## PART B.

### ROSENAK ESSAY

According to Rosenak, though diversity is the norm in contemporary Jewish communities, there are important things we can and do share in the midst of our diversity.

- a. What, according to Rosenak, do we share?
- b. Assuming for the moment that he is correct, what implications flow from his position for the mission of a central agency like your own?

## PART C

AN EXERCISE TO BE DONE ON THE 22ND, AFTER PARTS A. AND B.

"An agency like your own needs to serve institutions in ways that are meaningful to them, but it must be more than reactive. That is, it must also be guided by its own vision of the ingredients and aims of a quality Jewish education -- and it must find ways, consistent with its location in the communal structure, to encourage the development of these ingredients."

- a) Do you agree with this quotation?
- b) What implications flow from the Greenberg and Rosenak activities for the agency's mission?
- c) What's missing from, or wrong with, the conception of the agency's mission that emerges in part b)?

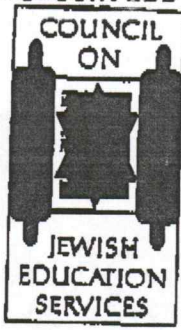
## PART D--Perhaps to be done after the 22nd.

An exercise (like the one we had been considering) that focuses on the larger community and the role of agency in that community.

Dan Petarsky

608-262-9074

14 pages



מסרד החנוך היהודי לבולט'מור September 28, 1995  
4 Tishri 5756

VIA FAX

MEMORANDUM

TO: Dr. Daniel Pekarsky  
Dr. Gail Dorph  
Searle E. Mitnick  
Linda Blumenthal

- SEARLE E. MITNICK  
PRESIDENT
- STUART CHALEW, M.D.  
1ST VICE PRESIDENT
- LINDA BLUMENTHAL  
2ND VICE PRESIDENT
- CASSANDRA GOTTLIEB  
TREASURER
- ESTA ALLIKOR  
ASSISTANT TREASURER
- NED HIMMELRICH  
SECRETARY
- RICHARD HANTOAH  
ASSISTANT SECRETARY
- MARCH S. DICKMAN, M.J.E.  
ACTING EXECUTIVE DIRECTOR

I look forward to speaking with you tomorrow at 12:00 noon (11:00 a.m. Danny). I am using office phone numbers for Danny, Gail and Searle, home number for Linda.

Attached are the CJES Board responses to the exercise done at the Board meeting on September 19th.

Also attached is a tentative sketch of what the Retreat day might look like. Danny Pekarsky prepared this based on previous conversations between myself, Danny and Gail, as a starting point for our phone conversation.

You will also find the two exercises and a possible preparation assignment. The sketch is based on several assumptions which Danny clearly delineates below:

This sketch of the retreat assumes that as a significant part of its effort to clarify its mission in relation to educating institutions, it is important for the agency to give thought to the critical educational challenges that educating institutions face. A lot of attention tends to be paid to areas like personnel-development, curriculum-development, and provision of resources. Less attention is typically paid to questions of vision and goals -- matters that are of central educational importance and that affect the way each of the other specified areas is approached. With this in mind, vision/goals is used as the organizing theme of this retreat: what does it mean for an educating institution to be organized around compelling educational goals? how does become so organized affect educational quality? and, finally, if the critical role of vision/goals is recognized, what implications does this have for the role of the agency. - that is, for the agency's own vision of itself and goals?

The sketch also assumes that at a second session, on a date to be determined, another question will be addressed: in the midst of our great diversity, are there nonetheless things which we can share and towards which Jewish education should be aiming in its varied settings? If the answer is "Yes", what implications does this have for the agency's role in the community?



**RESPONSES OF THE  
CJES BOARD OF DIRECTORS  
IN PREPARATION FOR THE  
BOARD/STAFF RETREAT**

- A. What do you personally view as the heart of our agency's mission? -- or, in other words, What is (should be) our main contribution to meeting the Jewish educational needs in our community?**

**RESPONSES**

- Be an advocate for Jewish education  
Improve quality of Jewish education through innovative practices  
Promote sharing of community's resources  
Promote an understanding of the need for Jewish education
  
- The CJES should be a proponent for Jewish education. This involves ensuring that the community has fully undertaken the need for Jewish education. The agency should be a vehicle for tapping the most significant resources within the community. The agency should be an innovator in the field of Jewish education, constantly experimenting with new techniques.
  
- To be able to pass on Jewish education to future generations  
  
To ensure that these students receive proper education from knowledgeable professionals
  
- To instill in young people a love of Judaism and its teachings  
A thorough knowledge of the history of the Jewish people  
An understanding of Zionism and all it represents  
To foster a pride in the accomplishments of the Jews over the decades
  
- The point of Jewish education is to pass along to future generations the meaning of Judaism -- the history, the ethics and morality and humanism.  
  
It is to give the children a sense of what it has meant through the ages to be Jewish and to encourage them to retain this identity. This committee's purpose is to facilitate this teaching, improving the quality of education through teacher training and development.

4184861727 P.04

- **Resource for affiliated schools**

Provide community educational programs where there are voids in congregations

Maintaining standards and credentials for education

- The agency's mission is to maximize the quality of Jewish learning that takes place in afternoon religious schools and affiliated day schools

To provide resources to our affiliated schools that they themselves cannot provide for themselves

To facilitate cooperation between schools.

The CJES should energize the Jewish educational system with new ideas and grant money to allow experimenting and the piloting of new ideas.

CJES should stimulate intercongregational programming to foster a feeling of "oneness" among Jewish children studying in our schools

- **Foster quality teaching in schools**

Reach to any constituency needing assistance

Be an educational resource to entire community

Promote necessity of Jewish education for kids and families

- The heart of the CJES's mission is to ensure the most effective provision of Jewish education to Jewish children. This includes providing support to those institutions that primarily provide education directly to the children

- Provide effective educational opportunities for the Jewish community, i.e. educational programs that "work". If we have programs that are not effective in Jewishly educating the Jewish public, then we should eliminate them. Effective Jewish education produces Jews who are Jewishly knowledgeable, who are anxious to impart their Jewish knowledge to others, who are interested in becoming involved in the Jewish community, and lead Jewish lives (to be defined.....)

Provide these programs to all ages, not just to school-age children. We should be acting as a facilitator for other institutions (eg. schools, synagogues) to provide and improve their programs.

- To educate the community. However this not being a perfect world, our mission has become more basic than just educating children Jewishly. Given the fact that the average adult Jew in Baltimore (and surrounding environs) is not affiliated in any way due to their own lack of Jewish education (i.e. knowledge of his own history, literature, etc., our task is to try to involve families, teach basics, like observing Shabbat, what holidays at home can mean, etc.)
- The heart of the agency's mission is to teach all Jewish families what it means to be a Jew -- not a "good Jew" because that superimposes the issue of a board who decides what "good" means. Rather, our mission is to provide a treasure trove of experiences that will be sparkling and attractive.....that will encourage each child - and by extension, each adult to hunt in his or herself for a personal meaning of Judaism and a rich expression of who s/he is as a Jew. Within this treasure chest, every person will be able to find a personal wealth and to hunt further to find more precious jewels. We need to frame out this treasure chest in a way that it will be both appealing and accessible to each of our constituents as individuals and on the community level.
- To create a deep base of knowledge of Judaism
  - Love for Judaism
  - Pride in being Jewish
  - A sense that Jewish knowledge is as important as secular knowledge (actually, it is more important)
- Continue education
  - Increase awareness
  - Decrease assimilation
  - Develop positive Jewish identity
  - Develop Jewish literacy
  - Integrate the family into Jewish education
  - Develop sense of commitment
- Create in each child a strong Jewish identity that will remain with him or her throughout life. This is no easy task! The excitement and wonder a small child expresses is often lost as he is forced to balance responsibilities, secular school work and hobbies. The pressure to succeed in school, with friends, and in sports often creates conflict within a child. It is the responsibility of the CJES to make Jewish education such a high priority that families will make it their primary focus and foster all related activities.
- Helping to provide each child in the community with the education his/her family feels is ideal - if family wants day school, help child go to day school - if family wants after school Jewish education, help child to go there.

I would like to see some form of voucher system for each Jewish child - even if amount of voucher is small, that child's parents would be able to use voucher to help "pay" for the education that is "right" for that child. This involves redirecting the flow of funds - instead of money going from ASSOCIATED to institutions, money would go from ASSOCIATED to parents who would then choose institutions.

- Introducing traditions (to everyone) - reach as many people as possible

Passing from generation to generation

Putting good feeling and positive attitudes of Judaism into hearts and minds Shabbat - Holidays - Everyday!

Knowledge

Israel

Friendship

- Educate our children so they will grow with a Jewish understanding  
Educate families so when the children go home they have a background

- Continue Jewish education to avoid assimilation  
Educate parents so they can educate their children

- Coordinate, lubricate, facilitate, propagate best practices in Jewish education throughout the community, whether in supplementary schools, day schools or family education programs. It may serve to start model programs that eventually may be taken over by affiliated schools.

- To provide support - curriculum, in-service, resources (materials) to the existing Jewish education institutions

To fill gaps in under-served areas

To act as a lobby (representative) to central ASSOCIATED office for Jewish education

To study community's education system and provide arena for communication

- Development of goals and objectives in Jewish education

Facilitate implementation

Engage parents

Serve in a consulting capacity to the schools

Look at committee listing

- Instill sense of Judaism, family when children are young

Must involve children and their families

Need emotional support for services

- Generate guidelines for Jewish education from birth to elderly  
Provide ongoing support of resources for Jewish education  
Insure Jewish educational opportunities for both lay and professional staff
- Jewish education for all Jews  
Education in home along with school  
Support for schools, teachers and educational programs  
How to feel comfortable with who they are and where they come from (Positive identity)
- To offer resource for all houses of Jewish learning  
To train teachers and develop curricula  
To provide continuing education to children  
To provide special education where needed

We should add to this an outreach program (that begins among ourselves) to express the reasons for Jewish education's importance in our community.

We should find ways to inspire parents of Jewish children to keep their children in day schools beyond pre-school. This would require capturing the magic of the Jewish pre-school experience (through parents' eyes).

We should find ways to better round out the impressions given by day schools.

- Resources for affiliated schools that schools can't provide for themselves  
Community education programs  
Standards for educators  
Maximizing quality of education  
Cooperation between schools  
New ideas - pilot programs with grant money  
Ways to inspire children to attend Jewish schools  
Create pride in Jewish education  
Create a quality Jewish education system
- To work with other institutions - schools - ASSOCIATED  
To make individuals aware of educational needs past bar/bat mitzvah  
  
To come up with outreach strategy - synagogue do it - we can be the catalyst  
  
Our mission is transmission  
To make Jewish education as effective as it can be  
Do things that individual schools can't do as well (ex: recruitment)

- To provide a "heart", a center of resources and planned direction upon which the entire community can rely. Things such as teacher recruitment, special education truly need a larger and "deep pocketed" approach than any one group can provide.
  
- The contribution we must make is to provide the expertise and resources to make Jewish education as effective as it can be for those who are willing (or forced by their parents) to expose themselves to it. Most of the kids in the system are there for only a few hours per week - not enough! Thus, each minute is precious and must be well spent, educationally sound, and emotionally uplifting (not the turn-off that so many experience). To do this we need expertise and dollars and we also need more people to realize that they need what we are offering.
  
- We need to work with other community institutions to make the community-at-large understand that it has educational needs and I don't mean just children. Too many people see Jewish education as a finite process and some schools reinforce that impression by the emphasis on B/B mitzvah. It has just occurred to me that the term "Jewish education" is repetitive because Judaism is a process of education. I think that as the central communal agency for education we can help set a tone for the entire community. Jewish education will be more effective if it is viewed as part of a life-long process.
  
- Our mission is transmission - ensure transmission of Jewish education (in all its forms) within this community by training and providing the best qualified and best trained teachers.
  - Provide consultants and in every way possible provide continuing educational opportunities for teachers.
  - Provide resource materials (curriculum, etc.) for teachers
  - Provide support to principals/directors/administrators
  
- Be an advocate for Jewish education
  - Improve quality of Jewish education through innovative practices
  - Promote sharing of community's resources
  - Promote an understanding of the need for a Jewish education

**B. What are the major hurdles to overcome in order to be successful and to optimally do our mission in the community?**

- Lack of adequate resources
- Lack of adequate resources  
Divisiveness within the community  
Attack negative attitudes toward Jewish education
- Lack of funds, time and motivation
- An increase in the activities in which young people participate and the apathy of the parents toward Jewish activities
- There is no immediate payoff. This is a long term investment. It has to be undertaken on faith alone that this will encourage our children to retain their Jewishness. Funding will be difficult because there will always be more "pressing" needs. But, if this need is not fulfilled, in 100 years there may be no Jews.
- Funding  
Working together as a community
- Lack of spirituality  
Marketing  
Money
- Recognition in community - be a "name" agency  
  
Other aspects of ASSOCIATED are peeling away agency's projects
- The major hurdles to overcome for the CJES to effectively fulfill its mission are the apathy of the public regarding the importance of Jewish education  
  
The need to constantly re-think the methods by which education is provided to ensure its effectiveness.
- Jewish ignorance of Jewish knowledge  
Apathy (disinterest of Jewish knowledge)  
Divisiveness in the community

- Without a larger enrollment in day schools we see a very bleak future  
More Day Schools!
- Ignorance  
Apathy  
Wrong-headed priorities  
Disunity among different branches of Judaism
- Finances
- Sports  
Friends  
Outside Interests
- Inter-synagogue rivalries  
Inter-denominational rivalries  
Time and energy demands on parents that prevent them from participating with children
- Participation (interest)  
Making it as easy as possible for people  
Incentives  
Attitudes
- People stagnate so children stagnate
- Need enough money to continue to make Jewish education a priority
- Jewish awareness and communal activity  
Assimilation  
Jewish literacy  
Fundraising for ASSOCIATED programs in Israel, at home and abroad
- Apathy  
Organizational and communal disinterest  
Inability to disseminate information on programs  
Financial drawbacks

- Apparent "competition" among constituent affiliates for "ownership" or proprietorship of programs with failure to allow their programs to have a broader impact in community.
- Lack of sufficient funding ;
- Lack of support by parents to reinforce what is learned in programs by their children.
  
- Money
  - Community awareness
  - Lack of priority of Jewish education in today's families
  - Splits in community
  - Duplication of efforts
  
- Money
  - Insufficient number of qualified educators
  - Apathy
  - Lack of agency recognition or profile in the community
  - Time
  - Denominational discord
  - Confusion re: education hierarchy
  - Tiredness
  
- Time
  - Uphold Jewish traditions - learning and practicing them at home
  - Intermarriage - I see this as a major hurdle to overcome in order to perpetuate Judaism and Jewish families. We therefore need to start when people are young and talk to them and show them by example. How wonderful and special it is to be Jewish - how important it is to perpetuate our religion and its teachings.
  
- Money
  - Salaries in line to attract qualified staff
  - Connection between synagogues of different branches
  - Factual and useful follow-up to know what is working and what is not
  
- The uneducated
  - Non-affiliated families (no connection to community)
  - Economy ]
  - Divorce ] Loss of family as a unit
  - Intermarriage ]
  - Not enough money

- Need education visionaries to speak to us  
More communication with others sharing some efforts such as last year's discussion re: Jewish teacher evaluations.
  
- Funding and marketing of Jewish education  
Working together as a community
  
- One of the largest problems is to gain consensus and cooperation of different groups in community (i.e. synagogues, schools, etc.) so that there can be a vital community approach to education.  
  
Identifying and reaching the " Jewish educable".
  
- There aren't enough qualified teachers. We need more dollars for salaries and benefits to attract the best and the brightest, and for financial assistance. We also must find an effective way to reach out to the unaffiliated and convince them to join in the effort against the devastating effects of assimilation and ignorance of our heritage.
  
- Apathy within the community  
Lack of sufficient funds for adequate salaries to have Jewish education as a fulltime profession  
Inspire commitment of parents to Jewish education
  
- Lack of adequate resources

## COMMONALITIES

### Mission

- Insure the most effective provision of Jewish Education to Jewish students

Educational Programs that work  
Focus on all ages and families  
Emphasize need for Jewish Day schools  
Variety of experiences  
Promote inner desire to learn  
Create love and pride in Jewish education

- Support existing institutions (schools/teachers/ed. programs)  
Fill gaps in unserved areas  
Study community's education system - communication  
Lobby ASSOCIATED for Jewish education  
Where is community going?  
What should we be doing in the future  
Division in age sectors up to 11-12  
11-12 must answer "Why be Jewish"?  
Get and inspire dedicated teachers  
Jewish education for all children

- To work with other institutions, schools, ASSOCIATED  
To make individuals aware of educational needs beyond getting kids ready for B/B Mitzvah

To come up with reach out strategy - synagogues have to do it - we can be catalyst to encourage

Our mission is transmission

To make Jewish education as effective as it can be

Do things that individual schools can't do as well (ex: recruitment)

Question raised what really is our agency mission-not mission of Jewish education

Strengthen what we do better than individual groups

Should we be responding to demand in community or establish our own agenda?

**Hurdles**

- Lack of knowledge of parents of history and culture  
 Apathy - lack of appreciation  
 Ignorance of populace and Jewish leaders of Judaism  
 Get rid of ineffective programs  
 Be more of an umbrella organization for the community  
 Diversity of different branches of Judaism
  
- Money
  
- To gain cooperation and consensus of all aspects of the community  
 People who don't affiliate at all with synagogue or school  
 Creating partnerships - getting over turf issues
  
- Lack of qualified personnel
  
- Turf Issues

Some initial formulations of questions for Workshop I of the Wexner Retreat for Alumni

For: Michael Paley (1-212-751-3739)

1. Introduce yourself....
2. Ask several members to share (read) their vision statements, i.e., that section that focuses on the kind of person they hope to nurture.
3. In each case, ask members of the group to identify the most significant educational goal that would seem to flow from the vision-statement.
4. Discussion-questions:
  - a. What is strongly emphasized in your vision-statement? What is weakly emphasized? What did you choose to exclude altogether? (e.g. Yiddish, modern Hebrew literature, etc.) How do these decisions reflect your own beliefs about the nature of Judaism? Where do these beliefs come from?
  - b. If it is what you hope it will be, how will your institution differ from existing institutions (in your community and elsewhere)?
5. What are the major differences between the visions articulated by the different participants? How would you expect these differences to be reflected in institutions based on these visions?
6. Having heard other group members, what modifications would you make in your vision?
7. Before concluding the session, connect this session to the remainder of the retreat:
  - a. Encourage them to compare their visions of a meaningful Jewish existence to the vision they will be studying in Friday evening's session.
  - b. Encourage them to look for, and ask about, the guiding vision informing the institutions they will be hearing about during the retreat.

[The two quotations exercise.... to be discussed]

Post-It™ brand fax transmittal memo 7671		# of pages ▶ 1	
To	Michael Paley	From	Daniel Perkassey
Co.	Wexner Heritage Center	Co.	VW-Madison
Dept.		Phone #	608-262-1718
Fax #	1-212-751-3739	Fax #	608-262-9074

BALTIMORE

Concerns. 1) their involvement in the planning; 2) need for guide-questions or models; 3) sense of threat

4) *PLANNING* *7/15/77*

The Challenge: to think about agency's role against background of larger concerns -- the point of Jewish education, what would a successful educational system look -- that is, what are outcomes would lead one to say, "This is a successful educational system--it's doing its job well."

This challenge entails getting participants to reflect on these larger concerns, on what a successful educational system would look like: how would individuals be different? how would the community be different from the way they now are?

Imagine that, largely through the power of Jewish education, Baltimore's Jewish community has been revitalized.

a) What would a revitalized, a vibrant Jewish community look like? What would be the major sign-posts of a revitalized community, and what role does education play in such a community?

Specifically:

i. Types and ideological range among institutions?

ii. Institutional characteristics: personnel/curriculum/vision

iii. Access to suitable institutions, to the best available institution for one's needs: what provisions are in place to assure this?

iv. Member-characteristics

*Quality of Jewish life*

v. What is shared across groups? What is different?

~~what~~

vi. What is role of central agency in this new reality?

vii. What is role of central agency in encouraging this new reality?

viii. Who is involved in process of being educated?

*The Rosenak essay*

- 1) Community character
- 2) Individ.
- 3) Institutional!

---

---

To: Daniel Pekarsky

Date: 9-27-95

From: Daniel Pekarsky

Page 001 of 006

---

---

MEMO TO: Marci Dickman and Gail Dorph

FROM: Daniel Pekarsky

RE: The October program

DATE: Sept. 27, 1995

At Gail's suggestion, I am drafting a new sketch of what our October program might look like that could possibly be used as a starting-point for our Friday morning conference call. The sketch takes into account the most recent conversation between the three of us but doesn't take into account whatever Marci may have learned from the exercise done with the group at your September meeting. Based on our conversations, I am assuming that the retreat will be followed-up by one or more additional sessions (one of them possibly with Daniel Marom) and perhaps some work in sub-committees. I am also assuming that the time allotted for the October retreat is 7 hours, including two breaks of 20 minutes a piece. 50 minutes is allowed for dinner, but it's assumed that it is eaten in working break-out groups.

This sketch of the retreat assumes that as a significant part of its effort to clarify its mission in relation to educating institutions, it is important for the agency to give thought to the critical educational challenges that educating institutions face. A lot of attention tends to be paid to areas like personnel-development, curriculum-development, and provision of resources. Less attention is typically paid to questions of vision and goals -- matters that are of central educational importance and that affect the way each of the other specified areas is approached. With this in mind, vision/goals is used as the organizing theme of this retreat: what does it mean for an educating institution to be organized around compelling educational goals? how does become so organized affect educational quality? and, finally, if the critical role of vision/goals is recognized, what implications does this have for the role of the agency - that is, for the agency's own vision of itself and goals?

The sketch also assumes that at a second session, on a date to be determined, another question will be addressed: in the midst of our great diversity, are there nonetheless things which we can share and towards which Jewish education should be aiming in its varied settings? If the answer is "Yes", what implications does this have for the agency's role in the community?

Separate from this fax I will try to fax to the two of you one or two exercises that may be useful during the retreat. It may be useful to make these various materials available to the other participants in our conference call. Please convey to anybody who does review the draft that, though it is the fruit of

From: Daniel Pekarsky at 608-233-4044  
To: Daniel Pekarsky at 262-9074

09-27-95 10:24 pm  
003 of 006

a number of conversations amongst us, it is intended as a starting-point for discussion rather than a stopping-point. It is important that you emerge with a program that you and your leadership feel will address your agency's needs.

BALTIMORE OCTOBER RETREAT

INTRODUCTIONS/ORIENTATION -- Marci Dickman (30 minutes)

In addition to giving participants a chance to introduce themselves, this is an opportunity to frame the day in at least two ways: first, to explain what is hoped for and expected in the way of outcome; and second, to explain the structure of the day and the rationale for the kinds of activities we will be engaged in.

Depending on the plan we finalize, it may or may not be useful for Pekarsky to make some additional comments concerning the day.

TEXT-STUDY -- Gail Dorph and/or Barry Holtz (1 hour)

The challenge is to identify a text and a pedagogy that will set a thoughtful and congenial tone for the day and that will establish themes and insights that will carry over into the rest of the day's work. (Conceivably, the theme of "The Place of Text-study in Jewish Education" will itself be worth exploring in the course of the day.)

THE PLACE OF VISION AND GOALS IN EDUCATION: INTRODUCTION -- Pekarsky (1/2 hour)

Pekarsky will make a presentation designed succinctly to explain what is intended by terms like "Vision" and "Goals" and their critical importance not just to the enterprise of educating but also to personnel-development, curriculum development, evaluation, etc.

BREAK (20 minutes)

EXERCISE #1: SCANNING CURRENT REALITY (1 hour)

This exercise presents participants with a list of some 5 or 6 general statements of ways in which goals may be inadequately represented in educating institutions. With attention to institutions they are familiar with, they are asked to write down examples of each of the general statements. (There is also an opportunity to describe examples of the opposite -- that is, of instances in which goals are appropriately conceived of and embodied; but the emphasis is on areas in need of improvement.)

The intent of this exercise to make vivid and concrete some of the general points made in Pekarsky's introduction, as well as to begin to use a vision/goals

lens to examine educating institutions. If the exercise is successful, it will shed significant light on why it is that our educating institutions are often not as successful as we might hope.

It will take about 10 minutes to review and explain the general statements that make up the exercise, and participants will then have another 15 minutes to jot down examples. We will then allow up to half an hour to discuss their examples.

SIMULATION - Pekarsky (30 minutes)

The simulation is designed to offer a vivid example of what an educating institution looks like when it is seriously informed by a compelling vision and set of goals. The Dewey School offers a good example of this in general education; whether there is a Jewish example that is adequate to our purposes is something we may want to consider.

BREAK (20 minutes)

EXERCISE #2 - ON TAKING A GOAL SERIOUSLY (1 hour)

1. This exercise begins by describing what typically happens when people are asked to develop a curriculum for a particular educational setting that has a reasonable chance of achieving a particular goal like "facility with Hebrew" or "love of Israel". What does typically happen is that the assignment is accepted and done without attention to some critical matters:

a) the need to more fully interpret the goal, ideally by clarifying how realization of the goal is expected to figure in the life of the graduate. For example, facility with what kind of Hebrew - spoken or written? Biblical, Prayer book, or modern? etc.

b) the need to clarify the attitudes that one wants to engender along with the narrow goal. For example, what kind of attitudes and dispositions relating to Hebrew should be engendered along with the relevant facility? This may be crucial in determining the appropriate teaching strategy.

2. After discussing these matters and jointly arriving at a full interpretation of a given goal and the attitudes one hopes to nurture along with it, retreat participants will be asked to come up with a strategy that has real promise of realizing this goal.

3. We will briefly consider the strategies they've come up with.

4. Discussion will then focus on the need for Jewish educators to think strategically about the design of appropriate learning environments -- that is, to be honest and hard-headed about what is really needed if goals are to be achieved. It will be suggested in this context that to be "really serious" about certain goals may require limiting the number of goals we take on in a way we're often reluctant to do.

The purpose of this exercise is to further clarify what is involved in a serious effort to identify and implement meaningful goals. The implications for in-service education and curricular design (which also need to be tailored to the goals in question) will be stressed.

DINNER (In Breakout groups): IMPLICATIONS FOR AGENCY'S WORK (a)  
(50 minutes)

CONCLUDING SESSION: IMPLICATIONS FOR AGENCY'S WORK (b) and NEXT STEPS -- Marci Dickman (1 hour)

Note: the guide-questions for the dinner breakout groups and the structure and content of the last session are matters we still need to discuss.

Mandel Institute

מכון מנדל

Tel: 972-2-662832

Fax: 972-2-662837

To: Prof. Danny PERKASKY

Date: 17/9/95

From: D. MARAM

No. of Pages: 8

Fax Number: (608) 262 9074

PLEASE PASS THIS FAX ON TO Prof. Danny PERKASKY

Danny! ENCLOSED ARE TEXT AND REFERENCES OF ACRYL STUDY  
AND BOE MITZVAH SAMPLE FROM GREENBERG TRANSLATION.

IT WAS GOOD TALKING TO YOU. BE WELL.



provides a lesson "...vital for human progress: the exaltation of the power of the Idea as against the power of the environmental circumstance..."<sup>12</sup>

A later view, responding in large measure to the rise of Hitler to power in Nazi Germany and the simultaneous increase of overt anti-Semitism in the United States, found in Jewish history a means of developing a "spiritual resistance to the demoralizing effects of anti-Semitism".<sup>13</sup> A knowledge of the Jewish past -- its glories, its heroes, its suffering -- would lead the child to identify with his people and nurture that sense of belonging which was the first line of defense against the feelings of inferiority and fear aroused by hate.<sup>14</sup> That particular moment in the history of the Jews in America was a seeming vindication of Zionist ideology and lent credence to the claim that to teach Jewish history is to teach "...the record of our exile...it is to remind us of that bitter truth and reality...(History) must emphasize that we have been in exile for 2500 years, that we still remain in exile, and that our lives have been forged in exile...(the student) must be taught to understand the difference between the land in which he lives and Eretz Yisrael... the study of history should open his eyes and bring him to realize that he is in exile".<sup>15</sup>

*Handwritten: The*

The coming together of third and fourth generation American Jewish children and a new sensitivity and tolerance in American society to ethnic diversity is the background to a more recent formulation of the goals of history teaching. The subject still comes to "develop within the student a growing sense of pride in his/her Jewishness". Identification with Jews and Judaism, however, no longer requires the assurance of "compatibility with American ideals". Indeed the purpose of instruction is to "project Jewish history as unfolding the notion of specialness" and to teach "...what makes the Jew different".<sup>16</sup> The definition of purpose clearly assumes that the children who today attend Jewish schools in the United States take their identity as Americans for granted. It also suggests that the ground of their Jewishness must be portrayed in new terms. Much of the foregoing is, of course, applicable to Jewish schools everywhere in the Diaspora.

*Handwritten: B X*

There is a striking discrepancy between the complex and often elusive goals and objectives of history instruction and the amount of time allotted to the subject in the curricula of Jewish schools. Rarely does a school devote more than an hour a week to history -- and in many cases even less. Generally speaking the formal study of history begins in the fourth grade and continues through the sixth, the last year of the elementary school. It is expected that the course of Jewish history -- from Shivat Zion to the rise of the State of Israel -- will be covered during the three-year period. Even the most generous estimate does not go beyond a total of 90 hours of instruction spread over three grades. It is a masterful teacher indeed who can achieve the stated goals in the available time.

The task of the teacher is further complicated by the fact that most of the material at our disposal provides next to no guidance or direction for classroom practice. What we have referred to here as curricula are really no such thing and exhibit next to none of the commonplaces of careful curriculum design. The following, a history "curriculum" reproduced in its entirety but in some repetitive detail, is typical and all too common:

Twenty historical portraits which highlight a prominent personality of a Particular period. For example:...The Return to Zion -- Ezra and Nehemiah;...The Destruction of the Second Temple -- Yochanan ben Zakkai;...German Jewry -- Rashi;...The Zionist Movement -- Herzl;

From the Return to Zion to The Destruction of the Second Temple.

From the Destruction of the Second Temple (highlighting Jewish self-government in the land of Israel after the destruction) to the Crusades.

The Crusades, German Jewry, Spain, Jews in Europe at the end of the Middle Ages, The Expulsion from Spain to the Edicts of 1648.

The Modern Period -- from the French Revolution to the establishment of the State.

There is no need to elaborate on the deficiencies of such a statement. The teacher is left to his/her own devices in the setting of objectives, he/she is given no help regarding methods and materials, there is no pattern of evaluation and so on. What in fact happens in schools where curriculum is comprehended in such limited terms is that content, mode of instruction and interpretation are all determined by the textbook.<sup>17</sup>

The exceptions to the material cited above, albeit few in number, provide examples of a more sophisticated curriculum design; among other things they illustrate the variations which are possible in a program of instruction with subject matter of the richness of history. The curricula to which we refer here share certain characteristics: they offer a rationale for the scheme of organization they have adopted; they specify, in varying degrees of explicitness, the ideology which forms their view of the subject; they set goals, objectives and outcomes, although the distinctions are not always clear; and they delineate content, sometimes in considerable detail. They are all alike in leaving the choice of method and instructional material to the school or individual teacher.

The Master Curriculum for the Teaching of Toldot Yisrael in the Jewish School in the Diaspora, published in 1976 by the Department of Education and Culture in the Diaspora of the World Zionist Organization, is a nine-year program for grades 4-12.<sup>18</sup> It is divided into three three-year "cycles" -- grades 4-6; 7-9; 10-12. The "modular" pattern of organization, similar in a sense to Bruner's idea of the "spiral curriculum",<sup>19</sup> permits the individual school or teacher to use any one of the units without necessarily adopting the entire curriculum. The choice of content and points of emphasis in each cycle presumably reflect the needs, interests and abilities of pupils at each stage. The first "cycle", the "experiential", introduces the pupil to "people and events principally from the period of the Patriarchs through the end of the Second Temple and from the modern period to our own time; the purpose of instruction at this level is to "...impress the child and to bring him to identify with the nation's heroes".<sup>20</sup> The second "cycle", the "informational", presents the history of Israel chronologically from its very beginnings to our own time with particular emphasis on certain central themes

BOOK  
REFERENCES

A WORLD SURVEY OF JEWISH EDUCATIONAL CURRICULA:  
THE STATE OF THE ART

by

Walter Ackerman  
Elana Shohamy  
Judith West  
David Zisenwine

Style Editor : Ramone Rosen

The Israel-Diaspora Institute  
Tel Aviv University Campus  
Ramat Aviv 69978  
Israel

April 1984

THE STATE OF THE ART: HISTORY

Walter I. Ackerman  
Shane Family Professor of Education and  
Director of the School of Continuing Education,  
Ben Gurion University of the Negev,  
Beersheva, Israel

History as a discrete subject is a relatively recent addition to the school curriculum. While the past -- as recorded in art, poetry, song and story -- has always occupied a prominent place in school programs, the systematic study of personalities and events based on the research of historians became widespread only in the nineteenth century. The first American history textbook, for instance, was published as early as 1787, but it was not until after the Civil War that instruction in history gained currency in the United States. Today there is probably not a school in that country which does not offer some sort of history course; in many states the study of American history is mandated by law.

The rise of history to its present position is linked to the growth of the nation-state and its attendant nationalism. The study of the nation's past was intended to inspire patriotism, loyalty and love of country. Even now this motif is dominant in the justification of history's claim to a place of prominence in the curriculum.

Successive generations of historians and teachers have added to the list of benefits, personal attributes, skills and values which supposedly accrue from the study of history: a knowledge of the past provides an element essential to an understanding of the present; familiarity with the record of man's achievements through time frees the individual from the constricting limits of the here and now; the cultivation of "historical mindedness" contributes to the development of the student's powers of critical analysis and judgment; the reconstruction of the past is an avenue to the recognition of the enduring values of mankind; learning about people and places of other times satisfies an innate curiosity; an acquaintance with the deeds and exploits of great men and heroes provides models of attitude and behavior with which the young can identify and contributes to the building of character; the study of the past teaches what all men have in common and promotes internationalism and peace; history is a source of intrinsic aesthetic pleasure.

Much of what has been said here applies as well to the place of history in the curriculum of Jewish schools. The content of traditional Jewish education has always drawn on material rooted in the past; the treatment of the classical texts, however, in its admixture of past, present and future was essentially ahistorical and at one with the rabbinic maxim which declared:

## Greenberg - BARMITZVAH STAMPS

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

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

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

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

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




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

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

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

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

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



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

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

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

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

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

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



מסרד החנוך היהודי דבולטמימור

### TELEFAX COVER SHEET

- SEARLE E. MITNICK  
President
- DR. STUART CHALEW  
1st Vice President
- LINDA BLUMENTHAL  
2nd Vice President
- CASSANDRA GOTTLIEB  
Treasurer
- ESTA ALLIKER  
Assistant Treasurer
- NED HIMMELRICH  
Secretary
- RICHARD HANTGAN  
Assistant Secretary
- MARCI B. DICKMAN  
Acting Executive Director

DATE: August 9, 1995 TIME: 10:00 AM

TO: TELEFAX# : 608 262 9074

COMPANY : \_\_\_\_\_

ATTENTION : Dr Dan Rekarisky

FROM: Marci Dickman

NUMBER OF PAGES INCLUDING COVER SHEET 4

REPLY (IF ANY) TO TELEFAX NUMBER: (410) 466-1727

IF COPY IS ILLEGIBLE OR IF ALL PAGES HAVE NOT BEEN RECEIVED, PLEASE CALL TRANSMITTER IMMEDIATELY AT:

(410) 578-6919

MESSAGE: Hi! Hope you are well.  
Please edit etc. I tried to present ideas,  
but always in a perhaps, not complete way.  
Thank you for all your assistance  
I'd like to pass this on to Searle +  
hide this week.

## MEMORANDUM

To: Searle E. Mitnick  
Linda Blumenthal

From: Marci B. Dickman

Re: CJES Board/Staff Retreat - October 22, 1995

Date: August 8, 1995

I am delighted to report to you that the CJES Board/Staff Retreat is officially scheduled for Sunday, October 22, 1995 with a tentative timetable of 10:00 a.m. to 5:00 p.m. Dr. Daniel Perkarsky will be joining us. He is a Professor at the University of Wisconsin, Madison and he played a central role in planning and implementing the 1994 CIJE Goals Seminar in Jerusalem.

After several conversations with Danny Perkarsky, Gail Dorph at CIJE, and each of you, I have synthesized the following ideas in order that we might focus our next level of planning for the Retreat.

**Purposes:**

1. To enhance the partnership: strengthen and deepen the relationship between the lay and professional leadership of CJES.
2. To enhance the productivity of the CJES Board.
3. To begin to affirm, refine, and/or revise the agency's basic goals in relation to current community realities and concerns.

**Structure:**

In order to maximize the value of the Retreat, it should have a *before* and *after*. The *before* will prepare participants for the Retreat, raising issues, perhaps through a reading, reflection, and writing. The *after* may take various forms but should allow for serious follow-up to any decisions or directions determined at the Retreat.

It is my recommendation that at the first CJES Board meeting (September 19)

Dorph

consult  
to  
CIJE

ang

approximately 20-30 minutes be devoted to introducing the Retreat, perhaps noting the importance of clear goals, distribution of a reading and reflection activity, and a preview of what to expect at the Retreat and beyond.

Perhaps participants could be asked to image themselves as anthropologists in the year 2005 and write a description of Baltimore that flows out of the following assessment.

**It is amazing how far Baltimore has come in ten years. It is really a wonderful example of a community that has successfully organized itself in order to ensure meaningful Jewish continuity. A prime example of this is what's happened to education in Baltimore--this is an extraordinary fine example of what it means for a community to say to itself, 'We will take education seriously.' Put differently, this is a community that has taken the 90's rhetoric concerning the importance of Jewish education and turned it into a living reality. IN WHAT FOLLOWS LET ME GIVE YOU A VIVID DESCRIPTION OF WHAT JEWISH EDUCATION LOOKS LIKE IN THIS COMMUNITY TODAY.....**

Ideally these assignments would be returned one week before the Retreat.

#### **The Retreat**

If given the opportunity to reflect with an eye toward the broader community, each individual participant can then contribute to a group vision of Jewish education in this ideal community, its purposes, forms, foci and participants. After that focus can turn to the questions: What would be the place of CJES in this 2005 Baltimore Jewish education community? and what role should our agency play to bring our community to the world of 2005?

The answers to these questions should inform any affirmation, refinement or revision of the agency's mission and goals.

It is recommended that the Retreat include text study, perhaps involving perspectives on the role of education in communal life and on what it means to be part of a community.

The format of the day should allow for both small group and large group discussion with professional and lay leadership intermingled. We should give some thought to the value of dividing the group in non-random ways (i.e. secondary education professional and lay people together).

CIJE has a perspective on the "Building Blocks of Jewish Education", a key block being personnel. A presentation on this in light of its intersection with the visions of the Baltimore Jewish community of the year 2005 might be valuable.

**Outcomes**

I would not expect to come to closure on a new mission statement or detailed goals for CJES at the close of this Retreat. However, a possible outcome might be to have a sub-committee (lay and professional) follow-up and based on deliberations at the retreat, devise a draft of such a document which could then be reviewed at a later Board meeting.

It is also possible that discussions at the Retreat might inform the direction of specific Board committee workplans for 1995-96.

A future step, perhaps for the spring, might be to consider the question: "Based on our new mission statement and set of goals" how must we modify our agency's work (structure, emphasis, need for professional development) in order to achieve our goals?"

**Next Steps**

After reviewing this memo, I suggest that we have a phone conference call (Searle, Linda, Danny, Gail, and me) to refine our understanding of the purposes and anticipated outcomes of the Retreat and to further the planning process. It will probably be important to have one in-person planning meeting at which hopefully Danny can join us.

Also, please be aware that approximately five of our Board members have a conflict in that the Irving Blum Seminar is also scheduled that morning. In addition, Amian, Sandy, Geoff, Ilene Vogelstein, and Ellen Friedman have CJES and teaching responsibilities until 12:30 p.m. They may try to arrange for coverage. We might consider holding the retreat from 1:00 p.m. - 8:00 p.m.

MD\rg

\51\bretreat

# THE COUNCIL ON JEWISH EDUCATION SERVICES

## *MISSION STATEMENT*

The Council on Jewish Education Services is an agency of THE ASSOCIATED: Jewish Community Federation of Baltimore. It is a communal agency that promotes and supports quality Jewish education to institutions which comprise the formal and informal Jewish educational network in the Baltimore metropolitan area with special emphasis on teachers, youth and family.

The Council on Jewish Education Services facilitates the development of quality Jewish education by providing multifaceted services to its affiliated or associated schools and the community. Among the services included are planning, programming, coordinating, consulting, training and evaluating. The Council on Jewish Education Services respects the autonomy of every institution which benefits from its services and applauds their efforts in the common goal of fostering Jewish identity and continuity.

*When there is no vision, the people perish....(Proverbs)*



מסרר החנוך היהודי דבולטימור

## Memorandum

LAWRENCE M. KATZ  
PRESIDENT

SEARLE E. MITNICK  
1st VICE PRESIDENT

DR. STUART CHALEW  
2nd VICE PRESIDENT

LINDA BLUMENTHAL  
TREASURER

BARBARA SHAPIRO  
SECRETARY

WINIFRED C. BORDEN  
ASSISTANT TREASURER

ESTA ALLIKER  
ASSISTANT SECRETARY

DR. CHAIM Y. BOTWINICK  
CHIEF EDUCATION OFFICER

MARCI B. DICKMAN, R.J.E.  
DIRECTOR OF EDUCATION  
SERVICES

**To:** Daniel Pekarsky  
**From:** Marci Dickman  
**Date:** June 2, 1995  
**Subject:** Notes on Lay/Staff Retreat for CJES

As per our conversation I have written down my preliminary thoughts regarding a CJES lay/staff retreat for the fall of 1995.

There are three purposes for such a program:

1. enhance the partnership and working relationship between CJES lay leaders and staff;
2. to increase the involvement and productivity of the lay board; and
3. to begin to articulate the goals of Baltimore's central agency for Jewish education.

It seems to me that these purposes are not incompatible and can be achieved through a three part project.

1. September 1995  
Part of the first Board meeting would focus on the need for and benefits of a goal project. An outline, including a schedule of the project would be presented along with expectations of the participants. The initial session would be structured to raise basic questions. Participants would receive material to read, to reflect upon and to write about prior to the all day retreat.
2. October - All Day Retreat
3. November - follow-up two hour session

It will be important to consider the broader questions first.

1. What is our vision of who we are as a community concerned about Jewish education?
2. What vision do we have of ourselves as a central agency in such a community?

Then the more detailed questions can be asked: what focuses, priorities flow from these visions?

It would be my expectation that the outcomes of this project will be very pliable.

1. The group should become more cohesive by reflecting and struggling on issues together.
2. The lay leaders will feel more invested in the direction and decision making of the agency.
3. Overall visions and directions for the agency will be identified.
4. Follow-up work could happen during the winter months in a smaller lay/staff group, in the Executive committee, in staff meetings, and/or in Departmental Board Committees.

It is also possible that a session in the spring can pull the project together.

Please note, these are my thoughts based on short conversations with CJES President, Searle Mitnick, and with Dr. Chaim Y. Botwinick. I will also share these notes with them prior to our phone conversation next week.

I also understand that you will speak to Gail Dorph regarding the extent (etc.) of CJE commitment/involvement in this project.

Again, thank you for your support, suggestions, and genuine interest.

MD\rg

memo\dp